

Education in Multiculturality Education to Interculturality

In Ecclesiastical Institutions of Higher Education
and in Formation Communities
for Catholic Consecrated Life in Italy

Edited by
Enrica Ottone – Luca Pandolfi



Enrica Ottone, Luca Pandolfi (eds.)
**EDUCATION IN MULTICULTURALITY
EDUCATION TO INTERCULTURALITY**
**In Ecclesiastical Institutions of Higher Education
and in Formation Communities for Catholic Consecrated Life in Italy**

ISBN 978-88-401-9061-7

© 2023 Urbaniana University Press
00120 Città del Vaticano
www.urbaniana.press

This work is the outcome of the scientific research project:
Interdisciplinary Action/Research Project 2017/2021
INTERCULTURAL SKILLS FOR UNIVERSITY
AND FOR CONSACRATED LIFE RESEARCH/ACTION/FORMATION – RAF



This work is licensed under the CC BY-NC-ND 4.0 Creative Commons license

The open access publication of this ebook has been made possible
thanks to the contribution of



Research Project in collaboration with



Front cover
Pavel Égüez, *Grito de los Excluidos*, mural en cerámica.
Cotacachi, Ecuador 2001
(Photograph by Luca Pandolfi, 2007)

Education in Multiculturality Education to Interculturality

In Ecclesiastical Institutions of Higher Education
and in Formation Communities
for Catholic Consecrated Life in Italy

Edited by
Enrica Ottone – Luca Pandolfi



“

Diversity always proves a bit frightening, for it challenges our securities and the status quo. [...] In the face of cultural, ethnic, political and religious diversity, we can either retreat into a rigid defense of our supposed identity, or become open to encountering others and cultivating together the dream of a fraternal society.

”

POPE FRANCIS

Speech to the Hungarian Episcopal Conference
Apostolic visit to Budapest, September 12, 2021

Table of Contents

7	From the Editors
8	Acronyms and Abbreviations
9	Keynote Address – “To Look More Closely” Kathleen Mahoney, <i>GHR Foundation</i>
11	Preface Teacher Education and Intercultural Competence: Challenges and the Way Forward An Interview with Darla Deardorf by Enrica Ottone and Luca Pandolfi
15	Introduction Education in Multiculturality, Education to Interculturality Enrica Ottone, Luca Pandolfi
	Part One FROM THE 2016 RESEARCH IN USA TO THE RESEARCH IN ITALY Multiculturality in Life Communities and Education Communities
21	International Sisters in the United States of America: A Sociological Study Mary L. Gautier
33	Interculturality in Multicultural Education and Formation Communities: An Action-Research-Training Project in Italy Enrica Ottone, Luca Pandolfi
	Part Two UNIVERSITY, CONSECRATED LIFE AND EDUCATION IN CULTURAL PLURALITY Analysis of the Qualitative and Quantitative Research
70	Intercultural Competences in Multicultural Education and Formation Communities: Key Concepts Identified by the Text Analyses of Focus Groups Fiorenza Deriu
113	Multiculturality and Interculturality: A Qualitative Analysis of the Perspective of Focus Group Participants Nina Deliu
159	The Intercultural Challenge in Multicultural Education and Formation Communities: Results of the Quantitative Survey Luca Di Censi
182	Intercultural Competences under Construction: Qualitative Analysis of Narration of Critical Incidents by a Group of University Students Enrica Ottone
235	Formation in Multiculturality, Formation towards Interculturality: Challenges to Embrace and Necessary Transformations Luca Pandolfi

Part Three
**EXPERIENCES OF EDUCATION TO INTERCULTURALITY
IN CONSECRATED LIFE AND IN LAITY MOVEMENTS**

- 266** Opportunities and Challenges of Intercultural Encounters
in Religious Education Centres
Robin Sahaya Seelan
- 273** Formation in Interculturality for Formators and Leaders of Female Consecrated Life:
Challenges and Good Practices
Patricia Murray
- 279** The Need for Formation to Move from Multiculturalism to Interculturality
Peter Claver Narh
- 291** Living in Multiculturalism, Learning Interculturality in Catholic Higher Education
Cristina Montoya
- 301** Intercultural Education in Chile: A Critical Approach from Intercultural Philosophy
Lorena Zuchel Lovera
- 311** Formation Experiences in the Search for God and in Reciprocal Listening:
Ideas for Theological Reflection in Support of Pastoral Practices in Intercultural
Communities/Churches/Societies
Anne Zell

Part Four
FURTHER INSIGHTS

- 319** Critical Intercultural Education between Similarities and Differences:
Points of no Return, Choices and Strategies for Teaching Intercultural Competences
Milena Santerini
- 326** University, University Education and the Challenge of Interculturality
as a Form of Life and Thinking
Raúl Fornet-Betancourt
- 333** Training in Pedagogical Research in Contexts of High Socio-Cultural Complexity
Davide Zoletto
- 342** Sociology and Intercultural Relations between Hegemonic Research Practices
and the Critical Gaze
Ilenya Camozzi

Part Five
APPENDICES: RESEARCH INSTRUMENTS

- 356** The Three Focus Groups
- 364** Tool for the Narration of Critical Incidents
- 366** Questionnaire on Intercultural Competences in Formative Setting
- 383** Interview Outlines
- 385** **Authors**
- 390** **General Index**



Preface

Teacher Education and Intercultural Competence

Challenges and the Way Forward

An interview with **Darla K. Deardorff**

by Enrica Ottone and Luca Pandolfi

(10.11.2021)

Darla, you are a research scholar at Duke University and you hold faculty appointments at several other universities around the world. You are founding president of the World Council of Intercultural and Global Competence and you are executive director of the Association of International Education Administrators (AIEA). We know learning intercultural competence is the core issue in the internationalization of higher education. So we ask you: What are the priority challenges for teacher training at the higher education level?

There are several challenges for teacher education in higher education, particularly around intercultural competence development, and I want to outline several of those here:

First, it is really important, in regard to integrating intercultural competence into the curriculum for teacher education training, that this goes beyond knowledge. It is not enough to just focus on intercultural knowledge. When we think about intercultural competence, there are also skills: what skills do teachers need, interculturally, to connect with students from so many different backgrounds? It is important that teachers' training intentionally emphasizes not only the intercultural knowledge needed by teachers but also the intercultural skills and competencies needed by teachers. And, as I work with teacher education programs, I am seeing that it really is an area that needs a lot more attention. So that is the number-one challenge.

Secondly, another challenge is how to integrate intercultural competence into all of teacher education curricula. That means not just one course, or one module, where we say, "Ok now we are talking about intercultural competence", but we need to look at how this competence gets integrated throughout the curriculum. What that means and what that looks like is including different perspectives, different resources from around the world, and carefully examining the curriculum insofar as looking at whose knowledge has been privileged in the curriculum, whose voices are included and especially whose voices are missing in the curriculum. It really comes down to more of a social justice focus, even within intercultural competences, so that the curriculum is very carefully reviewed to see, then, in the end, even what is the hidden curriculum, what messages are we sending by what means and how the curriculum is taught. So, there is a lot to this piece on how we integrate intentionally these intercultural dimensions into all of the curriculum for teacher education and development.

So this integration of intercultural competence throughout the curriculum is a huge challenge and one that is really important to address in addition to the challenge of going beyond knowledge to also address intercultural skills. This brings us to a third challenge in teacher education, with regard to intercultural competence development in particular, and that is intercultural assessment and how we assess teachers' inter-

cultural competence. This is one of the main areas of my research and work for quite a number of years now: looking at the assessment aspects, which again need to be integrated into the curriculum not as a pre-post assessment and not focused so much on the results. This means focusing more on the process of developing intercultural competence and not whether teachers are more interculturally competent or not, but it is more about how they can continue to grow and develop interculturally given that intercultural competence is a lifelong process. In the end, assessment becomes much more about the process, assessing the process of development, than the results.

In terms of assessment, what we are seeing is that it is important to move beyond any kind of pre-post measure, to look at the evidence that we can collect within the educational experience and learning, providing that key feedback to teachers as they continue to develop interculturally. In the end, we are seeing more peer assessment, the use of peer assessment and feedback, and ways of looking at how we can support intercultural development. It is not just either you have it or you don't, but how we can continue to support the students' development interculturally and assessing intercultural competence which involves a multi-measure, multi-perspective kind of approach.

The last challenge I will bring to this discussion is that we need to do much more in terms of preparing and supporting the instructors in teacher education. We see that too often the academics, the instructors who are teaching, often don't understand this fully themselves; they need to be able to be better prepared and then supported as they, then go into the classroom to work with the students. That's another challenge that really must be addressed.

So those would be the key challenges I would put forward in this discussion.

What does internationalization mean for university education?

Intercultural competence in university education comes back to seeing intercultural competence as core to internationalization efforts. And, typically, internationalization efforts are seen primarily as mobility, of moving students around the world and, of course, during a pandemic, as we have all been experiencing, that has not been as possible. Through my work with internationalization leaders at universities around the world we really prefer to see this more as comprehensive internationalization at the university level.

Internationalization is so much more than mobility. It is also looking at partnerships at different levels; again, not just mobility partnerships, but in terms of research and collaboration with universities within one's own country and beyond especially. Moreover, the curriculum is at the heart of internationalization. It becomes imperative that intercultural competence be embedded and integrated intentionally throughout the entire curriculum at the university level.

I'll give you one example of how intercultural competence was embedded throughout a public university in the United States. At the top leadership, at the rector level, academics were asked: "Please provide outcomes that are intercultural outcomes for the students". The faculty, the academics at this university, spent several months developing this list of outcomes and they came back with 50 intercultural outcomes for students. The top leadership said: "Thank you. Now I need you, the academics, to prioritize, what are the top five, because fifty are too many. What are the top five intercultural outcomes for students?" And so, again, the academics went to work for many months debating and discussing what were the top five. These are academics from all different areas of the university; from chemistry to music to physical education to language. In the end, they agreed on the top five intercultural outcomes. They then came back to the top leadership saying: "Here you are". The top leadership at the university then said: "Thank you. Now every single academic at this institution needs to include at least two of these five intercultural outcomes in every single course that is taught here, regardless of the course topic".

So, that is one way to more intentionally integrate these intercultural outcomes into all that is taught at the university. That is what we are aiming for, at integrating this throughout at university so that it is not just a one-time experience, or participating in an exchange program; it is not just one course that is required. It is about integrating intercultural, global, international dimensions into every facet of the university including not just in the classroom but outside the classroom, looking at co-curricular opportunities and how we incorporate and embed, integrate, this intercultural global dimension in what happens outside the classroom. That, in the end, becomes comprehensive internationalization and it becomes part of the fabric of the university. That is what we are aiming for in terms of comprehensive internationalization.

The future of education is international. What is your dream about present and future education, especially regarding intercultural competence?

Related particularly with the intercultural dimension of education, I have so many dreams for the future. I look at this more as increasingly a lifelong process. We recognize that, particularly in higher education, we only have students with us for a short time and so, looking at education in a much more comprehensive way into the future, we have to take it as a lifelong process.

Certainly, intercultural competence development is a lifelong process for all of us and so it is important to look at this in the long term. I have been involved in working both with OECD's Education 2030 (Organization for Economic Cooperation and Development), as well as UNESCO at the United Nations in terms of looking at the future of education.

Some of what we have been discussing there is looking at how we can put students at the center of what we do and at empowering students. We need to see education as something we do in partnership with our students, not something we give to them, or do to them. We are working together to co-create education, the knowledge, the skills that are needed for their future. We are looking at this again in terms of a lifelong process, not just something that is done in this short amount of time.

Intercultural education is something that is much more inclusive and comprehensive in terms of access to all that. We are much more aware of the messaging that is done through the curriculum and trying to be more inclusive there, as well. It is not something that remains in the classroom but it is something that we take out into the communities, and we engage in the real world, and with our local communities in very meaningful ways. We see something happening already through, for example, service-learning opportunities in which volunteer service is built into courses where students do go out to the community to engage and, of course, it has been happening for a long time now in some universities and communities.

How can we embrace more of this type of educational approach so that we just don't stay within the four walls of the classroom? There is so much in terms of looking at the future of education, to looking at intercultural competence development. Again, this is not only in the higher education sector, but rather, looking at how we can take this out for all, in many different sectors, whether in social work (it is incredibly relevant), in health care (there is a lot of good work been done in that sector in relation to intercultural competence), even with law enforcement. We need to look at comprehensive ways to address intercultural competence development, across all sectors, because, basically, anyone who works with humans needs intercultural competence.

How do we address intercultural competence for all, and within our local communities, so that such efforts help bridge divides? It can be said that we are living with twin pandemics – we have been faced with the COVID pandemic and in many ways, at least in my country, we have also been faced with a twin pandemic of hate and division.

How can we look to bridge these divides, to bring others together so that we can really understand the oneness of our shared humanity? One of the examples I will give is some of the work I have been doing with UNESCO in trying to address this through something called “UNESCO Story Circles“. We have been using Story Circles around the world not only to help persons develop and practice key intercultural competencies but to also bridge divides – and I should mention that an example of a key intercultural competency practiced in Story Circles is *listening for understanding* – which we seldom do actually and instead as humans we tend to listen for response or for judgment, which is normal – and yet, we need to do more to really begin to understand what it is like to listen to each other for understanding. Bridging divides starts with truly listening to each other. These Story Circles become quite transformational in helping persons embrace our shared humanity as a way of moving beyond our differences.

And I would invite those who were engaged in this International Congress to look into this intercultural methodology of UNESCO Story Circles. It is available through an open access manual in five plus languages, I am not sure it is in Italian yet. It is in Spanish, French, Arabic, Chinese and Russian and more. I would love to connect with anyone who is interested in engaging with that particular methodology and I can be reached through LinkedIn, so we can connect more around Story Circles.

The dream is reaching as many people as possible beyond the walls of a classroom. In the end it is seeing education and intercultural competence development as this lifelong process – a journey that we are all on, that we will hopefully go every day towards something which we don’t know, that we continue to approach every day as an opportunity to learn more, and that we engage with others who are different from us as we move outside our comfort zones daily, and that we look for every opportunity to try to bridge those divides, as we all work together to address the pressing challenges confronting all of us as humans on this earth.

Final words to conclude, Darla...?

I want to thank you so much for this opportunity to be with you in this way. I am so sorry I cannot be there in person. I would welcome any of you to contact me directly through *LinkedIn* and I want to share a special invitation to all of you who are interested in intercultural competence to please join the World Council on Intercultural and Global Competence (www.iccglobal.org). We have numerous working groups on intercultural and global competence through the World Council. Most of the groups are in English and one is in Spanish. So, you are most welcome to join us and be part of this global community of both researchers and practitioners who are connecting with each other, to learn from and with each other, in order to further advance our understanding and praxis around intercultural and global competence development and assessment. Hope to see some of you there at the World Council and again would welcome connecting with you through *LinkedIn*. Thank you again so much for this opportunity to be with you today. Grazie.

