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### D7.1 Report on the SPCLL: History of Changes

Change	pages
Addition of detail about instructions for literature searching	pp6-8
Addition of Appendix C Online Form for literature searching	Link from p44

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## Introduction

D7.1 : This report will document the development of the Scale of Progression for Cultural Literacy Learning. The scale will draw on a literature review of multi-disciplinary research on cultural literacy competences, the cultural analysis framework in WP2 and the data collected in WP5. (Grant Agreement 77045, 2018 Part A)

The Scales of Progression for Cultural Literacy Learning (SPCLL)<sup>1</sup> present a culmination of work in the DIALLS project, linking together several work packages and utilising the interdisciplinarity of the DIALLS consortium, to produce tools for teachers to use in their classes to plan and formatively assess cultural literacy as enacted through dialogic discussions. The starting points for the Scales were outcomes from WP2 the 'Cultural Analysis Framework' (CAF) and the qualitative data drawn from WP3 and analysed in WP5. The tools that form the SPCLL have been evaluated by teachers engaging in the project as part of WP4. Whilst original goals for the SCPLL also aspired to use data drawn from the online discussions, the COVID pandemic significantly limited the online data available. In fact, we realised this was not problematic as we could then focus our attention on two key strands of progression to create our tools for the Scales of Progression for Cultural Literacy Learning SPCLL:

- Cultural Learning Progression Tool (See Appendix A)
- Dialogue Progression Tool (see Appendix B)

Initial hypotheses linked the dialogic dispositions of tolerance, empathy and inclusion as central to the development of cultural literacy as a 'dialogic social practice' (Maine, Cook and Lähdesmäki, 2019). The whole premise of the DIALLS project focused on the teaching of dialogue and argumentation skills to children:

**centralising co-constructive dialogue as a main cultural literacy value, with the aim of promoting tolerance, inclusion and empathy.** This will be achieved through teaching children in schools from a young age to engage together in discussions where they may have differing viewpoints or perspectives, to enable a growing awareness of their own cultural identities, and those of others (GA 770045 Part B. p. 5)

This deliverable reports on the development of the tools and their evaluation. The flowchart (Figure 1) provides an overview of the process for developing the SPCLL:

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<sup>1</sup> We quickly realised that we would need to include more than one 'scale' - so talk about 'scales' of progression and two 'tools' throughout

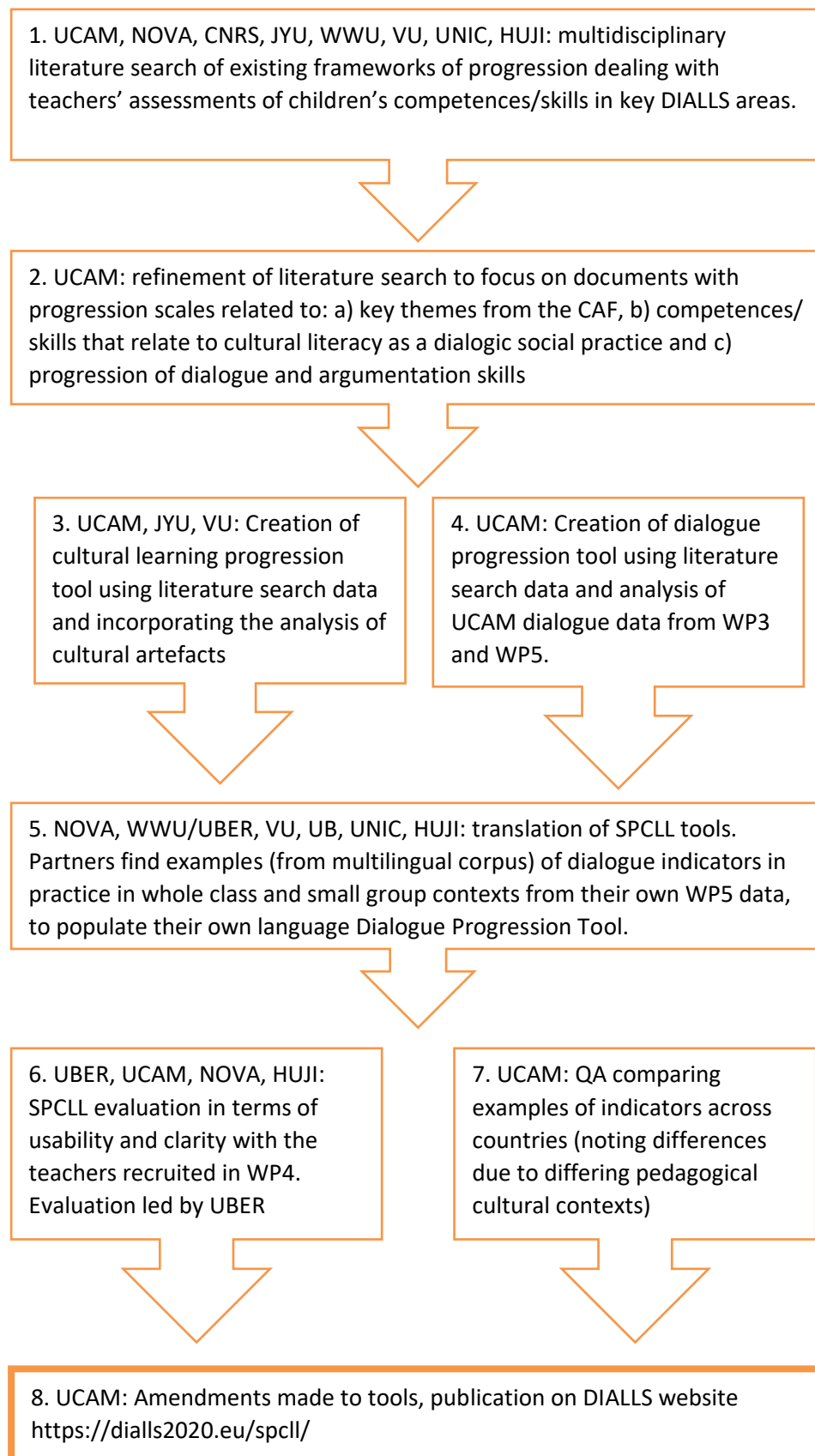


Figure 1: An overview of the process for developing the SPCLL

## Step 1: Multidisciplinary Literature Search

The first step was to conduct a literature search across partners' respective disciplinary fields to see what other rubrics/tools/maps of development or progression/assessment criteria exist that deal with teachers' assessments of children's knowledge/ competences/skills in our DIALLS areas. These documents were to be used as starting points to help us develop progression scales that relate to engaging with others and demonstrating cultural literacy as defined in DIALLS. This multidisciplinary literature search utilized the expertise of the DIALLS researchers who come from different scholarly fields (education, science, literacy studies, psychology, argumentation studies, cultural studies, sociology and visual and multimodal analysis). Researchers across eight partners (UCAM P1, NOVA P2, CNRS P3, JYU P4, WWU P5, VU P6, UNIC P8, HUJI P9) were sent instructions to undertake literature searches in their own disciplines covering a range of areas, using their domain specific expertise and knowledge of the field.

### Instructions for literature searching

Literature searching in Education and Social Sciences is a complex task. An array of databases, each with their own thesauruses of key terms are available, each using different terminology. To extend this into a multidisciplinary search meant that consistency would be highly challenging with little parity across fields. To use an approach with a fixed set of key word terms would most certainly miss key literature. Moreover, with a lack of consistent or standardised methods across the multidisciplinary fields, a technical 'systematic' review was not possible. Further to this, we were aware that the types of literature we wanted to review (scales and rubrics) might well fall into what is termed 'grey literature' (ie government reports, NGO resources etc), rather than be reported in consistent academic fashion. These are notoriously difficult to systematically review, with indexes presenting even less consistency than with academic texts. Taking an approach akin to snowballing, we started, rather than with key documents, with the partners' expertise, inviting them to search as appropriate within their own fields, and to also highlight key literature that might be a standard source in their field, but that would not necessarily be known away from it. We were keen to utilise their expertise, so the searches drew on their knowledge of the field (including academic texts, initiatives from Non-Government Organisations (NGOS) and government/local government departments). With an aim to be inclusive, rather than falsely claim to have adhered to a single cross-partner approach, we sent the following guidance and asked for each resource to be added to an online form (Appendix C) which generated a spreadsheet that we could use to manage the data. The use of the form, with mandatory fields, meant that we collected the references in a consistent fashion. We were able to play the overlapping expertise of partners to our advantage to address coverage, and simply deleted any duplication.

#### Guidance for literature search task:

##### **Task 7.1.1: DEADLINE END OF JUNE**

To conduct a literature search across our respective disciplinary fields to see what other rubrics/tools/ maps of development or progression/assessment criteria etc exist that deal with teachers' assessments of children's competences/skills in our DIALLS areas. These are not the same as coding schemes that show evidence of, for example, ability to build on others' ideas, but



frameworks of progression that suggest that for example, synthesising a number of views is more sophisticated than building on one which, in turn, is more sophisticated than stating and justifying one's own view. Areas to consider:

- Lifelong learning competences/ learning to learn
- cultural literacy (though we know that others define CL as a list of knowledge)
- Living together (UNESCO?)
- Personal, social and well-being
- Global citizenship
- Civics/citizenship
- Speaking and listening/oracy
- Dialogue
- Argumentation
- Expressions of culture/ multimodal expressions
- Online dialogues/ interaction

Not all areas of these themes will be relevant, and they are starting points to help us hang our own set of competences that relate to engaging with others and demonstrating cultural literacy as we've defined it from a Buber perspective (see the revised CAF deliverable 2.1)

Some of these texts will be in English – in which case we will need to collect basic data about them

Others might be in country specific languages, and so will need to be reported in more thorough way.

For grey literature we suggest a date range from 2000 to current.

For academic seminal texts in your field then the date range is open.

In terms of the literature searching for themes around cultural literacy (with JYU as the experts), we were also able to refer to the research conducted for D2.1 (Cultural Analysis Framework) as suggested in the Grant Agreement. For D2.1, the JYU team reviewed literature and the EU's and Council of Europe's education policy documentation dealing with intercultural dialogue and core concepts related to cultural literacy. The literature review was based on finding sources from ProQuest and JSTOR databases. The research of core concepts focused on the following keywords: cultural literacy, culture, value/values, cultural heritage, identity, inclusion, empathy, tolerance, multiculturalism, intercultural dialogue (or dialogue more generally as interaction between people and groups), citizenship, participation, and social responsibility. The European Union's documents were selected from the EUR-Lex database (an official database of EU legal texts) from the section 'Summaries of EU Legislation'. The topic 'Education, training, youth, sport' was first chosen and then the sub-topic 'Education and training' was selected as the data collection source ([https://eur-lex.europa.eu/summary/chapter/education\\_training\\_youth/1501.html?root=1501](https://eur-lex.europa.eu/summary/chapter/education_training_youth/1501.html?root=1501)). It was important to note however, that this initial literature review had not been limited to scales of progression/ rubrics and assessment grades so many of the more theoretical policies were discounted early on in the present task.

Asked for clarification about what we meant by *competences* by one partner, we suggested:

*A: The competence criteria is really about you describing what the scale is – so some broad ideas of how it defines a growth or development. Eg a scale about learning to play the piano*

*might have 'understands that different keys have a different letter' as a beginning skill and 'can read music and translate it to keys on a piano' as a sophisticated skill. We'll be looking at many scales so having an overview like this will help us (email 22.6.20)*

Another partner queried if we should have a fixed set of keywords:

Q: *What specific keywords should we use?*

A: *I think the keywords will be different across different fields – so a consistent group of keywords wouldn't work. It's why we've tried to use lots of terms – like criteria for progression etc so that the different teams get a sense of what we are after. In particular, that it is about use in educational contexts. Some coding schemes do build a hierarchy (like SEDA actually) but we wanted to be clear that what we are after is knowledge of existing frameworks that attribute some sort of progression to the skills (even if the example is kind of obvious). Keyword searches of academic databases are going to be limited aren't they – because they might not pick up curriculum documents that might have assessment criteria or built in progression? If you think about your argumentation field, what exists that helps teachers to plan for progression (email 1.5.20)*

Partners refined the key areas accordingly to their expertise. For example, UNIC partners reported that in addition to the areas suggested in the guidance, they used the following keywords:

- *Competences*
- *Scale/ Scales*
- *Indicators / learning indicators / progression indicators*
- *Dialogue and/or argumentation*
- *Literacy skills*
- *Learning/emotional/social behaviours*
- *Learning/emotional/social skills*
- *Multimodal literacy*
- *Creativity/creative learning skills*
- *Rubric / rubrics*
- *Rating tools/ rating criteria*
- *Assessment criteria / assessment tools*
- *Progression criteria / pro*
- *We also used keywords based on the DIALLS wheel and the cultural literacy framework*

They reported their sources as including:

- *Research-based sources (e.g. journals, papers and articles, book chapters)*
- *School curriculum materials (from the local Ministry of Education)*
- *Published practices, politics documents and codes of conduct (e.g. Antiracist code and politics for Primary and Secondary Education) from the local Ministry of Education and the Pedagogical Institute of Cyprus*

The initial literature search identified 71 documents across all the disciplinary fields which were grouped into themes (Table 1).

Citizenship/global competences/intercultural learning	31
Dialogue, argumentation & oracy	17
Personal, social and well-being/lifelong learning	18
Other	5

*Table 1: Disciplinary fields searched and number of documents returned per field*

## Step 2: Refinement of Literature Search

These 71 documents were then subject to an initial review during which those that were entirely theoretical or contained no form of progression, as well as those which were not relevant to the educational context of DIALLS, were removed. This left 35 documents for further consideration. These documents were then subject to three further broad areas of refinement to fit with the DIALLS aims of promoting tolerance, empathy and inclusion as central behaviours at the heart of cultural literacy and enacted through dialogue and argumentation:

- a) Progression documents covering the 15 DIALLS sub-themes (WP2)
- b) Progression documents covering a growth of attitudes/dispositions of cultural literacy as a dialogic social practice (tolerance, empathy and inclusion)
- c) Progression documents covering a growth of dialogue/argumentation/oracy skills

A further 13 documents were discarded at this stage, leaving 21 documents with rubrics in the final sample (Table 2). These documents cover a range of audiences, including teachers, policy makers, researchers and students. Four documents focus on tertiary education and one document focuses on secondary education, whilst the remainder of the sample covers a broad age range from pre-primary through to post-18.

	Authors & Date	Title	Disciplinary field	Age group	Audience
1	Council of Europe (2016; 2018) – <i>these are considered together as they represent the same work</i>	Competences for democratic culture: Living together as equals in culturally diverse democratic societies. Reference Framework of Competences for Democratic Culture, Volume 2: Descriptors of competences for democratic culture.	Citizenship/global competences	pre-primary, primary, secondary and tertiary /18+	Teachers, policy makers
2	McKendree University (2019)	Embedded Rubric for Diverse Perspectives Courses	Citizenship/global competences	Tertiary/18+	Teachers
3	Wang et al. (2003)	Scale of ethnocultural empathy: Development, validation and reliability	Citizenship/global competences	Tertiary/18+	Teachers
4	University of Wisconsin-Whitewater (2013)	Diversity Learning and Intercultural Competence Rubric	Citizenship/global competences	Tertiary/18+	Teachers
5	ACARA (2011b)	Intercultural understanding: Learning continuum.	Citizenship/global competences	Primary, secondary	Teachers
6	Rhodes (2010)	Assessing outcomes and improving achievement: Tips and tools for using rubrics.	Citizenship/global competences	Pre-primary/early years, Primary, Secondary	Teachers
7	Asia Society: Center for Global Education (2013)	Performance Outcomes I Can Statements Rubric	Citizenship/global competences	Pre-primary, primary, secondary	Teachers
8	Oxfam (2015)	Education for Global Citizenship: A guide for schools	Citizenship/global competences	Pre-primary/early years, Primary, Secondary	Students
9	Council of Chief State School Officers & Asia Society, (2011)	EdSteps: Global Competence Matrices	Citizenship/global competences	Tertiary/18+	Teachers, students

10	UNESCO (2015)	Global Citizenship Education: Topics and Learning Objectives	Citizenship/global competences	Pre-primary, primary, secondary	Teachers
11	OECD (2018)	Preparing our youth for an inclusive and sustainable world: The OECD PISA global competence framework	Citizenship/global competences	Secondary	Teachers, policy makers
12	ACARA (2011a)	Personal and social capability: Learning continuum	Personal, social and well-being/lifelong learning competences	Primary, secondary	Teachers
13	Crick, Broadfoot & Claxton (2004)	Developing an effective lifelong learning inventory: The ELLI Project	Personal, social and well-being/lifelong learning competences	Primary, secondary, tertiary	Teachers, students, researchers
14	Osborne et al (2015)	The development and validation of a learning progression for argumentation	Dialogue, argumentation & oracy	Primary, secondary	Researchers
15	Erduran, Simon & Osborne (2004)	TAPping into Argumentation: Developments in the Application of Toulmin's Argument Pattern for Studying Science Discourse	Dialogue, argumentation & oracy	Primary, secondary	Researchers
16	Soter et al (2008)	What the discourse tells us: Talk and indicators of high-level comprehension	Dialogue, argumentation & oracy	Primary, secondary	Researchers
17	Reznitskaya & Wilkinson (2017)	The Most Reasonable Answer (Argumentation Rating Tool)	Dialogue, argumentation & oracy	Primary, secondary	Teachers
18	Hennessey et al. (2016)	Teacher Scheme for Educational Dialogue Analysis	Dialogue, argumentation & oracy	Primary, secondary	Teachers
19	Oracy Cambridge (2021)	Oracy Skills Framework	Dialogue, argumentation & oracy	Primary, secondary	Researchers, teachers
20	Voice 21 (2019)	Oracy Skills Framework/ Oracy Benchmarks	Dialogue, argumentation & oracy	Primary, secondary	Teachers
21	First Steps (2013)	Speaking and Listening Map of Development	Dialogue, argumentation & oracy	Primary, secondary	Teachers

Table 2: Documents from the literature search that include rubrics/frameworks relevant to the SPCLL

### Step 3: Development of the Cultural Learning Tool

The 21 rubrics were mapped against the 15 DIALLS cultural sub-themes identified in the Cultural Analysis Framework (D2.1). These themes are dealt with as the content or topic of classroom discussions in the Cultural Literacy Learning Programme (CLLP). Therefore, we considered the types of knowledge about key themes that might be expected in different age-phases, in order to support teachers to guide discussions appropriately and set challenges for their students to engage with together. The initial sub-themes covered are set out below in Table 3 (see D2.2 Cultural Analysis Framework):

DIALLS Core Theme	DIALLS Sub-theme
Living Together	Celebration of diversity
	Human rights
	Democracy
	Equality
	Solidarity
	Globalisation
Social Responsibility	Sustainable development/ climate change
	Citizenship
	Social and civic competence
	Active participation
	Cooperation
Being European	Belonging
	Shared inheritances
	Cultural heritages
	European narratives

*Table 3: DIALLS subthemes explored in the Cultural Analysis Framework*

The 21 rubrics covered a broad scope of citizenship, intercultural competence and global competence. As part of the first mapping process looking for the 15 DIALLS sub-themes, we discarded a further 18 documents on the basis that they either made no reference to the sub-themes or if they did it was on a one-off or ad-hoc basis or was not in the context of any kind of progression (of these 18 some were specifically about dialogue/argumentation and oracy, so were

reviewed later). The document review highlighted that whilst there were many scales that broadly fitted with DIALLS, there were three documents that did this particularly comprehensively and clearly. All had been produced by globally recognised and well-respected institutions:

- [Reference Framework for Competences of Democratic Culture](#) (Vol 2 Descriptors of Competences for Democratic Culture), Council of Europe, 2018
- [Global Citizenship Education: Topics and Learning Objectives](#), UNESCO 2015
- [Education for Global Citizenship: A Guide for Schools](#), OXFAM 2015

At this point a key decision was taken. The goal of DIALLS was not to ‘reinvent the wheel’. Clearly, extensive and thorough research and consultation had led to the development of all three published scales, with the Reference Framework of Competences for Democratic Culture (Council of Europe, 2018) providing an impressive, recent and comprehensively relevant reference tool with 447 descriptors<sup>2</sup>. We were also aware that the documents by Oxfam and UNESCO might already be used broadly in schools. In order to ‘stand on the shoulder of giants’, it was decided to explicitly reference these three documents in the SPCLL as source documents and include links to them in the Cultural Learning Progression Tool. The documents were then mapped in more detail to identify progressions relevant to knowledge about the DIALLS sub-themes. This process contained several challenges:

1. Each document approaches themes about global citizenship/democratic culture from several perspectives which are not just knowledge based (see Table 4); they have a broader scope, considering also values, attitudes, skills and behaviours related to that theme. Note: for DIALLS, the development of attitudes that underpin cultural literacy are focused on tolerance, empathy and inclusion as they are indicated though a growth in dialogue skills.
2. The documents also use different age categorisations from one another (see Table 4), none of which tally exactly with the DIALLS age groups that broadly relate to ages of pre-primary/younger primary (4-7), older primary (8-11) and secondary students (12-15). This also set a challenge to apply any of the progressions directly to the DIALLS context.
3. Even within the Knowledge/Cognitive progressions, none of the documents contain a progression that directly reflects any of the DIALLS sub-themes:
  - a. the DIALLS sub-themes occur as elements in broader progressions; for example, *Sustainable Development and Climate Change* is but one topic in the UNESCO progression “COGNITIVE 2. Issues affecting interaction and connectedness of communities at local, national and global levels”.
  - b. In other instances, several DIALLS sub-themes are pertinent to one progression; for example, OXFAM has a progression called “KNOWLEDGE AND UNDERSTANDING: Power and Governance” which lists knowledge relevant to DIALLS sub-themes of *Social and Civic competence* as well as *Active Participation*.
  - c. Many DIALLS sub-themes crop up under multiple knowledge progressions: for example *Equality* appears under the Council of Europe’s KNOWLEDGE AND CRITICAL UNDERSTANDING: 20B. Knowledge and critical understanding of culture, cultures, religions, KNOWLEDGE AND CRITICAL UNDERSTANDING: 20C. Knowledge and critical

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<sup>2</sup> This work is on-going. A useful conversation during the development of the SPCLL with the main author of the RFCDC indicted objectives for younger children were still being written.

understanding of history, media, economies, environment and sustainability, OXFAM's KNOWLEDGE AND UNDERSTANDING: Social Justice and Equity and UNESCO's COGNITIVE: 3. Underlying assumptions and power dynamics

4. Some of the DIALLS sub-themes did not occur at all across any of the knowledge-based progressions in the documents: *Cultural heritages* and *Shared inheritances* were only rarely relevant and always under Attitudes or Values or Socio-Emotional aptitudes – not knowledge-based aptitudes<sup>3</sup>.

Age categories		Aptitude categorisations			
10+	Council of Europe (2018)	Values	Attitudes	Skills	Knowledge and Critical Understanding
5-9 years 9-12 years 12-15 years	UNESCO (2015)	Socio-emotional / Behavioural		Cognitive	
Ages 3-5 Ages 5-7 Ages 7-11 Ages 11-14 Ages 14-16	Oxfam (2015)	Values and Attitudes		Skills	Knowledge and Understanding

Table 4: Age ranges and domains in the core source rubrics

## The mapping process

All the individual descriptors that were relevant to the DIALLS themes/sub-themes, from across the three selected scales, were initially compiled into one long list by Source and by Age. As an example, the following table (Table 5) shows the list for 'democracy'.

Source	Target Age	
CoE (10 plus)	10+	democratic values & rule of law
	10+	equality (before the law for all citizens)
	10+	transparency and accountability at all levels / anti-corruption
	10+	participation in decision making
OXFAM	3 to 5	sense of fair play/justice and taking turns
	5 to 7	standing up for others
	7 to 11	offence at unfair treatment
	11 to 14	concern at injustice, denial of rights, infringements of democracy

<sup>3</sup> Not surprisingly, European Narratives did not occur at all as a specific theme. This was a theme that was identified in the CAF to recognise the changing context of Europe specifically, and the three documents drew on more universal themes



	11 to 14, 14 to 16	taking action to promote human rights and democracy
UNESCO	5 to 9	Understanding rules, how your local environment is organised (family, community, school) and how it relates to wider world
	9 to 12	Understand governance structures and decision-making processes and dimensions of citizenship
	12 to 15	Good governance, rule of law, democracy, human rights, transparency - local and its connection with global contexts
	5 to 9	Taking action to improve the world we live in
	9 to 12	Understanding importance of individual and collective action - community work
	12 to 15	undertaking individual and collective action
	5 to 9	Understand benefits of civic engagement
	9 to 12	Identify opportunities for engagement and initiate action
	12 to 15	Develop skills for action engagement and act for the common good

*Table 5: Progression of descriptors relating to democracy*

These were then reorganised by age, merging descriptors where their content duplicated. Given that the age ranges from our source documents are not completely aligned and that we were seeking to create a loose progression of areas that would support teachers leading discussions in classrooms, we split this into two age bands, broadly younger and older students (see Table 6).

Age	
<i>Younger</i>	
3 to 5	sense of fair play/justice and taking turns
5 to 7	standing up for others
7 to 11	offence at unfair treatment
5 to 9	Understanding rules, how your local environment is organised (family, community, school) and how it relates to wider world
5 to 9	Improve the world we live in / civic engagement
<i>Older</i>	
10+	democratic values & rule of law
10+	equality (before the law for all citizens)
10+	transparency and accountability at all levels / anti-corruption
10+	participation in decision making
9 to 12	Understand governance structures and decision-making processes and dimensions of citizenship
9 to 12	Understanding importance of individual and collective action - community work
9 to 12	Identify opportunities for engagement and initiate action
11 to 14	concern at injustice, denial of rights, infringements of democracy
11 to 14, 14 to 16	taking action to promote human rights and democracy

12 to 15	Good governance, rule of law, democracy, human rights, transparency - local and its connection with global contexts
12 to 15	undertaking individual and collective action
12 to 15	Develop skills for action engagement and act for the common good

*Table 6: organising descriptors relating to democracy into broad age bands.*

Following the pattern and content of our source progressions, these descriptors were then distilled further into shorter progressions, approximately along the following lines:

- Having or gaining basic knowledge or understanding of a sub-theme
- Believing in / living according to the sub-theme in the local environment (family, school, town)
- Gaining more sophisticated understanding of the sub-theme
- Understanding the sub-theme in a wider environment (national, global)
- Understanding the connection between the sub-theme and other related issues (eg. democracy and human rights)
- Taking action to promote positive values surrounding the sub-theme

Primary	Secondary
Understands the basic needs for human life	Respects human rights and human dignity of each human being and understands why everyone should respect the rights of others.
Understands rights in class and school	Understands obligations of states in relation to international human rights law
Respects basic human rights and understands how some have those denied	Understands the relationship between human rights, democracy, peace and security in a globalised world
Understands how our individual choices affect other people and our planet and, with this, the need to adopt responsible behaviour	Understands the current and historical human rights challenges in own community and society and in other communities and societies
Understands who is responsible for ensuring rights are met (teachers, local and national government)	Understands the root causes and impact of major human rights abuses in own community and society and in other communities and societies
Understands some of the major human rights issues in own community, country and more globally	Is aware of different paths to take action to challenge human rights abuse individually or collectively

*Table 7: Example of page from Cultural Learning Progression Tool showing Democracy sub-theme*

For teachers keen to extend this, the three core reference documents are explicitly referenced as source documents with links provided (see Figure 2).

Living Together: Democracy		
Source Document	Source Section(s)	Page
<a href="#">Council of Europe Reference Framework for Competences in Democratic Culture</a>	<i>VALUES: No. 3. Valuing democracy, justice, fairness, equality and the rule of law</i>	27
	<i>ATTITUDES: 6. Civic-mindedness</i>	30
	<i>KNOWLEDGE AND CRITICAL UNDERSTANDING: 20A. Knowledge and critical understanding of politics, law and human rights</i>	48
<a href="#">OXFAM Education for Global Citizenship: A Guide for Schools</a>	<i>VALUES AND ATTITUDES: Commitment to social Justice and Equity</i>	20
<a href="#">UNESCO Global Citizenship Education: Topics and Learning Objectives,</a>	<i>COGNITIVE: 1. Local, national and global systems and structures</i>	32
	<i>COGNITIVE 2. Issues affecting interaction and connectedness of communities at local, national and global levels</i>	33
	<i>BEHAVIOURAL: 7. Actions that can be taken individually and collectively</i>	38
	<i>BEHAVIOURAL: 9 Getting engaged and taking action</i>	40

Figure 2: Sample page showing links to source documents.

## Being European

DIALLS is a Horizon 2020 project and is part of the work programme ‘Understanding Europe – Promoting the European Public and Cultural Space’ with the topic ‘Cultural Literacy of Young Generations in Europe’. Europe and Europeanness are central to the DIALLS project. Equally important is the sustainability and impact reach of the project and the values embedded in the cultural themes of the Cultural Analysis Framework extend beyond the borders of Europe. In fact, one DIALLS country, Israel, was a key partner and involved an equal number of schools in both WP3 and WP4. Earlier in the project we had developed a ‘CAF Wheel’ showing the DIALLS themes and sub-themes, but its centralisation of the ‘Being European’ was problematic for these schools and highlighted the limitations of declaring themes such as shared inheritances, cultural heritage, belonging as solely European concerns. As such, for the SPCLL, the original CAF Wheel was developed to become more global, with the ‘theme’ of Being European replaced instead by ‘Belonging’ which captures the essence of the topics that the CLLP focuses on (see

<https://dialls2020.eu/cllp/> ). Hence, the subject of where we belong (and might feel dislocated from), the cultural heritages shared by our communities and our cultural values, identities and expressions are still central to discussions, just might not centre solely on Europe. The re-imagined 'DIALLS Wheel' (Figure 3) then has three core themes: Social Responsibility, Living Together and Belonging and this is reflected in the Cultural Learning Progression Tool:

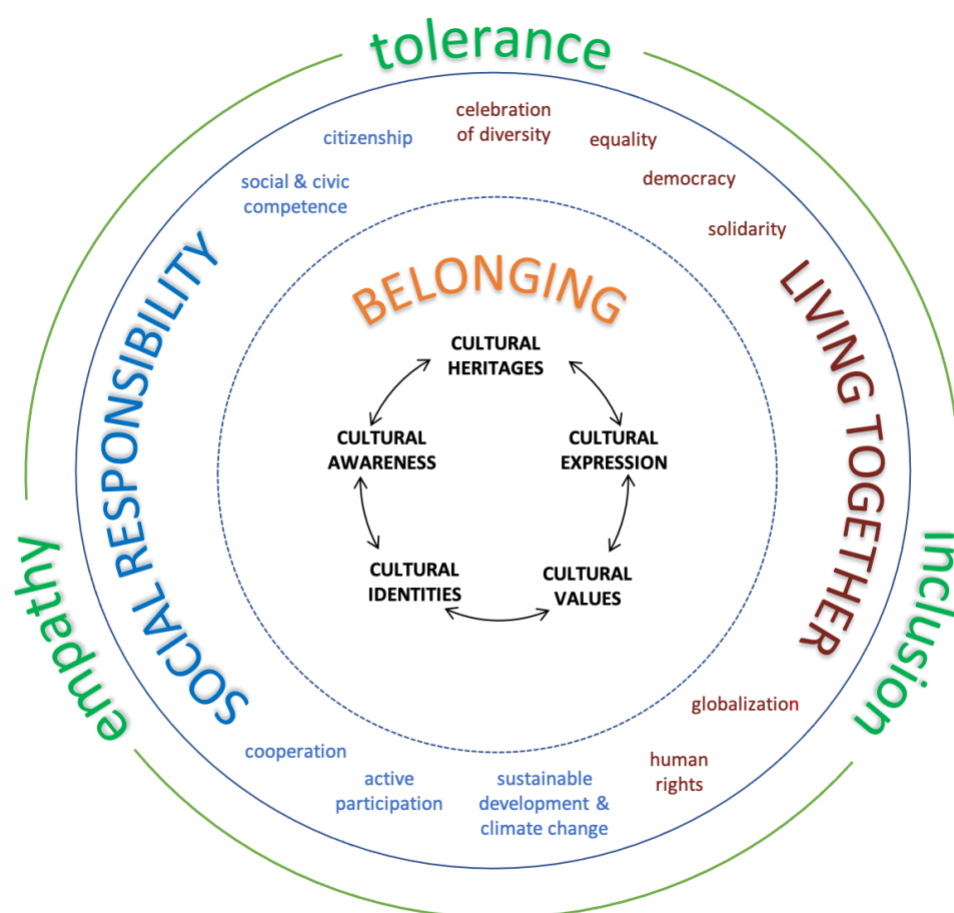


Figure 3: DIALLS wheel 2021

## Including the cultural artefacts in the Cultural Learning Progression Tool

Deliverable 7.2, Report on Analysis of Students' Cultural Artefacts, examines closely the cultural expressions that were created by the students as part of the CLLP. An affordance of the pandemic context of Summer 2020 meant that the teams from Vilnius and Jyväskylä focused on a wider base of artefacts drawn from more than the key lessons that were recorded for WP5 to capture their face-to-face interactions. As such, the researchers were able to review artefacts created by a range of age groups across the DIALLS core themes: Social Responsibility, Living Together and Belonging. In analysing these artworks, it was important to focus on how the children were representing their conceptualisations of their discussions, rather than making judgements about their artistic talents (see D7.2). Therefore, for each of the three themes included in the SPCLL Cultural Learning Progression Tool, a page dedicated to the cultural artefacts that were generated is included – to

offer insight and inspirations for teachers wanting to continue to develop the themes beyond classroom discussions (Figure 4):

Examples of artefacts from Virtual Gallery




<p><b>HELPING DADDY</b>  Inspired by: Scribble [خربشة]  Age Range: 4-7 years  Country: United Kingdom  Key Themes: Social Responsibility, Cooperation</p> <p><b>WHAT IS THE ARTWORK ABOUT?</b>  A child's experience of Lockdown; trying to be responsible and work in cooperation with others. The children were given freedom to paint a picture about their experience of Lockdown and how they were able to work in cooperation with other members of their family and act responsibly.</p> 	<p><b>DIALLS CITY</b>  Inspired by: The Elephant and the Bicycle [Le Vélo de l'éléphant]  Age Range: 8-11 years  Country: Portugal  Key Themes: Social Responsibility, Social and Civic Competence</p> <p><b>WHAT IS THE ARTWORK ABOUT?</b>  Recognize the active responsibility we all have in society. The artefact was created after an active debate between the paired classes, at the end of which both teachers suggested to the children the idea of building a city that would portray the narrative of the film that could also be a portrayal of our society.</p> 	<p><b>PLANNING A NEW PARK</b>  Inspired by: Hedgehogs and the City [Igel und die Stadt]  Age Range: 8-11 years  Country: Israel  Key Themes: Social Responsibility, Social and Civic Competence</p> <p><b>WHAT IS THE ARTWORK ABOUT?</b>  Designing a park for the community. The artefact references the idea of building facilities that everyone likes. In the artefact there's consideration of all the suggestions of the community for building the park. The park will be used both by people and animals. There's a place in the park for plants.</p> 
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Figure 4: Examples of children's artefacts related to Belonging.

For more examples of the children's work visit the Virtual Gallery which is a database of the artefacts produced in the project: <https://dialls2020.eu/cultural-artefacts/>

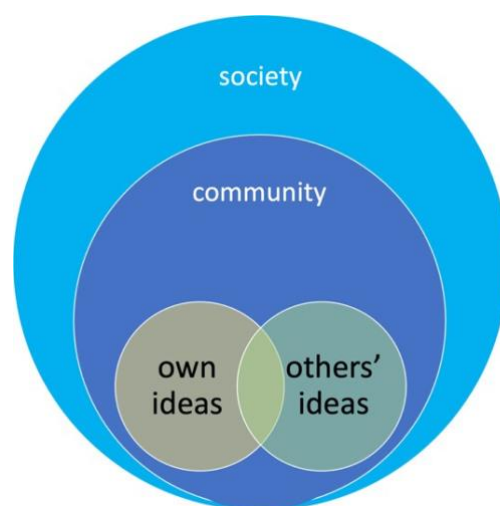
**Please see Appendix A for the English language version of the Cultural Learning Progression Tool.** The tool exists in all the languages of schools involved in WP3 and WP4 (with additionally Spanish and Arabic languages available).

## Step 4: Creation of the Dialogue Progression Tool

### Starting points for the Dialogue Progression Tool

The central hypothesis of DIALLS is that core dispositions for cultural literacy as a dialogic social practice (Maine et al. 2019) are tolerance, empathy and inclusion and that these are enacted through dialogue. Skills of dialogue, argumentation and oracy can lead people to engage and relate to each other and their ideas. Rather than create another tool for the progression of these three underpinning dispositions, the DIALLS team took the approach that the existing rubrics should be gleaned for their insights into the development of tolerance, empathy and inclusion, in order that our Dialogue Progression Tool would not merely reflect a development of oracy skills, but how these dispositions are enacted through talk.

Our starting point was the theoretical basis explored in D2.1 The Cultural Analysis Framework that explored the work of Buber (1947, 1957, 1958) and his notion of ‘genuine dialogue’. As we centralised the idea of ‘I-thou’ and the idea of relating to others, we developed a diagram that demonstrated how a person’s ideas, values and expressions are contextualised (Figure 5):



*Figure 5: Dialogue socially contextualised*

The diagram shows how ideas and their expression are socially contextualised. The SPCLL document for teachers explains:

‘In the broadest sense we are part of a society where we need to learn to live together and be socially responsible (the themes in the Cultural Learning Progression Tool). However, discussions about how we live our lives that explore our values and identities happen within communities such as our classrooms and involve us developing our own ideas whilst importantly engaging in the ideas of others. Central values then are to be inclusive in creating and acting in our communities, learning to tolerate the multiplicity of views that might be shared there. We need to develop our own ideas, but also listen carefully to those of others, empathising with their positions, sometimes building on what they say towards new thinking. We also have to learn to deal with multiple perspectives; this might mean tolerating the ambiguity of multiple viewpoints with no one ‘correct’ answer, or it might mean seeking common ground in a pursuit of agreement.’ (See Appendix B Dialogue Progression Tool).

## **A note on ‘knowledge’, ‘skills’ and ‘competences’**

Much has been written about the differences between the terms, *knowledge*, *skills* and *competences*. DIALLS also used the term *dispositions* and *attitudes* in describing the *behaviours* that we wanted to describe throughout the programme. *Savoir* (knowledge), *Savoir etre* (attitudes) and *savoir faire* (know-how) also feature strongly in the literature (see, for example, Bryam 1997). Additionally, Bohlinger (2008) explores the difficulty with the term ‘competence’, in reference to the European Qualifications Framework, describing the ‘input-oriented’ German *Kompetenz* as a useful term (Bohlinger 2008, p. 105). We found that the various tools and rubrics we examined all used these terms differently. We tried not to be constrained by this language, remembering the crucial audience for this work in action is teachers who want practical applicable guidance. Rapanta et al. (2021) in their discussion of intercultural dialogue, describe a ‘participation perspective’ in which intercultural dialogue fosters intercultural competence (p. 12) and this sits at the heart of the DIALLS approach. We described tolerance, empathy and inclusion as *dispositions* from the outset (see D2.1 Cultural Analysis Framework) and this term seems to continue to fit, with its connotation that having a skill is not enough, it is the disposition to automatically behave in a certain way, to be *disposed* to be inclusive empathetic and tolerant that leads to cultural literacy, with the assumption that this would take regular practice in classroom contexts to normalise.

## **Reviewing progression tools for tolerance, empathy and inclusion**

From the list of 21 rubric documents, 13 documents made either explicit or implicit reference to scales of progression related to tolerance, empathy and inclusion as defined in Deliverable 2.1 (Table 8). Four of these documents were only relevant to tertiary education, whilst the others referred to a wider educational age range, from pre-primary up to tertiary education.

	<b>Tolerance</b>	<b>Empathy</b>	<b>Inclusion</b>
<b>DIALLS glossary definitions</b>	<p>‘Tolerance is respect, acceptance and appreciation of the rich diversity of our world's cultures, our forms of expression and ways of being human. It is fostered by knowledge, openness, communication, and freedom of thought, conscience and belief. Tolerance is harmony in difference [--] Tolerance is, above all, an active attitude prompted by recognition of the universal human rights and fundamental freedoms of others’ (UNESCO 1995, p. 5). Tolerance includes prevention of bullying and an open attitude towards diversity of cultural expression.</p>	<p>Empathy has been defined as ‘what happens when we put ourselves into another’s situation and experience that person’s emotions as if they were our own’ (Lipman 2003, p. 269). Empathy includes mutual understanding.</p>	<p>Inclusion may be defined as the attitudes and actions underpinning an individual’s participation in dialogue across diversity. To facilitate collaboration, individuals should value diversity, respect others and be willing both to overcome prejudices and to compromise (European Parliament, Council of the European Union 2006).</p>
<p>Council of Europe (2016) Council of Europe (2018)</p>	<p><b>Tolerance of ambiguity</b> is an <b>attitude</b>. <b>Respect, human rights, world views, personal judgments</b> all implicitly refer to tolerance <b>Tolerance</b> is an <b>attitude</b> implying <b>acceptance</b> and <b>openness</b> or a ‘<b>fair and objective attitude towards those whose opinions and practices differ from one’s own based on the commitment to respect human dignity</b>’ (2018 p. 77)</p>	<p><b>Empathy</b> is a <b>skill</b> that involves <b>feelings</b> and <b>perspective taking</b>.</p>	<p><b>Inclusion</b> is <b>implied</b> in <b>co-operation skills</b> and <b>knowledge and critical understanding of the self, language and communication and the world</b>.</p>
McKendree University (2019)		<p>‘<b>Values contributions made by individuals from diverse and/or underrepresented groups and responds with empathy</b>’ is an</p>	



		<b>indicator</b> – this focuses on responding with own/other <b>cultural worldviews</b> towards recognizing the <b>feelings</b> of another cultural group)	
Wang et al. (2003)		<b>Scale of ethnocultural empathy (SEE)</b> derived from definitions of general empathy, multiculturalism, and cultural empathy. It involves: 1. Empathic Feeling and Expression 2. Empathic Perspective Taking 3. Acceptance of Cultural Differences 4. Empathic Awareness <i>NB this is not a scale of progression, but a <u>self-report instrument</u></i>	
Rhodes (2010)	<b>Openness</b> is an <b>attitude</b> that involves <b>interacting</b> with culturally different others and the <b>personal judgements</b> involved in these interactions.	<b>Empathy</b> is a <b>skill</b> mentioning one or more <b>worldviews</b> and recognizing the <b>feelings</b> of another cultural group	<b>Curiosity</b> is an <b>attitude</b> that involves asking and answering increasingly complex questions about other cultures.
Asia Society (2013)		The ' <b>recognizing perspectives</b> ' rubric differentiates between ' <b>expressing personal perspective</b> ' and ' <b>explaining the perspective of others</b> ' (NB this moves from recognizing, identifying, summarizing and explaining the perspectives of others, it does not involve feelings so is not really relevant)	
University of Wisconsin-Whitewater (2013)	<b>Demonstrate drive/motivation to learn about and interact with people from diverse groups and worldviews and engage in diversity activities</b> is defined as a <b>motivation</b> and involves <b>openmindedness</b> to <b>interacting</b> with people from, and learning about, different <b>worldviews</b>	<b>Demonstrate ability to see things from others' perspectives</b> is defined under <b>skills and abilities</b> and involves <b>social and cultural perspectives, stereotyping</b> and <b>cultural bias</b> .	

	Demonstrate the ability to suspend <b>judgment</b> in order to <b>ask and/or address questions of diversity</b> is defined under <b>skills and abilities</b> and involves engaging with other <b>perspectives</b> .		
Oxfam (2015)	<b>Respect for people and human rights</b> is defined under <b>values and attitudes</b> and involves <b>human rights, challenging prejudice</b> and <b>solidarity</b>	<b>Empathy</b> is a <b>skill</b> that involves <b>feelings, prejudice, worldviews</b> and <b>perspective taking</b>	<b>Value diversity</b> is defined under <b>values and attitudes</b> and involves <b>prejudice, bias, interacting with others</b> and <b>recognizing diverse perspectives</b>
Council of Chief State School Officers & Asia Society, (2011)		<b>Students recognize their own and others' perspectives</b> is part of <b>Global Competence</b> (the capacity and disposition to understand and act on issues of global significance).	
UNESCO (2015)			<b>Difference and respect for diversity</b> is a <b>topic</b> that involves <b>engaging with diverse groups and perspectives</b>
ACARA (2011a)		<b>Appreciate diverse perspectives</b> is a <b>sub-element</b> of the Personal and Social Capability Learning Continuum and involves <b>feelings and perspectives</b>	
ACARA (2011b)		<b>Empathise with others</b> is a <b>sub-element</b> of the Intercultural Understanding Learning Continuum and involves <b>feelings</b>	<b>Challenge stereotypes and prejudice</b> is a <b>sub-element</b> of the Intercultural Understanding Learning Continuum and involves <b>inclusion, prejudice and stereotypes</b> .

OECD (2018)	<b>Openness and respect for people from different cultural backgrounds</b> are attitudes towards cultural diversity	<b>Perspective taking</b> is a <b>social skill</b> that involves ‘stepping into someone else’s shoes’	<b>Global mindedness</b> is an <b>attitude</b> that involves an appreciation of one’s commitments and obligations toward the planet and others, irrespective of their particular cultural or national background.
Crick, Broadfoot and Claxton (2004)	<p><b>Critical curiosity</b> is a <b>dimension of learning</b> that involves <b>speculation</b> and a willingness to reveal questions and <b>uncertainties</b>.</p> <p><b>Dependence and fragility</b> is a <b>dimension of learning</b> in which more resilient and robust learners cope well with <b>uncertainty</b>.</p> <p><b>Creativity</b> is a <b>dimension of learning</b> that involves imagination, with learners looking at things in different ways.</p>		<p><b>Relationships/interdependence</b> is a <b>dimension of learning</b> that involves learning from others.</p> <p>.</p>

Table 8: Scales of progression related to tolerance, empathy and inclusion as related to DIALLS definitions (Cultural Analysis Framework)

Empathy was directly referenced in five rubric documents where it was variously categorized as a skill (Council of Europe, 2016, 2018; Rhodes, 2010; Oxfam, 2015), an indicator (McKendree University 2019) or a sub-element of the Australian Curriculum, Assessment, and Reporting Authority's (ACARA) 'Intercultural Understanding Learning Continuum' (ACARA 2011b). These documents all define empathy as involving feelings and perspective taking. Rhodes (2010) describes a scale of progression in empathy from 1 (benchmark) to 4 (capstone) in which students move from viewing the experience of others through their own cultural worldview to interpreting intercultural experience from multiple worldviews. Oxfam (2015, p. 18) takes an age-based perspective on the progression of empathy, suggesting that 3-5 years olds show sensitivity to people's feelings and needs, whilst 16-19 years olds contextualise people's choices, motivations and views (Figure 6). In the 14-16 age category we see overlap between empathy and engaging with multiple perspectives, which will be discussed further below.

OXFAM'S CURRICULUM FOR GLOBAL CITIZENSHIP SKILLS						
	Ages 3 – 5	Ages 5 – 7	Ages 7 – 11	Ages 11 – 14	Ages 14 – 16	Ages 16 – 19
<b>Critical and creative thinking</b>	<ul style="list-style-type: none"> <li>ask questions</li> <li>suggest a way to solve a problem</li> <li>wonder about ideas</li> </ul>	<ul style="list-style-type: none"> <li>ask relevant questions</li> <li>consider merits of different viewpoints</li> <li>use different approaches to solve problems</li> </ul>	<ul style="list-style-type: none"> <li>begin to identify bias and opinion</li> <li>give evidence for an argument, assess different viewpoints and present counter-arguments</li> <li>imagine alternative possibilities and suggest new ideas to solve problems</li> </ul>	<ul style="list-style-type: none"> <li>evaluate media and other sources for bias, stereotypes and range of voices and a perspectives</li> <li>analyse own and others' assumptions about people and issues</li> <li>keep mind open to new ideas</li> </ul>	<ul style="list-style-type: none"> <li>evaluate and synthesise a range of perspectives, arguments and evidence about issues and begin to analyse use of statistics</li> <li>identify implicit values and assumptions</li> <li>make connections between ideas and information</li> </ul>	<ul style="list-style-type: none"> <li>evaluate different approaches to tackling global challenges</li> <li>assess how power affects views, voice, decision-making, governance and construction of knowledge</li> <li>synthesise ideas and engage in development of new solutions to local and global issues</li> </ul>
<b>Empathy</b>	<ul style="list-style-type: none"> <li>show sensitivity to people's feelings and needs</li> </ul>	<ul style="list-style-type: none"> <li>show awareness of, and concern for, people's feelings</li> <li>show interest in, and concern for, others outside immediate circle and in contexts different to own</li> </ul>	<ul style="list-style-type: none"> <li>adapt behaviour to take into account feelings of others</li> <li>empathise with people in local and more distant contexts</li> <li>understand impacts of prejudice and discrimination</li> </ul>	<ul style="list-style-type: none"> <li>discern how people are feeling through their words, body language, gestures and tone</li> <li>recognise how different backgrounds, beliefs and personalities affect behaviour and world views</li> </ul>	<ul style="list-style-type: none"> <li>listen empathically to others</li> <li>view the world and local-global issues from a wide range of perspectives</li> </ul>	<ul style="list-style-type: none"> <li>understand how people's social and economic circumstances can shape the way they view situations and make choices</li> <li>understand complexity of motivations of a wide range of actors in given situations</li> </ul>
<b>Self-awareness and reflection</b>	<ul style="list-style-type: none"> <li>recognise, name and deal with feelings in a positive way</li> <li>notice some effects of own actions on others</li> <li>identify how people are feeling (e.g. happy, sad, worried)</li> </ul>	<ul style="list-style-type: none"> <li>recognise effects of own behaviour on others and use this to help make choices</li> <li>identify matters that are important to self and others</li> <li>learn from mistakes and use feedback</li> </ul>	<ul style="list-style-type: none"> <li>identify connections between personal decisions and issues affecting people locally and globally</li> <li>explore reasons for negative feelings towards others and in new or difficult situations</li> </ul>	<ul style="list-style-type: none"> <li>recognise personal strengths and weaknesses</li> <li>evaluate ways in which own emotions, words and behaviour can affect people both locally and globally</li> </ul>	<ul style="list-style-type: none"> <li>show awareness of cultural lenses through which one views the world and recognise the limitations of own perspective</li> <li>evaluate experiences, learning and feedback and use it to inform future learning, thinking and action</li> </ul>	<ul style="list-style-type: none"> <li>analyse, clarify and challenge own values and how they influence choices and lifestyle</li> <li>analyse how our minds are conditioned by social, cultural and historical contexts and how this affects our thinking about issues</li> <li>articulate a personal understanding of what it means to be a global citizen</li> </ul>
<b>Communication</b>	<ul style="list-style-type: none"> <li>listen to others</li> <li>take turns to express a view</li> </ul>	<ul style="list-style-type: none"> <li>participate in discussions about issues that affect self, others and the wider world</li> <li>state opinions and start to give reasons for these</li> <li>listen carefully to others</li> </ul>	<ul style="list-style-type: none"> <li>listen attentively, question and respond to others</li> <li>express own views and ideas on issues clearly, using a range of appropriate methods</li> <li>give reasons, evidence and examples in support of an opinion</li> </ul>	<ul style="list-style-type: none"> <li>communicate effectively through a range of media about issues to suit subject, audience and purpose</li> <li>use active listening skills</li> <li>adapt behaviour to new cultural environments</li> </ul>	<ul style="list-style-type: none"> <li>argue rationally and persuasively about global issues</li> <li>analyse impact of manner, medium and content of communications on different groups</li> </ul>	<ul style="list-style-type: none"> <li>listen to, reflect on and evaluate another person's point of view and respond appropriately</li> <li>identify and address challenges of intercultural communication</li> </ul>

Figure 6: Progression in empathy in Oxfam's curriculum for global citizenship

Empathy was indirectly referenced in four other documents in relation to 'feelings' (ACARA, 2011a) and perspective taking (Asia Society 2013; University of Wisconsin-Whitewater 2013; Council of Chief State School Officers & Asia Society 2011; ACARA 2011a). Wang et al. (2003) introduced the Scale of Ethnocultural Empathy (SEE) derived from definitions of general empathy, multiculturalism and cultural empathy. This was a self-report instrument, rather than a scale of progression, in which 'Empathic Feeling and Expression' and 'Empathic Perspective Taking' comprised two of the four sub-categories in the self-report instrument.

Returning to the theme of multiple perspectives, within the Competencies for Democratic Culture from the Council of Europe (2016), aimed at pre-primary, primary, secondary and tertiary education, tolerance of ambiguity is closely linked to engaging with multiple perspectives:

Tolerance of ambiguity is an attitude towards objects, events and situations which are perceived to be uncertain and subject to multiple conflicting or incompatible interpretations. People who have high tolerance of ambiguity evaluate these kinds of objects, events and situations in a positive manner, willingly accept their inherent lack of clarity, are willing to admit that other people's perspectives may be just as adequate as their own perspectives, and deal with the ambiguity constructively. Hence, the term "tolerance" should be understood here in its positive sense of accepting and embracing ambiguity (rather than in its negative sense of enduring or putting up with ambiguity). People who have low tolerance of ambiguity instead adopt a single perspective on unclear situations and issues, hold a closed attitude towards unfamiliar situations and issues, and use fixed and inflexible categories for thinking about the world. Thus, in the present context, tolerance of ambiguity involves:

1. recognition and acknowledgement that there can be multiple perspectives on and interpretations of any given situation or issue;
2. recognition and acknowledgement that one's own perspective on a situation may be no better than other people's perspectives;
3. acceptance of complexity, contradictions and lack of clarity;
4. willingness to undertake tasks when only incomplete or partial information is available;
5. willingness to tolerate uncertainty and to deal with it constructively.

(Council of Europe 2016 p. 43)

Tolerating ambiguity aligns closely with dialogue. In many ways, in order to tolerate ambiguity one needs to be open-minded and able to suspend own personal judgements when engaging with multiple perspectives. Elsewhere, tolerating ambiguity is implicitly referred to as a skill concerned with managing complexity and uncertainty (Oxfam 2015). The notion of tolerance of ambiguity was further refined in the Reference Framework of Competences for Democratic Culture (RFCDC) in the key descriptors (Council of Europe, 2018, p. 18).

### 9. Tolerance of ambiguity

50	Engages well with other people who have a variety of different points of view	Basic
51	Shows that he/she can suspend judgments about other people temporarily	
52	Is comfortable in unfamiliar situations	Intermediate
53	Deals with uncertainty in a positive and constructive manner	
54	Works well in unpredictable circumstances	
55	Expresses a desire to have his/her own ideas and values challenged	Advanced
56	Enjoys the challenge of tackling ambiguous problems	
57	Expresses enjoyment of tackling situations that are complicated	

Figure 7: The key descriptor 'Tolerance of ambiguity' in the RFCDC

Engaging with multiple perspectives is part of PISA's 2018 global competence assessment (OECD 2018). Global competence is 'the capacity to examine local, global and intercultural issues, to

understand and appreciate the perspectives and world views of others, to engage in open, appropriate and effective interactions with people from different cultures, and to act for collective well-being and sustainable development' (OECD 2018, p. 7). Identifying and analysing multiple perspectives is a cognitive skill in the PISA cognitive test of global understanding. The cognitive dimension of global competence that it relates to is to 'understand and appreciate the perspectives and world views of others' (OECD 2018, p. 26). Divided into basic, intermediate and advanced, the skill is subdivided into two categories 'recognising perspectives and world views' and 'identifying connections', which involves an appreciation of common human rights. At the basic level, a student has a simplistic, decontextualised view of perspectives, whilst at an advanced level a student can describe and interpret multiple perspectives and world views, articulating the relationships among them.

Elsewhere in PISA 2018, tolerance is implied through openness and respect for people from different cultural backgrounds, both of which are positive attitudes towards cultural diversity, a facet of global competence that was assessed in the student questionnaire (OECD 2018). Interestingly, the OECD explicitly distinguish the concepts of respect and tolerance. They note that '[T]olerance may, in some contexts, simply mean enduring difference. Respect is a less ambiguous and more positive concept. It is based on recognition of the dignity, rights and freedoms of the other in a relationship of equality' (p. 17). However, in DIALLS we adopt a positive view of tolerance that is underpinned by respect.


Crick, Broadfoot and Claxton (2004) developed and tested an instrument to assess an individual's lifelong learning orientation. The Evaluating Lifelong Learning Inventory (ELLI) was trialled with primary, secondary and tertiary students. The self-report inventory identifies seven dimensions of learning covering growth orientation, meaning-making, critical curiosity, fragility and dependence, creativity, learning relationships and strategic awareness. Tolerating ambiguity is implied in critical curiosity and dependence and fragility, both of which involve dealing with uncertainty. Furthermore, creativity encourages learners look for uncertainty as they use their imagination, play with ideas and look at things in different ways.

In the full bank of validated descriptors in the RFCDC (Council of Europe 2018), tolerance was mentioned explicitly only once under 'valuing cultural diversity' in key descriptor number seven which states 'Promotes the view that we should be tolerant of the different beliefs that are held by others in society' (p.16). Referring to the definition of tolerance from the CAF, tolerance is mentioned implicitly in relation to 'human rights' five times. 'Personal judgement' was mentioned twice and different 'world views' was mentioned three times. 'Respect' was mentioned 13 times in various ways that implicitly linked to tolerance (e.g. respecting human rights or respecting differences).


Tolerance was not mentioned directly in any of the other documents. Implicit references to tolerance were therefore sought using the definition of tolerance from the CAF. Reference was made to the attitude 'openness' (Rhodes 2010) which involves interacting with culturally different others and suspending personal judgements. Suspending judgement is also mentioned (University of Wisconsin-Whitewater 2013) under skills and abilities. The motivation 'to learn about and interact with people from diverse groups and worldviews and engage in diversity activities' similarly involves open-mindedness to interacting with people from, and learning about, different worldviews (University of Wisconsin-Whitewater 2013, p. 1). A further implicit reference to tolerance that was

categorised under values and attitudes was ‘respect for people and human rights’ (Oxfam 2015, p. 8).

Inclusion was mentioned explicitly in one document (ACARA 2011b) in ‘challenge stereotypes and prejudice’, a sub-element of the Intercultural Understanding Learning Continuum that involves inclusion, prejudice and stereotypes (see Figure 8). Sub-divided into six levels, at level 1 students are typically expected to be able to identify examples of inclusion, whilst at level 6 students are typically expected to be able to critique the use of stereotypes and prejudices. Implicit references to inclusion, again through reference to key ideas detailed in the definition of inclusion stipulated in the CAF, were found in 6 documents. Inclusion is implied in Crick et al.’s (2004) dimension of relationships/interdependence, which involves learning from others and in the OECD’s (2018) definition of global mindedness, an attitude facilitating collaboration through feelings of connectedness to the world community. Inclusion was mentioned implicitly in the Competences for Democratic Culture (Council of Europe 2016; 2018) mostly in relation to co-operation skills and knowledge and critical understanding of the self, language and communication and the world. Inclusion was also mentioned implicitly three times in relation to prejudices and stereotypes; these examples were variously categorized under ‘knowledge and critical understanding of the self’ and ‘knowledge and critical understanding of the world’. ‘Value diversity’, defined under values and attitudes, involves themes of prejudice, bias, interacting with others and recognizing diverse perspectives (Oxfam 2015). The topic ‘difference and respect for diversity’ involves engaging with diverse groups and perspectives (UNESCO 2015). Finally, ‘curiosity’ is an attitude that involves asking and answering increasingly complex questions about other cultures (Rhodes 2010), aligning to the emphasis on participating in dialogue across diversity noted within the definition of inclusion in the CAF.



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Intercultural Understanding learning continuum						
Sub-element	Level 1 Typically, by the end of Foundation Year, students:	Level 2 Typically, by the end of Year 2, students:	Level 3 Typically, by the end of Year 4, students:	Level 4 Typically, by the end of Year 6, students:	Level 5 Typically, by the end of Year 8, students:	Level 6 Typically, by the end of Year 10, students:
<b>Reflecting on intercultural experiences and taking responsibility element</b>						
<b>Reflect on intercultural experiences</b>	identify and describe memorable intercultural experiences	identify and describe what they have learnt about others from intercultural encounters and culturally diverse texts	identify and describe what they have learnt about themselves and others from real, virtual and vicarious intercultural experiences	explain what and how they have learnt from a wide range of intercultural interactions and experiences	reflect critically on the representation of various cultural groups in texts and the media and how they respond	reflect critically on the effect of intercultural experiences on their own attitudes and beliefs and those of others
<b>Challenge stereotypes and prejudices</b>	identify examples of the acceptance and inclusion of others in given situations	discuss the effects of acceptance and inclusion in familiar situations	explain the dangers of making generalisations about individuals and groups	explain the impact of stereotypes and prejudices on individuals and groups within Australia	identify and challenge stereotypes and prejudices in the representation of group, national and regional identities	critique the use of stereotypes and prejudices in texts and issues concerning specific cultural groups at national, regional and global levels
<b>Mediate cultural difference</b>	identify similarities and differences between themselves and their peers	recognise that cultural differences may affect understanding between people	identify ways of reaching understanding between culturally diverse groups	discuss ways of reconciling differing cultural values and perspectives in addressing common concerns	identify and address challenging issues in ways that respect cultural diversity and the right of all to be heard	recognise the challenges and benefits of living and working in a culturally diverse society and the role that cultural mediation plays in learning to live together

*Figure 8: Challenging stereotypes and prejudices in the Intercultural Understanding learning continuum (ACARA 2011b)*

The 13 rubrics synthesised with the theoretical framing in D2.1 Cultural Analysis Framework led us to develop a framework for the Dialogue Progression Tool that places tolerance, empathy and inclusion as implicit to different dimensions of talk (Table 9) enabling cultural literacy as a dialogic social practice.



<b>Talking as a Community:</b> collective ideas and actions, working together as a community	<b>Inclusion:</b> working to actively include all members of a group at a community and societal level, co-operating and valuing diversity
<b>Talking to express own ideas:</b> Justifying, reasoning, prioritising argumentation and the development of one's ideas	<b>Empathy:</b> being self-aware and able to express one's own ideas, beliefs and values, conscious that they are part of one's identity
<b>Talking to find out about the ideas of others:</b> empathising and considering how others might see things and how this might enrich our own ideas, prioritising dialogue and connecting to others	<b>Empathy:</b> thinking about how ideas relate to those of others (I-thou) by stepping into their shoes
<b>Talking about multiple perspectives:</b> seeking agreements, or accepting multiple perspectives	<b>Tolerance:</b> to 'tolerate ambiguity' means to handle multiple perspectives, seeking alternative views as positive action, seeking common ground where appropriate

*Table 9: Mapping tolerance, empathy and inclusion into a framework to show different dimensions of talk*

By locating the three dispositions within the context of talk attention could be turned to reviewing existing scales of progression for dialogue, argumentation and oracy skills.

## Review of progression tools for dialogue, argumentation and oracy skills

The fields of argumentation and dialogue both consider classroom talk but with slightly different focuses. Broadly speaking, argumentation is not just about oral language but covers written forms of argument too. Osborne et al. describe the goal of argumentation as 'persuasion' (2015) – setting it rather at odds with values that celebrate plurality and multiple perspectives as apparent in dialogue and this is an indication of potential tensions between the two fields. If dialogue accepts a plurality of voices, its goal is not to *persuade* but to understand and accommodate, and this is apparent in the DIALLS goals. Baker describes argumentation as 'epistemic negotiation' (2016) a position more dialogic than the more singular 'persuasion' that Osborne and colleagues describe. Seminal argumentation studies focused on the typology of each concept, for example Walton (1996) who focuses on different types of argument schemes (eg., argument from cause to effect, or argument from evidence to hypothesis) and Toulmin (1958) who focuses on what makes good argument (claims, evidence, warrants, rebuttals etc). Many studies of educational dialogue studies often concentrate on what the teacher does to develop a dialogic classroom (Alexander 2020; Howe et al. 2019; Nystrand et al. 1997; Wilkinson et al. 2017) Studies that consider the language of reasoning are useful (Mercer, Wegerif and Dawes 1999; Hennessy et al 2016; Soter et al. 2008) though all regard the goal of talk to promote high levels of critical thinking to affect student academic outcome. Hennessy et al. (2016) and Soter et al. (2008) are included as they make judgements about



functions of talk that are ‘more’ dialogic, or that lead to higher levels of reasoning<sup>4</sup>. Of note is work that considers the ability to change one’s mind or synthesise different viewpoints as more dialogic and sophisticated (Hennessy et al. 2016; Howe et al. 2019).

The partners were careful in their selection of documents for review that they did not just set a theoretical base for argumentation and dialogue, but shared rubrics that were built on this theory. There were eight rubric documents that were specifically about dialogue, argumentation or oracy skills. It was found that studies exploring progression of skills in classroom talk/oracy draw on core considerations of argumentation and dialogue and how oracy skills enable them. So, there are several toolkits that support the curriculum area of ‘oracy’ – see for example, First Steps (2013) and the Oracy Skills Framework (2021) these often categorise for example: ‘speaking’ ‘listening’ ‘groupwork’ or ‘storytelling’, suggesting practical applications for teachers and fitting with national curricula for development of speaking and listening skills. Interestingly, rather than creating a progression of cumulative skills, some of these frameworks identified core skills to which teachers could apply a standard (for example the gold, silver and bronze assessment of the Oracy Skills Framework developed by Oracy Cambridge and Voice 21). What was common was that any progression was considered broadly, highlighting the non-desirability of reducing argument and dialogue into a piecemeal, decontextualised tick-list of skills.

In the theoretical literature, argumentation progression is very much based around the strength of an argument. Two seminal authors Toulmin (1958) and Walton (1996) are at the centre of many of argumentation studies and they form a basis for what can be conceived as quality argument (Toulmin) and argument for different forms (Walton). These authors form a foundation for three progression scales in our literature search: Erduran et al. (2004), Osborne et al. (2015); and Reznitskaya & Wilkinson (2017).

Drawing on Toulmin’s Argument Patterns, Osbourne et al. (2015) and Erduran et al (2004) focused on learning progression for argumentation in science for middle school students. Both studies highlighted a simple level system where early levels of argumentation do not explicitly connect claim and evidence, and progression is shown through students making explicit connections between claim and evidence with the most sophisticated arguments including two or more ‘degrees of coordination’ (Osbourne et al. p826). The progression here moves very much from engagement with one’s own idea, to incorporating alternative ideas to evaluate the best argument, demonstrating the ability to counter arguments from others. In the Erduran et al. paper (2004) an analytical framework is used for assessing the quality of argumentation:

- Level 1 argumentation consists of arguments that are a simple claim versus a counter-claim or a claim versus a claim.
- Level 2 argumentation has arguments consisting of a claim versus a claim with either data, warrants, or backings but do not contain any rebuttals.

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<sup>4</sup> It is important to stress here that the development of the Dialogue Progression Scale was not an attempt to create a further coding scheme for researchers, but to bring research and practice together. The goal was to draw on the data that was analysed in WP5, with real students in authentic discussion with their peers and teachers, to identify a map of progression that would support teachers in recognising the elements of classroom talk that pertained to cultural literacy as a dialogic social practice (Maine et al 2019).

- Level 3 argumentation has arguments with a series of claims or counter-claims with either data, warrants, or backings with the occasional weak rebuttal.
- Level 4 argumentation shows arguments with a claim with a clearly identifiable rebuttal. Such an argument may have several claims and counter-claims.
- Level 5 argumentation displays an extended argument with more than one rebuttal.

(Erduran et al 2004, p. 928)

These frameworks for argument progression offer a sound starting point for the Dialogue Progression Tool. However, there is a shortfall here for DIALLS. The comparison and critique of advanced argument are not focused on inclusion, tolerance and empathy with others (the dialogic social practice) but the development of the best argument. To refer back to Deliverable 2.1, we found that they are rather 'I -it' focused (Buber 1958) as they are concerned more with the objectivity of the idea, than the relational perspective of others (I-thou).

Highly useful, the work of Reznitskaya and Wilkinson (2017) follows a similar path to DIALLS. These authors are concerned with students' text-based discussions and how 'reasonable answers' can be formulated. The Argumentation Rating Tool (ART) highlights four criteria, suggesting that good argument should include:

- Diversity of perspectives – exploring different perspectives together
- Clarity – be clear in the language and structure of arguments
- Acceptability – using reasons and evidence that are well examined and accurate
- Logical validity – logical in the way positions, reasons and evidence are connected

(Reznitskaya and Wilkinson 2017, pp. 183-194)

In terms of progression, the authors offer a rubric to determine if the skills are developing, advanced, or not yet apparent. Of particular pertinence for DIALLS are the 'diversity of perspectives' criteria which highlight the importance of exploring ideas together, with 'advancing' indicators that reflect: critical and collaborative engagement; the taking of responsibility for leading discussions; and most significantly a disposition to seek alternative perspectives. The social dimension of the ART is further reinforced by the use of 'we' as an inclusive tool to include both teachers and students, so whilst the focus is still on the development of the best argument, the role that others might play in enabling this to happen is considered central and speaks to the Buber notion of *I-thou* (1958).

More socio-linguistically focused studies place the inter-mentality of thinking together much more centrally. Mercer's work with a number of colleagues (see for example, Mercer, Wegerif and Dawes 1998) identifies key language indicators for reasoning that sit comfortably within this context. In the simplest of forms, 'I think.... because' is seen as an indicator of reasoning (ibid). Littleton and Mercer highlight the importance of thinking together in what they call interthinking (2013). In Mercer's Oracy Cambridge work with Voice 21, four strands (physical, linguistic, cognitive, social-emotional) of oracy are identified in the Oracy Skills Framework. The social-emotional strand considers

- working with others (guide and manage/ turn taking)
- listening actively and responding appropriately
- confidence in speaking (self-assurance/ liveliness and flair)
- audience awareness (taking account of audience understanding)

These skills are assessed through a measure of how well they have been adopted:

- GOLD means ‘consistently demonstrates this skill’.
- SILVER means ‘demonstrates this skill some of the time’.
- BRONZE means ‘rarely or never demonstrates this skill yet’.

(Oracy Cambridge 2021)

## Mapping a progression within the dimensions of dialogue

Drawing on existing progression frameworks and the theoretical basis that informed the development of the Cultural Literacy Learning Programme (D3.1 CLLP Resources), indicators of dialogue that related to the session objectives (refined as part of WP4, see D3.3) were mapped into the Dialogic Progression Tool (Figure 9 see next page).

The tool is organised into three very broad stages of progression: *beginning*, *developing* and *sophisticated*. These are not based on age, but rather the demonstration of key indicators in dialogue and argumentation and reflected similar approaches in existing progression tools. The intention was also not to provide a tool for the assessment of individuals but to think about groups and classes, recognising dialogue as a social practice. As Bohlinger notes, ‘linguistic competence takes on a on an interactional and social dimension because its development acquires meaning only in relation to the need to communicate with others’ (2008, p. 102). If ‘relating to others’ ‘inclusion’ and ‘toleration of ambiguity and multiple views’ were truly to be celebrated, then we needed to think about the indicators of dialogue as they related to the group/class.

It was clear from our review of theoretical literature and existing progression frameworks, that there was little value in thinking about reducing the complexity of dialogue progression into a series of isolated goals. The tool therefore includes a ‘warning’ notice for teachers:

**We note that it is not desirable to break down the complexities of dialogue into a tick list of linear skills. The aim of the tool is to support teachers in recognising what good dialogue sounds like when it is happening – and to think how they might support children to develop it.**

That said, the skills are cumulative, and it might be expected that children learning to talk together in the first instance would display indicators in the ‘beginning’ column and this might be more typical for younger children (4-7). The developing phase might then be more typical of slightly older children (8-11) with more sophisticated behaviours indicated by the secondary students. However, we also know from our research (Maine & Čermáková 2021) that in classrooms rich in dialogue, where teachers model dialogue and argumentation, making it a central element of their teaching and provide ample opportunities for students to learn, engage and reflect together, even quite young children can demonstrate quite sophisticated talk behaviours.

## How the tool works

On the first page of the Dialogic Progression Tool, **indicators** are laid out as a grid (Figure 9), showing stages of progression (beginning, developing and sophisticated) and the dimension of the dialogue (community, own ideas, relating to others, multiple perspectives).



## THE DIALOGUE PROGRESSION TOOL INDICATORS

	beginning The indicators below will help you to assess children's dialogue in terms of each dimension. You may find that children display behaviours from across the range of indicators, and that this is very context specific. Try to consider their development across all four of the dimensions to build a community of learning together, where ideas can be shared, built on and challenged in an empathetic, tolerant and inclusive environment. Click on each indicator to take you to a page of examples. Click on the DIALLS logo in the top right of each page to bring you back here.	developing	sophisticated
community - collective ideas and action	<ul style="list-style-type: none"> <li>*listening to each other (actively and patiently)</li> <li>*joining in through offering ideas</li> <li>*encouraging everyone to contribute (celebrating diverse perspectives)</li> </ul>	<ul style="list-style-type: none"> <li>*acting inclusively by inviting others to contribute</li> <li>*working together to agree an idea</li> <li>*exploring differing ideas to seek common ground</li> </ul>	<ul style="list-style-type: none"> <li>*negotiating differing ideas to seek agreement</li> <li>*evaluating ideas and choosing a course of action</li> </ul>
strength of own idea	<ul style="list-style-type: none"> <li>*giving reasons using because</li> </ul>	<ul style="list-style-type: none"> <li>*justifying reasons beyond simple 'opinion'; often using a specific context</li> </ul>	<ul style="list-style-type: none"> <li>*justifying ideas by making links to broader/general knowledge</li> </ul>
relating to others - incorporating ideas	<ul style="list-style-type: none"> <li>*thinking about the ideas of others (restating ideas)</li> <li>*respecting ideas of others (agreeing)</li> </ul>	<ul style="list-style-type: none"> <li>*relating to others by engaging with their ideas maybe inviting to expand</li> <li>*empathising with ideas that are different to one's own</li> <li>*building on the ideas of others to include them</li> </ul>	<ul style="list-style-type: none"> <li>*probing someone to find out more about their alternative viewpoints</li> <li>*building on the ideas of others towards new thinking</li> </ul>
dealing with multiple perspectives (plurality)	<ul style="list-style-type: none"> <li>*recognising that others may not agree with us and vice versa</li> </ul>	<ul style="list-style-type: none"> <li>*challenging ideas respectfully</li> <li>*changing one's mind</li> </ul>	<ul style="list-style-type: none"> <li>*acknowledging and explaining changes of position</li> <li>*discussing alternatives to evaluate them</li> <li>*linking ideas to synthesise them</li> </ul>

Figure 9: Indicator grid for the Dialogue Progression Tool

Each indicator is hyperlinked to a page of examples taken from the WP5 classroom data, showing children engaged together in discussion that features this indicator. The coded transcripts of the classroom data from the lesson were reviewed with particular focus on coded sequences where there were high incidences of dialogic interactions (see D5.2 Report on Dialogue and Argumentation Qualitative Analysis for more detail about the coding scheme), to find illustrative sequences, noticing the coding for **relevance**, **reasoning**, **expanding** and **inviting**:

- 'Listening to each other' and 'relating to others by engaging with their ideas' - '**Relevance**'
- 'give reasons using because', 'justify reasons beyond simply 'opinion'' and 'justify ideas by making links to other knowledge' - '**Reasoning**'
- '**Expanding**' (if analytically distinguished for expanding on one own's/other's contribution) – 'work together to agree an idea', 'explore ideas to seek common ground', 'relating to others by engaging with their ideas', 'probing alternative viewpoints', 'building on the ideas of others'
- '**Inviting**' – 'encourage others to contribute', 'act inclusively...', 'explore ideas...'

Teacher notes included in each example page explain how the talk example shows the indicator. As this tool was designed for use in real classrooms, not decontextualised theoretical ideals, the examples are not 'perfect'; they represent how messy classroom talk can be and are included to help teachers to identify similar types of talk in their classroom.

To fully experience how the tool works, please see the English version of the Dialogue Progression Tool in Appendix B for the fully hyperlinked experience.

For use as a formative assessment tool, and in response to teacher feedback from WP3 where teachers indicated that they sometimes struggled to see how to move their children forward in their discussions, a 'Next Steps' table was also included on the front page. This table drew on Alexander's notion of a dialogic classroom (Alexander 2020) to support teachers in creating an ethos for DIALLS discussions (Figure 10).

	beginning	developing	sophisticated
	You will find that children display behaviours in their dialogue from across the range of indicators. The tool is not intended to be a precise ticklist of skills, but to help you to reflect on how the children's dialogue is progressing. The ideas below are intended to support you to understand how you might move children forward in their discussions.		
<b>community - collective ideas and action</b>	In this phase you will find that teacher modelling is key to including all children in the class, and that you lead the ethos of community. Praise children when they actively include others in asking for their ideas. Discussions may mostly be whole class, but use of talk partners will enable more voices to be heard.	Groupwork in this phase will enable children to take responsibility for including each other. Set up roles in each group, giving children the task of feeding back about how well their group included each other. You might assign a child the role of being an 'encourager' who is specifically looking out for inclusive behaviours by group members	At a sophisticated level students will be able to assign themselves roles and goals to complete tasks. Using mini plenary sessions in groupwork time asking the class to reflect on their task progression should focus on their ability to work as a group, not just the activity. Set up situations where the value of ideas can be evaluated and encourage reflection on this.
<b>strength of own idea</b>	Even younger children are happy to use 'because' to explain their reasoning. Once they confidently do this, gently challenge reasons that could be developed more fully.	In this phase it is important that children begin to reflect on the validity of an argument beyond simply their opinion but using evidence from the context of the activity (perhaps the text they are sharing). Dialogic teaching which prompts elaboration of ideas will support children to think more critically	Students should be well versed in providing evidence for their arguments, and this should draw on more generalised knowledge, in addition to their own experiences, and intertextual references as they draw on other sources.
<b>relating to others - incorporating ideas</b>	Children are often so concerned with their own ideas to share that they are not listening fully to each other. Model how to incorporate and refer to another's idea and draw their attention to when their ideas relate to each other. Praise children when they make this explicit by naming each other.	In this phase children commonly use 'Building on...' as language to signal their attempts to make their points relevant to the flow of the discussion. You might find that they use this language even when they are not actually building at all! Once you are satisfied that they are confident and happy to use terms like 'Building on X...' or 'Referring back to Y...' begin to challenge them if you feel they are using this language superficially.	In groupwork you will expect to see that students are able to probe each other to find out more about each other's ideas. A truly dialogic classroom might bring those skills into whole class work too, so that the teacher is no longer the central conduit for the discussion but children respond to, and probe each other. Challenge them to identify the 'new' part of an idea and how it relates to others.
<b>dealing with multiple perspectives (plurality)</b>	Understanding that it is okay that ideas might differ is key here. Teach children to use 'I disagree with that idea, because...' and be clear about disagreeing with an idea, rather than the individual	Once children are able to disagree and accept multiple viewpoints they should be encouraged to consider if new ideas have made them change their mind. Modelling 'I've changed my mind - I did think X but now I think Y' shows the children that changing position can be a valuable move.	When encouraging students to feed back about their groupwork, ask them to reflect on the changes of position that happened. This will enable them to track and synthesise ideas, as well as to consider their reasoning in a change of position.

Figure 10: Next steps in the Dialogue Progression Tool

## Step 5: Translation of tool to Other Languages

The initial tool was created using examples from the English dataset of lessons recorded for WP5. However, it was important that the tool was not simply translated into the other languages of the DIALLS countries, but that it worked as a dynamic, contextualised tool for each country. As such, the English version served as a template for the other partners who had worked with teachers (P2-NOVA, P5-WWU and P10 UBER, P6- VU, P7- UB, P8- UNIC, P9-HUJI) to investigate their own datasets to find examples of the indicators, using their coded data in the same way. Partners shared their examples on the shared drive so that if they found that they could not find a good example of an indicator, they could draw on each other's. As all the data sets were translated (in the multilingual corpus) theoretically examples could be shared across any country. In the end, partners drew on their own examples or those from UCAM (see Table 10). It was interesting that the partners particularly drew on the UCAM database for indicators around multiple perspectives.

dimension	indicator	UBER/ WWU	NOVA	VU	UNIC	UB	HUJI	UCAM
Community	CB1			UCAM				
	CB2			UCAM				
	CB3							
	CD1			UCAM				
	CD2							
	CD3							
	CS1			UCAM				
	CS2	UCAM			UCAM			
Own Ideas	IB1							
	ID1							
	IS1							
Relating	RB1	UCAM						
	RB2							
	RD1							
	RD2	UCAM						
	RD3							
	RS1							
	RS2							
Multiple perspectives	MB1			UCAM				
	MD1	UCAM	UCAM					
	MD2			UCAM				
	MS1	UCAM			UCAM	UCAM		
	MS2	UCAM						
	MS3							

Table 10: Partner use of examples from other countries

(NB Key = C-community, I-idea, R-relating, M-multiple perspectives, and B-beginning, D-developing, S-Sophisticated)

## Step 6: Evaluation of SPCLL from WP4

The Scales of Progression for Cultural Literacy Learning (the Cultural Learning Progression Tool and the Dialogue Progression Tool) were evaluated in terms of reliability and validity in Deliverable 4.1 (Assessment Report on Online CLLP resources). This assessment report uses data gathered from the teachers recruited in WP4 (from UK - UCAM, Portugal- NOVA, Israel- HUJI and Germany- UBER) to draw conclusions about the tools, with implications for the future and consideration of the sustainability of the resource beyond the life of the project. For a full evaluation of the SPCLL please see D4.1. The evaluation of the tools in practical terms was significantly impacted by the COVID pandemic, so we prioritised the Dialogue Progression Tool as it directly included examples of talk and more centrally reflected the DIALLS goals of integrating tolerance, empathy and inclusion as dialogue skills. However, we shared both tools with the teachers where available. Teachers evaluated the SPCLL with regard to design, application, value and content on a scale from 1 to 5, with 5 being the highest rating. With respect to the feedback in terms of the SPCLL, the ratings from across all of the WP4 partner countries were on average M (mean) = 3.99 (SD standard deviation = .60). For a more quantitative analysis please see D4.1.

The qualitative comments gathered in the evaluation specifically about the SPCLL are reported in Table 11:

Partner	Feedback explicitly about the SPCLL
UCAM	- Very useful to see examples of different experiences - Liked the link to go back to the indicators - Easy to use. Liked different columns for different stages of development - Detailed if someone was unsure how to develop a specific skill - Easy to see development or what needs to be developed further as it was all on one page - There are some issues with the Welsh translations - titles missing and incomplete. - Cultural learning progression tool not yet available in Welsh on the website
UCAM	I would have liked to have had access to the tools earlier in the programme
UCAM	I have used the SPCLL briefly but have considered it for curriculum planning-and for this it is very useful.
UCAM	Again, useful tools that will enable the development of DIALLS beyond the scope of this project, which I think is the most exciting element of this!
UCAM	I like how the cultural learning tool was reflected in the lesson prompts so you could clearly think about opportunity for developing cultural themes. With the dialogue progression tool I found it helpful to see how the teacher was responding in the examples. It was useful seeing examples of discussions as you could think about discussions in your own class and how you could facilitate developing them further.
NOVA	It could have shown up earlier to see where we wanted to put ourselves, like the next objective.

NOVA	It was a scale that supported me to the extent that it allowed me to check the level at which my children are situated in terms of dialogue and argumentation. Not so much for the content of what they say but for the way they argue and how they accept the arguments of others.
NOVA	The SPCLL and the Dialogue Progression Scale, in addition to being an asset for me and my students, in all the valences already mentioned in the survey, contain excellent indicators that can be used as items for reflection and self-assessment tool for students. students / groups.
NOVA	SPCLL helped me to analyze my role as mediator and in what sense I can guide my work to help the class to develop and improve the skills of dialogue and understanding of cultural literacy issues.
NOVA	SPCLL helps to understand the evolution of students.
NOVA	It helps to understand the levels at which students are at. And they help guide the work to be done.
NOVA	I have nothing to say. I think that scales are an asset to guide us and to be able to position students at different levels.
NOVA	I would like to express how beneficial it was to become aware of this resource, not only for the implementation of the project, but also for the development of a dialogical pedagogical practice, regardless of Literacy , theme or content.
HUJI	The tools that are uploaded to the site are very helpful in preparing the lesson, as well as during the lesson. The children cooperate and look forward to the lessons involving wordless videos.
HUJI	I enjoyed expanding my horizons using the tool and used it when dealing with ideas/concepts and when preparing for the children's watching of the videos.
HUJI	The SPCLL tool was a kind of indicator for me, both to track the progress, and to direct me towards the goals.
UBER	We should have had that much earlier. That would have made a lot easier for me.
UBER	I find everything a bit confusing, but I don't have a suggestion ready either!
UBER	Unfortunately, due to the lockdown, I no longer had the opportunity to use the tool. I would like to do this in the future when I can do the units again in class.
UBER	Unfortunately, hardly anything could be done because of the corona measures.

*Table 11: Qualitative comments from teachers about the SPCLL from the WP4 evaluation*

The feedback was largely positive, with the most repeated criticism that the teachers would have appreciated the tool earlier (which was not possible due to its construction using data from WP5). A few teachers made comments about the COVID context. Most comments from the HUJI teachers were not about the SPCLL but the programme generally – a few of these are included as examples. The comment from the UBER teacher who stated that everything is a ‘bit confusing’ could serve as a



reminder of the intense pressure that teachers have been under during this COVID time. We are grateful that any of them took time to feedback about the materials we had developed, and not surprised that fewer of them made qualitative comments than engaged with the quantitative questionnaire.

## **Step 7: Evaluation of the Dialogue Progression Tool across Languages**

In order to examine the consistency of the SPCLL across countries we asked one of our project consultants with an assistant to conduct an analysis of the seven different Dialogue Progression Tools, to look at differences in the examples and overall approaches. To clarify, this was not to 'assess' the different language versions, as from the outset we have recognised and valued that different partner countries have different pedagogical contexts, but to analyse:

- a) the psychometric characteristics of the general scale
- b) the array and diversity of examples provided by the seven participating countries

### **Analysis of the tool**

The quality of the scale and of the examples provided was assessed using three complementary parameters: Pertinence (Per), Sufficiency (Suf) and Clarity (Cla). Each parameter was assigned a score using a scale of 1- 3 points (1 low level – 3 high level). The two reviewers worked independently then collaborated to reach agreement. The 24 indicators were assessed against the parameters but selecting one indicator from each of the cells (n=12) using the following criteria:

- a) Is it representative of the cross between the dimension and stage of progression?
- b) Is it observable in the dialogue?
- c) Does it trace a developing line of progression across stages within the dimension?

Examples were chosen across the countries. In order to observe the variability in the ways of illustrating the enactment of the indicators of the scale across countries, the observers analysed and compared the array of examples of dialogue included in a database of 84 examples (n= 12 indicators x 7 countries), across all the 4 dimensions and 3 stages of progression which comprise the Dialogue Progression Tool. They then reviewed:

- a) The degree of discrimination between the four dimensions (10 points)
- b) The degree of discrimination between stages of progression (10 points)
- c) The potential usefulness of the instrument as a teaching guide (10 points)
- d) The degree to which the examples reflect the dialogue and argumentation skills and the cultural literacy values at the core of the DIALLS initiative.

In summary, the reviewers found the tool to function well (see Table 12). The reviewers found that extra clarity could be added to a couple of the definitions in the tool, particularly around the 'sophisticated' indicators, in order to clarify that it was the students who were taking the action (not

being led by the teachers), particularly with regard to building the justifications for reasoning, to be explicit that where students invite others to comment, a more dialogic discourse is apparent.

Dimensions \ Stages	Beginning (B)	Developing (D)	Sophisticated (S)	Total
<b>I. Community (C)</b>	Per: 3 Suf: 3 Cla: 3	Per: 3 Suf: 3 Cla: 3	Per: 3 Suf: 3 <b>Cla: 2</b>	Per: 9 / 9 Suf: 9 / 9 Cla: 8 / 9
<b>II. Strength of own argument (I)</b>	Per: 3 Suf: 3 Cla: 3	Per: 3 Suf: 3 Cla: 3	Per: 3 Suf: 3 Cla: 3	Per: 9 / 9 Suf: 9 / 9 Cla: 9 / 9
<b>III. Relating to others (R)</b>	Per: 3 Suf: 3 Cla: 3	Per: 3 Suf: 3 <b>Cla: 2</b>	Per: 3 Suf: 3 <b>Cla: 2</b>	Per: 9 / 9 Suf: 9 / 9 Cla: 7 / 9
<b>IV. Dealing with multiple perspectives (M)</b>	Per: 3 Suf: 3 Cla: 3	Per: 3 Suf: 3 <b>Cla: 2</b>	Per: 3 Suf: 3 Cla: 3	Per: 9 / 9 Suf: 9 / 9 Cla: 8 / 9
<b>TOTALS</b>				Pertinence: 36 / 36 (Excellent) Sufficiency: 36 / 36 (Excellent) Clarity: 32 / 36 (Very good)
<b>Discrimination between dimensions</b>				10 / 10 (Excellent)
<b>Discrimination between of stages of progression</b>				8 / 10 (Very good)
<b>Usefulness as a teaching guide</b>				10 / 10 (Excellent)

*Table 12: Results of assessing the psychometric characteristics of the scale in terms of Pertinence (Per), Sufficiency (Suf) and Clarity (Cla), as well as complementary criteria*

The examples were then compared in order to analyse the variability in the ways of illustrating the enactment of the indicators of the scale across countries. (Note that when an example was not provided or the UK example was used, no score was assigned). The only issues that arose from the analysis were instances where the teacher notes needed to be more explicit when a teacher was modelling the desired behaviour rather than it being apparent in the students' dialogue independently.

## General conclusions from the consultant

The reviewers found in general, the examples provided in the seven versions of the instrument were highly pertinent, sufficient and clear, since they very adequately illustrate each of the indicators in

terms of the crossing between the corresponding dimension and stage of progression. They reported that, taken together, the examples provided for dimension *I. (Community)* portray the classroom as a community where the foundations are being laid for developing a productive dialogue, fostering collaboration, as well as participating and respecting the ideas of others. The examples of dimension *II. Strength of own idea*, show a development towards more sophisticated ways of arguing and engaging in dialogue, starting from the individual's own ideas, illustrating how these ideas are supported by making references initially to local elements, and moving towards wider contexts, including the text, personal experiences and more general knowledge. The examples provided for dimension *III. Relating to others effectively*, illustrate the stages of progression as ideas are incorporated at different levels, starting from the expression of agreements with an idea, then the elaboration of ideas and finally the invitation to others to make explicit the reasoning behind the ideas. Lastly, the examples for dimension *IV. Dealing with multiple perspectives* vividly illustrate the diversity of ideas from the various actors and cultural contexts, as well as the importance of positioning and recognition of agreements and disagreements, whether total or partial, qualities of dialogue relevant for acting and promoting plurality.

They further stated that in terms of stages of progression, the relationship between the indicators and their respective examples are useful to assess and illustrate the progression of classroom dialogue towards more sophisticated forms of interaction. As part of this progression, most of the examples at the *Beginning* level show the pivotal role of the teacher as a model and mediator of dialogue. In contrast, the examples at the *Developing* and *Sophisticated* levels reflect the way students adopt more central roles of participation in classroom discussions.

## Step 8: Amendment and Publication

The feedback from reviewers and teachers was considered carefully and small changes made to the scale to reflect these – particularly in the teacher notes for the Dialogue Progression Tool to indicate where teachers were modelling behaviours that they expected from students. The scales are fully available on the website as part of the Teacher Resource Bank:

<https://dialls2020.eu/spcII/>

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## Appendices

Appendix A: The Cultural Learning Tool ([click here](#))

Appendix B: The Dialogue Progression Tool ([click here](#))

Appendix C: Online form for literature searching ([click here](#))



# The Scales of Progression for Cultural Literacy Learning:

## Cultural Learning Progression Tool

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# Introducing the Scales of Progression for Cultural Literacy Learning: Cultural Learning Progression Tool

The Scales of Progression for Cultural Literacy Learning comprise two tools:

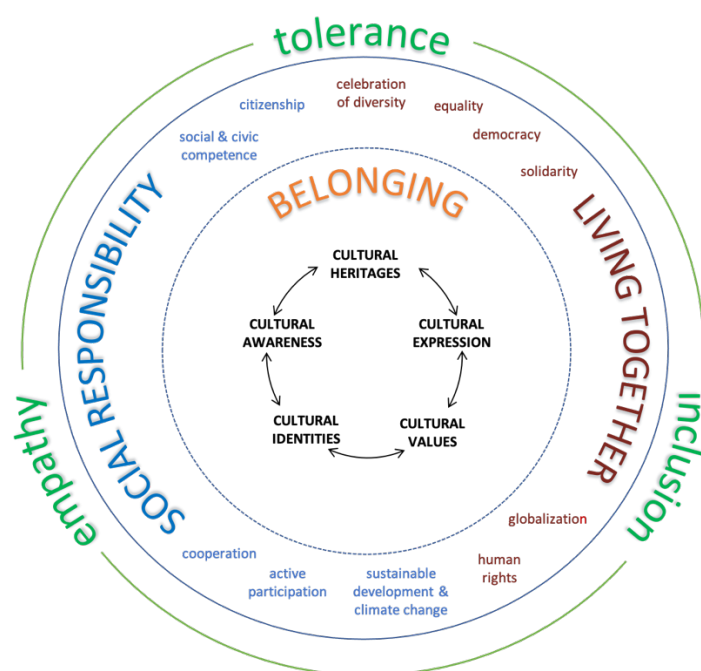
- The **cultural learning progression tool** (drawing on existing frameworks from UNESCO, Council of Europe and Oxfam)
- The **dialogue progression tool** (drawing on literature about the development of talk in the classroom, and illustrated with examples from classrooms involved in the DIALLS project 2019-2020)

## Understanding the tools

The starting point for understanding the tools is to remember that the DIALLS approach is all about promoting tolerance, empathy and inclusion (as underpinning dispositions for cultural literacy). In the Cultural Literacy Learning Programme (CLLP) children and teachers talk together about the DIALLS themes of Social Responsibility, Living Together and Belonging. They also learn how to talk together, using the skills of dialogue and argumentation to listen to each other's ideas and build new knowledge by seeking agreements or accepting multiple viewpoints.

## The Cultural Learning Progression Tool

We use the DIALLS wheel as the starting point for discussions as part of the CLLP. Broad themes about social responsibility, living together and belonging contain subthemes that are pertinent to learning to be culturally literate. They are surrounded by tolerance empathy and inclusion, the underpinning dispositions of cultural literacy. The wheel shows central considerations about cultural values, identities, heritages, awareness and expression at the heart of all discussions about the broader cultural themes.



It is important to note that there is not a separate progression tool for the underpinning dispositions of tolerance, empathy and inclusion. Rather, the SPCLL captures how these dispositions are indicated through dialogue so progression in these core cultural literacy dispositions is therefore embedded within the **dialogue progression tool**. We build inclusive environments through our awareness of each other and our active advocacy for all members of a group. We build empathy as we listen to each other's ideas, relating to how and why individuals have formed the views that they have. We learn to tolerate ambiguity and accept that there may be multiple perspectives relevant to a subject by listening to ideas, and evaluating them, seeking agreement or common ground as appropriate.

The **cultural learning progression tool** draws on a number of frameworks, maps and scales that consider the growth of cultural literacy and the knowledge, skills and understanding that underpin it. In particular we draw on:

[Reference Framework for Competences of Democratic Culture](#) (Vol 2 Descriptors of Competences for Democratic Culture), Council of Europe, 2018

[Global Citizenship Education: Topics and Learning Objectives](#), UNESCO 2015

[Education for Global Citizenship: A Guide for Schools](#), OXFAM 2015

These well-known frameworks differ in the ways that they describe themes we address in DIALLS, so we have summarised them in our tool, highlighting how they relate to different age groups. Each sub-theme page links through to a sources page showing how we have brought the material together. Please note that all of the source material is in English.

Teachers who took part in the DIALLS project found that the films that were used in the CLLP offered rich opportunities for discussion. Sometimes these discussions moved beyond the themes that had been planned as part of the lesson, taking important directions that were led by the children.

Our **cultural learning progression tool** is designed to pick up the key themes that are reflected in each DIALLS film (both those included in the CLLP and the additional films in the [DIALLS library](#)) and highlight the kinds of considerations that might be expected of different aged children as they discuss them. This then is a planning tool, to help you to plan DIALLS lessons to think about how children might respond to the different cultural themes in DIALLS.

The tool also includes examples of cultural artefacts that were created by children as part of their engagement in the CLLP. These show how the cultural themes can be conceptualised in non-verbal expression – much like the films and books that inspired them.



## **DIALLS THEME: *Living together***

**Living in peace and mutual enrichment based on basic rights, freedoms and mutual respect. Interaction and dialogue between the members of different ethnic, religious, and cultural groups are key for successful living together. (Council of Europe, Living together. Combining diversity and freedom in 21st-century Europe, 2010)**



### **LIVING TOGETHER SUB-THEME: *Celebration of Diversity***

**Celebrating cultural differences. This includes learning to know one's own culture, appreciating it and developing one's own cultural identity.**

Primary	Secondary
Understands uniqueness and value of every person	Positively values and appreciate cultural diversity and understands importance of mutual respect
Is willing to listen to the ideas of others, even when disagreeing	Is interested in and respectful of different beliefs, values and traditions followed by others in society
Shows an awareness of the feelings, needs and interests of others	Appreciates that one can learn much from others' diverse backgrounds and perspectives
Recognises the similarities and differences between themselves and their peers, and in wider settings beyond own community	Recognises the challenges and benefits of living and working in a culturally diverse society
Understands the opportunities and challenges that diversity brings	Understand the impacts of stereotyping, prejudice and discrimination and how to overcome them
Is able to cultivate good relationships with diverse individuals and groups	Is willing to challenge prejudiced and discriminatory views

Information on the sources used to develop this sub-theme is available [here](#).



## LIVING TOGETHER SUB-THEME: *Human Rights*

The “rights and fundamental freedoms in every aspect of people’s lives” (Council of Europe 2010.8)

Primary	Secondary
Understands the basic needs for human life	Respects human rights and human dignity of each human being and understands why everyone should respect the rights of others.
Understands rights in class and school	Understands obligations of states in relation to international human rights law
Respects basic human rights and understands how some have those denied	Understands the relationship between human rights, democracy, peace and security in a globalised world
Understands how our individual choices affect other people and our planet and, with this, the need to adopt responsible behaviour	Understands the current and historical human rights challenges in own community and society and in other communities and societies
Understands who is responsible for ensuring rights are met (teachers, local and national government)	Understands the root causes and impact of major human rights abuses in own community and society and in other communities and societies
Understands some of the major human rights issues in own community, country and more globally	Is aware of different paths to take action to challenge human rights abuse individually or collectively

Information on the sources used to develop this sub-theme is available [here](#).



## LIVING TOGETHER SUB-THEME: *Democracy*

Giving citizens the opportunity to participate directly in both procedural and social dimensions of decision making

Primary	Secondary
Understands rules and how the local environment is organised (family, community, school etc)	Has an understanding of democracy, rule of law and human rights – at local and global levels
Has a sense of fair play/justice	Believes in equality before the law of all citizens
Is offended by unfair treatment	Understands the importance of and structures which ensure good governance transparency and accountability
Is prepared to stand up for others	Is offended by injustice, denial of rights, infringements of democracy
Has a desire to improve the world we live in	Can identify opportunities for individual and collective action for the common good / civic engagement to promote and protect democracy, rule of law and human rights
	Is developing civic engagement skills and prepared to take individual and collective action for the common good / civic engagement to promote and protect democracy, rule of law and human rights

Information on the sources used to develop this sub-theme is available [here](#).



## LIVING TOGETHER SUB-THEME: *Equality*

Actively seeking to achieve the state of being equal, especially in status, rights or opportunities

Primary	Secondary
Understands what is fair and unfair	Respects other people as equal human beings
Treats others fairly	Understands all citizens should be treated equally and impartially under the law
Is willing to take turns and share	Understands inequalities within and between societies and how these change over time
Is willing to stand up and speak for others	Reflects critically on local, national and global inequalities
Understands some of the causes and effects of poverty and inequality in own community and at local, national and global levels	Understands the wider causes and effects of poverty, inequality and exclusion
Identifies some actions that can be taken at school, in local community, nationally or globally to increase equality	Is willing to get involved in activities promoting social justice and equity locally, nationally and globally

Information on the sources used to develop this sub-theme is available [here](#).



### LIVING TOGETHER SUB-THEME: *Solidarity*

To act jointly, sharing both advantages (i.e. prosperity) and burdens equally and justly. This invokes a sense of social responsibility and is implicitly linked to empathy.

Primary	Secondary
Can identify some personal and shared values and how these might differ	Understands and respects that personal and shared values may differ from others
Understands that common values are important	Demonstrates empathy and solidarity towards other individuals and social groups
Understands the importance of individual and collective action	Understands importance of common values in learning to co-exist peacefully
Explores possible ways of taking individual and collective action to improve their school and local community	Understands the benefits, opportunities and impact of taking actions that can be taken to improve the community for the good of all

Information on the sources used to develop this sub-theme is available [here](#).





## LIVING TOGETHER SUB-THEME: *Globalisation*

The process of interaction and integration between people, companies and governments worldwide.

Primary	Secondary
Understands immediate and local environment and simple links with other places (e.g. through food)	Understands global governance structures and processes (rules and laws, justice systems) and their interconnections with national and local governance systems
Is familiar with similarities and differences between places in various parts of the world, including own setting	Understands the rights and responsibilities of citizenship in relation to global frameworks and how these are applied
Understands global connections between peoples and countries (e.g. through trade and communications)	Understands the root causes of major local, national and global issues and the interconnectedness of local, national and global factors
Understands how our choices and actions can affect the wider world - positively and negatively	Can explain the impact that personal choices, political actions and patterns of consumption may have in other parts of the world
Understands the types of action that can be taken and types of actors - both individual and collective	Understands how individuals and groups can take action on issues of local, national and global importance
Takes action to improve the world, e.g. through in school or in community	Takes action in response to local, national and global issues

Information on the sources used to develop this sub-theme is available [here](#).



## Cultural Artefacts

### DIALLS Theme: *Living together*

In the Cultural Literacy Learning Programme, living together is explored through six sub-themes: celebration of diversity, solidarity, equality, democracy, human rights, and globalization. In the lesson plans, these sub-themes are closely related and enable the exploration of the core DIALLS dispositions: tolerance, empathy, and inclusion. The theme of living together forms close links with the theme of social responsibility.

The mode of exploring the theme of living together in cultural artefacts is likely to reflect students' ages. The older the students are, the more abstract and multifaceted manner they are likely to use to elaborate the different aspects of the theme and its sub-themes and to approach them not only from the point of view of 'I' but also from that of the others. The artefacts may display the following approaches to understanding and exploring living together:

- In the artefacts, students may focus on material culture and explore it as an indicator of living together with divergent people who have various habits, traditions, and daily life routines. In this approach, the focus is not on the diversity of people and their interaction but on various items and products belonging to these people and the physical environments in which they live and work.
- Instead of, or in addition to, material culture, students may explore living together through depicting interaction and joint activities between divergent people. In these artefacts, groups of people are typically depicted in various leisure activities and free time environments spending time together. The artefacts may demonstrate varying lifestyles and ethnic backgrounds of these people.
- The explorations of living together may not only deal with real-life activities and environments. Students may also explore the theme through imaginative locations and situations where interaction occurs with imagined others – whether human or non-human creatures.
- Students may explore in the artefacts the meanings of living together through their own experience and perspective by depicting themselves in the activities and environments that are close or important to them in their daily life. In this approach, the perspective of 'I' determines the interaction with others and the environment where the interaction occurs.
- Students may also approach the exploration of living together from the point of view of 'we'. In these artefacts, a key actor is a group of people whose internal differences are emphasized with the variety of activities they carry out in their everyday life. When explaining the content of the artefacts in the captions, the students in this approach are able to make various abstract conclusions. For instance, the people in the artefacts are explained as forming a community to which the student is also including him/herself. In the captions, difference can be seen as a key essence of social life.
- Moreover, students may deal with living together through exploring the emotions of other people and animals. These artefacts and their captions may show solidarity and empathy for all living creatures and respect and care for nature. They may also underline a will to act jointly with humans and non-humans to help others who may face struggles or need protection or support.

The creation of artefacts functions as an act through which students may renew and transmit but also transform and reimagine social and cultural norms and positions, such as gender roles and cultural stereotypes. The teacher has a great responsibility in recognising how his/her students deal with such norms and positions as part of the idea of living together and raise to the joint discussion differences in understanding them.



## Examples of artefacts from Virtual Gallery

### MARKET STAND WITH TRADITIONAL CYPRIOT PRODUCTS

Inspired by: To the Market [Naar de Markt]

Age Range: 4-7 years

Country: Cyprus

Key Themes: Living Together, Belonging, Celebration of Diversity

#### WHAT IS THE ARTWORK ABOUT?

The artefact is about a market stand that sells traditional Cypriot products (baskets and clay jugs).



### LIVING IN A CITY

Inspired by: Excentric City

Age Range: 12-15 years

Country: Lithuania

Key Themes: Living Together, Celebration of Diversity

#### WHAT IS THE ARTWORK ABOUT?

We created a leporello by showing everyday life. In each page of the book our own daily routine is reflected. Some of us like to be with friends, some to spend time in nature, some others like to sing and watch Indian dances.



### THE RESCUE

Inspired by: Out of the Blue

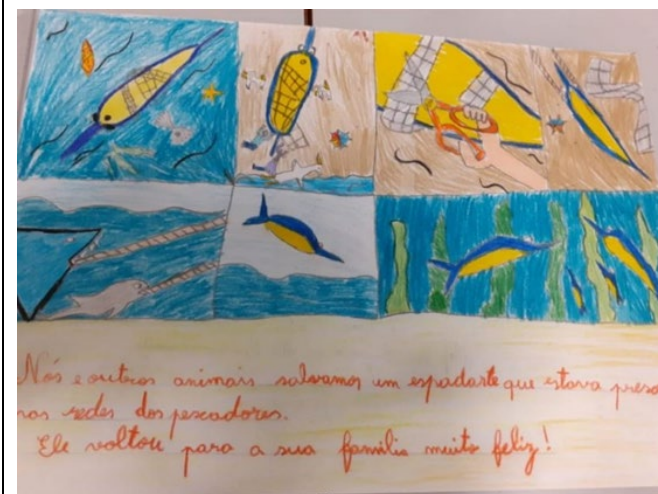
Age Range: 8-11 years

Country: Portugal

Key Themes: Living Together, Solidarity

#### WHAT IS THE ARTWORK ABOUT?

The comic strip represents a giant squid that came to the beach because it was caught in a fishing net. On the beach, the animals and the children who were on the seashore, gathered to rescue her. They all collaborated in the rescue of the animal, returning it to its natural habitat. This comic strip emphasizes that the action was collaborative and that everyone had a different role in the unfolding of the rescue. We can all work together to solve a problem.



## **DIALLS THEME: *Social Responsibility***

**Responsibility that goes beyond individual duty and extends its understanding with a social dimension. It relies on cooperation between people and communities, active participation in social interaction and society, and social and civic competences of being able to do so.**

**(DIALLS, Cultural Analysis Framework).**



## **SOCIAL RESPONSIBILITY SUB-THEME: *Sustainable Development***

**This relates to societal and economic issues and is defined as “meeting the needs of present generations without jeopardizing the ability of future generations to meet their own needs” (i.e. ensuring a better quality of life for everyone, now and for generations to come). One aspect of sustainable development is tackling climate change.**

Primary	Secondary
Can appreciate and care for living things and own environment	Is concerned about the effects of lifestyles on people and the planet and understands the need for responsible consumption
Is starting to value resources and learning not to waste them	Understands the root causes and interconnectedness of major local, national and global issues, including the role of governments, businesses, NGOs and citizens
Understands the positive and negative impacts of people’s actions (including own personal choices) on others and the environment	Understands the wider causes and implications of environmental damage
Knows basic information about climate change (causes and effects)	Has a sense of responsibility for own actions towards the environment and constantly considers what changes they could make to protect the environment
Understands key local, national and global environmental issues and starts to think about how these may be connected	Understands the ways in which citizens and governments can contribute to environmental sustainability
Takes action to protect and improve the environment and quality of life for people locally and globally	Is willing to engage decision-makers and campaign to reduce environmental damage and climate change

Information on the sources used to develop this sub-theme is available [here](#).



## SOCIAL RESPONSIBILITY SUB-THEME: *Citizenship*

Being a member of a country and having rights and responsibilities because of it. Citizenship is linked to tolerance and democracy, with active citizenship defined as “building an open and democratic society” (Council of Europe and EC 2015, 25)

Primary	Secondary
Understands why we have rules and responsibilities and why they may change over time	Understands that everyone should recognise the fundamental freedoms of each human being
Understands basic school, community, local, national and global governance structures and systems and how these are interconnected and interdependent	Understands the rule of law at a local, national and international level
Understands that everyone should be treated fairly	Understands that all citizens should be treated equally and impartially
Understands what it means to be a citizen of one country and the civic obligations that go with that	Is aware of the factors facilitating or hindering citizenship and civic engagement at global, national and local levels
Understands how being a citizen of one country relates to the wider global context	Understands how global governance structures interact with national and local structures and explores global citizenship
Is willing to stand up and speak for others to defend their rights	Understands the diverse ways citizens can influence policy
	Is willing to stand up and speak for others to defend their rights

Information on the sources used to develop this sub-theme is available [here](#).



## **SOCIAL RESPONSIBILITY SUB-THEME: *Social and civic competence***

**These include personal, interpersonal and intercultural competence and cover all forms of behaviour that equip individuals to participate in an effective and constructive way in social and working life, and particularly in increasingly diverse societies, and to resolve conflict where necessary. Civic competence equips individuals to fully participate in civic life, based on knowledge of social and political concepts and structures and a commitment to active and democratic participation (European Parliament and Council of the European Union 2006)**

Primary	Secondary
Understands the need for rules in local community (school, family, village or town) and how they can help us	Understands governance structures and decision making processes locally, nationally and globally and the differences between and interconnectedness of countries and regions
Understands how to take part in making and changing rules in school or with friends or family	Pro-actively keeps informed about civic issues
Understands basics of governance - family, school, local community, country	Is prepared to take action to make the community a better place and improve the situation of other people in the community
Participates cooperatively in group activities and works to ensure everyone is included	Participates in collective decision making
Tries to solve problems and resolve conflict through listening to others and understanding their views	Is prepared to defend others when they are excluded or their rights are infringed
Understands the importance of individual and collective action	Helps resolve conflict through sensitivity to diverse views and cultural norms
Participates in an activity to improve the world we live in	Can distinguish between personal and collective identity and cultivate a sense of belonging to a common humanity

Information on the sources used to develop this sub-theme is available [here](#).



### **SOCIAL RESPONSIBILITY SUB-THEME: *Active participation***

**Refers to individual's involvement in relation to the civic, political, social, economic, legal and cultural spheres of society.**

Primary	Secondary
Is willing to play fairly and inclusively with others	Participates in decision-making processes in their community
Is willing to take part in activities both inside and outside of the classroom	Actively supports and encourages others to participate
Actively tries to ensure everyone is included	Considers the consequences of actions before acting
Understands that our choices and actions have consequences - both positive and negative - for the world we live in	Is able to identify the benefits, opportunities and impact of civic engagement
Collaborates with others on real life issues in their community	Is able to identify the kinds of actions that can be taken improve the community
Understands the basics of how own country and region is governed	Can identify the factors contributing to success and factors limiting success of individual and collective action
	Can define the roles and obligations of individuals and groups in taking action

Information on the sources used to develop this sub-theme is available [here](#).





## **SOCIAL RESPONSIBILITY SUB-THEME: *Cooperation***

**Working together for the common good. This occurs at a variety of levels, from between individuals to countries.**

Primary	Secondary
Plays and works cooperatively, taking turns and sharing	Is committed to the promotion and protection of personal and collective well-being
Begins to show tact and diplomacy	Can work effectively and respectfully with other people, building positive relationships
Works cooperatively to solve problems or achieve goals	Shows sensitivity to diverse perspectives and cultural norms when managing differences of opinion or conflict
Uses knowledge of others' viewpoints to resolve problems and compromise	Understands the factors contributing to success and limiting success of individual and collective action
Understands the importance of individual and collective action and engages in community work	Is engaged in and cooperates in projects addressing common challenges

Information on the sources used to develop this sub-theme is available [here](#).



## ***Cultural Artefacts:***

### ***DIALLS THEME: Social Responsibility***

In the Cultural Literacy Learning Programme, social responsibility is explored through five sub-themes: social and civic competences, citizenship, active participation, cooperation, and sustainable development / climate change. In the lesson plans, these sub-themes are closely related. The theme of social responsibility form close links with the theme of living together.

Social responsibility can be understood in various ways. These notions reflect students' ages but are also impacted by the cultural text through which the theme is explored in the lessons. In cultural texts, social responsibility is dealt with in various contexts ranging from children's everyday life in their home and school environments to various struggles faced by wild animals in the nature. The cultural artefacts may show the following approaches to the theme:

- In the artefacts, students may approach social responsibility from the point of view of 'I', emphasizing the individual dimension of responsibility in making other people feel included and being part of a community. In this approach, the focus is on the student and his/her action while the social dimension and interaction in a broader community are given less attention.
- Social responsibility may also be approached in a more interactive manner by displaying joint action and dialogue between 'I' and the other. In this approach, the interaction between 'I' and the other is based on mutuality. This interaction can be also explored as part of a broader community, such as a group of friends, class, or school, and their social relations and networks. In these artefacts and their captions, 'I' may, for instance, teach to another person the rules of a game to enable him or her to play with the whole class.
- In the artefacts, social responsibility may also be approached as a collective effort and shared duty by emphasizing the power and possibility of 'us' as a collective group impacting shared issues and environment. In this approach, 'we' are seen as being able to act together to improve 'our' life and the conditions of a local and global community.
- When the exploration of social responsibility is based on cultural texts dealing with sustainable development and climate change, the idea of social responsibility is extended to cover humans' responsibility for the Earth. In these artefacts, students may, however, explore social responsibility from an anthropocentric point of view by focusing primarily on humans and their needs. These artefacts may seem to show responsibility for animals and nature and seek harmony between humans and non-humans, but their approach may still be based on placing humans at the centre of the action. In this approach, animals may be anthropomorphized and treated as being in service for humans.
- The broad 'planetary' understanding of social responsibility could be approached in the artefacts also with an ecological point of view by emphasizing ecological ethics and everyone's responsibility for the attempts to save our planet for the future. In these artefacts, students may explore different solutions on how to solve various environmental problems and promote sustainability.

Social responsibility is based on joint action and cooperation between people and communities both locally and globally. The teacher's task is to familiarize the students with the social dimension of the concept and emphasize everyone's role in it. Social responsibility as care for a community, shared environment, and the Earth cannot be outsourced or transferred to someone else.



## Examples of artefacts from Virtual Gallery

### HELPING DADDY

Inspired by: Scribble [خربشة]

Age Range: 4-7 years

Country: United Kingdom

Key Themes: Social Responsibility, Cooperation

#### WHAT IS THE ARTWORK ABOUT?

A child's experience of Lockdown; trying to be responsible and work in cooperation with others. The children were given freedom to paint a picture about their experience of Lockdown and how they were able to work in cooperation with other members of their family and act responsibly.



### DIALLS CITY

Inspired by: The Elephant and the Bicycle [Le Vélo de l'éléphant]

Age Range: 8-11 years

Country: Portugal

Key Themes: Social Responsibility, Social and Civic Competence

#### WHAT IS THE ARTWORK ABOUT?

Recognize the active responsibility we all have in society. The artefact was created after an active debate between the paired classes, at the end of which both teachers suggested to the children the idea of building a city that would portray the narrative of the film that could also be a portrayal of our society.



### PLANNING A NEW PARK

Inspired by: Hedgehogs and the City [Igel und die Stadt]

Age Range: 8-11 years

Country: Israel

Key Themes: Social Responsibility, Social and Civic Competence

#### WHAT IS THE ARTWORK ABOUT?

Designing a park for the community. The artefact references the idea of building facilities that everyone likes. In the artefact there's consideration of all the suggestions of the community for building the park. The park will be used both by people and animals. There's a place in the park for plants.



## DIALLS THEME: *Belonging*

**A means of conceptualizing membership in shared communities (e.g. families, schools, clubs, localities) or a feeling of belonging to a community. This incorporates cultural heritages, the expressions of the ways of living developed by a community and passed on from generation to generation and the sense of a shared inheritance, as well as the common narratives that shape a particular community, such as forms of migration, both forced and voluntary.**

Primary	Secondary
Has a sense of belonging in the local environment (family, school and community) and understands the value of relationships with others	Has a sense of belonging to both local and global communities
Can identify and describe the various groups to which they belong and how their community fits into the wider world	Can distinguish between personal and collective identity and various social groups
Has a sense of self and unique personal identity within those groups	Can describe the commonalities and differences which exist between different cultural groups in their local and wider communities
Can describe the way that they live in their culture in their local community	Has developed the interpersonal skills to communicate within and outside own community
Can describe some similarities and differences within and between cultures and societies	Understands why maintaining and celebrating cultural traditions is important for the development of personal, group and national identities
Can reflect on the concept of home and belonging	Understands the ways that cultural groups and identities can change over time, for example through migration
Understands why maintaining and celebrating cultural traditions is important for the development of personal, group and national identities	Understands why common values are important in order to co-exist peacefully

Information on the sources used to develop this theme is available [here](#).



## ***Cultural Artefacts:***

### ***DIALLS THEME: Belonging***

In the Cultural Literacy Learning Programme, belonging is explored through a sub-theme of home. In the lesson plans, belonging and home are treated as closely intertwined. The feeling of having a home and being at home, a feeling of one's own safe and secure place filled with familiarity, comfort, and emotional attachment, is both an intimate dimension but simultaneously a socially shared aspect of the sense of belonging. In the lesson plans, the theme of belonging is closely linked with the exploration of the core DIALLS dispositions: tolerance, empathy, and inclusion.

In cultural artefacts, the notion of belonging can be expressed in various ways. On the one hand, these notions can be based on students' views on their own home and their social location within a place they feel attached to. On the other hand, the notions may reflect more generally the ideas of home and belonging stimulated by the cultural text used in these lessons. The cultural artefacts and their captions may show the following approaches to the theme:

- In the artefacts, students may deal with belonging through spatial attachments. The span of these attachments may reach from macro to micro scale including, for instance, the following spaces, places, locations: the Earth; several countries; one home country; home town or village; home district or street; the natural environment in one's living area or yard around one's home; house or home; and own room or own space at home. These spatial understandings of belonging are intertwined with various social meanings that the student may explain in their captions.
- Students may also approach belonging through social relations and ties to various groups of people. In the artefacts and their captions, the students may depict, for instance, their family or family members; friends; social networks related to free time or hobbies; or school. Social understandings of belonging are commonly simultaneously spatial and connected to particular locations.
- In the artefacts, students may explore belonging through material culture by depicting their personal items and belongings through which they feel attached to places and other people. These important items, such as toys, books, or one's own desk or bed, may function as symbols of the home as a safe and comfortable place. Besides spatial locations, the items may reflect social relations, such as spending time with the family, siblings, friends, or classmates.
- Students may explore the idea of belonging in the artefacts as multiple and intersectional including simultaneous attachments to various different locations and groups of people. Even very young children are able to perceive and depict their belonging as simultaneously occurring at different scalar levels. These artefacts and captions may depict at the same time, for instance, student's toys, family members, their home, a street sign indicating the name of their hometown, and a national flag.
- Belonging is usually perceived as a positive feature and as something to be achieved. Students may also explore belonging through the idea of non-belonging by identifying places or social networks to which they do not belong and in which they feel uncomfortable or miss their home. In the artefacts and their captions, non-belonging is commonly seen as a condition that should be avoided or fixed. The students may recognize from the stories of the cultural texts that someone is in a place where he or she does not belong and explore how to make him or her feel belonging.

The explorations of belonging in the cultural artefacts may be both abstract and concrete: a figure of a house may depict a home but can simultaneously function as a symbol for a safe place and social network in which the student receives care and comfort. The teacher's task in supporting the students' exploration of belonging is to understand the manifold ways how belonging can be felt and attached to spaces, places, items, and social relations.



## Examples of artefacts from Virtual Gallery

### WHAT IS HOME TO ME?

Inspired by: Baboon on the Moon

Age Range: 8-11 years

Country: Israel

Key Themes: Empathy, Belonging

### WHAT IS THE ARTWORK ABOUT?

The artefact deals with the meaning of the term home/house for the children: they focused on the building, the different rooms, what characterises each room.



### HOME, HOMELAND, BELONGING

Inspired by: Baboon on the Moon

Age Range: 12-15 years

Country: Germany

Key Themes: Empathy, Belonging

### WHAT IS THE ARTWORK ABOUT?

The students were asked to create a 3D object that represented their home, expressed their sense of belonging.





## “WHAT IS HOME?”

Inspired by: Baboon on the Moon

Age Range: 4-7 years

Country: Cyprus

## Key Themes: Empathy, Belonging

## WHAT IS THE ARTWORK ABOUT?

Each child draws a piece of the puzzle “What is home for you? Where do you belong?” Then they put their pieces together and make a complete puzzle that forms a house making the definition of what a house means? Home is a place to play, to work, to take a bath, to warm up, a place that has a yard, trees and flowers, it’s where we we’re born, that we are safe, where those you love and love you are, where there are our parents, our siblings, our cousins, our friends, our kitten and our dog. Where you feel happy, you have a hug, a caress, love, a rainbow, where our heart is. At the end of the lesson, the children were given time to complete their work, because they asked for it themselves. They said that home is “where we feel loved, happy, where we feel friendly and where sometimes we can also feel sad, but our family and friends are there to help us feel happy again.”



Living Together: Celebration of Diversity		
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<a href="#">Council of Europe Reference Framework for Competences in Democratic Culture</a>	<i>VALUES: No. 2. Valuing cultural diversity</i>	26
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	<i>ATTITUDES: 5. Respect</i>	29
	<i>ATTITUDES: 9. Tolerance of ambiguity</i>	32
	<i>SKILLS: 14. Flexibility and Adaptability</i>	39
	<i>KNOWLEDGE AND CRITICAL UNDERSTANDING: 20B. Knowledge and critical understanding of culture, cultures, religions</i>	49
<a href="#">OXFAM Education for Global Citizenship: A Guide for Schools</a>	<i>KNOWLEDGE AND UNDERSTANDING: Identity and Diversity</i>	18
	<i>VALUES AND ATTITUDES: Value diversity</i>	20
<a href="#">UNESCO Global Citizenship Education: Topics and Learning Objectives,</a>	<i>SOCIO-EMOTIONAL 6. Difference and respect for diversity</i>	37





Living Together: Human Rights		
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<a href="#"><u>Council of Europe Reference Framework for Competences in Democratic Culture</u></a>	<i>VALUES: No. 1. Valuing human dignity and human rights</i>	25
	<i>ATTITUDES: 5 Respect</i>	29
	<i>ATTITUDES: 6. Civic-mindedness</i>	30
	<i>KNOWLEDGE AND CRITICAL UNDERSTANDING: 20A. Knowledge and critical understanding of politics, law and human rights</i>	48
<a href="#"><u>OXFAM Education for Global Citizenship: A Guide for Schools</u></a>	<i>KNOWLEDGE AND UNDERSTANDING: Human rights</i>	17
	<i>VALUES AND ATTITUDES: Respect for people and human rights</i>	20
	<i>VALUES AND ATTITUDES: Commitment to social Justice and Equity</i>	20
<a href="#"><u>UNESCO Global Citizenships Education: Topics and Learning Objectives,</u></a>	<i>COGNITIVE: 1. Local, national and global systems and structures</i>	32
	<i>COGNITIVE 2. Issues affecting interaction and connectedness of communities at local, national and global levels</i>	33
	<i>BEHAVIOURAL 8. Ethically Responsible Behaviour</i>	39



Living Together: Democracy		
Source Document	Source Section(s)	Page
<a href="#"><u>Council of Europe Reference Framework for Competences in Democratic Culture</u></a>	VALUES: No. 3. Valuing democracy, justice, fairness, equality and the rule of law	27
	ATTITUDES: 6. Civic-mindedness	30
	KNOWLEDGE AND CRITICAL UNDERSTANDING: 20A. Knowledge and critical understanding of politics, law and human rights	48
<a href="#"><u>OXFAM Education for Global Citizenship: A Guide for Schools</u></a>	VALUES AND ATTITUDES: Commitment to social Justice and Equity	20
<a href="#"><u>UNESCO Global Citizenship Education: Topics and Learning Objectives,</u></a>	COGNITIVE: 1. Local, national and global systems and structures	32
	COGNITIVE 2. Issues affecting interaction and connectedness of communities at local, national and global levels	33
	BEHAVIOURAL: 7. Actions that can be taken individually and collectively	38
	BEHAVIOURAL: 9 Getting engaged and taking action	40



Living Together: Equality		
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<a href="#"><u>Council of Europe Reference Framework for Competences in Democratic Culture</u></a>	VALUES: No. 3. Valuing democracy, justice, fairness, equality and the rule of law	27
	ATTITUDES: 5. Respect	29
	KNOWLEDGE AND CRITICAL UNDERSTANDING: 20B. Knowledge and critical understanding of culture, cultures, religions	49
	KNOWLEDGE AND CRITICAL UNDERSTANDING: 20C. Knowledge and critical understanding of history, media, economies, environment and sustainability	50
<a href="#"><u>OXFAM Education for Global Citizenship: A Guide for Schools</u></a>	KNOWLEDGE AND UNDERSTANDING: Social Justice and Equity	16
	VALUES AND ATTITUDES: Commitment to social Justice and Equity	20
<a href="#"><u>UNESCO Global Citizenship Education: Topics and Learning Objectives.</u></a>	COGNITIVE: 3. Underlying assumptions and power dynamics	34



Living Together: Solidarity		
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<a href="#">Council of Europe Reference Framework for Competences in Democratic Culture</a>	<i>ATTITUDES: 7. Responsibility</i>	31
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<a href="#">UNESCO Global Citizenship Education: Topics and Learning Objectives.</a>	<i>SOCIO-EMOTIONAL: 5. Different Communities people belong to and how these are connected</i>	36
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Globalisation		
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<a href="#"><u>Council of Europe Reference Framework for Competences in Democratic Culture</u></a>	<i>ATTITUDES: 6. Civic-mindedness</i>	30
	<i>KNOWLEDGE AND CRITICAL UNDERSTANDING: 20C. Knowledge and critical understanding of history, media, economies, environment and sustainability</i>	50
<a href="#"><u>OXFAM Education for Global Citizenship: A Guide for Schools</u></a>	<i>KNOWLEDGE AND UNDERSTANDING: Globalisation and interdependence</i>	16
<a href="#"><u>UNESCO Global Citizenships Education: Topics and Learning Objectives,</u></a>	<i>COGNITIVE: 1. Local, national and global systems and structures</i>	32
	<i>COGNITIVE 2. Issues affecting interaction and connectedness of communities at local, national and global levels</i>	33
	<i>BEHAVIOURAL: 7. Actions that can be taken individually and collectively</i>	38

Social Responsibility: Sustainable Development / Climate Change		
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<a href="#"><u>Council of Europe Reference Framework for Competences in Democratic Culture</u></a>	<i>ATTITUDES: 6. Civic-mindedness</i>	30
	<i>ATTITUDES: 7. Responsibility</i>	31
	<i>KNOWLEDGE AND CRITICAL UNDERSTANDING: 20C. Knowledge and critical understanding of history, media, economies, environment and sustainability</i>	50
<a href="#"><u>OXFAM Education for Global Citizenship: A Guide for Schools</u></a>	<i>KNOWLEDGE AND UNDERSTANDING: Sustainable development</i>	16
	<i>VALUES AND ATTITUDES: Concern for the environment and commitment to sustainable development</i>	21
<a href="#"><u>UNESCO Global Citizenship Education: Topics and Learning Objectives,</u></a>	<i>COGNITIVE 2. Issues affecting interaction and connectedness of communities at local, national and global levels</i>	33
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Social Responsibility: Citizenship		
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	VALUES: No. 3. Valuing democracy, justice, fairness, equality and the rule of law	27
	ATTITUDES: 6. Civic-mindedness	30
	KNOWLEDGE AND CRITICAL UNDERSTANDING: 20A. Knowledge and critical understanding of politics, law and human rights	48
	KNOWLEDGE AND CRITICAL UNDERSTANDING: 20C. Knowledge and critical understanding of history, media, economies, environment and sustainability	50
<a href="#"><u>OXFAM Education for Global Citizenship: A Guide for Schools</u></a>	VALUES AND ATTITUDES: Commitment to social Justice and Equity	20
<a href="#"><u>UNESCO Global Citizenships Education: Topics and Learning Objectives,</u></a>	COGNITIVE: 1. Local, national and global systems and structures	32
	COGNITIVE: 3. Underlying assumptions and power dynamics	34
	BEHAVIOURAL 8. Ethically Responsible Behaviour	39



Social Responsibility: Social and Civic Competence		
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<a href="#">Council of Europe Reference Framework for Competences in Democratic Culture</a>	<i>ATTITUDES: 6. Civic-mindedness</i>	30
<a href="#">OXFAM Education for Global Citizenship: A Guide for Schools</a>	<i>KNOWLEDGE AND UNDERSTANDING: Power and governance</i>	17
	<i>SKILLS: Cooperation and conflict resolution</i>	19
<a href="#">UNESCO Global Citizenship Education: Topics and Learning Objectives,</a>	<i>COGNITIVE: 1. Local, national and global systems and structures</i>	32
	<i>SOCIO-EMOTIONAL: 4 Different levels of identity</i>	35
	<i>BEHAVIOURAL: 7. Actions that can be taken individually and collectively</i>	38
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Social Responsibility: Active Participation		
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<a href="#">Council of Europe Reference Framework for Competences in Democratic Culture</a>	<i>ATTITUDES: 6. Civic-mindedness</i>	30
<a href="#">OXFAM Education for Global Citizenship: A Guide for Schools</a>	<i>KNOWLEDGE AND UNDERSTANDING: Power and governance</i>	17
	<i>VALUES AND ATTITUDES: Commitment to participation and inclusion</i>	21
<a href="#">UNESCO Global Citizenship Education: Topics and Learning Objectives,</a>	<i>BEHAVIOURAL: 7. Actions that can be taken individually and collectively</i>	38
	<i>BEHAVIOURAL 8. Ethically Responsible Behaviour</i>	39
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Social Responsibility: Cooperation		
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<a href="#"><u>Council of Europe Reference Framework for Competences in Democratic Culture</u></a>	<i>ATTITUDES: 6. Civic-mindedness</i>	30
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<a href="#"><u>OXFAM Education for Global Citizenship: A Guide for Schools</u></a>	<i>SKILLS: Cooperation and conflict resolution</i>	19
<a href="#"><u>UNESCO Global Citizenship Education: Topics and Learning Objectives,</u></a>	<i>SOCIO-EMOTIONAL: 4 Different levels of identity</i>	35
	<i>BEHAVIOURAL: 7. Actions that can be taken individually and collectively</i>	38
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Belonging		
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<a href="#"><u>Council of Europe Reference Framework for Competences in Democratic Culture</u></a>	VALUES: No. 2. Valuing cultural diversity	26
	KNOWLEDGE AND CRITICAL UNDERSTANDING: 20B. Knowledge and critical understanding of culture, cultures, religions	49
<a href="#"><u>OXFAM Education for Global Citizenship: A Guide for Schools</u></a>	VALUES AND ATTITUDES: Sense of identity and self-esteem	20
<a href="#"><u>UNESCO Global Citizenship Education: Topics and Learning Objectives,</u></a>	SOCIO-EMOTIONAL: 4 Different levels of identity	35
	SOCIO-EMOTIONAL: 5. Different communities people belong to and how these are connected	36
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# The Scales of Progression for Cultural Literacy Learning:

## Dialogue Progression Tool

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## Introducing the Scales of Progression for Cultural Literacy Learning: Dialogue Progression Tool

The Scales of Progression for Cultural Literacy Learning comprise two tools:

- The **cultural learning progression tool** (drawing on existing frameworks from UNESCO, Council of Europe and Oxfam)
- The **dialogue progression tool** (drawing on literature about the development of talk in the classroom, and illustrated with examples from classrooms involved in the DIALLS project 2019-2020)

### Understanding the tools

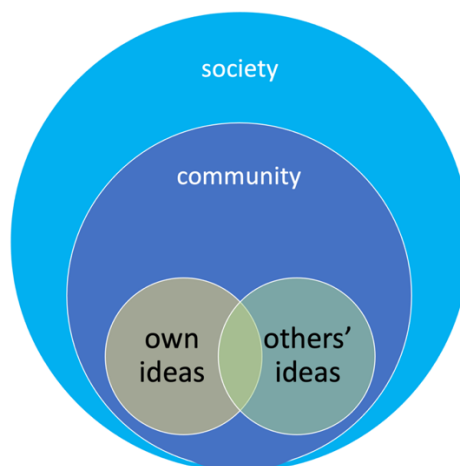
The starting point for understanding the tools is to remember that the DIALLS approach is all about promoting tolerance, empathy and inclusion (as underpinning dispositions for cultural literacy). In the Cultural Literacy Learning Programme (CLLP) children and teachers talk together about the DIALLS themes of Social Responsibility, Living Together and Belonging. They also learn how to talk together, using the skills of dialogue and argumentation to listen to each other's ideas and build new knowledge by seeking agreements or accepting multiple viewpoints.

### The Dialogue Progression Tool

Much has been written about the different kinds of talk 'moves' that people make as they engage in dialogue together. Several coding schemes have been devised to analyse these moves, to look at this talk in action as it happens in classrooms, to define the complexity of argument and to set standards. In the CLLP we set out a progression of learning objectives for Dialogue and Argumentation, and these are drawn from previous research and theory around educational dialogue, talk for learning, argumentation and oracy skills.

In our **dialogue progression tool** we look specifically at how talk enables us to act with tolerance, empathy and inclusion, thinking about not only our own ideas, but how they relate to the ideas of others and how we can work together in a dialogic community.

We can demonstrate these different dimensions to dialogue through this diagram:





The diagram shows how our ideas and how we express them are contextualised. In the broadest sense we are part of a society where we need to learn to live together and be socially responsible (the themes in the Cultural Learning Progression Tool). However, discussions about how we live our lives that explore our values and identities happen within communities such as our classrooms and involve us developing our own ideas whilst importantly engaging in the ideas of others. Central values then are to be inclusive in creating and acting in our communities, learning to tolerate the multiplicity of views that might be shared there. We need to develop our own ideas, but also listen carefully to those of others, empathising with their positions, sometimes building on what they say towards new thinking. We also have to learn to deal with multiple perspectives; this might mean tolerating the ambiguity of multiple viewpoints with no one 'correct' answer, or it might mean seeking common ground in a pursuit of agreement. The DIALLS dialogue progression tool captures these different elements of talk, thinking about how each might progress into a sophisticated engagement through organising the indicators of dialogue into four dimensions:

**Community:** Collective ideas and actions, working together as a community

**Strength of own argument:** Justifying, reasoning, prioritising argumentation and the development of one's ideas

**Relating to others:** empathising and considering how others might see things and how this might enrich our own ideas, prioritising dialogue and connecting to others

**Dealing with multiple perspectives:** seeking agreements, or accepting multiple perspectives

### How to use the Dialogue Progression Tool

The tool is organised into three very broad stages of progression: beginning, developing and sophisticated. These are not based on age, but rather the demonstration of key indicators in dialogue and argumentation. Also, this is not a tool intended to assess individual children, but to think about groups or your class more generally, to help you plan for talk in the classroom.

**We note that it is not desirable to break down the complexities of dialogue into a tick list of linear skills. The aim of the tool is to support teachers in recognising what good dialogue sounds like when it is happening – and to think how they might support children to develop it.**

That said, the skills are cumulative, and it might be expected that children learning to talk together in the first instance would display indicators in the 'beginning' column and this might be more typical for younger children (4-7). The developing phase might then be more typical of slightly older children (8-11) With more sophisticated behaviours indicated by the secondary students. However, we also know from our research that in classrooms rich in dialogue, where teachers model dialogue and argumentation, making it a central element of their teaching and provide ample opportunities for students to learn, engage and reflect together, even quite young children can demonstrate quite sophisticated talk behaviours.

To recognise this, we have included examples for different age groups for some of the indicators.

On the first page of the **dialogue progression tool** you will see the indicators laid out as a grid, showing stages of progression (beginning, developing and sophisticated) and the dimension of the dialogue (community, own ideas, relating to others, multiple perspectives). **If you click on an**



**indicator, the tool will take you to an example page**, where you can see children engaged together in discussion that features this indicator. There are some teachers notes that explain how the talk shows the indicator. The examples are not 'perfect'; they represent how messy classroom talk can be and are included to help you to identify similar types of talk in your classroom. You will notice in your classroom that the children might demonstrate some quite sophisticated behaviours in some of the dimensions but need more work on others.

### **Next Steps**

Of course, recognising that the children are displaying particular indicators of cultural literacy through their talk is only the first step. On the front page of the **dialogue progression tool** we have also included some next steps to consider as a teacher. As we know that developing dialogue skills is not simply a 'ticklist' of linear, fragmented skills, these next steps talk generally about the kinds of activities and classroom ethos to promote to bring DIALLS alive!





## THE DIALOGUE PROGRESSION TOOL INDICATORS

	<b>beginning</b> The indicators below will help you to assess children's dialogue in terms of each dimension. You may find that children display behaviours from across the range of indicators, and that this is very context specific. Try to consider their development across all four of the dimensions to build a community of learning together, where ideas can be shared, built on and challenged in an empathetic, tolerant and inclusive environment. Click on each indicator to take you to a page of examples. <i>Click on the DIALLS logo in the top right of each page to bring you back here.</i>	<b>developing</b>	<b>sophisticated</b>
<b>community - collective ideas and action</b>	*listening to each other (actively and patiently) *joining in through offering ideas  *encouraging everyone to contribute (celebrating diverse perspectives)	*acting inclusively by inviting others to contribute *working together to agree an idea  *exploring differing ideas to seek common ground	*negotiating differing ideas to seek agreement *evaluating ideas and choosing a course of action
<b>strength of own idea</b>	*giving reasons using because	*justifying reasons beyond simple 'opinion'; often using a specific context	*justifying ideas by making links to broader/general knowledge
<b>relating to others - incorporating ideas</b>	*thinking about the ideas of others (restating ideas)  *respecting ideas of others (agreeing)	*relating to others by engaging with their ideas maybe inviting to expand *empathising with ideas that are different to one's own *building on the ideas of others to include them	*probing someone to find out more about their alternative viewpoints  *building on the ideas of others towards new thinking
<b>dealing with multiple perspectives (plurality)</b>	*recognising that others may not agree with us and vice versa	*challenging ideas respectfully  *changing one's mind	*acknowledging and explaining changes of position *discussing alternatives to evaluate them *linking ideas to synthesise them

## NEXT STEPS FOR DIALOGUE

	<b>beginning</b> You will find that children display behaviours in their dialogue from across the range of indicators. The tool is not intended to be a precise ticklist of skills, but to help you to reflect on how the children's dialogue is progressing. The ideas below are intended to support you to understand how you might move children forward in their discussions.	<b>developing</b>	<b>sophisticated</b>
<b>community - collective ideas and action</b>	In this phase you will find that teacher modelling is key to including all children in the class, and that you lead the ethos of community. Praise children when they actively include others in asking for their ideas. Discussions may mostly be whole class, but use of talk partners will enable more voices to be heard.	Groupwork in this phase will enable children to take responsibility for including each other. Set up roles in each group, giving children the task of feeding back about how well their group included each other. You might assign a child the role of being an 'encourager' who is specifically looking out for inclusive behaviours by group members	At a sophisticated level students will be able to assign themselves roles and goals to complete tasks. Using mini plenary sessions in groupwork time asking the class to reflect on their task progression should focus on their ability to work as a group, not just the activity. Set up situations where the value of ideas can be evaluated and encourage reflection on this.
<b>strength of own idea</b>	Even younger children are happy to use 'because' to explain their reasoning. Once they confidently do this, gently challenge reasons that could be developed more fully.	In this phase it is important that children begin to reflect on the validity of an argument beyond simply their opinion but using evidence from the context of the activity (perhaps the text they are sharing). Dialogic teaching which prompts elaboration of ideas will support children to think more critically	Students should be well versed in providing evidence for their arguments, and this should draw on more generalised knowledge, in addition to their own experiences, and intertextual references as they draw on other sources.
<b>relating to others - incorporating ideas</b>	Children are often so concerned with their own ideas to share that they are not listening fully to each other. Model how to incorporate and refer to another's idea and draw their attention to when their ideas relate to each other. Praise children when they make this explicit by naming each other.	In this phase children commonly use 'Building on...' as language to signal their attempts to make their points relevant to the flow of the discussion. You might find that they use this language even when they are not actually building at all! Once you are satisfied that they are confident and happy to use terms like 'Building on X...' or 'Referring back to Y...' begin to challenge them if you feel they are using this language superficially.	In groupwork you will expect to see that students are able to probe each other to find out more about each other's ideas. A truly dialogic classroom might bring those skills into whole class work too, so that the teacher is no longer the central conduit for the discussion but children respond to, and probe each other. Challenge them to identify the 'new' part of an idea and how it relates to others.
<b>dealing with multiple perspectives (plurality)</b>	Understanding that it is okay that ideas might differ is key here. Teach children to use 'I disagree with that idea, because...' and be clear about disagreeing with an idea, rather than the individual	Once children are able to disagree and accept multiple viewpoints they should be encouraged to consider if new ideas have made them change their mind. Modelling 'I've changed my mind - I did think X but now I think Y' shows the children that changing position can be a valuable move.	When encouraging students to feed back about their groupwork, ask them to reflect on the changes of position that happened. This will enable them to track and synthesise ideas, as well as to consider their reasoning in a change of position.



## Listening to each other (actively and patiently)

*Non-verbal, waiting for one's turn, not having hands up thinking about what one wants to say*

### KS1 example (whole class)

T OK. I want you to listen carefully to what I'm going to say and then I want you to think do you agree or do you disagree. No talking yet. 'You must always follow the rules'. I have a line here. On this side I agree a lot, you must always follow the rules. Line comes to the middle, 'Mmm, sometimes yes, sometimes no.' All the way down to disagree - you must always follow the rules? Peter, come on up, put where you want to put your name. Where do you think? Do you agree you must always follow the rules —

Julia Or disagree.

#### Notes

*Here, as a teacher gives directions to the class a child finishes her sentence — interrupting a bit, but showing she's listened well enough and expected what she would say next. The example also shows the teacher setting clear expectations for children's listening.*

### KS2 example (small group)

Rose I think that a home is a place which is filled with all all your greatest memories. So like if I invited one of my friends round for a sleepover in my first home, then that's definitely when I - that's a part of my like - that's a part of my house filled with a memory. [And I]-

Matthew [Like - sorry.] (covers his mouth, realising he's interrupted)

Rose and your home is like filled with so many memories that sometimes you don't even know that it happened but like it did.

#### Notes

*Whilst an example from older children, this extract shows a clear example of a child remembering to be patient. Rose expresses a thought, and Matthew begins to interrupt her (overlapping speech indicated with square brackets). He realises he has been impatient and that he hasn't waited for her to finish, so he cuts himself off and quickly apologises, covering his mouth to gesture a commitment to not interrupting and listening patiently to Rose.*



## Joining in through offering ideas

*Children express ideas in relation to the teacher's question, not each other's answers*

### **KS1 example (whole class)**

T	What is home? Somewhere you live? OK. I'll write that in here. ( <i>Writing</i> ) Some [...] where you live. Maya.
Maya	It's somewhere safe.
T	Somewhere safe ( <i>writing</i> ). [...] Violet.
Violet	It's where we sleep.
T	Where you sleep ( <i>writing</i> ). [...] Rachel?
Rachel	It's somewhere you buy it.
T	You can BUY your home. OK ( <i>writing</i> ). [...] Mia.
Mia	It's where you have Christmas.
T	Where you have Christmas! ( <i>Writing</i> ) [...] Miaa, you choose someone else who's got their hand up.
Mia	Sarah
Sarah	It's somewhere where you're friendly with?

#### **Notes**

*The teachers for the children's perspectives and they respond in a typical whole class context. In this context she is not looking to expand the ideas as she is simply gathering a range, before exploring them further later on. Collecting the ideas together means that the class can later compare and discuss them.*

### **KS2 Example (small group)**

Nicole	I have an idea. [Can I], can I say mine?
Matthew	Yeah.
Nicole	Thank you. So I think maybe his his work was on the moon and then he took his family or his wife or his friend or his sister, whatever it is, and took...them there. Maybe they passed away and he's thinking when he went to the moon and he looked at the world, he he might've been thinking 'I should've left them there.' And maybe he has children there and he's doing that to them - that song.

#### **Notes**

*The class has just moved to small group talk, and Nicole offers an idea in response to the teacher's prompt after asking her groupmates if she can share.*



## Encouraging everyone to contribute (celebrating diverse perspectives)

*Taking turns - likely to be teacher led in this phase*

### **KS1 example (whole class)**

T	We are going to do something different this time. When we want to say something, we don't put our hands up. We put our hands in the middle of the circle, like this ( <i>demonstrates</i> ), OK? And I want you to think about the question: 'You must always follow the rules'. And you need to put your hand in ( <i>demonstrating</i> ) if you want to say something, and you have to tell me if you agree, disagree and why. So, once
---	---

### **Notes**

*Teacher modelling. The teacher forms a circle of children so everyone gets a chance to participate. The children are encouraged to use a gesture which signals that they want to talk and they are encouraged to choose the next speaker*



## Acting inclusively by inviting others to contribute

*Children asking others if they have something to share or add.*

### KS2 example (small group)

Nicole	Who wants to start? Owen, do you want to start?
Owen	(Shakes head)
Nicole	Matthew, do you have an idea?

### Notes

*The class has just moved into small group talk after being given a prompt question by the teacher. Nicole immediately asks Owen, who tends to be very quiet, if he'd like to start. When he doesn't, she asks another child in the group.*



# Working together to agree an idea

*Showing engagement with each other's ideas*

## KS2 example (small group)

Nicole	What do you think we should put in the Heart?
Rose	Something that isn't like 'sad' 'cos that's like a boring word - something like 'upset', 'lonely', 'heartbroken' -
Matthew	Listen though, I've got an idea. [...] What if - what if he's not sad. He's just angry?
Rose	How come?
Matthew	What if he's been put on the moon for no reason whatsoever? You're gonna be angry. [...] Like you've been put on the moon, haven't you, and -
Nicole	Yeah.
Matthew	But we don't know he's been put on the moon, but by the way he acts and he's sad and he walks slow, always has his head drooping, it sort of gives you the impression that he is upset and maybe he's more angry than upset of the way he's been treated by people on earth.
Owen	Yeah.
Rose	Yeah...

## Notes

*The teacher has asked the small groups to come up with one or two feelings to associate with the character in a film, which they are to write in a heart-shaped piece of paper. The children tackle the task together, and agree on Matthew's idea to include the word "angry" in their heart. The real working together happens when Rose probes Matthew to understand his idea, Matthew explains, and then Rose eventually agrees. The others, Nicole and Owen, gradually agree as well.*



## Exploring differing ideas to seek common ground

*Exploring differences and similarities between ideas trying to find places where agreement can be reached*

### KS2 example (teacher-led small group)

Lily we all think like that the end maybe had something {different}, 'cos I thought he was playing to get like other people - like maybe there was some other creatures that lived there and get them out of {unclear}. Aubrey thought (*indicates to Aubrey*).

Aubrey I thought that he was trying to get the earth's attention and I thought, when he was starting to play, he looked like he - it looked like his house had blown up or something, because you couldn't see it. So -

### Teacher notes

*The children are working together by summarising what their common ground is, which is followed by explanations of their individual positions in a respectful manner.*



## Negotiating differing ideas to seek agreement

*Referencing different ideas and perhaps using provisional language to propose*

### KS2 example (small group)

Aubrey	So I think my - is home the same as everyone in your group - I think we should kind of discuss that, because I don't think, personally, it would be. Your - I feel comfortable in my home but - and I like it a lot, but it's not where I was born in. It's not like the house I was born in. So I think it - I would call it my home, but then if you look back, it's not my full-on-house.
Lily	I disagree with you, Aubrey, because I was born in London and I moved when I was like born, but I don't remember that. I don't treat it as my home even though I was born there because I don't remember, I don't like look back on it. We don't have many pictures of it. It's just 'cos uhm -
Aubrey	Yeah.
Lily	Cos that wouldn't be my home because I don't remember and it's not where I think I grew up and -
Aubrey	But then with you, you did have a house before and that is kind of where you grew up. So if you were in London, yes, you were in London, but then, if you moved to Great Missenden and then moved again, it still does kind of link.

### Teacher notes

*Students are discussing what home is and whether a house and a home are the same thing. Lily disagrees with Aubrey and Aubrey tries to identify in Lily's contribution reasons why in fact they can reach an agreement despite the disagreeing attitude.*





# Evaluating ideas and choosing a course of action

*Prioritising and assessing ideas, deciding as a group to do something*

## KS2 Example whole class

T We've just had a very interesting conversation over here. We were speaking to Ryan, and Ryan was saying that he loves his iPad, it's his favourite thing to do, play on his iPad, and I said, 'Well, what if you playing on your iPad means that your sister can't play on her iPad?' One of their iPads broke. And Ryan said, 'Well, of course I'd share my iPad time with her. I'd give up some of my time for my sister to play on her iPad.' So, let's think about the mouse. The mouse wants to do ballet. The mouse always does ballet. Dad tries him to do boxing, but he refuses to do boxing and he carries on with ballet. The dad's a bit sad, because the dad loved boxing - I'll sort it out in a minute - the dad loved boxing. He wanted to see his son do some boxing, but he doesn't. He dances. What do you think the little boy mouse could have done to keep his dad somewhat happy but still be true to himself? Anthony?

Anthony He could just try it out.

T Just try it out, yeah. Could've tried boxing, see if he liked it, because it didn't really look like he'd tried it, but he might've done. I don't know. Iris?

Iris He could learn to do both.

T Could learn to do both. Interesting. Ivan.

Ivan He could maybe combine them together. So, maybe try boxing while dancing.

T Oh, so he creates a new sport, so he does like ballet boxing.

John Bloxing. Bloxstet

## Teacher Notes

*In this sequence the teacher models to the children how to summarise and hold an idea whilst weighing up its potential and then adding new ideas to agree a direction of thinking (rather than an action). Whilst not the strongest of examples, this show how important it is for teachers to model collective action taking in the whole class in order that students can adopt the same strategies in small groupwork context. Like all dialogue skills, it needs to be built carefully, with opportunities for the children to reflect on how they managed the discussion together.*



## Giving reasons using because

*'Because' might not always lead to a completely coherent argument but the intention is there*

### KS1 example (whole class)

T	Do you think his family might have been able to hear him? How do you know his family weren't on the moon?
Evelyn	Because there was only one.
T	Pardon?
Evelyn	Cos there was only - there was nobody in the house with him.

### Notes

*This sequence shows a simple question and a response, where a child shares her idea using a sentence structure beginning with 'because'. The teacher prompts Evelyn to clarify when she gives part of an answer.*



## Justifying reason beyond simply 'opinion', often using a specific context

*Using evidence from the text/lesson/context*

### KS2 example (teacher-led small group)

T [What's] more important?

Lily Probably the boy's dream, because he's the dad's already completed his dream, and his son, he can't just always follow what he won't 'cos it's not really being independent if you just follow what your dad does. Like, so, if his son just does what you're being like independent and you're learning you're learning something completely new and you just you'll follow your dreams, really.

### Notes

*Discussing a film where the teacher asks whose dream is more important - a father's or a boy's? Lily gives a justification based on the specifics of the film they have watched. This example shows how oral language is often complex and includes ideas not fully formed. Lily use's 'you' as she steps into the shoes of the films characters, relating to how they might feel*



## Justifying ideas by making links to broader/general knowledge

Generalising to wider knowledge beyond the text/lesson/context

### KS2 example (whole class)

Tobias There's a war going on near Syria, Iran. It's been going on for a long time now.

T OK.

Tobias And sometimes people can't go back [and]-

T [Yeah] so they can't go back, can they?

Tobias [And]-

T [They] Had to leave and they can't go back. Tobias?

Tobias And, also, some people don't have a place to call like home, like migrants. Sometimes they they don't know which one - where is their home because they they could call home somewhere else, but then call home somewhere else, because they they move around, then they don't settle down in one place.

### Notes

*The class is discussing what it means to have a home, to move or being forced to leave your home. Here, Tobias links this topic to a war situation and to migration drawing on his general knowledge beyond the lesson.*



# Thinking about the ideas of others (restating ideas)

*Repetition of someone's idea*

## KS1 example (whole class)

Madeline	Where my brother be's annoying to me.
T	Where my brother's annoying to you. Harry?
Harry	Where I can watch mov- movies with my family.
T	Where you can watch movies with your family. Mark?
Mark	Play computer games.
T	Where you can play your computer games. Jasmine?
Jasmine	Spend time with your family.
T	Where you can spend time with your family. Anthony?
Anthony	Where my little sister annoys me.
T	Where your little sister annoys you too. Evelyn.
Evelyn	Where I can spend time with my best baby sister ever.

## Notes

*Children are discussing what a home is for them by offering various ideas. Madeline suggests it is her brother that is important (line 101) and Anthony three turns later restates the same idea by referring to his sister (line 109). Evelyn (line 111) further elaborates on the idea by reversing the evaluation of the relationship to her sister. The teacher takes a modelling role here, by restating the ideas of the children to show how they can be valued.*



## Respecting ideas of others (agreeing)

*Perhaps simply agreeing before adding another idea*

### KS1 example (whole class)

T	Mmm ( <i>interestingly</i> ). So Madeline thinks that he flew to the moon to see what it was like, a bit like astronauts do, Richard, but his spaceship crashed and he got stuck there. Put your hand up if you agree and you can tell me why you disagree and you can add something onto it? Harry.
Harry	I agree because why would he want to go to the moon and stay there and make a house?

### Notes

*Teacher modelling. The teacher models respect for different ideas by summarising them and this allows Harry to engage with the ideas of other children and agree with them giving a reason.*



## Relating to others by engaging with their ideas, maybe inviting to expand

*Adding to a point, maybe asking for clarification*

### **KS2 example (teacher-led small group)**

Mirtel	I feel at home 'cos I know England really well. I know Estonia and I've started to get the hang of the {unclear} in Estonia.
Ivy	But do you feel happy?
Mirtel	I just feel happy with my family and friends.
Ivy	So your home too?
Mirtel	Yeah I feel home in England and Estonia.

### **Notes**

*The TA has joined the group, which is discussing how to define home, and asked Mirtel where home is for her. When Mirtel answered "Estonia", the TA asked if she didn't feel at home in England. When Mirtel responds that she does and references knowing England well (line 213), Ivy invites her to expand on her feelings rather than her familiarity with England, asking if she is happy.*



## Empathising with ideas that are different to one's own

*Putting yourself in someone else's shoes, acknowledging their viewpoint*

### KS2 Example (small group)

Mirtel	Yeah. I still belong in Estonia. I speak Estonia, I read Estonia. My mum is planning to like [...] call an Estonia teacher, so we can - so she can help me learn then I'm staying in England, so it's gonna be easier.
Mark	So you - yeah, I get that. I don't know where I belong.

### Notes

The children have been asked to define home and identify where they belong. Mirtel has just explained that "belonging" is not the same as where she currently lives, because she lives in the UK but belongs in Estonia for many reasons. Mark responds emphatically, saying "I get that", and seems to reflect on Mirtel's thinking to say that he doesn't know about his own belonging.





## Building on the ideas of others to include them

*Elaborating on/reasoning with someone else's idea, referring back to them*

### KS2 example (whole class)

Aubrey	Well, on our table we thought that uhm it meant like follow your dreams. Just maybe just because you think that ballet is for girls, it doesn't mean that it is, 'cos anyone can do whatever they want. And, like, you can follow your dream. You don't want to follow your dreams in a bad way, because, if you want to become a criminal, then you don't, but you wouldn't really, but you wouldn't want to do that. So, follow your dreams with what you want to do, maybe with sports, what you want to become when you're older.
T Lily	[So]- [Linking] to what Aubrey, said, it's like uhm, when people say, 'You can't read that book because it's got princesses in and you're a boy,' and like you shouldn't like you should stand up to them too, because that's what Aubrey said earlier on in the discussion. She said, 'Stand up for people because, if they say you can't read that book, don't just go, 'OK, I won't read it because you told me to.' Go, 'I can read it, 'cos I want to read this.'

### Notes

*Lily refers back to Aubrey several times, once with a direct quote and builds on Aubrey's previous contribution in the discussion.*



## Probing someone to find out more about their ideas

*Probing a person: inviting elaboration/reasoning*

### KS3 example (whole class)

Samuel	With Carl with what Carl just said, I disagree with the last bit you just said, because you said that they should let their child do what they want. Could you expand on that, please?
Carl	No, I was saying like, if their child if they let their child be creative and like live how they want to live, like not let them do what they want all the time, but uhm let them choose if they want to do something, like help them go in the right direction.
Samuel	So, like give them free will?
Carl	Yeah.
Samuel	OK.

### Notes

*Samuel starts by describing part of Carl's argument he disagrees with - but asks Carl to tell him more about the idea. Carl clarifies his meaning - which means that not only do they find common ground, this is discovered by allowing each other (Carl) to explain clearly what he meant.*



## Building on the ideas of others towards new thinking

*Elaborating on/reasoning with ideas to develop new ideas (interthinking)*

### KS3 example (small group)

Cedric	Oh, I've just realised something as well. In one of our previous sessions we were talking about the rich and capitalism, and here it looks like he's relaxing while she's doing the hard work. Maybe this is a connotation for rich versus the [less fortunate].
Samuel	[Poor]. Or you could maybe link it to like men get paid more [if]
Cedric	[Yeah, yeah].
Samuel	you're talking about like equal rights, how women [have equal]
Cedric	[How times] are so sexist and I still can't believe it; it's atrocious, but like how she's doing work in the house and he's just there chilling on a hammock.

### **Notes**

*The students are grappling with understanding the images in a book, in this case a picture of a person working next to a person in a hammock. Samuel listens to Cedric's idea about capitalism, even finishing his sentence to show he agrees. Then he builds on the idea, offering gender inequality as a way of understanding the same class divide Cedric first recognised. Cedric agrees with Samuel's new thinking and offers up his feelings about it.*



## Recognising that others may not agree with us and vice versa (disagreeing)

*Recognising disagreement/ or disagreeing*

### KS1 example (whole class)

- |       |   |
|-------|---|
| Ayana | You have to follow the rules, because, if [...] if [...] if the teacher says something and you didn't do it, then the teacher might be cross.   |
| T     | So, Ayana says, 'You have to follow the rules because, if the teacher says something and you didn't do it, the teacher might get cross.' So, you still agree, 'You must always follow the rule'. Put your hand in if you agree or disagree. Ayana, choose someone who has their hand in the circle. |
| Helen | I kind of agree and I also disagree, because sometime we should follow the rules, but sometimes, in that film, there was a quicker way of getting the leaves, so you didn't need to follow the rules, and they made up a new rule.  |

### **Notes**

*In this example from KS1, the teacher has asked "do you always have to follow the rules?" and has asked the children to put their hand in the circle if they have an opinion to share. After Ayana answers and the teacher restates her point for the class to hear, Helen responds directly to Ayana. She modifies her agreement, ("sometimes") while stating clearly and respectfully that she also disagrees ("sometimes [we shouldn't if] there [is] a quicker way)."*



## Challenging ideas respectfully

*Listening to an idea, and prefacing disagreement with an acknowledgement that the first idea is valid, even if disagreed with*

### KS2 example (whole class)

- |       |   |
|-------|---|
| Gavin | Well what I was thinking, that I think his home is on earth because he might have been of - like long ago, I don't know, like 60s or something, NASA used to send animals to space like cats and dogs and monkeys and things like that. He may [...] he may have actually been on earth but he's been taken and tested to be put on a rocket, sent to the moon and then he may have lost power or something so he's lost signals with uhm earth, and then he may have just crash-landed onto the moon. And he's used the resources used from the rocket to build a home there and things like that. |
| Rose  | I'm adding onto Gavin's, because that - well, I didn't know 60 years ago that NASA did do that or if it didn't, but if he does crash-land into space with the rocket, then he would use like the rocket parts. But then I'm also challenging Gavin because I don't think that a rocket would have or would be made of like wood and have like paint in it like have like the square windows that you would normally have on like a house or [a door].   |

### Notes

*Rose first acknowledges what part of Gavin's comment was new information to her and she explicitly says that if he's right, she'd agree with part of his point "he would use like the rocket parts." Then, Rose says she's "challenging" Gavin — the word the teacher has modelled to mean disagreeing — on a specific part of his hypothesis. She is very clear that she's listened to him and found the reference to history and his idea valuable, but is challenging one part on the grounds of probability.*



## Changing one's mind

*Places where students either acknowledge they've changed their mind or indicate it*

### KS2 example (small group)

Lily [Yeah I either] thought that or I thought maybe like - 'cos in the night, like, there's some strange noises. Maybe he was making those strange noises. But now I think, like the story, I think he's trying to like get us - our attention and maybe he was trying to make some friends.

### Notes

*Here, Lily explains that she changed her thinking, though she stops short of explaining why.*



## Acknowledging and explaining changes of position

*Not only stating a change of position but explaining why this is the case*

### KS2 example (whole class)

Aubrey      Now hearing what Miss Smith said, I agree because it's it's because - it's because you wouldn't really - it's kind of a part you would want to be safe, you don't want to get killed if - you would rather - you'd probably rather uhm have - struggle a bit maybe if you were evacuated. But if you were in London when World War 2 was going on, it would be a lot more like you'd have to stay away from everything. So I would probably rather go to the countryside.

### Notes

*The children are discussing whether there is a difference between moving and leaving home when you have no choice, for example as a refugee during a war and how that might entail leaving your family behind. Previously they had agreed that family was an important part of 'home'. Aubrey shows that he has listened and considered the alternatives views - and how this has caused him to change his mind.*



## Discussing alternatives to evaluate them

*Showing evidence of critical thinking through comparing ideas to examine their value*

### KS3 example (whole class)

Amiri I would say that to rebuttal to Harry's point you can probably - you can change homes - or you can change houses, but you can't change homes. So, what I mean by that is you can move as many times as you need to but like your home, as you say, home is where the heart is - your heart stays at home, it doesn't move, it doesn't change.

T OK. Nicely. Christian.  
Christian I wouldn't say I agree with Amiri. I would say like it takes a while to change how you - where you think your home is. It's getting used to it. But it's getting - if you move, your your home's not going to be, say where you were born. So say you were born in in - outside London and then you move into London, your home feels like it's' in London after a - maybe it would be a few years if you lived outside London for a few years. It's just your home doesn't change, but gradually rather than straightaway.

T Lucas.  
Lucas I agree with Amiri's point because when people when people like - when my cousin moved out of London, he he like he missed London a lot and he still does but he's still out of London. But like it's actually like - if if you live somewhere for quite a long time, like your more childhood and [stuff like that]

### Notes

*The students are discussing what home is. The discussion is managed by the teacher in terms of turn taking but the boys take up each other's point to offer alternatives while politely agreeing or disagreeing with each other.*





## Linking ideas to synthesise them

*Pulling together ideas to create something new*

### **KS2 example (small group)**

Connor	Like hotels can - if you were [in a hotel for a weekend]
Mia	[That's not your home].
Connor	it's your home for that time.
Mia	It's not a home. It's like a mini house.
Ella	It's a place.
Mia	[Like you don't have a kitchen].
Niall	[Yeah, place].
Connor	[Yeah so it's it's] your room [for that time].
Niall	[Like a bungalow]. Yeah.
Connor	It's, it's not your home. It's your home for that time.

### **Notes**

*The children have been grappling with what 'home' means, and whether different residential situations would count as home. By the last turn, Christian seemed to arrive at a midway viewpoint to combine his point about hotels being a temporary home with Mia's argument that it wasn't a real home, properly defined.*

## Appendix C: Google Form for Literature Searching

# SPCLL literature search

This is where you can submit rubrics/tools/maps of development or progression/assessment criteria that deal with teachers' assessments of children's competences/skills in our DIALLS areas.

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**\* Required**

1. Email \*

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2. Partner Name \*

*Mark only one oval.*

☐ UCAM

☐ NOVA

☐ CNRS

☐ JYU

☐ WWU

☐ VU

☐ UB

☐ UNIC

☐ HUJI

3. Title of tool/framework/rubric/assessment criteria \*

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4. Author \*

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5. Origins/source type (eg research-based, school curriculum, government, NGO, education agency) \*

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6. URL link to the tool/framework/rubric/assessment criteria \*

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7. Do you have an attachment to submit? \*

*Check all that apply.*

- ☐ Yes: please email the attachment to Fiona Harrison ([fmh31@cam.ac.uk](mailto:fmh31@cam.ac.uk))
- ☐ No

8. Audience \*

*Mark only one oval.*

- ☐ Researchers
- ☐ Teachers

9. Purpose (eg for use in classes, to build a curriculum etc) \*

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10. Disciplinary field (please only tick "OTHER" if there really is nothing else that is applicable) \*

*Mark only one oval.*

- ☐ Lifelong learning competences/learning to learn
- ☐ Cultural Literacy
- ☐ Living together
- ☐ Personal, social and well-being
- ☐ Global citizenship
- ☐ Civics/citizenship
- ☐ Speaking and listening/oracy
- ☐ Dialogue
- ☐ Argumentation
- ☐ Expression of culture/multimodal expressions
- ☐ Online dialogues/interaction
- ☐ Other

11. Age Group \*

*Check all that apply.*

- ☐ Pre-primary/early years
- ☐ Primary
- ☐ Secondary
- ☐ Tertiary/18+

## Language

12. Is your tool/framework/rubric/assessment criteria in English? \*

*Mark only one oval.*

- ☐ Yes     *Skip to question 13*
- ☐ No     *Skip to question 15*

## English language tools/frameworks/rubrics/assessment criteria

## 13. Summary paragraph/abstract (max 300 words) \*

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## 14. Main criteria (eg competences for being a good citizen; dialogic moves) \*

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Other language tools/frameworks/rubrics/assessment criteria

## 15. What language is your tool/framework/rubric/assessment criteria in? \*

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## 16. Summary paragraph/abstract (max 300 words) \*

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17. Main criteria (eg competences for being a good citizen; dialogic moves) \*

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18. Description of basic competence and sophisticated competence as described in the material (for example: 1) can make rules for own classroom 2) can participate in policy making for local community) \*

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