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TRACING RESEARCH REPORT

An evaluation of Youth workers' needs on Cultural Literacy through an intercultural approach, at national (UK, Romania, Greece, Cyprus, Austria) and European level.



**Cultural Literacy for Youths:
Youths workers contribution to
young people's Cultural Literacy
in today's inclusive Europe**

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The CultLit4Youth project in a few words

CultLit4Youth project is focused on the role of Youth Workers/Trainers/Mentors in the promotion of Cultural Literacy of young people in Europe, giving emphasis on immigrants and refugees towards their smooth integration in the EU diverse society. **Becoming culturally literate, young people will acquire the knowledge and skills to understand and participate in a given culture and be smoothly integrated in the society of EU, personally and professionally.**

Knowledge of diverse cultures, respect of beliefs and recognition of identities, through an intercultural approach, are decisive components that encourage the integration of young people, mainly immigrants and refugees, in European societies. Being culturally literate, could improve young people's everyday personal and professional reality, especially youths of minority groups, who are called to live in their "new" socio-cultural environment, in which they will collectively work for the growth and social welfare of Europe. Recent research has shown the need and value of this project. It has shown that

cultural literacy has the power to transform youths', especially vulnerable youths' lives through sharing knowledge, promoting inclusion, dialogue, tolerance, and respect; and contributing to social cohesion. It encourages integration and inclusion as processes built by vulnerable young people, such as immigrants and refugees, and host communities collectively and can help them socialise and express themselves freely in their new environment, which they understand better in new shared contexts they are called to live. It, also, prepares them to adapt to the host society and meet the needs of a diverse population without having to forego their own cultural identity.

At the same time, ICT innovation is reshaping every aspect of our life (professional, social, educational, personal, etc), and so far, has shown a great potential in affecting and improving it. In this sense, one aspect of our lives that is greatly affected is the development of virtual learning environments, which are considered to have a high degree of interactivity and complexity, not only due to the need of specialized and appropriate ICT learning environments but also due to the need of innovative didactic methods and learning material in order to maximise the effectiveness and efficiency of ICT available resources, as the educational activities must be comprehensive, aiming





to meet the needs of tomorrow. Having all these in mind, the purpose of CultLit4Youth project is to contribute to the development of a Beginner's Guide to Cultural Literacy, accompanied by Curriculum on Cultural Literacy, a Pedagogical Handbook and an e-Learning Platform to train Youth Workers, who in chain will train young people towards their smooth integration in the diverse society of today's inclusive Europe.

This project aims to meet youth's long-term need for knowledge, skills, and competences acquisition regarding Cultural Literacy, in order to help their personal inclusion in diverse environments. This project is an international synergy between 5 European organisations with a transnational character, having as target groups Youth Workers, Youth Centres and educational organisations, and young people, focusing on minority groups, as final beneficiaries. They will jointly work to develop an educational toolkit (Beginner's handbook, Training curriculum, Pedagogical handbook) extending their scope beyond the borders of their countries in order to define common strategies for fostering critical thinking through the use of ICT tools on Cultural Literacy. The project has the following objectives:

- IO1: To design innovative training contents and methodologies for Youth

Workers on Cultural Literacy embracing effective use of ICTs

- IO2: To increase the professional development of Youth Workers to effectively support young people, mainly immigrants and refugees in integrating themselves,
- IO3: Enhance pedagogical competences and skills development for effectively teaching issues related to Cultural Literacy,
- IO4: Build a creative, motivating, and positive learning environment for Youth Workers and young people.





Structure of the report

The outcomes of this tracing research are destined to help build the methodology for youth workers on cultural literacy that will be developed all along the project duration through the different intellectual outputs. The data presented in this report are not exhaustive but aims at providing an overall state of the situation.

This report includes several parts, composed by a presentation of the state of the situation of each topic at EU and national level:

- **Review of Literature:** an unequal approach of Cultural Literacy in Partner Countries
- **A policy review** on cultural literacy at the national and the EU level
- **Initiatives and good practices** in the EU and at national level.
- **Needs analysis report:** a field-based research on Youth workers needs regarding cultural literacy.
- **Conclusions and main highlights** that emerged from the desk and field-based research.
- **Suggestions for the structure and content of the IO1 and IO2.**

The part, **Conclusion, and highlights** aims at summarising key findings and key

facts of the research that helped to elaborate the recommendations for the development of the **Beginners Guide for Youth workers on Cultural Literacy (IO1)** and the **Youth workers Training Curriculum on Cultural Literacy (IO2)**.





Introduction

The Tracing Research Report

This report aims at presenting the result of a Tracing Research made at the occasion of an analysis of Youth Workers needs regarding Cultural Literacy for Youths at national (UK, Romania, Greece, Cyprus, Austria) and EU level.

The target of this research concerns especially young people from disadvantaged groups and focus on promoting cultural literacy through an intercultural approach. It aims also at evaluating the strengths and weaknesses of the understanding of the concept of cultural literacy and its application in Educational settings.

The Needs Analysis is composed by:

- A **desk-based research** including a **review of a literature** (academic and non-academic) and a **review** of Cultural Literacy related topics on educational policies,
- A **field-based research** with the exploration of relevant stakeholders/youths' organisations working on cultural literacy at the local, national, and European levels, as well as a set of interviews

with relevant stakeholders related to cultural literacy topics.

Research method

The use of a **qualitative method** was relevant to produce findings and collect evidence from the **perspective of the project's main target group**; Youth workers (teachers, educators, trainers, etc.). It also allowed us to get “culturally specific information about values, opinions, behaviours, and social contexts of particular populations” (Family Health International, n/a, p. 1).

Leading interviews with youth workers and relevant stakeholders such as; teachers, social workers, activists and professionals in five different countries (UK, Romania, Cyprus, Greece, Austria) was an opportunity to collect data, opportunities and challenges through personal “perspectives, and experiences” (p. 2). The aim was to understand Youth workers' perceptions and feelings, as well as, assessing challenges and opportunities on Cultural Literacy related topics from their perspective.





Part1 Review of Literature: an unequal approach of Cultural Literacy in Partner Countries

This is a non-exhaustive review of literature that aims at presenting an overview of the main tendencies of debates in partner countries literature related to cultural literacy education, rather than all the works on cultural literacy. It aims at highlighting the understanding of the notion in the different contexts, as well as exploring the strengths and weakness on the topic.





UK Review of Literature

The British literature on literacy studies and cultural literacy falls within an international debate explained by the proximity, and influences of the Anglo-Saxon scientific literature. However, there is today a growing debate in the literature at the European level through the impulsion of different European researches.

a. Development of the concept

In the past 30 years, the understating of the concept of Cultural Literacy has widely changed. In the UK and as said earlier, it has been nourished, by the scientific discussions and the proximity with the USA, Australia and so on. This is the reason of the prolific amount of studies about cultural literacy that took place in the UK, compared to other European countries. In this way, the explanation of CL in the UK needs to be done in the light of this International and European debate. If the concept has been explored in several fields of studies such as business and economics (Ahmadi, 1994), most of the studies take place in the literature on literacy and education studies. In this way, Cultural Literacy is

generally considered as a way of building skills and knowledge in different approaches:

In the field of adult education, the notion of cultural literacy has been used to analyse workers and business skills and needs regarding cultural literacy, as well as the potential impact and benefits for “a culturally literate workforce” (Shliakhovchuk, 2019). In this way, cultural literacy has also been put in relation with digital literacy studies, as it will help to understand “the various digital contexts an individual may experience” (Belshaw, 2012). The notion has been amended and criticised by both scientists and practitioners, highlighting the hegemonic characteristics and lack of critical skills brought by the core knowledge approach (Coles, 2014).

Attention was also widely brought on cultural literacy focused on Youths in non-formal settings including the use of art and culture (DIALLS , 2018), through the evaluation and the construction of education policies (CHIEF Project, 2018), in intercultural and cross-cultural studies, in education related to criminal justice (Siegel & Zalman, 1991).





b. Approaches for cultural literacy

Based on these works, we were able to identify two types of understanding of the notion.

- **The content-based approach: Core Knowledge UK**

The first one, the more traditional one refers to a monologic and content-based approach of Cultural Literacy adopted by the Core Knowledge. It promotes content-based knowledge on a wide range of topics: maths, literature & languages, history & geography, music, and sciences (Core Knowledge UK, 2014). It suggests providing a base of knowledge to understand and its implicit language to develop into better citizens. If it allows the acquisition of some important knowledge, this approach is often seen as too monologic and cultural-specific lacking fluidity in the understanding of the notion of culture (Maine, Cook, & Lähdesmäki, 2019)

- **The social-cultural approaches**

However, relevant data on Cultural literacy's contributions to intercultural dialogue and acceptance of diversity can be found in some updated models developed recently. They take place

into a social and intercultural vision of Cultural Literacy aiming at promoting the inclusion of social skills and a dynamic conception of the concept of culture. **This pedagogy relies on interaction and critical learning, more than in content learning.** It allows to plan to build the acceptance of differences more than allowing someone to be culturally literate in a specific culture.

The debates in the UK and Internationally have brought the idea to equip people with socio-cultural skills; such as cross cultural awareness skills, especially in our increasingly connected and pluralised societies. It is also the idea to provide them social skills, overcoming the simple idea of content-based knowledge chosen by the top to the bottom. In this way, culture is seen as a dynamic and dialogic concept always reconfiguring. Cultural literacy allows communication, acceptance of diversity, and cultural skills (Shliakhovchuk, 2019) including more critical education, and intercultural understanding to avoid ethnocentrism.





Cyprus Review of Literature

a. Development of the concept

The idea of literacy is applied to many types of knowledge and skills. For instance, there is literacy in reading and writing, in finance, health and religion or in daily life even (know how to cook). Literacy can also refer to basic competencies in specialized professions: media, mathematics, technology, culture, science, or economics. (Sevo and Chubin, 2008)

“Literacy is a set of expectations for individual behaviour (expression and action) among people who share a culture. The expectations are part of a social, workplace, or organizational culture - what any insider knows.” (Sevo and Chubin, 2008, p.2)

Despite the ambiguity of the term, even in the most recent years as Keefe and Copeland (2011, 92) argue, “it is surprising how often the literature discusses research, conceptual frameworks, and approaches to teaching literacy (often characterized as reading and/or writing), without explicitly defining what is meant by these terms” .



In fact, over time, the definition of “literate person” has changed.

For example, according to the definition of UNESCO in 1957 literate is considered someone who can “with understanding both read and write a short simple statement on his (her) everyday life” (1957 in UNESCO 2008, 18) while a decade later, it was changed to persons that can “engage in all those activities in which literacy is required for effective functioning of his/her group and community and also for enabling him (her) to continue to use reading, writing and calculation for his/her own and the community's development” (1966 in UNESCO 2008, 18).

More recently, in 2005 UNESCO refers to literacy as the ability to identify, understand, interpret, create, communicate and compute using printed and written materials associated with varying contexts, involving a continuum of learning in enabling individuals to achieve his or her goals, develop his or her knowledge and potential, and participate fully in community and wider society.



According to Ahmed (2011), this evolution of the term, shows that literacy is no longer viewed as a simplistic or binary approach but rather reflects functionality in specific social contexts. In other words, the concept of literacy is now seen as ‘a continuum of leaning’ .

Therefore, **international studies on literacy no longer focus on just initial skills but have put more emphasis on the application of such skills in different contexts, resembling approaches of so-called ‘extended literacy’** (Wray 2013).

The perspectives on literacy discussed by Knoblauch (1990) are also particularly insightful, while also **addressing socio-cultural** aspects, giving rise to four types of approaches: the ‘functionalist perspective’ , emphasizing basic skills for daily living (back to basic movements i.e. Reading, Writing, Maths); cultural literacy, also embracing awareness of culture and development of higher order thinking; literacy for personal growth; and critical literacy that links literacy to power.

However, even though approaches to the notion of ‘literacy’ are of outmost

importance, in Cyprus, there is lack of shared understanding of what ‘ literacy’ stands for. This is reflected on the approaches adopted for the Pfl (of a national assessment initiative, the Programme for Functional Literacy (Pfl targeting identification of students ‘at risk’ in Years 3 and 6) which resemble more of the traditional, skill-centered and functional perspectives to literacy (Karagiorgi and Petridou, 2017). And despite, the multicultural character of the country (the island consists of the two main ethnic group -Greek-Cypriots and Turkish-Cypriots two very different groups in terms of language, religion and culture- but also of Maronites, Latins, and Armenian Cypriots) the Pfl programme does not project its own definition of literacy as universally applicable, but as strictly localized within the particular setting (Cyprus). Additionally, the influx of economic migrants, especially after Cyprus’ s accession to the European Union, has created new challenges for Cyprus on how to deal with multiple cultures and their needs and rights. (Psaltis et.al., 2017).





b. Approaches for cultural literacy

The development of Cultural Literacy comes from the capacity of cultural awareness and expression to elevate appreciation of cultural heritages, blending premises and practices of both intercultural instruction and differentiated instruction may be the optimum way to handle diversity. (Valiandes and Neophytou, 2018). On one hand educational systems must assess on knowledge and skills for developing cultural literacy in order to value and revitalise how to build self-reliant communities and protect this knowledge (Bowers 2003). On the other hand learning experience directs people to understand and respect sustainability knowledge and skills in local cultures (Polistina, 2009).

According to the literature, an important skill for dealing with cultural diversity is **cultural competence**, which Chrisman (2007) defines as 'attitudes, practice skills, and system savvy for cross cultural situations'. The central thrust of most cultural competence work involves individuals' flexibility and capability to properly assess and treat all people respectfully and in a suitable manner appropriate to their culture.

Cultural literacy includes cultural competence but adds to it the ability to critically reflect on, and if necessary, bring about change in, one's own culture. It also includes the ability to critically analyse the behaviours of dominant cultures in relation to other cultures, for instance, the impact of globalization or cross-cultural partnerships on local cultures around the world.





Austria Review of Literature

a. Development of the concept

According to the Federal Ministry of Education Science and Research, the dialogue between education and culture offers young people an understanding of cultural values and gives them room to develop their creativity. Cultural participation is also an essential factor for the personal development of young people and encourages them to deal independently with artistic and social issues. A very important factor in the education system is the promotion of cultural participation. (Kunst- und Kulturvermittlung, 2019)

The Federal Ministry of Education Science and Research commissions the implementation of initiatives and projects for the mediation of art and culture and, in the course of the Vienna Action or Europe Action, invites students from Austria and Europe to come to Vienna and get to know the federal capital with all its facets. (Kunst- und Kulturvermittlung, 2019)

b. Approaches for Cultural literacy

Austria being in the centre of Europe, has always tried to promote dialogue between and among different, cultures and religions, in doing so becoming a bridge. “Vienna plays an important role as a pluralistic and multi-religious hub for dialogue within societies and across borders that focuses on building confidence and peace while dismantling prejudice and stereotypes.” (The Vienna Hub – Austria, 2020)

A very noticeable weakness is the fact that the term “Cultural Literacy” is not widely known and/or used in the literature.





Romania Review of Literature

a. Development of the concept

In Romania, the legislation into force on topics similar to Cultural Literacy is:

- Governmental Decree no. 454/2008 for the approval of the Project of the Ministry of Education, Research and Youth regarding the teaching of the Romanian Language, Culture and Civilization course in educational units from member states of the European Union.
- Order no 3823/2013 - Methodology from June 3, 2013 of the Project of the Ministry of National Education regarding the teaching of the Romanian Language, Culture and Civilization course in educational units from member states of the European Union.
- ORDER no. 6156 of December 22, 2016 on the organization and conduct of the Romanian language preparatory year for foreign citizens + Annex of higher education institutions that organize the Romanian language preparatory year.

b. Approaches for Cultural literacy

There is no definition as such on Cultural Literacy, but the concept includes information upon Romanian language, Romanian culture and civilization, both for children and for adults (the last ones for obtaining the Romanian citizenship).

The courses comprise modules on:

- Romanian history
- Romanian geography
- Traditions and civilization
- Great Romanian personalities
- Romanian Fundamental Law (Constitution)

The overall implementation of Cultural Literacy related topics is generally culture specific, aiming at defining what should a culturally literate individual, integrated in Romania, be like.





Greece Review of Literature

a. Development of the concept

Literacy is such an expanded term, as the society itself is changing. The Greek perception of Cultural Literacy was based through centuries on having the knowledge of Greek language, history, and philosophy. Modern Greek society has changed due to the impact of technology, science, economics, and demographic changes.

“Dramatical changes do happen and they include the citizen’s identity, his professional and social life. This affects the way literacy is seen by educational carriers. (Kalantzis & Cope, 1999)

In the past few years, the number of immigrants and refugees significantly increased in Greece. The refugee reception crisis resulted to a change in the meaning of literacy, including human rights, equality, respect, and acceptance of diversity.

Literacy is strictly connected with a person’s ability. It’s the ability to be a functional part in several environments and communication circumstances using texts written or verbal and using

nonlinguistic texts as well.
(Mitsikopoulou, 2001)

Most people nowadays are getting educated in long terms but there is an expanded gap between well educated, specialized professionals, and permanently excluded people. (Committees of European Communities, 2000)

b. Approaches for Cultural Literacy

Education seems to stand out as the main factor of literacy. New programs and models are required to support an inclusive form of society.

This inclusive education refers to immigrants, refugees, People with disabilities, Ex-prisoners, and several minorities (such as the minority of Muslims of Thrace)

Literacy is the main factor of human communication. Communication is not only exchanging data but accepting each other as well. The acceptance of the language leads to the acceptance of the identity. (Alkistis, 2008) We accept others when we fully accept their right to be different.





In that way, life skills are promoted to support social functionality of people and complete the modern form of Literacy:

- Greek language, philosophy (basically political and moral philosophy, because they start a timeless dialogue about values and qualities connected with personal and public life, meaningful to a modern citizen)
- Active citizen (national and European identity, world heritage, environmental awareness, volunteering, human rights, mutual respect- whatever is making individuals to think about the common problems of humanity)
- Self- development (mental health, creativity, innovation skills)
- Communication skills (empathy, cooperation, values of dialog, acceptance of diversity)

Greek society is transforming from a monocultural to a multicultural environment. Coexistence of cultures, languages, traditions, religions demands solidarity, equality, intercultural dialogue. (Babalıs & Maniatıs, 2013)

The strengths of the Greek approach are that many studies, researches, programs of Greek Universities to define the special needs of each group to be a part of social equality.

High qualified and relevant specialists (psychologists, special education teachers, teachers specified in teaching Greek as a foreign language, social workers)

Unfortunately, weaknesses still take part in the Greek system. There must be a new perception of inclusion. Inclusion does not refer only to minorities but to all the citizens as well. Acceptance must be the key- word. Individuals must be morally sensitive to treat all people with respect and this requires social skills. They must be educated to act in such way.

It is essential to firstly define all excluded groups. Afterwards, it is important to schedule inclusive methods based to "Education for All" (Unesco, 1994).





Part 2: A policy review on cultural literacy at the national and the EU level.

More and more recognised for its benefits, Cultural Literacy is seen as valuable in today's multicultural societies. Even if it does not always say explicitly its name, Cultural Literacy is unequally implemented in the different countries studied and encounter diverse interpretations. This part is composed by a presentation of each context followed by a short comparative review.





Cultural Literacy at the EU level: policies and programmes.

Linked to Cultural literacy, European Institutions are promoting intercultural dialogue, and fostering exchanges and cross-cultural solidarity in the culturally diverse continent. Intercultural Dialogue is seen as a way to avoid “conflict and the marginalisation of citizens on the basis of their cultural identity” in the EU (European Commission). There is a growing interest on cultural literacy as it is seen to allow both to foster the European integration and seen to develop individuals able to contribute to the EU economy.

a. The EU 8 key competences for lifelong learning.

Also related, European Institutions have identified **8 key competences for lifelong learning** (Council of the European Union), including social and cultural competences every European citizen should have: such as cultural awareness and expression, multilingual skills, personal, social, and learning to learn competences. These key competences match with the understanding of the profile of

Part 2: A policy review on cultural literacy at the national and the EU level.

competences for an EU citizen wanted by the EU Institutions, able to contribute to the EU integrated economy.

Figure 1: The 8 key competences of the European Union

These skills include:



- Multilingual competences,
- Digital skills,
- Entrepreneurship,
- Cultural awareness and expression,
- Literacy,
- Personal, social, and learning to learn,
- Mathematical, science and technology,
- Citizenship.

To develop this ideal profile of an EU citizen, Institutions have also implemented programmes with the willing to foster social cohesion and integration between the different EU countries.

b. Educational Mobilities and Research Programmes

Some EU programmes are promoting and funding related Cultural Literacy topics in





education. Numerous tools contribute to develop cross-cultural awareness among learners and communities. We have in mind the Erasmus+ programme, including mobility opportunities, youth exchanges, strategic partnerships but also the European Solidarity Corps learning mobilities recently (Youthpass, 2018).

To improve cultural understanding, initiatives were launched in the field of Research by the EU Institutions. The “**Cultural literacy of young generations in Europe**” call is part of the **Horizon2020 programme** of the European Union (What is Horizon 2020?, n.d.). Horizon 2020 aims “to contribute to better understanding and enhancing cultural literacy for the young generations, which will lead to greater appreciation of diversity. It also aims at reinforcing demand for sustainable and creative uses of European cultural heritage” (European Commission, n.d.).

Objectives of the research programme include:

- Supporting cultural literacy through formal education
- The role of non-formal and informal education and other factors in the development of cultural literacy



Cultural Literacy in British education policies.

a. Cultural literacy related education policies in the UK.

In the framework of the European project, CHIEF (Cultural Heritage and Identities of Europe’s Future), a report published in 2018 have evaluated young people education policies regarding cultural literacy in several countries, including the UK (National Cultural/Educational Policy Review, pp. 285-326). This report offers a consistent state of the situation regarding the multifaceted state of the situation among the UK government, Scotland, Wales, and Northern Ireland, analysing 28 policy documents from 2007 to 2018, related to the topic (p. 320):

Documents analysed are both Guidance and Policy papers coming from diverse institutions such as the Department of Education and the Department for Digital, Culture, Media and Sports:

- **Policy papers:** Culture is digital (2018), UK Digital strategy (2017), etc.
- **Guidance:** Libraries Shaping the Future (2017), National Curriculum in England: Citizenship Programmes of Study (2013), etc.



b. Cultural Literacy in practice.

In practice, there are a wide diversity of approaches, stakeholders and intensities of teaching cultural literacy among numerous stakeholders and following the diversity of local education settings (CHIEF Project, 2018). Findings on UK's approach of cultural literacy in education pointed out 3 main tendencies:

- “Cultural literacy education in the UK is a nationalist endeavour” (p. 314),
- “Education functions to construct the ‘neo-liberal subject’ as a responsible individual capable of contributing to the national economy” (p. 314),
- “This neo-liberal logic has also shaped the ways in which cultural literacy education is operationalised, moving it further out of government control as a consequence of delegated governance and financial constraint” (p. 314).

In this way, the weaknesses of Cultural literacy in the UK are that, it is not undertaken through an intercultural approach, but it connects to a culture specific conception. It is mainly focussed on promoting individuals able to contribute in the national economy (CHIEF Project, 2018), while it should also focus on social and cross competences to understand the diverse composition of our society.



Cultural Literacy in Cypriot education policies.

a. The Promotion of Cultural Diversity.

All residents of the Republic of Cyprus have all rights ensured (of expression, of conviction, of religion, of movement, of privacy, of access to information, to education, etc.). The Constitution makes no reference to "minorities", instead used the term "communities" (Greek and Turkish) and "religious groups" (Armenians, Maronites and Latins). The religious groups in Cyprus receive support by the Ministry of Education and Culture for their cultural activities (Theodoulou-Charalambous, 2009).

Since 2004, attempting to promote cultural diversity, certain funding programmes have been developed by defining eligibility criteria and clearer objectives including cultural diversity amongst these objectives. Moreover, **emphasis was placed on cultural diversity and on strengthening intercultural dialogue by laying special emphasis on the promotion of bi-communal co-operation.** Especially, after Cyprus Accession to the EU in 2004, mobility of artists and other cultural professionals was fostered with all resulting influences on cultural diversity and



intercultural dialogue. (Theodoulou-Charalambous, 2009).

b. Diversity and intercultural aspects in education: the gap between policies and practices.

In education, the official policy in Cyprus, developed by the state and the Ministry of Education and Culture, has adopted the rhetoric of inter-culturalism and inclusion to respond to immigration.

According to the national curricula, demographic schools through the inclusion of all students regardless of their origin are promoted. The national curricula provide equal educational opportunities by **respecting diversity** and cultural, linguistic and religious pluralism (Ministry of Education and Culture, 2010)

However, according to Hajisoteriou, Neophytou and Angelides (2015) research shows that **there is a gap between policy rhetoric and practice**. Actually, students coming from diverse cultural backgrounds are still seen as in need of assimilation in order to overcome their deficiency and disadvantage (Hajisoteriou & Angelides, 2017).

Differentiation in the context of the recent curricular reform in Cyprus is declared to be the optimal instructional methodological

Part 2: A policy review on cultural literacy at the national and the EU level.

tool to address student diversity in mixed-ability classrooms.

However, K. Papanastasiou and M. Koutselini (2008) point out that the results of PIRLS-2001 (Primary School Students' Literacy Performance) for reading, show poor performance of 15-year olds, and therefore ineffectiveness of teaching and learning in Cyprus.

The curricular reform that was initiated in 2010 in **the Republic of Cyprus stressed the importance of differentiated instruction** as well as the necessity for optimal teacher training practices that could enable teachers to differentiate their instruction in diverse classrooms (Neophytou, Valliandes, & Hajisoteriou, 2018). However, teacher training in both intercultural education and differentiated instruction appears to be limited and not well supported. As Stavrou and Koutselini (2016) point out the inability of educators to differentiate results primarily from an ineffective pre- and in-service education. Although there are the multiple kinds of professional development schemes, (Policies Report in the Republic of Cyprus points out, World Bank, 2014), most activities take the form of one-time training, with very little follow up for evaluation and further development.

Therefore, the need for high-quality professional development programmes, is imperative. More specifically, as Valiandes





and Neophytou (2018) point out, professional development programmes should include active learning and collective participation that is closely related to the curriculum and the existing teaching realities, sufficient duration, and sustainability.

Most of the literature suggests that **formal schooling can promote tolerance but that this outcome requires an appropriate curriculum focused on diversity and mutual understanding as well as a large number, motivated, and capable staff.** In the real world, such a curriculum must be meticulously constructed and commonly faces stiff opposition from powerful and entrenched interests, and few schools are lucky enough to have a large number of talented and inspired teachers (Anyon, 1997); (Hagan & McGlynn, 2004); (Vassilichenko & Trasberg, 2000). The most important requirements of tolerance education are therefore either absent or in short supply in many places.

Finally, although there are attempts to support migrants- both children and adults, these attempts seem to be limited. **The main priority is the teaching of the Greek language,** for example, the “Programme for Greek Language Teaching Applicable to Migrants and Other Foreign Language Speaking Residents” is implemented by the Adult Education

Centres of the Ministry of Education and Culture. Primary schools in Cyprus, based on the framework of the “Program of Supportive Instruction” are allocated with extra time for supportive instruction. Since 2008, in schools with a large percentage of immigrant population, specialized groups for teaching Greek have been formed to receive supportive instruction during their normal time schedule. Usually support is provided by the teachers of their school. (ELINET Report, 2016).

According to The Ministry of Education and Culture (MoEC) policy paper, other priorities include guides in Cypriot education translated in various languages, teacher trainings in intercultural education and in teaching Greek as a second language, which as mentioned, earlier take the form of one-time training, with very little follow up for evaluation and further development, collection of data on the needs of pupils of migrant background which consist of Greek language competence tests, and finally intercultural approach of new curricula, which is not further analysed.



Cultural Literacy in Austrian education policies

a. Diversity and Integration policies

There are various initiatives in place, at national level the most important one, is the **National Action Plan for Integration**, which was adopted in January 2010. This action plan covers and aims to address various areas of interest such as: language and education, work and employment, law and values, health and social issues and intercultural dialogue.

One of the greatest concerns is in the **field of language and education**, given that it is known that **language skills** are the basics for a successful integration, in this case German. “In order to improve language and reading skills among children whose first language is not German, proven measures from the field of German as a Second Language (Deutsch als Zweitsprache – DaZ) will be extended and expanded (e.g. beginners’ language groups; “Sprachstartgruppen”).

Due to the **influx of refugees**, the **challenges facing Austrian education have grown substantially at all levels**. In principle, the existing instruments for the integration of children and youths whose first language is not German are well suited for promoting the integration of recognised

Part 2: A policy review on cultural literacy at the national and the EU level.

refugees and persons granted subsidiary protection into the Austrian school system.

“

There are also assorted inclusive programs for young people:

- **The Austrian Integration Fund** (Österreichischer Integrationsfonds, ÖIF),
- The **Fund looks forward to providing language**,
- **Professional and social integration of asylum beneficiaries** and migrants based on their respective rights and obligations in Austria.

b. Implementation of Cultural Literacy in Education

As education does play an important role in social inclusion, the Federal Ministry of Education, Science and Research is also involved in governing measures. The Federal Ministry of Europe, Integration and Foreign Affairs is involved in measures concerning integration. The Federal Ministry of Finance is responsible for the Austrian Stability Programme.

When it comes to cultural diversity and integration there will always be new challenges to face, and the policies should be constantly reviewed, changed, updated. On the other hand the term cultural literacy is scarcely being used in the literature. In other words, the policies so far are in need





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to adopt new approaches on different issues with cultural literacy in mind. Given the fact that it is a very helpful tool for open dialogue and provides support when minorities or refugees are adapting in new environments and assimilating into other cultures, not only for them, but also for the locals, it becomes clear that it should be integrated into school curricula.

Part 2: A policy review on cultural literacy at the national and the EU level.





Cultural Literacy in Romanian education policies

a. Programmes supporting Cultural Literacy related topics

In Romania there are funds that support Cultural Literacy in general, meaning:

- **Swiss-Romanian Cooperation Program**

Objective: Swiss financial assistance aims to help reduce economic and social disparities within the enlarged European Union, as well as between the various development regions of the beneficiary states.

- **The Asylum, Migration and Integration Fund (AMIF)** focus on people flows and the integrated management of migration.

It supports actions addressing all aspects of migration, including asylum, legal migration, integration, and return.

- **Norwegian grants**

Are non-reimbursable financing schemes and aim, as general objectives, to contribute to reducing social and economic disparities in the European Economic Area, and to strengthening bilateral relations between Norway and the beneficiary states.

- **The European Refugee Fund**

Supports and encourages the efforts of Member States to admit refugees and displaced persons and to deal with the effects of such admissions, considering relevant Community legislation.

- **The European Fund for The Integration of Third Country Nationals**

It supports the efforts of Member States to support third-country nationals in fulfilling their residency requirements and facilitating their integration into society, in accordance with the Common Basic Principles for Immigrant Integration Policy in the European Union.

- **The European Return Fund**

It supports and encourages Member States' efforts to better manage return in all its aspects, based on the concept of integrated management and by providing for common actions to be implemented by Member States or actions to be taken at national level, thus contributing to the achievement of Community objectives related to the principle of solidarity, considering Community legislation in the field and with full respect for fundamental rights.

b. Implementation of Cultural Literacy in education

Cultural literacy is not included in national educational settings and curriculum with special focus for





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immigrants. We can find only elements of this in the national education system (such as geography, history), but for people already registered into the public educational system.

There are several legislative provisions for national projects of establishing trainings in cultural literacy for Romanian children living abroad, within the activities of the Romanian embassies.

Part 2: A policy review on cultural literacy at the national and the EU level.

Cultural Literacy in Greek education policies

a. Migrants reception in education

Language education of the population is essential for the improvement of wellbeing, as well as for the improvement the population social and financial situation (National Documentation Centre). For the last decades, in the field of migrant reception language education was scheduled by volunteers. The recent massive arrival of refugees multiplied these actions and made national carriers such as the **Universities to plan several programs to provide Greek language teaching** skills in atypical education settings. (Department of Preschool Education, Aristotle University of Salonica, official page)

Greek Open University prepared a master's degree named "Language Education for migrants and refugees. Competences developed were a **combination of linguistic and social skills to help refugees** find a job as a matter of surviving circumstance.

Trainers succeeded in creating a pleasant and supportive environment. (Kantzou Vicky, Manoli Polyxeni, Mouti Anna, Papadopoulou Mara).





The Department of Preschool Education (University of Thessaly) scheduled a program named “Dramatic art and Literature” . Arts, music, and movement supported the implementation of several tools to promote an alternative communication between trainers and trainees. Topics such as “Break the ice” , “Emotions” , “Persona Doll” , “When I grow up I ll become...” , “Greek Myths ” and “Arabic Myths” helped future teachers develop innovation and critical skills.

b. Reception and integration policies

“Critical professionals are essential to inclusive education” . (Androutsou and Tsafos, 2013)

Meanwhile, the **Greek Ministry of Education and Religion Affairs** was developing structured education to refugees (or minorities);

- **2016-2017** Reception Educational Structures for refugees living in reception areas.
- **2017-2018** part of the refugees was moving to urban areas, so some Greek schools organized Reception classes to support the new students.
- **2017-2018** a program for teenage refugees called “Agricultural Education” is being tested.

- **2017- 2019** program entitled as “ Education for the Children Of Muslim minority at Thrace” , is being tested at 15 kindergarten schools of Thrace, where an educated and specialized person of the community was in the classroom with the teacher in order to make a good use of minority’ s language.
- The official page of the Greek Ministry of Education and Religion Affairs **has several sections about special education, education of minorities and refugees.**
- Massive arrival of refugees created the circumstances for “**Education in Emergencies**” (Unesco, 2006)
- Children who have been exposed to **war and violence** must be involved to certain environment to develop **basic social skills**, and feelings of **positivity** about their future. This must be a main target of inclusive education.



Part 3 Initiatives and good practices in the EU and at national level.

If many organisations work on cultural literacy related topics, they do not always use the concept, and the understanding of the concept widely moved since it was theorised by Hirsch. However, if organisations work in fields related to cultural literacy, they are not always recognizable under these terms and it can be difficult to identify them formally. This is a non-exhaustive presentation of relevant organisations and initiatives related to cultural literacy topics. It aims at giving an overview of relevant stakeholders in partner countries and at the EU level.





Initiatives and stakeholders at the EU level.

The EU's most relevant initiatives focussed on developing Cultural Literacy fall into the “**Cultural Literacy of young generations in Europe**” **Research Call**, in the framework of the EU programme Horizon 2020. So far, two still ongoing projects (2018-2021) were launched under this scheme:

a. The DIALLS Project

Dialogue & Argumentation for Cultural Literacy Learning in Schools (DIALLS) - <https://dialls2020.eu/> is a three-year “project working with schools to understand and develop how children and young people make sense of Europe and its differing cultures”. The project is coordinated by the University of Cambridge (UK) and includes partner universities or Research Institutions from numerous countries, France, Portugal, Spain, Germany, Lithuania, Finland, Cyprus, and Israel. It involves researches, teachers, and educators to develop a Cultural Literacy Learning programme (CLLP) to improve young people communication by giving them dialogue and argumentation skills (DIALLS , 2018).

b. The CHIEF Project

CHIEF (Cultural Heritage and Identities of Europe's Future - <http://chiefproject.eu/>) aims to “build an effective dialogue between young people, education practitioners, civil society activists, community leaders and policymakers in order to facilitate a future of Europe based on more inclusive notions of cultural heritage and cultural identity”. It is coordinated by the Aston University with university partners from Slovakia, Croatia, Georgia, Germany, Spain, India, Latvia, Turkey, Germany and the UK project (CHIEF Project, n.d.). CHIEF project developed a wide range of studies regarding the diverse understandings of the concept of culture through several key concepts (Cultural Reference, Cultural Heritage, etc.). In this framework, they studied Cultural Literacy as a key concept referring to the “competence and understanding of cultural references, enabling active cultural participation in society” (CHIEF Project).

These research projects outcomes included diverse publications such as:

- National and European policy reviews report and National Curriculum review reports.
- Resources for stakeholders to increase their cooperation,
- Resources for educators to be used with young people,





- Journal Articles

Initiatives and stakeholders at the British level

For the UK, we choose to present organisations explicitly referring to Cultural Literacy, even though inter-culturality and cultural awareness are promoted by many Institutions at National and Local level. However, diverse other initiatives on Cultural Literacy were launched in at the European level and they include the participation of British organisations or Universities such as the DIALLS and CHIEF projects (See EU initiatives above).

The most known organisation in the UK that explicitly refers to Cultural Literacy is the **Core Knowledge UK project** (<http://www.coreknowledge.org.uk/index.php>). It is an educational project aiming at providing learning resources for parents, English primary schools, and educators. They develop toolkits and curriculum materials in collaboration with teachers and according to Hirsh's vision of cultural literacy providing knowledge-based curriculums and, as its name suggests, "immovable" set of key competences to be assimilated by children.

In the UK, the project was launched in 2010 by the Think-Thank **Civitas** (Civitas, 2019), in partnership with the Core knowledge

Foundation, a non-profit organisation founded in 1986 in the USA by Professor E.D. Hirsch and author of the concept of Cultural Literacy (Core Knowledge, About Us, 2020). They intend to improve factual learning and common knowledge content for all in primary school education. In this framework, Civitas also runs several supplementary schools in the UK.

Core Knowledge UK developed the "What Your Child Needs to Know" series (E. D. Hirsch, 2011, 2012), addressed to parents, teachers and home educators and to be used with children from Year1 to Year6. They also developed a full online Curriculum, The core knowledge Sequence UK (Core Knowledge UK, 2014) for teachers, parents and educators working with children from Year 1 to Year 6 on mathematics, languages & literature, visual arts, and science. This initiative also provides numerous schools with resources "to enrich students' education on EU issues and arrange for speakers to debate EU matters at host schools" (Core Knowledge Foundation, 2020).

Core Knowledge UK and Civitas are the most visible and active organisations promoting Cultural literacy on educational settings in the United Kingdom, and its development was allowed by the porosity between the UK and the US.





Initiatives and stakeholders at the Cypriot level

Different initiatives and Institutions in Cyprus can relate to the promotion of Cultural literacy:

The Ministry of Education, Culture, Sport and Youth encourages the development of inter-cultural activities and programs within the frame of school activities.

At the same time, the **Youth Board of Cyprus** which runs under the Ministry of Education, Culture, Sport and Youth encourages young people and their organised groups to take action enhancing **intercultural awareness and respect through** its main funding programme, the «Youth Initiatives Programme». The Programme gives incentives to young people to develop an active role in cultural, sport, political and social activities in Cyprus. It aims at encouraging non-formal learning and active citizenship through volunteerism. One of the fields it covers under «Social Intervention Action» is «Social Discriminations». The objective of the field is to promote social cohesion, acceptance, tolerance, diversity, respect for human rights, as well as in fighting discrimination in general.

The Adult Education Centres is a significant programme which provides general adult education in Cyprus within the framework of providing lifelong learning opportunities. The main objective of the Adult Education Centres is the general development of each adult's personality as well as the social, financial, and cultural development of citizens and society in general. Their aims coincide with the state's developmental policy and the wider aims of the Ministry of Education and Culture regarding the provision of "Lifelong Learning" opportunities for all the citizens of the Republic of Cyprus and the combating of educational inequalities so that citizens may be successfully integrated and be enabled to act efficiently in a united Europe. The Adult Education Centres offer a variety of interdisciplinary courses which focus mainly on the teaching of foreign languages, arts and crafts, cultural programmes, health and other issues of general interest, as well as on teaching professional and vocational skills. Furthermore, every year the Adult Education Centres organise free of charge learning activities for various target groups, such as people with literacy difficulties, people with special needs, enclaved Cypriots, prisoners, mentally ill and elderly people. They also offer, free of charge, Greek language courses to children of repatriated Cypriots, to political refugees and to Turkish Cypriots. Moreover, Turkish





language courses are offered free of charge to Greek Cypriots.

UNIVERSITY OF NICOSIA through DIALLS H2020. DIALLS is a three-year project working with schools to understand and develop how children and young people make sense of Europe and its differing cultures.

The **“AWARE”** campaign **Respect-Accept – Integrate**. This campaign is co-funded by the European Asylum, Migration and Integration Fund and the Republic of Cyprus. For a second consecutive year the campaign seeks to highlight the lives of refugees, asylum seekers and migrants in Cyprus.

The **KEY** is a non-profit / non-governmental organization (NGO), which was established to:

- promote innovation and creativity as a tool for social development and addressing various social issues,
- promoting the values of volunteering and active citizenship and the promotion of lifelong non-formal learning,
- promote consolidation and dissemination of communication and solidarity between citizens of Member States of the European Union and its neighbouring countries,
- promote of Cypriot tradition and Greek culture more broadly, at local and

international level and encourage a sense of common European culture we share as citizens of Europe,

- create awareness of social problems, especially the youth and the promotion of inter-generational interaction,
- encourage the development of environmental consciousness.

Initiatives and stakeholders at Austrian level

Some of VAEV stakeholders relevant for the Cultural Literacy for Youths Project are:

- **Central European Training Institution:** CETI is a training center active in the field of vocational training at international level,

- **KulturKontakt Austria** (www.kulturkontakt.or.at):

"Cultural mediation with schools" is an interface between schools, art and culture. Participatory projects and activities of cultural education with schools throughout Austria are conceived, accompanied, and promoted in an advisory and organisational capacity,

- **Vienna Parents Association for Persons with Intellectual Disabilities**





- **Austrian Association of Inclusive Society** (<http://inclusivesociety.at/>):

Austrian Association of Inclusive Society (AIS) is non-governmental organization. AIS aim to improve the situation of people who have social, educational disadvantages and disabilities (physical, sensory, intellectual) in all areas of social, cultural, and educational life.

Initiatives and stakeholders at Romanian level

a. Main stakeholders

The **General Inspectorate for Immigration** has tried to change something in the field and meet the new requirements and needs, due to the fact that people who get a form of protection - and not only because they have responsibilities in the field of integration and for third-country nationals which have a form of legal residence on the national territory - they are no longer located only in the area of regional centres, but also in communities of foreigners in other cities.

They also rethought the whole system through the **Asylum, Migration, and**

Integration Fund - regional integration

centres were created in 11 imported cities where there are communities of foreigners.

Here all the activities in the integration program are carried out centrally - all Romanian language courses, cultural accommodation courses, recreational activities, counselling of people from the target group are carried out throughout the country. They work in these regional centres for integration with the civil society they support through grant contracts.

The General Inspectorate for Immigration is designated at national level as the delegated authority for evaluating offers, projects, contracting and making payments through the Asylum, Migration and Integration Fund. The collaboration of the General Inspectorate for Immigration with non-governmental organizations working in the field is achieved either through a partnership concluded between the two institutions or based on a financing contract resulting from a project selection.

The organizations that run courses, social integration modules are those that implement **projects financed by**





the Asylum, Migration and Integration

Fund, such as:

- Integrational Organization for Migration-Office in Romania,
- Jesuit Refugee Service Association in Romania,
- Intercultural Institute Timisoara,
- Ecumenical Association of Churches in Romania,
- the League for the Defence of Human Rights,
- the ICAR Foundation,
- the Romanian Association for Health Promotion,
- the Romanian National Council for Refugees.

b. Good practices and initiatives

Good practices focussed on Cultural literacy:

- Title: **Integrated assistance and services for asylum seekers in Romania**

Objective: To improve the situation of asylum seekers in Romania by promoting a system of complementary social and material assistance and specialized services in order to increase their standard of living in our country.

Period: 13.08.2019-12.08.2020

<http://www.aidrom.ro/proiecte/asistenta-solicitantii-de-azil/>

- Title: **Integration NOW II - Complex and unitary approaches for migrants**

Objective: The project aims to support the socio-economic and cultural integration of beneficiaries of international protection and third-country nationals in Romanian society, in Region 5, through an integrated “stop shop” approach - by providing information and services which they need in one place and by strengthening the collaboration and active involvement of local authorities and the community in supporting migrants in the integration process.

Period: 13.08.2019-12.08.2020

<http://www.aidrom.ro/proiecte-in-derulare/>

- Title: **SIM_CIS - Integrated Services for Migrants - intercultural and solidarity communities**

Objective: To improve the process of integration of beneficiaries of a form of protection (BP) and third-country nationals (RTT) legally resident in Romania, in Region 4, by strengthening integrated services for migrants, inter-culturality and dialogue between migrants and actors relevant premises.

Period: 14.08.2019-13.08.2020





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Part 3 Initiatives and good practices in the EU and at
national level.

[http://lادوcluj.ro/sim-cis-servicii-
integrate-pentru-migranti-
comunitati-interculturale-si-
solidare/](http://lادوcluj.ro/sim-cis-servicii-integrate-pentru-migranti-comunitati-interculturale-si-solidare/)

Initiatives and stakeholders at Greek level.

Relevant organization is **UNHCR/ Greece** (The UN Refugee Agency) is cooperating with the United Nations to **sensitize young people in Greece about refugees, their issues, human rights and repulsion of stereotypes.**

They focus on actions such as.

- National contest for young students based on refugees
- Educational material based on **experiential learning**
- **Soft skills** training to teachers
- **Educational program** “If it was you?” based on arts

Several NGOs lead similar programs as well at grassroot level.





Part 4: Needs analysis report: a field- based research.

This part is a comparative presentation on the field-based research in partner countries aiming at providing the main outcomes of the interviews conducted with youth workers and relevant stakeholders to evaluate their needs on cultural literacy.





Research method

The research methodology adopted in this survey took the form of interviews and written interviews (face to face, video conference, phone, email, online surveys) with a qualitative approach.

The use of a **qualitative method** was relevant to produce findings and collect evidence from the **perspective of the project's main target group**; Youth workers (teachers, educators, trainers, etc.). It also allowed us to get “culturally specific information about values, opinions, behaviours, and social contexts of particular populations” (Family Health International, n/a, p. 1).

Leading interviews with youth workers and relevant stakeholders such as; teachers, social workers, activists and professionals in five different countries (UK, Romania, Cyprus, Austria) was an opportunity to collect data, opportunities and challenges through personal “perspectives, and experiences” (p. 2). The aim was to understand Youth workers' perceptions and feelings, as well as, assessing challenges and opportunities on Cultural Literacy related topics from their perspective.

The panel

a. Presentation of the panel

A multiskilled approach was adopted with the willing to reach a wide diversity of stakeholders. The panel includes relevant stakeholders and people with different profiles such as; school teachers (primary, ESOL or equivalent), social and youth workers working with people from disadvantaged background, researchers working on Cultural Literacy, and also volunteers with an experience working with refugees.

Not all of them were familiar with the concept. However, they have been selected for their experience working on cultural literacy related topics such as; cultural awareness, acceptance of diversity and so on.

b. Composition of the Panel

In addition to the diversity of experience and background among interviewed people, it was stimulating to reach stakeholders coming from different countries and origins in Europe, to collect a view of best practices at different local and national level.





United Kingdom: 4 interviews including 2 written interviews. 1 school primary teacher working on curriculums on CL, 1 ESOL (English as a second language) teacher, 1 volunteer with an experience working with refugees, 1 social worker working with people from disadvantaged background.

Romania: interviews were held with 4 stakeholders from different organisations and working on cultural literacy related topics with an intercultural approach.

Cyprus: 1 interview was held with a youth worker and another group interview was held with researchers working in education and Cultural Literacy in collaboration with schools to understand and develop how children and young people make sense of Europe and its differing cultures.

Austria: a group interview was held with several members of a training centre active in the field of vocational training at international level working to make education accessible and engaging, appropriate to the learner's needs through informal or formal educational opportunities.

Greece: 3 interviews were led with professionals in the field of

immigrations, youth and social inclusion, especially for refugees and asylum seekers.

c. Profiles relevance

Interviewed stakeholders had the following profiles and experience with cultural literacy related topics in 5 different countries:

- Researchers part of a Research project on Cultural Literacy specialized in Science in Education, Educational Psychology, and educational dialogue,
- Trainers and social workers working with people from disadvantaged background, including homeless, with addiction and mental health issues,
- People working or volunteering with refugees and young refugees to support their integration, the defence of their human rights, and/or providing legal assistance, medical and psychological support,
- Teachers with diverse experience (primary school, language teachers working in centers for young refugees and asylum seekers at risks of homelessness, teachers developing curriculums on cultural literacy).



The significance of cultural literacy in Youth Education.

As Youth education takes place in numerous settings (schools, extra-curricular activities), the aim of this survey was to collect as many approaches as possible by interviewing a diversified range of stakeholders from different backgrounds, even though they were not specially familiar with the concept of cultural literacy. The aim was also to reach their understanding of cultural literacy related topics such as cultural and cross-cultural awareness, knowledge of cultures and so on.

The generally shared definition of "cultural literacy" that came out has been defined by researchers interviewed. For them, **Cultural Literacy "includes the attitudes and skills that people need to get along with each other in everyday living. Empathy is key to being culturally literate, with a view to understanding and including differing perspectives and values that are reflected in people's lives. To facilitate collaboration, individuals should value diversity, respect others and be willing both to overcome prejudices and to compromise**

Part 4: Needs analysis report: a field-based research.

(European Parliament, Council of the European Union, 2006).f" (Annexe 4).

In this way, Cultural Literacy through an intercultural approach can contribute to inclusivity, intercultural dialogue, and acceptance of diversity by addressing the knowledge gap and avoiding a monocultural vision of the society. Interviewed people agreed Cultural Literacy can lead to a deeper understanding and exchange of diverse perspectives allowing communication to take place far more easily.

It can help specially when **lessons are based on on cultural themes such as inclusion, tolerance and empathy, celebration of diversity, equality, and democracy, as well as human rights.**

"Using wordless books and short films produced in Europe that inspire discussions relevant to these themes, our students engage in classroom, intracultural and intercultural dialogue which contribute to inclusivity and acceptance of diversity" (Annexe4).





Difficulties met by professionals working on Cultural Literacy

The interviewed panel highlighted obstacles met working on Cultural Literacy related topics with youths:

- Needs of training for **promoting classroom dialogue involving sensitive issues** such as gender stereotypes, racism,
- Lack of training for teachers willing to gain **strategies on how to engage** immigrant students with limited knowledge of the hosting country language in classroom dialogues, **facing the language barrier**,
- **Finding support** to address these topics in terms of funding support and facing people who do not think it is important to develop this knowledge,
- **Being aware of the diversity of students' culture** and background,
- Finding **relevant teaching materials** and lack of resources,

Teaching methods used for Cultural Literacy

Several teaching methods were adopted by professionals working in Cultural Literacy related topic, both in **formal** and **non-formal** settings:

- **Mentorship** for immigrants by speaker or tutors with similar backgrounds and origins to give cultural insights and provide **support groups of discussions**,
- Providing **knowledge background** and **upskilling teachers knowledge** through training and online open access resources,
- **Journal and Magazine writing and interviewing activities** to develop media literacy, discussion skills and awareness of news,
- The creation and use of cultural resources such as **wordless books and short wordless films for children** used as **discussion stimulus**,
- **Online interacting** with other students after working on a topic in the classroom to foster interactions and dialogue,
- **Multilingual classrooms** to foster intercultural dialogue and communication skills,





- **Inclusive education** courses in the form of **open discussions** on topics based on classroom researches to foster an inclusive education, the principles, benefits and values of inclusive education, some inclusive classroom strategies, the legislation in Europe.
- **Non-formal storytelling**

The significance of using contemporary and interactive resources

The use of **Contemporary cultural references** provides immediate insights and understanding into the idiosyncrasies of a culture. Art exhibitions, music, writers, and poets are also recognised as stimulating resources to address culture issues and dialogue.

It was for instance the topic of the discussion with an English as a second language teacher (ESOL) working in a centre to prevent homelessness of young refugees helping young people coming to the UK by giving them the first inputs before going to College. In this way, she tries to consider culture when teaching English highlighting that even if she was not always thinking

conscientiously about cultural awareness in her courses, she was trying to use subjects that refers to a socio-cultural context they are interested in, and to highlight the social and cultural diversity. For instance, she was using a video about the life of the footballer Gabriel Jesus, as well as music videos who contains cultural and language aspects that are relevant. Professional also generally highlighted how, historical events through storytelling, art drawings from galleries, news articles, visiting museums, local monuments.

Key competences for Cultural literacy through an intercultural approach

Cultural Literacy can be taught through numerous topics and subjects that may include **language** courses, **arts**, **history**, **health** education, **environmental** education, **media** and **social media** education, **digital literacy** and so on.

Key competences that can be promoted through various topics Cultural literacy related topics include the following:





- **Multiculturalism** and the importance of diversity, cross cultural awareness, to value diverse cultural expressions, and identities,
- The Cultural dimension of **Empathy, Tolerance, and Inclusion** to be able to **value diversity**,
- **Critical thinking skills** to foster **democracy**,
- Skills of **dialogue and argumentation** as a part of a dialogic approach of education to improve **communication**,
- **Cooperation** and **active participation** to improve social and **civic competences**,
- **Valuing cultural heritages** through developing a sense of belongingness among all learners.



Conclusions and Highlights

As a matter of conclusion, this is a synthesised presentation of the main key facts highlighted during the tracing research:

- **Cultural Literacy through an intercultural approach** can be defined as a way *“to include the attitudes and skills that people need to get along with each other in everyday living. Empathy is key to being culturally literate, with a view to understanding and including differing perspectives and values that are reflected in people’s lives. 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).”*
- **Teaching in diversity:**
It is significant to develop a system of highly educated professionals able to work with a diverse population of learners.

They must be prepared to schedule good practices in the classroom and out of the classroom and build a supportive to diversity environment. This will allow the inclusion of all types of different people. (Hatzisotiriou, 2013)

- Best practices often adopt a **dialogic approach**, while fostering **communication skills** of learners to promote:
 - Values of tolerance,
 - Empathy,
 - Mutual respect
 - Solidarity
 - etc.
- **The gap between theories and practices**
Even if states and Institutions highlights the significance of diversity and multicultural exchanges in our societies, Cultural literacy education are mostly shaped through a national based vision that only promote a monocultural vision of Cultural Literacy. In practice, there are a real need to support teachers promoting diversity in the classroom. *Cultural literacy specific policies lack as well as special curricula’s*





- **Using contemporary Cultural References and Resources** provide immediate insight and understanding into the idiosyncrasies and diversity of a culture. Professionals highlight the most helpful ways to do so is via outlets such as art exhibitions, music, writers, poets, videos and so on.
- **Cultural Literacy** can contribute to youths, including youths from minority and disadvantaged groups when it is used to teach socio cultural topics such as empathy, tolerance, inclusion, equality and democracy as well as human rights.





Suggestions for the structure and content of the IO1 and IO2.

This last part aims at summarising the tracing research and providing the best outcomes to help build efficient Intellectual outputs for the Youth Workers beginner guide and Youth Workers Curriculum on Cultural Literacy.





Recommendations for IO1: Beginner guide on Cultural Literacy

a. Idea for the structure

1. Definition of the notion and presentations of relevant models of Cultural Literacy through an Intercultural approach.
2. Introduction and presentation of target groups.
3. Why is it relevant today to develop CL (based on the needs analysis and Eurostat statistics) presented in a set/list of arguments.
4. Presentation and definition of each Learning Objective to be developed in IO2 (1 page/1 competence).
5. Presentation of inspiring best practices for youth workers.

b. Tips

According to interviews, it can be interesting to rely on practical and existing resources such as videos, pictures, etc., that the learners know and that talk to them.

Recommendations for IO2: Youth Workers Curriculum Development of Cultural Literacy

a. Learning Objectives

To promote Cultural Literacy through an intercultural approach, learning objectives of IO2 should develop competences described below. Each one could represent a Module of the curriculum:

- **Inclusion, tolerance, and empathy,**
- **Social responsibility** (social and civic competence, citizenship,
- **Cooperation,**
- **Active participation,**
- **Sustainable development,** and climate change)
- **Celebration of diversity,**
- **Equality and democracy,**
- **Human rights,**
- **Dialogue and argumentation skills,**

These modules are based on the competences highlighted in the model of Cultural Literacy implemented in the framework of the DIALLS project (2018).





b. Target Groups

Mostly concerned Target groups the Curriculum should address are the following:

- **Direct target groups**

Teachers (and ESOL Teachers), educators, youth workers working with children or young people who are immigrants/come from a different background/ do not speak the local language.

- Indirect:

Young immigrants (especially those with limited local language knowledge)

c. Methods and techniques to be included.

The following teaching methods allow stakeholders to undertake Cultural Literacy topics on a creative way. They

can be implemented in formal and non-formal education settings

- **Journal writing**
- **Cooperative Learning**
- **Educational Software**
- **Creative Arts** (includes drama, art, dance& movement, music)
- **Case Studies**
- **Stories**
- **Role Playing and scenarios**
- **Experiential Learning**
- **Workshops** (Problem Solving activities & exercises etc.)
- **Group discussions in a circle**
- **Evidence-based coaching** (use of coaching to support the transfer of training).
- **Practical research**
- **Picture books and short films used as discussion stimulus**
- **Differentiation of instruction.**



Annexes- Interview grids transcriptions

Annexe1 United Kingdom

FIELD BASED RESEARCH	
<p>Data:</p> <ul style="list-style-type: none"> • 4 interviews and written interviews of relevant stakeholders • 2/4 were familiar with the concept of cultural literacy • A multiskilled and diverse panel Interviewed people profile: 1 school primary teacher working on curriculums on CL, 1 ESOL teacher, 1 activist with an experience working with refugees, 1 social worker working with people from disadvantaged background 	
<p>Part 1. Your work and your organisation.</p> <p>1. Describe your organisation and your work regarding cultural literacy and your educational practice?</p> <p>2. What is your target group? Does Youths from disadvantaged groups are part to your target groups?</p>	<p>1&2.</p> <p>-Disadvantaged background homeless, with addiction and mental health</p> <p>-My experience has taken place via the Re-thinking migration training and working with a refugee buddy scheme.</p> <p>-Young children at age learning to write and read. Core Knowledge Project: developed Curriculum knowledge. Specially working with children that do not have an easy access to books, culture, etc. Core knowledge aims at supporting teachers to upskill themselves.</p> <p>-ESOL Teacher working with young refugees in a centre to prevent homelessness of young refugees. Related on cultural literacy because she works on cultural awareness. She helps yp coming in the UK by giving them first inputs before going to college.</p>





<p>3.a. Which topics, subjects related to cultural literacy do you normally use in your practice, in order to teach cultural literacy? (for example: history and culture, identity, intercultural dialogue, etc)</p>	<p>3.a</p> <ul style="list-style-type: none"> -Folklore stories, historical events through storytelling, art drawings from galleries, news articles, visiting museums, local monuments, -Contemporary cultural references provide immediate insight and understanding into the idiosyncrasies of a culture and for me, seem like a key priority. I find the most helpful ways to do so is via outlets such as art exhibitions, music, writers, and poets. -Providing them background for what they are reading and writing to help them understand and references beyond the ability. Provide background -Working with primary teachers we write and plan documents. We are writing a programme very much focused on upskilling teachers' knowledge in history, geography, science, and music so they deliver these lessons. It is very school focussed. Make them sure they do not have to spend hours on internet to be able to teach a specific topic they did not hear about before (example given of Bagdad in 900). Providing the main important things to know on these topics. You can't teach everything, but we identify the most important things. If they forget things it is okay. We want them to remember the idea that very important things happened in this place a very long time ago. -Esol teacher: Trying to consider culture when teaching English. Not always conscientiously thinking about cultural awareness but trying to use, pick subjects they are interested in (ex: video about a footballer Gabriel Jesus, music videos who contains cultural and language aspects).
<p>3.b. What kind of learning methodology /material do you use teaching cultural</p>	<p>3.b</p> <ul style="list-style-type: none"> -Create circle discussions where students can talk about their culture and be asked about it with respect. Folklore stories, Having regular discussion in office meetings and lunch breaks where appropriate.





literacy (non formal education, art, etc.)? Please provide a few details.

-By regularly addressing these practices and evaluating how successfully I am incorporating them into my day to day activities, I ensure that they do not become marginalised points. Promoting these practices is largely done by talking about their importance, showing examples of inclusivity, and showing examples of times when the reverse has happened. I think examples of workplaces failing in these areas can provide an important way of ensuring that you know what to look out for when something is going wrong.

In order to act as a teacher of cultural understanding, it feels important to establish elements of culture that universally exist, often found in morals, ethos, and philosophy. These conversations act as a touchpoint and an important foundation to move forward with the introduction of new ideas, perspectives, and cultural understandings. In this way, I believe informal and wide-ranging conversations and stories are the best methods. By this I mean, it sometimes doesn't feel entirely beneficial to vigilantly stick to a set curriculum when teaching cultural understanding.

-Primary teacher: Supporting teachers by providing them material, trying to find out important knowledge, things. You could be spending years trying to understand what is important, and we never say it is perfect. But we want to support teachers so their work is manageable.

-ESOL teacher: she uses a communicative approach for them to communicate effectively. We work closely with other team members. We have a holistic approach with a life skills teacher who involve them in different things (shopping, cooking, going out, etc), organisation of trips to museums (migration museums, seaside) to experience going around, get to know each other, etc. For instance cooking = sharing experience and culture from their countries as well.

Using authentic materials in the classroom: resources that are not patronising, more authentic to stick with all videos and materials





<p>4.What are the main obstacles you meet working on Cultural Literacy with youths. What kind of support would you need in your daily work on Cultural Literacy?</p> <p>PART 2 – Cultural literacy and social inclusion.</p> <p>5.Do you think cultural Literacy contribute to inclusivity, intercultural dialogue and acceptance of diversity? If yes, how?</p> <p>6.How is Cultural Literacy relevant and how it contributes to youths</p>	<p>they use. Help them to improve language and it helps for cultural awareness.</p> <p>Technology and digital inclusion are also essentials.</p> <p>Study skills: understand how to study because some yp do not have these skills.</p> <p>4-</p> <p>-Choosing the knowledge, facing people who don't think it is important to teach the knowledge because they already got it and do not realise.</p> <p>-ESOL: teacher trying to be aware of students culture and background, finding relevant material to teach them, and that can help them when they come in the UK. Lack of resources for language teaching for these specific target groups. Lack of resources (she is using books from the EU framework to learn English) or making their own resources.</p> <p>5.</p> <p>-I believe it's an important means of addressing a complex matter and can be incorporated into education as a means of enabling those from disadvantaged groups to reach a point where they feel fully integrated into society. It will likely lead to a deeper understanding and exchange of diverse perspectives and allow communication to take place far more easily.</p> <p>-Cultural literacy seen as a mean to equality and trying to address the knowledge gap wherever where it comes from. Cultural Literacy is diverse and allow avoiding monoculture, recognising differences.</p> <p>6.</p>
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<p>from minority and disadvantaged groups?</p> <p>7. Which key competences would be relevant to develop Cultural literacy through an intercultural and inclusive approach.</p> <p>8. Are, Knowledge of culture, Respect of beliefs, Recognition of identities significant key competences? Why?</p> <p>9. Which other competences would you include to develop CL for youths for an inclusive and intercultural society?</p>	<p>-Being able to understand and talk in a given culture.</p> <p>-It provides people with a critical cultural perspective.</p> <p>7-8-9</p> <p>-Having a person that is within the culture that gives you an insight.</p> <p>Having a mentor to help settle one in e.g. Migrants Organise</p> <p>Support groups locally established by migrants who already moved in previously.</p> <p>-Motivating and engaging, tolerance and open-mindedness, innovative communication, flexibility</p> <p>-Knowledge background on different topics (see above).</p> <p>Programmes are very subject focus. We provide background knowledge and , upskilling teachers knowledge on topics like history, music , art to help them building confidence on significant topics.</p> <p>-ESOL teacher: social media, fake news, media literacy. Being aware of news, where they come from. Activities like writing a magazine like we did. They interviewed someone from the centre, working on podcasts.</p> <p>Helping them to develop discussion skills. Be able to discuss things, listen, awareness of news.</p>
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Annexe 2 Austria

FIELD BASED RESEARCH	
<p>Part 1. Your work and your organisation.</p> <p>1. Describe your organisation and your work regarding cultural literacy and your educational practice?</p> <p>2. What is your target group? Does Youths from disadvantaged groups are part to your target groups?</p> <p>3.a. Which topics, subjects related to cultural literacy do you normally use in your practice, in order to teach cultural literacy? (for example: history and culture, identity, intercultural dialogue, etc)</p> <p>3.b. What kind of learning methodology do you use teaching cultural literacy (non forma education, art, etc.)? Please provide a few details.</p> <p>4. What are the main obstacles you meet working on Cultural Literacy with youths. What kind of support would you</p>	<p>1-We work in a training center active in the field of vocational training at international level. We believe that learning should be accessible and needs to be engaging, appropriate to the learner's needs and student-centered in its approach.</p> <p>Our aim is to help people unlock their potential and improve their own lives by increasing their knowledge and skills through informal or formal educational opportunities.</p> <p>2- Our target group is wide, we specialize in high school students, university students and teachers.</p> <p>3a- We have various training courses that belong in the sphere of cultural literacy.</p> <p>Multiculturalism and Cultural Diversity Course: we teach students the different aspects of multiculturalism</p> <ul style="list-style-type: none"> o Multiculturalism theories o Characteristics of a multicultural society o Importance of diversity o Multiculturalism and leadership o Multilingual classroom o Management culture and race-induced conflicts <p>We also have a course for teachers on education of immigrants and refugees, participants learn how to teach and support young people to ensure a high education. Mentoring, coaching and guiding of refugees and immigrants are some topics of course contents.</p>





need in your daily work on Cultural Literacy?

PART 2 – Cultural literacy and social inclusion.

5. Do you think cultural Literacy contribute to inclusivity, intercultural dialogue and acceptance of diversity? If yes, how?

6. How is Cultural Literacy relevant and how it contributes to youths from minority and disadvantaged groups?

7. Which key competences would be relevant to develop Cultural literacy through an intercultural and inclusive approach.

8. Are, Knowledge of culture, Respect of beliefs, Recognition of identities significant key competences? Why?

- Among these courses, we offer a course on inclusive education, where it is discussed on topics as research basis for inclusive education, the principles, benefits and values of inclusive education, some inclusive classroom strategies, the legislation in Europe.

3b- We have both a formal and non-formal approach depending on the training course.

4- In the first place, one of the main obstacles is finding common ground, due to the language barrier.

5- Yes, cultural literacy is a very important tool so to say, that allows everyone to learn about other cultures and embrace cultural diversity, it is a first step into an openminded way of seeing the world and embracing difference.

6- Cultural literacy is relevant for youth from minorities and disadvantaged groups, because it contributes to intercultural dialogue and awareness, therefore encouraging interaction.

7-

- Accessibility to information is an important resource.
- Critical thinking: reflection analyzing facts and information in order to form a judgement, some skills necessary for it are interpretation and reflection.
- Creativity: in order to come up with new ideas when faced with different circumstance, imagination and inventiveness.
- Respect of others

8- Yes, knowledge of culture leads to be culturally aware, aware of one's own culture and the fact that there are





9. Which other competences would you include to develop CL for youths for an inclusive and intercultural society?

different ones, the respect of others and their beliefs is definitely an important competence as well.



Annexe 3 Romania

FIELD BASED RESEARCH	
<p>Part 1. Your work and your organisation.</p> <p>1. Describe your organisation and your work regarding cultural literacy and your educational practice?</p>	<p>1.1. Stakeholders 1</p> <p>We are familiar with the problems of foreigners in Romania, we know that sometimes the procedures are unclear and complicated. We are ready to put at your service all our experience, to support you and to guide you during your stay in Romania, whether you are just passing through, you want to settle here, or you want to become a Romanian citizen.</p> <p>We offer services such as:</p> <ul style="list-style-type: none"> - Citizenship file - Citizenship exam - Romanian birth certificates - Romanian marriage certificate - Establishment of companies - Company authorizations - Company VAT registration - Change companies - Trade Register - visas - Residence permits - Work permits - Study Visa - Permanent sitting - Accommodation in Romania





1.2. Stakeholder 2

It is a non-governmental, non-profit, public benefit organization and was established in 1990.

Our goal is to defend by all legal means the persons harmed in their civil, political, economic, social and cultural rights, by anyone and in any form, and to promote the fundamental human rights and freedoms.

1.3. Stakeholder 3

The organisation appeared as a result of social needs at the time of its establishment and as a reaction to the need for unitary coordination of actions carried out by the Churches in the direction of spiritual development of the people, providing mutual support in carrying out activities and providing assistance, humanitarian aid to those in need. Throughout history, in Romania the Church has played an essential role in the formation of human personality, in the spiritual and moral development of the people, in creating a framework conducive to the harmonization of interpersonal relations, in organizing and carrying out humanitarian and charitable actions. The organisation is a platform for ecumenical dialogue between the Romanian Churches and a financing institution for the development of church and non-governmental organizations.

1.4. Stakeholder 4

Our Foundation provides medical and psychological services, as well as legal assistance to those who have suffered from serious human rights violations: people arrested and convicted for political, ethnic, religious reasons, those who have been victims of deportations, exploitation, of



<p>2. What is your target group? Does Youths from disadvantaged groups are part to your target groups?</p> <p>3.a. Which topics, subjects related to cultural literacy do you normally use in your practice, in order to teach cultural literacy? (for example: history and culture, identity, intercultural dialogue, etc)</p> <p>3.b. What kind of learning methodology do you use teaching cultural literacy (non forma education, art, etc.)? Please provide a few details.</p> <p>4.What are the main obstacles you meet working</p>	<p>extermination policies in concentration camps, those subjected to torture or inhuman treatment.</p> <p>2. Our target group:</p> <ul style="list-style-type: none"> - asylum seekers; - persons who have obtained a form of protection. - foreign citizens with the right to reside on the Romanian territory; - children of persons from the 3 categories from above (also Youths from disadvantaged groups). <p>3.a. Topics/ subjects related to cultural literacy that we normally use in our practice, in order to teach cultural literacy:</p> <ul style="list-style-type: none"> - History - Geography - Traditions and civilization - Great Romanian personalities - Romanian fundamental law (Constitution) <p>3.b. Learning methodology we use teaching cultural literacy:</p> <ul style="list-style-type: none"> - Face to face training courses - Online seminars <p>4.The main obstacles we meet working on Cultural Literacy with youths. What kind of support we need in your daily work on Cultural Literacy:</p>
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on Cultural Literacy with youths. What kind of support would you need in your daily work on Cultural Literacy?

PART 2 – Cultural literacy and social inclusion.

5. Do you think cultural literacy contribute to inclusivity, intercultural dialogue and acceptance of diversity? If yes, how?

6. How is Cultural Literacy relevant and how it contributes to youths from minority and disadvantaged groups?

7. Which key competences would be relevant to develop Cultural literacy through an intercultural and inclusive approach.

- The language barrier. If the learners don't know Romanian, we teach the courses in English, but the level is different from learners to learner. That is why we can't combine too many learners in one class.
- We are searching for funds to spread our trainings online in a better way, and also for contracting more teachers.

5. We consider cultural literacy contribute to inclusivity, intercultural dialogue and acceptance of diversity, by creating a common understanding and knowledge uniformity on the leaving country.

6. Cultural Literacy for immigrants is relevant and it contributes to youths from minority and disadvantaged groups due to the fact that cultural literacy helps learners interact and collaborate effectively, both of which will be necessary skills in their lives after graduation. Learning occurs also in the social context of community.

7-8-9 Key competences that would be relevant to develop Cultural literacy through an intercultural and inclusive approach:

- *Intercultural literacy*, which might be glossed as all the knowledge and skills necessary to the practice of intercultural competences;
- *Intercultural responsibility*, builds on understandings of intercultural competence by considering the importance of related concepts such as intercultural





<p>8.Are, Knowledge of culture, Respect of beliefs, Recognition of identities significant key competences? Why?</p> <p>9.Which other competences would you include to develop CL for youths for an inclusive and intercultural society?</p>	<p>dialogue, ethics, religion (including interfaith dialogue), and notions of citizenship;</p> <ul style="list-style-type: none"> - <i>Reflexivity</i>, refers to the ability to step outside one's own experiences in order to reflect consciously upon them, considering what is happening, what it means, and how to respond; - <i>Liquidity</i>, proposes a state of near constant change, with consequences for the ability of individuals to cope with change; - <i>Creativity</i>, is the most evenly distributed resource in the world. Is the ability to imagine that gives us the resilience to adapt to different ecosystems and to invent ways of living together. The resilience will help individuals and decisionmakers to form and reform institutions of democratic governance, sociability and global interaction; - <i>Cultural shifting</i>, refers to the cognitive and behavioral capacity of an interculturally competent person to shift or switch language, behavior, or gestures according to his/her interlocutors and the larger context or situation; - <i>Disposition</i>, refers to the mind set progressively acquired through primary (family) and secondary (school) socialization. So dispositions are both personal and socially shared; - <i>Semantic availability</i>, describes the plasticity of ideas: when a concept is dimly understood, but not clear; pre-emergent, not yet fully formed; having a word at the tip of one's tongue, except that the word has not yet been invented in that language;
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Annexe 4 Cyprus

FIELD BASED RESEARCH	
<p>Part 1. Your work and your organisation.</p> <p>1. Describe your organisation and your work regarding cultural literacy and your educational practice?</p>	<p>1.</p> <p>- Our project is a three-year project working with schools to understand and develop how children and young people make sense of Europe and its differing cultures. Cultural diversity is one of Europe's most valuable assets but we need to support young people to build the skills and competences needed for effective inter-cultural dialogue and mutual understanding about each other's lives.</p> <p>In our project, schools in seven countries work with researchers and teacher educators to develop a Cultural Literacy Learning Programme (CLLP), where young people of all ages learn the skills of 'dialogue and argumentation' to be better able to communicate with each other, understanding each other's perspectives and exploring the different cultural heritages and values of people who live in Europe. Dialogue that is characterised by collaboration encourages young people to think together as they express their opinions whilst listening to, and respecting, the opinions of others. Wordless books and short films that have been produced in Europe are used as Cultural Texts to stimulate classroom discussions, and children and young people from different countries will share their ideas using a special online platform.</p>
<p>2. What is your target group? Does Youths from disadvantaged groups are part to your target groups?</p>	<p>- In our project we have included young people of all ages mainly focusing on three target groups:</p> <ul style="list-style-type: none"> - Year group 1: Ages 5-6 - Year group 2: Ages 8-9





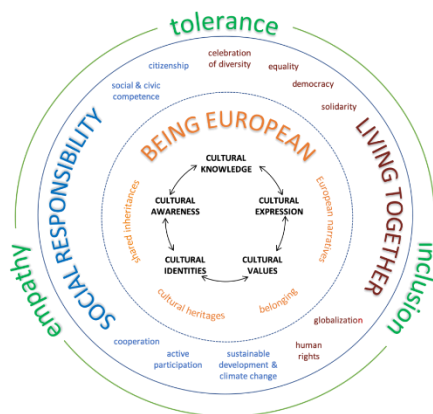
3.a. Which topics, subjects related to cultural literacy do you normally use in your practice, in order to teach cultural literacy? (for example: history and culture, identity, intercultural dialogue, etc)

- Year group 3: Ages 14-15

If children from disadvantaged groups are part of the classes in which the program is implemented, then they are part of our target groups. We have classes from Cyprus, Israel, Uk, Spain, Portugal, Lithuania and Germany participating in our project.

In our project we use the term “cultural literacy” to include the attitudes and skills that people need to get along with each other in everyday living. Empathy is key to being culturally literate, with a view to understanding and including differing perspectives and values that are reflected in people’s lives. 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). Our Cultural Analysis Framework diagram (right) reflects the key concepts for our project regarding cultural literacy and making sense of Europe. Our [glossary](#) explains these terms as they appear in European educational policy documentation, such as curricula of various subjects including language, history, religious education, health education.

Below you can see the different themes involved in our Cultural Literacy Framework.



Cultural literacy is taught in various subjects chosen by our teachers. These may include language, health education, environmental education etc.





3.b. What kind of learning methodology /material do you use teaching cultural literacy (non formal education, art, etc.)? Please provide a few details.

-Formal Education: Our project works as a spiral of three phases, each taking a year. The first phase is a development phase, working with a core set of 15-20 teachers representing the partner countries to create and pilot classroom activities. The Cultural Literacy Learning Programme includes 15 lessons for each of three age-groups: 5-6 year olds, 8-9 year olds, and 14-15 year olds. Wordless books and short wordless films that have been produced from across Europe have been selected to be used as discussion stimulus.

The second, main phase implements the CLLP and includes students (from pre-primary to secondary) working together in their classrooms before interacting online with other students from the same country; then engaging with similar-aged classrooms from different countries. Even the youngest children will engage online, **although their interactions might include the sharing of their artwork inspired by their discussions of the wordless books and films.** At the end of this second year we will hold the Project 2020 semi-virtual student conference, including secondary students from the partner countries collaborating together online to create a Student Manifesto for Cultural Literacy. Researchers will analyse the discussions that have taken place online and in class and build towards an open-access resource of transcribed sessions which will be available in several languages.

The third year of the project will see the CLLP become an open-access resource for teachers and will also include the development of a Scale of Progression for Cultural Literacy Learning, to support teachers in their planning for the development of cultural literacy knowledge, skills and competences. We will test these resources by engaging a further set of 80-100 teachers to evaluate the programme.

4.What are the main obstacles you meet working on Cultural Literacy with youths. What kind of support

-Based on feedback we had from our teachers during teacher professional development seminars, there was a need for supporting classroom dialogue involving sensitive issues (i.e. gender





would you need in your daily work on Cultural Literacy?

PART 2 – Cultural literacy and social inclusion.

5.Do you think cultural Literacy contribute to inclusivity, intercultural dialogue and acceptance of diversity? If yes, how?

6.How is Cultural Literacy relevant and how it contributes to youths from minority and

stereotypes). Some teachers also requested for a seminar with strategies on how to engage immigrant students with limited knowledge of the Greek language in classroom dialogue.

-Yes of course. Our project lessons are based on such cultural themes such as inclusion, tolerance and empathy, celebration of diversity, equality and democracy, as well as human rights. Using wordless books and short films produced in Europe that inspire discussions relevant to these themes, our students engage in classroom, intracultural and intercultural dialogue which contribute to inclusivity and acceptance of diversity.

- Being literate in other cultures fosters empathy and understanding thus facilitates cooperation, coexistence and progress.

Nevertheless, one must be aware that there is a dominance of certain cultures over other. Therefore, certain cultures are over represented while other cultures are either underrepresented or even misrepresented. Cultural literacy must be cautious not becoming or used as a tool to folklorize cultural understanding. Taking into consideration the hegemony of western cultures in the global communication system, cultural literacy may become a vehicle of imposing a western type neoliberalism and consequent colonization of other cultures. In this sense, instead of coexistence and collaboration, friction and conflicts arise.

- Through teaching and learning of cultural themes such as empathy, tolerance and inclusion and their subthemes.

-One can argue that CL can be used to understand minority groups and, vice versa, help minority/ disadvantaged groups understand the so called dominant cultural group. However, as long as CL does not inform policies of intercultural inclusion, it





<p>disadvantaged groups?</p> <p>7.Which key competences would be relevant to develop Cultural literacy through an intercultural and inclusive approach.</p> <p>8.Are, Knowledge of culture, Respect of beliefs, Recognition of identities significant key competences? Why?</p> <p>9.Which other competences would you include to develop CL for youths for an inclusive and intercultural society?</p>	<p>remains an alibi enabling states to escape their responsibilities. Further, as long as a certain hierarch is implied, i.e minority vs dominant, advantaged vs disadvantaged, CL may become synonymous to charity: inferior races or groups caring for those who are less fortunate. Thus, an avenue for oppression and assimilation is opened in the name of charity fostering stereotypes and prejudices</p> <p>- See the cultural analysis framework diagram included above for the basic themes – competences involved in CL. We also consider the skills of dialogue and argumentation as basic competences of CL.</p> <p>- In addition to competences related to empathy, acceptance, inclusion, anti-racist education, intercultural education CL must be inextricably linked to competences related to success at school. Differentiated of instruction is a key competence for teachers enabling them to focus on the specific learner and how he/she can succeed in school.</p> <p>- Yes. They are part of our Cultural Analysis Framework that supports the development and implementation of our lessons because we recognise cultural diversity as one of Europe's most valuable assets and therefore we need to support young people to build the skills and competences needed for effective inter-cultural dialogue and mutual understanding about each other's lives.</p> <p>- Yes. Knowledge enables to transcend stereotypes, respecting beliefs of others facilitates democracy and recognition of identities fosters coexistence.</p> <p>- See the cultural analysis framework diagram included above for the basic themes – competences involved in CL. We also consider the skills of dialogue and argumentation as basic competences of CL.</p> <p>- Competencies for effective teaching. Inclusion not through charity but through methods of empowerment.</p>
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Annexe 5 Greece

FIELD BASED RESEARCH	
<p>Part 1. Your work and your organisation.</p> <p>1. Describe your organisation and your work regarding cultural literacy and your educational practice?</p>	<p>The following is a summary of the interviews conducted with the assistance of three institutions, public and private, dealing with cultural literacy, researching and promoting the educational training of foreigners and refugees, producing educational material and teaching Greek as C2 / foreign language, in relation to the multicultural conditions of education in Greece.</p> <p>Stakeholder 1: is a global Christian, ecumenical, voluntary movement for men and women. It was founded in 1921 with headquarters in Athens and is a branch of the international youth organization founded in London in 1844.</p> <p>We advocate the principles of practical Christianity, offering cultural, educational, social, sports activities and services.</p> <p>Actively supporting the Syrian refugees, already since 2015 participating in the program of the High Commission RE.A.C.T led by the Municipality of Thessaloniki, a group of volunteers offered daily courses in Greek (as well as other languages), aiming at the integration, solidarity and smooth integration of refugees in our country.</p> <p>Stakeholder 2 was founded in 2011 as an independent and public benefit N.G.O., with the aim of creating the conditions that will allow equal participation and social inclusion of all people, regardless of origin, religion, gender, social status. Through the programs we implement, we support the socially vulnerable groups of the population. We offer free Greek lessons</p>



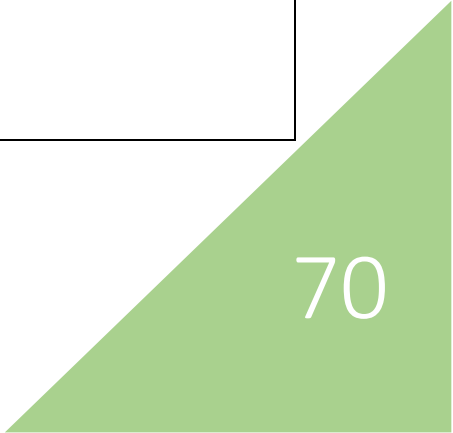


<p>2. What is your target group? Does Youths from disadvantaged groups are part to your target groups?</p> <p>3.a. Which topics, subjects related to cultural literacy do you normally use in your practice, in</p>	<p>for immigrant and refugee children, as well as for their parents. In addition, we provide creative activities for children and visits to places of art and culture. We also offer Greek lessons to unaccompanied children.</p> <p>Stakeholder 3: was founded in 1996 with the main objectives of researching and promoting the issues of education and training of Greeks in the Diaspora, the educational issues of returnees and foreigners, to train and educate teachers of Greek as C2 / foreign language, as well as to produce the appropriate teaching material. In 2018 we organized in collaboration with "Polydromo" the 5th International Conference "Crossroads of Languages and Cultures" with topics of discussion on issues of interculturalism, bilingualism and diagramming in modern multicultural societies.</p> <p>2. Our target group:</p> <ul style="list-style-type: none"> • expatriates and foreigners abroad • Greeks of the Diaspora • Syrian refugees • Unaccompanied children (also Youths from disadvantaged groups). <p>3.a. Topics/ subjects related to cultural literacy that we normally use in our practice, in order to teach cultural literacy:</p> <ul style="list-style-type: none"> -Greek lessons -preparation for Greek proficiency certification exams -Greek history and culture
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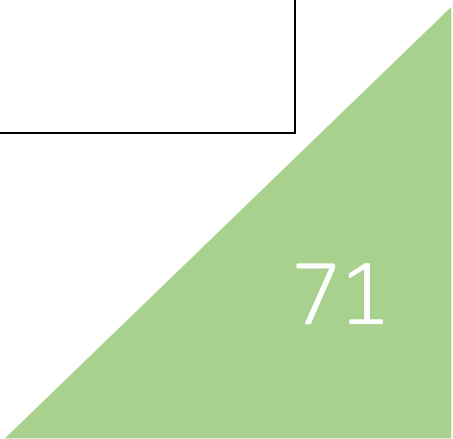


<p>order to teach cultural literacy? (for example: history and culture, identity, intercultural dialogue, etc)</p> <p>3.b. What kind of learning methodology do you use teaching cultural literacy (non formal education, art, etc.)? Please provide a few details.</p> <p>4.What are the main obstacles you meet working on Cultural Literacy with youths. What kind of support would you need in your daily work</p>	<ul style="list-style-type: none"> -cultural events and tributes -athletic activities -organization of conferences <p>3.b. Learning methodology we use teaching cultural literacy:</p> <ul style="list-style-type: none"> -seminars on Greek culture - on line course -distance learning -summer camps -intensive courses <p>4. Main obstacles are:</p> <ul style="list-style-type: none"> -lack of time -the care of children for parents -the limited supply of programs, in essence factors related to the institutions and organizations that offer training programs -attitudes towards learning and young people's perceptions of their role as learners. <p>Kind of support:</p> <ul style="list-style-type: none"> -greater framework support -more free government structures -training of teaching staff
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<p>on Cultural Literacy?</p> <p>PART 2 – Cultural literacy and social inclusion.</p> <p>5.Do you think cultural Literacy contribute to inclusivity, intercultural dialogue and acceptance of diversity? If yes, how?</p> <p>6.How is Cultural Literacy relevant and how it contributes to youths from minority and disadvantaged groups?</p>	<p>5. Familiarity with the linguistic and cultural codes of other groups makes it easier to understand their way of thinking, experiencing reality and expressing themselves.</p> <p>Cultural literacy is about intercultural communication and is not just a conversation with non-native speakers, but a complex process of creating the attitudes, behaviors and skills required by a multicultural environment.</p> <p>6. The purpose of education is to lead young people, especially minorities, to develop concepts and understanding, which is the result of discovering and recreating experience through it, as well as of negotiating meaning in a context of interaction. The interaction of the young person with the social context leads to a learning process through processes of thought, analysis and judgment.</p> <p>In this context of knowledge, the main reason for the emergence of any kind of literacy, is the construction of meaning and this also applies to cultural literacy. As young people create the knowledge they are interested in, the educational process should make it easier for them to reinvent their culture in their own way, which makes sense to them.</p>
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7.Which key competences would be relevant to develop Cultural literacy through an intercultural and inclusive approach.

7. Cultural literacy, according to Hirsch, is the ability to possess a body of basic information that is necessary for a person to survive in modern society. It includes the standard national language and a set of cultural knowledge related mainly to the history and cultural production of a nation, elements that help unite a community of people and build a common culture. The first pillar of the European social rights pillar is the right to quality education, training and inclusive lifelong learning. Lack of the necessary skills to successfully participate in society and the labor market increases the risk of unemployment, poverty and social exclusion. In addition to the competitiveness of industry and the development of innovation capabilities, it also hinders sustainable inclusive growth. According to research results, the improvement of basic literacy skills, including cultural, is particularly related to personal development, the development of learning skills and citizenship-related skills.

8.Are, Knowledge of culture, Respect of beliefs, Recognition of

8. Our societies are becoming more and more multicultural, each culture has its own peculiarities that must be respected, multiculturalism is potentially wealth and multicultural wealth consists in the mutual penetration of cultures through a process of communication and interaction that activates multiculturalism. shapes it into interculturalism.

9. -Multiple vision: the ability of a person to distance himself from his own point of view and to take into account the views of other people.
-Empathy: the ability of a person to understand and respond to





<p>identities significant key competences? Why?</p> <p>9. Which other competences would you include to develop CL for youths for an inclusive and intercultural society?</p>	<p>other people's thoughts, beliefs, values and feelings.</p> <p>-Cognitive flexibility: the ability of a person to change his way of thinking and to adapt to the situation or environment.</p> <p>-The ability of an individual to adapt his behavior to new cultural environments - for example, to avoid verbal and non-verbal behaviors that may be considered rude by people who have a different cultural background from his own.</p> <p>-An individual's multilingual ability to meet the communication requirements of an intercultural dialogue, using more than one language or variety of languages, or drawing on elements from one known language to understand another (mutual understanding).</p>
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