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D2.1 Cultural Analysis Framework History of Changes

Change	Section
Clarification about the scope of the Cultural Analysis Framework using Description of Action	1
Discussion about normative and non-normative definitions	2.1, 2.2
References added to important EU and Council of Europe frameworks	2.2, 3.2
Further theoretical grounding of concepts of cultural literacy, tolerance, empathy and inclusion	2.1, 2.2, 2.3
Theoretical discussion and policy frameworks connection to CAF diagram themes and sub-themes	2.3, 3.2
Emphasis of existing discussion on multilayeredness of culture and heritage and diversity of 'voices'	3.1
CAF Wheel repositioned as emergent from theory and policy literature, highlighting of sub-themes	3.4
Redesign of CAF Wheel to illustrate the significance of tolerance, empathy and inclusion as transversal themes and living together, social responsibility and being European as topical themes. Concentric design illustrates interconnectivity and fluidity.	3.4
Revision of the description of data sampling in the analysis of policy documentation	4.1.1
Addition of an explanation of translation and different languages in national documentation	4.1.1
Revision of the description of the methodology used in the analysis of policy documentation to highlight e.g. reliability and validity	4.1.2
Revision of the analysis of policy documentation to emphasise its cultural (not pedagogic) approach to dialogue	4.2, 4.3
Addition of a concluding chapter that discusses the implications of the analysis (e.g. policy brief)	5

The Cultural Analysis Framework

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1 Introduction and aims of the CAF

The DIALLS project addresses the role of formal education in shaping the knowledge, skills and competences needed for effective cultural literacy learning, intercultural dialogue and mutual understanding through working with teachers in different educational settings (pre-primary, primary and secondary) to create cross-curricular dialogic resources and activities. DIALLS core objectives are:

1. to develop an understanding of young people's cultural literacy in formal education through the teaching of dialogue and argumentation as a means to understand European identities and cultures. This will be achieved by the creation and implementation of a cultural literacy learning programme where students respond to and produce multimodal texts reflecting European heritages with the promotion of tolerance, inclusion and empathy as core cultural literacy dispositions.
2. to provide comprehensive guidance for the development of cultural literacy in schools through the creation and evaluation of a scale of progression for cultural literacy learning as manifested in students' interactions and produced artefacts.
3. to promote the emergence of young people's cultural identities in a student-authored manifesto for cultural literacy and a virtual gallery of their cultural artefacts.

DIALLS has set as its first task to create a Cultural Analysis Framework (CAF) to support the selection of Cultural Texts that will be used as resources in a Cultural Literacy Learning Programme (CLLP). In addition, the CAF will be utilised as a source material in policy briefs written at a later stage of the project. The task of the CAF is to:

‘systematically analyse European and national education policies dealing with intercultural dialogue policy documentation, to perceive the meanings, uses and interdependence of their core culture- related concepts, such as ‘culture’, ‘values’, ‘cultural heritage’, ‘identity’, ‘multiculturalism’, ‘intercultural dialogue’, ‘citizenship’, ‘participation’ and ‘social responsibility’. A comprehensive review of policy documentation and research dealing with these concepts will enable us to identify key themes and priorities for the embedding of cultural knowledge, skills and understanding already in place and to assess how the current policies and practices of intercultural dialogue could be improved. Moreover, this analysis reveals issues and topics that are used in education policies to constitute European cultural identities and heritages’ (DIALLS Grant Agreement, 2018)

The CAF functions as an independent summary providing preliminary results of (a) a literature review on the concept of cultural literacy and its core dispositions and (b) the concept analysis of European and national education policy documentation and, thus, it offers valuable information for scholars examining cultural literacy; intercultural dialogue; plurality of identities and heritages; children's literature; citizenship education; and education policies at the school, national and European levels and policy-makers dealing with the above mentioned topics. The CAF is based on three closely interlinked studies:

- a theoretical review of the main concept of the project, cultural literacy, and the sub-concepts of tolerance, empathy and inclusion
- a consideration of approaches to Europe, European identities and cultural heritage, and the political context for enhancing intercultural dialogue
- a qualitative content and concept analysis of educational policy reports and documents

The CAF's analysis of educational policy documentation reveals the current state of educational policy discourses at the European and national levels and indicates how they reflect the core aim of cultural literacy, that is, how to engage with others – who may be different from us – through tolerance, empathy and inclusion. The analysis of the education policy documentation in the CAF seeks:

- to identify key themes and priorities that the current policy documentation brings to the fore in enhancing intercultural dialogue
- to reveal how the current educational policy documentation deals with cultural identities and heritages in Europe
- to perceive the meanings, uses and interdependence of their core culture-related concepts in this educational policy documentation

Furthermore, the analysis will also inform a future policy briefing (Deliverable 8.4 Interim Policy Briefing) which will explore the differences and similarities in the educational policy documentation between different countries and between the national and European levels, in addition to assessing how the current educational policies could be improved with regard to their aims to enhance intercultural dialogue and cultural literacy

2 A theoretical review of main cultural concepts

Both scholarly literature and common understanding of the concept of **cultural literacy** often narrowly refer to *knowledge* of culture through exploration of cultural products, such as literature and art. Moving beyond this kind of understanding, DIALLS defines cultural literacy as related to understandings of what it means to be different from each other, and how through tolerance, empathy and inclusion we can become more 'culturally literate' as we are able to engage meaningfully with each other, through understanding that people may hold differing views to us, but also through our own awareness of how cultural heritages, identities and values influence our own responses and feelings towards others. This review of underpinning theories locates DIALLS' definition of cultural literacy in a broader framework and indicates DIALLS' specific approach to it.

2.1 Cultural Literacy theoretical foundation

Hirsch coined the term Cultural Literacy in his 1989 book *A First Dictionary for Cultural Literacy: What Our Children Need to Know*. In his work he prioritised knowledge over technical skill, producing a dictionary of key ideas that American children should know in order to operate effectively in society.

He argued for the importance of cultural knowledge, which he argued is obtained through reading and writing because everybody needs cultural background to be able to comprehend reading as well as communication with strangers. For Hirsch, the background of cultural knowledge is framed by schemata – sets of knowledge, which can be understood and shared among the community. According to Hirsch, knowledge is more important than technical skills, which he felt were over-emphasised in schools, and resulted in declined achievements of students accordingly. In the preface to the second edition (1993) of *The Dictionary of Cultural Literacy* he, and his co-authors, broadened the view on basic knowledge, accommodating criticisms about the limited remit of his previous publication, and put an emphasis on new challenges such as multiculturalism, social differences, and new health problems. Throughout these editions, the main point argued by Hirsch and his co-authors was the same – 80 percent of knowledge has been constant for more than a hundred years, and that is why history, heritage, values and collective memory are important. This stability helps knowledge transmission as well as communication among generations. Hirsch describes his position in the following way:

Back-to-the-Basics needs to be supplemented with Back-to-the-Classics: back to content, shared knowledge, cultural literacy. Cultural literacy implies, does it not, teaching shared knowledge about ourselves, our history and our world, our laws, our political, economic, and social arrangements, our classical texts from a great many domains including TV, the movies, and literature. (Hirsch 1980, 45)

Criticisms of Hirsch's idea challenge its indoctrinating assumptions (Beehler 1991); the problems of implementation of cultural literacy at different institutional levels of education (Shamshyooadeh 2011); and its elitist understanding of culture and prioritisation of national identity (Woodhouse 1989). Woodhouse argued that form is no less important than content and should be linked to it. Additionally he argued that Hirsch's core content should be understood in a broader sense, with cultural heritage in mind, with openness towards modern cultural features. Aronowitz and Giroux (2003), McLaren (1999) and Giroux (2005) additionally argued that it was important for teachers to relate to students and communicate in a democratic, non-elitist way. Schweizer (2009) has more recently returned to the discussion of Hirsch's cultural literacy. Commenting on his experience of teaching students in socio-economic deprived areas he argued that Hirsch's cultural literacy in practice "is still alive and well, but that it is now cultivated only in a narrow circle of the privileged classes" (Schweizer 2009, 53).

In the European network of Cultural Literacy in Europe, cultural literacy is described as:

an attitude to the social and cultural phenomena that shape and fill our existence – bodies of knowledge, fields of social action, individuals or groups, and of course cultural artefacts, including texts – which views them as being essentially *readable*. This legibility is defined by the key concepts of textuality, rhetoricity, fictionality and historicity ... which are understood as properties both of the phenomena themselves and of our ways of investigating them. (Segal 2014, 3)

Crucially this European definition uses 'attitude' as an indicator rather than just considering knowledge about culture only. It is more liberal, more open to global problems, cultural innovations and inventions, and critical skills. It works with the fields of cultural memory, migration and translation, electronic textuality, biopolitics and the body.

In the original Horizon 2020 call 'Understanding Europe -promoting the European Public and Cultural Space, under the topic 'cultural literacy of young generations in Europe', the request was made for a non-normative definition of cultural literacy. However this request actually included a normativity in its description, demonstrating the challenge of describing anything in non-normative terms:

The aim is to gain a greater understanding of cultural literacy itself as a non-normative concept covering relevant culture-related knowledge, skills and competences and how young people in particular acquire it. (EC 2016, 89)

In the section below we explain how moving away from a Hirschian knowledge attainment -based, normative model into a more fluid, attitudinal - or rather, dispositional, social practice model, can be conceived as a non-normative and as we argue, dialogic model.

2.2 Cultural Literacy for DIALLS

Defining cultural literacy

In DIALLS, we move beyond a concept of cultural literacy as being about knowledge of culture into a consideration of cultural literacy as a dialogic social practice (Maine, Lähdesmäki & Cook, forthcoming 2019) enabled through dispositions towards dialogue and constructive encounters. This centralises rhetoricity within the concept of European culture, with Europeanness understood as a discursive cultural identity (Lähdesmäki 2012) rather than a static, restricted concept. At the same time, culture is not seen as a set of facts and achievements referring to a specific group of people, but rather culture in practice. DIALLS innovates beyond the 'state of the art' by also viewing cultural literacy as enabled by the response to and creation of cultural resources, centralising young people as the users and producers of culture through their own cultural expression, informed by their cultural awareness and cultural knowledge.

Reconceptualising cultural literacy as a dialogic social practice (Maine et al., forthcoming 2019) draws on the work of Street (1984) who similarly rejected monologic and, as he termed them, 'autonomous' notions of 'literacy'. In his work he moved from the consideration of literacy as the singular and autonomous skill progression of learning to read and write, into a consideration of literacy as a 'social practice' that include ways of thinking, reading and writing in a cultural context (Street 1984).

If the same logic is applied to the knowledge-based concept of cultural literacy espoused by Hirsch, then we can reconceptualise it as a 'dialogic social practice' (Maine et al., forthcoming 2019) as it is necessarily concerned with how we relate to and engage with each other within the contextualising influences of cultural values and cultural identities. This reconceptualization can be seen in alignment

with Buber's notion of I-Thou (1958) which describes the necessity of moving away from an objectifying world view that highlights 'other' (I-It) and instead includes the relational sense of engagement (I-Thou)– underpinned by genuine dialogue (Buber, 1947). As such we propose this to be a non-normative definition of cultural literacy, as rather than a defined set of standards, the attributes or in our terms, dispositions, to becoming culturally literate are proposed to be fluid and relational.

Cultural literacy to enhance intercultural dialogue

In DIALLS, cultural literacy is understood as a concrete means to enhance intercultural dialogue, particularly among children and youth. DIALLS' notion of intercultural dialogue relies on the Council of Europe's concise definition of it in its White Paper on Intercultural Dialogue (2008, 10–11):

Intercultural dialogue is understood as an open and respectful exchange of views between individuals, groups with different ethnic, cultural, religious and linguistic backgrounds and heritage on the basis of mutual understanding and respect [--]. It operates at all levels – within societies, between the societies of Europe and between Europe and the wider world.

More recently, the Council of Europe has defined intercultural dialogue in the 'Reference Framework of Competences for Democratic Culture' (CofE 2018, 74–75) as:

an open exchange of views, on the basis of mutual understanding and respect, between individuals or groups who perceive themselves as having different cultural affiliations from each other. It requires the freedom and ability to express oneself, as well as the willingness and capacity to listen to the views of others.

It is also stated in the framework that "a high level of intercultural competence and very considerable emotional and social sensitivity" are needed in order to enable intercultural dialogue for example "when the participants perceive each other as representatives of cultures that have an adversarial relationship with one another" (CofE 2018, 75).

Cultural literacy related to identities and heritages

For the DIALLS project, cultural literacy is closely linked with the concepts of cultural identities and cultural heritages. DIALLS emphasises identities as transforming and plural: people move back and forth across many identities (Ladson-Billings 2004). Scholars have used the concept of cultural identities to refer to shared experiences and cultural codes, which are being repeated in communities through various cultural narratives and symbols (e.g., Hall 1990; Giesen 1991). Cultural identities are created in a constant dialogue, negotiation, and contest of similarity and difference, sameness and distinction. Therefore, diverse cultural phenomena can be understood as both manifestations of cultural identities and spaces of negotiations and contests where their contents and meanings are formed (Lähdesmäki 2012; 2014a). Cultural identities are thus processes taking various forms with respect to time, place, and discourse (Hall 1990).

Understanding where young people situate themselves with regards to what it means to be European in today's global world is a crucial aspect of their process of becoming more culturally literate. DIALLS recognizes that European identity is a complex, fluid and unsettled concept (e.g., Jansen 1999; Stråth 2002; Schunz 2012; Lähdesmäki 2014b), and therefore we define its development as a dynamic process reflected in and constructed through dialogue with others in the relational I-Thou sense (Buber, 1958). This means that young people's perceptions of themselves as Europeans are likely to change as a result of discursive, and hence dialogic, practices. For being culturally literate (i.e. tolerating the views of, empathising with, and including others whose cultural identities may differ) is to understand one's own identity/identities and location within several layers of culture.

DIALLS also approaches the concept of cultural heritage from a pluralistic and constructivist point of view. Instead of perceiving heritage as stable objects or unchanging traditions transmitting only certain 'correct' meanings, recent scholarship has approached heritage as: an act of communication (Dicks 2000); a process of emotional and cultural engagement (Bendix 2009); and a performance that is concerned with the regulation, mediation and negotiation of cultural and historical values and narratives (Waterton and Smith 2006, 15; Smith, 2006). Respectively, several scholars (e.g., Peckham 2003; Ashworth et al. 2007) have explored heritage as a 'presentist' or future-orientated project in which heritage is defined as, "an active process of assembling a series of objects, places and practices that we choose to hold up as a mirror to the present, associated with a particular set of values that we wish to take with us into the future", as Harrison (2013, 4) notes. When heritage is understood as this kind of dynamic process, it indeed has a potential and ability to create and re-create cultural identities. Hence we consider shared inheritances, cultural heritages and European narratives within this context.

2.3 Tolerance, empathy and inclusion

For DIALLS, becoming 'culturally literate' therefore involves being sensitive not only to one's own identities and cultures, but also to be tolerant of, empathise with and include those of others, enabling intercultural dialogue and mutual understanding. This definition of cultural literacy emphasises tolerance, empathy and inclusion as essential intercultural dispositions and from this perspective, a pluralist society is an asset. These three dispositions are central to Buber's (1947) notion of genuine dialogue (Shady and Larson 2010) which can also be seen in alignment with our definition of intercultural dialogue. In this section we include why these dispositions are seen for DIALLS as the central tenets of cultural literacy, how they relate to and build on each other, including criticisms of their individual shortcomings.

Tolerance

We consider tolerance first as it can be seen as the foundational disposition for both empathy and inclusion (Shady and Larson 2010). In the 2014 UNESCO publication, tolerance is centralised in the goal of 'Learning to Live Together' which builds on the original Delors report identifying four pillars of education, learning to know, to do, to live together and to be (UNESCO 1996) and the UN Convention on the Right of the Child (1989). In the 2014 report, tolerance is included throughout as a positive competence for learning to live together.

Tolerance, however, can be argued to be a “controversial, multifaceted and complex concept” (Isac, Sandoval-Hernández and Miranda 2018b, 128) that can be interpreted either negatively or positively. The revisionist view states that tolerance is the willingness to ‘put up with’ objectionable ideas and groups (Mutz 2002; Sniderman, Tetlock, Glaser, Green and Hout 1989). This view focuses on the negative attitudes towards difference, including prejudice and intolerance (Isac, Sandoval-Hernández and Miranda 2018a). According to this perspective, tolerance is a sequential concept comprising both a rejection and an acceptance component (Forst 2003; Mondak and Sanders 2003; Scanlon 2003). As such, ‘one is tolerant to the extent one is prepared to extend freedoms to those whose ideas one rejects, whatever these might be’ (Sullivan, Piereson and Marcus 1979, 784).

In contrast to this negative view, tolerance may be understood as a positive attitude defined by “an absence of prejudice, racism or ethnocentrism” (Rapp and Freitag 2015, 1033). DIALLS adopts a positive view of tolerance and, as such, UNESCO’s (1995) definition of tolerance as the respect for diversity and human rights is pertinent to our work:

Tolerance is respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human. It is fostered by knowledge, openness, communication, and freedom of thought, conscience and belief. Tolerance is harmony in difference [--] Tolerance is, above all, an active attitude prompted by recognition of the universal human rights and fundamental freedoms of others. (UNESCO 1995, 5)

This ‘acceptance’ approach is focused on the development and application of democratic principles to all sociopolitical groups (Freitag and Rapp 2013). Working within the acceptance approach, Van Zalk and Kerr (2014, 1660) define tolerance as an “abstract ideological belief”. They argue that “[t]he development of tolerance is based on the capacity to accept beliefs or customs that do not fit one’s own and is related to advanced cognitive skills, such as the coordination of multiple perspectives” (Zalk and Kerr 2014, 1660). The development of tolerance has also been linked to the development of abstract reasoning abilities (Rydgren 2004).

Attitudes of tolerance may further depend on underlying conceptualizations and the groups involved. Weldon (2006) has differentiated between social and political tolerance:

In terms of attitudes toward ethnic minorities, the learning process likely operates at two levels. At one level, it refers to basic political liberties, such as freedoms of speech and association, as well as the right to vote and run for political office. At another level, it refers to the content of that expression — that is, the right to express cultural difference and the acceptance of this by the native population. The former is *political tolerance*, whereas I define the latter as *social tolerance*. (Weldon 2006, 335. Emphasis in original)

Quintelier and Dejaeghere (2008, 347) adopted the definition of social tolerance in their study of tolerance in young people, because they argued that this captured “a more direct and deeper

tolerance, especially in 16-year-olds for whom the ‘hypothetical’ granting of political rights might not adequately capture their feelings towards foreign people”. However, Freitag and Rapp (2013) did not differentiate between political and social tolerance in their research on immigrants in Switzerland. They argued that the ideas are difficult to separate as they are both “based on the idea of accepting groups and their underlying value system in a form of co-existence” (Freitag and Rapp 2013, 428).

In DIALLS, we adopt a similar approach to Freitag and Rapp, and situate our research within a positive conceptualisation of tolerance that is based on acceptance and co-existence. Creppel (2008, 351) is particularly pertinent to our work, who argued that toleration rests upon a capacity “to maintain ongoing relationships of negotiation, compromise, and mutuality”. Such an approach seeks to “maintain distinctions and to live fairly with others in recognition of them” (Creppel 2008, 352). Creppel argues that toleration does not involve the resolution of cultural differences, but rather a rebalancing of those differences as people come to see “their commitments and beliefs as broader than they did at the beginning of the encounter” (Creppel 2008, 322).

With this said, we turn attention to Shady and Larson (2010) who draw on Buber’s work to ask if tolerance should every be a final goal, as they argue that a ‘deeper sense of mutual understanding is possible’ (2010, 81). They argue that potentially, tolerance might still come from a monologic preoccupation with the importance of one’s own idea (Buber 1947), and that the tolerant approach of avoiding conflict might mask deeper differences that have not been addressed and in fact promote an ‘I-It’ perspective. Buber argues that ‘what is called for is not neutrality, a living answering for one another (1957, 102). Thus, we include tolerance as a central tenet of cultural literacy, based on its position within the goals of learning to live together (UNESCO 1996, 2014), but we also seek to deepen the relational constructs of cultural literacy through additionally focusing on empathy and inclusion (Buber 1947).

Empathy

Potentially more orientated to an I-Thou (Buber) perspective than tolerance, empathy has been defined as “what happens when we put ourselves into another’s situation and experience that person’s emotions as if they were our own” (Lipman 2003, 269). By exploring different perspectives through a consideration of how other people feel, empathy facilitates mutual understanding. Empathy also facilitates effective communication by not clouding exchanges with one’s own perspectives, assumptions, judgements or comments (Dietz, Glancy and Dobbins 2006). For Goleman (1995), empathy was at the core of social competence:

Being able to put aside one’s self-centered focus and impulses [--] opens the way to empathy, to real listening, to taking another person’s perspective. Empathy leads to caring, altruism, and compassion. Seeing things from another’s perspective breaks down biased stereotypes, and so breeds tolerance and acceptance of differences. These capacities are ever-more called on in our increasingly pluralistic society, allowing people to live together in mutual respect [-] these are the basic arts of democracy. (Goleman 1995, 285)

Goleman's definition of empathy highlights the link between empathy and tolerance. Goleman (1999), in his work on emotional intelligence, describes different levels of empathy. This ranges from being able to read another person's emotions at the lowest level, to sensing and responding to a person's unspoken feelings, to understanding the issues or concerns underlying another's feelings at the highest level. Empathy is inherently tied to emotional intelligence that involves "striking a balance between emotion and reason in which neither is completely in control. Emotionally intelligent people know when it is right to control their emotions and when it is right to be controlled by them. Emotional intelligence also involves the ability to read other people's emotions correctly" (Evans 2001, 42). Discussing the development of emotional literacy in schools, Weare (2004) has identified important precursors to the development of empathy, arguing that first children need to develop self-understanding and learn to understand, express and manage their own emotions. This movement from an understanding of self as the bedrock upon which to build relations with others (living together) and then society at large (social responsibility) is reflected in the 2014 UNESCO report *Learning to live Together* which considers empathy as a key competence alongside tolerance.

According to Johnson (1993, 201), the processes of empathising is inherently subjective and imaginative, and it "is the chief activity by which we are able to inhabit a more or less common world – a world of shared gestures, actions, perceptions, experiences, meanings, symbols and narratives". For Lipman (2003, 270), emotion and empathy are important ways to facilitate 'caring thinking', an approach that also necessarily incorporates a values component. Lipman (2003, 270) argues that "[i]f thinking does not contain valuing or valuation, it is liable to approach its subject matters apathetically, indifferently, and uncaringly, and this means it would be diffident even about inquiry itself".

However, from the extreme of the objectifying potential of tolerance, Shady and Larson (2010) highlight Buber's concern that whilst gaining the perspective of another is crucial it must not happen at the expense of 'losing sight of one's own standpoint' (Buber 1957) that is, completing losing oneself in another. Thus we thus acknowledge that whilst the concept of empathy is included as foundational for living together (UNESCO 1996, 2014) drawing on Buber's framework we now turn attention to the concept of inclusion as the ideal goal.

Inclusion

Buber's answer to the problematic potentially objectifying (I-It) position of 'tolerance' and the potential loss of identity in 'empathy' was that it could be solved by adopting a stance of 'inclusion' which he aligned with the notion of 'genuine dialogue' (1957) 'where each of the participants really has in mind the other or others in their present and particular being and turns to them with the intention of establishing a living mutual relation between himself and them' (1947, 22). Shady and Larson argue that 'inclusion seeks to break down boundaries and develop deep relationships with other people' (2010, 88).

Within European documentation inclusion is defined as the attitudes and actions underpinning an individual's participation in dialogue across diversity. To facilitate collaboration, individuals should

value diversity, respect others and be willing both to overcome prejudices and to compromise (European Parliament, Council of the European Union 2006). In this sense, this definition of inclusion aligns with Freire's concept of 'listening'. According to Freire, listening involves "being open to the word of the other, to the gesture of the other, to the differences of the other" (Freire 1998, 107). Listening, Freire explains, is founded on a basis of loving respect that enables one to learn from what others have to say:

True listening does not diminish in me the exercise of my right to disagree, to oppose, to take a position. On the contrary, it is in knowing how to listen well that I better prepare myself to speak or to situate myself vis-à-vis the ideas being discussed as a subject capable of presence, of listening 'connectedly' and without prejudices to what the other is saying. In their turn, good listeners can speak engagedly and passionately about their own ideas and conditions precisely because they are able to listen. (Freire 1998, 107)

Through listening, one should not be 'reduced' to the other, which would amount to self-annihilation in Freire's terms (Roberts 2010) and relates to Buber's issue with empathy. As such, this concept aligns with our definition of tolerance, in which cultural differences may be 'rebalanced' but not resolved.

Buber argues that inclusion is:

the extension of one's one concreteness, the fulfilment of the actual situation of life, the complete presence of the reality in which one participates. Its elements are first trust, a relation, of no matter what kind, between two persons, second an event experienced by them in common, in which at least one of them actively participates, and third, the fact that this one person, without forfeiting anything of the felt reality of his activity, at the same time lives through the common event from the standpoint of the other' (1957, 115)

Buber (1947, 1957, 1958), and through his frameworks Shady and Larson (2010), uses tolerance, empathy and inclusion as a set of inter-related stances towards others. We include all three within the CAF as essential *dispositions* for cultural literacy noticing the complexities of their definitions and adoption within policy frameworks concerned with learning to live together.

Defining dispositions as non-normative

In DIALLS, we have described tolerance, empathy and inclusion as core cultural literacy *dispositions*. As Perkins, Jay and Tishman (1993, 18) note, "dispositions inevitably include reference to things that are genuinely hard to pin down: motivations, affect, sensitivities, values and the like". Thus, for DIALLS, *dispositions* are not viewed as normative standards to be achieved, but as inherent ways of being.

Labelling tolerance, empathy and inclusion is a challenge – to call them attributes, stances, competences or skills (see for example UNESCO 2014) makes them normative and this undermines their fluid and relational nature. Considering tolerance, empathy and inclusion then as *dispositions* we can draw on their non-normativity as fluid and relational rather than as fixed normative concepts.

This is in line with our construct of cultural literacy itself, which rather than referring to a fixed notion of knowledge attainment is conceived as a dialogic social practice (Maine et al., forthcoming 2019).

Tolerance, empathy and inclusion not only have a core role in cultural literacy but contribute more broadly to respectful interaction between people in their environment. These core dispositions are important for **living together** as a part of a group, community or society and thus guide **social responsibility**. It means that people have both rights and obligations to act for the benefit of the collective entity that they are a part of. It is a duty to work together for a common goal to maintain a balance between economic growth and the welfare of society and the environment. The values that the European Union has identified as the foundation for cooperation in Europe can be perceived as a more general framework for advancing the idea of living together. These values include respect for human dignity, freedom, democracy, equality, the rule of law, human rights, pluralism, non-discrimination, tolerance, justice, solidarity and equality (Treaty of Lisbon 2008, article 2).

3 Contextualising the CAF

3.1 Approaches to Europe and European identity and cultural heritage

DIALLS' plural and constructivist approach to European identities, cultures and heritages stems from the recent scholarly literature. Several scholars have discussed Europe as 'an idea' or 'a narrative' that should be rather perceived as a conceptual than a geographical entity and that has been 'imagined' in diverse ways in the course of its history (e.g. Stone 2014; Lee and Bideleux 2009; Kockel, Nic Craith and Frykman 2012).

Although in public and media discourses Europe is often represented as a singular unit, the continent has been and still is divided by various concrete boundaries and symbolic and discursive divisions that influence people's notions on Europe and on what and who belongs to it. Due to these concrete and symbolic boundaries and divisions, such as the division between the Eastern and Western Blocs, the ideas of Europe vary considerably between different geographical locations in Europe (Malmborg and Stråth 2002; Straczuk 2012). These ideas also vary between people belonging to different social and educational strata (Lähdesmäki 2014c). Moreover, the idea of Europe has not only emerged and transformed due to Europe's internal divisions and boundaries, but it has been and still is constructed in relation to its external non-European 'others' (Stråth 2000; Brague 2002; Pagden 2002; Wiesner and Schmidt 2014; Schmidt-Gleim 2014). Europe as an idea, a concept and a narrative refers, thus, to an entity whose fluid figure seems to be impossible – as well as unnecessary – to define with any objective terms (Lähdesmäki, Passerini, Kaasik-Krogerus and van Huis 2019).

DIALLS' seeks to avoid one-sided views to Europe and unintentionally exclusive narratives on what or who belongs to it. However, the project does not try to avoid difficult discussions about these exclusive narratives as DIALLS perceives dialogue and argumentation as the key to advance mutual understanding, empathy, tolerance and inclusion also when discussing exclusive narratives.

Besides Europe, European identity has been broadly discussed in academia. As in the case of Europe, these discussions have brought forth the complexity embedded in the idea of European identity. Its meanings vary depending on the discursive situations in which it is produced, defined, and used. Several scholars have sought to explain the complexity and varying meanings of European identity by mapping different approaches to it. The most simple mapping differentiates European identity either as a civic/political or cultural identity emphasizing accordingly either legal status, constitutional framework and citizenship or shared culture, history, heritage and cultural values as the common base for identity formation (e.g. Bruter 2003; 2004; Beck and Grande 2007; Antonsich 2008; Pichler 2008; 2009). Some other scholars have mapped the different dimensions of European identity with a more detailed categorization. For example, Mayer and Palmowski (2004) recognize five different types of European identities: historical, cultural, constitutional, legal, and institutional. According to Delanty (2005), ideas about European identity can be perceived as encapsulating cultural, political, moral, pragmatic, and cosmopolitan meanings. Scholars have also commonly emphasised diverse challenges included in the idea of European identity. Discussions about it may either intentionally or unintentionally exclude people and create divisions between 'us' and 'them'.

As a personal experience and a mode of self-understanding, European identity develops in relation to other meaningful layers of one's identity. Risse (2003; 2004) has explained the **multilayeredness of individual identities** with so-called "marble cake model" that illustrate how different individual identities are enmeshed and flow into each other in complex and reciprocal ways in one's personal experience and self-understanding. Risse (2003) takes national and European identities as his example on enmeshing layers of identities and explains how it might be difficult to draw any clear boundaries between them as it might be even impossible to describe what a national identity means without also talking about Europe and 'Europeanness'. As Risse's discussion on identities deals particularly with spatial identities (the local, regional, national, and European), Bruter (2005, 15–19) has sought to broaden this view, and takes into account in his theory both spatial identities as well as diverse social and cultural layers through which individuals develop their self-understanding. In his model of "star-shape network of identity feelings" (Bruter 2005, 19) different elements are located either closer or further from 'the self', placed in the middle of the model, depending on how important these elements are for one's self-understanding in different contexts.

Following Bruter's idea of identity formation, DIALLS perceives identities – including European identities – as plural and multi-layered and as constructed situationally from different spatial, social and cultural elements – some of these elements being 'thicker' and some 'thinner'. The DIALLS Cultural Literacy Learning Programme seeks to support young people's individual and unique identity formation. Stemming from DIALLS' core aims of enhancing intercultural dialogue through empathy, tolerance and inclusion, the Cultural Literacy Learning Programme seeks to increase understanding on others' identities as well as their different kinds of European identities by emphasizing that there is not just one way to be European or experience 'Europeanness'.

The increasing diversification of European societies, global cultural flows, movement of people, as well as ruptures of and critical views to so-called 'grand narratives', such as that of nationalism, have

had an impact on interpretations and notions on the European past and how it could and should be dealt with in the present. “[T]he age of the break-up of grand narratives”, as Delanty (2010, 10) describes the postmillennial European condition, enables approaching European heritage in terms of several competing narratives of the past (Delanty 2010; 2017a). It seems difficult and inevitably simplistic to try to formulate any comprehensive definition of European cultural heritage, as even within a single society, pasts and heritages should be considered as plural (Graham and Howard 2008; Delanty 2010). DIALLS’ understanding on European cultural heritage relies on Delanty’s (2010; 2017a; 2017b) notion of it as ‘cosmopolitan’ and ‘transnational’. **Instead of searching for a common layer of meanings, European cultural heritage is perceived in terms of a plurality of interconnecting traditions, cultural features and narratives, as well as the inclusion of new voices, such as those of post-migration communities** (Delanty 2017a, 3).

As a response to the recent turbulence of the ‘grand narrative’ of nationalism (meaning its simultaneous ‘rupture’ and reappearance) and to tackle diverse political, economic and social challenges and crises that the Europe has faced during its recent past, both the European Union and the Council of Europe have actively promoted an inclusive European narrative and fostered the idea of common heritage and selected core events from the European past upon which Europeans could build their European identity (Lähdesmäki and Mäkinen 2019; Lähdesmäki 2019). Moreover, both institutions commonly bring up and appeal to particular shared European values. These values – or rather a group of societal ideals and political principles of liberal democratic societies – are perceived as being manifested in Europe’s cultural heritage, but also as being a kind of heritage themselves (Lähdesmäki 2019). For example, in the Faro Convention (Convention on the Value of Cultural Heritage for Society) the Council of Europe defines the “common heritage of Europe” as consisting of:

- a) all forms of cultural heritage in Europe which together constitute a shared source of remembrance, understanding, identity, cohesion and creativity, and
- b) the ideals, principles and values, derived from the experience gained through progress and past conflicts, which foster the development of a peaceful and stable society, founded on respect for human rights, democracy and the rule of law. (CofE 2005, article 3)

What are these common values in Europe? The Council of Europe emphasises as its core values human rights, democracy and rule of law. In the Treaty of Lisbon, the European Union brings forth as its core values the following:

The Union is founded on the values of respect for human dignity, freedom, democracy, equality, the rule of law and respect for human rights, including the rights of persons belonging to minorities. These values are common to the Member States in a society in which pluralism, non-discrimination, tolerance, justice, solidarity and equality between women and men prevail. (Treaty of Lisbon 2008, article 2)

DIALLS agrees with these core values and perceives that it is important to foster heritages in Europe in a way that does not contradict with these values. Instead of trying to define what European cultural heritage is or is not, **DIALLS approaches also heritage as multilayered and including diverse meanings and, thus, enabling diverse narratives depending on interpreters and points of view** (cf. Lähdesmäki 2016).

DIALLS notes that while fostering the ideas of the common past and shared cultural roots in Europe may lead to finding elements that link people in Europe together, these ideas may simultaneously produce social exclusion and a sense of not belonging among those who feel that they do not share or have access to this past nor these cultural roots.

DIALLS' pluralistic and multilayered understanding of Europe, European identity and European cultural heritage seeks to foster young people's feeling of belonging to a transnational and culturally plural European community whose boundaries are transforming and flexible. Most importantly, DIALLS seeks to support young people's inclusive European identities.

DIALLS approaches the idea of being European through various pluralities and diverse ways of belonging to Europe. Cultural heritages, cultural identities, cultural values, cultural narratives and shared inheritances in Europe are all plural and constantly forming ideas. For us, being European means an ongoing cultural process where **cultural awareness, cultural knowledge, cultural expression, cultural identities** and **cultural values** are linked as interdependent components constructing who we are as Europeans.

3.2 Political context for enhancing intercultural dialogue

Policies and practices of intercultural dialogue have become extremely timely in today's Europe that is characterised by increasing diversification and pluralism resulting from global cultural flows, new means of communication, voluntary and forced movement of people, etc. Both in political and public discourses, the diversification of societies has commonly been considered a positive opportunity that enriches the societies. However, societies around the globe have witnessed diverse attempts to foster prejudiced, discriminative and/or mono-cultural attitudes that aim at preventing diversification.

These societal changes are reflected in political discourses and policies through which policy-makers in Europe – both at the national and European levels – have sought to govern the increasing diversity. These 'diversity policies' in European societies have ranged from multiculturalism to integration and from transnationalism to assimilation (see e.g., Wiesand et al. 2008). Moreover, European political organisations, such as the European Union and the Council of Europe, have responded to the diversification and the societal changes and challenges it entails.

In the beginning of the 21st century, the European Union and the Council of Europe started to rethink and renew their approach to, and discourse on, diversity. Simultaneously as multiculturalism as a policy received a lot of both political and scholarly criticism in Europe, the European political

organizations adapted the idea of intercultural dialogue as a new mode to approach and govern diversity (Lähdesmäki and Wagener 2015; Lähdesmäki, Heynderickx, Wagener and Dieltjens 2015). This idea and concept is in a central place for example in the European Union's 'A European Agenda for Culture in a Globalising World' (EC 2007) and in the Council of Europe's 'White Paper on Intercultural Dialogue' (CofE 2008).

Several more recent the European Union's and the Council of Europe's policy documents and initiatives based on them have participated in and speeded up the shift in diversity politics in Europe by emphasising intercultural dialogue as a core focus of these policies. In the 2010s, the European Union's broad cultural programs Culture Programme 2007–2013 and Creative Europe 2014–2020 as its successor have emphasised intercultural dialogue as one of their priority areas. The European Union has also emphasised intercultural dialogue in its policies regarding refugees and migrants. Particularly the 'refugee crisis' in 2015 was responded in the EU policies by connecting more closely art and cultural politics and the attempts for the inclusion of refugees and migrants in European societies. These attempts were advanced in cooperation with experts and stakeholders resulting to reports 'Promoting Intercultural Dialogue and Bringing Communities Together through Culture in Shared Public Spaces' (2016) and 'How Culture and the Arts Can Promote Intercultural Dialogue in the Context of the Migratory and Refugee Crisis' (2017). In them, intercultural dialogue is used as a core concept to deal with differences in diversified societies. In 2017, the Council of the European Union adopted conclusions on 'Culture in the European Union's External Relations' by welcoming the European Commission's joint communication 'Towards an EU Strategy for International Cultural Relations' (2016). This communication lays the foundation for the EU's current and forthcoming cultural diplomacy policy by identifying three key work streams of which the second focuses on promoting culture and intercultural dialogue for peaceful inter-community relations. During a decade, the concept has been, thus, adapted to the European Union's policy discourses both in its internal and external affairs.

Similarly, the Council of Europe has also utilised the concept of intercultural dialogue in its diverse policy areas emphasizing for example language learning, education, media, conflict prevention and management, post-conflict reconciliation, support to young refugees, asylum seekers and displaced persons, and the promotion of global solidarity and cooperation. The Council of Europe's work on intercultural dialogue has resulted in various practical guidelines seeking to advance its core goals. For example, the Council published Toolkit for Conducting Intercultural Dialogue in 2012 as an outcome of the INGO Conference of the Council of Europe. Moreover, intercultural dialogue has been a particular key in various programs of the Directorate General of Democracy that have focused on education of democracy among youth. The Council's work on advancing democratic societies and democratic culture, and perceiving intercultural dialogue as a pre-request for their processes and institutions, has concretized in the Council's project taken place in four phases during 2014 and 2017. As its result, the Council has created a conceptual model of the competences seen as important for citizens "to participate effectively in a culture of democracy" (CofE 2016, 3). The model lists 20 competences that fall into four categories of values, attitudes, skills, and knowledge and critical understanding. As continuation of its work on promoting a culture of democracy, the Council

published in 2018 the Reference Framework of Competences for Democratic Culture. As quoted in chapter 2.2, this document also recognizes various challenges that intercultural dialogue may include.

Through intercultural dialogue, the focus of European diversity policies has been turned to encountering, interaction and communication between diverse people in diversified societies. Several scholars have, however, emphasised that the concepts and policies of intercultural dialogue or 'interculturalism' and 'multiculturalism' are discursively fluid and it is difficult to draw any clear or stable demarcation between the two (Levey 2012; Modood and Meer 2012; Wieviorka 2012). As Modood and Meer (2012) have pointed out, the qualities, such as encouraging communication, recognition of dynamic identities, promotion of unity and critique for illiberal cultural practice, that are often used to promote political interculturalism are equally important features of political multiculturalism.

The development of intercultural dialogue as a policy has also received some criticism from scholars. For example, ERICarts report for the European Commission – though, published a decade ago – states, that the diversity policies formulated on the European level do not seem to reach the national or local levels. The principles of human, civic, economic, and social rights embedded in the EU directives and agendas have not been incorporated in a uniform manner in the national legislations or policies in European countries (Wiesand et al. 2008, iv.). Moreover, the report concludes:

Taking into account the varying contexts for ICD in Europe and, in some cases, cross-border feelings of resentment due to historical events, one single model encompassing all national approaches to intercultural dialogue cannot realistically be expected, at present. (Wiesand et al. 2008, v)

The conclusion reflects the fact that there are different kinds of diversities in Europe. In today's super-diversified societies diversity itself is broad, multidimensional and fluid (Blommaert and Rampton 2011; Vertovec 2007).

Lähdesmäki and Wagener (2015) have criticized the Council of Europe's White Paper on Intercultural Dialogue for poorly recognising the societal or historical differences between societies in Europe and for offering unified – and particularly Western European – views on diversity and its governance. Moreover, they have noted how – despite its good aims – the White Paper on Intercultural Dialogue embraces power hierarchies and generates power positions between 'dialoguers' (those who seek to facilitate the dialogue) and 'dialoguees' (those who are expected to participate in the dialogue on dialoguers' terms) (Lähdesmäki and Wagener 2015).

The initiatives seeking to adapt and implement intercultural dialogue may also face challenges. Lähdesmäki, Heynderickx, Wagener and Dieltjens (2015) have indicated for example, how the guidelines for the Council of Europe's Intercultural Cities initiative discursively presents the coexistence of distinct cultures as a problematic and conflicting issue which is contradictory to the fundamental principle of the intercultural dialogue as a policy and practice. In addition, the scholars

indicate how diversity per se is discussed in their data in an extremely narrow sense. The common subjects in the policy discourse of intercultural dialogue are the migrant and ethnic groups, and these groups often even narrow to mean only non-European, non-white, non-Christian and non-educated migrants (Lähdesmäki, Heynderickx, Wagener and Dieltjens 2015).

DIALLS' ambitious goal is to create a programme that can be implemented in and adapted to varying 'diversity contexts'. It recognizes that the diversities in Europe are many and include various sensitive and delicate issues, as well as complex power relations. To tackle the above-described pitfalls in intercultural dialogue, DIALLS emphasises the notion of living together that stems from a celebration of cultural differences and diversity. It means learning to know and appreciate both one's own and the others' culture and cultural identities. Celebration of cultural diversity has to be based on common rules: respect for human rights, democracy, equality and solidarity.

As living together is inherently social and based on common rules, it is closely related to the social interaction in society and rights, responsibilities and ethics at the broader societal level. Like two sides of a coin, living together connects with social responsibility that relies on cooperation between people and communities, active participation in social interaction and society, and social and civic competences of being able to do so. Social and civic competences enable individuals to participate effectively and constructively in social and working life, facilitate access to civic life and democratic decision-making, and resolve conflict where necessary (EP & CofEU 2006). Active participation in society simultaneously requires and constructs citizenship. It is also a key to impact the environment in which we live together and thus provides a means to advance sustainable development and tackle climate change.

3.3 Recent framework of reference: UNESCO Survey on Intercultural Dialogue

The UNESCO Survey on Intercultural Dialogue (2018) offers relevant findings and/or suggestions related to CAF.

This survey seeks to clarify the current conceptual understanding of intercultural dialogue and to assess how it is reflected in current national policies and legislation around the world. The survey is, thus, policy-focused and based on the perspectives of UNESCO member states. Its questions were distributed among National Commissions for UNESCO resulting responses from 42 countries.

The survey's key findings on the definition of intercultural dialogue are:

- Context is crucial to defining and applying intercultural dialogue.
- Intercultural dialogue is a necessary environment for social cohesion and peace, and is instrumental in achieving related goals.
- Intercultural dialogue is increasingly recognized for its contribution to maintaining peaceful societies and preventing conflict.
- Intercultural dialogue is a wide-ranging concept and multi-stakeholder engagement is key to ensuring its implementation.

- Economic development is regarded as the least pertinent factor contributing to and resulting from intercultural dialogue. (UNESCO 2018, 16)

The survey brings forth the importance of education at all levels (from schools to universities) as mechanisms for supporting intercultural dialogue (UNESCO 2018, 8). It suggests that “[i]ntercultural dialogue should play a significant, recognized role in education institutions and systems, and be coupled with adequate pedagogical approaches” and that there should be “the development of closer ties between education and culture, especially through joint projects” (UNESCO 2018, 36). Moreover, the survey suggests to “[a]dopt education policies that incorporate intercultural dialogue principles” (UNESCO 2018, 39). These are suggestions to which DIALLS and its Cultural Literacy Learning Programme seek to respond.

DIALLS also pays attention to the challenges for intercultural dialogue identified in the survey:

- Past and present conflicts and violence represent significant and complex challenges to bringing different people together in dialogue.
- The absence of a national policy and a well-articulated definition of intercultural dialogue can weaken governance and implementation, which is compounded by limited political will and funding.
- Increased migration has placed particular pressure on education systems that struggle to integrate migrants of different cultural and religious backgrounds.
- Exploitation of the media can generate and propagate negative stereotypes, prejudices and hate speech.
- Deep-rooted prejudices and rigid social norms may prevent societies from being open to other cultures. (UNESCO 2018, 8)

DIALLS keeps in mind the findings that the survey identified as ‘enabling factors’ for intercultural dialogue:

- An environment based on respect, tolerance and acceptance is essential to enable intercultural dialogue to thrive.
- A comprehensive understanding of cultural diversity among all citizens should be supported by quality education, a strong media sector and adequate knowledge dissemination.
- A favourable policy framework with clear and specific priorities is necessary to guide intercultural dialogue, and should be supported by mechanisms with defined competencies.
- An inclusive approach to participation in intercultural dialogue processes and policymaking enables greater engagement and ownership. (UNESCO 2018, 8)

3.4 The CAF Wheel

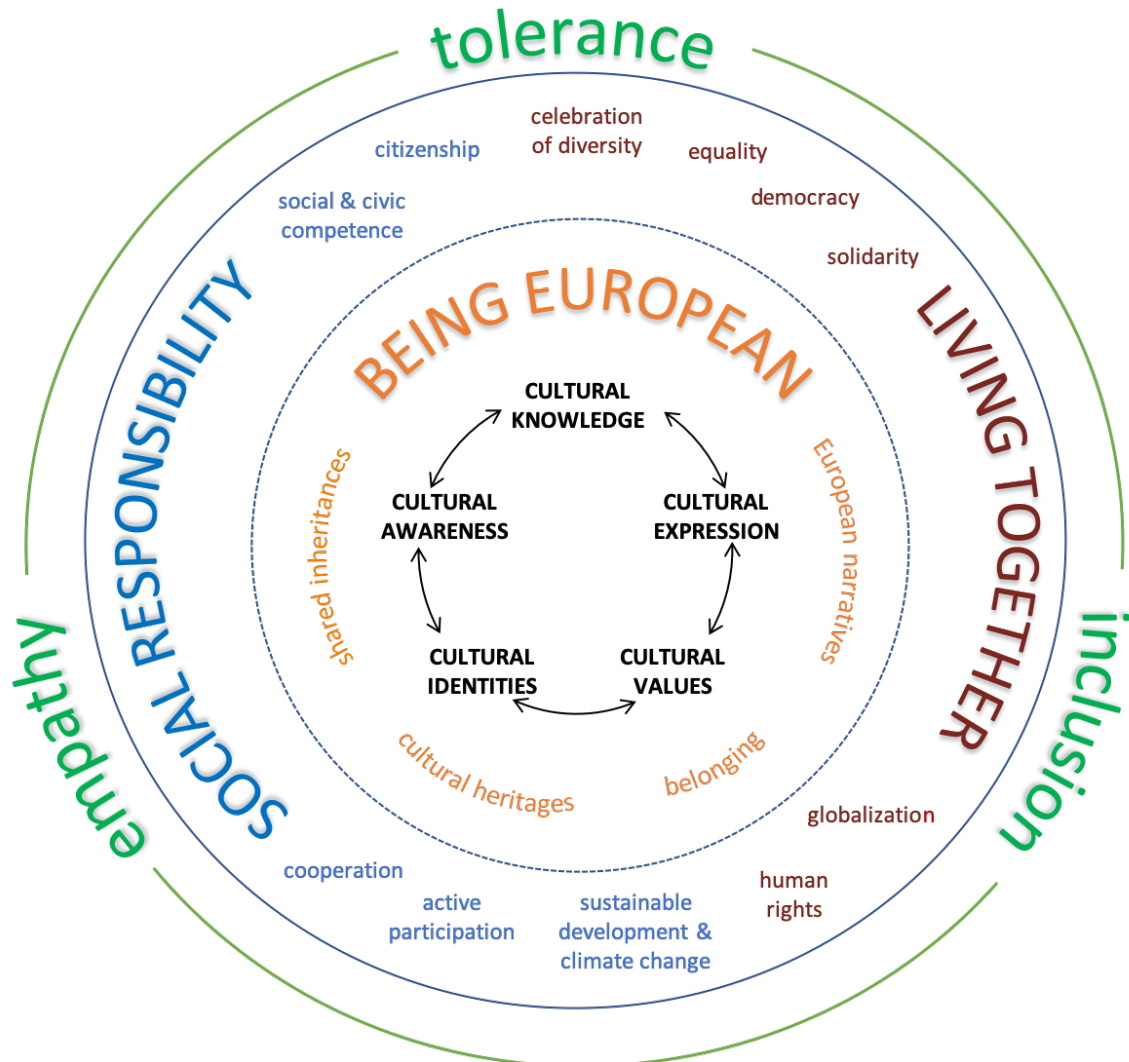


Figure 1: Cultural Analysis Framework Wheel

The Cultural Analysis Framework (CAF) started with the core concepts of cultural heritages, cultural values, tolerance, empathy and inclusion as those prioritised in the DIALLS project. Following the review of theoretical and policy literature we have constructed a framework for analysis that captures these wider themes both topical (social responsibility, living together, being European) and transversal (dispositions of tolerance, empathy and inclusion). The decision to represent these concepts circularly reflects the understanding that these themes are interrelated. Representing them in this way is therefore intended to capture the fluidity and close interconnections between adjacent themes. The inner and outer circles can be seen as ‘dials’ moving around each other in a fluid and relational manner. The links between cultural awareness, cultural knowledge and cultural expression,

and the interconnections between cultural identity(ies) and cultural values are represented in the centre of this diagram as the fundamental bedrock of DIALLS. Within each broader topical theme are identified a series of sub-themes drawn from the literature to encapsulate topics that reflect the core-concepts used to analyse the policy documentation (see section 4 below). Thus the CAF wheel presents a deductive framework - but is enriched inductively through the analysis of European and national policy documentation in a middle-range coding approach (Urquhart, 2013). As so many core cultural concept terms appear to have similar or overlapping definitions, we have selected these sub-themes as either explicitly or implicitly present in the documentation and include a glossary for clarity about their definitions as we use them in DIALLS. The definitions of the sub-themes are summarised in the glossary below (Table 1).

Group	Concept	Definition
Dispositions	Tolerance	<p>‘Tolerance is respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human. It is fostered by knowledge, openness, communication, and freedom of thought, conscience and belief. Tolerance is harmony in difference [--] Tolerance is, above all, an active attitude prompted by recognition of the universal human rights and fundamental freedoms of others’ (UNESCO 1995, 5).</p> <p>Tolerance includes prevention of bullying and an open attitude towards diversity of cultural expression.</p>
	Empathy	<p>Empathy has been defined as ‘what happens when we put ourselves into another’s situation and experience that person’s emotions as if they were our own’ (Lipman 2003, 269).</p> <p>Empathy includes mutual understanding.</p>
	Inclusion	<p>Inclusion may be defined as the attitudes and actions underpinning an individual’s participation in dialogue across diversity. To facilitate collaboration, individuals should value diversity, respect others and be willing both to overcome prejudices and to compromise (European Parliament, Council of the European Union 2006).</p>
Living Together	Celebration of diversity	<p>Celebrating cultural differences. This includes learning to know one’s own culture, appreciating it and developing one’s own cultural identity.</p>
	Human rights	<p>The ‘rights and fundamental freedoms in every aspect of people’s lives’ (CofE 2010, 8).</p>

	Democracy	Giving citizens the opportunity to participate directly in both procedural and social dimensions of decision making.
	Equality	Actively seeking to achieve the state of being equal, especially in status, rights, or opportunities.
	Solidarity	To act jointly, sharing both advantages (i.e. prosperity) and burdens equally and justly. This invokes a sense of social responsibility and is implicitly linked to empathy.
	Globalisation	The process of interaction and integration between people, companies, and governments worldwide.
Social Responsibility	Sustainable development/c limate change	This relates to societal and economic issues and is defined as 'meeting the needs of present generations without jeopardizing the ability of future generations to meet their own needs' (i.e. ensuring a better quality of life for everyone, now and for generations to come). One aspect of sustainable development is tackling climate change.
	Citizenship	Being a member of a country and having rights and responsibilities because of it. Any national of an EU country is considered to be a citizen of the EU. EU citizenship does not replace national citizenship: it is an addition to it. Citizenship is linked to tolerance and democracy, with active citizenship defined as 'building an open and democratic society' (CofEU & EC 2015, 25).
	Social and civic competence	These include personal, interpersonal and intercultural competence and cover all forms of behaviour that equip individuals to participate in an effective and constructive way in social and working life, and particularly in increasingly diverse societies, and to resolve conflict where necessary. Civic competence equips individuals to fully participate in civic life, based on knowledge of social and political concepts and structures and a commitment to active and democratic participation (EP & CofEU 2006).
	Active participation	Refers to individual's involvement in relation to the civic, political, social, economic, legal and cultural spheres of society.
	Cooperation	Working together for common good. This occurs at a variety of levels, from between individuals to countries.
	Being European	Belonging

	Shared inheritances	This is associated with cultural heritages, as expressed through the notion of a shared cultural background. In this sense it is linked to the idea of 'common heritage', which is defined as the shared "ideals and principles" by the Council of Europe (see for example CofE 2014b, 1). Languages are also part of a 'shared inheritance' (CofEC 2008b, 3).
	Cultural heritages	Expressions of the ways of living developed by a community and passed on from generation to generation, including customs, practices, places, objects, artistic expressions and values.
	European narratives	The common stories that historically have shaped what Europe is today and how Europeans see it. This includes are forms of migration, both forced and voluntary.

Table 1: Glossary of key concepts in DIALLS Cultural Analysis Framework.

4 Analysis of policy documentation

4.1 Introduction to analysis

The following sections describe the procedures for selecting and analysing the policy documentation at the European and national levels.

4.1.1 Data

The policy documentation data was collected between June and August 2018 focusing on documents that deal with core education policies at the European and national levels. All policy documents in the data are listed in Appendix 1.

The European level

The analysis of the European level policy documentation focuses on two core European actors: the European Union and the Council of Europe. These two actors have much in common but also include major differences in their legal status and as policy-makers. While after Brexit the European Union includes 27 member states that are bound together through diverse administrative bonds and forms of integration, the Council of Europe has 47 member states with divergent societal, economic, political, cultural, and religious contexts. Both actors, however, share an interest in enhancing European identity, culture, and heritage. Moreover, both actors follow, react and refer to each other's policies particularly in cultural matters (Lähdesmäki 2019). Of the two actors, the Council of Europe has commonly been seen as the initiator of new conceptual approaches and discourses regarding culture, identity, heritage, and encountering of people. Its rhetorical formulations and areas of interest have commonly been absorbed into the EU's policy discourses with a short delay, particularly in questions related to culture (Patel 2013, 6; Sassatelli 2009, 43, 59).

To get an extensive image of how the education policy documentation of the European Union and the Council of Europe reflect the core aims of cultural literacy, the data gathering focused on all documents that these actors themselves define as their core education policy documents. We did not include in our analysis any reports or analyses commissioned by these actors, but only the documents created by their own institutions and listed in their own databases as their official educational policy documents. These documents were selected, because the aim of our analysis was to scrutinize specifically how the cultural concepts occur in the European Union's and the Council of Europe's own official educational policies.

The European Union

The European Union's documents were selected from the EUR-Lex database (an official database of EU legal texts) from the section 'Summaries of EU Legislation'. The topic 'Education, training, youth, sport' was first chosen and then the sub-topic 'Education and training' was selected as the data collection source

(https://eur-lex.europa.eu/summary/chapter/education_training_youth/1501.html?root=1501).

The data concerning the European Union included all 48 documents in this category (excluding from the search 'archived documents', i.e. documents that are not anymore in force). These documents echo various more general interest areas of the EU, such as

- promoting cohesion, inclusion, and integration in Europe
- advancing economic development and employment
- fostering creativity and innovation in European societies
- increasing the standardization of administrative practices in Europe
- enhancing equality
- enabling mobility of people

These interest areas are addressed in the documents through diverse topics such as: children with migrant backgrounds; multilingualism; vocational education; entrepreneurship in education; e-learning; lifelong learning; media literacy; transnational partnerships in education; teacher education; and gender equality (see the list of documents in Appendix 1). The documents are created by various EU administrative bodies: the Commission of the European Communities; the Council of the European Union and Ministers for Education; the Council of the European Union; the Council of the European Union and the European Commission; the Council of the European Union and the Representatives of the Governments of the Member States; the European Commission; the European Ministers of Vocational Education and Training and the European Commission; and the European Parliament and the Council of the European Union. Their time frame ranges from 1975 to 2018.

The Council of Europe

The Council of Europe's documents were selected from the Council's official web site that deals with education. The Council has collected to this web site (under a link 'resources' and 'official texts', <https://www.coe.int/en/web/education/official-texts>) its core education policy material. These texts range from the Council of Europe's core conventions and charters to recommendations dealing with different aspects of social and cultural life and, thus, includes recommendations related to education. The 7 conventions and charters and 13 recommendations address interest areas common to the Council of Europe, such as

- respect for cultural diversity
- increasing intercultural dialogue
- enhancing democracy and human rights
- advancing fair societies
- integration of migrants

These interest areas are addressed in the documents through various topics, such as: history teaching; children and adolescents of migrant backgrounds; promotion of plurilingualism; democratic citizenship; higher education; and common values (see the list of documents in Appendix 1). The

timeframe of the recommendations range from 2000 to 2014, while the conventions and charters range from 1954 to 2018.

The national level

The aim of the selection of national education policy documents was to enable a broad overview of how the education policy documentation in DIALLS' partner countries deal with cultural literacy and core culture-related concepts identified by the research team as important in this context (see sub-chapter 4.1.2). The selection process was challenging as education systems have major differences in the partner countries and therefore their education policy documentation vary greatly.

Selection of the national education policy documents was carried out using the following criteria: a) those official documents that are applicable for the entire school system in the country; b) those official documents that are the same or as similar as possible among all participant countries. Therefore the National Education Law (or Act), the National Curriculum (or Curriculum Frameworks) or National Guidelines and/or additional documents that are relevant (relevant redaction) were selected for the national document analysis. The national-level data was selected following consultations with the DIALLS team in each country to draw on the expertise of the partners with regard to the most relevant documents regarding their education system.

All selected national policy documents are available in the official websites of each participant country. The list of national policy documents is given in Appendix 1.

Besides differences in education systems, research of national education policy documentation is challenged by different language in which they are originally written. To mitigate this challenge, we sought to include in the data official English translations of the above-described documents. In most of the partner countries, the core education policy documents have been officially translated into English. The translation has been commissioned by the administrative bodies, such as the Ministries of Education, who are in charge of creating these documents, and it has been conducted by professional translators. As the translations have been accepted by these administrative bodies, we trust in their quality. In the case of Cyprus, English translations were not available and hence the analysis was based on the expertise of the Cypriot DIALLS team who analysed the Greek documents following in their research the same procedure that was used in the analysis of English documents from other countries. The aim of the analysis of the national education policy documentation was not to compare the semantic differences of terms and concepts in different languages but to analyse how the selected concepts are used, what kinds of meanings are given to them in the selected documents and what are the connection or relationships between different selected concepts in the documents of each country.

4.1.2 Methodology

The examination of the policy documentation at all levels was conducted as qualitative content and concept analysis extended with a quantification of the analysed concepts. These methodological choices were motivated by our constructivist perspective on concepts, emphasizing their contested,

controversial, and transforming nature (see Skinner 1989; Koselleck 2002; Guzzini 2005) and a constructionist approach to language use and linguistic meaning-making processes. We applied this approach to the policy documentation. The political language and administrative documents not only describe the reality of policies but also participate in their production (see e.g., Rosamond 2000; Christiansen, Jorgensen and Wiener 2001; Risse 2004; Light and Young 2009). Moreover, political language does not only shape the matter under discussion, but it also modifies the ideas of a community that is being governed through policies (Lähdesmäki, Kaasik-Krogerus and Mäkinen 2019). In political language, concepts also function as indicators of social, institutional, and political changes, debates, and conflicts as conceptual controversies are often simultaneously political controversies (Wiesner et al. 2017; Wiesner et al. 2018; Lähdesmäki, Kaasik-Krogerus and Mäkinen 2019). Therefore, semantic transformations of concepts not only reflect changes in the object of speech; concepts are performative tools for making these changes (Ball et al. 1989).

In practice, our concept analysis included several phases which sought to ensure validity in the approach. In the DIALLS Grant Agreement (2018), we listed culture-related concepts that we identified in the planning phase of the project as a key for inter-cultural dialogue and cultural literacy. This list was based on the previous experience and expertise of the team members from the University of Jyväskylä and University of Vilnius representing different scholarly approaches (cultural studies and civic education). These concepts are: 'culture', 'values', 'cultural heritage', 'identity', 'multiculturalism', 'intercultural dialogue', 'citizenship', 'participation' and 'social responsibility' (see Chapter 1). Based on the literature review (see Chapter 2.3) and the development of the notion of cultural literacy in WP2 (Maine et al. forthcoming, 2019), we also included in our concept analysis the stances of tolerance, empathy and inclusion. Moreover, the core concept of the project, cultural literacy, was included in the analysis to investigate how it is used in the education policy documentation.

The 13 culture-related concepts examined in the following concept analysis are:

- cultural literacy
- culture
- value/values
- cultural heritage
- identity
- inclusion
- empathy
- tolerance
- multiculturalism
- intercultural dialogue (or dialogue more generally as interaction between people and groups)
- citizenship
- participation
- social responsibility

These concepts were analysed both manually and by using Atlas.ti (European policy documentation) or MAXQDA18 (national policy documentation). The analysis started with searching for the concepts in the documents, followed by close reading of the sections where the concepts occurred. In the case of short documents, the entire document was closely read. The qualitative analysis followed guidelines that were jointly created by the team members from the Universities of Jyväskylä and Vilnius at the beginning of the research (see Appendix 2). These guidelines include the following core steps:

- How are the concepts either explicitly or implicitly defined?
- What is their conceptual context in the documents?
- What is their cultural/societal context to which they are connected to in the documents?
- Who are the documents trying to influence and how?
- Who are 'we' in the documents? Who are 'not we', i.e. 'others'?
- Identifying other recurring concepts

In addition to the qualitative analysis, the guidelines briefly mention quantitative analysis (see Appendix 2), highlighting the use of relevant software to measure the frequency of the explicit terms and their variants in the data.

These guidelines were created to ensure the consistency of the analysis conducted by several researchers and therefore to increase reliability of the research. During the analysis, the researchers shared their views and findings and discussed the progress of the work to ensure reliability.

In the European policy documentation, Atlas.ti was used to search the explicit occurrences of the concepts and their similar variations. All the European-level documents were also closely read to explore the context in which the concepts were used. This reading enabled the exploration of implicit uses of the concepts (see chapters 4.2.1 and 4.2.2). In this implicit reading, the 13 culture-related concepts were used as coding terms. The interpretation of the implicit uses was based on intensive negotiation and comparison of interpretations between the researchers during all phases of the analysis to increase the reliability of the qualitative research.

The analysis of the national-level documents started with the quantitative analysis of the selected concepts with MAXQDA18 (function *lexical search*) to see how often each concept was used in them. The lexical search also involved searching for similar variations of each concept, e.g. tolerance – tolerant; inclusion – inclusive, culture – cultural, cultures, etc. Secondly, close readings of the paragraphs containing each concept were made and the initial coding of each concept was held. Thirdly, the initial coded segments were retrieved (function *code matrix browser*) and re-read. During this stage, all coded segments were re-checked and thus additional coding changes occurred (i.e. sub-coding). Finally, the analysis also consisted of searching for connections or 'relationships' between different concepts in the documents of each country by using *matrix analysis*.

The research of the European and national documents took into account their characteristics and peculiarities and emphasised their data-driven examination to enable findings that might not be found only through the questions included in the analysis guidelines (Appendix 2).

4.2 European policy documentation

The task to analyse and interpret the occurrences and definitions of the 13 chosen cultural concepts (from here on referred to as 'DIALLS' cultural concepts'), as well as their co-occurrences, proved challenging as the concepts tend to occur in clusters, making it hard to interpret which concept is used to define which and how the concepts are eventually related to one another. The analysis brought out how the uses of the DIALLS' cultural concepts overlap and how their definitions are porous and open for varied interpretations. Nevertheless, all the concepts are used in the data, either explicitly or implicitly, to express and define concerns relevant for (the teaching of) cultural literacy.

In the following analysis, the DIALLS' cultural concepts, as well as related concepts and contexts and their explicit and implicit definitions, are emboldened to demonstrate their connections and overlapping nature. The analysis establishes that the themes of (and sub-themes within) **living together, being European** and **social responsibility** as well as the dispositions of **tolerance, empathy** and **inclusion** introduced previously (see CAF Wheel) are also present in the European policy documentation either by explicit or implicit occurrences of the 13 DIALLS' cultural concepts.

4.2.1 The European Union's policy documents

The core finding of the analysis on the 48 EU policy documents is that, when looking at the explicit occurrences of the DIALLS concepts, the concepts commonly do not occur that many times per document. The overarching context of all the EU policy documents is **education and training**, but other common contexts relate to **employment, the labour market, mobility, creativity, innovation and growth**, and **competitiveness**, but concepts relevant for the DIALLS' cultural concepts such as **diversity, equity, equal access, and social cohesion are also mentioned several times**. Moreover, some documents discuss the **diversification of society** due to, for example, **immigration and globalisation**, whereas others mention themes related to **social responsibility** such as **sustainable development**. It is mainly discussed though in terms of societal and economic issues but the challenges of climate change are also referred to a few times. The contexts of **violent upheavals, such as terrorism**, are also mentioned in some documents in relation to safeguarding European values and promoting the acceptance of diversity. More details on the contextual framework of the data is presented in the analysis below.

The documents with most co-occurrences of the concepts (implicit or explicit)¹:

- Education's contribution to socioeconomic development and inclusiveness (CofEU & RofGovofMS 2016)
- Education of children from migrant background (CofEU 2009b)

¹ In these lists of documents with most and least occurrences, shortened titles (as found at the EUR-lex database) are used. Full titles can be found in the reference list.

- EU cooperation in education and training — priorities 2016–2020 (CofEU & EC 2015)
- European Union transnational partnerships in education, training, youth and sport (EP & CofEU 2013)
- Lifelong learning — key competences (EP & CofEU 2006)
- Media literacy and critical thinking — education’s role (CofEU 2016)
- Multilingualism — an asset and a commitment (CofEC 2008b)
- Promoting multilingualism in the EU (CofEC 2005b)
- Promoting creativity and innovation through education and training (CofEU & RofGofMS 2008)

Among these documents, ‘Lifelong learning — key competences’ is the only one to either explicitly or implicitly include all the DIALLS concepts, making it the most relevant document for the expressions of **cultural literacy**. The skills and competences related to **lifelong learning**, therefore, resonate strongly with the ideals inherent in the concept of cultural literacy. Interestingly, **lifelong learning** is an often recurring concept in the data.² However, other documents that specifically deal with **lifelong learning**, do not necessarily include many of the DIALLS’ cultural concepts (see the other documents that include **lifelong learning** in their title, EP & CofEU 2008b; EP & CofEU 2008c). Regardless of this, it can be argued that the very use of the concept **lifelong learning** carries with it the ideas and ideals of **cultural literacy** and **cultural literacy learning** in many of the documents.

Documents with no occurrences (implicit or explicit):

- European Centre for the Development of Vocational Training (Cedefop) (CofEC 1975)
- Eurydice — European network for information on education systems and policies (CofEU & MofE 1990)
- Lawyers practising abroad on a permanent basis — EU rules 1998 (EP & CofEU 1998)

All the documents with the most (co-)occurrences of the DIALLS’ cultural concepts were published between 2005–2016, whereas the timeframe for the ones with the least (co-)occurrences range from 1975 to 2018.

The concepts that are least mentioned in the EU policy documentation data are **cultural literacy**, **multiculturalism**, **empathy**, **cultural heritage**, and **social responsibility**. The ones that are most mentioned are **participation**, **citizenship**, **culture**, **value(s)** and **inclusion**.

² The concept **lifelong** appears 284 times in the EU policy documents, mostly referring to **lifelong learning**. Sometimes it, however, also refers to **lifelong education** (EP & CofEU 2001b), **lifelong development** of qualifications or skills (EMoFVET & EC 2002; EC 2012; EP & CofEU 2008d; EP & CofEU 2006); **lifelong guidance and/or counselling** (CofEU & RofGofMS 2009; CofEU & RofGofMS 2010; EP & CofEU 2018), **lifelong information** (CofEU & RofGofMS 2010, 5, 7), **lifelong learners** (CofEC 2008a, e.g. 7), as well as young people facing “**lifelong obstacles** to social inclusion and employability” (EC 2017b, 2), or the fact that “education and professional development of every teacher needs to be seen as a **lifelong task**” (CofEC 2007b, 12).

Occurrences of DIALLS' cultural concepts and their most common variants in italics (counted manually and with ATLAS.ti):

cultural literacy: 0

culture: 108 (of which 22 times as 'cultures')

cultural: 91

values: 38

cultural heritage: 3

identity: 32 (of which 5 times as 'identities')

inclusion: 55 (of which 24 as 'social inclusion')

inclusive: 54

inclusiveness: 10

empathy: 1

tolerance: 14

multiculturalism: 1

multicultural: 9

intercultural dialogue: 18

intercultural in total: 55 (see list of related concepts)

dialogue (in a general sense of interaction between people and groups) in total: 57

citizenship: 78 (of which 44 times as 'active citizenship')

citizen: 57

citizens: 171

participation: 149

participating: 35

participate: 47

participant: 2

participants: 21

participative: 3

participatory: 2

social responsibility: 1

socially responsible: 1

The selected concepts are also implicitly addressed through other concepts:

- *Cultural literacy*: **cultural awareness and expression**, cultural awareness, intercultural awareness, **cultural knowledge**, diversity, multilingualism, lifelong learning, social and civic competences, constructive dialogue, mutual understanding, cultural understanding, cross/intercultural understanding, mutual respect, critical thinking, harmonious co-existence (of many languages)
- *Culture*: cultural (used as an adjective defining cultural quality of various issues)

- *Cultural heritage*: heritage, **shared inheritance**, (our) **common cultural background**, heritage language, **heritage culture**, **EU heritage**, **Europe's rich heritage**, public and private heritage, architectural heritage
- *Identity*: **European identity**, **cultural identity**
- *Inclusion*: integration, (equal) access, (as an opposite to) exclusion, social cohesion, inclusive society, inclusive education, **unity**, **diversity**, respect (for others)
- *Intercultural dialogue (or dialogue more generally between people and groups)*: intercultural communication, intercultural understanding, intercultural competences, intercultural awareness, intercultural education, multilingualism, cooperation (between cultures or countries, or at the European level), cross-cultural understanding, dialogue between cultures, cross-cultural learning skills, harmonious co-existence (of many languages), interculturalism
- *Empathy*: **solidarity** (as a feeling towards others), mutual understanding (as empathy leading to), emotional care
- *Tolerance*: mutual understanding, mutual respect, overcoming prejudice, non-discrimination, openness and diversity (cf. UNESCO's 1995 definition of tolerance)
- *Multiculturalism*: multicultural, multicultural **diversity**, cultural **diversity**, **diverse backgrounds**, cross-cultural understanding, cross-border **cooperation**, European **cooperation**, interculturalism
- *Citizenship*: citizen, citizens
- *Participation*: non-participation, social and civic competences
- *Social responsibility*: socially responsible, responsible citizenship, responsible citizens, constructive cooperation, **social/civic competences**, **active participation in society**, democratic participation, social inclusion, equal access, non-discrimination, social fairness, **solidarity**, **human rights**, democratic values, **sustainable (social) development**, inclusive society, respect, **social and emotional care**

Here, some related concepts are highlighted (in bold) to elaborate how the themes introduced previously (see CAF Wheel) are implicitly expressed in the documents. The broader theme of **living together** is expressed through, for example, '**human rights**', '**respect**', '**mutual understanding**', and '**openness and diversity**'; **being European** comes across through concepts such as '**cultural heritage**', '**Europe's rich heritage**', '**European identity**' and '**cultural identity**'; and **social responsibility** is expressed, for example, by concepts like '**sustainable (social) development**', '**social and emotional care**', '**inclusive society**', and '**constructive cooperation**'. Moreover, the disposition of **empathy** is implicitly discussed through related concepts such as '**social and emotional care**', '**solidarity**', and '**mutual understanding**'; whereas **tolerance** comes across through, for example, '**mutual understanding**' and '**respect**', '**overcoming prejudice**', '**non-discrimination**', '**openness and diversity**'; and **inclusion** is discussed by the use of concepts such as '**integration**', '**access**', and '**unity**'. In the analysis that follows, the DIALLS' cultural concepts are discussed in more detail by focusing on the diverse contexts in which they are used in the EU policy documents.

Cultural literacy

Although **cultural literacy** as such is not explicitly mentioned at all in the EU documents, it becomes implicitly visible through related concepts such as **cultural awareness and expression** (EP & CofEU 2006, 18; see also CofEU 2016, 5-6), **cultural awareness** (CofEU 2009b, 5), **intercultural awareness** (EP & CofEU 2013, 58), **cultural knowledge** (EP & CofEU 2006), **diversity** (e.g. EP & CofEU 2006, CofEC 2005b; CofEC 2008b), **multilingualism** (e.g. CofEC 2005b; CofEC 2008b), **lifelong learning** (especially EP & CofEU 2006), **social and civic competences** (EP & CofEU 2006, 16-17; see also e.g. CofEU 2016, 5-6), **constructive dialogue** (EP & CofEU 2006, 14, 17), **mutual understanding** (e.g. CofEC 2008b, 3; CofEU 2016, 7; EP & CofEU 2001b, 31), **cultural understanding** (CofEU 2015c, 19), **intercultural understanding** (CofEU 2013, 52; EP & CofEU 2006, 14; EP & CofEU 2013, 50n6), **cross-cultural understanding** (CofEC 2005b, 8), **mutual respect** (CofEC 2008a, 11; CofEU 2009b, 7; CofEU 2015b, 2), **critical thinking** (CofEU 2016; see also e.g. CofEU 2015c, 17-19), and “**harmonious co-existence of many languages in Europe**” (CofEC 2008b, 3). Three of these related concepts – **cultural awareness and expression**, **social and civic competence**, and **multilingualism** – are discussed here further, as these concepts are specifically and explicitly defined in a manner that implies cultural literacy.

Cultural awareness and expression and **social and civic competences** are, firstly, defined as crucial competences of lifelong learning in the document ‘Lifelong learning – key competences’ (EP & CofEU 2006) that, as stated above, includes most co-occurrences of the DIALLS' cultural concepts. **Cultural awareness and expression** (EP & CofEU 2006, 18) is, then, more specifically defined as:

Appreciation of the importance of the creative expression of ideas, experiences and emotions in a range of media, including music, performing arts, literature, and the visual arts.

This would seem to situate **cultural awareness and expression** closer to more traditional understandings of **cultural literacy** – meaning the appreciation of cultural artefacts. However, it is stated that **cultural awareness** also encompasses **cultural knowledge**, which means, for example, a) **understanding the “cultural and linguistic diversity in Europe and other regions of the world”**, b) being familiar with **European cultural heritage** within the broader global context, and c) expressing oneself through **the use of media**, d) being able “**to relate one's own creative and expressive points of view to the opinions of others**” (Ibid.).

One of the key elements in lifelong learning is also a positive or **open attitude**, which is used to define ‘cultural awareness and expression’:

A solid understanding of one's own culture and a **sense of identity** can be the basis for an **open attitude** towards and **respect for diversity** of **cultural** expression. A positive attitude also covers creativity, and the willingness to cultivate aesthetic capacity through artistic self-expression and **participation in cultural life**. (Ibid.)

This open attitude also relates to the UNESCO's 1995 definition of **tolerance** (cited above) that includes openness as one of the definitions of **tolerance**. For the purposes of DIALLS, **cultural**

awareness and expression could thus be considered as part of the **cultural literacy** that students learn in their interaction with art and media.

The core skills of **social and civic competences** are defined as:

[--] the ability to **communicate constructively in different environments**, to show **tolerance**, express and **understand different viewpoints**, to negotiate with the ability to create confidence, and **to feel empathy**. (Id., 17)

Here, concepts related to **cultural literacy**, such as **tolerance** and **empathy**, are mentioned and the ability to **communicate constructively** implicitly expresses **intercultural dialogue**. **This is also the only time that empathy explicitly occurs in the data**. **Intercultural competences** are also listed as part of **social and civic competences**. Indeed, they are one of the core skills that enables people to participate “in increasingly **diverse** societies, and to **resolve conflict** where necessary” (Id., 16), as such demonstrating one of the goals of **cultural literacy** – **dialogue** between people of different backgrounds. Moreover, **constructive communication** also creates a link to **inclusion** where **dialogue** is a precondition for the creation of **inclusive societies**.

Furthermore, the skills related to ‘social and civic competences’ are defined through the concept of **participation**, including **democratic participation** (Id., 16), **participation in diverse societies** (Id., 18), **social participation** (Id., 17), **active and democratic participation** (Id., 16), and, most importantly, **constructive participation** in the surrounding community (Id., 17). Constructive participation is then further defined, for example, as including “**a sense of responsibility** [increasing the] **support for social diversity** and cohesion and **sustainable development**, and a readiness **to respect the values and privacy of others**” (Id., 17). Thus, constructive participation is implicitly defined by the concepts of **social responsibility and active citizenship**.

Social responsibility becomes further expressed in this passage:

Social competence is linked to **personal and social well-being** which requires an understanding of how individuals can ensure optimum physical and mental health, including as a resource for oneself and one's family and **one's immediate social environment**, and knowledge of how a healthy lifestyle can contribute to this. (Id., 17)

The connection to social responsibility is also made through the concepts **value** and **respect**, as respect for **shared values** and the **values of others**, including **respect for human rights** and the “**the value systems of different religious or ethnic groups**” belong to ‘social and civic competences’ (Ibid.). **Solidarity** is also mentioned as one of the skills, which again **relates to social responsibility** (Ibid.). Moreover, grasping how one's own **cultural identity** relates to a broader **European identity** is mentioned as one of these skills, making a clear connection to **cultural literacy** as being able to

understand **identities** in their cultural contexts. This connection is further strengthened, as understanding the **multicultural** aspects of society are also deemed important (Ibid.).³

The concept of multilingualism also resonates with **cultural literacy**, as, in its definition, **intercultural dialogue** and the importance of understanding and communication between different cultures are emphasised (see CofEC 2005a; CofEC 2007a; CofEC 2008b; EP & CofEU 2006, 14). Thus, **multilingualism** does not just refer to learning foreign languages, but it encompasses the ability to understand different cultures and to communicate with people from various backgrounds. For example, in one document (CofEC 2005a, 3), it is stated that: “Learning and speaking other languages encourages a **more open approach to others, their cultures and outlooks.**” Another document defines the role of ‘**multilingualism**’ in Europe more explicitly through the concepts related to **cultural literacy**:

The **harmonious co-existence** of many languages in Europe is a powerful symbol of the European Union's aspiration to be **united in diversity**, one of the cornerstones of the European project. Languages define personal **identities**, but are also part of a **shared inheritance**. They can serve as a **bridge to other people and open access to other countries and cultures, promoting mutual understanding**. A successful **multilingualism** policy can strengthen life chances of **citizens**: it may increase **their employability**, facilitate **access to services and rights** and contribute to **solidarity** through enhanced **intercultural dialogue** and **social cohesion**. Approached in this spirit, linguistic **diversity** can become a precious asset, increasingly so in **today's globalised world**. (CofEC 2008b, 3)

In addition to the three concepts addressed above, **it should be noted that diversity is used extensively in the data** (a total of 97 times). It is used in the documents to discuss and promote the diverse nature of European societies (e.g. CofEC 2005b; CofEC 2008b; EP & CofEU 2006). The expression of **cultural diversity** also occurs in the documents eight times (Ibid.). **Diversity** is also expressed through concepts such as **equity** (e.g. e.g. CofEC 2008a; CofEU & EC 2015; EC 2010; EC 2017b), **non-discrimination** (e.g. CofEU & EC 2015; CofEU 2009b), and **equal opportunities** (most relevantly in CofEU 2009b, 8; CofEU 2015b, 2). The emphasis of **diversity** connects the documents to the celebration of **diversity** inherent in **cultural literacy**.

Interestingly, **critical thinking, cultural awareness and expression, and social and civic competences** are explicitly connected to **media literacy** (CofEU 2016), and the responsible and critical use of social media is also mentioned (CofEU 2016; CofEU & RofGovofMS 2016, 2; EC 2017b, 6). This makes it clear that **media literacy** encompasses more than just the ability to use different media. However, even though media literacy resonates with the concept **cultural literacy** in its connections to the aforementioned concepts – **critical thinking, cultural awareness and expression, and social and civic competences** – it does not encompass all the broader cultural concerns related to, for example,

³ These are only some of the resonances with the concept **cultural literacy** that can be found in the document EP & CofEU 2006.

constructive dialogue, cultural dialogue, empathy, tolerance and inclusion, that are central to **cultural literacy**.

Culture

The concept **culture** appears in the data a total of **108** times, of which 22 times as the plural form **cultures**. In addition, the adjective **cultural** (used to define the cultural quality of varied issues) occurs 91 times (including the concepts **intercultural dialogue, multicultural, or cultural heritage**). Often, **culture** or **cultural** implicitly refers to **cultural diversity** in one way or another, such as paying attention to the challenges that students' different cultural and linguistic backgrounds raise for teaching (e.g. CofEC 2008b; CofEU 2015d; CofEU 2009b; CofEU 2001; CofEU & EC 2015) or understanding different cultures and communicating with people from varied backgrounds (see CofEC 2005b; CofEC 2008b; CofEU 2009b; EP & CofEU 2006). The concept **cultural diversity** is also explicitly mentioned 8 times (e.g. CofEU 2009b; 7-8; EP & CofEU 2006, 10, 15). The understanding of different cultures and languages can also be framed in the documents as understanding cultures and languages leading to greater mobility and employment prospects (see CofEC 2007a; CofEC 2008b).

The concepts/contexts utilised to discuss the questions of **cultural diversity** include, for example, the already mentioned **cultural awareness** (and expression), **civic and social competences** and **cultural understanding** (see analysis on **cultural literacy**), but also (social and) **cultural dimension of education** (CofEC 2007b, 12; EP & CofEU 2001a, 52), **cultural and social differences** (EP & CofEU 2001b), **cultural identity or identities** (CofEU 2009b, 7; EP & CofEU 2006, 17), **cultural and creative competences** (CofEU 2015c), **heritage culture or language** (CofEU 2009b, 7), "**culture of the country of origin**" (Id., 5.), **cultural heritage** (see analysis on **cultural heritage** below), **linguistic diversity** in Europe's **multicultural** and **multilingual** societies (Cof EC 2005b; CofEC 2008b), **dialogue between cultures** or some sort of **intercultural dialogue** or communication (e.g. CofEC 2008b; EP & CofEU 2006).

As the above examples illustrate, the concept of **culture** is aligned with the concepts of **diversity, identity, intercultural dialogue, heritage**, but it also relates to **participation** (for example, being able to "access **culture** and **participate** as **active citizens**" (CofEC 2008b, 5), and the conceptual context of **citizenship, inclusion** and **social cohesion** (CofEU 2015b), as well as **immigration and integration** (CofEU 2009b). In addition, culture is connected to **values, as cultural diversity, multilingualism, or communication between cultures** are implicitly or explicitly presented as something to be valued in Europe (e.g. CofEC 2008b). In doing so, other values, such as **tolerance**, can also be mentioned. Here, for example, **values, culture, and citizenship** are connected:

[--] The importance of youth work in contributing to personal, including professional, development, promoting **values** of **social inclusion, cultural diversity, active citizenship** and providing peer-environment based on **mutual respect and tolerance**. (CofEU 2015b, 2)

Culture is also used to discuss a common [European] cultural background in the context of, for example, migration, **linguistic diversity** and **cultural awareness and expression** (see EC 2008b; EP &

CofEU 2006), as well as to convey the need for teachers to take advantage of “public cultural resources, such as libraries, museums and archives” in their pedagogy (CofEU 2001, 4), and to promote “**a culture of dialogue and mutual understanding**” between people of different generations (CofEU 2016, 7). Furthermore, it is used to discuss the social and **cultural integration** or **inclusion** of youth (e.g. CofEU 2015; CofEU & RofGofMS 2006). Moreover, the **culture** of trust, support and cooperation between educational staff, students and families (CofEU 2015d, 39) is mentioned.

The **culture of lifelong learning** also occurs in the data (e.g. EP & CofEU 2013; CofEU 2008; cf. the analysis on **cultural literacy** above). Indeed, it should be noted that 30 of the 91 occurrences of **cultural** were found in the document ‘Lifelong learning – key competences’ (EP & CofEU 2006), discussed above. As the analysis on the concept **cultural literacy** illustrates, the document discusses many of the issues related to the concept **culture** as in **cultural diversity**, for example, the understanding of **cultural works** and the broader skills related to of taking part in **cultural life** (thus connecting culture to e.g. **identity** and **heritage**).

Culture also appears in reference to policy areas, such as “a series of EU policy areas, including **lifelong learning**, employment, social inclusion, competitiveness, **culture**, youth and civil society, research and the media” (CofEC 2008b, 5), “education, youth, **culture** and audiovisual policy, as well as in the area of counter-terrorism” (CofEU 2016, 8), and “youth, sport, **culture**, social affairs, employment” (CofEU & RofGofMS 2010, 9). Furthermore, it appears in names of ministries, councils and programmes. In less relevant manner, **culture** appears as the quality culture of vocational education and training (CofEU & RofGofMS 2010, 6), risk-taking culture (Id., 10), as well as the culture of innovation and entrepreneurship (EC 2017, 8) and quality-improvement (EP & CofEU 2009b, 2).

Values

Values appear in the documents 38 times, and they are often implicitly defined **common European values** (expressed as ‘the common values’ and then connected to a European context) and defined as **freedom, tolerance and non-discrimination** in reference to the Paris 17 March 2015 Declaration that promotes these values along with citizenship (e.g. CofEU 2015b, 2; CofEU 2015d; CofEU & EC 2015, 25n2; CofEU 2016, 5, 5n1; CofEU & RofGovofMS 2016, 1, 1n4). Here, the concept of **tolerance** is used to describe the concept of **values**, and **citizenship** appears in close proximity to the concepts of **values** and **tolerance**.

Expressions such as **(our common) European values** (CofEC 2005b, 2; CofEU & EC 2015, 26; EP & CofEU 2013, 57), **(common) fundamental values** (e.g. CofEU 2009a, 25; CofEU & RofGovofMS 2016, 1, 4), **shared values** (CofEC 2008a, 4; EP & CofEU 2006, 17), or **EU’s values** (EC 2011b, 14) are also used in the EU policy documents, which highlights the shared ‘Europeanness’ of the **values** discussed. Moreover, European values are said to include “**cultural, religious and linguistic diversity, [--] openness towards other cultures, tolerance and acceptance of others**” (CofEC 2005b, 2-3). Furthermore, it is stated that “respect for **linguistic diversity** is a **core value of the European Union**” (Ibid.). In addition to **tolerance, diversity** and the **open-minded/open attitude** towards other **cultures** and people are thus also defined as important **European values**. Openness also implicitly

invokes the concept **intercultural dialogue**, since it can be argued that **dialogue** requires a sort of openness. In one document, **values** are defined as follows in connection to minorities and **equality** – again evoking the concept **diversity**:

— Article 2 of the Treaty on European Union, which states that the Union is founded on the values of **respect for human dignity, freedom, democracy, equality**, the rule of law and **respect for human rights**, including the rights of persons belonging to **minorities**. (CofEU 2016, 5)

Values are also defined as an **expression of culture**, and **connected to identity**, as cultural expression “is what makes us human and what gives each of us a sense of identity” (CofEC 2005b, 2) – a statement that echoes the ideals of **cultural literacy**.

Furthermore, **values** are articulated as **civic values** (EP & CofEU 2006, 10) or “the **human and civic values** we share” (CofEU & EC 2015, 25), where civic **values** can be understood through the concept **social and civic competences** discussed above. Another way that **values** are discussed is through the ideal of promoting **democratic values** in the two documents dealing with ‘the strategic framework for European cooperation in education and training (ET 2020)’ (CofEU 2009a, 3-4; CofEU & EC 2015, 25). This ideal, then, resonates with the concepts of **active citizenship** and (democratic or active) **participation**. As the above analysis demonstrates, the concept of **(active) citizenship** is, indeed, often connected to **values in some manner** – sometimes it is even used to define the concept **values**. For example, the values of youth work are expressed as such:

The importance of youth work in contributing to personal, including professional, development, promoting **values of social inclusion, cultural diversity, active citizenship** and providing peer-environment based on **mutual respect and tolerance**. (CofEU 2015b, 2)

To recap, values are defined through concepts such as **tolerance, freedom, democracy, equality/equity, non-discrimination, diversity, mutual respect, openness, acceptance, social inclusion, citizenship, human rights, dialogue, and participation**. Adding to this, **social cohesion** (an often recurring concept, see e.g. CofEC 2008b; CofEU 2009a; also CofEC 2008a) and **gender equality** (e.g. EC 2010, 4; CofEU 2014) can be interpreted as values in the documents. So can **social responsibility**, as expressed through concepts such as **solidarity** (e.g. CofEC 2008b, 3, 14; also e.g. CofEC 2008a, 3-4; EP & CofEU 2001b, 31, 37), **sustainability** (CofEU & RofGofMS 2008, 17; EP & CofEU 2013, 51), and showing **respect for (the values of) others** (e.g. CofEC 2005b, 2; CofEC 2008b; EP & CofEU 2006, 17; CofEU 2016, 5). **Equal access** or enabling better achievement for all in education, including disadvantaged groups, is also often mentioned (e.g. CofEC 2008a; EP & CofEU 2009b).

Cultural heritage and identity

The concept **cultural heritage** appears in the EU policy documents only 3 times, from which twice as **European cultural heritage** (EP & CofEU 2006, 18; CofEC 2008b, 13), and once as “access to **our common cultural heritage**”, which also refers to a European heritage (CofEC 2008b, 13). The concept

is discussed in the context of **linguistic diversity** and **multilingualism**, more specifically in relation to translated literature helping Europeans to acknowledge their diverse heritage (CofEU & EC 2008b, 13). It is also connected to the conceptual contexts of **identity**, **diversity**, and **culture** where reference is made to **cultural knowledge** as encompassing “an awareness of local, national and **European cultural heritage** and their place in the world [--] basic knowledge of major cultural works, including popular contemporary culture” as well as the ability to understand “the cultural and linguistic diversity in Europe and other regions of the world” (EP & CofEU 2006, 18).

The concept **heritage** also appears separately or in different combinations a total of 11 times: as **Europe’s rich heritage** (CofEC 2005b, 12), **EU heritage** (CofEC 2008b, 4), “the Union’s **cultural** and historical **heritage**” (EP & CofEU 2013, 53), **heritage culture** or **heritage language** (CofEU 2009b), as well as **architectural heritage** and the **private/public heritage** of architecture (EP & CofEU 2005, 25). These related concepts are connected to concepts such as **culture** (EP & CofEU 2006, 18), **cultural identity** (CofEU 2009b; EP & CofEU 2006, 18), the meaning of sport for **European identity** (EP & CofEU 2013, 53), **cultural and linguistic diversity** (CofEC 2008b, 3-4, 13), “building a climate of **mutual understanding, trust and cooperation**” between “local communities, including the families of pupils with a migrant background and migrant associations” (CofEU 2009b, 7), and discussed mainly in the context of the **coexistence of languages and cultures in Europe** (see e.g. CofEC 2008b). Moreover, one document (EP & CofEU 2013) mentions **indigenous cultures**, which are otherwise rather invisible in the data; **indigenous and non-indigenous languages** are mentioned in CofEC 2005b, and the concept of **minority languages** appears at least in CofEC 2005b & CofEC 2008b. Interestingly, the context for bringing forth indigenous cultures is sport – how indigenous sports enrich the **cultural and historical heritage** of the European Union (EP & CofEU 2013, 53).

Cultural heritage is therefore both implicitly and explicitly mostly framed as European through these related concepts. That said, **heritage culture** and **heritage language** both appear in a document discussing the education of children with a migrant background (CofEU 2009b). In this document they, thus, refer to a non-European heritage. **Heritage language** is discussed in the context of encouraging students with migrant backgrounds to keep their language alive, and it is connected to the context of **cultural identity**, as well as to social, professional and educational **contexts**:

[--] Although the primary focus should remain on the host language(s), encouraging pupils to acquire or maintain knowledge of their **heritage language** can bring benefits at **several levels**: socially in terms of **cultural identity** and personal self-confidence, professionally in terms of future employability, but also educationally in terms of future learning. (CofEU 2009b, 7)

Heritage culture appears in connections to **integration** and **cultural dialogue** through “mutual understanding, trust and cooperation”:

[--] The process of **integration** can be facilitated through the development of **partnerships with** local communities, including the families of pupils **with a migrant background and migrant associations**, thereby contributing to the development of schools as learning

communities. By building a climate of **mutual understanding, trust and cooperation**, partnerships of this kind can contribute in a variety of ways, such as providing assistance with interpretation, serving as an interface — in some cases mediating — between schools and the community concerned, and developing positive links **with the heritage culture** and language. (CofEU 2009b, 7)

Moreover, the concept **inheritance** occurs once as a **shared inheritance**, which is, again, clearly encoded as European:

The **harmonious co-existence** of many languages in **Europe** is a powerful symbol of the European Union's aspiration to be **united in diversity**, one of the cornerstones of the **European project**. Languages define personal **identities**, but are also part of a **shared inheritance**. They can serve as a **bridge to other people and open access to other countries and cultures**, promoting **mutual understanding**. A successful **multilingualism policy** can strengthen life chances of **citizens**: it may increase their **employability**, facilitate **access to services and rights** and contribute to **solidarity** through enhanced **intercultural dialogue and social cohesion**. (CofEC 2008b, 3)

Here, **cultural heritage** (as **inheritance**) is connected to the conceptual framework of cultural literacy through concepts such as **identity, diversity, inclusion** (as in **unity**), **intercultural dialogue, social responsibility** (as in **solidarity** and **access** to services and rights), **empathy** (implicitly expressed through **solidarity**), **social cohesion**, and **culture**. Expressions such as '**harmonious co-existence**' also echo the broader concept of **cultural literacy**.

Moreover, expressions such as '**European values**', '**common values**' (see analysis on **values**) or '**our common cultural background**' used in the documents can also be read as invoking a sense of **cultural heritage**. For example, it is stated that:

Each of the many national, regional, minority and migrant languages spoken in Europe adds a facet **to our common cultural background**. It should be shared to foster **dialogue and mutual respect**. There are areas in the EU where citizens successfully combine speaking a regional or minority language with the national language and score well in foreign languages too. Multilingual people are a precious asset because they act as the **glue between different cultures**. (CofEC 2008b, 5–6)

Here, **cultural heritage**, as expressed through the notion of a shared cultural background, is connected to the concepts of **intercultural dialogue** and, implicitly, to **cultural literacy** (through the references of different **cultures, dialogue, and respect**) in the context of migration.

Identity occurs in the documents 27 times, and the plural form **identities** 5 times. Usually, the concept (as used in the data) can be read as 'cultural' in some sense, but it also appears in a manner not relevant to DIALLS; namely 14 times as identity card (EP & CofEU 2004), twice as verifying one's

identity (EP & CofEU 2008, 47; EP & CofEU 2009a, 16), and once as the identity of European Institute of Innovation and Technology (EP & CofEU 2008a, 10) or specific executive agencies (CofEU 2013, 47). **Identity** is connected to contexts and concepts such as the role of languages in forming both personal **identities** and a common **cultural inheritance**, as well as **diversity** and **dialogue between cultures** (CofEC 2008b, 3) and sport shaping **identities** and promoting **social inclusion** (CofEU 2014). It also appears in the context of supporting research on questions related to “language issues in relation to social **inclusion and exclusion, identity, political participation, cultural diversity** and **cross-cultural understanding** [--] linguistic **diversity** [--] and language issues for migrants and ethnic minorities” (CofEC 2005b, 8). Moreover, **identity** appears in the context of understanding one’s **culture** and **identity** as “the basis for an **open attitude** towards and respect for **diversity of cultural expression**” (EP & CofEU 2006, 18; see the analysis on **cultural literacy**), as well as **(cultural) heritage** (or **heritage language** or **shared inheritance**), as the above analysis on **cultural heritage** illustrates.

In addition, **identity** occurs 3 times explicitly phrased as **cultural identity** (CofEU 2009b, 7; EP & CofEU 2006, 17) and once as **cultural identities** (EP & CofEU 2006, 17) in the context of immigration and **integration** (CofEU 2009b) and **lifelong learning** (EP & CofEU 2006). It is also articulated twice as **European identity**, thus implying a shared European **cultural identity** (EP & CofEU 2006, 17; EP & CofEU 2013, 53). **Cultural identity** and **European identity** can also be connected, such as in the definition of **social and civic competences** that include “[u]nderstanding the **multi-cultural** and socio-economic dimensions of European societies and how national **cultural identity** interacts with the **European identity**” (EP & CofEU 2006, 17, see analysis on **cultural literacy**).

Inclusion, empathy and tolerance

Inclusion appears in the data 55 times, of which 24 times as **social inclusion** (e.g. CofEU & EC 2015; EP & CofEU 2013). In addition, **inclusion** occurs in the texts as **inclusive** (e.g. **inclusive society** or **inclusive education**, CofEU&EC 2015) and **inclusiveness**, for example, “promoting socioeconomic development and **inclusiveness** in the EU through education by means of reforms, relevant policies and targeted investments” (CofEU & RofGovofMS 2016, 3). **Inclusion/inclusive** is often connected to **(active) citizenship** (see e.g. EC 2017b; EP & CofEU 2013; CofEU & EC 2015; CofEU 2015c) and employment (EP & CofEU 2013; CofEU 2015c). These can also occur together, for example:

[--] non-formal and informal learning can enable young people to acquire additional knowledge, skills and competences and contribute to their personal development, social **inclusion and active citizenship**, thereby improving their **employment prospects**. (CofEU & RofGofMS 2006, 2)

Competences are defined here as a combination of knowledge, skills and attitudes appropriate to the context. Key competences are those which all individuals need for personal fulfilment and development, **active citizenship, social inclusion** and **employment**. (EP & CofEU 2006, 13)

Inclusion is also implicitly discussed through the context of preventing **(social) exclusion**:

2.3. Equity and active citizenship [emphasis original]:

Education and training plays a major role in promoting **equity, social inclusion and active citizenship**. **Social exclusion of the low-skilled, learners from a migrant background, the unemployed and those with special educational needs** is often the result of cumulating elements such as low formal qualification and the lack of basic skills and transversal competences. Education and training can be important forces to counter **social exclusion** [--]. (EC 2010, 8)

Moreover, and as the above quotation illustrates, inclusion is connected to **equity or equal opportunities** for migrants and disadvantaged groups (see also CofEC 2008a; CofEU 2008; EP & CofEU 2013), but it is also discussed in the context of, for example, gender **inclusion** in sport (CofEU 2014), and **social cohesion** (as in education promoting, CofEC 2007b). It also appears in close proximity to concepts such as **political participation** (CofEC 2005b, 8), as well as to promoting “**participation in democratic life in Europe and the labour market, active citizenship, intercultural dialogue, social inclusion and solidarity**, in particular through increased learning mobility opportunities for young people” (EP & CofEU 2013, 59). Moreover, it occurs in connection to **intercultural competences** (CofEU & EC 2015, 26) and **identity** (CofEC 2005b, 8).

Inclusion also appears in the context of digital competences helping to create “more **inclusive and cohesive societies**” (CofEU 2016, 6). Moreover, **integration** of migrants leading to their **social inclusion** is also mentioned, and it is argued that their integration requires **intercultural skills** from the teaching staff (CofEU & EC 2015, 29). Tackling racial **discrimination and exclusion** (CofEU 2009b, 6-8) **or other forms of bullying** (CofEU & EC 2015, 28, 33) in order to establish greater **inclusion and diversity** in education, and “promoting **lifelong learning** and increasing the employability, openness to mobility and **social inclusion** of workers and learners” (EP & CofEU 2009a, 12) are also discussed.

Just as with the concept of **equity, diversity** is also used to discuss **inclusion** in relation migrants, gender or disadvantaged groups:

Teachers need a strong commitment to training: in the use of new technologies; to improve learning to learn competencies; how to cater for **diversity and inclusion**; and to meet the needs **of disadvantaged learners, such as Roma, children with disabilities or those from a migrant background**. (EC 2012, 11)

The social sciences and humanities research programme supports research on language issues in relation to social **inclusion and exclusion, identity, political participation, cultural diversity** and **cross-cultural understanding**. This includes questions of linguistic **diversity**, minority and regional languages, and language **issues for migrants and ethnic minorities**. (CofEC 2005b, 8)

[E]ducation systems should seek to increase their **emancipatory effect**, ensuring a level playing field for all **regardless of socioeconomic status, migrant background or gender**. This means opening up education systems to respond to the increasing **diversity** of learners and forging links with all relevant stakeholders. (CofEU & RofGovofMS 2016, 2)

In addition, **integration** is discussed in the documents, mainly in relation to the inclusion of immigrants (see especially CofEU 2009b on migrant children's integration; also EP & CofEU 2008c; CofEU & EC 2015; EC 2010), but also as the **integration of the disadvantaged** or "those with special needs" (CofEC 2008a, 7). **Implicitly**, inclusion is discussed several times in reference to **the (equal) access** of specific groups to, for example, education (e.g. CofEU & EC 2015; EP & CofEU 2009b; EP & CofEU 2013). It is also stated that education can help to create **an inclusive society devoid of racism and exclusion** (CofEU 2009b, 6). The themes of **equity, access, and preventing discrimination** (or fostering **non-discrimination**) also connect **inclusion** to **social responsibility** (see also CofEU & EC 2015, 28-29).

Furthermore, **inclusion** is twice spoken of in the EU policy documents through the concept **unity**, as Europe striving to be "**united in diversity**" (CofEC 2008b, 3) or Europe being "founded on 'unity in diversity': **diversity of cultures, customs and beliefs – and of languages**" (CofEC 2005b, 2). Lastly, **inclusion** can be implicitly evoked through discussions of **diversity, respect for others, and dialogue** – as **respect for others, dialogue** and the **acceptance of diversity** allows for the inclusion of various groups of people (e.g. EP & CofEU 2006; see also the analysis on **cultural literacy**). **Lastly, inclusion** is dealt with in the context of the economy, regarding, for example, the **inclusion** of skills relevant for entrepreneurship in education – or the promotion of youth entrepreneurship for increasing **social inclusion** (see CofEU 2015a, 2-3, 7). Education's role in "**social and economic inclusion** of disadvantaged groups" is also brought forth (CofEU & RofGovofMS 2016, 2), as well as in "**smart, sustainable and inclusive growth**" (EC 2011b, emphasis original). Furthermore, **inclusion** is specifically framed as promotion of "young people's **inclusion, citizenship** and a more **cohesive society**" (CofEU 2015b, 3).

As mentioned above, empathy occurs explicitly only once as one of the key skills related to the **social and civic competences** of **lifelong learning** (EP & CofEU 2006, 17; see the analysis on **cultural literacy**). **Empathy** can, nevertheless, be implicitly read in the concept **solidarity** – which appears 12 times in the EU policy documents (see especially CofEC 2008b, 3, 14; also e.g. CofEC 2008a, 3-4; EP & CofEU 2001b, 31, 37). Moreover, as discussed previously in this Cultural Analysis Framework, **empathy** can be implicitly read into the concept **mutual understanding** (e.g. CofEC 2008b, 3; CofEU 2016, 7; EP & CofEU 2001b, 31), if **empathy** is seen as the prerequisite of such an understanding. In one document, it is also noted how "[e]arly childhood education should focus not only on academic performance but also on **social and emotional care**" (CofEC 2008a, 8). This, however, suggests an empathic approach in the practice of teaching, but does not speak of **students learning empathy**, which is important for **cultural literacy**.

Tolerance, on the other hand, occurs 14 times in the EU policy documents. As stated previously, **tolerance** is often defined as one of the core European **values** and it appears together with the concepts **citizenship**, **freedom**, and **non-discrimination** (see analysis on values). In other instances, it is connected to concepts such as **intercultural competences** (CofEU & EC 2015, 28) or **intercultural understanding** (CofEU 2015d, 37), **social inclusion** (CofEU & EC 2015, 28; CofEU 2015d, 37) or **social integration** (CofEU 2015d, 37), **belonging** (CofEU 2015d, 37), **equal opportunities** (CofEU 2015d, 37), **empathy** (EP & CofEU 2006, 10, 17), **respect** (CofEC 2008b, 3; CofEU & EP 2006, 10; CofEU 2015d, 37); **diversity** (EP & CofEU 2006, 10, 17; also CofEU 2015b, 2; CofEU & EC 2015, 28; EC 2017b, 6); **social cohesion** (CofEU & EC 2015, 28); **democracy, mutual understanding, intercultural education and multiculturalism** (CofEU & RofGofMS 2008, 17-18) – as well as **human rights** (CofEU & RofGofMS 2008, 18; CofEU 2015d, 37).

Moreover, it is argued that learning about **diversity** and **tolerance** will help to prevent bullying (EC 2017b, 6). It is also connected to the context of extremism, as it is claimed that in the face of extremist violence, European **values**, such as **tolerance**, must be safeguarded (CofEU & EC 2015, 25). **Tolerance** is also connected to **social responsibility**, as it is argued (in reference to EU 2015 Youth Report) that:

[T]he common **values** of freedom, **tolerance** and **non-discrimination**, strengthening **social cohesion**, and helping young people become **responsible, open-minded** and **active members** of our **diverse** and **inclusive society**. (CofEU & EC 2015, 28)

The emphasis on **openness and diversity** connect tolerance to the UNESCO 1995 definition of tolerance (see analysis on **cultural literacy**). **Tolerance** is also implicitly discussed through preventing **intolerance** (2 occurrences in the EU policy documents), for example in reference to the Paris March 2015 Declaration on preventing “marginalization, intolerance, racism and radicalisation” (CofEU 2015b, 2).

Multiculturalism and intercultural dialogue

Multiculturalism is mentioned only once in the EU policy documents. It appears in the context of **inclusion, tolerance** and **mutual understanding**, innovation and growth, in reference to “**inclusive** education policies aimed at **tolerance and mutual understanding**” having “the potential to turn the increasing **multiculturalism** of European societies into an asset for creativity, innovation and growth” (CofEU & RofGofMS 2008, 17). That said, the adjective **multicultural** occurs 9 times in contexts related to the **cultural and linguistic diversity** of societies, including education (see CofEU 2001; CofEC 2007b; CofEC 2008b; CofEU & EC 2015; CofEU & RofGofMS 2008; EP & CofEU 2006). **Multicultural** is specifically connected to **diversity** through the concept of **multicultural diversity** in one document, where it is argued that the integration of migrants will lead to better **intercultural skills** for educational staff, students and parents alike, thus ensuring “a **greater multicultural diversity** in the learning environment” (CofEU & EC 2015, 29).

Moreover, **multicultural** appears in the context of citizens needing **multilingual or intercultural skills** in a **multicultural** Europe, and education’s role in providing these skills (e.g. CofEU 2001; CofEC

2008b). Furthermore, concepts such as **cultural diversity**, or **diverse backgrounds** are used to describe the **multicultural** European society (see the analyses on **cultural literacy**, **culture**, and **cultural heritage**). Various kinds of **cooperation** between **cultures** is also addressed through concepts such as **European cooperation** (often even in the title of the documents, see e.g. CofEC 2008a; CofEU 2009a; CofEU & EC 2015), **cross-border cooperation** (EC 2011b, 6, 13), and **cross-cultural understanding** (CofEC 2005b, 8). Interestingly, the word **cooperation** appears 489 times in the EU policy documents and **cooperate** 17 times. As **cooperation** is often defined as **cooperation between European nations** (and sometimes with third countries), the emphasis on **cooperation** can be read as implicitly speaking of the need for a type of **cultural literacy** – the **constructive and cooperative communication** between people from different **backgrounds** – even though the focus is mostly on cooperation within a shared Europe.

The concept of **intercultural dialogue** explicitly appears in the data 18 times (13 times in the document CofEC 2008b on **multilingualism**). Moreover, **intercultural dialogue** is implicitly discussed through various related concepts, such as **intercultural communication** (CofEC 2005b, 9; EP & CofEU 2006, 15, 17), **intercultural** or **cross-cultural understanding** (CofEC 2005b, 8; CofEU 2013, 52; EP & CofEU 2006, 14; EP & CofEU 2013, 50n6), **intercultural competence(s)** (e.g. EP & CofEU 2006, 16; CofEC 2008b, 11), **intercultural awareness** (EP & CofEU 2013, 58), **multilingualism** (e.g. CofEC 2008b), **cooperation** (see analysis on multicultural above), **dialogue between cultures**, **cross-cultural learning skills** (CofEC 2005a, 3n2), **intercultural education** (CofEU & RofGofMS 2008, 18), and **harmonious co-existence of languages** (CofEC 2008b, 3), or some sort of **dialogue** that can be interpreted as ‘**cultural**’ (e.g. CofEC 2008b; EP & CofEU 2006). Many of these are discussed already in the previous analyses on the occurrences of the DIALLS' cultural concepts in these EU policy documents.

Intercultural dialogue, either explicitly or implicitly, is connected to the contextual framework of **cooperation**, **communication**, mobility and employment prospects related to **different languages**, **cultures** or (European) countries (see CofEC 2005a; CofEC 2008b; CofEU & EC 2015; CofEU 2009a; CofEU & RofGofMS2010; EC 2017b; EP & CofEU 2008a; EP & CofEU 2013) or the need for **intercultural dialogue and skills** for interacting with people from **migrant backgrounds** (CofEC 2008b; CofEU 2009a; CofEU & EC 2015). For example:

[--] to improve the **level of key competences and skills** of young people, including those with fewer opportunities, as well as to promote **participation in democratic life** in Europe and the labour market, **active citizenship**, **intercultural dialogue**, **social inclusion** and **solidarity**, in particular through increased learning **mobility** opportunities for young people, those active in youth work or youth organisations and youth leaders, and through strengthened links between the youth field and **the labour market**. (EP & CofEU 2013, 59)

[--] This communication concentrates on people: their ability to use several languages, their opportunity to **access culture and participate as active citizens**, to benefit from better communication, **inclusiveness** and wider employment and business opportunities. The main

objective is therefore to raise awareness of the value and opportunities of the EU's linguistic **diversity** and encourage the removal of barriers to **intercultural dialogue**. (CofEC 2008b, 5)

A successful **multilingualism policy** can strengthen life chances of citizens: it may increase their **employability**, facilitate **access** to services and rights and contribute to **solidarity** through enhanced **intercultural dialogue and social cohesion**. (Id., 3)

Furthermore, in one document, the concept **intercultural** appears in connection to young people's need for "advanced **linguistic, intercultural and entrepreneurial capacities**" in the context of the pressures caused by changing economic and social demands, technological developments and the **diversification** of societies (CofEC 2008a, 3).

As the above quotations illustrate, **intercultural dialogue** (implicitly or explicitly) also appears in connection with concepts such as **participation, (active) citizenship, (social) inclusion and cohesion, solidarity, diversity**, as well as mobility, and **access**. **Solidarity, social inclusion and participation** in a democratic society also evoke a sense of **social responsibility**. **Solidarity**, furthermore, echoes the concept **empathy**. **Social cohesion** is also connected to interculturalism, for example as **multilingualism** contributing "to **solidarity** through enhanced **intercultural dialogue and social cohesion**" (CofEC 2008b, 3).

Intercultural dialogue is also connected to **values** defined as **tolerance, freedom, mutual respect, democracy, equality, non-discrimination** (CofEU 2009a; CofEU 2015d; CofEU & EC 2015; CofEU & RofGofMS 2008) and, in a sense, the concept itself becomes expressed as an important skill or value in our changing societies:

[--] In our increasingly diverse societies, there is an urgent need for **inclusive** and coordinated responses from both educational and non-educational stakeholders which are aimed at promoting common **values** such as **tolerance, mutual respect, equal opportunities and non-discrimination**, as well as fostering social integration, **intercultural understanding** and a **sense of belonging**. (CofEU 2015d, 37)

The above quotation frames **intercultural dialogue** also in connection to **belonging**, which resonates with the DIALLS' approach to the concepts of **identity and inclusion**.

Concepts such as **identity, shared inheritance** (cf. **cultural heritage**), **inclusion**, and **integration** are also used to convey the positive effects of **intercultural dialogue** for understanding and communicating with people from **diverse backgrounds** (CofEC 2008b; CofEU 2009a; CofEU & EC 2015). Lastly, a sort of **dialogue, intercultural** or not, can be read as inherent in concepts like **mutual understanding** and **mutual respect**; as **dialogue** can be said to require understanding and respect for the viewpoints of others (e.g. CofEC 2008b; CofEU & EC 2015). Lastly, **interculturalism**, a concept that implicitly evokes both **intercultural dialogue** and **multiculturalism**, occurs three times in the context

of supporting higher education on **multilingualism** together with **interculturalism** (CofEC 2005b, 6, 8, 20).

Citizenship, participation and social responsibility

Citizenship appears in the EU policy documents 78 times, from which 44 times as active citizenship (for most occurrences, see CofEU & EC 2015). All in all, **citizenship** tends to occur in calls to promote **(active) citizenship** along with other skills, competences and values and in discussions of education's role in this promotion. As the above analyses on **values** and **tolerance** establishes, **citizenship** is often connected to these two concepts as well as the promoting of freedom, and **non-discrimination**, and it is sometimes also described as a **value** itself. In addition to these, equity is expressed as a value that appears together with **(active) citizenship** (e.g. CofEU & EC 2015; CofEU & RofGofMS 2010; EC 2010). **Citizenship** (mostly as active) is also often articulated in relation to concepts such as **inclusion** or **social inclusion** (e.g. CofEU 2015c, 17-18; CofEU & EC 2015, 25-26, 28-29; CofEU & RofGofMS 2006, 2; EC 2010, 8), **equity** (EC 2010, 8-9; CofEU & RofGofMS 2009, 7), or **social cohesion** (e.g. CofEU & EC 2015, 28-29; CofEU & RofGofMS 2009, 7; as Union citizenship, EP & CofEU 2004, 82). The questions of **inclusion and cohesion** can even be expressed in reference to the importance of **preventing exclusion** and violence in order for **active citizenship** to flourish (CofEU & EC 2015, 25, 28, 33).

In addition, **citizenship** is discussed in relation to **mutual respect** and **respect for others** (CofEU & EC 2015, 25, 33), **solidarity** (EP & CofEU 2001b, 31; see also the analyses on **social responsibility** and **empathy**), **intercultural skills** (CofEC 2005a, 5), **lifelong learning** (e.g. CofEU & EC 2015, 27; CofEU and RofGofMS 2009, 7; EC 2010, 4; EP & CofEU 2006), **participation** (on **participation and citizenship**, see analysis below), and **social responsibility** (on **social responsibility and citizenship**, see analysis below). **Social responsibility** is also expressed through the claim that adult learning contributes to "greater employability, access to better-quality jobs, more **responsible citizenship**" (CofEU 2008, 11).

Furthermore, **responsibility** is implicated in the statement that **citizenship** includes "skills which reflect growing needs, such as those in the green economy and in the digital and health sectors" (CofEU & EC 2015, 27). In a less relevant manner for DIALLS, **citizenship** is discussed in relation to mobility and residence in the EU (EC 2010; EP & CofEU 2004), employment (e.g. CofEU 2015a; CofEU 2015c; EC 2017b), and digital competences (CofEU & EC 2015; CofEU 2015c). The context of immigrants integrating or gaining **citizenship** through language competence (CofEC 2008b) or adult learning (CofEU & EC 2015) is also mentioned.

Citizenship also occurs together with the concepts **critical thinking** (CofEU & EC 2015, 27; CofEU 2016) or the "ability to **think critically**" (CofEU & RofGovofMS 2016, 3). In one document, **active citizenship** is explicitly defined in relation to an **open attitude** and **critical thinking**:

Higher education must also help to prepare students for **active citizenship** based on an **open attitude and critical thinking**, as well as support personal development, while playing its full role in transmitting and producing knowledge. (CofEU & EC 2015, 27)

This **open attitude** also connects **citizenship** to **tolerance**, and to the skills and competences of **lifelong learning** (see analysis on **cultural literacy**) discussed above. This connection between **citizenship** and **openness** is also made elsewhere in the EU policy documents, as the very ground for **active citizenship** is defined as “building an **open and democratic society**” (CofEU & EC 2015, 25). As mentioned before, **critical thinking** is also defined as including media literacy or digital skills (CofEU 2016), suggesting a need for **broader literacy skills** than just reading **literacy**.

Citizenship becomes implicitly framed as European in the EU documents. However, it is specifically articulated twice in the call to “promote active **European citizenship**” in relation to **civic participation** (Cof EU 2013, 48, 49, 51, 52), in reference to linguistic and **intercultural** skills enabling people to get the full benefits “from **citizenship of the European Union**” (CofEC 2005a, 5), making “young people aware of [--] **Union citizenship**” (EP & CofEU 2001b, 33), and **citizenship of the Union** or **Union citizenship** guaranteeing free mobility and promoting social cohesion (EP & CofEU 2004, 78).

It should be noted that (although not analysed in detail here), the word **citizen** also occurs 57 times in the data, while **citizens** 171 times, and sometimes these are also phrased as **active citizen/s**, thus echoing the concept **active citizenship**. For example:

This communication concentrates on people: their ability to use several languages, their opportunity to **access culture** and **participate as active citizens**, to benefit from better communication, **inclusiveness** and wider **employment and business opportunities**. The main objective is therefore to **raise awareness of the value and opportunities of the EU's linguistic diversity and encourage the removal of barriers to intercultural dialogue**. (CofEC 2008b, 5, emphasis original in the last sentence)

What is relevant for DIALLS, the concept of **responsible citizens** also occurs in the EU documents three times, always in reference to education and training providing skills needed in tomorrow's society (CofEU 2015c, 18; CofEU 2016, 7; CofEU & RofGovofMS 2016, 2). For example, it is stated that:

As part of their overall mission to prepare young people for society and the labour market, as well as to support them in achieving personal fulfilment, education and training have an important role to play in helping young people to become media literate and **responsible citizens of the future**. (CofEU 2016, 7)

Participation is the most recurring DIALLS' cultural concept in the EU policy documents as it is mentioned 149 times (adding to this, words such as participate, participating, participative, or participant are used to indicate participation). That said, the concept often appears in an irrelevant context to **cultural literacy**, such as “participating in the economic, **social and cultural** aspects of society” (CofEU 2016, 6n3) or, for example, in the labour market (e.g CofEU & RofGofMS 2010, 10; EC 2010, 9), entrepreneurship or competitiveness (e.g. EC 2010; EP & CofEU 2013). It should be noted though, that the context of the labour market can nevertheless resonate with the ideals of **cultural**

literacy through promoting diversity and equality where the documents highlight **equal opportunities** for employment, for example gained by equal access to the learning of skills, such as **language learning** or digital competences (e.g. EP & CofEU 2013, 55; CofEC 2008a, 3, 9; CofEU 2008, 10; CofEU 2016, 6; EC 2010, 4, 9). The **participation** of people from migrant backgrounds in education is also discussed in some documents (e.g. CofEC 2005b, 8; EC 2010, 9; EP & CofEU 2013, 52), implying ideals of **inclusion**.

More relevant for DIALLS, **participation** appears in the EU policy documents as **participation in society**, which is articulated through concepts such as **civic participation** (CofEU 2008, 11; CofEU 2013, 48, 51; EP & CofEU 2008d, 83)⁴, being able to “access culture and **participate as active citizen**” (CofEC 2008b, 5), **democratic participation** (CofEU & EC 2015, 28n11; EP & CofEU 2006, 17) or **participation in (society and) democratic life** (CofEU & RofGovofMS 2016, 3; EP & CofEU 2013, 59, 60), **participation in lifelong learning** (EP & CofEU 2006; EP & CofEU 2008b, 3; EP & CofEU 2008c), or “artistic self-expression and **participation in cultural life**” (EP & CofEU 2006, 18). **Participation** is also phrased as political participation and connected to various DIALLS' cultural concepts (CofEC 2005b, 8; see analyses on **identity** and **inclusion**), as well as to **intercultural dialogue** or **competences** (CofEC 2005b, 8; EP & CofEU 2006, 16) and **cross-cultural understanding** (CofEC 2005b, 8).

Digital competence is also noted as a key skill for **participation in society** (CofEC 2008a, 6; EC 2013, 6). **Participation** also occurs (implicitly and explicitly) in relation to **equity** or **diversity** in the sense of taking steps towards greater **participation** for the disadvantaged in education (see CofEU 2008,11; CofEU 2009a, 7; CofEU & RofGofMS 2009, 8; EC 2012; 12–13; EC 2017b, 7; EP & CofEU 2008b, 1; EP & CofEU 2013, 60, 64). Interestingly, participation of youth “in the development of policies affecting them” (EP & CofEU 2013, 51) is also mentioned, which expresses the idea of youth participation that is also relevant in cultural literacy – in the DIALLS project, cultural literacy seen as both used and produced by young people themselves.

In the EU documents, **participation** is also connected to **social cohesion**, for example by **civic participation** promoting it (e.g. EP & CofEU 2008d, 83). Moreover, education is said to affect **social participation** (CofEC 2008a, 3; see also EP & CofEU 2006, 17). The context of **equality** is also mentioned by connecting **participation and cooperation** between students, teachers and family members to the prevention of bullying (CofEU 2015d, 37). **Social responsibility** is also explicitly mentioned in the context of **participation and active citizenship** (for more, see analysis on **social responsibility** below).

Lastly, **participation** appears as **constructive participation** (EP & CofEU 2006, 17; see the analysis on **cultural literacy**) in connection to DIALLS' cultural concepts such as **cultural identity** and **intercultural dialogue** (as in **intercultural competences**).

⁴ **Civic participation** and **European citizenship** are also bound together in one document in reference to “the Community action programme to promote active **European citizenship (civic participation)**” (CofEU 2013, 48, 51).

Social responsibility is referred to in the documents as such only once in the context of **participation and active citizenship**:

[--] the social and economic importance of the youth field is evident in its potential impact on the development of key competences that are of practical relevance to the labour-market, and its fostering of **participation, active citizenship and social responsibility**. (CofEU & RofGofMS 2006, 2)

However, the concept also appears once as the **socially responsible** use of language in relation to a “positive attitude towards communication in the mother tongue” (EP & CofEU 2006, 14). This positive attitude incorporates

a disposition **to critical and constructive dialogue**, an appreciation of aesthetic qualities and a willingness to strive for them, and an interest in interaction with others. This implies an awareness of the impact of language on others and a need to understand and use language in a positive and **socially responsible manner**. (Ibid.)

Here, social responsibility also resonates with **cultural literacy’s** aims for **intercultural, constructive, and responsible dialogue**. **Social responsibility** can also be implicitly read into concepts discussed in the previous analyses of the DIALLS' cultural concepts, such as **social and civic competences, responsible citizenship/citizens, constructive cooperation, participation in society, democratic participation, respect, and inclusive society**. Interestingly, the challenges posed by climate change or other environmental issues are also mentioned a few times in documents published a decade ago (CofEC 2008a, 3; CofEU & RofGofMS 2008, 17; EP & CofEU 2008a, 3). Moreover, **social responsibility** can be read into the promotion of **values** such as **diversity, solidarity, social inclusion, equal access, non-discrimination, equity, tolerance, human rights, freedom, or democratic values** that are commonly brought forth in the EU documents (see previous analyses on **values, inclusion, empathy and tolerance**). Furthermore, it can be read into less recurring concepts such as **social fairness** (occurs once in EC 2017b, 3; cf. EC 2017a, 2; CofEU 2009b, 8; CofEU & RofGovofMS 2016, 2), **well-being** on a social and personal level (e.g. CofEC 2008a, 11; EP & CofEU 2006, 17), **social/emotional care** (CofEC 2008a, 8), and **sustainable (social) development** (CofEU & RofGofMS 2008, 17; EP & CofEU 2013, 51).

The ‘we’ of the documents and their ‘end-users’

Although the documents seldom employ a clear we-rhetoric, **the ‘we’** is implicitly expressed as Europe, Europeans, or the European Union, for example by the use of expressions such as “our common European principles” (CofEU & RofGofMS 2006, 2), or statements like “national, regional, minority and migrant languages spoken in Europe adds a facet to our **common cultural background**” (CofEC 2008b, 5–6). In one document, for example, it is claimed that “**cultural diversity in our societies** should be welcomed” (CofEU 2009b, 7). Here, Europe and the Europeans become associated with the ‘our’ (or ‘us’). The Europeans *have* the society and can, thus, *welcome or not welcome* diversity (i.e. ‘the others’, such as the immigrants).

The titles of the documents often already convey an implied audience, such as the Council (of the European Union), the European Parliament, the Committee of the Regions, and the European Economic and Social Committee of the Regions. However, **the end-users** that the documents are trying to influence are also quite clearly the Member States, as they are addressed in the documents. Furthermore, the documents address questions relevant for many groups, including policy makers, teachers and educators, learners, and researchers. For example, one document notes that:

This Recommendation should also provide a common European reference framework on key competences for **policy makers, education and training providers, the social partners and learners themselves** in order to facilitate national reforms and **exchange of information between the Member States and the Commission** within the Education and Training 2010 work programme. (EP & CofEU 2006, 11)

4.2.2 The Council of Europe's policy documents

The Council of Europe's policy documents in the data deal with varying topics. Nine of the selected documents discuss diverse **issues of education**, including higher education (CofE 1997; CofE 2007; CofE 2012a), history teaching (CofE 2001; CofE 2011b), democratic citizenship and human rights (CofE 2010), quality of education (CofE 2012b; CofE 2014), language teaching (CofE 2010), and integration and education of migrant children (CofE 2018). Five of the documents address **migration** and migrants through issues such as legal status (CofE 1977), integration (CofE 2008a), employment (CofE 2008c), validation of skills (CofE 2011a), and integration and education of migrant children (CofE 2018). Two of the documents focus on **language** through the promotion of plurilingualism (CofE 2008b) and language competences and quality education (CofE 2014). Some, like the European Social Charter (CofE 2015) and the ones dealing with public officials (CofE 2000) and whistleblowers (CofE 2014) are more **general documents** covering fundamental social and economic rights or the responsibilities of public officials. The last mentioned documents (CofE 2015, CofE 2000 & CofE 2014) use the concepts related to cultural literacy less (although they do implicitly address 'social responsibility'), while the ones dealing with education and migration address issues of cultural literacy through the use of many of the related concepts, often as clusters.

Of the selected documents, the most fruitful in terms of code co-occurrence and, hence, the idea of cultural literacy, are the documents concerning history teaching (CofE 2001; CofE 2011b) and the document on the education and integration of children and adolescents of migrant background – the latter being the most recently published document among the selected Council of Europe documents (CofE 2018).

Occurrences of DIALLS' cultural concepts and their most common variants in italics (counted manually and with ATLAS.ti):

cultural literacy: 0

culture: 44 (of which 15 cultures)

cultural 185
culturally 1
values: 42
cultural heritage: 5 (+ also common heritage, shared heritage, etc.) total 29
identity: 8 (of which 3 identities)
inclusion: 18 (of which 1 social inclusion)
inclusive 5
integration 99 (+ 5 *integrate*, 14 *integrated*, 3 *integrating*) total 121
empathy: 2 (both in CofE 2012c)
empathic 1 (+ 3 *emotions*) (both in CofE 2011b Rec(2011)6)
tolerance: 7
tolerant 3
intolerance 9
intolerant 1
multiculturalism: 1
multicultural 5
multilingual 2
multilingualism 1
multiperspective 1
multiperspectivity 3
multidisciplinary 4
pluricultural 1
plurilingual 11
plurilingualism 6
diversity 57
intercultural dialogue: 21
dialogue (in a general sense of interaction between people and groups) 40
intercultural (plain) 69
dialogue between cultures 1
interfaith dialogue 1
citizenship: 187
citizen 1
citizens 18
citizens' 2
participation: 120
participants 9
participate 45
participated 4
participating 18
participatory 2
social responsibility: 0
socially responsible 0

social competences 0

civic competences 0

In the analysed documents, the selected concepts were often addressed through other concepts. Inclusion, for example, is mostly addressed through the word 'integration'. In some instances, it is also present in (value) statements that speak of cohesion, unity, understanding, recognition, admission, access, approval, accession (in relation to working against discrimination), and equality. Empathy is not used much explicitly, but calls for respect, mutual understanding and reconciliation are present. Tolerance, in turn, is often addressed via references to aspirations and projects combating intolerance. Multiculturalism is likewise hardly mentioned as such, but it is addressed via terms such as 'plurilingualism' and cultural diversity. Social responsibility is neither mentioned explicitly. Most of the documents can, however, be interpreted as calls for social responsibility, because of their nature as recommendations, conventions and charters addressing social and cultural issues of inclusion, human rights and social justice.

The selected concepts are also implicitly addressed through other related concepts:

- *Cultural literacy*: understanding and mutual trust between peoples, embracing/respecting/valuing diversity and recognising it as an asset, **awareness of how history and heritage** influence the current situation, promotion of plurilingualism and intercultural dialogue
- *Culture*: cultural (defining cultural qualities of various issues)
- *Cultural heritage*: **common (historical) heritage, our common heritage, shared ideals and principles**, intercultural influences, university heritage, academic heritage, **shared heritage**, cultural and linguistic heritage, a student's heritage
- *Identity*: national identity, **European identity**, learner's individual and collective identities, **cultural identity**
- *Inclusion*: **integration**, cohesion, **unity**, understanding, recognition, admission, **access**, approval, accession (in relation to working against discrimination), **equality**
- *Empathy*: respect, **mutual understanding**, reconciliation, **empathic**, emotion
- *Tolerance*: intolerance, **understanding diversity and difference**, **mutual respect**, non-discrimination, no discrimination "on grounds of race, colour, sex, religion, political opinion, national extraction or social origin" (European Social Charter, 9)
- *Multiculturalism*: plurilingualism, plurilingual, multilingualism, multilingual, **cultural diversity**, cultures, pluricultural
- *Intercultural dialogue*: religious **diversity** and dialogue, dialogue between cultures, interfaith dialogue, ability to hear and **respect** other viewpoints, intercultural competences, intercultural skills, intercultural education, **diversity** management, cultural exchange
- *Citizenship*: citizen, citizens
- *Participation*: **access** to, admission, **democratic citizenship**

- *Social responsibility*: **social inclusion**, **solidarity**, mutual assistance, building cohesive societies, (active) participation, non-discrimination, **equal opportunities**, **democratic citizenship**

Here, some related concepts are highlighted (in bold) to elaborate, how the themes introduced previously (see CAF Wheel) are implicitly expressed in the documents. The broader theme of **living together** is expressed through, for example, '**solidarity**', '**equality**' '**equal opportunities**', '**diversity**' and '**democratic citizenship**'; **being European** comes across through concepts such as '**common (historical) heritage**', '**our common heritage**', '**shared ideals and principles**', '**European identity**' and '**cultural identity**'; and **social responsibility** is expressed, for example, by concepts like '**social inclusion**', '**solidarity**', '**equal opportunities**', and '**democratic citizenship**'. Moreover, the disposition of **empathy** is mentioned as '**emphathic**' as well as referred to by '**mutual understanding**'; **tolerance** comes across through, for example, '**understanding diversity and difference**', and '**mutual respect**'; and **inclusion** is discussed by the use of concepts such as '**integration**', '**access**', '**equality**', and '**unity**'. In the analysis that follows, the DIALLS' cultural concepts are discussed in more detail by focusing on the diverse contexts in which they are used in the Council of Europe's policy documents.

Cultural literacy

The concept of cultural literacy does not appear explicitly in any of the chosen Council of Europe documents. There is, however, considerable emphasis on various related concepts (especially in some of the documents) and some instances in which these concepts appear in clusters can be interpreted as examples or occasions in which cultural literacy is addressed implicitly.

Implicitly, the idea of cultural literacy occurs, for example, in the document 'Children and Adolescents from a migrant background: Integration and education' in the context of Recommendation No. R (84)18 concerning the training of teachers in education for intercultural understanding, notably in the context of migration (CofE 2018). This recommendation states that "flourishing relations in all fields require **a fuller understanding of the cultures and ways of life of other peoples**" and notes that "the training given to teachers should equip them to adopt **an intercultural approach** and be based on **an awareness of the enrichment constituted by intercultural understanding** and of the value and originality of each culture" (Id., 7–8). In the same document, the appendix to Recommendation No. R (98)6 describes the "general measures and principles of pursuing education policies which **develop learners' respect for other ways of life and equip them for an intercultural world, in particular through [--] bilingual education in bilingual or multilingual areas**" (Id., 8–9). The same document also notes that local and regional authorities should "not only promote **intercultural dialogue** in schools but also develop **educational tools vital to the more effective integration of immigrants, such as literacy**" (CofE 2018, 29).

If cultural literacy is defined as being related to the knowledge, skills and competences of what it means to be different from each other and if it is, furthermore, seen as encompassing calls for empathy, tolerance and inclusion, then many of the Council of Europe's documents address it

implicitly. This may occur via addressing the integration of immigrants and their children or via claims of “unity” within “diversity”.

Culture

Among the Council of Europe’s documents, culture is most often referred to in the above discussed document ‘Children and Adolescents from a migrant background: Integration and education’ (CofE 2018) dealing with the integration and education of migrant children (mentioned 18 times). Here it refers to **“the value and originality of each culture”** (Id., 7) and then mostly either to **migrants’ “culture of origin”** and the need to “maintain and improve” their link with it (Id., 7); or to **the “culture of the other”** (Id., 9) or the **“society and culture” of the host country** (Id., 20). Echoing the recommendation on strengthening the integration of children of migrants and of immigrant background (CofE 2008a, 4), the concept of culture also refers to **“the school’s culture and environment”** and the need for the child to understand it and settle into it (Id., 14). The document also warns against **discriminatory or racist interpretations of other people’s cultures** (Id., 20) and refers to other recommendations that speak of **“the rich heritage of diverse languages and cultures in Europe”** (Id., 7).

In The European Social Charter (2015), culture is mentioned three times as a means of protection against poverty and social exclusion. The European Cultural Convention speaks of pursuing “a policy of common action designed to safeguard and encourage the development of **European culture”** (CofE 1954, 1). The recommendation on the importance of competences in the language(s) of schooling for equity and quality in education and for educational success speaks of higher education as “crucial to the development and maintenance of the **democratic culture”** (2014a, 2). Rec(2012)13 on ensuring quality education (2013b, 2), Rec(2012)7 on the responsibility of public authorities for academic freedom and institutional autonomy (2012a, 2) and Rec(2007)6 on the public responsibility for higher education and research (CofE 2006, 2) likewise speak of the development and maintenance of **‘democratic culture’**. Rec(2011)6 on intercultural dialogue and the image of the other in history teaching brings forth **“national culture” and “European culture”** and the **“ability to position one’s own culture in a broader context”** (CofE 2011b, 8) as well as **“dialogue between cultures”** (Id., 6). Rec(2008)10 on improving access of migrants and persons of immigrant background to employment uses culture in reference to mentoring schemes designed to “help newly recruited employees, especially migrants” to integrate in their workspace and in **“the specific culture, customs and procedures of the business”** (CofE 2008c, 7).

Rec(2008)7 on the use of the Council of Europe’s Common European Framework of Reference for Languages (CEFR) and the promotion of plurilingualism speaks of **“closer co-operation not only in education, culture and science but also in trade, commerce and industry”** (CofE 2008b, 1). The Council of Europe’s Charter on Education for Democratic Citizenship and Human Rights Education refers to **a universal culture of human rights** (CofE 2010, 7) as well as the ministers responsible for culture, education, youth and sport (Id., 16).

Values

'Values' are explicitly mentioned 42 times in the Council of Europe's policy documents. Most of the explicit examples of the term 'values' can be found in the charter on education for democratic citizenship and human rights education (CofE 2010) (10 times) and the school-directed "guidelines for educators" version of this document (CofE 2012c) (14 times). 'Values' are explicitly referred to, for example, in the context of the **fundamental values of the Council of Europe**. These values are explicitly defined as **tolerance, mutual understanding, human rights and democratic values** (CofE 2001, 15, 2, 4, 5, 8). The term 'values' is also used in relation to **the same social values shared by the European social area** represented by the Contracting Parties (CofE 2015, 445), as well as the **ethical values that prevent corruption** (CofE 2000, 1, 2). Value statements further cover, for example, academic freedom as an intrinsic/essential/basic part of the **values of higher education** (CofE 2012a). **The value and originality of each culture** (CofE 2018, 7) is also explicitly mentioned. Lastly, the need to recognise NGOs and non-formal education as a valued part of the educational system and **the need to promote educational approaches that value diversity and equality and that appreciate differences – particularly between different faith and ethnic groups** (CofE 2010, 11–12) are addressed in the Council of Europe's documents.

Implicitly, values are stated **in the description of common aims** and/or descriptions of the realities or agreements on which each convention or recommendation is based. **Value statements, thus, abound especially in the preambles or the first pages of the conventions and recommendations.** The peaceful coexistence of different cultures (or unity in diversity) is, for example, repeatedly presented as a valuable asset via the use of concepts such as 'cultural', 'inclusion', 'participation', 'citizenship' and 'diversity' in combination with the stating of aims and values. Along these lines, **the Lisbon Convention** (CofE 1997, 1) states that **"the great diversity of education systems in the European region reflects its cultural, social, political, philosophical, religious and economic diversity, an exceptional asset which should be fully respected"**. Rec(2011)6 on intercultural dialogue and the image of the other in history teaching, furthermore, speaks of **the "ability to perceive cultural diversity as a shared asset"** (2011b, 8) while the document Children and Adolescents from a migrant background: Integration and Education (CofE 2018, 22) states that **"communities living abroad ought to be seen as vital bridges between Europe's cultures and as an asset for the countries of residence and of origin"**. These implicit value statements seem the most fruitful in regards to tracing the roots and the implicit appearances of the concept of cultural literacy within these documents.

Cultural heritage

The Council of Europe's document include 29 explicit mentions of 'heritage', most often in Rec(2001)15 on history teaching in the twenty-first-century (CofE 2001), where it is mentioned 10 times. Of these, five appear as 'cultural heritage', otherwise cultural heritage is addressed in forms like 'common heritage'.

In the documents, 'heritage' is often brought forth in the context of **the "common heritage" of the Members of the Council of Europe**. This common heritage is defined as the **shared "ideals and**

principles” of the Member Countries (see for example CofE 1954, 1; CofE 1977, 1; CofE 2014b, 1). In the 2001 recommendation on history teaching, heritage is explicitly linked to identity through statements such as the one exclaiming that **history teaching should “enable European citizens to enhance their own individual and collective identity through knowledge of their common historical heritage in its local, regional, national, European and global dimensions”** (CofE 2001, 5).

Heritage is, thus, most visibly addressed in the context of history teaching, where **“heritage education”** and **“the study of heritage”** are described as **“giving meaning to the future through a better understanding of the past”** and as **“bringing out intercultural influences”** while also highlighting **“the cross-border nature of heritage”** (CofE 2001, 2, 7). It is stated that history teaching in a democratic Europe should be one of the fundamental parts of the freely agreed building of Europe based on **a common historical and cultural heritage, enriched through diversity, even with its conflictual and sometimes dramatic aspects** (Id., 4). In addition to this, the 2001 recommendation advocates that **“history teaching, while it must avoid the accumulation of encyclopaedic knowledge, must nevertheless encompass: development of curiosity and the spirit of enquiry, in particular through the use of discovery methods in the study of the heritage, an area which brings out intercultural influences”** (Id., 7).

“University heritage” and **“academic heritage”** might be less interesting with regards to cultural literacy, but their usage suggests that the idea of common European heritage covers research and knowledge as well, as the statement **“[p]ublic authorities should improve access to research results, as research and knowledge are our shared heritage”** (CofE 2012a, 4) illustrates.

In the context of immigration, heritage is also brought out by referring to **the “cultural and linguistic heritage” of immigrants**. This heritage should be maintained **“in order to provide them with a possibility of reintegration”** when they return home (CofE 2015, 162). Rec(2012)13 on ensuring quality education, furthermore, notes that **“[p]ublic authorities should ensure that cultural or linguistic factors are acknowledged as a student’s heritage and are not interpreted as a permanent inability to follow regular education programmes”** (CofE 2012b, 6).

Identity

As in the case of cultural heritage, documents regarding history teaching provide the most fruitful contents regarding the concept of identity. Recommendation Rec(2001)15 on history teaching in twenty-first-century Europe uses the word ‘identity’ not only in combination with heritage, but also together with statements concerning tolerance, respect and citizenship. According to this document, **history teaching in a democratic Europe should “occupy a vital place in the training of responsible and active citizens and in the developing of respect for all kinds of differences, based on an understanding of national identity and on principles of tolerance”** (CofE 2001, 4). In addition to this, it should **“be a decisive factor in reconciliation, recognition, understanding and mutual trust between peoples”** and **“play a vital role in the promotion of fundamental values, such as tolerance, mutual understanding, human rights and democracy”** (Id., 4). Rec(2011)6 on intercultural dialogue

and the image of the other in history teaching (CofE 2011b) likewise offers a cluster of concepts related to cultural literacy by noting the following:

Recalling that **the Heads of State and Government of the Council of Europe**, at the Warsaw Summit (2005), **expressed their wish to encourage a European identity and unity based on shared fundamental values, respect for our common heritage and cultural diversity, and their conviction that “dialogue between cultures is also fostered by accurate understanding of history”**, and endorsed the Council of Europe’s work regarding history and the related projects [--]. (Id., 1)

In this case, the concept of ‘identity’ appears together with unity, values, cultural heritage, cultural diversity, and intercultural dialogue.

Rec(2014)5 on the importance of competences in the language(s) of schooling for equity and quality in education and for educational success (CofE 2014a, 3) also refers to identity once in the form of **“learner’s individual and collective identities”**. Similarly, the document on the integration and education of children of migrant background states that **“a young migrant’s past and cultural identity** constitutes an important basis for developing their autonomy and sense of responsibility“ (CofE 2018, 21).

Inclusion

‘Inclusion’ is mentioned 17 times in the Council of Europe’s documents, while ‘inclusive’, furthermore, has five explicit mentions. The European Social Charter uses the term ‘inclusion’ explicitly 10 times, but mostly in irrelevant contexts. In this document, the explicit use of the concept of ‘inclusion’ is most interesting in the case of a footnote on anti-discrimination legislation addressing disability in education, which notes that **“the Committee therefore considers necessary the existence of non-discrimination legislation as an important tool for the advancement of the inclusion of children with disabilities into general or mainstream educational schemes”**. The footnote further states: **“Such legislation should, as a minimum, require a compelling justification for special or segregated educational systems and confer an effective remedy on those who are found to have been unlawfully excluded or segregated or otherwise denied an effective right to education.”** (CofE 2015, 248)

In Rec(2014)5 on the importance of competences in the language(s) of schooling for equity and quality in education and for educational success (CofE 2014a) the word ‘inclusion’ is explicitly used twice: first, in the context of **“the importance of competences in languages of schooling for educational success and social inclusion”** (Id., 2), and then in the statement **“such linguistic competences** are one of the factors in educational success and that they **are a prerequisite** for undertaking further qualifying academic or vocational education and training, and therefore important **for participation in society and sustainable inclusion”** (Id., 2).

Inclusion is also used explicitly in the document on democratic citizenship and human rights education (CofE 2010, 10, 31), where the inclusion of such education in higher education institutions is discussed.

In general, the implicit appearances of the concept of inclusion are more interesting. The **Lisbon Convention** (CofE 1997), **for example, can be read as mainly addressing issues concerned with inclusion**, although the word ‘inclusion’ is not explicitly used in the text. This document addresses the need to recognize the various and varying qualifications of people migrating/moving between the different states that are parties to the convention. **In this case, inclusion, thus, denotes the inclusion of people with different national qualifications/diplomas in a common, though diverse European community of academics and students** – as long as the qualifications are “issued by a competent authority attesting the successful completion of an education programme” (Id., 3) and as long as the applicant demonstrates “sufficient competence in the language or languages of instruction of the institution concerned, or in other specified languages” (Id., 7). ‘Recognition’, ‘admission’, ‘access’, ‘approval’ and ‘accession’ signal this inclusion.

The idea of inclusion is, furthermore, present in the principles of fairness and non-discrimination described in Section III of CofE 1997:

No discrimination shall be made in this respect on any ground such as the applicant's gender, race, colour, disability, language, religion, political or other opinion, national, ethnic or social origin, association with a national minority, property, birth or other status, or on the grounds of any other circumstance not related to the merits of the qualification for which recognition is sought. In order to assure this right, each Party undertakes to make appropriate arrangements for the assessment of an application for recognition of qualifications solely on the basis of the knowledge and skills achieved. (CofE 1997, 5)

This same principle of recognition is extended to **refugees, displaced persons and persons in a refugee-like situation** in Section VII of the Lisbon Convention (CofE 1997, 9). The European Convention on the Legal Status of Migrant Workers (CofE 1977) likewise speaks of providing migrant workers with the “**right of admission**” (Id., 2) and “**granted access** to higher education” (according to the regulations governing admission to respective institutions in the receiving State) (Id., 6).

In documents concerning migrants, the concept of ‘integration’ is used significantly more than ‘inclusion’. Rec(2011)2 on validating migrants’ skills (CofE 2011a, 2) states that “[s]ystems for validating and recognising migrants’ skills, competences and qualifications should be an integral part of **national integration policies**” since this would work towards the aim of greater unity between the members of the Council of Europe. According to the recommendation, the aim of unity “**may be pursued**, in particular, **through common action in the fields of migration, integration and community relations**” (Id., 1). The recommendation further speaks of “labour market integration” and “relevant migration and integration services” as well as the “active participation of employers” in the building of this network of services. Rec(2008)4 on strengthening the integration of children of

migrants and of immigrant background (CofE 2008a) uses the word 'integration' also in connection to the integration of migrant children into school life and states that that **"the integration of migrants and persons of immigrant background is a pillar of social cohesion of European societies"** (CofE 2008a, 1).

In this context, integration is defined as **"an interactive process** based upon mutual **willingness to adapt** by both migrants and the receiving society" (CofE 2008a, 1). This definition is followed by statements such as "migrants and persons of immigrant origin should participate in drafting, adopting and implementing decisions and policies that concern their **well-being and integration**" (CofE 2008a, 2) and "positive examples of **integration for children through the use of role models** of immigrant background should be organised from time to time" (CofE 2008a, 4).

Empathy

Empathy was explicitly mentioned twice in the Council of Europe's documents, both in the document 'Democracy and human rights start with us' (CofE 2012c). First, empathy is mentioned under the heading "Give everyone equal chances". Here, the book *Compass*, and particularly the chapter entitled "See the ability!", is mentioned as providing further discussions on the **inclusion of disabled people**. The heading "Diversity, stereotypes and prejudice" likewise points to further materials/exercise books (*Compasito & Compass*) dealing with empathy education, promising "[s]imulation to promote **empathy with others who are different** and to raise **awareness of the inequality of opportunities in society**" (CofE 2012c, 31, 32). The word 'empathic' is used once in Rec(2011)6 on intercultural dialogue and the image of the other in history teaching. The appendix "how to live together" in post conflict situations notes that in such contexts history teaching should "contribute to the necessary processes of **empathic responsiveness to others**" (CofE 2011b, 6).

Tolerance

Tolerance occurs 7 times in the Council of Europe's documents. Furthermore, 'tolerant' was used 3 times and 'intolerance' 9 times, while 'intolerant' was mentioned once. The Lisbon Convention (1997, 1) states that **"higher education should play a vital role in promoting peace, mutual understanding and tolerance"**. This statement **may also be read as a statement of social responsibility**.

Recommendation Rec(2001)15 on history teaching in twenty-first-century Europe (CofE 2001) refers to 'tolerance' as a value in relation to heritage, identity, respect and citizenship by stating that **history teaching in a democratic Europe should "occupy a vital place in the training of responsible and active citizens and in the developing of respect for all kinds of differences, based on an understanding of national identity and on principles of tolerance", "be a decisive factor in reconciliation, recognition, understanding and mutual trust between peoples" and "play a vital role in the promotion of fundamental values, such as tolerance, mutual understanding, human rights and democracy"** (Id., 4). In addition to this, it speaks of the **"tolerant comparison of opinions"** and the continuing "activities relating to history teaching in **order to strengthen trusting and tolerant relations within and between states** (Id., 4). Moreover, the document states: **"History teaching must**

not be an instrument of ideological manipulation, of propaganda or used for the promotion of **intolerant** and ultra-nationalistic, xenophobic, racist or anti-Semitic **ideas.**" (Id., 5)

Rec(2011)6 on intercultural dialogue and the image of the other in history teaching (CofE 2011b) likewise calls for **intercultural dialogue founded on tolerance, heedfulness of others, dialogue** and training as a responsible citizen capable of **personal thought, critical analysis and research**" (Id., 3).

Rec(2008)10 on improving access of migrants and persons of immigrant background to employment (CofE 2008c) mentions tolerance in the context of integration policies, stating that:

To be successful, **integration policies must be based on the mutual understanding and respect of all members of society.** In order to contribute to this, it is essential for everyone to be aware, firstly, of the importance of respecting **the principles of freedom and tolerance** in a democratic society and, secondly, of the role of immigration in the context of demographic change and **the economic needs of society.** (Id., 2)

Rec(2008)4 on strengthening the integration of children of migrants and of immigrant background (CofE 2008a, 4) likewise encourages member states to promote **"an atmosphere of hospitality, tolerance and respect for diversity at school"**, while the document Children and Adolescents from a migrant background: Integration and Education (CofE 2018, 24) states that **"the arrival of asylum seekers in Europe represents an opportunity to promote and uphold tolerance, diversity and openness, and to take a strong stance against multiple forms of discrimination"**, and notes that **"[s]tates should invest in integration programmes to provide women refugees with prospects for the coming years and help them to find their place in our societies"**.

Often, tolerance is referred to in its antagonistic form 'intolerance', for example by the ECRI, European Commission against Racism and Intolerance (CofE 2018, 30; CofE 2014a, 1; CofE 2010, 15, 37).

Multiculturalism

The concept 'multiculturalism' was only used once in the Council of Europe's documents. 'Multicultural' was likewise only used 5 times. The Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education (CofE 2010) uses the word 'multicultural' twice in relation to multicultural societies and educational approaches that promote skills and knowledge needed in such societies:

In all areas of education, **member states should promote educational approaches and teaching methods which aim at learning to live together in a democratic and multicultural society** and at enabling learners to acquire the knowledge and skills to **promote social cohesion, value diversity and equality, appreciate differences** – particularly **between different faith and ethnic groups** – and settle disagreements and conflicts in a **non-violent**

manner with **respect for each others' rights**, as well as to **combat** all forms of **discrimination and violence**, especially bullying and harassment. (CofE 2010, 12)

It furthermore gives a **definition of intercultural education** as **the development of knowledge, competences, skills and attitudes "necessary for mutual understanding and respect** in multicultural societies" (CofE 2010, 25). The document on Children and Adolescents from a migrant background: Integration and Education (CofE 2018) likewise states that **"the aim of intercultural education is to prepare all children, indigenous and migrant, to life in the pluricultural society"** (CofE 2018, 18).

Rec(2012)7 on the responsibility of public authorities for academic freedom and institutional autonomy (CofE 2012a) mentions multiculturalism once as '**multicultural**' in the statement that **higher education institutions should include "teaching and research which are important for the development of democratic and multicultural and/or to specific development strategies"** (CofE 2012a, 5). Rec(2011)6 on intercultural dialogue and the image of the other in history teaching (CofE 2011b) likewise mentions '**multicultural**' once in the **context of teaching methods and lifelong learning** when it addresses the "the extreme diversity and the large number of 'histories of other'" to be discussed in **"present-day multicultural contexts"**. Additionally, it speaks of the **"lifelong discovery and knowledge of the history of other cultures"** and states that members should "take care that **history teaching**, particularly in terms of its implications for **intercultural dialogue**, is also well **integrated with vocational and technical education"** (CofE 2011b, 6–7).

In addition to multiculturalism, the documents also bring forth **multilingualism and plurilingualism or pluricultural matters** (see CofE 2018, 18 particularly for the use of 'pluricultural'). Rec(2008)7 on the use of the Council of Europe's Common European Framework of Reference for Languages (CEFR) and the promotion of plurilingualism (CofE 2008b), for example, encompasses culture in its definition of plurilingualism, since "the social and cultural dimensions of language learning" are acknowledged explicitly in the text. In line with the promotional stance of the recommendation, the term 'plurilingualism' is used in the document to address the need to diversify and intensify language learning in pan-European context. **"Plurilingualism among citizens of Europe" is, therefore, here seen as "a means of knowledge building and skills development, with a view to enhancing social cohesion and intercultural understanding"** (CofE 2008b, 2). In this context, **CEFR is presented as "a tool for coherent, transparent and effective plurilingual education** in such a way as **to promote democratic citizenship, social cohesion and intercultural dialogue**, in keeping with Council of Europe policy" (Id., 2).

Rec(2008)4 on strengthening the integration of children of migrants and of immigrant background (CofE 2008a) also mentions plurilingualism once in the context of in-service training of professionals: **"Professionals whose initial training did not include modules relating to intercultural competence, management of cultural differences or plurilingualism should benefit from in-service training** in order to equip them with the necessary practical skills and didactic tools" (CofE 2008a, 4).

Recommendation Rec(2011)6 on intercultural dialogue and the image of the other in history teaching (CofE 2011b) and Recommendation Rec(2001)15 on history teaching in twenty-first-century Europe (CofE 2001) also speak of **multiperspectivity**. Rec(2011)6, for example, advocates “approaches based on multiperspectivity and to the identification and dismantling of stereotypes and other inadequate images of the other” (CofE 2011b, 11). Rec(2001)15, furthermore, states that:

The aims of history teaching in twenty-first century [--] should [--] make it possible to develop in pupils the intellectual ability to analyse and interpret information critically and responsibly, through dialogue, through the search for historical evidence and through open debate based on multiperspectivity, especially on controversial and sensitive issues. (CofE 2001, 4)

Mostly, issues of multiculturalism are signalled by the use of the word ‘diversity’, which appeared 57 times in the documents.

Multiculturalism is also expressed implicitly, as in the European Cultural Convention, which does not mention ‘multiculturalism’, ‘intercultural dialogue’ or ‘diversity’ explicitly, but which still addresses the cultural exchange needed in order for people of the member countries to study each other’s languages, histories and civilization (CofE 1954).

Intercultural dialogue

‘Intercultural dialogue’ is mentioned 21 times in the Council of Europe’s documents. Rec(2011)6 also refers to it as “dialogue between cultures” and “interfaith dialogue”, “Intercultural skills” and “intercultural education” (CofE 2011b, 1, 2). Often, the term is used in reference to the White Paper on Intercultural Dialogue: Living together as equals in dignity (2008). It also appears in the name of the document Rec(2011)6 on intercultural dialogue and the image of the other in history teaching (CofE 2011b), which understandably also has a relatively high occurrence of this concept in the text (17 mentions of ‘intercultural’ and ‘dialogue’, 10 ‘intercultural dialogue’). CofE 2018 on the education and integration of migrant children also mentions ‘intercultural’ 26 times but ‘dialogue’ only twice. ‘Dialogue’ alone appears most often in the Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education (CofE 2010).

In the Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education (CofE 2010) intercultural dialogue and non-violence are encouraged in the resolution of problems and disputes. The valuing of diversity and equality as well as the development of knowledge and understanding are seen as reducing conflict:

An essential element of all education for democratic citizenship and human rights education is **the promotion of social cohesion and intercultural dialogue and the valuing of diversity and equality, including gender equality**; to this end, it is essential to develop **knowledge, personal and social skills and understanding that reduce conflict**, increase **appreciation and understanding of the differences between faith and ethnic groups**, build **mutual respect for**

human dignity and shared values, encourage **dialogue and** promote **non-violence in the resolution of problems and disputes**. (CofE 2010, 9)

Rec(2011)6 likewise encourages the continuing of “the activities of reflecting on and, where appropriate, reforming history teaching in order **to create optimum conditions for development of intercultural dialogue founded on tolerance, heedfulness of others, dialogue and training** as a responsible citizen capable **of personal thought, critical analysis and research**” (CofE 2011b, 3). According to this recommendation, history teaching “in association with other disciplines” should focus on “**fostering the preconditions for productive intercultural dialogue**, namely **promotion of the common values** and references such as the fundamental rights needed for dialogue to be established on a sound basis, as specified in the White Paper” (Id., 3, 5). Enabling all future citizens “**to gain a perception and understanding of the history of others**” is here seen as **a way to a better understanding of one’s own history** (Id., 5). Teaching about the Holocaust and crimes against humanity is seen as essential next to aims like **the combating of hate speech and discrimination** and **the promotion of interfaith dialogue** and heritage education (Id., 2). Within the skills specifically linked with the learning of the history of others are **the “ability to hear and respect other viewpoints and be amenable to dialogue”** (Id., 8).

The European Cultural Convention (CofE 1954) also speaks of the **cultural exchange** needed in order for the peoples of the member countries to study each other’s languages, histories and civilization (see note under ‘Multiculturalism’).

There is also talk of “**intercultural competence**”, “**intercultural skills**” and “**diversity management**” (CofE 2011a, 5; validating migrants skills through “staff training and awareness”). Rec(2008)4 on strengthening the integration of children of migrants and of immigrant background speaks of **the “intercultural competence of school teachers”** (CofE 2008a, 1, 2) and notes that “**intercultural competence**” **should be taught at school** next to human rights and democratic citizenship (Id., 4).

The document ‘Children and Adolescents from a migrant background: Integration and Education’ brings forth “**religious diversity and dialogue**” (CofE 2018, 10) and mentions literacy as a tool of integration next to intercultural dialogue (Id., 29, see above under ‘Cultural literacy’). ‘Intercultural dialogue’ is also implicitly mentioned in the context of the Recommendation concerning modern languages, as it pays attention to **the diverse languages and cultures of Europe and the educational effort that is needed to “convert that diversity from a barrier to communication”** and “**a source of mutual enrichment and understanding**” (CofE 2018, 7).

Citizenship

The concept of ‘citizenship’ appears 187 times in the Council of Europe’s documents. It occurs most often, 67 times, in Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education (CofE 2010). The plural form ‘citizens’ was, furthermore, used 18 times, the genitive ‘citizens’ twice and the word ‘citizen’ once.

Most often, the concept of ‘citizenship’ appears in the context of “democratic citizenship” which is described as an aim to be encompassed in both school curricula and higher education goals as well as in the integration processes of migrants (CofE 2007; CofE 2008a: CofE 2008b; CofE 2011b; CofE 2012b). Rec(2011)6 on intercultural dialogue and the image of the other in history teaching speaks of **“democratic citizenship”** as a goal of education (CofE 2011b, 2, 7) and states that history teaching is part of **the education of “future citizens”** (Id., 5). “Democratic citizenship” is also what plurilingual education, promoted in Rec(2008)7 seeks to foster “among citizens of Europe” (CofE 2008b, 2). Rec(2008)4 on strengthening the integration of children of migrants and of immigrant background likewise states that “[t]he **school curricula should include education for democratic citizenship, human rights and intercultural competence**” (CofE 2008a, 4). Furthermore, Rec(2012)13 on ensuring quality education also states that **education should “prepare children and young people for democratic citizenship”** (CofE 2012b, 2) and **help them develop competences that “help them become responsible citizens** and improve their employability” (Id., 3).

Education for democratic citizenship is further defined as “promoting citizens’ awareness of their rights and responsibilities in a democratic society” (CofE 2010, 5). This definition is elaborated as meaning the

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. (CofE 2010, 26)

Education for democratic citizenship and human rights education are described as “closely inter-related and mutually supportive” and differing in “focus and scope rather than goals and practices” (CofE 2010, 8). According to the Charter on Education for Democratic Citizenship and Human Rights Education:

Education for democratic citizenship focuses primarily on democratic rights and responsibilities and active participation, in relation to the civic, political, social, economic, legal and cultural spheres of society, while human rights education is concerned with the broader spectrum of human rights and fundamental freedoms in every aspect of people’s lives. (CofE 2010, 8)

In this same document, **citizenship and human rights education is seen as a “defence mechanism against the rise of violence, racism, extremism, xenophobia, discrimination and intolerance”** as it **promotes “social cohesion”** (CofE 2010, 15).

Moreover, the concept of citizenship is both explicitly and implicitly dealt with in various contexts in the Council of Europe’s documents. The European Social Charter (CofE 2015, 247, 303) states that

“[p]ersons with disabilities must enjoy full citizenship and their essential rights in this respect are independence, social integration and participation in the life of the community”. Recommendation Rec(2001)15 on history teaching in twenty-first-century Europe (CofE 2001, 4, 5) speaks about the training of **“active citizens”** and **“European citizens”**. Recommendation Rec(2000)10 on the codes of conduct for public officials (CofE 2000, 4) notes that **public officials should be courteous in their relations with the citizens they serve**. The European Cultural Convention (CofE 1954) does not mention citizens but speaks of “the nationals” of all the members of the convention. Rec(2014)7 on the protection of whistleblowers likewise does not mention citizenship or citizens but speaks of “individuals who speak up in the public interest” – meaning whistleblowers (CofE 2014b, 4). Rec(2014)5 on the importance of competences in the language(s) of schooling for equity and quality in education and for educational success mentions ‘citizenship’ once in reference to **the role of languages** (“including the languages of minority or migrant groups and the different language registers”) **in the building of individual and collective identities as well as the preparation for a fulfilled and active life and “the exercise of citizenship”** (CofE 2014a, 3).

Participation

‘Participation’ is mentioned 120 times in the Council of Europe’s documents. In addition, ‘participate’ occurs 45 times, ‘participating’ 18 times, ‘participants’ 9, ‘participated’ four times and ‘participatory’ twice. The European Social Charter (CofE 2015) alone mentions ‘participation’ 63 times, **often in regard to welfare services and the creation of possibilities of participation for disabled** (CofE 2015, 40, 44, 103, 105, 109, 112, 494) **or elderly** (Id., 27, 50, 262) **individuals**, but also in reference to the “various bodies” (Id., 142) that the Charter concerns (member states, NGOs, workers, etc.). With regard to social welfare services, for example, the Contracting Parties are said to **“encourage the participation of individuals and voluntary or other organisations in the establishment and maintenance of such services”** (Id., 15, 44). An article on the right of elderly persons to social protection, likewise notes the need **“to guarantee elderly persons living in institutions appropriate support, while respecting their privacy, and participation in decisions concerning living conditions in the institution”** (Id., 27, 50, 262). The participation of states that have not yet ratified the Charter is also noted as being necessary (Id., 367).

Recommendation Rec(2001)15 on history teaching in twenty-first-century Europe mentions **the “active participation” of young people in the building of Europe** (CofE 2001, 4) and speaks about “access to archives” and authentic documents as being important in creating understanding of recent European history (Id., 2, 7, 9).

Participation is also connected in the documents to societal justice and equality. Recommendation Rec(2000)10 on the codes of conduct for public officials recalls **“the importance of the participation of non-member states in the Council of Europe’s activities against corruption”** (CofE 2000, 1). The European Convention on the Legal Status of Migrant Workers notes that “[e]ach Contracting Party shall facilitate as far as possible **the participation of migrant workers in the affairs of the undertaking** on the same conditions as national workers” (CofE 1977, 9). Rec(2014)7 on the protection of whistleblowers speaks of engagement instead of participation: **“Europeans have the right to engage**

in the responsible running of their societies – and in making a difference – **and should exercise that.** Promoting whistleblowing and protecting whistleblowers is one important way of ensuring that this is done properly.” (CofE 2014b, 5)

Migration and immigrants are commonly addressed in the documents when discussing participation and emphasizing its importance for inclusive societies. Rec(2014)5 on the importance of competences in the language(s) of schooling for equity and quality in education and for educational success notes that **linguistic competences are** prerequisite for further “academic or vocational education and training” and thus **“important for participation in society and sustainable inclusion”** (CofE 2014a, 2). Rec(2011)2 on validating migrants’ skills notes that participation in the process of validating and recognising skills and qualifications must be voluntary and talks about **“the active participation of employers”** in the creation and upholding of a network “bodies responsible for validating migrants’ skills” (CofE 2011a, 2, 5). Rec(2008)4 on strengthening the integration of children of migrants and of immigrant background likewise speaks of **the participation of migrants and their children in associations, in the labour market, in school-society co-operation and in sport and cultural activities** as well as in the **mentoring** of newly arrived immigrants (CofE 2008a, 2, 3, 5, 6). Rec(2008)10 on improving access of migrants and persons of immigrant background to employment furthermore discusses **the participation of employers in “bridge-building activities between local employers and immigrants”** (CofE 2008c, 2–3). It also notes that the **“participation of migrants in the labour market”** should be encouraged and that “trade unions should encourage **migrants participation in trade unions**” (Id., 5, 7).

The document Children and Adolescents from a migrant background: Integration and Education (CofE 2018) mentions participation 11 times, for example in relation to different **“pacs” and programmes that seek to further the integration and participation of people of immigrant origin in Europe’s towns, cities and regions** (CofE 2018, iv, 10, 28, 29). These **programmes** are described as **“fostering participation and social cohesion”** (Id., 19). The **“full participation of pupils from minority groups, on an equal footing, in the school system”** is likewise mentioned (Id., 30).

Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education (CofE 2010) pays attention to teaching and learning practices that foster **the empowerment and active participation of learners, educational staff and stakeholders, including parents”** in **“the civic, political, social, economic, legal and cultural spheres of society** (Id., 8, 9).

Social responsibility

The concept of ‘social responsibility’ does not appear at all in the Council of Europe’s documents and neither do ‘socially responsible’, ‘social competences’, ‘civic competences’ or ‘democratic participation’. ‘Social inclusion’ is used once in Rec(2014)5 on the importance of competences in the language(s) of schooling for equity and quality in education and for educational success (CofE 2014a) in the context of noting “the importance of competences in languages of schooling for educational success and social inclusion” (CofE 2014a, 2).

Even though social responsibility is not explicitly discussed in the documents, it is, however, implicitly dealt with through other concepts. ‘Solidarity’ appears once in the document *Children and Adolescents from a migrant background: Integration and Education* (CofE 2018), twice in *The European Social Charter* (CofE 2015) and once in the document *Democracy and human rights start with us* (CofE 2012c). In the first document, it is mentioned in the context of the integration of refugee children in the school environment (CofE 2018, 25).

Children and Adolescents from a migrant background: Integration and Education (CofE 2018) mentions solidarity under Resolution 2124(2016) on educational and cultural networks of migrant and diaspora communities, where it is stated that these communities and networks play a key role in building cohesive societies and in providing support, solidarity and assistance to second and third generation immigrants (especially children and young people):

The Assembly believes that the role of **educational** [--] **communities** living abroad is crucial to **building cohesive societies** by strengthening pluralism and democracy in European societies. **These networks play a key role in providing support, solidarity and mutual assistance**; they provide a link to the culture of origin and an openness to multiple cultural affiliations; they nurture multilingualism; and they provide [--] educational support to children and young people of the second and third generation. Furthermore, they can play an important role as mediators between diaspora communities and public authorities. (CofE 2018, 22)

The document *Democracy and Human Rights Start with Us: Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education: Guidelines for Educators* (CofE 2012c) offers a section of **exercises on the theme of “participation” for teachers to use in their classrooms**. These exercises show, that **participation is not limited to voting but also encompasses rights such as the freedom of expression, freedom of thought, conscience and religion, freedom of association and right to access to information and the right to participate in the cultural life of the community**. Further exercises can be found in books such as *Compass*, which offers **a role play exercise on issues such as “social solidarity, the implications of paying taxes and the value of local democracy”** (CofE 2012c, 26, 27).

In the documents, solidarity is also referred to in the context of international cooperation between states. The *European Social Charter* (CofE 2015, 79) includes a 1963 declaration by the Austrian Government, which desires that its **signature of the Charter be interpreted as “a gesture of European solidarity”**. In 2000, the Government of the Principality of Andorra likewise wished to have their act of signature “to be interpreted as a sign in favour of European solidarity” (CofE 2015, 102).

The *European Social Charter* also includes all the mentions of ‘nondiscrimination’ in the Council of Europe’s policy documentation data: first, in the context of a **complaint issued by the Centre of Housing Rights and Evictions in 2008 in regard to Croatia, where the “ethnic Serb population displaced during the war in Croatia has been subjected to discriminatory treatment** as the families

have not been allowed to reoccupy their former dwellings prior to the conflict, nor have they been granted financial compensation for the loss of their homes“ (CofE 2015, 474); second, in the context of a **complaint that the same Centre issued in 2009 against Italy, where “the recent so-called emergency security measures and racist and xenophobic discourse have resulted in unlawful campaigns and evictions leading to homelessness and expulsions, disproportionately targeting Roma and Sinti”** (CofE 2015, 477); and lastly, in a 2010 **complaint by the European Roma Rights Centre against Portugal, where “residential segregation of Romani communities“ as well as other systemic violations of the right to housing were observed** (CofE 2015, 478). ‘Non-discrimination’ is likewise mentioned in similar complaints against France (multiple different reasons and years), Slovenia, Belgium, Italy, and Ireland. The reasons for these complaints varies from inequalities in housing (particularly among Roma and immigrants) to issues relating to pregnancy determination, disabled people’s rights, the social, legal and economic protection of Travellers, etc (CofE 2015).

Rec(2008)10 on migrants’ access to employment, features a whole section on “Diversity and non-discrimination”. It states that

national **authorities should seek to foster an environment** that is conducive to the maintenance and promotion of **equal opportunities and non-discrimination** in society at large and **in the labour market in particular. Promoting diversity in the workplace and combating discrimination against migrants should be fundamental objectives** of labour market policy and implemented by means of changes to both law and practice. (CofE 2008c, 2)

Overall, the implicit appearances of the concept of social responsibility are challenging to pinpoint from the Council of Europe’s documents as, for example, the European Social Charter as a whole can be interpreted as addressing social responsibility. The same can be said about almost all of the conventions, charters and recommendations, since most of them deal with issues of inclusion and education as well as the securing of people’s rights. While explicit mentions of the concept ‘social responsibility’ were absent, social responsibilities of states and their citizens were addressed via accounts of discrimination and calls for non-discrimination.

The ‘we’ of the documents and their ‘end-users’

The recommendations by the Council of Europe generally started with the line “Recommendation [x] of the Committee of Ministers to member states on [y]”, which poses the Council of Europe and its ministers as implied speakers and member states as end-users. We-rhetoric was not used in these texts, but since they always spoke from the perspective of the Council, and since they referred to the “common heritage” of the Members of the Council of Europe and the shared “ideals and principles” of the Member Countries, wishing to encourage European identity and include “others”, such as immigrants in their economic and cultural sphere, it is clear that the perspective from which the documents speak is a European one. Yet only one of the documents (CofE 2011b) explicitly acknowledged the presence of an “other” and this in the contexts of history teaching.

The end-users could also be presented as encompassing: the Contracting Parties; the Member States of the Council of Europe (and their policy makers/governments); employers and other institutions dealing with immigrant workers and their families; the member states' national, regional and local education authorities; institutions and agents working especially in the area of history teaching; the European Network of National Information Centres on academic mobility and recognition (the ENIC Network); INGO's; different cultural institutions within the member states (who might draw on the documents like CofE 1954 in order to build exchange networks and launch tools/projects that safeguard and provide access to common cultural heritage or objects of cultural value); public authorities of member states dealing with academic instances; organizations/instances dealing explicitly with employment and migration; local players (public employment service, local authorities, employers and trade unions, NGOs and migrants associations); institutions working to educate school teachers and other professionals responsible for the welfare of children, including health and social workers; and institutions dealing with migrants and (multicultural) education.

As the summary at the end of the **Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education** (CofE 2010, 3) states:

It will be an important reference point for **all those dealing with citizenship and human rights education**. It provides a focus and catalyst for action in the **member states**. It will hopefully provide a focus and catalyst for action in the member states, as well as a way of disseminating good practice and **raising standards throughout Europe and beyond**.

4.2.3 Conclusions from analysis of European documents

As stated before, the DIALLS' cultural concepts are overlapping, porous, and open to varied interpretations. **The first conclusion based on the quantitative analyses was that while the concept cultural literacy did not appear explicitly in any of the European policy documents analysed here, the other concepts were used to varying degrees**, with some occurring relatively frequently and others being absent altogether. **The second conclusion, revealed by the qualitative analyses, was that sometimes the concepts occurred in contexts not relevant for DIALLS**, such as identity as 'identity card'.

As our qualitative analysis illustrates, some concepts were used less often in relevant contexts than others, which we will return to shortly. Furthermore, some documents tended to use the concepts more than others and often in clusters. These cluster-occurrences would seem important in regard to DIALLS' definition of cultural literacy. **The qualitative analysis also demonstrated that in those documents that contained many co-occurrences of the concepts, the concepts tended to occur in relevant contexts**. As the analysis of the European policy documents illustrates, **any one of the chosen DIALLS' cultural concepts alone might not evoke the idea of cultural literacy, but appearing together, they seem to speak of the kinds of skills and competences related to the understanding and valuing of cultural differences that the project defines as cultural literacy**.

Before discussing the quantitative occurrences of the DIALLS' cultural concepts, it should be noted that the number of the EU policy documents was much higher than the number of the Council of Europe's documents (48 EU documents vs. 20 Council of Europe's documents). For the explicit occurrences of concepts, **culture appeared more often in the EU documents than in the Council of Europe's documents** (EU; 108 times, and CofE; 44 times). **Values, in turn, were mentioned more often in the Council of Europe's documents** (EU; 38 times, and CofE; 42 times). **Cultural heritage was also addressed more often by the Council of Europe than the European Union** (EU; 3 times, and CofE; 5 times), especially when one counts the times that it was referred to as 'common heritage' or 'shared heritage' (if these implicit references were counted, cultural heritage would have 29 mentions in the CofE documents). **Empathy, multiculturalism and social responsibility occurred least often in both document types**, and social responsibility was mentioned only once in the EU documents (granted, it occurred another time as 'socially responsible'), with no occurrences in the Council of Europe's documents. **Citizenship and participation** were quite often addressed in both document types.

It should be noted that the quantitative analysis includes all occurrences of the chosen concepts, and none of the implicit occurrences. In critically evaluating the pie charts below (Figure 2 and Figure 3) one must therefore be aware that the frequencies of these concepts do not reveal anything about the actual meaning or conceptual depth attributed to their use. For example, the dense occurrence of concepts such as **participation** and **citizenship** can (at least partly) be attributed to policy rhetoric and does not necessarily mean that the concepts themselves were discussed in depth or in many different contexts. Within the Council of Europe's documents, there were, for example, two documents that discussed Democratic Citizenship and Human Rights Education (CofE 2010, CofE 2012c). **Citizenship** occurs many times within these documents and other documents also refer to these documents by name, which makes the word 'citizenship' the most often used concept within the Council of Europe's documents. The same applies to the term **participation** which is the most common concept to explicitly appear in the EU documents and the second most common in the Council of Europe documents.

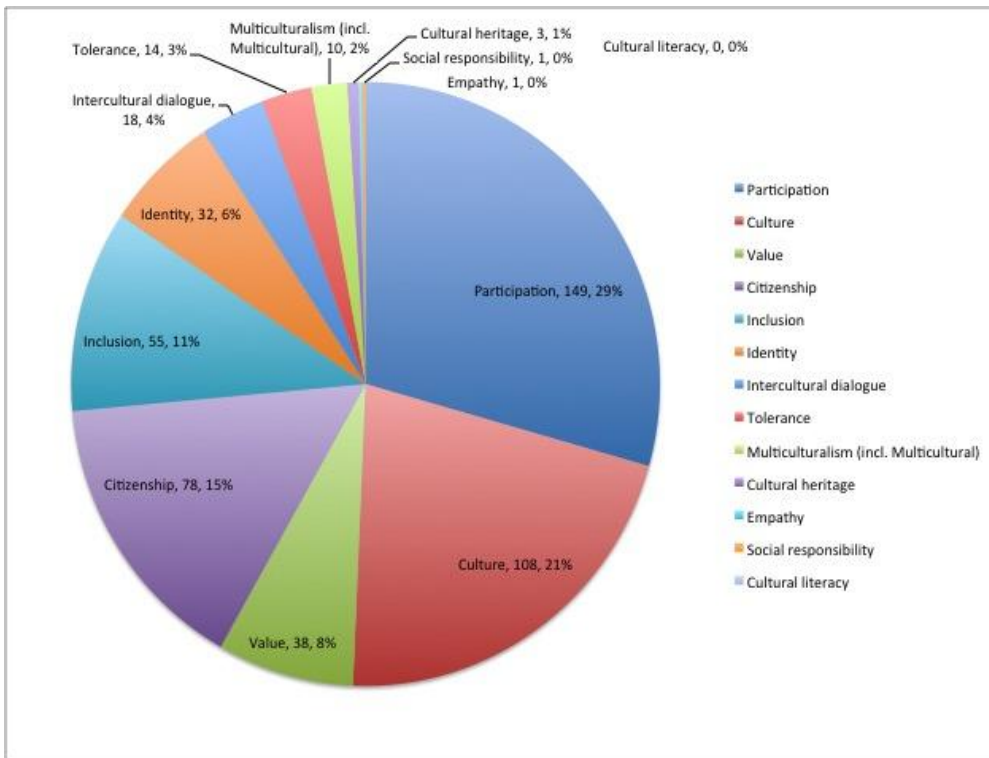


Figure 2: Appearances of the concepts in the European Union's policy documents.

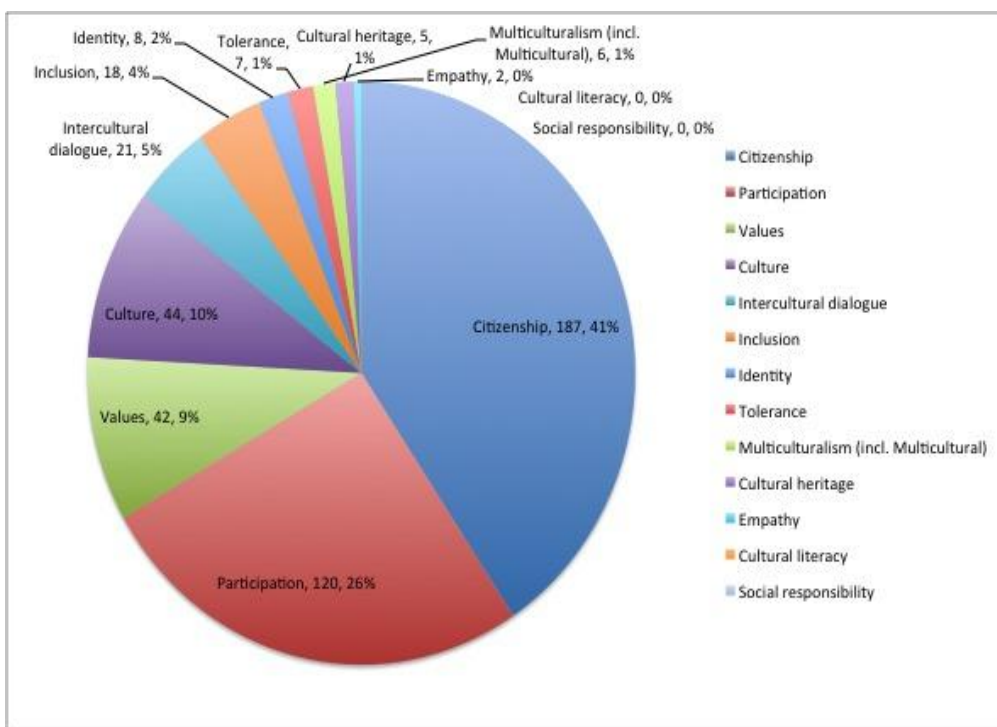


Figure 3: Appearances of the concepts in the Council of Europe's policy documents.

On the other hand, some concepts, as stated above, were often discussed implicitly, but these references do not show in the explicit count and hence they are not visible in these pie charts. Indeed, it should be noted that some of the concepts that had little or no explicit occurrences did occur implicitly in the documents. For example, in the EU policy documents, **cultural literacy**, **social**

responsibility, and **multiculturalism**, that had 0-1 explicit occurrences (**cultural literacy**: 0, **social responsibility**: 1, **multiculturalism**: 1), were implicitly discussed through concepts such as **cooperation**, **understanding**, **lifelong learning**, **responsible citizenship**, **solidarity**, and **cultural awareness and expression**, to mention only a few. Empathy, that otherwise appeared only once, could also be read into, for example, the concept of **solidarity** that appeared in the documents 12 times. Other concepts, such as **intercultural dialogue**, also had many implicit occurrences.

In the Council of Europe's documents, implicit references to the selected concepts were most common in the case of **values** and descriptions of **social responsibilities**. In the case of values, statements that defined some features as assets, aims or goals, often signalled the process of valuing. The great diversity of European cultures, education systems and languages was, for example, often depicted as an asset to be fully respected. Social responsibilities were likewise mostly addressed as recommendations of what the member countries "should" do to improve certain social realities. **Intercultural dialogue** was also addressed in many different wordings, the "ability to hear and respect other viewpoints and be amenable to dialogue" (CofE 2011b, 8), being just one instance.

The concept of **cultural literacy** was only visible implicitly in the European policy documents, in combinations or clusters of the chosen DIALLS' cultural concepts, or their related concepts. The most rewarding documents in terms of implicit discussions of **cultural literacy** were the ones discussing socioeconomic development and **inclusiveness** (CofEU & RofGovofMS 2016), **migration** (CofEU 2009b; CofE 2018), **cooperation** in education (CofEU & EC 2015), **transnational partnerships** (EP & CofEU 2013), promotion of **multilingualism** (CofEC 2008b; CofEC 2005b), **history teaching** (CofE 2001; CofE 2011b) and promotion of **creativity training** (CofEU & RofGofMS 2008). Documents like "Lifelong learning – key competences", and the Recommendation Rec(2011)6 on **intercultural dialogue** and the **image of the other** in history teaching (CofE 2011b) would seem especially important, as would the document on Children and Adolescents from a **migrant background: Integration and Education** (CofE 2018). Indeed, the European Union's document on **lifelong learning** (EP & CofEU 2006) included all the DIALLS' cultural concepts either implicitly or explicitly. Least interesting in regard to tracing statements concerning **cultural literacy** skills were documents that discussed, for example, the conduct of public officials (CofE 2000) or lawyers practicing their vocation abroad (EP & CofEU 1998).

A concept that was not included as an initial search term, but that appeared often, was **diversity**. It occurred 97 times in the European Union's documents (in addition, **diverse** appeared 25 times) and 57 times in the Council of Europe's documents. The idea of diversity, and in particular the celebration of diversity, implicitly aligns the documents with the aims and scopes of **cultural literacy**.

As already discussed above, **the dispositions of empathy, tolerance, and inclusion**, are all either implicitly or explicitly discussed in the European policy documentation. Furthermore, the explicit and implicit occurrences of the chosen 13 cultural concepts (DIALLS' cultural concepts) make visible **that the themes of living together, being European, and social responsibility are also visible** in these documents. The first theme, **living together**, is implicitly discussed in various documents that

mention the concept **diversity**, as well as, for example, **human rights, solidarity, or equality**. The theme of **being European** clearly comes across in expressions relating to the **common European heritage**, or concepts such as **European identity**. Lastly, **social responsibility** was implicitly discussed in reference to, for example, **sustainable development, active participation in society**, and varied **social and civic competences**. As a sub-theme for sustainable development, the pressing issue of **climate change** is also referred to a few times.

The end-users of the analysed documents vary from European level political institutions and actors to administrative actors in the member states of the EU and the Council of Europe. What is perhaps more relevant to DIALLS, is that the documents sometimes address and also seek to influence teachers, educators, learners, and researchers.

4.3 National policy documentation

The analysis of national policy documentation that follows focuses on all the countries represented in the DIALLS consortium. This includes eight countries from across Europe and one associated country, Israel. The inclusion of Israel offers an expansive and inclusive conceptualisation of Europe that is not constrained by geographical borders or restricted only to those countries bound by EU law. The findings of the national policy documentation are described by each participating country. The description of the findings in each country consists of two parts:

a) general overview of all 13 DIALLS' cultural concepts (i.e. quantitative frequency in all documents and comparison of documents):

- cultural literacy
- culture
- value/values
- cultural heritage
- identity
- inclusion
- empathy
- tolerance
- multiculturalism
- intercultural dialogue (or dialogue more generally as interaction between people and groups)
- citizenship
- participation
- social responsibility

b) quantitative and qualitative analysis of each used concept, first stating how many times they are mentioned in particular documents before addressing other questions in the analysis guidelines.

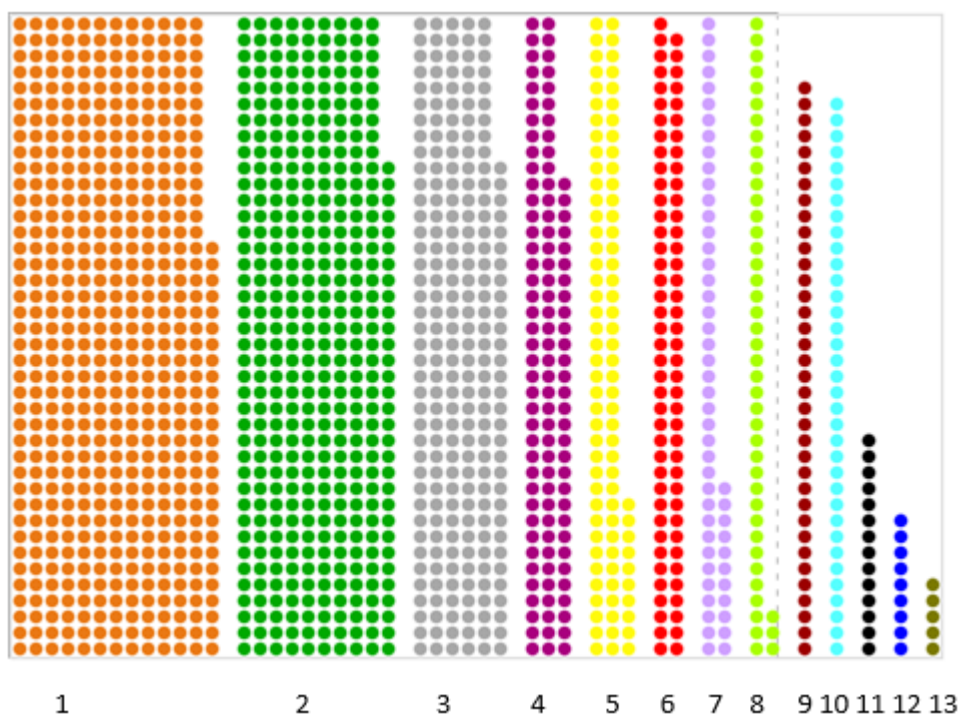
The extracts of national policy documents (in both the text and footnotes) are cited with special markings (italics and underlining) for a few reasons. Primarily, in the large extracts of particular documents italics and underlining are used to highlight the core concepts or significant

expressions/words related with those concepts. Secondly, italics are used in short extracts to highlight the particular description or meaning of a core concept.

4.3.1 National Education Laws, Curricula and Guidelines

Finland

General overview. The occurrence and frequency of each concept varies greatly in the two national policy documents of Finland that were analysed. In *Finland’s Education Act* (following – the Act) we find only three concepts – *culture, inclusion and participation* – that are rarely used. Meanwhile, in the *Core Curriculum of Basic Education* (following – the Curriculum) we find all the concepts and we can see that such concepts as *identity* (127⁵), *culture* (183) and *participation* (94) occur particularly frequently. Figure 3 shows the visual portrait of the frequency of analysed concepts in the Curriculum of Finland. The coloured squares represent the frequency of the concepts in the Curriculum and also give an idea of the proportions of various concepts.



From the left side: 1. culture, 2. identity, 3. participation, 4. multiculturalism, 5. cultural heritage, 6. value, 7. social responsibility, 8. intercultural dialogue, 9. citizenship, 10. empathy, 11. cultural literacy, 12. inclusion, 13. tolerance.

Figure 4: Frequency of the concepts in Finland’s Core Curriculum of Basic Education.

⁵ In the analysis the frequency of a particular concept is written in brackets.

Quantitative and qualitative analysis of the concepts. The concept of *cultural literacy* in the Core Curriculum is actually mentioned twice, yet in this document (2016) we can find a few paragraphs that hint towards the concept of cultural literacy, e.g.:

The task of the instruction of mother tongue and literature is to develop the pupils' literacy, language proficiency, and interaction skills and guide them towards *developing an interest in language, literature, and other forms of culture* and gaining awareness of themselves as communicators and language users. The development of the pupils' everyday literacy is supported so that they learn to conceptualise observations and phenomena, verbalise their ideas, and develop their creativity (p. 224).

Thus the concept of **cultural literacy** in the Curriculum is mentioned, but is not clearly defined. In the Curriculum, cultural literacy is directly related with another concept – *multiliteracy*. Specifically, the concept of cultural literacy both times is mentioned as one of literacies (together with analytic and critical literacies) that is built within multiliteracy: *“The pupils' multiliteracy is advanced by introducing them to narrative, descriptive, instructive, argumentative and reflective text genres. Cultural, ethical, and environmental literacy are supported in teaching and learning”* (p. 374). Thus, on the one hand, it is not clear what is meant by stating the concept of cultural literacy in the Curriculum. Yet, on the other hand, as cultural literacy is connected with multiliteracy, the meaning of this concept is directly related with producing, interpreting, analysing oral, written or visual cultural (or related with cultures) texts. It is important to note that the relationship between the concepts of cultural literacy and multiliteracy appear precisely in 7–9 grades. Also the concept of multiliteracy is occasionally related with a few other concepts: *value, identity and participation*. For instance, multiliteracy is seen as a competence that helps to build pupils' personal and/or linguistic identity and also forms his/her value judgement.

The most frequent concept identified in Finland's national documents is **cooperation**, which occurs 558 times. This is not a core culture-related concept that was explicitly searched for, but it was found to occur most often in the Basic Curriculum (in the Education Act it occurs only 20 times). Generally speaking, cooperation is frequently used in a functional manner. In the Education Act cooperation is mentioned in an *administrative description* of education (e.g. it is used as *international cooperation, home-school cooperation, cooperation with the National Research and Development Centre*).

In the Curriculum, cooperation is also considered a significant element of educational organisation. The document has an entire section dedicated to cooperation. The beginning of the section explains why cooperation is significant for education:

The educational administration and the school engage in versatile cooperation in order to *reinforce the single-structure approach* to basic education and its *integrity and quality*, to increase the *openness of the activities* and to *support the pupils' learning and growth*. Cooperation is also needed to safeguard the *diversity and safety of learning environments* and

the *well-being of the school community*. The cooperation is systematic, and its implementation is evaluated together with partners. (2014, p. 50)

In this extract we do clearly see (*in Italics*) those core aspects of cooperation that are significant for integrative, qualitative and safe educational process in a school. In this section cooperation is composed of three parts: a) *pupils' participation*, b) *cooperation between home and school*, c) *internal cooperation and cooperation with other parties*.

Cooperation as pupils' participation in a school manifests through comprehensive pupils' involvement in planning their own school work and their group's activities; through their involvement in planning and developing the activities of the school and the learning environment; through giving opportunities for pupils to take part in the preparation of the Curriculum and associated plans and the school. Cooperation as pupils' participation is visible in the entire document and is also mentioned in the description of transversal competences⁶, particular curricula subjects: music and ethics (1–2 grades), music, native and foreign languages⁷ (3–6 and 7–9 grades) or physics (7–9 grades). In the curricula subjects it often appears in the three word expression – *cooperation with others*⁸.

Cooperation between home and school is significant because it supports the organization of education and ensures that pupils receive instruction, guidance and support indicated by his/her developmental level and needs. The Curriculum states that "*cooperation promotes the pupils' healthy growth and development*" (p. 50). Cooperation between home and school manifests through close communication and actions (e.g. providing information about the progress of a pupil learning process and growth) between education provider (i.e. primary responsibility of a guardian) and the family of a pupil (also minorities, as Roma or Sami families) both at communal and individual levels. Importantly, in the Curriculum cooperation between home and school occurs very frequently. It seems that the latter aspect of participation is one of the core elements of educational process in schools in Finland.

Internal cooperation and cooperation with other parties in a school manifests through cooperation among the staff members (i.e. teachers) and also through close cooperation of different schools. Internal cooperation of staff is needed in the planning and implementation of multidisciplinary

⁶ E.g. In the description of the transversal competence *participation, involvement and building a sustainable future* (3-6 grades) it is stated that "*pupils have opportunities for practicing cooperation, addressing conflicts and seeking solutions as well as making decisions, both in their own class and in different study situations as well as in the entire school community*" (p. 220).

⁷ It actually refers to the cooperation between different teachers or cooperation between different curricula subjects in order to meet the objectives of plurilingual and language education.

⁸ In the description of *native or foreign languages* curricula subjects the concept of participation often occurs in the objectives of instruction. Precisely, it is stated that instruction in native or foreign language should "*encourage the pupil to set goals, utilise diverse ways of learning languages, and assess his or her learning independently and in cooperation with others, and to guide the pupil towards positive interaction where delivering the message is most important*" (p. 426).

learning modules, in the assessment and support for learning, and the implementation of pupil welfare. Cooperation with early childhood, pre-primary, secondary schools and vocational institutions is significant in promoting the development and coherence of instruction, in reinforcing staff competence and in ensuring consistent transition points of basic education and as pupils move from one school to another.

In the analysed document the concept of cooperation is mainly related with another concept – participation (e.g. cooperation for participation in learning process, for participation in school life etc.). Cooperation is also related with another concept – culture. Precisely, the concept of cooperation occurs in those cases that emphasise special issues regarding language and culture (mainly Roma⁹ or Sami minority groups).

The concept of **culture** is the second most frequently (184) mentioned concept in the national documents of Finland and is frequently used both in singular and plural forms. In the Act, the concept of culture is mentioned once¹⁰ in order to emphasise the importance of financing in education and culture areas. In the Curriculum, the concept of culture as a single concept is mentioned intensely. Frequently the concept of culture is attached to other words which give different meanings to it. For example, *own* culture to describe pupils' culture he/she familiarizes with; *different, multiple, other* cultures used to describe other cultures and also express cultural diversity; *minority* cultures used to describe minority groups in Finland, and *Finnish* culture to stress countries' cultural backgrounds. It must also be noted that frequently (38) the use of *own* culture in the same sentence is attached to *different* or *other* cultures, especially with such words as *to relate, familiarize, compare, understand, appreciate* other cultures.

In those cases when culture is used as a single term it is closely related with other concepts, especially with *language and literature* (e.g. it is repeatedly mentioned as the objective of the instruction *understanding language, literature, and culture*; or often in the document it is stated that language and literature are held as forms of culture). The concept of culture is also closely related with *identity and cultural heritage* concepts. The concept of culture is also notable within *multiculturalism, intercultural (religious) dialogue and participation*, however relation between these concepts is infrequent. Importantly, in some parts of the Core Curriculum (2016) the relationship between culture and other concepts is very complex, e.g.:

The pupils reflect on their own identity from different viewpoints. They are familiarised with the Finnish culture and cultural minorities as well as different life stances and worldviews. For example, they reflect on the meanings of equality, acceptance, understanding, knowing,

⁹ For example, in the special issues on language and culture it is stated that: “*In the instruction of the Roma, a particular objective is supporting the pupils in developing their identity and awareness of their history and culture. The education must account for the position of the Roma population in Finland as an ethnic and cultural minority. The education promotes the preservation of the Roma language and Roma cultural heritage in cooperation with the homes*” (p. 126).

¹⁰ The term Ministry of Education and Culture is used frequently in the Act, but was not coded.

believing, and supposing. They get acquainted with cultural world heritage and its value. They practise analysing and justifying their own views in relation to different cultures and worldviews. (p. 338)

The concept of **cultural heritage** (25) in the documents appears fragmentary, i.e. it is mentioned, but not explicitly defined. However, the descriptions of the curricula subjects of *crafts* or *music* presuppose that cultural heritage encompass the material world and material products of a cultural community or group of people.

Even though the concept of cultural heritage is not frequent in the text, it is seen as a significant pillar of Finland's basic education system. As it is mentioned in the Curriculum, "*basic education is built on a diverse Finnish cultural heritage*" (p. 20) and "*the cultural task of basic education is to promote versatile cultural competence and appreciation of the cultural heritage, and to support pupils in building their own cultural identity and cultural capital*" (p. 24).

Often the concept of cultural heritage is used with various additional words, e.g. *Finnish, country's, local cultural, different group, Roma or Sami*. This demonstrates a focus not only on the cultural heritage of Finnish culture but also on the heritage of cultural minorities. The concept of cultural heritage frequently occurs with concepts of *culture* (39) and *identity* (16). The relationship between cultural heritage and these concepts could be defined as supplementary, i.e. they are connected with the conjunction *and* or they are mentioned in separate sentences. For instance, in the curricula subject of Roma language and culture it is written that the aim is "*to support the pupil in strengthening his or her own cultural and linguistic identity and knowledge of the cultural heritage and history of the Roma [--]*" (p. 247).

The concept of **identity** is mainly mentioned with the concept of *language* and presupposes a close relationship between these two concepts, i.e. language is seen as a significant element of *cultural, regional and/or personal identity formation* in the school. The concept of identity also manifests with additional words, as *personal or own* (7); *cultural and regional* (9); *cultural and linguistic* (51); *plurilingual and multicultural* (15); *gender* (1) that gives an idea of what kind of identity is being talked about. In the Curriculum, identity also often occurs with the word *construction*. Construction of identity mainly appears in the description of curricula subjects, especially in *history* and *ethics*. Importantly, in the Curriculum *formation of cultural identity* is expressed by using the additional word *personal* that presupposes choice of a pupil to create a cultural identity he/she is familiar with. The plural form *identities* manifests in the Curriculum as an expression of the diversity of identities a pupil can build and experience in the school, e.g. *their cultural identities, multi-layered identities, linguistic identities* etc.

The concept of **values** explicitly manifests in the Curriculum within a detailed description of the underlying values of Finland's basic education. The preparation of the Curriculum is based on the following values: uniqueness of each pupil and right towards good education; humanity, general

knowledge and ability, equality and democracy; cultural diversity as richness; necessity of a sustainable way of living.

Generally the concept of value is closely connected with humanity and human rights. Looking from the *cultural* perspective, the concept of *value* often occurs with the additional words *own*, *different cultures* or *cultural diversity*. These combinations of words presuppose two main directions of concepts of *value* and *culture* in the Curriculum: a) value of one's own cultural background (11); b) value of diversity and/or other cultures (10). Importantly, these two aspects are almost equivalently mentioned in the Curriculum, i.e. statements about the valuing of one's own cultural background are often followed by statements concerning the valuing of diversity or other cultures.

The word of ***inclusion*** in the analysed documents appears fragmentary (3). In the Act inclusion is only mentioned as an aspect that can be prevented within before- and after-school activities. In the Curriculum the concept of inclusion is seen as the significant pillar of basic education. As it is stated in the mission of basic education: "*The development of basic education is guided by the inclusion principle*" (p. 24). The concept of inclusion in the Curriculum is related to such aspects as accessibility of education, supporting pupils' learning and the development and well-being of pupils. These aspects are frequently mentioned in the Curriculum.

The concept of ***empathy*** in the Curriculum of Finland also appears (8) fragmentary. Primarily, this concept is closely related with school culture and is a significant element of building relations between members of school community. Secondly, from the cultural point of view empathy is closely related with the concept of *religion* and often appears in the description of the objectives (i.e. *good life*) of instruction in religious education, specifically, repeatedly stated *empathy for other people/situations*. Importantly, the concept of *tolerance* is mentioned in the Curriculum only once and also occurs in this document as *religious tolerance* (with Islam).

The concept of ***multiculturalism*** in the Curriculum is mainly mentioned (19) within the subject matters of languages, e.g. Swedish, Sami, English, etc.; these curricula subjects become significant elements whose, as it is repeatedly described, help to familiarize pupils with multiculturalism in their surrounding community. In the Curriculum we can find similar a word – *multicultural* (10) that in the document is related with the terms *society or environment*. These two terms are mainly attached to the building of pupils' cultural and linguistic *identities* (plural form, 12). Importantly, both of these terms are closely related with the concept of multilingualism. Thus, here there is the suggestion of a close relation between concepts of culture, multiculturalism and language.

The concept of ***intercultural dialogue*** in Finland's national documents is fragmentary (2) and mainly it is related with the teaching/learning of Sami culture. Even though there is no explicit definition of the latter concept, in the paragraphs of the Curriculum we could grasp that intercultural dialogue is seen as the ability *to communicate* and *interact* with different kinds of people. In terms of the single term *dialogue*, it appears that this particular concept is often attached to the instruction of religion. Specifically, in the Curriculum it is often mentioned with respect to pupils' ability to participate in

dialogue within and between religions or familiarize themselves with the importance of dialogue between religions.

The concept of **citizenship** (11) in the Curriculum is always attached to other terms, as *active, global, democratic, or responsible*. Citizenship is repeatedly mentioned in the underlying values of basic education. As it is stated: “*Basic education lays the foundation for global citizenship that respects human rights and encourages the pupils to act for positive change.*” Looking into the extracts where the concept of citizenship is mentioned, we can grasp what the expected outcome is in schools: to educate pupils as active citizens who respect human rights, use their democratic rights and freedom responsibly and act for positive change. Thus, the concept of citizenship in the Curriculum is mainly related with other concepts such as *culture, participation and social responsibility*.

The concept of **participation** (94) in the analysed national documents of Finland is frequent. In the Act participation is mentioned twice. In the Act the concept of participation is related with pupils’ welfare and active involvement in school life. However in the paragraphs there is no explicit definition of participation.

In the Curriculum, the concept of *participation* (94) occurs differently. Primarily, participation is seen as one of the transversal competences and is attached to the *civic activities* of a human being. Secondly, the reinforcement of participation of each pupil is considered as a school’s mission. In this sense, participation is considered as pupils’ active involvement in educational process, i.e. the planning of his/her learning and involvement in individual or group learning processes. Therefore the concept of participation often appears in various curricula subjects, including Finnish language, foreign languages, environmental studies, physical education, visual arts and music. Thirdly, participation means pupils’ active involvement in their local community (e.g. subject of guidance counselling) and the world (e.g. subjects of languages or environmental studies). Exclusively, *music* is seen as such subject that can develop the active *cultural* participation of pupils.

The concept of *participation* is related with many other concepts such as identity (9), culture (3), citizenship (3), value, inclusion or religious dialogue. On the one hand, participation and identity in the Curriculum are given as two separate concepts (e.g. repeatedly stated in the Curriculum: *the individual and communal nature of the learning of visual arts supports the construction of the pupils’ identities as well as their participation and well-being* (p. 206, p. 355, p. 555)). On the other hand, we can see that participation is seen as a significant element of pupils’ linguistic and cultural identity formation. The concept of participation is also closely related with culture and active citizenship. The document states that participation develops active citizens whereas culture’s role is to promote the participation of citizens.

In Finland’s national documents *social responsibility* as the single term does not appear. Thus, co-occurrences of the words *social* and *responsible* in an interval of one paragraph were explored. The closest relation between social and responsible is in the descriptions of the curricula subject of social studies. In the descriptions there are repetitive statements, like *the task of the subject of social*

studies is to support the pupils' growth into active, responsible, and enterprising citizens; or acting in society as responsible and active members of different communities. In other co-occurrences the terms social and responsible are barely linked with each other. We can find statements such as *responsible member of his/her community* or *responsible interaction in different communication environments* that presuppose a relationship between social/society and responsibility towards it. However, more often social and responsibility in the documents occur as two separate terms or concepts.

Lithuania

General overview. In the national documents of Lithuania (*Law of Education and Curriculum Framework for Primary and Basic (Lower Secondary) Education*) the analysed concepts do not appear frequently. The most frequent concepts are culture (24), value (10), identity (6), cooperation (5) and citizenship (4). The concepts of *empathy* and *intercultural dialogue* do not appear in both analysed documents. Comparing the appearance of the concepts in both documents, there are some similarities and differences. In both documents the most frequently used concepts are culture (19/5¹¹), identity, value (2/8) and citizenship (2/2). However, in the Law of Education the concepts of *tolerance*, *cultural heritage* and *participation* do not occur; these concepts are only present in the Curriculum Framework. In the Curriculum Framework the concepts of *cultural literacy*, *identity* and *inclusion* do not occur; these concepts occur only in the Law of Education. The code matrix below (Figure 4) provides an overview of how many segments/paragraphs from each document have been assigned to a particular concept. The larger the symbol, the more coded segments are assigned to the concept.

Code System	Lithuania_Education Law (2016)	Lithuania_Curriculum framework
> CULTURAL LITERACY	■	
> VALUE	■	■
> CULTURAL HERITAGE	■	■
> CULTURE	■	■
> IDENTITY	■	
> INCLUSION	■	
EMPATHY		
> TOLERANCE		■
> MULTICULTURALISM	■	
> INTERCULTURAL DIALOGUE		
> CITIZENSHIP	■	■
> PARTICIPATION		■
SOCIAL RESPONSABILITY	■	■
> COOPERATION	■	■

Figure 5: Concept matrix of Lithuanian educational documents.

¹¹ First number shows the frequency of a concept in the Law of Education, the second number – in the Curriculum Framework.

Quantitative and qualitative analysis of the concepts. The concept of **cultural literacy** in the Law of Education occurs (2) as *socio-cultural maturity* or literacy. Both times the concept is mentioned in the purpose of (basic and secondary) education, but it not explicitly defined. In the stated purpose of basic education¹² we see that sociocultural maturity is mentioned in relation to the concepts of morality and citizenship, whereas general and technological literacies here are mentioned separately. In the stated purpose of secondary education¹³ the concept of sociocultural literacy occurs in relation with technological literacy, whereas moral, national and civic maturities are mentioned separately.

The concept of **culture** in the Law of Education mainly occurs with additional words. On the one hand, culture often appears (5) with additional terms such as *informational, technological, scientific and economic* that are in one or other way connected with pupils' preparation for the labour market. On the other hand, the concept of culture also frequently appears (10) with additional terms such as *national, Lithuania, native, civic and political*. The latter tendency presupposes that the concept of culture is primarily attached to the national/official country's culture. Meanwhile in the Curriculum Framework the meaning attributed to the concept of culture is different. In the latter document the concept of culture is often used to emphasise not only national or Lithuanian culture, but also other cultures, e.g. fostering *Lithuanian, European, and global culture*, the Curriculum cultivates respect for the *culture of the pupils' own country* and a *tolerant attitude* towards the physical, religious, social, and *cultural differences of people*. However, in both documents priority is given to the national culture. The concept of culture is attached to the concepts of value (i.e. culture is mentioned within the values of education), tolerance (i.e. tolerance of other cultures), identity (i.e. mentioned together in the same sentence) and cultural heritage (i.e. mentioned as history, culture and heritage of the State of Lithuania).

The concept of **cultural heritage** in the Lithuanian documents appears twice. In both documents it refers to the heritage of Lithuanian culture, as opposed to a broader European notion.

The concept of **value** in the Law of Education occurs as the value of being a human (2), the value of one's own cultural background (2), the value of humanistic culture of Europe (1), the child as value (1), a person's values (2). In the Curriculum Framework the concept of value is rare (2) and occurs as human values (1) or the value of further learning and work (1). More specifically, the term *value of further learning and work* is one of the Curriculum principles and therefore is linked with all school subjects and also is assigned to further learning, professional activity and self-expression of a pupil.

The concept of **identity** (only in singular form) occurs only in the Law of Education (6) and is mainly attached to the word *national* (4). In this document education is seen as a significant pillar that

¹² Extract: *"The purpose of basic education shall be to provide an individual with the basics of moral, sociocultural and civic maturity, general literacy, the basics of technological literacy, to cultivate national consciousness, to foster an intent and ability to make decisions and choices and to continue learning"*. (p. 12)

¹³ Extract: *"The purpose of secondary education shall be to assist a person in the acquisition of general academic, sociocultural and technological literacy, moral, national and civic maturity, and the basics of vocational competence"*. (p. 13)

creates, matures and protects the national identity of a person. In the document identity also once appears with additional words such as *national, ethnic and linguistic* and once as *cultural identity*. However, the priority in the document is given to the formation and protection of national identity.

The concept of ***citizenship*** occurs (4) in both national documents. In the Law of Education the term citizenship is used for the description of the rights of foreigners and national minorities to receive education in state and native languages. Thus, this term is used to explain Lithuanian citizenship rules. Also this term appears when it is explained what national minorities and foreigners should be taught: *“The Lithuanian language shall be taught in the primary education curriculum in the integrated manner, and in the basic and secondary education curricula – during the lessons where the Curriculum themes of the Lithuanian history and geography, understanding of the world, basics of citizenship are taught”* (p. 26). Thus in both cases the meaning of this concept refers to national citizenship.

In the Curriculum Framework the concept of citizenship occurs as one of the themes (1) of the principle aim of education – *sustainable development*. Citizenship (1) is also visible as part of social sciences, i.e. *citizenship* is one of the curricula subjects. The concept of citizenship also occurs in the stated aim of education: *“The aim is to develop the spiritual, intellectual, and physical capabilities of an individual and to educate an active, creative, and responsible citizen who will acquire the competences required for social integration and lifelong learning”* (p. 6). However, in the Curriculum Framework it is hard to grasp the meaning of this particular concept.

In the Curriculum Framework, ***participation*** (2) rarely occurs and is used with the additional word *active*. On the one hand, active participation refers to pupils’ involvement in educational processes; on the other hand it is connected with the aim to educate an active, creative, and responsible *citizen* who will acquire the competences required for social integration and lifelong learning.

The concepts of ***inclusion*** (1), ***tolerance (only as tolerant)*** (1) and ***multiculturalism*** (1) are very fragmentary in the national documents of Lithuania. Inclusion is mentioned only in the Law of Education. The meaning of this concept is directly related to pupils’ involvement in educational activities. Multiculturalism is mentioned only in the Law of Education and occurs as *multi-cultural society*¹⁴. *Tolerant* is mentioned once only in the Curriculum Framework in the description of the Curriculum principle *relevance of society and pupils*. This states that the Curriculum in a school should cultivate pupils’ *tolerant attitude* towards the physical, religious, social, and cultural differences of people.

In Lithuania’s national documents ***social responsibility*** as the single term does not appear. Looking for co-occurrences of the words *social* and *responsible* in an interval of one paragraph, the closest

¹⁴ Extract: 5) *“to ensure conditions enabling a person to acquire the basics of civic and political culture that embody democratic traditions, and to develop the abilities and experience needed by a person as a competent a citizen of the Republic of Lithuania, a member of the European and global community as well as of a multi-cultural society”* (p. 8).

connection between these terms is in the Curriculum Framework's description of the goals of education. Here the words *responsible* and *social* are mentioned as two separate goals (8). These two terms also occur in the aim of education where educating a *responsible citizen* is related with pupils' *social integration and lifelong learning*.

The concept of **cooperation** (or similar word *cooperate*) is fragmentary (5) in both of the analysed documents of Lithuania. In the Law of Education this concept occurs only in the section about *participation in the international dimensions of education*. Specifically, cooperation is mentioned in relation to Lithuania's participation in international programs or other common activities with the education systems of foreign countries. The synonymous term *cooperate* in this particular document is mentioned only as *teachers cooperation* in order to achieve educational objectives.

In the Curriculum Framework the term *cooperate* occurs only once and also refers to teachers cooperation in planning educational process. The cooperation of teachers in educational planning encompass their collective discussions on issues including the adaptation of the curriculum to the needs of the pupils, cross-curriculum issues and project work.

Although there is no use of **intercultural dialogue** in Lithuanian national documents, in the Law of Education it is written that one of the education goals is to promote the country's openness and inclination for *dialogue*. This statement alludes to the significance of the concept of intercultural dialogue.

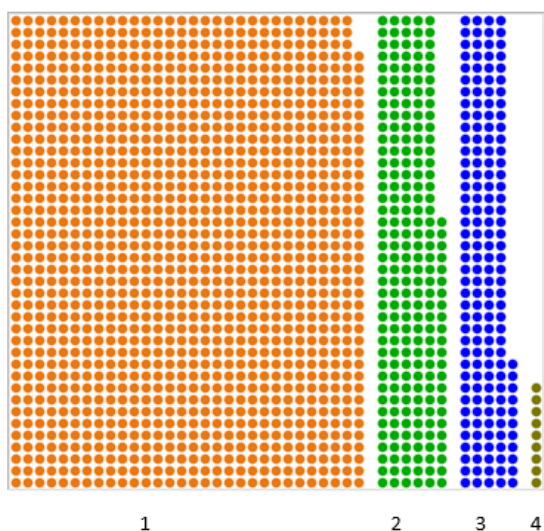
England

General overview. The UK has different educational policies for each of its four states. As the participating schools will be in England, it is English policy documents that have been considered. In four national documents of England (*The Education Act*, *The National Curriculum Stages 1–2 (Primary Education)*, *The National Curriculum Stages 3–4 (Secondary Education)*, and *Teachers' Standards*) the analysed concepts do not appear frequently. In general the most frequent concepts used in the documents are *culture* (19), *citizenship* (10), *inclusion* (8) and *identity* (6), yet these concepts do not appear in all documents. The concepts of *cultural literacy*, *cultural heritage*, *multiculturalism*, *intercultural dialogue* and *cooperation* do not occur in any of the selected national documents of England.

Comparing the appearance of the concepts in all four documents, there are similar frequencies between two documents – the Primary and Secondary education curriculum frameworks. In these documents the occurrence of the concepts of *culture* (9/10)¹⁵, *identity* (2/3) and *inclusion* (4/4) are similar. Yet, in the Secondary education curriculum we can find more concepts that are used than in the Primary education curriculum, i.e. the concepts of *citizenship*, *participation* and *social*

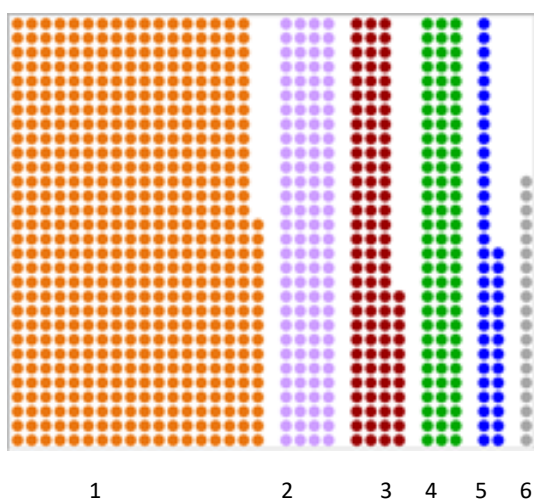
¹⁵ First number shows the frequency of a concept in the *Primary education curriculum framework*, the second number – in the *Secondary education curriculum framework*.

responsibility appear only in the Secondary education curriculum, whereas *tolerance* only appears in the Primary education curriculum. The visual portraits of both documents can be seen below:



From the left: 1. culture, 2. social responsibility, 3. citizenship, 4. identity.

Figure 6: Frequency of the analysed concepts in England's Primary education curriculum framework.



From the left: 1. culture, 2. identity, 3. inclusion, 4. tolerance, 5. inclusion, 6. participation.

Figure 7: Frequency of the analysed concepts in England's Secondary education curriculum framework.

Importantly, in the Education Act we only see one concept of *value* (1) that is mentioned, whereas in the Teachers' Standards only concepts of *value* (5) and *tolerance* (3) occur.

Below you can also see the code matrix that provides an overview of how many segments/paragraphs from each document have been assigned to a particular concept. The larger the symbol, the more coded segments are assigned to the concept.

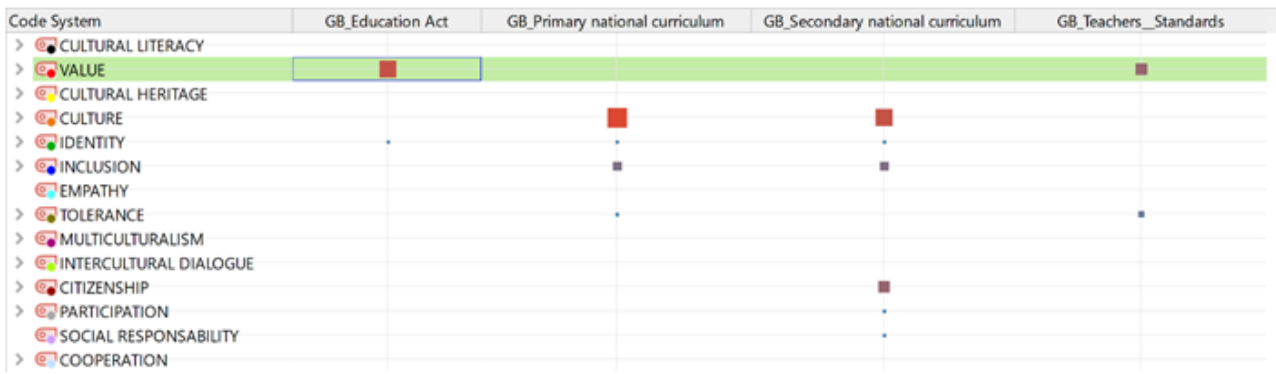


Figure 8: Concept matrix of England educational documents.

The concept of **culture** occurs (19) also in the Primary and Secondary education curriculum of England (9/10) and is often used with additional words that mainly refer to some particular cultural group and tradition: *open to other* (related with learning of foreign languages), *Roman or Greek* (1), *Anglo-Saxon culture* (1), *culture of Medieval Britain* (1) and *culture of our nation* (6) (the latter aspect is repeatedly mentioned in the description of the secondary education subjects of Design and Technology and Art and Design). In a few cases the concept of culture is used (2) in the plural form and is attached to the words *other* or *different* (mainly in the description of foreign languages) that generally broadens understanding of what other cultures could be.

The concept of **value**¹⁶ appears in the Teachers' Standards (5) and in the Education Law (8). However, this term in the latter document occurs only within description of land payments and taxes. In the Teachers' Standards (2013) the concept of value has a few meanings. On the one hand, several times the concept is mentioned as *general values* (used in plural form) that all teachers need to demonstrate throughout their careers. On the other hand, several times the concept occurs with the additional words *fundamental British* (2). Here this term is related to mutual respect and tolerance

not undermining *fundamental British* values, including democracy, the rule of law, individual liberty and mutual respect, and *tolerance* of those with different faiths and beliefs. (p. 14)

The concept of **inclusion** is explicitly defined and described (4/4) in both the Primary and Secondary education curriculum frameworks in the same way. The description of inclusion refers to a few meanings. Primarily, inclusion is attached to pupils' involvement into educational process, i.e. inclusion means setting suitable challenges to involve every child into educational process. Secondly, inclusion means responding to pupils' cultural and individual needs (which is also related with disabilities). Thirdly, inclusion refers to the need to help pupils whose first language is not English overcome linguistic barriers. All these meanings are directly linked with teachers' work and responsibilities.

¹⁶ Generally the term value is frequent (45) in the Primary and Secondary curriculum frameworks, but is often mentioned in the description of curricula subject mathematics and mathematical operations, e.g. value directly refers to number place value, measurement value etc. These extracts were not analysed.

The concept of **citizenship** occurs (9) only¹⁷ in the Secondary education curriculum framework (citizenship is taught only in the years of secondary education). The meaning of citizenship is attached to an individual who: a) plays full and active part in society and becomes responsible citizen; b) understands political principles and systems (the themes are related with political system of England); c) thinks critically and debates political questions etc. In particular, citizenship education refers to the active involvement of an individual person into the social and political life of the country. Thus, even though in the description of citizenship education we do not find the term participation, both of these concepts are closely related to each other.

The concept of **identity/identities** in the national documents is referred to infrequently (6). In the Primary education curriculum it only occurs as a term that is learned to spell during English classes in the year 5–6. In the Secondary education curriculum it occurs as *diverse national, regional, religious and ethnic identities* (1) in the United Kingdom and refers to one of the themes that are taught within citizenship education. Identity also occurs in the purpose of the curricula subject of history, both in the primary and secondary education curriculum. In both documents it is briefly mentioned that *history helps pupils to understand their own identity*¹⁸.

The concept of **tolerance** in the national documents is also used in a fragmentary manner (4). In the Primary education curriculum it only occurs as the term that is used for learning English grammar. Other times the concept of tolerance occurs in the Teachers' Standards within the description of teachers' attitudes that secure professional conduct. Here this concept is attached with another term – *others*. In the Teachers' Standards there is no detailed explanation of what is meant by the term 'others'. However, it presupposes that it means tolerance to all other people (extract: *“showing tolerance of and respect for the rights of others”*) and tolerance to religious diversity (extract: *“tolerance of those with different faiths and beliefs”*).

The concept of **participation** is mentioned (1) only in the Secondary education curriculum (2013) as participation in volunteering. In the national documents of England, *social responsibility* as the single term does not appear. The closest connection between social and responsible that it is possible to grasp is in the description of citizenship education. It is stated that citizenship should *“equip pupils with the skills and knowledge to explore political and social issues critically [--] and should also prepare pupils to take their place in society as responsible citizens”* (p. 59). Yet the words *responsible citizens* and *social issues* are mentioned as separate purposes of the subject¹⁹. These two terms also

¹⁷ In the Primary education curriculum the term citizenship occurs only once in the table of national curriculum.

¹⁸ Entire sentence: *“History helps pupils to understand the complexity of people’s lives, the process of change, the diversity of societies and relationships between different groups, as well as their own identity and the challenges of their time”* (p. 71).

¹⁹ Entire extract: *“Teaching should equip pupils with the skills and knowledge to explore political and social issues critically, to weigh evidence, debate and make reasoned arguments. It should also prepare pupils to take their place in society as responsible citizens, manage their money well and make sound financial decisions”* (p. 59).

occur in the aim of education where the educating of a *responsible citizen* is related to pupils' *social integration and lifelong learning*. There is no mention of the concept of **cooperation** (or cooperate) in the analysed documents.

Spain

General overview. In the national documents of Spain (*The Organic Law of Education, 2006; the Organic Law of Education 2013; The Basic Curriculum of Compulsory Secondary Education*) the majority of the concepts appear. In general the most frequent concepts used in the documents are: *citizenship* (28), *value* (21), *inclusion* (19) and *participation* (60); these concepts in one way or another appear in all three documents. However, the concepts of *cultural literacy, multiculturalism and intercultural dialogue* do not occur in any of the selected national documents of Spain. Graphically the frequency of each concept in all three documents can be seen below (the size and colour of the dots visualize the frequency of each concept; the red dot shows the most frequently occurred concept in each document):

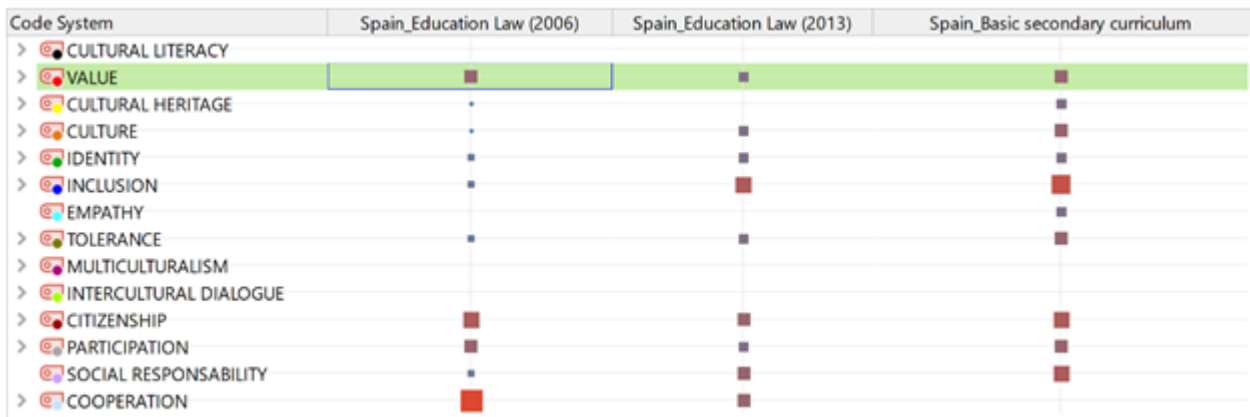
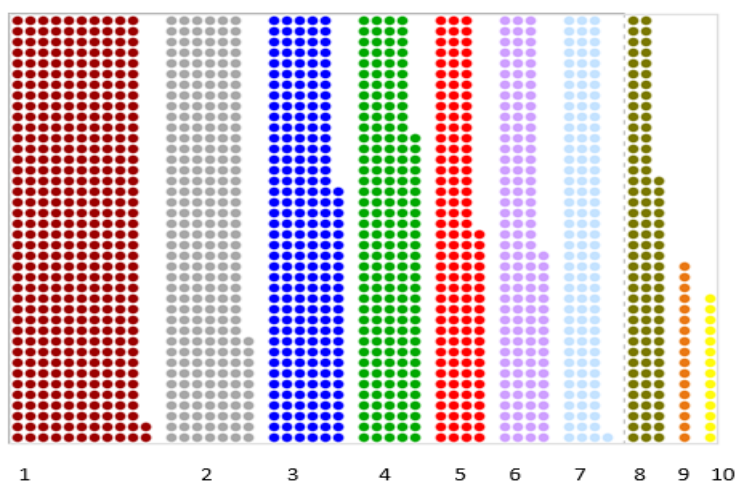
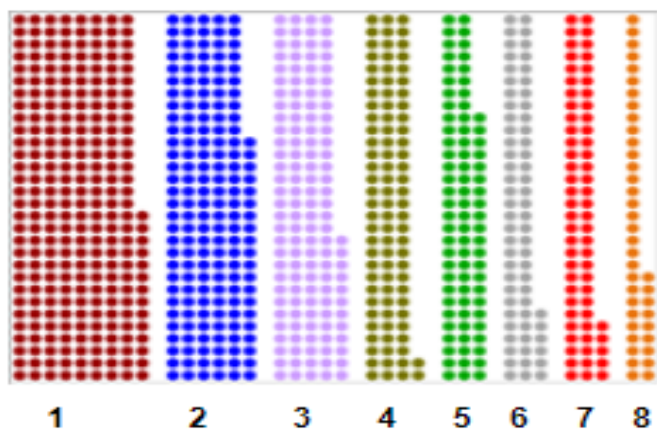


Figure 9: Concept matrix of educational documents of Spain.



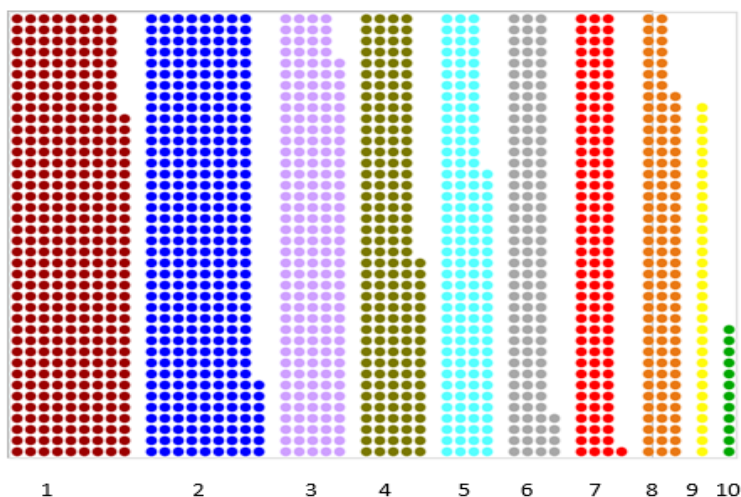
From the left: : 1. citizenship, 2. participation, 3. inclusion, 4. identity, 5. value, 6. social responsibility, 7. cooperation, 8. tolerance, 9. culture, 10. cultural heritage

Figure 10: Frequency of the analysed concepts in the Education Law (2006) of Spain



From the left: 1. citizenship, 2. inclusion, 3. social responsibility, 4. tolerance, 5. identity, 6. participation, 7. value, 8. culture.

Figure 11: Frequency of the analysed concepts in the Education Law (2013) of Spain.



From the left 1. citizenship, 2. inclusion, 3. social responsibility, 4. tolerance, 5. empathy, 6. participations, 7. value, 8. culture, 9. cultural heritage, 10. Identity

Figure 12: Frequency of the analysed concepts in the Basic secondary curriculum framework of Spain

The concept of **culture** in Spain’s national documents does not occur frequently (7). However the term mainly occurs within the description of the principles and objectives of education. This presupposes that culture is considered a significant part of the educational system of Spain. For instance, in the Law of Education (2006) it is stated that for society “*education provides a means of transmitting and, at the same time, of renewing the culture, knowledge and values [–]*”²⁰ (p. 13).

²⁰ The entire extract: “*For society, education provides a means of transmitting and, at the same time, of renewing the culture, knowledge and values which sustain it, of extracting all the benefits from its richness, of fostering democratic coexistence and respect for individual differences, of promoting solidarity and preventing discrimination, with the fundamental aim of achieving the necessary social cohesion*” (p. 13).

The concept of culture in the educational documents occurs differently. On the one hand, culture is mentioned as a general concept that pupils become familiar with in a school (e.g. *“The purpose of primary education is [...] the acquisition of basic notions of culture or basic elements of culture”* (Law of Education, 2006, p. 13). On the other hand, culture is used with additional words such as *own* culture, that of *others* or *different* that specify what kind of cultures are meant. The concept of culture is closely related with the concept of *cultural heritage*. The latter concept appears in the documents only twice and both times it is connected with heritage (i.e. cultural heritage is considered as a part of the culture).

Culture is also related with the concept of **value**. Specifically, the national culture is considered as a value. The latter concept appears frequently (75) in the national documents of Spain, especially in the Education Law of the year 2006 (34) and has different meanings. Primarily, the concept of value is considered as a significant principle of education (i.e. it is repeatedly mentioned in the documents that the purpose of education is the *transmission, acquisition or implementation* of values). Secondly, value is often used as a verb that highlights what is significant for education. For example, the repeated mention of the need to *“know, value and respect the basic characteristics of their own culture”* (Education Law, 2006, p. 53), *“value and respect the difference of gender”* (Basic Curriculum of Secondary Education, 2013, n.p.) or participation. In the documents, we can also grasp which values are significant for education – those *that favour personal liberty, responsibility, democratic citizenship, solidarity, tolerance, equality, respect and justice*. Thus, the concept of value is closely related not only with culture, but also with citizenship and tolerance.

The term **identity** in the documents occurs only in the singular form (6) and its use is fragmentary. This concept is mainly used with additional words such as *their* (1), *own* (1), *personal* (1) and *professional* (2). Next to these terms we also see additional verbs such as *shape* personal identity, *conserve* their identity or *develop* professional identity. These meanings of identity are visible in the description of the aims of education. Specifically, the documents emphasise that education shapes, conserves, and develops pupils' identity. Yet in all cases identity is only mentioned, but not explicitly defined.

As it is stated in the Preamble of the Education Law (2006), *“the appropriate educational response to all students is based on the principle of inclusion, in the belief that only in this way can the development of all students be guaranteed”* (p. 29). Thus, even though the concept of **inclusion** (or inclusive) is not frequently mentioned (19) in the national documents (7/7/5[14]) of Spain, it is considered as the principle that guarantees the involvement of all pupils (also with learning difficulties, disabilities etc.) into educational processes. In this sense it occurs in the documents as the single term *educational inclusion or inclusive education*.

Generally the term **participation** occurs frequently in the national documents (60), yet often it is used as a term to describe schools' management or it is used to mention the participation of Spain in the European context. These cases were not analysed in detail. The remaining extracts (18) in the national documents show few trends in its usage. Participation is often mentioned within the description of

the roles and activities in a school community. Also it is repeatedly stated that one of the Spanish educational system's aims is to prepare pupils' for active participation in social, cultural and economic life (specifically mentioned in the description of vocational training). Here participation is considered as a significant element of the preparation of active, autonomous, free, responsible and committed citizens.

The concept of **citizenship** (28) or citizen (56) most frequently occurs in the Education Law (2006) and is mainly attached to the additional words *active* or *democratic*. The terms active citizenship or democratic citizenship refer to the main qualities of a citizen. In the later Education Law (2013) we also find references (15) to the importance of democratic and active citizenship, yet is not explicitly defined what is meant by these concepts.

The concept of **tolerance** most frequently occurs (7) in the Education Law of 2006. The document states that the Spanish education system focuses on achieving "*education in the practice of tolerance and freedom within the democratic principles of society and in the prevention of conflicts and peaceful conflict resolution*" (p. 35). Also in the Secondary education curriculum it is written that education contributes to developing the capabilities of pupils "*to practice tolerance, cooperation and solidarity among individuals and groups*". The reference to individuals and groups presupposes that tolerance means acceptance of the existence of diversity. However, in the documents we do not find explicit explanation or description of the concept of tolerance.

The concept of **empathy** occurs (1) only in the Secondary education curriculum framework. This concept is only mentioned within education and road safety (16) that is integrated into the secondary education curriculum. Again there is no explicit explanation of the concept of empathy.

Generally the concept of *cooperation* is frequent (37) in the analysed national documents of Spain. It occurs in the *Organic Law of Education* of 2006 (22), in the *Organic Law of Education* of 2013 (12) and also in the *Basic Secondary Curriculum* (2). In the Organic Law of 2006 cooperation is predominately used as a term to describe the organisational process of education. Precisely, this concept appears in the sections on cooperation processes between education administrators. It also appears as territorial cooperation between administrators, cooperation with local administrators, cooperation with parents and cooperation between the State and autonomous communities. This meaning is also visible in the later *Organic Law of Education* (2013). In the latter document the term of cooperation is exclusively mentioned only in the description of organisational processes among institutions.

However, in the Organic Law of Education 2006 we do find two locations where cooperation is considered as a significant value. Primarily, it occurs in the aims of the Spanish education system, i.e. it is stated that the educational system of Spain aims to achieve:

Education for peace, respect for human rights, community life, social cohesion, *cooperation and solidarity* between nations and the acquisition of values which favour respect for living

things and the environment, especially the value of forests and sustainable development. (p. 35)

Secondly, the concept occurs in the aims of compulsory secondary education. As it states, compulsory secondary education contributes to the development of pupils to enable them to “[a]ccept their responsibilities, know and exercise their rights respecting others, show tolerance, cooperation and solidarity among people and groups, practice dialogue, adopt human rights as common values of a plural society and prepare to take part in democratic citizenship” (p. 51).

When looking into these two extracts, we could see that in both of them the concept of cooperation is directly related with another concept – solidarity. Also in both cases cooperation is indirectly directed towards cultural relation, i.e. education aims to achieve cooperation among nations, among people and groups (it could be also cultural groups).

The same meaning of cooperation occurs (2) in the *Basic Curriculum of Secondary Education*. Precisely, in the objectives of compulsory secondary education it is similarly mentioned that education should develop students abilities that allow them to: “*responsibly assume their duties, know and exercise their rights in respect to others, practice tolerance, cooperation and solidarity among individuals and groups, to practice dialogue strengthening human rights and equality of treatment and opportunity between men and women , as common values of a pluralistic society and prepare for the exercise of democratic citizenship*” (n.p.). Here cooperation is related not only with solidarity, but also tolerance.

Cyprus

General overview. In the *Analytical programs indicators of success adequacy (The Restructuring of the Curricula and the Success and Skills Indicators Policy - School Year 2015-16)* there is only one concept that is mentioned in a fragmentary manner, and that is **values**. To further the analysis, the curricula of 19 subjects were therefore analysed, the results of which are discussed below. Note that a graphical representation was not deemed suitable to illuminate the findings.

The concept of **cultural literacy** is not explicitly stated in any curriculum, but it is implicitly referred to in the objectives of the curricula of Geography (2) and Foreign languages (2). In the Geography curriculum, objectives refer to understanding, respecting and appreciating other cultures, languages. The Foreign Languages curriculum talks explicitly about opposing to phenomena of racism and xenophobia.

The concept of **culture** occurs in the objectives of the curricula of Visual Arts (1), Music (1), Foreign Languages (1), History (1) and Literature (1). In terms of Visual Arts, culture refers to the approach of visual creation as a social and cultural phenomenon. In terms of Music, culture refers to Greek and Cypriot music that students are expected to learn about. The objective of Foreign Languages is for students to develop a deeper understanding of their mother tongue and culture. Through History,

students are expected to develop a solid body of knowledge around the most important historical periods of Cyprus, Greece and the wider Greek world. It also refers to the European and global history.

The concept of **value** appears in the curricula of Health Education (1), Biology (1), Environmental Education (1), History (1) and Literature (1). In Health Education, the term *value* concerns the positive attitudes towards health and the environment. The curriculum of Biology refers to environmental values and respect towards human life and other living organisms. The curriculum of Environmental Education refers to values of sustainability, such as ecological solidarity and justice, autonomy, democracy, gender equality, responsibility and tolerance. The History curriculum refers to fundamental values such as democracy and freedom. Finally, the curriculum of Literature refers to fundamental values and human rights such as freedom, equality, justice, democracy, solidarity, respect for diversity, the overcoming of gender or other social discrimination, and social responsibility.

The concept of **cultural heritage** is only mentioned once in the curriculum for Literature. It refers to students' awareness of their cultural heritage. The concept of **identity** occurs in the curricula referring to both one's own identify and that of others. In the curriculum for Visual Arts (1) it refers to the discovery of identity and acceptance of diversity, uniqueness and similarity of people. An objective of the curriculum of Social and Political Education (1) is to strengthen the national and cultural identify of students through awareness and respect for otherness.

The concept of **inclusion** is not explicitly stated in the curricula. It is, however, implied in the curricula of Geography (1), Social and Political Education (1) and Literature (1). In Geography, inclusion refers to the right of all people for equality by emphasising equality between the sexes. The subject of Social and Political Education aims to cultivate intercultural values in order to manage the heterogeneity of the population of modern societies. Finally, the subject of Literature aims to promote inclusion through the overcoming of gender prejudices and stereotypes.

The concept of **empathy** is mentioned in the curricula of Biology (1), Religious Education (1) and Social and Political Education (1), while it is implied in the curriculum of Visual Arts (1). In the Biology curriculum, it is referred to as a skill that students need to develop in order to engage in critical conversations that concern the biological sciences. In the Religious Education curriculum, empathy is mentioned again in the context of communication and productive dialogue with others. In the Social and Political Education curriculum, the term empathy is mentioned again as a skill that students need to develop in order to understand others' perspectives and behaviour. In the Visual Arts curriculum, the term is implied when reference is made to cultivating sensitivity and judgements for the environment and culture.

The concept of **tolerance** occurs either explicitly or implicitly in the curricula of Geography (1), Visual Arts (2), Religious Education (3), Music (1), Foreign Languages (1) and Social and Political Education (1). It is explicitly referred to in the curriculum of Visual Arts and Foreign Languages in relation to

accepting diversity and uniqueness. The curriculum of Social and Political Arts talks about cultivating tolerance and social solidarity in the context of a multicultural society. Tolerance is referred to as respect for other cultures, peoples, values and ways of life in the Geography curriculum. Respect towards oneself and others (other sex, other culture) is mentioned in the Visual Arts curriculum. The Religious Education curriculum refers to respecting the right of every human being to have a different meaning of life in all its aspects. The Foreign Languages curriculum refers to respect for people with different languages and cultures. Finally, the Music curriculum talks about students respecting each other and working together. Tolerance is also implied in the Religious Education curriculum through the objective of developing solidarity with others and having a positive attitude towards the equality of the sexes and nations.

The concept of **multiculturalism** is explicitly mentioned in the curricula of Social and Political Education (1) and implicitly in the Geography curriculum (2). The Social and Political Education curriculum recognizes the multicultural nature of today's society and promotes values in relation to this (e.g. tolerance, social solidarity). The Geography curriculum refers to the international dimension and global perspective of peoples at all levels. It also refers to global interdependence and the interaction of people.

The concept of **intercultural dialogue** occurs in the curricula of Social and Political Education (2) and Geography (1). The Social and Political Education curriculum intercultural dialogue is explicitly mentioned in the context of solidarity in a multicultural society. It is also implied in the same curriculum, which refers to the need for communication, the peaceful coexistence, cooperation and solidarity between people. Finally, it is implied in the Geography curriculum through reference to the need for international solidarity and cooperation.

The concept of **citizenship** occurs in the curricula of Health Education (1), Biology (1), Geography (2), Social and Political education (4), Sciences (1) and Physics (1). In the Health Education curriculum it concerns the active participation of the individual in health matters. The Biology curriculum talks about free, active and democratic citizens who critically engage with discussions on matters of biological sciences. The Sciences and Physics curricula again refer to citizens who develop their own points of view on matters that concern the sciences and take part in discussions and decision making. The Geography curriculum refers to active, responsible and informed citizens who take part in the decision-making process and search for solutions of local and regional problems. Finally, the Social and Political Education curriculum refers to citizens who are aware of the organisation and operation of the political and state institutions of the Republic of Cyprus, the European Union and the international organisations.

The concept of **participation** appears in the curricula of Health Education (1), Visual Arts (1) and Religious Education (1). The curriculum of Health Education refers to participation in the improvement of the environment in relation to health. The Visual Arts curriculum refers to participation in decision-making visual actions. The Religious Education curriculum refers to active participation in democracy and in the efforts for the peaceful coexistence of people.

The concept of **social responsibility** occurs in the curricula of Geography (1), Religious Education (1), Personal, social health and economic education (1), Environmental education (1) and Social and Political Education (2). The Geography curriculum refers to developing awareness of the obligations of individuals and social groups. The Religious Education curriculum refers to the responsibility for events in the local and global settings. The curriculum for Personal, social health and economic education refers to developing a responsible social attitude towards the problems of poverty. The Environmental education curriculum refers to developing the will and commitment to individual and collective democratic social action and sustainability issues. The Social and Political Education curriculum refers to citizens who are socially and politically active and democratic, while also being aware of their obligations to society.

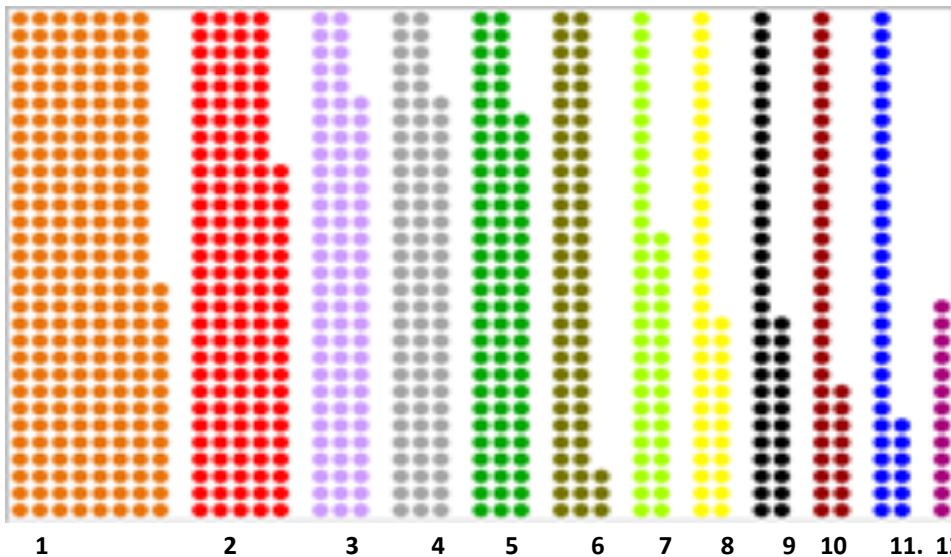
Portugal

General overview. In the three analysed national documents of Portugal (*The Education System Framework Law; the National Plan of Education and Citizenship; and the Students' Profile: Skills for XXI Century*) the majority of the concepts appear. Only the concept of *empathy* does not occur in the documents. However, those concepts that occur in the documents are not frequent. Generally, the most frequent concepts are *citizenship* (110), *value* (40), *participation* (16), *culture* (13), *identity* (8) and *inclusion* (8).

Code System	Portugal_Education system law	Portugal_Student's Profile for the ...	Portugal_National Plan of Educ...
> CULTURAL LITERACY	■	■	■
> VALUE	■	■	■
> CULTURAL HERITAGE	■	■	■
> CULTURE	■	■	■
> IDENTITY	■	■	■
> INCLUSION	■	■	■
EMPATHY	■	■	■
> TOLERANCE	■	■	■
> MULTICULTURALISM	■	■	■
> INTERCULTURAL DIALOGUE	■	■	■
> CITIZENSHIP	■	■	■
> PARTICIPATION	■	■	■
> SOCIAL RESPONSABILITY	■	■	■
> COOPERATION	■	■	■

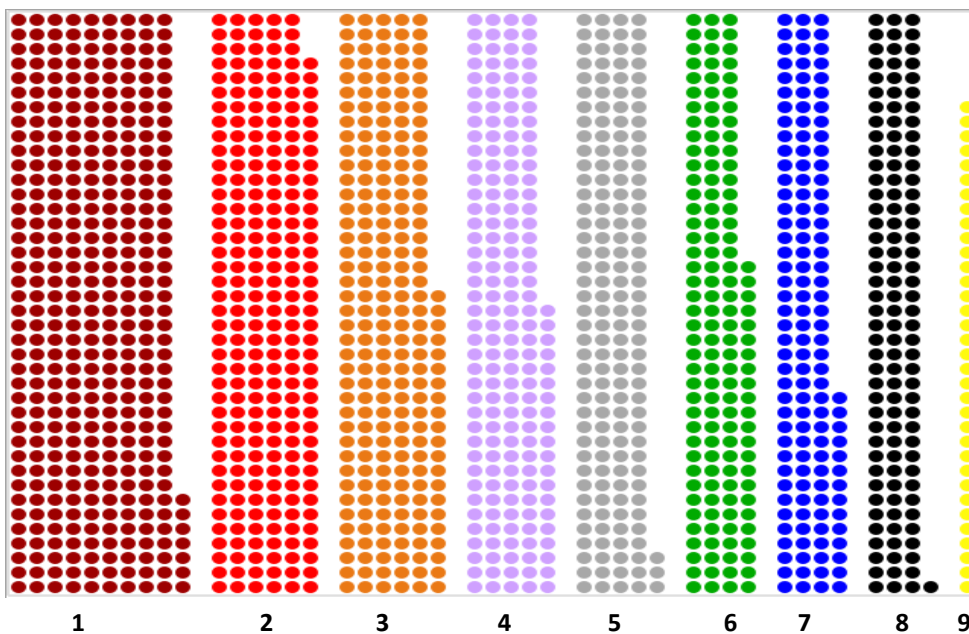
Figure 13: Concept matrix of Portugal educational documents

There is a notable difference between the frequency of citizenship and the other concepts. This is due to one of analysed documents, *the National Plan of Education and Citizenship*, which focuses on citizenship education. Thus, organically citizenship became the most frequently used concept in the national documents of Portugal. The visual portraits of each document can be seen below:



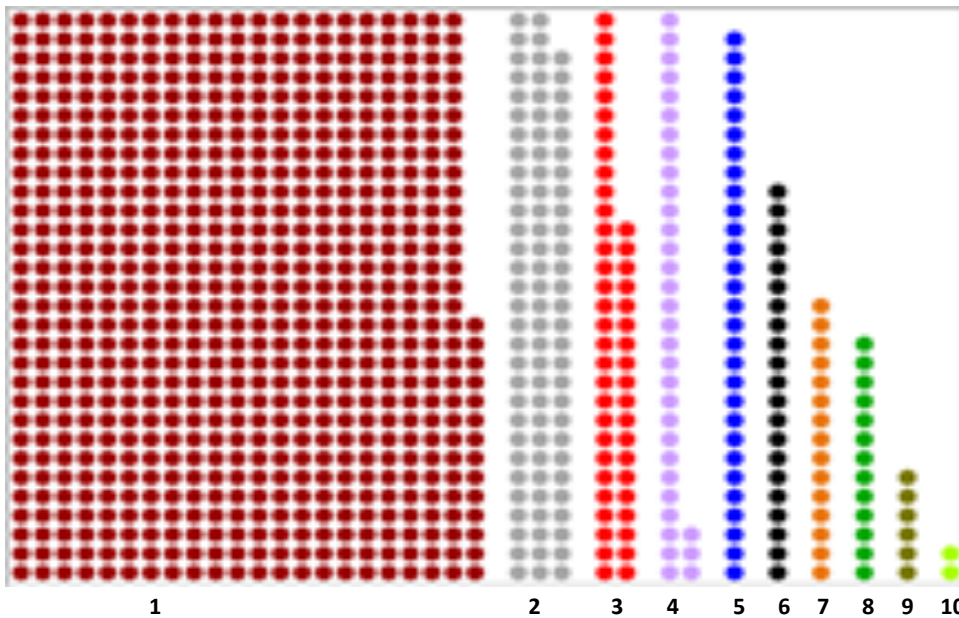
From the left: 1. culture, 2. value, 3. social responsibility, 4. participation, 5. identity, 6. tolerance, 7. intercultural dialogue, 8. cultural literacy, 9. cultural heritage, 10. citizenship, 11. inclusion, 12. multiculturalism.

Figure 14: Frequency of the analysed concepts in the Education System Law of Portugal.



From the left: 1. citizenship, 2. value, 3. culture, 4. social responsibility, 5. participation, 6. identity, 7. inclusion, 8. cultural literacy, 9. cultural heritage

Figure 15: Frequency of the analysed concepts in the Students' Profile for XXI Century of Portugal



From the left: 1. citizenship, 2. participation, 3. value, 4. social responsibility, 5. inclusion, 6. cultural literacy, 7. culture, 8. identity, 9. tolerance, 10. intercultural dialogue.

Figure 16: Frequency of the analysed concepts in the National Plan of Education and Citizenship of Portugal.

By comparing the visual portraits of all three documents we can see that not all the concepts occur in all three national documents. In some cases the concept occurs only in one of the documents, e.g. multiculturalism only appears in the Law of Education System and intercultural dialogue only occurs in the National Plan for Citizenship Education.

Cultural literacy as a term appears only in the Students’ Profile (1). The document states that after a school education every pupil should become “a citizen endowed with cultural, scientific and technological literacy, able to critically question reality, to assess and select information, to make assumptions, and capable of making decisions based on the daily experience” (p. 10).

The concept of **culture** in the national documents occurs (20)²¹ differently. In the Students’ Profile (2017) the concept of culture (4) is mentioned infrequently. It is stated that the culture of autonomy and responsibility encourages the recognition of the undeniable link between the unity and diversity of human condition. This points to a conceptualisation of education as a means to achieving mutual understanding between people belonging to multiple cultures.

In the National Plan of Education for Citizenship the concept of culture mainly occurs as *school culture* (5). In this document, culture is also related with an intercultural approach. It is stated that the coordinator of the National Plan of Education for Citizenship must have an intercultural approach to education (by acknowledging other cultures). In the Education System Law, the concept of culture repeatedly occurs (3) in the organization principles of the educational system and is always used as *education and culture*, e.g. “All citizens are guaranteed the right to education and culture under the

²¹ Mainly culture occurs in the singular form, only 2 times in plural – cultures.

terms of the Constitution of the Republic, and of the Law” (p. 1). Twice culture occurs as a country’s culture, i.e. culture occurs only with additional word *Portuguese*. This presupposes that the primary aim of education is the transmission and dissemination of official and national culture. Once the concept of culture occurs as *daily culture, academic culture, and modern culture*. However, in the document we do not find any explicit definitions of what is meant by these concepts.

The concept of culture is apparently related to two other concepts – identity and citizenship. The relation between culture and citizenship is mainly visible in the National Plan of Education for Citizenship as the document is intended for citizenship education. The relation between identity and culture is visible in the Education System Framework Law where the concept of identity (mainly *national*) is mentioned together with the term *Portuguese culture*.

The concept of *value* mainly occurs (16) in the Students’ Profile both in singular and plural forms. In the document an entire chapter is intended for the explicit description of this particular concept. The document states that values are

as orientations according to particular beliefs, behaviours, actions, considered as desirable. Values are, therefore, understood as the elements and ethical characteristics expressed through people’s actions and their justifications on that same actions and attitudes. (p. 11)

This particular document also emphasises that pupils’ should be encouraged to express their own values. However, these values should embrace the exact values of the school culture and school ethos: responsibility and integrity; excellency and exigency; curiosity, reflecting thinking and innovation; citizenship and participation and freedom. Here we do see that the concept of values is directly related to two other concepts – citizenship and participation, i.e. *pupils should show respect for cultural and human diversity, act accordingly to the principles set out in Human Rights; negotiate conflict resolutions in behalf of solidarity and ecological sustainability; be proactive, take initiative, be entrepreneur* (p. 11). Freedom as a value is also related with the concepts of citizenship and participation. As it is stated in the document, freedom should express personal autonomy, grounded on Human Rights (capital letters written in the document), in democracy, citizenship, equity, mutual respect, free choice and common good.

In the National Plan of Education for Citizenship the concept of **value** occurs (8) only in the plural form and mainly refers to the Students’ Profile document. Thus, the values that are mentioned in this particular document are alike with the values that are stated in the Students’ Profile.

In the Education System Framework Law the concept of *value* is used in a fragmentary manner. The concept of value (singular and plural forms) is mentioned in the organisational principles of education and is related with the respect of diversity²² and a conscience reflection about spiritual, aesthetic,

²² The principle states: “to ensure the right to be different, respecting each individual personality and project of life, as well as to take in consideration and value the diversity of knowledge and cultural systems” (Education System Law, 1986, p. 3).

moral and civic values²³. The concept also occurs in the objectives of primary (1) and secondary education (1). In the education objectives it is mentioned that education seek to develop an appreciation for values that encompass national identity, Portuguese history and culture and also a common ground of solidarity and cooperation among peoples. The concept of values also occurs as *value for craftworks*, but it is not defined explicitly.

The concept of **cultural heritage** in Portugal's national documents occurs very infrequently (2). In Portugal's Law of Education System this particular concept is mentioned (1) in the organisational principles of the education system. It is stated that the educational system is developed in order

[t]o contribute to defending the national identity and to strengthen identification and fidelity to the historical matrix of Portugal, through stimulating consciousness of the cultural heritage of Portuguese people, in a ground of an universal European tradition, and on the basis of growing interdependence and solidarity amongst all people in the world. (p. 2)

As we do see in the extract, the concept of cultural heritage is directly related with Portuguese culture and the strengthening of national identity. Meanwhile in the Student's Profile the concept of cultural heritage is related to the understanding of different cultural realities. In the latter document the concept is mentioned within the description of the key competence of *aesthetic and artistic sensitivity*²⁴.

The concept of **identity** (8) occurs infrequently in all three documents and only in a singular form. In the Law of Education System, identity mainly occurs (3) with the additional word *national* and primarily refers to the stimulation (in primary education) and defence of national identity (as part of the organizational principles of education). However, in all cases the stimulation and preservation of national identity is not 'closed', i.e. it is linked with universal European traditions, solidarity among people and a multicultural approach. For example, in the objectives of primary education it is stated that education seeks to "*stimulate national identity, open to reality in a humanistic, universal, solidary and multicultural approach*" (p. 8). However, the concept of national identity is not explicitly described.

In the Plan for Education of Citizenship, the term identity occurs twice: once it is mentioned in the introduction as one of the questions that is in the contemporary debate; the other time the concept is mentioned is within one of the axis of personal civic attitude (one of the three approaches of education for citizenship) – *identity as citizen*. This particular concept is used with two other

²³ "To contribute to the personal fulfilment of the student, through full development of his personality and the building of his character and citizenship, which prepares him for a conscience reflection about spiritual, aesthetic, moral and civic values, and also through the promotion of a balanced physical development" (Education System Law, 1986, p. 2).

²⁴ Extract: "*Competences associated with aesthetic and artistic sensitivity requires students being able to understand the processes underlying the experimentation, improvisation and creation of artwork, in relation with tangible and intangible cultural heritage, and also with the contemporary art creation process*" (p. 18).

concepts: individual autonomy and human rights. However, in the latter document it is not explicitly described what is meant by this particular term.

The concept of **inclusion** occurs (7) in all three national documents of Portugal, however the usage of this concept is rare. In the Law of Education System, the concept is mentioned (1) within one of the organisational principles of education and refers to the inclusion into community²⁵. In the National Plan of Education, it is twice indicated that education is based on the principle of inclusion; however the concept is only mentioned, but not explicitly defined. Whereas in the Students' Profile (4) we can grasp the description of the concept of inclusion. The latter document emphasises that inclusion is one of the principles of the educational framework:

Compulsory education is for everyone's, and for everybody. Today's school includes great diversity of students, regarding social and economic backgrounds, as well as from the cognitive and motivational point of view. The student's profile is drawn up in a critical way, so anyone can understand inclusion as a requirement, and to pinpoint exclusion as irreconcilable with concepts like equity and democracy. (p. 8)

The synonymous term **inclusive** occurs (1) in the National Plan of Education for Citizenship as inclusive and sustainable evolution, i.e. the education of citizens contributes to the future of the planet. Another time (1) the term appears as the co-construction of inclusive democratic societies and refers to one of the aims of the curricula subject Citizenship and Development. Yet both times the term is only mentioned, but it is not broadly described. The second document where the latter term occurs (2) is the Students' Profile. On the one hand inclusive citizenship is considered as a part of the development of common ethics (in particular it appears in one of the pillars of Edgar Moran). On the other hand it appears as the *inclusive educational system* that encompass the entire school community (from all students to policy makers and stakeholders).

The concept of **tolerance** in the selected documents of Portugal occurs only twice. In the Students' Profile the term is only mentioned in the title of EU document – Paris Declaration (2015): Declaration on Promoting Citizenship and the Common Values of Freedom, Tolerance and Non-Discrimination through Education. Meanwhile in the Law of Education System it occurs in the following statement: *“In access to education and its practice, all Portuguese are guaranteed the respect for the principle of freedom to learn, as well as freedom to teach, on a ground of tolerance towards all the possible choices”* (p. 2).²⁶

²⁵ Entire extract: *“To decentralize, localize and diversify educational structures and actions in order to provide an adequate adaptation to local realities, building a higher sense of participation on the population, and promoting a proper inclusion within the community, stimulating effective levels of decision-making”* (p. 3).

²⁶ In the Law of Education three choices are clearly distinguished: a) the State cannot entitle itself the right to plan education and culture under any philosophical, aesthetic, political, ideological or religious guidelines; b) the public teaching cannot be of confessional nature; c) the right to create private and cooperative teaching institutions is guaranteed.

The concept of **multiculturalism** does not appear in any of the three documents. The only similar term that can be found is *multicultural*. The term appears only in the Education System Law (1). More specifically, in the objectives of primary education it is mentioned that education should *stimulate national identity, open to reality in a humanistic, universal, solidary and multicultural approach*. However it is the only occasion where the term occurs.

The concept of **intercultural dialogue** does not appear in any of the documents. Separately, the concept of dialogue appears in the documents only twice. In the Education System Law it appears as a part of one of the general principles of education. The Law states that:

The system of education promotes the development of a democratic and pluralistic spirit, respectful of others, and of their ideas and thoughts, *open to dialogue* and free exchange of opinions and beliefs, creating citizens capable of judging the society of which they are a part, on the basis of a critical and creative spirit, as well as to engage actively in its progressive transformation. (p. 2)

Exploring the description of this principle indicates the close relationship between many of its aspects and intercultural dialogue in general. More precisely, this principle emphasises respect of others, free exchange of opinions and beliefs and active engagement in the progressive transformation of society. The other term **intercultural** appears (5) only in the National Plan of Education for Citizenship and is always used with additional words: *understanding (1); interactions (1); relations (1) and approach (1)*. The latter document does not explicitly describe any of these mentioned concepts, yet it is clear that intercultural understanding and intercultural interactions are seen as a significant objective that can be undertaken by citizenship education.

The concept of **participation** occurs in all three of the documents (16). In the Students' Profile the concept of participation does not occur frequently (4); participation mainly occurs with the additional word *active* and refers to two different meanings. On the one hand, active participation refers to a person's active participation in society, i.e. in the beginning of the document it is stated that the aim of the Students' Profile is to create a conceptual frame that *"includes and presupposes freedom, responsibility, the ability to value work, self-awareness, inclusion of the individuals in the family and community, and active participation in society"* (p. 3). On the other hand, active participation refers to the active participation of a pupil in daily school life.

In this document *participation* appears once with the concept of citizenship. The document mentions *citizenship and participation* which is clearly defined as *"showing respect for cultural and human diversity, act accordingly to the principles set out in Human Rights; negotiate conflict resolutions in behalf of solidarity and ecological sustainability; be proactive, take initiative, be entrepreneur"* (p. 11). Participation is also considered as one of the values that pupils can develop in schools. Thus the concept of participation is closely related with citizenship and values. This is visible not only in the

Students' Profile, but also in the National Plan of Education for Citizenship where *participation and citizenship* are mentioned a few times as one of the values on which education is based.

In the Education System Law, the concept of *participation* (3) occurs infrequently as one of the elements that should be secured within the education system of the country. In the National Plan of Education for Citizenship the concept of participation is also not frequent (9). A few times it appears with additional words such as *democratic* (e.g. democratic participation or participation in democratic life) or *community* (e.g. community participation in education; or communitarian participation). However, in all cases the concept is mentioned, but it is not explicitly defined.

The concept of **social responsibility** does not occur in the national documents of Portugal as a single concept. However, in the Education System Law it is possible to grasp some hints of social or civic responsibility. For example, in the general principle of the educational system it is mentioned that *"the educational system must respond to all needs, pertaining to the actual social reality, and promoting a complete and harmonious personality development of the individuals, fostering the formation of free, responsible, autonomous and supportive citizens, valuing, above all, the human dimension regarding work"* (p. 2).

In the Students' Profile it is also repeatedly stated that the conceptual frame of a student orients towards the training of autonomous, responsible and engaged citizens who are not only self-aware, but also conscious of others and the world and become an active participant in society.

In the national documents two other concepts are combined – *responsibility and integrity*. Responsibility and integrity are considered as one of the values that should be developed in schools. The concept is described as *"respect for the self and others; know how to act in an ethical way, aware of the obligation to answer for their own actions; to give thought to their own actions, and of others, for a common good"* (Student's Profile, 2017, p. 11).

The concept of **citizenship** is the most visible (110) concept in the analysed national documents of Portugal. However, as it was mentioned earlier, it actually related only with one of analysed documents – *the National Plan of Education and Citizenship* which focuses on citizenship education. In the other documents, i.e. in the Education System Law (1) and in the Students' Profile (4), the term citizenship hardly occurs. These documents do, however, use the term *citizen*. In the Students' Profile this term often occurs with additional word: *socially engaged, active and engaged* and refers to the prospective characteristics of a citizen.

The National Plan of Education for Citizenship (2017) includes a *"set of rights and obligations that must be part of the citizenship training, with children and young people, so that, in the future, they become adults capable of performing a civic conduct, respecting and prioritizing equality in interpersonal relations, being able to integrate and overcome differences, respecting Human Rights, and prizing the concepts and values proper of a democratic citizenship"* (p. 2). Importantly, in this document we do not see explicit definition of citizenship. Yet in the given extract we can grasp the

essence of the concept of citizenship – becoming an adult that is capable of performing a civic conduct, respecting and prioritizing equality in interpersonal relations, being able to integrate and overcome differences, respecting human rights and valuing democracy. Indeed, another word that is sporadically used with the concept of citizenship is *democratic*. This term highlights the importance of democratic values in citizenship education.

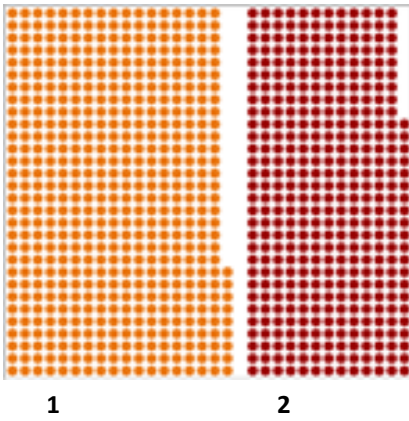
The National Plan of Education for Citizenship explicitly describes the organization of Citizenship and Development that is based on three axes: *personal civic attitude* (identity as citizen, individual autonomy, human rights); *interpersonal relations* (communication, dialogue); *social and intercultural relations* (democracy, sustainable human development, globalisation and interdependence, peace and conflict management). This document also refers to the various national (e.g. *Strategical Plan of Migration 2015–2020*, etc.) and international (e.g. *Paris Declaration (2015)*; *Council of Europe (2010) Charter on Education for Democratic Citizenship and Human Rights Education*; *Council of Europe (2016) Competences for Democratic Culture. Living together as equals in culturally diverse democratic societies*) documents which inspired the creation of this particular document.

The concept of **cooperation** is not frequent (8), yet it occurs in all three of the analysed documents of Portugal. In the Education System Law (3) this particular concept unfolds from different perspectives. On the one hand, it means the establishment of cooperation between education at home and in school education. On the other hand, cooperation is seen as a significant element for solidarity, civic and socio-affective maturity of a pupil (as expressed in primary education objectives).

In the *National Plan of Education for Citizenship* cooperation occurs (3) only in relation to the organisational aspects of citizenship education, e.g. cooperation with partner institutions. In the *Student's Profile* cooperation is mentioned twice. However, it appears as an important ability that pupils should develop in school and that ensures safe and adequate being/communication with other people. For example, the document states that after compulsory education a pupil should be “[a]pt to think in a critical and autonomous way, to be creative, and to work on a ground of communication and cooperation” (2017, p. 10).

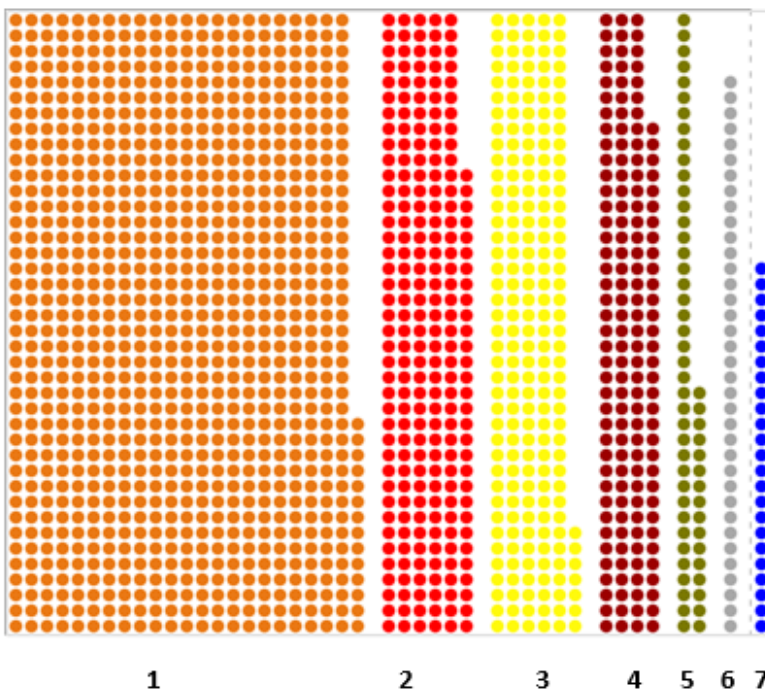
France

General overview. Exploring the two analysed national policy documents of France it is possible to see great differences in the occurrence and frequency of each concept. In the *Code of Education*, (Articles L122-1-1 – L122-7) there are only two concepts – *culture and citizenship* – that are used. However, in the *Basic Learning Cycle Program* many more concepts occur. Below are the visual portraits of the frequency of the analysed concepts in both documents. The coloured squares represent the frequency of the concepts in the analysed documents of France and also give an idea of the proportions of various concepts.



From the left: 1. culture, 2. citizenship.

Figure 17: Frequency of the analysed concepts in the Code of Education of France.



From the left: 1. culture, 2. value, 3. cultural heritage 4. citizenship, 5. tolerance 6. participation, 7. inclusion

Figure 18: Frequency of the analysed concepts in the Basic Learning Cycle Program of France (Cycle 2)

In both portraits the most frequent concept that occurs is *culture* (19) and *cultural* (27). Other concepts that occur in the Basic Learning Cycle Program are *value* (7), *cultural heritage* (7) and *citizenship* (6). However, these concepts are not frequent in the latter document. Importantly, in the selected documents of France we do not find half of the analysed concepts: *cultural literacy*, *identity*, *empathy*, *multiculturalism* and *intercultural dialogue*.

In the *Code of Education*, the concept of ***culture*** occurs only once. The document emphasises that “compulsory schooling must guarantee each pupil the means necessary for the acquisition of a common base of knowledge, skills and culture, to which all the education provided during schooling

contributes" (n.p.). In the *Basic Learning Cycle Program* the concept of culture occurs more frequently and has different meanings.

On the one hand, the concept of culture is closely related with language. More specifically, the document emphasises that work on language and culture (and also the abilities and interests of students) is inseparable. In the description of the curricula subject *modern languages* (24) (foreign and regional), a more detailed explanation of the relationship between these two concepts emerges. One of the skills that pupils develop with modern languages is *discovering some cultural aspects of a foreign and regional living language*, i.e. pupils are able to identify some major cultural benchmarks of the everyday environment of other students of the same age in the countries or regions studied. The learning of modern languages also allows pupils to start from Cycle 2 onwards to observe and discuss (cultural) facts and develop their sensitivity to difference and cultural diversity. Moreover, within modern languages pupils are able to discover cultural elements in context through the possibilities offered by class life, ritualized activities, interests and tastes of their age and events punctuating the school year. In turn, this develops an openness to the material environment and the major cultural references in the countries or regions studied. However, in the document the countries or regions that are the subjects of modern languages are not divulged.

The concept of **value** in the Basic Learning Cycle Program occurs infrequently (7) and has different meanings. In one of the domains – *the formation of the person and the citizen* – it is stated that *"access to moral, civic and social values is based on concrete situations, confrontations with the diversity of texts and works in all the courses and more particularly in moral and civic education"* (n.p.). The further description of this domain gives further detail on what is meant by moral, civic and social values. The description emphasises teaching students through *moral dilemmas*, for example, prejudices, reflections on justice and injustice that develops a culture of moral judgment. Students also develop a *civic awareness* that manifests as pupils' *respect of commitments to self and others*, a reasoned attitude based on knowledge, responsible behaviour *vis-à-vis* the environment and health. Students also develop a *sense of commitment and initiative related to the others*, they learn to give their opinion, identify and fulfil different roles and status in the proposed situations. This particular domain also emphasises the concepts of *rights and duties, protection, freedom, justice, respect and secularism*. Students familiarize themselves with these concepts, they understand the meanings of them and also how they are constructed. Thus we could say that the description of the formation of the person and the citizen give us fairly clear frames for the concept of value. Here we also clearly see that concept of value is closely related with the concept of citizenship.

In other cases the concept of *value* occurs within descriptions of curricula subjects. For example, in description of physical education and sport it is briefly stated that *"through individual and collective physical practices, they access moral and social values (respect for rules, respect for oneself and others)"* (n.p.). Value also occurs with other curricula subjects, for example, mathematics (i.e. written as the value of digits) and French language (i.e. "free" reading is valued).

In the Basic Learning Cycle Program the concept of **cultural heritage** appears only once. More frequently, the term *heritage* occurs by itself or with the additional words *local* (2), *national and world* (1) and *literature* (1). Local heritage, national and world heritage and literature heritage in this educational document are only mentioned; there are no explicit descriptions of what is meant by these concepts. Importantly, all these two-word concepts occur in the descriptions of curricula subjects: French language, plastic arts or modern languages (foreign or regional).

As a single term, **heritage** occurs in the domain of *representations of the world and human activities*. In the description of this domain it is stated that:

Understanding the diversity of representations in time and space through some major works of heritage and children's literature adapted to Cycle 2 completes this training. This understanding is fostered when students use their knowledge and skills when performing actions and individual productions, collective, plastic and sound, expressive, aesthetic or acrobatic, during the design and creation of objects in problematized situations. They can invent stories by manipulating and playing stereotypes, producing works inspired by their creative experiences, techniques discussed in class, works encountered. (n.p.)

This extract suggests that the concept of heritage is understood in a broad sense, i.e. there are no references to French or any other particular culture or any particular objects. It appears that the expression *major works of heritage* encompasses all possible material and non-material objects that could be used in the educational process. Finally, the concept of heritage also becomes a significant element for *artistic practices* in schools.

The concept of *citizenship* does not occur in the Basic Learning Cycle Program, but the concept of *citizen* is used. The occurrence of the concept is not frequent (6), but it is one of the fundamental domains of the education of France in Cycle 2. As it is described, the domain *formation of the person and the citizen* from the citizenship side focuses on the development

of civic awareness by learning to respect their commitments to self and others, by adopting a reasoned attitude based on knowledge, developing responsible behaviour vis-à-vis -vis the environment and health. The expression of their feelings and emotions, their regulation, the confrontation of their perceptions with those of others are also based on all artistic activities, on the teaching of French and physical education and sports. These teachings nourish the tastes and the expressive capacities, set the rules and the requirements of an individual or collective production, educate to the codes of communication and expression, help to acquire the respect of oneself and the others, sharpen the critical spirit . They allow students to give their opinion, identify and fulfil different roles and status in the proposed situations; they are accompanied by the learning of a lexicon where the notions of rights and duties, protection, freedom, justice, respect and secularism are defined and constructed. Debate, argue rationally, issue simple conjectures and refutations, wonder about the objects of knowledge. (n.p.)

Germany

General Overview. In the two analysed national educational documents of Germany (*The Basic Education Act; The Education System of Federal Republic of Germany 2015/2016: A description of the responsibilities, structures and developments in education policy for the exchange of information for Europe*) not all of the concepts appear. The most frequent concepts that occur in the documents are *participation* (79), *culture* (46) and *inclusion* (or inclusive) (48). Also present are the concepts of *value* (7), *citizenship* (3), *empathy* (1), *identity* (1) and *tolerance* (1). However, these latter concepts are used only in the description of the Education System in Germany and are mentioned infrequently. The concepts of *cultural literacy*, *intercultural dialogue*, *multiculturalism* and *social responsibility* do not occur in the analysed documents.

Code System	Germany_Basic Education Act	Germany_Education System
> CULTURAL LITERACY		
> VALUE		
> CULTURAL HERITAGE		
> CULTURE	■	■
> IDENTITY		■
> INCLUSION	■	■
EMPATHY		■
> TOLERANCE		■
> MULTICULTURALISM		
> INTERCULTURAL DIALOGUE		
> CITIZENSHIP		■
> PARTICIPATION	■	■
SOCIAL RESPONSABILITY		
> COOPERATION	■	■

Figure 19: Concept matrix of Germany educational documents

The term **cooperation** is the most frequent (163) concept in the national documents of Germany. This particular concept is visible in both of the analysed documents, however in the Education System 2015/2016 it is used much more frequently (153). This concept is commonly used in both documents with additional words, for example national (10), international (8), European (3) and external (2) and it is basically used only to describe (138) *administrative aspects of education*, i.e. *home-school cooperation*, *professional pupil welfare cooperation*, *international cooperation*, *external cooperation* with partners, worldwide cooperation.

The concept of **culture** in the Basic Education Act occurs (4) only in the titles of the particular institution (as *Ministry of Education and Culture*) or the particular document (as *Act on the Financing of Education and Culture*). Meanwhile, in the Education System document the concept of *culture* occurs much more frequently (50) and has a broad spectrum of meanings.

Primarily, in this particular document the concept of *culture* occurs (7) in general statements of what different Lands (germ. *Länder*) of Germany are responsible for, i.e. for *education, science and culture*. Importantly, once in the document the concept occurs in a different order, i.e. as *education, culture and science*. However, the general tendency is to use culture as the third element. Secondly, in the document this concept also appears (4) as *culture of remembrance* that is one of the general secondary education cross-curricular topics and a subject of historical-political education. Culture of remembrance refers to the empowerment of young people to describe and evaluate historical developments and to understand that the world can be shaped and changed by one's own actions.

Thirdly, the concept of culture also occurs a few times (3) in the general description of the programs for children and young people who have migrant backgrounds. The document states that these programs seek to integrate migrant pupils into German society and also to preserve their cultural identity. Fourthly, the concept of culture is visible in the section on mobility of early childhood and school education. Here the focus is given to the pupil exchanges that become a tool to create personal contact with a person from another culture. The document states that “*personal contact is essential in deepening understanding of other cultures*” (p. 277). Thus, mobility programs are significant for encouraging cultural encounters and deepening cultural understanding. Finally, the concept of culture is also directly related to the cross-curricular subjects of primary education curricula – intercultural education. Specifically, it is mentioned that intercultural education seeks the acquisition of a deeper understanding of different cultures.

The concept of **value** in the description of the Education System is sporadic (7) and is used in an abstract manner, i.e. it occurs as *guiding values* or the *development of values*, but we do not find explicit descriptions of what is meant by these terms. However, once the concept of value occurs in a more detailed manner. Specifically, in the documents section of *Teaching and Learning in Primary Education* in Germany there is chapter on cross-curricular topics that have been adopted in the curricula or education plans of the *Länder* in different ways. One of these topics is *values education*. In this chapter we also can grasp what it is meant by values education, i.e. *introduction to the basic principles of the democratic state and social order* (p. 113).

The concept of **empathy** occurs (1) only in the description of the Education System document and is particularly mentioned as one of the specific needs required by children under the age of three (the entire name of the need is: *empathy and support in stressful situations*). However, the need is only mentioned, but it is not explicitly defined.

The concept of **identity** also appears only once in the analysed documents, in the German Education System description. Importantly, this concept occurs in the section that briefly describes the support programs for children and young people with migrant backgrounds. In other words, it speaks only about the preservation of migrant identities. In the section it is stated that one of the aims of the support programs for migrant children is:

To preserve their *cultural identity* and to promote bilingual competences. In some Länder children and young people with migrant backgrounds receive supplementary instruction in their native language for up to five periods a week, which covers the geography, history and culture of their native country. (p. 263)

In this extract identity is used with the additional word *cultural* that exclusively specifies what is meant by identity, i.e. not individual or national, but cultural identity. In this extract a few components that encompass cultural identity are evident: geographical roots, history and culture. Identity is also closely related with in the concept of language, with the document repeatedly stating that the preservation of cultural identity is secured by instruction in a child's native language.

The concept of **tolerance** is also very rare (1) and it appears in the description of cooperation and participation in worldwide programs and organizations. Specifically, tolerance is mentioned within the description of the Bologna process in 2015 where special emphasis was given to intercultural understanding and peaceful coexistence, to equality, critical thinking and tolerance through academic freedom. However, the concept is not explicitly described.

The concept of **citizenship** (3) in the document occurs only with the additional word *German* and mainly refers to factual information concerning citizenship. For example, in the beginning of the document citizenship appears as a fact about how many German citizens live in the country, and once it occurs with teachers' citizenship. The concept *citizen* occurs in the description of the Education System more frequently (15). However, the latter term is generally also used in relation to citizenship. For example, it sporadically occurs as *senior citizen* or *German citizen*.

Israel

General overview. In the 9th sub-chapter²⁷ of the Education Law of Israel *Education for Democracy and Active Citizenship. 9.2.3. The National program for meaningful learning – the educational discourse on controversial issues* (2016) the majority of the concepts occur, yet these concepts are not frequent. The most frequent concepts are *citizenship* (or the related word *citizen*) (12), *value* (11), *dialogue* (7) and *culture* (7). However, in this sub-chapter the concepts of *cultural literacy*, *inclusion* (or *inclusive*), *empathy* and *intercultural dialogue* are not mentioned though *dialogue* as a sole term is mentioned as a means to understand each other and co-exist.

²⁷ The aim of this particular sub-chapter is to encourage teachers "to discuss with students the expression of attitudes that are legally and socially legitimate in the country while at the same time resisting the expression of illegal attitudes, including those that preach violence or racism. It is important for the teacher to raise questions on the public agenda and raise a conversation in the classroom on controversial issues" (n.p.).

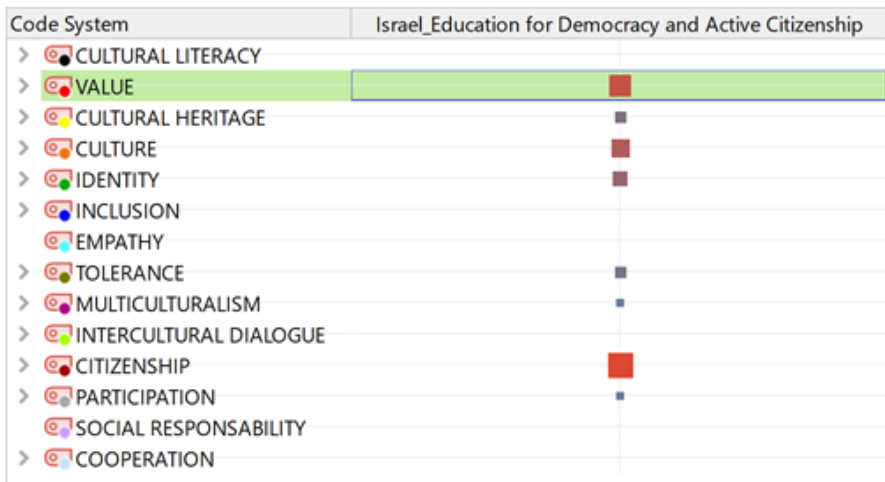
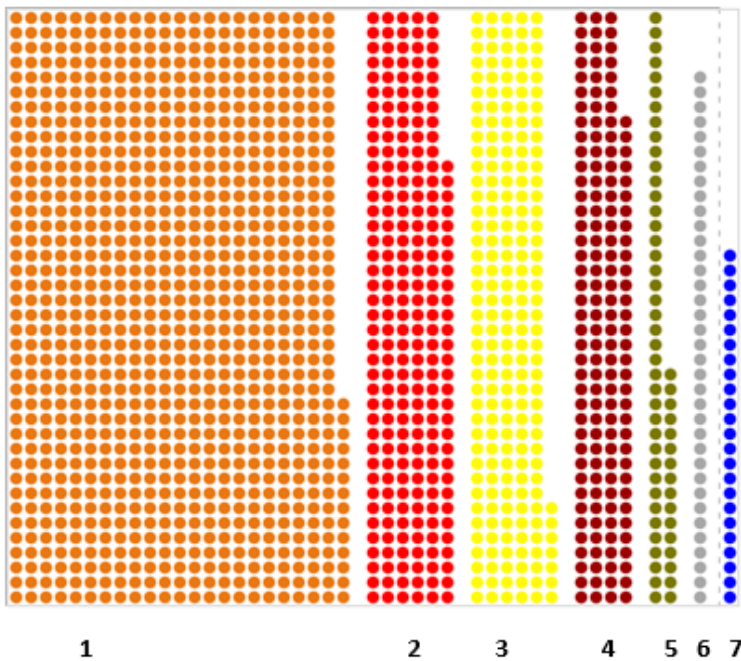


Figure 20: Concept matrix of Israel educational documents



From the left 1. citizenship, 2. culture, 3. identity, 4. tolerance, 5. cultural heritage, 6. multiculturalism, 7. participation, 8. value

Figure 21. Frequency of the analysed concepts in the Education for Democracy and Active Citizenship sub-chapter of Israel

The concept of **citizenship** is the most visible (12) concept in this particular sub-chapter as it directly relates to education for democracy and active citizenship. Education for active citizenship is closely related with the discourse of controversial issues and subjects. Specifically, the sub-chapter emphasises the importance of raising questions on the public agenda and initiating conversations on controversial issues in classrooms (from the teachers' side) because:

Encouraging such discourse is part of the education for civic-social involvement, and it encourages the taking of responsibility by the individual in society. Such a dialogue encourages students to be open, to tolerance, to dialogue and to deep thought, which are the goals of state education. (n.p.)

From this extract it appears that controversial subjects in a classroom are significant for education in Israel for few reasons. Primarily, it stimulates the civic, social and individual involvement of a pupil into society. Secondly, controversial subjects encourage pupils' tolerance, openness and thought. Thirdly, it is later acknowledged in this sub-chapter that it is not possible to offer a real education for citizenship without intensive, current, ongoing and controversial subjects (reference from the Kremnitzer report, written by Ministry of Education in 1996).

In the sub-chapter the concept of *citizen* is used more frequently than citizenship. *Citizen* occurs a few times with the additional words *Israeli or loyal*. This term also occurs in the educational goals of the State of Israel, precisely in the goal related with the formation of a personality:

To educate a person to be a loving person, loving his people and loving his country, a loyal citizen of the State of Israel, who respects his parents and family, his heritage, his cultural identity and his language. (n.p.)

The term is also present in the goal related to the cultural diversity of Israel:

To recognize the unique language, culture, history, heritage and traditions of the Arab population and other population groups in the State of Israel and to recognize the equal rights of all Israeli citizens. (n.p.)

The concept of **value** in the sub-chapter primarily occurs in the description of Israel's education system. As it is stated:

the education system is interested in educating its students on values, public political awareness, social and political involvement and taking a stand. Therefore, it seeks to encourage the values and critical discourse and the multiplicity of positions in the classroom in the framework of civic education shared by all sectors of society. (n.p.)

Thus, values education is central to education in Israel. The concept of value repeatedly occurs in the sub-chapter, describing the values that should be developed. The document emphasises that education in Israel aims to develop respect for human rights, sense of freedom and democratic values. There are references to the values of *peace, respect and tolerance* and also to the *values of the State of Israel*. The sub-chapter highlights the significance of democratic values as it is stated that Israel is the democratic state that seeks open discourse based on a multitude of opinions and discussions. In the introduction to the sub-chapter it is also stated that the "*democratic state aspires*

to agreement among its citizens regarding its basic values and characteristics, without which its very existence is sometimes in jeopardy” (n.p.).

The concept of **culture** in the sub-chapter occurs infrequently (7) and is often used with additional words, for example Jewish culture (1), democratic political culture (1), or leisure culture (1). However, there is no detailed explanation of these concepts. A few times the concept of culture also refers to cultural minorities. Specifically, it is noted that education should focus on the preservation of *law, culture and views of the others* and also must encourage *recognition of the unique language, culture, history, heritage and traditions of the Arab population and other population groups in the State of Israel and to recognize the equal rights of all Israeli citizens* (these two aspects occur in the description of the goals of the State Education Law).

Even though in the sub-chapter we do not see the concept of intercultural dialogue, the concept of dialogue is implied. In the broad sense, the concept of dialogue can be considered as a means through which openness and tolerance, empathy and inclusion may be developed (Buber 1947, 1957, 1958). The concepts of *identity* (4), *tolerance* (4), *heritage* (3) and multiculturalism (1) are rare. The concept of identity in the sub-chapter is expressed differently. The sub-chapter emphasises *personal and individual identity* (especially when it refers to the discussions on controversial issues). However, it also indicates the significance of *cultural identity*. Specifically, it is stated that State Education Law seeks:

to educate a person to be a loving person, loving his people and loving his country, a loyal citizen of the State of Israel, who respects his parents and family, his heritage, his cultural identity and his language. (n.p.)

Even though the concept of **tolerance** is rarely mentioned this particular concept is one of the crucial elements in the educational system of Israel. Tolerance occurs as one of the values and also as one of the educational goals that should necessarily be developed in the classroom. The concept of **heritage** (used as single term, without cultural) mainly refers to the heritage of Israel.

In the sub-chapter the concept of **multiculturalism** does not appear, however the related term *multicultural conflict* does appear. Multicultural conflict is seen as the risk that might accumulate during discussions about controversial issues. The sub-chapter refers to learning tools from the counselling field to manage emotionally charged multi-cultural conflicts. However, there is no explicit description of the tools that are provided for teachers in schools. There is also no mention of the concept of **cooperation** or cooperate.

4.3.2 Conclusions from national policy documentation analysis

The majority of DIALLS' core concepts occur in the analysed national documents. However, the usage of the concepts is not frequent. The first conclusion based on quantitative analysis is that the most visible concepts in the national documents are culture, identity, participation, citizenship and value.

The concepts of multiculturalism, cultural literacy, intercultural dialogue or empathy occur in the analysed documents rarely or sporadically. An exception is Finland's case where in the *Core Curriculum of Basic Education* all the concepts occur, and we can implicitly or explicitly identify meanings of each concept. Overall, in the documents of other participant countries the concepts occur infrequently.

The second conclusion, revealed by the qualitative analysis, is that the distribution of the concepts in chosen national documents is irregular. Below you can see the diagram that demonstrates how many documents (from 20 analysed documents) were coded with the core concepts of DIALLS.

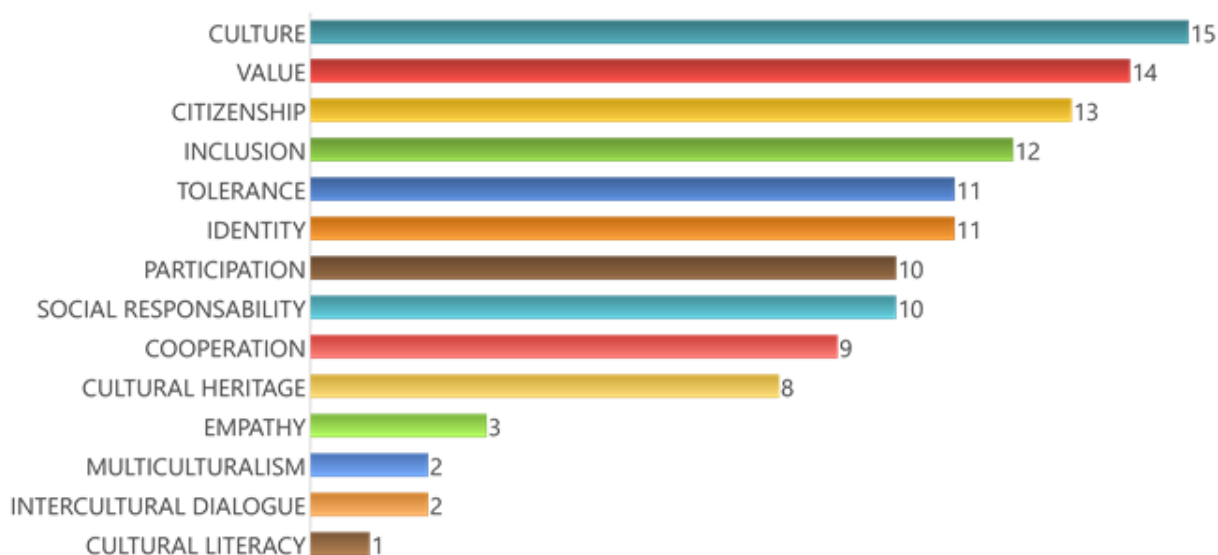


Figure 22: Code frequencies (at least once per document, without subcodes) in the analysed national documents (total 20 documents)

As we see in the diagram, the concepts of *culture, value, citizenship, inclusion and tolerance* occur in more than half of the analysed documents. Meanwhile, the concepts of *empathy, intercultural dialogue, multiculturalism and cultural literacy* in the chosen national documents are hardly visible. Empathy occurs only in the chosen documents of Finland, Spain and Germany; intercultural dialogue and intercultural – in the national documents of Finland and Portugal, multiculturalism and multicultural – in the national documents of Lithuania, Finland, Portugal and Israel; cultural literacy (with-subcodes) – in the national documents of Finland, Lithuania (in a broader sense of sociocultural literacy) and Portugal.

The third conclusion revealed by the qualitative analysis is that the most frequent concepts are somehow visible in all participant countries and are often connected with each other. In Finland's documents the most frequent concepts are *cooperation, culture, identity and participation*; In Lithuania's documents – *culture, value, identity, and citizenship*; in England's documents - *culture, citizenship, inclusion, and identity*; in Spain's documents – *participation, citizenship, value, and inclusion*; in Portugal's documents – *citizenship, value, participation, culture, identity, and inclusion*; in the documents of France – *culture, value, cultural heritage and citizenship*, in the documents of Germany – *cooperation, participation, culture and inclusion*, in the document of Israel – *citizenship,*

value, and culture. However, the frequency of the concepts among different countries varies. For example, the concept of *culture* in the national documents of Finland occur 183 times, in the documents France 47 times and in the documents of Lithuania only 24 times. Or the *concept of citizenship* in the national documents of Portugal occurs 110 times, in the documents of Germany – 48 times, in the documents of Spain – 19 times, in the documents of England – 10 times. Or the concept of identity in the national documents of Finland occur 127 times, in the documents of Portugal – 8 times, in the documents of Lithuania, England and Spain – 6 times, in the documents of Israel – 4 times and in the national documents of Germany – only 1 time.

Even though the quantitative analysis reveals a considerable lack of occurrences of particular concepts, the qualitative analysis discloses that additional text related with a particular concept plays a significant role for the “authority” of the concept. Specifically, few additional words or one sentence connected with the concept can attest to the value and significance of that particular concept. In the case of Finland, the concepts of cultural heritage, inclusion and empathy are not frequent in the analysed documents, yet the short descriptions accompanying these concepts disclose that they are significant pillars of Finland’s basic education system. In the case of Lithuania it would be the concept of identity (especially *national identity*), in the case of Spain – the concept of inclusion, in the case of Portugal – the concepts of culture and intercultural understanding, in the case of Israel – the concept of tolerance, in England’s case – the concept of citizenship, and in the case of France – the concepts of heritage and citizenship.

The qualitative analysis of the national documents reveals that the core concepts of DIALLS tend to be discussed more implicitly than explicitly. Looking into the analysed documents of each country, we could initially identify the following one-word or two-word concepts that lack explicit description: in the documents of Finland – cultural heritage, in the documents of Israel – tolerance and multiculturalism, in the documents of Spain – identity, tolerance, empathy and citizenship, in the documents of Lithuania – *sociocultural* literacy, in the documents of Portugal – *national identity, democratic or community* participation, in the documents of France – *local, national and world* cultural heritage, Germany – *guiding* values and *development* values.

The qualitative analysis also reveals that in those documents that contain many co-occurrences of the DIALLS' cultural concepts, the concepts tend to have a variety of different meanings. It is especially visible with the concepts of culture, value and identity. Below, the graphical diagrams that demonstrate different meanings of these three concepts found in the documents are presented:

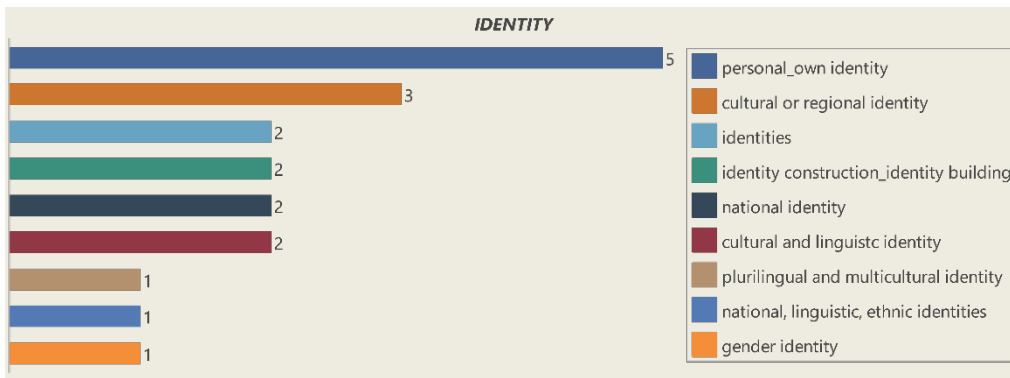


Figure 23: 9 often meanings of the concept of identity found in the analysed national documents.

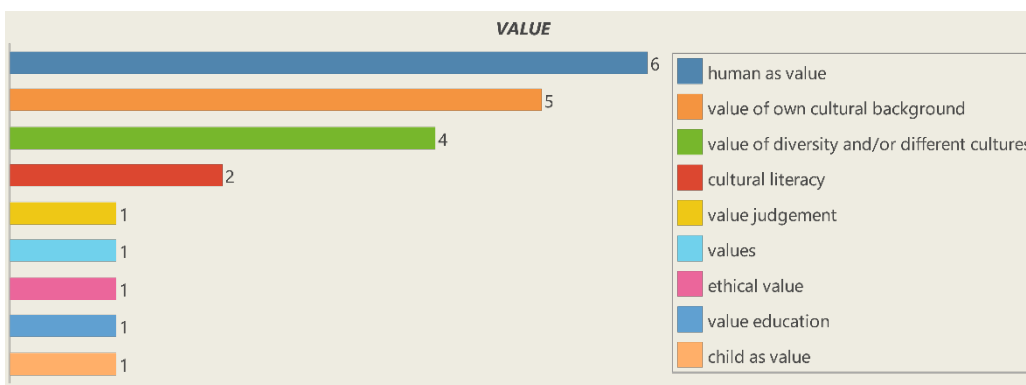


Figure 24: 9 meanings of the concept of value found in the analysed national documents.

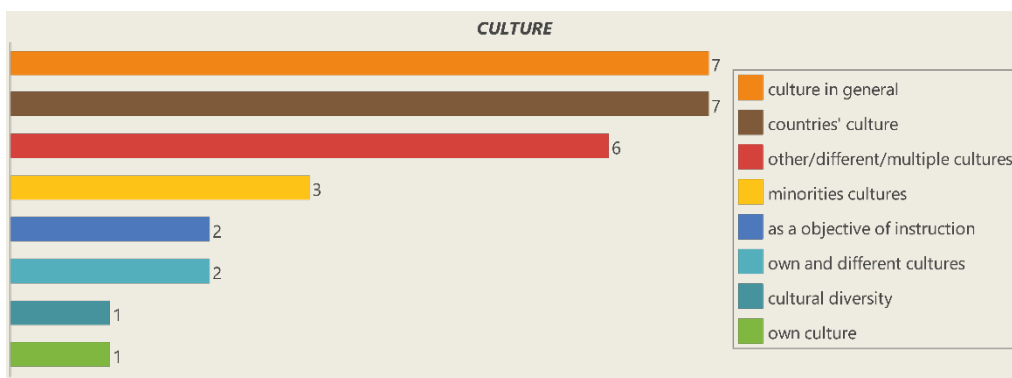


Figure 25: 8 meanings of the concept of culture found in the analysed national documents.

The end-users of the analysed national documents are evident: education policy makers (ministries), school administration, teachers, guardians and learners.

5 Conclusions and implications

The analysis of European and national education policy documents revealed several common themes, but also conceptual vagueness, that are important to acknowledge in the further phases of the project and in the development of DIALLS' policy briefs.

These themes highlighted in the European documents included: belonging, identity, history (and uses of the narrations of the past), image of the other, responsible citizenship and social responsibility (also in regards to the environment), the idea of sharing and shared values, solidarity, non-discrimination and equality (in respect to age, gender, disability and socio-economic and migrant background/circumstances), religion, ethnicity, minorities, integration of immigrants, responsible communication and the prevention of bullying, peaceful conflict resolution, language and multi- or plurilingualism, respect (also for the others' opinions), human dignity, and human rights.

The themes highlighted in the documents can be clustered as dealing with premises of living together in Europe and advancing social responsibility as members of communities and societies. Living together requires the celebration of diversity characterized by divergent traditions, customs, artistic expressions, values, heritages and narratives in Europe, as well as migration and forced and voluntary movement of people. The contemporary realities of living together in Europe also face various (global) challenges, such as climate change, discrimination and radicalism propagated by divergent extremist movements, and recent violations against the principles of democracy implemented by populist political actors. Here, living together intersect with the theme of social responsibility. DIALLS' core dispositions of tolerance, inclusion and empathy can be seen as crucial for both themes.

As discussed in section 3.1, the idea of European identity, culture and heritage is extremely complex. Based on previous literature, **CAF emphasises pluralistic and multilayered understanding of Europe, European identity and European cultural heritage.** The DIALLS project this seeks to promote young people's feeling of belonging to a transnational and culturally plural European community whose boundaries are transforming and flexible. The project aims to support the formation of young people's inclusive European identities.

The analysis of national education policy documents brought forth various themes and values similar to European education policy documentation, such as democratic and active citizenship; inclusion and tolerance in cultural diversity; both collective and individual identities; the role of participation in person's cultural identity formation; and language as a significant element of culture and person's identity. The analysis of national documents highlights the close proximity of the following concepts: culture, identity, citizenship, participation and values.

The analysis of national documents reveals that concepts of culture, identity, citizenship, participation commonly occur with additional words. These additional words create a great amplitude of possible meanings to each concept. In a policy language, it is important to specify the meanings of the used concepts and explicate for example to what and whose cultures, identities, or differences the policies are referring and how children and young people are expected to deal with them. In the documents, it could remain unclear whether they discussed e.g.:

- national / ethnic / other kind of shared culture?
- own / different / others' culture?

- personal / cultural / national / regional / ethnic / linguistic / religious / plurilingual / multicultural / multi-layered / gender identity?
 - individual / social / cultural differences of people?
 - active / global / democratic / responsible citizenship?
- And what was the expected approach to culture and identity e.g.:
- to relate to / familiarize with / compare / understand / appreciate other cultures?
 - to shape / develop / preserve / form / stimulate personal identity?

The analysis also brought forth the values of human dignity, human rights and democracy that are of great importance in the national documents of all nine countries. The documents also highly valued own cultural background, cultural diversity, Europe's humanistic culture, democratic citizenship, tolerance, equality, respect, justice, and further learning. The disposition of empathy occurred in the national documents only fragmentarily. The findings from the European and national education policy documentation offer various critical remarks for developing and improving education policies. These remarks are elaborated to recommendations in DIALLS' first policy brief.

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7. Appendices

7.1 APPENDIX 1: List of used policy documentation

European policy documentation

The European Union

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National policy documentation

Country	Selected documents
Finland	Education Act (2010)
	Core Curriculum of Basic Education (2014)
Lithuania	Law of Education (1991, as last amended on 7 April 2016)
	Curriculum Framework for Primary and Basic (Lower Secondary) Education (2008)
England	The Education Act (2011)
	The National Curriculum Stages 1–2 (Primary Education) (2013)

	The National Curriculum Stages 3–4 (Secondary Education) (2013)
	Teachers' Standards. Guidance for school leaders, school staff and governing bodies (2011, Introduction updated 2013)
Spain	The Organic Law of Education (2006)
	The Organic Law of Education (2013)
	The Basic Curriculum of Compulsory Secondary Education (2013)
Cyprus	Analytical programs indicators of success adequacy (The Restructuring of the Curricula and the Success and Skills Indicators Policy – School Year 2015–2016)
	Social Education (from pre-school education to Grade 4 of Secondary Education) (2010)
	Chemistry (from Grade 2 to 4 of Secondary Education) (2010)
	Visual Arts (from pre-school education to Grade 4 of Secondary Education) (2010)
	Mathematics (all levels) (2010)
	Physical Sciences (primary education) (2010)
	Physical Education (from pre-school to Grade 4 of Secondary Education) (2010)
	Physics (from Grade 1 to Grade 4 of Secondary Education) (2010)
	Geography (from Grade 1 of Primary Education to Grade 3 of Secondary Education) (2010)
	History (from Grade 1 of Primary Education to Grade 4 of Secondary Education) (2010)
	Social and Political Education (from Grade 1 of Primary Education to Grade 3 of Secondary Education) (2010)
	Literature (from Grade 1 of Primary Education to Grade 4 of Secondary Education) (2010)

	Music (from pre-school education to Grade 4 of Secondary Education) (2010)
	Personal, social health and economic education (Secondary Education) (2010)
	Environmental Education (from primary school until gymnasium) (2010)
	Computer Science (from Grade 1 to Grade 4 of Secondary Education) (2010)
	Design and technology (from Grade 1 to Grade 3 of Secondary Education) (2010)
	Religious Education (from Grade 1 of Primary Education to Grade 4 of Secondary Education) (2010)
	Biology (from Grade 1 to Grade 4 of Secondary Education) (2010)
	Foreign Languages (from Grade 1 to Grade 4 of Secondary Education) (2010)
Portugal	Education System Law
	National Plan of Education for Citizenship (2017)
	Student's Profile: Skills for the XXI century (2017)
France	Code of Education (articles L122-1-1 – L122-7) (version 2018)
	Basic Learning Cycle Program (Cycle 2) (2015)
Israel	Sub-chapter 9 of Education Law: Education for Democracy and Active Citizenship. 9.2.3. The National program for meaningful learning - the educational discourse on controversial issues (2016)
Germany	Basic Education Act 628/1998 (Amendments up to 1136/2010)
	The Educational System of Federation in the Federal Republic of Germany 2015/2016.

7.2 APPENDIX 2: Guidelines for analysing policy documentation

Qualitative analysis

Qualitative analysis will be based on a careful close reading of the materials at hand.

The concepts analysed in the data are:

- cultural literacy
- culture
- value/values
- cultural heritage
- identity
- inclusion
- empathy
- tolerance
- multiculturalism
- intercultural dialogue (or other kinds of 'dialogues' that are used in a way that have some intercultural relevance)
- citizenship
- participation
- social responsibility

The task is to analyse:

- How are these concepts either explicitly or implicitly defined in the analysed documents?
 - Explicitly: the concept is mentioned and defined
 - Implicitly: the concept is mentioned but not explicitly defined. Does the document, however, express concerns/ideas connected to a given concept?
 - What kinds of meanings are either explicitly or implicitly assigned to the concepts?
 - Are certain concepts hidden (i.e. by implicitly conceptualised by using another concept) or missing?
 - To which topics/themes the concepts belong?
- What is the conceptual context of these concepts?
 - What kind of other words / concepts / expressions are attached to these concepts? (e.g. *cultural identity, local culture, participation in civil society*)
 - Are the concepts used in singular or plural form? (e.g. heritage/heritages, identity/identities, culture/cultures)
 - With which concepts do they occur in the documents? (e.g. Intercultural dialogue is an important means to enhance *inclusion*.)
 - How are they defined in relation to other concepts? (e.g. *Citizenship is about active participation* in society.)

- What kinds of links are created between specific concepts? (e.g. During the past ten years, there has occurred *a shift from multiculturalism as a policy to intercultural dialogue as a dynamic process.*)
- What is the cultural/societal context that these concepts are connected to in the documents?
 - What kinds of cultural/societal phenomena are mentioned in relation to these concepts? (e.g. Intercultural dialogue is a useful means for enhancing *inclusion of immigrants and refugees* to European societies. Other examples might include fragmentation and polarisation of societies, challenges for democracy, such as declining engagement in some forms of participation (elections), promises of democracy, such as less institutional forms of participation.)
- Who are the documents trying to influence and how (i.e. who is their supposed “end-user” or targeted audience)?
 - For example, teachers, school-leaders, policy-makers, the youth, children, parents, civil society actors, immigrants, etc.?
- Who are the ‘we’ in the texts? Who are ‘not we’, i.e. others?
- Remember also to pay attention to recurring concepts not mentioned in the list of the concepts above:
 - Are there other relevant and/or repeated concepts to be found in the data (e.g. diversity, plurality)?

2. Quantitative analysis

Basic quantitative analyses (using a relevant software) on how many times the selected concepts occur in a given document.