Acknowledgments

The Intercultural Understanding Curriculum Review was commissioned by the South Australia Department for Education and undertaken by the Asia Education Foundation (AEF), a centre of Asialink at The University of Melbourne. AEF provides school leaders, teachers and students with global perspectives and tools to amplify their intercultural skills and mindsets. AEF delivers informative resources, national and international professional learning, innovative school and youth programs and extensive networks that connect Australian schools with 23 countries across Asia-Pacific. Since 1992, AEF has partnered with governments, education jurisdictions, education professional associations, business and philanthropy to achieve its mission of equipping educators and students with the intercultural learning and global perspectives to navigate a shared future with Asia and the world.

The Review was led by Associate Professor Eeqbal Hassim, Honorary Principal Fellow at the Melbourne Graduate School of Education, The University of Melbourne and supported by Satoshi Sanada, Manager, Education Design, Kathe Kirby, Director, Research and Supreya Blyth at AEF. Hamish Curry, AEF Executive Director, provided strategic advice. The Review acknowledges the expert guidance of Panayoula Parha, Director, Secondary Learners Directorate, Imana Nicolle, Project Officer, International Education Strategy, and Brent Bloffwitch, Manager, Languages Education in the Secondary Learners Directorate, Learning Improvement Division, South Australia Department for Education.

June 2020
# TABLE OF CONTENTS

Summary Report .................................................................................................................... 5

1. Introduction ......................................................................................................................... 41
   1.1 Background and Objectives ............................................................................................ 41
   1.2 Methodology and Methods ............................................................................................ 42
   1.3 Scope ............................................................................................................................... 44

2. The Education Context ...................................................................................................... 46
   2.1 International .................................................................................................................... 46
   2.2 National ........................................................................................................................... 49
   2.3 South Australia ............................................................................................................... 54
   2.4 The School ....................................................................................................................... 56

3. Three Concepts, Common Purpose ................................................................................ 60
   3.1 The Big Picture: Social Sustainability .......................................................................... 60
   3.2 Intercultural Understanding ......................................................................................... 61
   3.3 International Mindedness ............................................................................................... 64
   3.4 Global Citizenship .......................................................................................................... 65
   3.5 The Intersection ............................................................................................................. 66

4. What Works? ..................................................................................................................... 75
   4.1 A Snapshot ...................................................................................................................... 76
   4.2 Curriculum ...................................................................................................................... 79
   4.3 Teaching and Learning ................................................................................................... 84
   4.4 Assessment ...................................................................................................................... 86

5. Frameworks ...................................................................................................................... 92
   5.1 The School Environment ............................................................................................... 93
   5.2 Curriculum ...................................................................................................................... 94
   5.3 Teaching and Learning ................................................................................................ 101
   5.4 Assessment .................................................................................................................... 104

6. Exemplars and Examples ............................................................................................... 114
   6.1 Curriculum Mapping ..................................................................................................... 114
   6.2 Intercultural Curriculum Continuum Shifts .................................................................. 127
   6.3 Assessment ................................................................................................................... 133
   6.4 Leadership and Teacher Capacity Building .................................................................... 141

Report References .............................................................................................................. 145
SUMMARY REPORT

The Intercultural Understanding Curriculum Review was conducted by the Asia Education Foundation (AEF) (Asialink, The University of Melbourne) for the South Australia Department for Education, International Education Strategy. The Review focuses on concepts intertwined with intercultural understanding, specifically international mindedness and global citizenship.

The Summary Report highlights key findings and suggested further actions for consideration from the Intercultural Understanding Curriculum Review. The Summary Report should be read in conjunction with parts of the full Report, particularly the tables and figures referenced herein.

BACKGROUND

In 2019, the South Australia Department for Education announced its International Education Strategy 2019-2029. This Strategy reflects the Department’s aspiration to make international and intercultural engagement an integral part of every student’s experience within a world-class education system. That aspiration is underpinned by a strong economic rationale, including innovation, productivity and global competitiveness, as well as the need for socially sustainable societies wherein diverse individuals and groups work collaboratively and cohesively towards achieving constructive, equitable outcomes for both local and global communities.

Education for intercultural understanding is an education that recognises the state of the world and prepares for its future. It is for all students.

At an individual level, intercultural understanding is about acknowledgement of identity and belonging, a cornerstone of every person’s wellbeing built on acceptance and respect. At a societal level, intercultural understanding supports social cohesion and global engagement.

The need to equip young people with intercultural understanding, international mindedness and global citizenship is not new. Global interconnection and interdependence among diverse groups is intrinsic to the lives and futures of all Australians and indeed everyone worldwide.

Navigating this interconnection and interdependence is more essential to life and work than it has ever been in human history if we are to achieve the kinds of collaboration that will help address the great global issues of our times, such as sustainability (social, cultural, political, economic, environmental), security, transnational movement of people and ideas, human rights, social justice and equity, and health and wellbeing.

Australia’s population is culturally diverse and transnationally connected, providing the ideal conditions for the development of intercultural understanding. Looking beyond Australia is only one way of accessing intercultural experiences. Australia is home to the world’s oldest continuous living cultures—Aboriginal and Torres Strait Islander Cultures—which are rich and diverse, both linguistically and culturally. Deep intercultural understanding also assists with reflecting on diversity within cultural groups (intracultural understanding).

The incidence of the COVID-19 pandemic highlights the need for all young South Australians to develop intercultural understanding, international mindedness, and global citizenship. The world has witnessed unprecedented examples of collaboration, both nationally and internationally, such as with the development of tests and vaccines, the implementation and monitoring of travel restrictions and security measures, knowledge sharing about effective social distancing, lockdown and testing strategies, online learning, and economic interdependence. Countless
examples of extraordinary human spirit, empathy and respect have emerged in contrast to equally innumerable manifestations of deeply entrenched biases, prejudices, stereotypes, mistrust and hatred among diverse groups. The need for active and responsible citizenship, both local and global, has been further emphasised and highlighted by the pandemic.

As the world becomes increasingly more complex, it is essential that students build a refined understanding of how diverse perspectives develop and overlap over their years of schooling. The rapid pace of change and dynamic exchanges of information require them to develop their sensitivities to interrelationships, navigate these in constructive ways, and foster critical awareness of their own biases and identities.

THE INTERNATIONAL EDUCATION STRATEGY

South Australia’s new International Education Strategy aims to equip students in South Australian public schools with the capabilities to thrive in a diverse, dynamic, interconnected and interdependent world. An education system that is internationally and interculturally responsive is more important than ever for the individual and collective wellbeing of young South Australians and their futures. The South Australia Department for Education articulates several outcomes for the Strategy including:

- **Flourishing of young people:** concerning the quality of international engagement and post-school study, work and life outcomes.
- **Curriculum resources and support:** related to teaching of intercultural understanding and international mindedness.
- **Teacher capability development:** focused on increasing awareness of and confidence to use Intercultural Understanding general capability in the Australian Curriculum and to assess students’ intercultural understanding and intercultural mindedness.
- **School and system-wide transformation:** attracting and retaining international students at both the primary and secondary levels by promoting South Australia’s schools as high-quality international education providers.

THE INTERCULTURAL UNDERSTANDING CURRICULUM REVIEW

As a part of the International Education Strategy, the South Australia Department for Education commissioned AEF to conduct the Intercultural Understanding Curriculum Review. This Review is intended to assist the Department in formulating evidence-informed initiatives that will support the International Education Strategy. These initiatives will focus on how schools can best support students to develop Intercultural Understanding, an Australian Curriculum general capability, as well as cognate capabilities such as International Mindedness (informed largely by the International Baccalaureate [IB]) and global citizenship.

The findings of this Review are presented with school-based leaders and teachers in mind. The Review is also intended to inform policymakers.

The Review was conducted with the following objectives.

- To develop contextual and conceptual clarity for schools centred on the rationale for, and the development of, Intercultural Understanding, International Mindedness and global citizenship.
- To identify evidence-informed approaches and frameworks, in curriculum, teaching and learning, and assessment, for the development of Intercultural Understanding, International Mindedness and global citizenship in schools, as well as any associated knowledge gaps.
- To offer relevant examples and exemplars of curriculum links, curriculum design and implementation, teaching and learning, and assessment. These examples and exemplars showcase what works or has the potential to work for schools, providing a starting point for professional development, dialogue and collaboration.
This Review employed a targeted, purposeful environmental scan that drew on academic, professional and policy literature. The methodology was entirely qualitative, using publicly available textual sources (academic, professional, policy), both national and international. For further detail on the methodology and corresponding methods, see Table 1 of the Report.

The Review’s environmental scan was conducted focusing on:

- Potential and possibilities, in particular approaches that work or have potential to work, to promote deep learning and development of Intercultural Understanding, International Mindedness and global citizenship in schools.
- Approaches that can support professional capability development for teachers and school leaders.
- Equity of access to relevant materials, information and good practice in each and every school in South Australia.
- Factors that schools can control, specifically curriculum, teaching and learning, and assessment.

This Review does not prescribe recommendations for implementation by the South Australia Department for Education; rather, it suggests and discusses further actions for consideration.

**THE EDUCATION CONTEXT**

The education context, at the international, national and state levels, constitutes fertile ground for developing students’ Intercultural Understanding, International Mindedness and global citizenship in South Australia’s schools. It also highlights the necessity of developing initiatives that will provide schools with the knowledge and knowhow to tackle this endeavour successfully.

In a world-class education system, all students should have the opportunity to develop these capabilities through their schooling.

The Australian Curriculum—which builds on the big-picture education goals for young Australians in the Melbourne Declaration (2008), later re-emphasised by the Mparntwe Declaration (2019)—provides the necessary foundations for this work. In particular, the Intercultural Understanding general capability, supported by the other general capabilities and cross-curriculum priorities in the Australian Curriculum, is aligned conceptually to the work of the United Nations Educational, Scientific and Cultural Organization (UNESCO), the Organisation for Economic Co-operation and Development (OECD), and the IB.

**INTERNATIONAL EDUCATION IN SOUTH AUSTRALIA**

Aligned to the International Education Strategy, as well as national and international trends in education, this Intercultural Understanding Curriculum Review signifies an expansion beyond traditional notions of international education, which referred almost exclusively to international students. It incorporates international developments in the field underpinned by transnational realities, intercultural understanding, and global citizenship.

Nevertheless, a sense of international students in South Australian schools provides some relevant context for this Review. In 2018, international education was South Australia’s second largest export, contributing $1.8 billion to the economy (South Australia Department for Trade, Tourism and Investment, 2019).

International education can provide a highly skilled and talented pipeline of graduates, help with population growth, and assist with the shift away from mining and traditional manufacturing to a more diversified economy with an emphasis on food and wine production, health research, aged care, healthcare, and knowledge-based services (South Australia Department for Trade, Tourism and Investment, 2019).

The largest number of international students in South Australian schools come from Vietnam (377), China (354), Japan (254), and South Korea (165). There is a proportionally large increase of students from countries like Brazil (15 commencing, 1 continuing) and Germany (25 commencing, 35 continuing) (South Australia Department for Education, 2020). These figures
contrast with the tertiary and other sectors, where students from China (40 percent) and India (15 percent) are the two largest groups (South Australia Department for Education, 2020).

INTERNATIONAL DIRECTIONS

Intercultural education and competences have been the focus of many educational initiatives and reports by the United Nations (UN) and UNESCO.

Intercultural competences are abilities to adeptly navigate complex environments marked by a growing diversity of peoples, cultures and lifestyles … (United Nations Educational, Scientific and Cultural Organization [UNESCO], 2013, p. 5)

Global citizenship is one of three education priorities in the UN’s Global Education First Initiative.

The world faces global challenges, which require global solutions. These interconnected global challenges call for far-reaching changes in how we think and act for the dignity of fellow human beings. It is not enough for education to produce individuals who can read, write and count. Education must be transformative and bring shared values to life. It must cultivate an active care for the world and for those with whom we share it … It must give people the understanding, skills and values they need to cooperate in resolving the interconnected challenges of the 21st century. (United Nations [UN], 2015)

The OECD included, for the first time in 2018, (optional) assessment of global competence as part of the Programme for International Student Assessment (PISA). The OECD defines global competence as

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. (Organisation for Economic Co-operation and Development, n.d., PISA 2018 Global Competence)

Aligned to the work of UNESCO and the OECD is International Mindedness, which is mainly relevant to the IB. International Mindedness comprises the three interrelated dimensions of intercultural understanding, global engagement, and multilingualism (IB, 2017).

In addition, international school membership bodies, such as the Council of International Schools (CIS), view intercultural understanding and global citizenship as central to their mission, moving beyond traditional notions of international education that focus on international students.

NATIONAL GOALS AND STRATEGIES

Australian Education Goals

The Alice Springs (Mparntwe) Education Declaration in 2019 emphasises the importance of education for intercultural understanding and global citizenship. “Goal 1: The Australian education system promotes excellence and equity” includes the statement, “ensure that education promotes and contributes to a socially cohesive society that values, respects and appreciates different points of view and cultural, social, linguistic and religious diversity” (Education Council, 2019a, p. 5). Similarly, “Goal 2: All young Australians become confident and
creative individuals, successful lifelong learners, and active and informed members of the community” includes “understand their responsibilities as global citizens and know how to affect positive change” and “engage in respectful debate on a diverse range of views” (pp. 6-7).

**The Australian Curriculum**

The Australian Curriculum specifies Intercultural Understanding as one of seven general capabilities that students are expected to develop through their schooling. This inclusion complements cross-curriculum priorities within the Australian Curriculum—Aboriginal and Torres Strait Islander Histories and Cultures, Asia and Australia’s Engagement with Asia, and Sustainability—as well as the Languages learning area, which emphasises the importance of intercultural competence, intercultural communication, and intercultural language learning (Australian Curriculum, Assessment and Reporting Authority [ACARA], 2011).

**The Australian Professional Standards for Teachers**

The Australian Professional Standards for Teachers emphasise the ability to respond to students’ cultural diversity in Standard 1: Know students and how they learn (1.3 Students with diverse linguistic, cultural, religious and socioeconomic backgrounds) (Australian Institute for Teaching and School Leadership [AITSL], 2017).

**A Shift to Capabilities**

The Australian education landscape is witnessing fresh calls to shift the focus of education from acquisition of discipline-based content knowledge and skills to the development of transferable, general capabilities, developed, performed and assessed in real-world contexts.

The 2019 Education Council review of senior secondary pathways into work, further education and training revealed that students, systems and employers view the following skills as essential: innovation, collaboration, teamwork, creativity, interpersonal skills, communication skills, problem solving, and presentation skills (Education Council, 2019b). The application of these capabilities and skills in a complex, diverse and interconnected world also require capabilities such as Intercultural Understanding and Ethical Understanding, which points to inherent interrelationships among capabilities (Milligan et al., 2020).

The education discourse on capabilities, especially for senior secondary certification and post-school options, is of interest to this Review. It can support increased efforts to develop and assess students’ general capabilities, such as Intercultural Understanding, at all levels of schooling.

*This is a potential game changer, as it places capabilities front and centre of what schools do in the future.

**State and Territory Education Jurisdictions**

Many Australian state and territory education jurisdictions focus on internationalising education, including developing intercultural understanding and global citizenship.

- The rationale for the Victorian Department of Education and Training Internationalising Education strategy is that “Australia is one of the most multicultural societies in the world and globalisation places greater emphasis on the need for intercultural awareness and skills to sustain the cultural diversity of our richly complex society” (Department of Education and Training, 2020, International Education).

- The 2019 Study NSW International Education Strategy (Department of Industry, 2019) recognizes International education as being culturally valuable and helps to foster more resilient communities.

- The Queensland Department of Education coordinates international programs in Queensland Government schools through Education Queensland International (EQI). EQI considers global competence essential “for young people to be the creators and custodians of our future” (Department of Education, 2019a, p. 1).
• Western Australia’s Asian engagement strategy 2019–2030: Our future with Asia emphasises Western Australia’s need to work strategically with Asian nations that are thought to become four of the world’s top ten economies in 2050 (China, India, Indonesia, and Japan). It states explicitly that supporting Asia literacy and capability is the key to meeting this objective.

• The Northern Territory Department of Education’s International School Education Plan 2018-22 facilitates “growth of globally competent students” through three pillars: 1) embed internationalisation and global learning in government schools; 2) transformative partnerships, both domestic and international; 3) global competitiveness, focused on increasing the schools’ capacity to become more attractive and competitive in the global market. (Department of Education, 2019b, p. 2)

Australian Schools

Each school presents, to some degree, a unique context for the development of Intercultural Understanding. A school’s location and the particular blend of capabilities, backgrounds, experiences and perspectives of school community members can influence the development of intercultural understanding among students (see, for example, AEF, 2013b, 2014a; Halse et al., 2016). Multiple case-study research on the development of intercultural understanding has identified several assumptions for Australian schools:

• Schools are at different starting points in terms of developing students’ intercultural understanding, depending on specific needs and contexts.

• Schools have varying levels of familiarity with the theory and best practice for developing intercultural understanding.

• Schools move along the continuum of intercultural understanding development at different rates and in different ways, depending on specific needs and contexts.

• Schools depend upon professional learning support to move from a reliance on “cultural projects” to the promotion of genuine and heightened intercultural learning.

• School leadership plays a significant role in driving change to enrich students’ development of intercultural understanding.

• Whole-of-school community demand for intercultural understanding is essential for sustainable change. (AEF, 2013b, 2014a)

Importantly, schools can control the quality of teaching, which is confirmed time and again by research studies to be the single most important controllable factor in student learning and achievement (Bright, 2013).

FURTHER ACTION FOR CONSIDERATION

A suggested further action is to support schools in South Australia to use the language, and develop a common understanding, of the Australian Curriculum to design and deliver education for Intercultural Understanding, International Mindedness, and global citizenship.

THREE CONCEPTS, COMMON PURPOSE

The International Education Strategy is a first-time strategy for South Australia, so it is important to clarify the rationale for, and the three concepts of, Intercultural Understanding, International Mindedness, and global citizenship. Clarity of these concepts and their interrelationships assists with being intentional about their development, in curriculum, teaching and learning, and assessment. Intentionality is a key characteristic of schools that have experienced success in this area (AEF, 2013b; Asia Education Foundation, 2014a; IB, 2017).

The Australian Curriculum general capabilities provide the foundations for navigating and working with diversity and difference, in particular Intercultural Understanding, Ethical Understanding, Personal and Social Capability, and Critical and Creative Thinking. The other
general capabilities in the Australian Curriculum—Literacy, Numeracy, and Information and Communication Technology (ICT) Capability—supplement these capabilities in the development of Intercultural Understanding, International Mindedness, and global citizenship. Intercultural Understanding in the Australian Curriculum provides a concrete entry point for the development of International Mindedness both within and beyond the IB.

THE BIG PICTURE: SOCIAL SUSTAINABILITY

In a co-created and shared world, the development of Intercultural Understanding, International Mindedness and global citizenship all relate to the common purpose of achieving social sustainability.

Social sustainability encompasses both people-to-people and institutional elements, laying the foundations for economic, political and environmental sustainability (Anand & Sen, 2000). It may be defined as the ability for societies to continue to exist, function and grow in constructive ways, (largely) free from oppression, conflict, injustice, inequity and prejudice (Anand & Sen, 2000).

To support social sustainability, students need to learn how to think and act interculturally, key elements of which have been captured by the Intercultural Understanding general capability in the Australian Curriculum (Hassim, 2015b).

The focus on social sustainability also aligns with UNESCO’s rationale for the importance of global citizenship education (UNESCO, n.d., Global citizenship education).

INTERCULTURAL UNDERSTANDING

A culturally diverse, interconnected world requires the development of Intercultural Understanding as a general capability. The ability to get along with diverse others is perhaps more important than any other capability a child can develop at school (Banks, 2004).

Education for Intercultural Understanding is much more than learning about cultures. It is fundamentally about social justice, equity and constructive social transformations (Hassim, 2013d), enabling everyone to live, learn, work and thrive regardless, and in recognition, of their cultural backgrounds, perspectives and experiences.

Many terms are used to refer to intercultural education or learning (UNESCO, 2006, 2013), including, for example, intercultural competence (Bennett, 2004, 2009; UNESCO, 2013), intercultural sensitivity (Bennett, 2004, 2009), intercultural communication (Arasaratnam, 2009; Matveev & Nelson, 2004), and intercultural language learning (Liddicoat & Scarino, 2013). Intercultural learning is required for students to develop the capability to navigate diversity and difference in a transnational world. It may be defined as learning, whether core curriculum, co-curricular or extra-curricular, that involves: 1) acquiring knowledge of or about cultures, cultural diversity and difference, and cultural identity; and, 2) developing knowledge, skills, behaviours and dispositions to navigate intersections of cultural diversity and difference constructively (Hassim, 2015b).

Given the importance of using common language across the system, “Intercultural Understanding” is preferred in this Review because it aligns with the Intercultural Understanding general capability in the Australian Curriculum and the South Australian education context. Intercultural understanding is distinct from cultural understanding, as it involves much more than gaining “factual” knowledge about cultures. As implied by “inter” in “intercultural”, it demands a strong grasp of what happens and what is required (knowledge, skills, behaviours, dispositions) when cultures meet or intersect.

Notwithstanding the existence of individual cultures, a focus on group culture is needed for the purposes of this Review. The Review adopts
a broad view of group “culture”, which is consistent with the Australian Curriculum. Culture refers to a group’s shared patterns of thinking, interpreting, acting, communicating, perceiving, understanding and believing, and these patterns distinguish one cultural group from another (see, for example, Banks, 2004; Banks & Banks, 1989; Bullivant, 1993).

**Culture is not limited to national, ethno-linguistic, ethno-racial and/or religious identifiers (AEF, 2015a).**

In line with the international discourse (see, for example, UNESCO, 2013; Walton et al., 2013), Intercultural Understanding is construed in the Australian Curriculum as a general capability that encompasses “knowledge, skills, behaviours and dispositions” (ACARA, n.d.-b, Intercultural understanding). The Australian Curriculum provides conceptual clarity for the development of students’ Intercultural Understanding in schools. It encompasses aspects of intercultural competence, intercultural communication, and intercultural language learning, as articulated in *The Shape of the Australian Curriculum: Languages* (ACARA, 2011). It comprises three interrelated organising elements, each made up of several sub-elements:

1. **Recognising culture and developing respect**
   - investigate culture and cultural identity;
   - explore and compare cultural knowledge, beliefs and practices; and
   - develop respect for cultural diversity.

2. **Interacting and empathising with others**
   - communicate across cultures;
   - consider and develop multiple perspectives; and
   - empathise with others.

3. **Reflecting on intercultural experiences and taking responsibility**
   - reflect on intercultural experiences;
   - challenge stereotypes and prejudices; and
   - mediate cultural difference. (ACARA, n.d.-b, Intercultural understanding)

Students in Australia are expected to develop the Intercultural Understanding general capability through their schooling, which makes schools responsible for this development.

ACARA has developed a learning continuum for each of the Australian Curriculum general capabilities, to help teachers plan for and track student learning.

**INTERNATIONAL MINDEDNESS**

Conceptually, International Mindedness is often intertwined with global citizenship and cosmopolitanism. It is essentially a worldview or disposition with attitudinal components, suggesting the capacity to go beyond a singular perspective or experience, embracing diverse ways of engaging with the world (Harwood & Bailey, 2012, as cited by Wright & Buchanan, 2017).

While International Mindedness is quite particular to the IB, it is relevant to all schools. Nonetheless, IB schools vary in how they interpret this concept and see the process of defining it as challenging, contested, contextual, and at times personal (Hacking et al., 2017). The precise construct of International Mindedness remains ambiguous for schools, and it is subsequently difficult to assess (Wright & Buchanan, 2017).

The lack of a singular definition for International Mindedness can be seen as a positive, enabling schools to explore and reflect deeply on what it means for them (Hacking et al., 2017).

**Broadly, however, International Mindedness encompasses the three dimensions of intercultural understanding, global engagement, multilingualism and is central to IB policies and programmes.**
It is essentially relational, with connotations of reaching out to interact with others and understanding self in relation to others (IB, 2017). The dimensions of International Mindedness are aligned to and included within the IB Learner Profile (Singh & Qi, 2013; Sriprakash et al., 2014), which is itself subject to a range of perspectives, both in concept and in implementation (Rizvi et al., 2014). More recently, International Mindedness has come to encompass the additional dimensions of sustainable development, global awareness and international cooperation (Hill, 2012, as cited by Wright & Buchanan, 2017).

The Australian Curriculum framework for Intercultural Understanding captures the knowledge, skills, behaviours and dispositions for all organising elements and sub-elements at all levels of schooling. This is in contrast to International Mindedness models, which begin with knowledge, awareness and consciousness first, followed by skills, behaviours and dispositions, and then responsibility or social action.

For the South Australian context, it is suggested, though not prescribed, that IB schools use the Australian Curriculum general capability of Intercultural Understanding as a main entry point for the development of International Mindedness. This is based on the following reasons:

- Intercultural understanding is a core dimension of International Mindedness and is related closely to its other two dimensions (multilingualism and global engagement).
- The Intercultural Understanding framework in the Australian Curriculum reflects some of the latest developments in the academic discourse on intercultural education internationally, including the work of UNESCO (AEF, 2014a).
- Use of the Australian Curriculum would provide common ground for all schools, promoting professional sharing, dialogue and collaboration.

**GLOBAL CITIZENSHIP**

The focus on education for global citizenship coincides with the rapid expansion of globalisation, which demands heightened intergroup engagement (Davies, 2006). The Greek Stoics first developed the idea of being “cosmopolitan”, or a citizen of the world (Rizvi, 2009b). However, no consensus definition of global citizenship, or indeed cosmopolitanism, exists (Rizvi, 2005, 2009b). Definitions of global citizenship tend to be contextually and ideologically dependent, so a global citizen in one setting may not be one in another.

The lack of a consensus definition should be viewed as an opportunity for exploring how and why people see themselves as being connected to the global, rather than a barrier to understanding (Hassim, 2015a). Nevertheless, two core tenets of global citizenship are broadly agreed upon: 1) responsibility, that is, everyone is responsible for the wellbeing of humanity; 2) universality, or the common good, whilst accepting and respecting diversity and difference (Yates, 2009, as cited by Hassim, 2020).

More recently, intercultural education has influenced approaches to global citizenship education, focusing on the implications of dynamic and complex interactions among diverse peoples, whilst acknowledging that each person has a role to play in social sustainability (Shultz, 2007). This requires students to reflect on, but not necessarily adopt, different ethico-moral standpoints (Rizvi, 2009b).

While global citizenship purports to focus on the common good (Jeffers, 2013), this is challenging for educators because defining the common good is a complex ethical question (Davies, 2006). Students need to be supported to analyse how their own ethico-moral values are constructed, which allows them to develop epistemic virtues (Rizvi, 2006). The Ethical Understanding general capability in the Australian Curriculum provides a basis for this work (Hassim, 2015a).

**Education for global citizenship goes beyond learning about global events and issues; rather, students need to investigate and reflect on perspectives, experiences and realities other than their own, and subsequently act on their new understandings (Davies, 2006).**
It is an education that is constructed and conducted in response to global interconnections (e.g. cultural, political, economic, environmental). It seeks to prepare students to become global and builds on their backgrounds, experiences and perspectives as members of a global community (Stanfield & Hassim, 2017).

While understandings of global citizenship can vary considerably in education, clarity has begun to emerge for its close relation, global competence. This is in part due to the inclusion of global competence in PISA 2018. The PISA framework for global competence aligns with UNESCO’s conception of global citizenship education as “a framing paradigm which encapsulates how education can develop the knowledge, skills, values and attitudes learners need for securing a world which is more just, peaceful, tolerant, inclusive, secure and sustainable” (UNESCO, 2014, p. 9).

The OECD defines global competence as “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, n.d., PISA 2018 Global Competence).

Transnationalism provides a lens for interpreting global interconnection and interdependence, both locally in Australia and beyond. It attempts to explain social phenomena that occur beyond the traditional boundaries of nation-state. Broadly, transnationalism refers to the dynamic ways in which ideas, people and/or capital move and connect, transcending national boundaries through both physical and virtual spaces (Roudometof, 2005). Increased access to travel and ICT has fuelled transnationalism as a driver of dynamic social change, and its “multiple and messy” effects are experienced by all (Rizvi, 2009a, p. 276; 2011). Transnationalism is no longer accessed solely by the globally mobile elite; it is pervasive, affecting both those who travel internationally and those who do not.

**Intersecting capabilities for a transnational world**

The assessment of global competence in PISA 2018 highlighted the importance of assessing these capabilities (Hassim et al., 2016). Intercultural understanding is one of the elements of global citizenship and global competence. The United Nations Educational, Scientific and Cultural Organization Asia-Pacific Centre of Education for International Understanding (UNESCO APCEIU) views the main purpose of education for international understanding as fostering global citizenship. Students learn to make positive differences to society when global citizenship, as a capability, is coupled with knowledge of global issues and intercultural competence (Hassim, 2013a). International Mindedness (in the IB) encompasses the three dimensions of intercultural understanding, global engagement, and multilingualism (IB, 2017).

Hence, the intersection of Intercultural Understanding, International Mindedness and global citizenship comprises knowledge, skills, behaviours and dispositions needed to navigate diversity and difference in a transnational world and their associated implications.

THE INTERSECTION

**A transnational world**

Even the most localised communities in Australia are affected by global interconnection and interdependence to some degree, directly and/or indirectly. The persistent and evolving effects of transnational forces and globalisation necessitate changes to school education (Philpot et al., 2010). Hence, learners need to develop the capability of navigating an interconnected, interdependent and diverse world and its associated implications.
From an Australian Curriculum perspective, four general capabilities appear central to this intersection, namely, Critical and Creative Thinking, Personal and Social Capability, Ethical Understanding, and Intercultural Understanding. The interrelatedness of these general capabilities in the context of diversity and difference has been proposed since the early days of Australian Curriculum implementation (see, for example, Hassim, 2013d) and reinforced recently in the context of assessment (see, for example, Milligan et al., 2020). All of these general capabilities share the common thread of considering and working with diverse perspectives (see Table 4 of the Report).

Navigating diversity and difference and their associated implications in a transnational world also demands well-developed Literacy, Numeracy and ICT capability. These are essential (Education Council, 2019a; Milligan et al., 2020) for knowledge building and sharing, communication, and collaboration.

The notion of capability

Capability can be defined in a range of ways and is sometimes used interchangeably with competence or competency. This report distinguishes the two terms: capability is broader and encompasses competences or competencies. Capabilities can be taught, developed, refined, and assessed. Capabilities are essentially interrelated, both conceptually and in practice, even if presented as somewhat discrete for curriculum purposes (Milligan et al., 2020). As seen in Table 4 of the Report, particular knowledge, skills and behaviours can manifest in a number of capabilities.

Capabilities are assumed to be transferable (Milligan et al., 2020), even if the quality to which they are performed is context and task dependent (Griffin, 2018). While capabilities are taught, learned and assessed in context, learners in theory should be able to apply these in another context, even though the research on capabilities transfer to date has found this transfer challenging (see, for example, Hattie & Donoghue, 2016). Hence, a person who demonstrates intercultural understanding in a familiar context can learn to display it in an unfamiliar context, even if the process of transfer takes time and effort. In the Australian Curriculum, capability comprises knowledge, skills, behaviours and dispositions; a capability is developed when students apply the associated knowledge, skills, behaviours and dispositions in complex and dynamic real-world contexts, both at school and beyond.

Collectively, the Australian Curriculum general capabilities are considered essential for life and work in the 21st century (Australian Curriculum, n.d.-a, General capabilities).

In the Australian Curriculum, the general capabilities are addressed through the content of the learning areas (Australian Curriculum, n.d.-a, General capabilities). However, it is not sufficient for the general capabilities to be left to specific learning areas and to be assessed only within those areas. That would suggest lack of common learning progressions for comparability and contradicts the idea of transferability.

In the Australian Curriculum, each general capability includes a learning continuum based on the organising elements and sub-elements, which describes the knowledge, skills, behaviours and dispositions at particular points of schooling. Importantly, this continuum is a curriculum continuum, rather than a detailed learning progression for assessment purposes. It does not describe how learners develop sophistication and complexity for the capability; rather, it maps “common paths for general capability development” (Australian Curriculum, n.d.-a, General capabilities).

FURTHER ACTION

A suggested further action is to support schools in South Australia to develop and deliver a capability-based curriculum for the development of Intercultural Understanding, International Mindedness, and global citizenship. This would build on the common thread of considering and working with diverse perspectives found in the Australian Curriculum general capabilities of Intercultural Understanding, Ethical Understanding, Personal and Social Capability, and Critical and Creative Thinking.
Intercultural Understanding is one of the elements of International Mindedness and global citizenship. It relates specifically to the interaction of cultural backgrounds, experiences and perspectives, rather than all things international or global.

In the Australian Curriculum it focuses on recognising culture and developing respect, interacting and empathising with others, and reflecting on intercultural experiences and taking responsibility.

International Mindedness in the IB encompasses the three dimensions of intercultural understanding, global engagement, and multilingualism. More recently, schools have also incorporated the additional dimensions of sustainable development, global awareness and international cooperation, bringing it more in line with global citizenship.

Global Citizenship includes elements of Intercultural Understanding and International Mindedness in addition to competencies needed to realise a just, peaceful, tolerant, inclusive, secure and sustainable world.

Knowledge, skills, behaviours and dispositions needed to navigate diversity and difference in a transnational world and their associated implications.

In the Australian Curriculum, four general capabilities appear central to this intersection, namely, Critical and Creative Thinking, Personal and Social Capability, Ethical Understanding, and Intercultural Understanding.
WHAT WORKS?

A SNAPSHOT

Education for Intercultural Understanding, International Mindedness and global citizenship has suffered from a lack of strict efficacy, effectiveness and longitudinal studies using randomised samples. Quasi-experimental studies and case studies are more common, typically involving convenience samples or a small number of case study sites. A comparatively larger body of theoretical, conceptual and exploratory literature, both academic and professional, exists, offering views based on the available research. This literature tends to focus on curriculum and teaching and learning. Fewer studies focus on assessment.

Overall, the evidence base requires strengthening and expansion, and the approaches to tackling Intercultural Understanding development in schools warrant further exploration.

The ways in which the vast majority of Australian schools are tackling the development of intercultural understanding remains a considerable knowledge gap (AEF, 2015a).

Based on the environmental scan conducted for this Review, the same observation may be assumed for International Mindedness and global citizenship.

However, both in Australia and internationally, broader academic discourse on the topic has been expanding and evolving. This report presents approaches that are evidence-based as well as those that are evidence-informed. Hence, the notion of "what works" relates to successful learning processes and outcomes; it has been expanded to include those approaches that work as well as those that have the potential to work, in view of relevant evidence. The approaches constitute possibilities for schools, to be further explored, tested and evaluated, with findings documented and shared across the education system to build a broader and more robust evidence base.

The development of Intercultural Understanding, International Mindedness and global citizenship takes time and requires a range of approaches. It is not achieved by any single intervention or short-term approaches (Greco et al., 2010; Halse et al., 2016).

Yet, the most effective, or the best combination of effective, approaches remain inconclusive.

Two studies have focused specifically on how schools in Australia interpret and put into practice Intercultural Understanding in the curriculum. The first was What Works 9: Achieving intercultural understanding in schools (AEF, 2015a) by the Asia Education Foundation, conducted with funding from the Australian Government Department of Education. This study analysed 93 definitions of “intercultural understanding” by BRIDGE schools from around Australia, coding these definitions against the Australian Curriculum framework for Intercultural Understanding to identify patterns in how schools conceptualise this general capability. Illustrations of schools in Victoria, Queensland and South Australia were developed to demonstrate how some BRIDGE schools put their definitions into practice. BRIDGE refers to the BRIDGE School Partnerships Project, run by AEF, which connects Australian teachers, students and school communities with their counterparts across Asia and the Pacific. What Works 9 is part of AEF’s flagship research series, What Works.

The second study was a large-scale, three-year, multi-method research involving 12 diverse profile schools in Victoria, titled Doing Diversity: Intercultural understanding in primary and secondary schools, investigated the enablers and challenges to intercultural capability development in Victorian schools. The study was funded by the Australian Research Council (Linkage Project) in partnership with the Victorian Department of Education and Training (DET), Together for Humanity (TFH), the Victorian Curriculum and Assessment Authority (VCAA), and Pukunui Technology. Participating universities included Deakin University, Western Sydney University, RMIT University, and The Australian National
University. This project was specific to the Victorian Curriculum (Intercultural Capability) unlike *What Works 9*, which utilised the Australian Curriculum (Intercultural Understanding).

As part of this Review, AEF conducted a survey of academic journal articles (from 2011-2020) on teaching, learning and curriculum for intercultural understanding, International Mindedness and global citizenship, to identify effective, or potentially effective, approaches. A total of 65 journal articles were deemed relevant to this Review. These articles were classified in two ways:

1. An evidence rating system (1 being the lowest and 4 being the highest):
   - 4: Systematic reviews; longitudinal studies; meta-analyses; experimental designs
   - 3: Small randomised samples; quasi-experimental designs
   - 2: Small convenience samples, non-randomised; case study/studies
   - 1: Based on other publications; conceptual/theoretical

2. The organising elements for the Intercultural Understanding general capability in the Australian Curriculum.

These classifications enabled the articles to be located on the matrix in Figure 2 of the Report. This matrix provides an indication of which approaches with the strongest evidence base have the potential to promote deep intercultural understanding, International Mindedness, and global citizenship.

The ones highlighted in orange have the strongest evidence base and promote the deepest learning, namely, critical and constructive inquiry, culturally responsive pedagogy, social and emotional learning, and dialogue/mediation.

**Critical and constructive inquiry** is derived from critical theory paradigms developed in the second half of the twentieth century. It questions the assumption that there is a single, observable historical “reality” that exists independently of social, political, economic and cultural forces.

Such inquiry evaluates dominant methods and ways of thinking about cultures and intercultural experiences that are considered normal and are adopted uncritically.

**Culturally responsive pedagogy** aims to foster equity and justice by tackling the concept of cultural deficiency and questioning normative cultural practices that—whether intentionally or inadvertently—prevent non-dominant cultural groups achieving their potential (Sleeter, 2011). Limited and simplistic applications of culturally responsive pedagogy should be avoided, such as:

- Cultural celebration, which separates attention to culture from academic instruction.
- Trivialisation, which reduces cultural experiences to a few tokenistic activities.
- Essentialising culture, which reinforces a fixed conception of a minoritised group.
- Assuming that emphasising cultural components in curriculum and pedagogy will automatically achieve equity and justice.

**Social and emotional learning** aims to improve students’ skills to perceive, understand and regulate their own emotions, to improve self-esteem and to expand their choices around their individual and collective identities. Improving socio-emotional capacity in students can lead to a school climate that enables greater acceptance of diversity and difference (Pegalajar-Palomino & Colmenero-Ruiz, 2014). However, it is important to avoid the assumption that culturally diverse students possess or demonstrate higher intercultural capabilities (Casinader & Walsh, 2015).

**Dialogue or mediation** in teaching, focused on the politics of cultural differences, is more effective in fostering deeper intercultural understanding than sporadic teaching of culturally diverse content and perspectives. By carefully mediating dialogues among students about structures of privilege and power in society, teachers can create a classroom culture that responds to students’ different socio-economic needs and avoids political homogenisation (see, for example, Perez et al., 2012).
CURRICULUM

The most interculturally capable students can be found in schools that have a whole-of-school-community approach to integrating the knowledge, attitudes and skills needed for dealing with diversity constructively (Halse et al., 2016).

This points to the necessity of a holistic curriculum approach, in contrast to pigeonholing the development of Intercultural Understanding, International Mindedness and global citizenship to particular learning areas (Hassim, 2013d), even if some learning areas, like Humanities and Social Sciences and Languages, offer more links and opportunities than others, such as Mathematics and Science. Intercultural engagement opportunities, such as through intrastate, interstate and/or international school partnerships, should be integral to the curriculum (core, co-, extra-).

Curriculum design

In Australia, education for intercultural understanding has been dominated by two approaches:

1. schools attempting to meet the cultural needs of students, especially in the contexts of new arrivals or visibly diverse schools.
2. teachers integrating content about cultures into areas of the curriculum deemed most relevant, in particular Languages and Humanities and Social Sciences (Hassim, 2013d).

These approaches are unlikely to foster deep intercultural understanding (Hassim, 2013d). Further, the content integration approach tends to limit intercultural understanding development to particular learning areas and teachers (Banks, 1997), a characteristic of schools least effective in fostering students’ intercultural understanding (Halse et al., 2016).

Related to, but more rigorous than, content integration is knowledge construction, whereby teachers use the curriculum to help students question implicit cultural assumptions, biases and perspectives within learning areas and topics (Banks, 2004). A further extension is prejudice reduction, which uses the curriculum to modify how students view and engage with issues of cultural diversity by questioning the roots and impacts of unchecked prejudice and bias (Banks, 2004).

Strong foundations for the study of culture, difference and identity are required. Schools can build on these foundations to foster students’ critical thinking, perspective taking and empathy, which are essential to the development of intercultural understanding. A starting point could be to add some content, concepts, themes and perspectives of a clearly intercultural nature (AEF, 2013b; Hassim, 2013b, 2013c).

English, like the study of any language, and History provide rich contexts for developing intercultural understanding. Multimodal texts can be used to take students back in time, to another cultural context, and to learn to think critically about worldviews and perspectives. History teachers can encourage intercultural historical analyses through expansion of the repertoire of texts they use in their classrooms (AEF, 2013b; Hassim, 2013b, 2013c).

In Geography, students need to be exposed to issues that challenge their perspectives of the world, such as inequities in societies and inclusion and exclusion along cultural, linguistic, religious, ethnoracial, class and geographic lines. This provides conditions for the development of a global perspective and the desire to make a difference (Casinader & Kidman, 2018a, 2018b; Hassim, 2013a).

In Languages, intercultural language learning requires the construction of curriculum that views intercultural interactions as pervasive in all languages learning contexts. Intercultural language learning does not view culture as distinct content or a separate skill to be taught alongside listening and speaking and reading and writing. Rather, it views interculturality as intrinsic to all language interactions and communication, differentiating between knowledge about another culture and deep intercultural understanding through language learning (Lo Bianco & Slaughter, 2009). Content and Language Integrated Learning (CLIL)—one interpretation of, or complementary approach to, intercultural language learning—uses content from other
learning areas to construct the languages curriculum so that the content is taught in the target language (Lo Bianco & Slaughter, 2009). This allows the responsibility for developing Intercultural Understanding to be shared across a range of learning areas.

Language learning has emerged as key to developing international mindedness and provided a window to intercultural understanding (Hacking et al., 2017). Embracing multilingualism within schools, such as by enabling students to speak their home languages and other languages, was seen as valuable and should be embedded in the curriculum and broader school policy and practice. The IB curriculum itself provides many opportunities for the development of international mindedness, such as through the subject groups of Individuals and Societies, Language Acquisition, and Arts. However, intentionality is key, as international mindedness does not automatically result from adoption of the IB and/or by having cultural diversity within a school (Hacking et al., 2017).

Deep intercultural understanding requires students to use multiple cultural perspectives to make sense of society. The curriculum should provide students with opportunities to examine how cultures and cultural identities form, stay the same, evolve or hybridise, for self and others. It also assists with reflecting on diversity within cultural groups (intracultural understanding). This is more challenging for teachers and students than discrete "culture projects", such as researching and reporting on visible aspects of a chosen cultural group (AEF, 2013b; Hassim, 2013b, 2013c).

Teachers need to be aware of the limitations of “culture projects” (Leeman & Ledoux, 2003), which can reinforce stereotypes and an ethnocentric view of the world (Bennett, 2004, 2009).

They need to distinguish between “learning about culture” and “developing intercultural understanding” to ensure deep and meaningful learning (AEF, 2013b; Hassim, 2013b, 2013c).

Curriculum for the development of intercultural understanding should be transformative and focused on social action, helping students appreciate diversity and global interconnectedness and developing their capacity to reflect on and address social justice issues. Reflexivity and perspective taking is essential and needs to be built into the design of the curriculum, acknowledging that diversity and differences in cultural backgrounds, experiences and perspectives is the norm rather than the exception (Hassim, 2013b, 2013c).

International school partnerships

International school partnerships should be an important part of the curriculum, even if these partnerships are conducted virtually. Some researchers and education experts emphasise the potential of school partnerships to develop students’ intercultural understanding (AEF, 2014a). Intercultural engagement and experiences through international school partnerships influences participating individuals positively (Association for Empirical Studies, 2007; Bruen, 2013; Colmar Brunton, 2012; Edge & Khamisi, 2012; McGarry et al., 2011; Sizmur et al., 2011), such as helping to improve their language skills and intercultural understanding (AEF, 2014a).

International school partnerships are popular worldwide, even though equity of access to such partnerships among schools remains a concern. In Australia, nationwide figures on international school partnerships are lacking. AEF’s BRIDGE School Partnerships is the largest and most well-established program. As of 2020, BRIDGE connects schools in Australia, Brunei, Cambodia, China, Fiji, India, Indonesia, Kiribati, Laos, Malaysia, Myanmar, Nauru, Philippines, Papua New Guinea, Samoa, Singapore, Solomon Islands, South Korea, Thailand, Tonga, Tuvalu, Vanuatu, and Vietnam.

An evaluation of the British Global Classroom Partnership concluded that primary and secondary school students in the project demonstrated heightened awareness of, and more positive attitudes towards, “diversity, global citizenship, interdependence,
human rights and social justice, sustainable development and conflict resolution”, and “the impact of their global learning and the extent to which they felt they could, as individuals, contribute to the global community” (Sizmur et al., 2011, p. 2).

Students participating in the British Council’s Connecting Classrooms self-assessed their school partnership involvement as being influential in how they think about their own culture and cultural differences, as well as enhancing their own intercultural experiences, communication and competence (Edge & Khamsi, 2012). The findings of research on the pan-European Comenius school partnerships indicate that participating students typically improved their language competence, knowledge and interest in other countries and cultures, tolerance towards others (Association for Empirical Studies, 2007).

Research on the overseas partnerships of five schools in New South Wales and Victoria found that these partnerships have contributed to improving the language skills and personal growth of students as well as the number of students studying another language at senior secondary level (McGarry et al., 2011).

Research commissioned by the Victorian Department of Education and Early Childhood Development (DEECD) on the partnerships of nine schools in Victoria (Colmar Brunton, 2012) found positive effects on global understandings and attitudes as well as intercultural understanding among both primary and secondary students.

Walton et al. (2013) found that “the most significant change in students’ ICU [intercultural understanding] occurred through positive personal interactions with people from diverse cultures” (p. 186).

This is related closely to Alport's (1954) well-established “contact hypothesis”. While Alport focused on prejudice reduction through intergroup contacts, his work is applicable also to developing intercultural understanding (Walton et al., 2013). For example, positive intergroup contacts can “enhance empathy … and [the] adoption of the outgroup’s perspective” and “one begins to sense how outgroup members feel and can view the world” (Pettigrew et al., 2011, p. 277). Interaction and empathy are key elements of the Intercultural Understanding general capability in the Australian Curriculum.

From a curriculum perspective, intercultural engagement is potentially more effective when activities are situated within the curriculum (Edge et al., 2010). Time and potential for friendships to develop are important (Pettigrew, 1998). The curriculum should be designed to include preparation for the complexities of intercultural engagement (Moloney & Genua–Petrovic, 2012; Root & Ngampornchai, 2012).

Even though establishing and sustaining international school partnerships require time and resources, these provide opportunities for intercultural engagement that help develop students globally, interculturally and linguistically (Peucker & Hassim, 2014). The issue is how to make such partnerships accessible for all students and, if not, how the key ingredients of success from these partnerships may be extracted for inclusion in the curriculum.

Overseas study programs

Related to intercultural engagement through international school partnerships are overseas study programs. Research on these programs have revealed that many achieve the goal of developing participants’ intercultural understanding (AEF, 2014b; Hassim & Peucker, 2014), such as better understanding of cultural values and biases, increased interest in cultural diversity (Dwyer, 2004; Dwyer & Peters, 2004), improved ability to accept and adapt to cultural differences (Anderson et al., 2003), increased intercultural awareness and competence (Chieffo & Griffiths, 2004), expanded global mindedness (Marx & Moss, 2011), and positive interactions and friendships with people from different cultures (Dwyer, 2004; Dwyer & Peters, 2004; Jackson, 2009). Some researchers, however, are more cautious about the utility of study programs for developing deep intercultural understanding.
Notwithstanding gains in cognitive, affective and behavioural skills, one study found only superficial levels of intercultural understanding among participants (Root & Ngampornchai, 2012).

Participation in overseas study programs by all students is not feasible, even if the most powerful and influential learning for intercultural understanding, as identified by Halse et al. (2016), tends to occur outside of the classroom. For equity and accessibility, it is important to investigate the key elements of these programs that can help foster heightened intercultural understanding. Intercultural engagement is a key element.

In the Information Age, intercultural experiences are becoming less elusive through virtual/online means.

The most important element, however, appears to be reflexivity (AEF, 2014a; 2014b, 2015a; Dewey, 1938; Hassim & Peucker, 2014; Kolb, 1984; Mezirow, 1990, 1997; Pettigrew, 1998; Scarino, 2014; Scarino & Liddicoat, 2016), with reflection—becoming self-aware—being one essential part of the reciprocal and cyclical process of reflexivity and action on this self-awareness being another. Reflecting on intercultural experiences is one of the organising elements for Intercultural Understanding in the Australian Curriculum. Reflection enables learning to become transformative in the context of developing intercultural understanding (Cushner, 2007; Engle & Engle, 2003; Howlett, 2014; McAllister et al., 2006). As “experiences are not automatically educational; there must be a connection (reflection) to the experience to give it meaning” (Kolb, 1984, p. 38). Reflection encompasses both self-reflection and guided (or facilitated) reflection, even though some individuals will require more support than others (Marx & Moss, 2011). Because “experiences are not automatically educational” (Howlett, 2014, p. 15) and intercultural engagement does not automatically lead to intercultural competence (Nam, 2011; Root & Ngampornchai, 2012), individuals need to make sense of their own experiences to guide their subsequent thinking and behaviour (Mezirow, 1990). This highlights the importance of bringing together experiences, reflection and applied learning (Itin, 1999).

**TEACHING AND LEARNING**

The entry point is often where teachers feel most comfortable, based on their own intercultural knowledge, skills, attitudes, values experiences, and dispositions. Initial entry points may include some form of event or experience that focuses on specific aspects of culture or interactions between cultures (AEF, 2013b; Hassim, 2013b, 2014).

*Teachers can use a wide range of resources that highlight diverse “voices” and perspectives.*

Intercultural text analyses move students beyond discussions of “difference” and “sameness” to an examination of how cultural experiences, including their own, shape identities. Students are encouraged to develop perspective, critical analysis, ethical judgement, and empathy by using their imagination. Similarly, intercultural historical analysis engages students with different perspectives and lived experiences. It should enable them to examine critically various perspectives, and to empathise with the people whose lives have been impacted upon by a historical event. Teachers should be willing to deal with content that may be challenging, complex, and even uncomfortable (AEF, 2013b; Hassim, 2013c). Intercultural historical analysis (Kidney-Cummins, 2004) can support this, in contrast to ethnocentric historical approaches that divide the world (Willinsky, 1999) and do not build upon students’ transnational experiences (AEF, 2013b).

In English, it is important to utilise texts that enable students to “travel” or “transport” to other contexts and engage with diverse cultural worldviews, experiences and perspectives (Hamston, 2012). The challenge, however, is for teachers to view literacy as a “means for building cosmopolitan world views and identities” (Luke & Carpenter, 2003, p. 21). In Languages, CLIL supports students to learn language and content in an integrated manner, supporting the development intercultural communicative competence. Through use of the target language to study real-world topics, students are exposed to different cultural perspectives. Although students may not always use the target language as much as expected, CLIL can help create
contexts for naturalistic language learning (Dalton-Puffer, 2011). This is because language is a cultural platform that can help students build and adjust their intercultural understandings (Leeman & Ledoux, 2003). CLIL holds potential for helping students develop intercultural understanding by dealing with topics "linked to the construction of people's cultural identity" (Gonzalez Rodriguez & Borham Puyal, 2012, p. 110). This provides opportunities for students to develop self-reflexivity, critical thinking, and global awareness, which contribute to the development of intercultural competence (Gonzalez Rodriguez & Borham Puyal, 2012).

To develop intercultural understanding that supports social action, teachers can use lived or imagined experiences to enable students to make a personal connection with others. This relates to the development of imaginative empathy (Searle, 1998), which includes cognitive, emotional and communicative elements, or empathy based on real experiences (Batson & Ahmad, 2009). They can guide students through studies of and ethical dialogues (Hamston, 2005, 2006) around challenging content, concepts or perspectives (AEF, 2013b; Hassim, 2013c). Students need support to deconstruct the cultural influences that shape the behaviour of individuals and groups, focusing on how cultures interconnect and the implications of this, as well as cultural continuity and change (AEF, 2015a). The active involvement of students and learner agency (Edge et al., 2010) has been proposed in the development of intercultural understanding.

Equity pedagogy is important: teaching should enable all students, regardless of their backgrounds, to learn successfully (Banks, 2004). It is based on the idea that learning and approaches to learning are culturally influenced. Awareness of cultural diversity in the classroom is insufficient. Constant adjustments to teaching are thus necessary depending on the students being taught. Equity pedagogy, which is related to culturally responsive pedagogy, is about ensuring that academic engagement and success does not discriminate in favour of more dominant cultural groups (Hassim, 2013d).

**ASSESSMENT**

Assessment of any general capability assumes that performance of the capability is transferable from one context to another (Milligan et al., 2020).

A combination of qualitative and quantitative assessment tools is recommended, for effective evaluation, tracking and reporting of intercultural capabilities development over time (Deardorff, 2006; Halse et al., 2016). Because a general capability is performed to varying levels of quality depending on context and task demands, evidence of performance is required from a broad range of real-world settings with varying levels of task complexity. Performance here refers to what students have to say, do, make or write to demonstrate their level of attainment for a specific capability or a set of capabilities (Milligan et al., 2020).

Performance settings should be challenging and rich so that students can demonstrate a range of performance levels for various components of the capability. For instance, if students are being assessed on how they communicate cross-culturally, they should be required to perform different communication tasks in a range of intercultural settings, both familiar and unfamiliar.

**One-off summative assessments, such as a cognitive test, report and essay response are both inadequate and inappropriate (Milligan et al., 2020).**

Multiple assessors (teachers, peers, self, experts) should observe and evaluate performances against a common assessment framework so that these performances can be located along a learning progression for the capability (Milligan et al., 2020). Deardorff (2006) compared views about intercultural competence assessment methods between two groups of experts: 1) education administrators; 2) intercultural scholars. The first group was 100 percent in agreement on the use of case studies, interviews, observations, and judgements (by self and others) to assess intercultural competence. The second group was 90 percent in agreement for case studies and interviews, 85 percent in agreement for observations and judgements (by self and others), and 85 percent in agreement for analysis of narrative diaries and self-report instruments.
FURTHER ACTIONS

Further actions for consideration by the education system are as follows.

- Support the conduct of a meta-analysis and/or a qualitative meta-synthesis of effective approaches in curriculum, and in teaching and learning.
- Support case studies on how schools in South Australia are tackling the development and assessment of Intercultural Understanding, International Mindedness and global citizenship, to identify strengths, challenges, opportunities, and possibilities.
- Support schools in South Australia to access professional development targeted at building knowledge and knowhow of effective, and potentially effective, approaches to developing students’ Intercultural Understanding, International Mindedness and global citizenship.
- Support schools in South Australia to access regular and varied intercultural engagement opportunities, such as through school partnerships (intrastate, interstate, and/or international), even if these are virtual.
- Support schools in South Australia to adopt and implement a whole-of-curriculum (core, co-, extra-) approach to education for Intercultural Understanding, International Mindedness, and global citizenship.
- Partner with education researchers and experts in the field to conduct efficacy, effectiveness and longitudinal studies on approaches that appear to have the strongest evidence base and promote deep learning.
- Partner with assessment and subject-matter experts to help build the evidence base on assessing the development of Intercultural Understanding, International Mindedness, and global citizenship in schools.

FRAMEWORKS

For many school leaders and teachers in South Australia, education for Intercultural Understanding, International Mindedness and global citizenship constitutes a new area of their practice. The use of frameworks can assist with navigating the associated complexities. A variety of frameworks exists for this purpose (Perry & Southwell, 2011).

The frameworks presented in the Report are complementary and relate to the school environment, curriculum design and delivery, teaching and learning, and assessment. All of these frameworks are international and have been used in studies involving schools in Australia, such as in AEF’s What Works series. Importantly, the frameworks offer possibilities and are not prescriptive. Each school should consider what is relevant for their context.

THE SCHOOL ENVIRONMENT

Every school provides a setting for different cultural backgrounds, experiences and perspectives to intersect. Interculturality is thus the norm in all schools, albeit to varying degrees and in diverse ways. It also manifests differently in various parts of a school, such as teaching and learning, social interactions outside of the classroom, and in the curriculum (Hassim et al., 2016).

Schools can control how diverse cultural backgrounds, experiences and perspectives are used in teaching and learning. They need to ensure that elements of the Total School Environment (Banks, 2006) are culturally sensitive and responsive. Schools can use the Total School Environment—see Table 5 of the Report—to conduct an intercultural mapping of the school that helps identify areas for consolidation and those that need attention (Hassim, 2015b), such as by using a SWOT analysis.
**Transformative learning**

The purpose of education is in part to transform individuals and societies (AEF, 2015a). The progression of learning or development in any capability necessitates transformation. The Intercultural Understanding general capability in the Australian Curriculum sits within a transformative paradigm (Hassim, 2013d). According to this paradigm, realities are constructed upon prevailing social, political, cultural, economic, and racial values, influenced largely by power and privilege (Mertens, 2007). Favoured realities should not be the only lenses through which students study cultural “others” (Hassim, 2013c).

Transformative learning is needed because “experiences are not automatically educational” (Howlett, 2014, p. 15). It needs to be intentional, and studies on International Mindedness in the International Baccalaureate (IB) have shown that intentionality is essential to the success of International Mindedness initiatives (IB, 2017). It requires learners to make sense of their experiences, which subsequently drives behaviour (Mezirow, 1990).

Transformative learning stems from the well-established framework of experiential learning (Beard & Wilson, 2006; Kolb, 1984), which construes learning as sense-making through the transformation of experience (AEF, 2015a). Experiential learning constitutes a “process whereby knowledge is created through the transformation of experience. Knowledge results from the combination of grasping and transforming experience” (Kolb, 1984, p. 41).

Therefore, transformative intercultural understanding requires critical questioning and analysis of how cultural diversity and difference are represented and interpreted in society and in the specific context of intercultural engagement (AEF, 2015a). Reflexivity is also essential (Dewey, 1938; Kolb, 1984; Mezirow, 1990, 1997).

A shift from a multicultural to an intercultural mindset is required in education, as clarified in the UNESCO Guidelines on Intercultural Education (UNESCO, 2006).

Transformative intercultural understanding becomes evident when individuals and groups demonstrate change in how they think about and engage with cultural diversity and difference (Bennett, 2004, 2009).

Students move beyond their own perspectives and immediate contexts; they reflect on their thinking and behaviour and negotiate the complexities and implications of diversity and interconnectivity (Rizvi, 2012). Students are learning at the edge of their comfort zones (Hassim, 2013c), which is “where the excitement of real development, true growth and meaningful transformation lies” (Grant & Brueck, 2010, p. 10).

**From multicultural to intercultural and beyond**

Multiculturalism simply connotes various cultural groups co-existing in one society. Interculturality, the multi-faceted, dynamic and evolving exchanges occurring within and across cultural groups (UNESCO, 2006) does not occur automatically, even in a multicultural society. Interculturality is characterised by mutual reciprocity, which distinguishes it from multiculturalism (Hassim, 2013d). It is also more difficult to achieve and navigate than multiculturalism (Hassim, 2015b).

Schools are examples of interculturality because members of every school community bring a range of intercultural experiences and perspectives, even if they come from the same cultural group, linguistic background, or nationality. The notion of a monocultural school implies a narrow view of culture (Hassim, 2015b).
Typically, schools in Australia have conceptualised intercultural understanding as being knowledge, or learning, about cultures (AEF, 2013b, 2015a; Hassim, 2013d). A problem with this conception is that culture may be seen as discrete and static, rather than dynamic, changing and interconnected (AEF, 2013b).

Further, knowledge about cultures does not necessarily transform thinking about cultural diversity and difference or intercultural behaviours (Banks, 1999; AEF, 2013b, 2015a; Hassim, 2013a). Intercultural understanding is “not simply about learning externalised cultures and languages but interpreting and negotiating the possibilities of intercultural relations” (Rizvi, 2012, p. 77).

How students engage with intercultural content will determine whether they will move beyond stereotypical views of cultural others. The key difference lies in having multiple perspectives (Hassim, 2013c).

Importantly, Intercultural Understanding in the Australian Curriculum goes far beyond cultural awareness and knowledge: it includes respect, communication, perspective taking, empathy, reflexivity, addressing stereotypes and prejudice, and negotiation (AEF, 2015a).

Among schools that have invested time and effort to strengthen their intercultural engagements, intercultural understanding is defined mainly as knowledge about cultures, cross-cultural interaction, and, to a lesser degree, reflecting on cultures and intercultural relations. More complex elements of intercultural understanding, such as addressing the challenges of cross-cultural relations, tend to be missing from their definitions (AEF, 2015a). Research on BRIDGE schools found that once schools had advanced beyond cultural awareness, they tend to develop more complex understandings of intercultural understanding. As a starting point, schools should deepen their understanding of this general capability as presented in the Australian Curriculum, down to the organising element and sub-element levels, and stay informed about broader advancements in intercultural education theory and practice (AEF, 2015a).

The Third Space/Place model of intercultural interactions is relevant for progressing thinking around intercultural understanding. Originally from socio-linguistics (Bhabha, 1994; Kramsch, 1993, 1998), the model has become influential in the field. The Third Space offers a safe space where people can explore how their cultural backgrounds, experiences and perspectives intersect, be these familiar or unfamiliar (Hassim, 2013d). The transferability of intercultural understanding is essential because Third Spaces are innumerable. For schools, the model acknowledges that students and teachers bring their cultural backgrounds, experiences and perspectives to any teaching and learning situation. This allows students to maintain their own identity while venturing into new spaces for respectful questioning, sharing, dialogue and conversation (Hassim, 2013d).

While students do not need to abandon their cultural perspectives in Third Spaces, they still need to reserve their judgements on others’ perspectives when tackling a common issue. In Third Spaces, debate is not the intention, rather, it is the collaborative tackling of common issues in the spirit of a common humanity. Third Spaces enable students to consider and develop multiple perspectives as well as communicate the rationale for their thinking and behaviour (Hassim, 2015d).

The leading work of CIS in intercultural learning and global citizenship has sparked the emergence of a fresh lens for international education curriculum: transculturalism. While transculturalism in international education is emerging, it is not an entirely new concept. Nonetheless, transculturalism is gaining momentum as a topic of research in education, both in Australia and overseas (see, for example, Casinader, 2018, 2020; Casinader & Clemans, 2018; Casinader & Kidman, 2018a, 2018b; Casinader & Walsh, 2015; Stanfield & Hassim, 2017; Walsh & Casinader, 2018).

The transculturalism lens leverages the experiences and aspirations of many schools worldwide; it draws on theories of transnationalism and culture to arrive at the idea of “incessant interactions across cultures that produce new and/or hybridized ways of thinking and being in our interconnected world” (Stanfield & Hassim, 2017, p. 28).

Hence, students need to understand how cultures blend and collide. They need to understand the implications for them and for others of cultural fusion, collaboration, contradiction and conflict. And, in considering these implications, students need to identify personal contributions that will make the world a better place for all. (p. 28)
MULTICULTURAL
Implies cultural diversity and cultural groups co-existing, not necessarily interacting.
Interaction is not an automatic outcome, even if acceptance and tolerance among cultures exists.
Prejudice and cross-cultural conflict and tensions are still possible.
Assumes cultures are well defined, which can lead to stereotypes and generalisations.

INTERCULTURAL
Implies multiple cultural groups in interaction in various contexts and through various means.
Interculturality is pervasive in a globalised world. It is reciprocal and dynamic.
It needs to be intentional in order to foster understanding, respect and peaceful co-existence.
Interculturality still assumes that cultural groups are well-defined, discrete entities. Stereotypes and generalisations are still possible.

TRANSCULTURAL
Assumes that innumerable cultural intersections are the norm.
The focus is not on distinct cultural groups and/or how they interact, but on what happens when cultural backgrounds, experiences and perspectives intersect.
Relates to the Third Space/Place model, combining cultural theory with transnationalism, i.e., the movement of people, capital and/or ideas across boundaries.
**Intercultural curriculum continuum**

The following continuum (see Figure 3 in the Report) describes, developmentally, four broad approaches to intercultural curriculum. These approaches have been adapted from Banks (1999).

<table>
<thead>
<tr>
<th>Contributions</th>
<th>Additive</th>
<th>Transformation</th>
<th>Social Action</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teachers incorporate relevant content from different cultures into their teaching, e.g. by selecting books and activities that celebrate holidays, heroes, and special events from various cultures. Culturally diverse books and issues are not generally a feature of the curriculum. Students’ cultural literacy depends largely on their teachers’ interests in intercultural understanding.</td>
<td>Teachers use resources by and about people from diverse cultures to add multicultural content, concepts, themes and perspectives to the curriculum. But because the basic structure of the curriculum has not been altered to promote critical and creative thinking about cultural differences, this approach, though knowledge building, does not necessarily transform thinking.</td>
<td>The structure of the curriculum is designed to encourage students to view common concepts, issues, themes, and problems from diverse cultural perspectives. This type of instruction involves critical thinking and the acknowledgment of diversity as a basic premise. It allows students to appreciate multiple ways of seeing and understanding, develop empathy for various points of view, and learn how to manage difference in the process.</td>
<td>This approach combines the transformation approach with learning activities that advocate social change. Teachers help students not only to understand and question social issues, but to also do something important to address them. For example, after studying a unit about immigration, students could write opinion pieces to newspaper editors, letters to government officials, etc.</td>
</tr>
</tbody>
</table>

This adapted curriculum continuum has been published widely in a range of academic and professional publications, both nationally and internationally (AEF, 2013b; Hassim, 2013a, 2013b, 2013c, 2013d, 2014, 2015a, 2015b). It has been applied also to case-study research involving schools in different parts of Australia (AEF, 2013b). The continuum can help categorise intercultural understanding practices in schools and identify evidence-informed best practices. It shows what is possible and provides an articulated pathway for schools to improve their practices.

While the “Contributions” and “Additive” approaches are often seen as quick wins and manageable starting points, these do not meet the requirements for curriculum design or redesign in response to cultural diversity and interculturality (Hassim, 2013d). A multicultural approach would be Contributions or (at most) Additive on the continuum, while an intercultural approach corresponds to Transformation and Social Action. The continuum also shows that intercultural engagement alone is insufficient for fostering deep intercultural understanding. Rather, the transformational potential of intercultural engagement is realised when curriculum is redesigned to promote multi-perspective inquiry (Hassim, 2015a).

Further commentary on the continuum is provided in section 5.2.3.1 of the Report. The continuum should be read in conjunction with the following complementary frameworks:
1. Key enablers of successful intercultural engagement and interaction (AEF 2014a, p. 29) (Figure 4 in section 5.2.4 of the Report).

2. Towards sustainable structures and models of intercultural engagement and interaction for schools: a continuum (AEF, 2014a, p. 31) (Figure 5 in section 5.2.4 of the Report).

**TEACHING AND LEARNING**

The need for authentic, deep, meaningful and transformative learning for Intercultural Understanding, International Mindedness and global citizenship has been acknowledged widely in the relevant academic and professional literature. Learning and developmental taxonomies (cognitive and affective) can be used to construct deep learning of any capability. A combination of taxonomies may be used to create a progression of learning. The following taxonomies are suggested for use. These taxonomies have been employed in projects involving capabilities development, both nationally and internationally, and are useful in the construction of assessment frameworks.

- SOLO (Structure of Observed Learning Outcomes) taxonomy (cognitive)
- Revised Bloom’s taxonomy (cognitive)
- Dreyfus and Dreyfus five stages of targeted skill acquisition (cognitive)
- Krathwohl’s taxonomy (affective)

Further detail on these taxonomies is provided in section 5.3 of the Report.

**ASSESSMENT**

Assessment of complex capabilities, competencies and skills is gaining momentum in education worldwide. Assessments tend to emphasise social utility and value, so formal assessment of students’ attainments in the Australian Curriculum general capabilities, for instance, would signify recognition of their importance in and to society.

For any capability, assessment needs to capture evidence of student performances in a range of contexts, involving real-world tasks and scenarios of varying levels of complexity, and utilise a range of assessors (teachers, self, peers, and parents/carers). It should be primarily formative, standards/criterion-referenced, and based on the idea of learning or developmental progressions.

**Capabilities assessment and learner profiles**

Traditionally, complex capabilities have been deemed difficult to assess, with typical methods such as standardised tests, exams, essays, mastery of set content, and formulaic problem solving proving insufficient (Milligan et al., 2020).

*However, the core argument is that if general capabilities are considered essential for life and work in today’s world, then intentional teaching and assessment of these capabilities are required to ensure effective progression of learning (Milligan et al., 2020).*

New methods of assessing and recognising student attainments in complex capabilities, which are fair, trustworthy, dependable, credible, valid and reliable, are emerging (Care et al., 2018; Griffin, 2014, 2018; Griffin & Care, 2015; Griffin et al., 2012). For South Australia, the new methods for complex capabilities assessment and recognition are impending. In 2020-21, the Assessment Research Centre (ARC), based at the University of Melbourne’s Melbourne Graduate School of Education (MGSE), is collaborating with the Association of Independent Schools of South Australia (AISSA), Catholic Education South Australia (CESA) and the South Australian Secondary Principals’ Association (SASPA) on the SA Learner Profile Pilot Project.
The project focuses on the principles of assessing and recognising complex competencies and the development of a warrantable Learner Profile (South Australian Secondary Principals’ Association [SASPA], 2020).

In 2019, the Director of the ARC presented on the assessment, recognition and warranting of complex competencies, proposing the idea of a learner profile for students aged 15-19 years at the South Australian Certificate of Education (SACE) Board’s Institute of Educational Assessors (IEA) Conference, Educating for the Future. Also, in 2019, the Australian Learning Lecture (ALL) Position Paper on transforming the transition from school to higher education, life and work, Beyond ATAR: A Proposal for Change, cited an example of a student profile being considered by SACE. See Figures 6 and 7 in the Report for examples of learner profiles.

Developing and using an assessment framework

Given the developmental nature of capabilities and the context and task dependencies of capabilities performance, formative assessment enables assessment and reporting against learning progressions, using evidence gathered from a range of settings and sources to make on-balance judgements. An example of systemic application of this approach is VCAA’s Guide to Formative Assessment Rubrics (Victorian Curriculum and Assessment Authority [VCAA], 2019), developed with input from the ARC.

Central to the assessment of capabilities is the development and use of an assessment framework. Figure 8 in the Report shows one version of an assessment framework template. Assessment frameworks include:

- the capability being assessed and its definition (construct);
- the components of the capability (e.g. knowledge, skills, behaviours, dispositions);
- the behavioural indicators (i.e., what students make do, say or write to indicate performance of the capability) associated with these components;
- quality criteria (i.e., how well the behavioural indicators are performed) in order of increasing complexity and sophistication, which form the rubrics; and
- the learning progression, which builds on synthesised level statements that align to the quality criteria for each behavioural indicator (see, for example, Milligan et al., 2020).

Assessment frameworks guide the design of performance assessments and the gathering, generation and interpretation of evidence of learning against a rubric for each behavioural indicator. Student attainments can be reported against the learning progression. These frameworks also inform teaching and learning, capturing clear, teachable behaviours that align to the learning progression (Milligan et al., 2020). Frameworks are developed collaboratively by leaders, teachers, and experts (in the capability and in assessment).

Based on the idea of transferability, all learning areas should assess against the same assessment framework. The same framework should be used by all stakeholders (such as teachers, students, and parents/carers), for the purposes of transparency and to promote a common language for teaching and learning. In the absence of validated, broadly applicable learning progressions, such as in the case of Intercultural Understanding, schools should develop their own assessment frameworks, building on the Australian Curriculum learning continuum for this capability. These frameworks can be further refined and validated through ongoing cycles of assessment and evaluation, with the assistance of assessment experts (Milligan et al., 2020).

Importantly, in line with the notion of capability development and learning progression, the rubrics within the assessment framework should describe observable behaviours, in particular what students can do rather than what they cannot. Developmental taxonomies (see section 5.3 of the Report for examples) can guide the construction of rubrics. Essential rubric construction rules, advice and examples can be found at Reliable Rubrics.
Teachers and school leaders can adopt or adapt these ideas, as necessary, to suit their school contexts. They can further their practice and deepen student learning by referring to the evidence base of “what works” in section 4 of the Report and the relevant frameworks in section 5.

Substantial opportunities exist in the curriculum, both the Australian Curriculum and the International Baccalaureate [IB], to support deep and meaningful learning for Intercultural Understanding, International Mindedness and global citizenship in all South Australian schools.

CURRICULUM MAPPING

Examples of curriculum mapping in section 6 of the Report focus on the Australian Curriculum, specifically the Intercultural Understanding general capability in relation and Humanities and Social Sciences. Suggestions for English, as a correlative of both Languages and Humanities and Social Sciences, have been included as well. Samples from other learning areas have been included also to illustrate whole-of-curriculum possibilities. Additionally, general examples for the IB have been included, identifying curriculum areas conducive to the development of Intercultural Understanding, International Mindedness, and global citizenship.

The sample curriculum maps in this report are not intended to be prescriptive. Rather, these are meant to provide school leaders and teachers with ideas, enabling the identification of teachable moments within the curriculum that can be used intentionally to promote deep and meaningful learning.

EXEMPLARS AND EXAMPLES

The exemplars and examples in section 6 of the Report illustrate possibilities for curriculum, teaching and learning, and assessment that have had success, or have the potential for success. The intent is to provide the main audience of school-based teachers and leaders with ideas for developing students’ Intercultural Understanding, International Mindedness and global citizenship.
INTERCULTURAL CURRICULUM CONTINUUM SHIFTS

As part of AEF’s Intercultural Understanding Toolkit, case studies from What Works 3: Achieving intercultural understanding in English and History (AEF, 2013b) have been plotted against the intercultural curriculum continuum (see Figure 3 in the Report), to classify sample actions schools have taken to plan for the development of Intercultural Understanding (see Table 21 in the Report). (Case studies from South Australia are in blue font.) The case studies show what is possible for schools as next steps or as an aspirational target. Schools are invariably at different starting points; hence, the continuum is not meant to be discriminatory, rather, illustrative and indicative of the intercultural education landscape in Australian schools.

An example of a curriculum modification—for an integrated primary unit on celebrations in Year 6—formed by the intercultural curriculum continuum has been included also in section 6.2 of the Report. This example illustrates how the required shifts are possible using content already familiar to schools.

ASSESSMENT

In section 3.5 of the Report, the common thread between four interconnected general capabilities in the Australian Curriculum—Intercultural Understanding, Critical and Creative Thinking, Personal and Social Capability, and Ethical Understanding—was highlighted. This common thread relates to considering and working with diverse perspectives, which is central to Intercultural Understanding, International Mindedness, and global citizenship. By using this common thread, key concepts for assessment (at the general capabilities element and sub-element levels) can be specified for Intercultural Understanding, International Mindedness, and global citizenship.

Next, the learning continua for the relevant Australian Curriculum general capabilities can be used to identify key indicators of learning across indicative year levels (see Table 22 of the Report).

These indicators can help to inform assessment as well as teaching and learning. The indicators can be used to construct the beginnings of a hypothesised learning progression for

LEADERSHIP AND TEACHER CAPACITY BUILDING

While effective approaches to curriculum, teaching and learning, and assessment are essential, leadership and teacher capacity building will be critical to the success of any international education strategy (see, for example, AEF, 2013a, 2013c). Such capacity building is required to ensure translation of theory into practice.

Readers can refer to the work of AEF, for example, What Works 2: Leading school change to support the development of Asia-relevant capabilities (AEF, 2013a). This research utilised an established analytical framework on leading school change, adapted from Fullan et al. (2005). Key findings include:

- Having a moral purpose for the development of capabilities effects deep and sustainable change.
- Leaders who provide inspirational motivation are able to enact deep and sustainable change.
- Research and evidence-informed practice allows leaders to select the most effective curriculum and pedagogic approaches.
- Teacher-leaders can effect change through a distributed leadership model and a professional culture that prioritises student learning.
- Sustainable leadership builds from past learnings and connects these to a vision of the future. (AEF, 2013a, pp. 2-4)
Another article specifies and explains evidence-informed first steps for leading schools that support intercultural learning (Hassim, 2015b). These steps include the following.

1. Fostering deep awareness of intercultural education theory and practice, by staying up-to-date with relevant research literature and developments in the field, both national and international.

2. Identifying where and how interculturality exists in various parts of the school, using frameworks like the Total School Environment (Banks, 2006), to develop an intercultural mapping of the school. This helps interculturality become more visible, brings it to the forefront of school improvement discussions, and enables identification of areas that need to be addressed and/or strengthened.

3. Engaging in intercultural learning improvement discussions focused on curriculum, pedagogy, teaching and learning resources, the diverse intercultural capital of staff and students, and an equitable school culture that avoids assimilationist language and acknowledges the strengths that lie in diversity.

The following meta-strategies for teacher capacity building were identified from case studies of 25 schools from around Australia (New South Wales, Victoria, Queensland, South Australia, Western Australia, Australian Capital Territory):

- Trialling innovative practices in language learning, with a view to expanding these practices across the school.
- Engagement with research to develop evidence-informed practice.
- Appointment of a team of teacher-leaders responsible for change.
- Provision of opportunities for ongoing professional learning.
- Emphasis on coaching other staff, within and beyond the school (AEF, 2013c).

Section 6.4.1 of the Report includes examples of relevant leadership resources; examples of teacher resources are included in section 6.4.2.

FURTHER ACTION

A further action for consideration by the education system is to support or develop initiatives for school leaders and teachers in South Australia to engage in quality professional discourse and development around fostering students’ Intercultural Understanding, International Mindedness, and global citizenship. Online, self-paced options can help with accessibility; micro-credentialing can assist with recognition as well as promote social utility and value.
SUMMARY REPORT REFERENCES


Australian Curriculum, Assessment and Reporting Authority. (2011). *The Shape of the Australian Curriculum: Languages*. ACARA.


Moloney, R., & Genua–Petrovic, R. (2012). 'In bare feet with my journal': promoting the intercultural development of young exchange students. *Babel, 47*(1), 14-23.

Nam, K. (2011). *Intercultural Development in the Short-Term Study Abroad Context: A Comparative Case Study Analysis of Global Seminars in Asia (Thailand and Laos) and in Europe (Netherlands).* http://conservancy.umn.edu/bitstream/104702/1/Nam_umn_0130E_11866.pdf


1. INTRODUCTION
1. INTRODUCTION

This Report presents findings and further actions for consideration arising from the Intercultural Understanding Curriculum Review, conducted by the Asia Education Foundation (AEF) (Asialink, The University of Melbourne) for the South Australia Department for Education, International Education Strategy.

In 2019, the South Australia Department for Education announced its International Education Strategy 2019-2029. This Strategy reflects the Department’s aspiration to make international and intercultural engagement an integral part of every student’s experience. That aspiration is underpinned by a strong economic rationale, including innovation, productivity and global competitiveness, as well as the need for socially sustainable societies wherein diverse individuals and groups work collaboratively and cohesively towards achieving constructive, equitable outcomes for both local and global communities.

1.1 BACKGROUND AND OBJECTIVES

The International Education Strategy will equip students in South Australian public schools with the capabilities to thrive in the diverse, dynamic, interconnected and interdependent world that we all live in. The incidence of COVID-19 highlights the need for all young South Australians to develop these capabilities. The world has witnessed unprecedented examples of collaboration, both nationally and internationally, such as with the development of tests and vaccines, the implementation and monitoring of travel restrictions, and knowledge sharing about effective social distancing and lockdown strategies. Countless examples of extraordinary human spirit, empathy and respect have emerged in contrast to equally innumerable manifestations of deeply entrenched biases, prejudices, stereotypes, hatred and mistrust among diverse groups. The continuing effects of the pandemic serve to further emphasise the need for intercultural understanding.

Building a transformative education system that is internationally and interculturally responsive is more important than ever for the individual and collective wellbeing of young South Australians and their futures. The Department for Education articulates several short-, medium- and long-term outcomes for the International Education Strategy including:

- **Flourishing of young people**: concerning the quality of international engagement and post-school study, work and life outcomes.
- **Curriculum resources and support**: related to teaching of intercultural understanding and international mindedness.
- **Teacher capability development**: focused on increasing awareness of and confidence to use Intercultural Understanding general capability in the Australian Curriculum and to assess students’ intercultural understanding and intercultural mindedness.
- **School- and system-wide transformation**: attracting and retaining international students at both the primary and secondary levels by promoting South Australia’s schools as high-quality international education providers.

As a part of the Strategy, the Department for Education commissioned Asia Education Foundation (AEF) to conduct the Intercultural Understanding Curriculum Review. This Review is intended to assist the Department in
formulating evidence-informed initiatives that will support the International Education Strategy. These initiatives will focus on how schools can best support students to develop Intercultural Understanding, an Australian Curriculum general capability, as well as cognate capabilities such as International Mindedness (informed by the International Baccalaureate [IB]) and global citizenship. The findings of this Review are presented with school-based leaders and teachers in mind.

The Review was conducted with the following objectives.

- To develop contextual and conceptual clarity for schools centred on the rationale for, and the development of, Intercultural Understanding, International Mindedness and global citizenship.

- To identify evidence-informed approaches and frameworks, in curriculum, teaching and learning, and assessment, for the development of Intercultural Understanding, International Mindedness and global citizenship in schools, as well as any associated knowledge gaps.

- To offer relevant examples and exemplars of curriculum links, curriculum design and implementation, teaching and learning, and assessment. These examples and exemplars showcase what works or has the potential to work for schools, providing a starting point for professional development, dialogue and collaboration.

## 1.2 METHODOLOGY AND METHODS

The Review methodology was entirely qualitative. It was conducted using publicly available textual sources (academic, professional, policy), both national and international. Table 1 outlines the methods used, with accompanying rationale and actions for each method.
Table 1: Methods used for the Intercultural Curriculum Review with accompanying rationale and actions

<table>
<thead>
<tr>
<th>Methods</th>
<th>Rationale</th>
<th>Actions</th>
</tr>
</thead>
</table>
| 1. Conceptual review of Intercultural Understanding, International Mindedness and global citizenship for schools | 1.1 Present a strong conceptual grounding for Intercultural Understanding, International Mindedness and global citizenship in schools and their interrelationships. | 1.1.1 Conduct survey of national and international literature (academic, professional, policy) focused on the three concepts.  
1.1.2 Synthesise survey findings, including insights and advice on definitions, interrelationships between the three concepts, and a possible conceptual model for how the concepts fit together for schools.  
1.1.3 Present curriculum models relevant to the concepts; explain how models can help inform curriculum design and delivery in schools. |
| 2. Environmental scan of what works in curriculum, teaching, learning and assessment for Intercultural Understanding, International Mindedness and global citizenship for schools | 2.1 Present educational approaches that work or have the potential to work for developing Intercultural Understanding, International Mindedness and global citizenship in schools. | 2.1.1 Conduct survey of national and international literature (academic, professional, policy) and related materials/resources.  
2.1.2 Synthesise survey findings, including making connections to, and providing advice on, effective approaches to developing Intercultural Understanding, International Mindedness and global citizenship in schools. |
| 3. Identification of key concepts and indicators of learning for Intercultural Understanding, International Mindedness and global citizenship for schools | 3.1 Present key concepts (knowledge) and behavioural indicators (skills, behaviours, dispositions) common to the three concepts across year levels, to inform teaching, learning and assessment in schools. | 3.1.1 Use the Australian Curriculum, relevant state/territory curricula (e.g. Victorian Curriculum), and international curriculum documents (e.g. IB, OECD, UNESCO) to help identify key concepts and behavioural indicators across year levels.  
3.1.2 Document the identified concepts and behavioural indicators as a hypothetical progression. |
| 4. Identification of examples of curriculum connections | 4.1 Present curriculum opportunities and possibilities for developing Intercultural Understanding, International Mindedness and global citizenship in schools | 4.1.1 Use the Australian Curriculum and the IB as the basis for identifying examples of strong curriculum connections for all learning areas, informed by work already carried out nationally and internationally  
4.1.2 Develop sample curriculum maps for identified opportunities and possibilities, for indicative year levels, with links to other general capabilities in the Australian Curriculum, including, but not limited to, Literacy and Numeracy. |
| 5. Identify next steps | 5.1 Present suggested further actions to support student learning and development of Intercultural Understanding, International Mindedness and global citizenship in South Australia, as part of the Department for Education’s International Education Strategy. | 5.1.1 Identify and present next steps based on the findings of previous steps.  
5.1.2 Review and refine next steps in collaboration with the Department for Education. |
1.3 SCOPE

This Review employed a targeted, purposeful environmental scan that drew on academic, professional and policy literature. It was not intended to be a strict systematic review in an academic sense.

The environmental scan was conducted based on the following premises.

- A focus on potential and possibilities, in particular approaches that work or have potential to work, to promote deep learning and development of Intercultural Understanding, International Mindedness and global citizenship in schools.

- A focus on those approaches that can support professional capability development for teachers and school leaders, in particular what can be done feasibly and practically to promote teaching and learning excellence, improvement-focused evaluation, as well as professional autonomy, agency and efficacy.

- A focus on equity of access to relevant materials, information and good practice, that is, what each and every school in South Australia can do feasibly to support students’ learning and development of Intercultural Understanding, International Mindedness and global citizenship.

Approaches to the development of Intercultural Understanding, International Mindedness and global citizenship can vary considerably within schools and from one school to another, both nationally and internationally. It is, however, possible to locate these approaches along a continuum of increasing complexity and sophistication—such as the one presented in section 5.2.3 of this report—to identify next steps for progressing thinking and practice. Importantly, schools can aspire to begin and/or function much further along the continuum in an attempt to catch up to, or even overtake, current leading practice.

For the purposes of equity, accessibility and feasibility, this Review focuses on factors that schools can control, specifically curriculum, teaching and learning, and assessment. School leaders and teachers lie at the heart of all of these factors: they are the ones who interpret associated policies, requirements and advice in the act of educating for intercultural understanding, constructing, facilitating and evaluating learning in the process. However, specific discussion and advice on capacity building of school leaders and teachers are beyond the scope of this Review. Factors beyond a school’s control, such as school location and the backgrounds of students, are likewise out of scope.

This Review does not prescribe recommendations for implementation by the South Australia Department for Education; rather, it suggests and discusses further actions for consideration.
2. THE EDUCATION CONTEXT
2. THE EDUCATION CONTEXT

Through a combination of selected international, national, and state/territory perspectives, this section sets the education context for the Intercultural Understanding Curriculum Review, conducted by the Asia Education Foundation (AEF) (Asialink, The University of Melbourne) for the South Australia Department for Education, International Education Strategy. The intersection of these perspectives constitutes fertile ground for developing students’ Intercultural Understanding, International Mindedness and global citizenship in South Australia’s schools. It also highlights the necessity of developing initiatives that will provide schools with the knowledge and knowhow to tackle this endeavour successfully.

The Australian Curriculum—which builds on the big-picture education goals for young Australians in the Melbourne Declaration (2008), later re-emphasised by the Mparntwe Declaration (2019)—provides the necessary foundations for this work. In particular, the Intercultural Understanding general capability, supported by the other general capabilities and cross-curriculum priorities in the Australian Curriculum, is aligned conceptually to the work of the United Nations Educational, Scientific and Cultural Organization (UNESCO), the Organisation for Economic Co-operation and Development (OECD), and the International Baccalaureate (IB).

A suggested further action is to support schools in South Australia to use the language, and develop common understanding, of the Australian Curriculum, to design and deliver education for Intercultural Understanding, International Mindedness, and global citizenship.

2.1 INTERNATIONAL

Intercultural understanding has been the focus of several educational initiatives and reports by the United Nations (UN) (AEF, 2015a). UNESCO aims for students in schools to be exposed to interculturality, which builds on multiculturalism as well as intercultural exchange and dialogue, locally, nationally, regionally, and internationally (UNESCO, 2006). In 2006, UNESCO released its Guidelines on Intercultural Education, distinguishing multicultural, or learning about cultures, education from intercultural education, which is built on intercultural understanding, engagement and dialogue for the development of sustainable societies (UNESCO, 2006). In 2009, it released the UNESCO World Report: Investing in Cultural Diversity and Intercultural Dialogue, which reviewed the evidence-base on intercultural engagement and argued for the need foster intercultural dialogue globally (UNESCO, 2009). This report was followed by UNESCO’s Education for Intercultural Understanding (De Leo, 2010), which is a teaching and learning resource for schools.

In 2013, UNESCO released a detailed conceptual and operational framework for developing intercultural competences (UNESCO, 2013). Use of the word “competences” signalled another shift, that is, from knowledge and understanding to capability, or application of intercultural knowledge, skills, understandings, attitudes, values, behaviours and dispositions in various contexts. Without application or action, gaining cultural knowledge is mainly an intellectual exercise (Hassim, 2013a).
Intercultural competences are abilities to adeptly navigate complex environments marked by a growing diversity of peoples, cultures and lifestyles, in other terms, abilities to perform “effectively and appropriately when interacting with others who are linguistically and culturally different from oneself” (Fantini & Tirmizi, 2006). Schools are a central place to nurture such skills and abilities, as was underlined by UNESCO in a previous publication, Guidelines on Intercultural Education... (UNESCO, 2013, p. 5)

Notwithstanding the work of UNESCO and others internationally, the focus on intercultural understanding is not new. Giles et al. (1946) detailed the goals, scope and purpose of what they termed “intercultural education”, focusing on teacher preparation and professional development, in order to: 1) best bring about improved relations between individuals and cultural groups; 2) gain respect for difference; and 3) reduce prejudice. They asked: What types of learning activities have an effect upon attitudes, and do attitudes change due to some kind of emotional experience, or through critical analysis? (Giles et al., p. 43)

Educators worldwide continue to contend with the challenges of educating for intercultural understanding (UNESCO, 2006; Perry & Southwell, 2011), such as the conceptual shift from “multicultural education” to “intercultural education” and the need to define “intercultural” in the context of education (Coulby, 2006). These shifts will be clarified in section 5.2.2 of this report with examples in section 6.2.

Related to education for intercultural understanding is global citizenship, one of three education priorities in the UN’s Global Education First Initiative described as follows.

The world faces global challenges, which require global solutions.

These interconnected global challenges call for far-reaching changes in how we think and act for the dignity of fellow human beings. It is not enough for education to produce individuals who can read, write and count. Education must be transformative and bring shared values to life. It must cultivate an active care for the world and for those with whom we share it. Education must also be relevant in answering the big questions of the day. Technological solutions, political regulation or financial instruments alone cannot achieve sustainable development. It requires transforming the way people think and act. Education must fully assume its central role in helping people to forge more just, peaceful, tolerant and inclusive societies. It must give people the understanding, skills and values they need to cooperate in resolving the interconnected challenges of the 21st century. (UN, 2015)

UNESCO has published an array of resources to support global citizenship education policy and practice. The most relevant ones for curriculum, teaching and learning are Global Citizenship Education: Preparing learners for the challenges of the 21st century (UNESCO, 2014) and Global Citizenship Education: Topics and Learning Objectives (UNESCO, 2015).

A full list of UNESCO’s global citizenship education publications from 2016 to 2019, targeting in particular peace-building, violent extremism and rule of law, can be accessed from https://en.unesco.org/themes/gced/resources. In addition, the Asia-Pacific Centre of Education for International Understanding (APCEIU) hosts the UNESCO Clearinghouse on Global Citizenship Education. This global database is a UNESCO-APCEIU collaboration intended to facilitate information and resource sharing on global citizenship education. It includes policies, exemplary practices, teaching and learning resources, and academic articles from around the globe.

The OECD included, for the first time in 2018, (optional) assessment of global competence as part of the Programme for International Student Assessment (PISA). The inaugural results have
been scheduled for release in October 2020. The OECD defines global competence as

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, n.d., PISA 2018 Global Competence)

The OECD argues that global competence is a necessity in our interconnected and diverse world and that schools play an essential role in helping students develop this competence (OECD, n.d., PISA 2018 Global Competence). Global competence is needed for harmonious co-existence in culturally diverse communities, thriving in the changing labour market, responsible and effective use of media, and supporting the UN’s Sustainable Development Goals (SDGs) (OECD, n.d., PISA 2018 Global Competence). The OECD has published its global competence assessment frameworks and instruments in Preparing Our Youth for An Inclusive and Sustainable World: The OECD PISA global competence framework (OECD, 2018). The framework clarifies that global competence comprises knowledge, skills, values and attitudes pertaining to four elements: 1) examine local, global and intercultural issues; 2) understand and appreciate the perspectives and world views of others; 3) take action for collective well-being and sustainable development; and 4) engage in open, appropriate and effective interactions across cultures (OECD, n.d., PISA 2018 Global Competence). This framework aligns strongly with the work of UNESCO on intercultural education and global citizenship education.

Aligned to the work of UNESCO and the OECD is International Mindedness, which is quite particular to the IB. International Mindedness is a worldview or construct that comprises the three interrelated dimensions of intercultural understanding, global engagement, and multilingualism (IB, 2017). These dimensions are linked to the IB Learner Profile (Singh & Qi, 2013; Sriprakash et al., 2014).

International school membership bodies like the Council of International Schools (CIS) view intercultural understanding and global citizenship as central to their mission, moving beyond traditional notions of international education that focus on international students. As of May 2020, CIS is a global non-profit organisation with more the 1360 members (740 schools and 610 colleges and universities) representing 122 countries. It provides services to its members who share the ideals of:

- a desire to provide students with the knowledge, skills and abilities to pursue their lives as global citizens; and
- a commitment to high quality international education. (CIS, n.d., About CIS)

CIS requires its members to “infuse their programmes and offerings with international and intercultural perspective so that students can move forward with the attitudes and understanding that will provide them with a solid base wherever their studies or work may take them” (CIS, n.d., About CIS).

The CIS International Accreditation framework specifies four drivers for its protocol, one of which is the “Development of Global Citizenship” (CIS, n.d., Framework and Protocol). International Accreditation warrants a school’s commitment to high-quality international education and is a quality assurance mark recognised by departments of education and higher-education institutions worldwide. CIS’ Global Citizenship Certification is a separate, but related, recognition offered to schools that are developing and implementing global citizenship education initiatives.
2.2 NATIONAL

This summary pertains to the Australian Curriculum era, specifically 2012 onward.

The Melbourne Declaration (Ministerial Council for Education, Early Childhood Development and Youth Affairs, 2008) emphasised the need for all young Australians to be able to “communicate across cultures, especially the cultures and countries of Asia” (p. 9). The Australian Curriculum echoes this commitment by specifying Intercultural Understanding as one of seven general capabilities that students are expected to develop through their schooling (Australian Curriculum, Assessment and Reporting Authority [ACARA], n.d.). This inclusion complements the Aboriginal and Torres Strait Islander Histories and Cultures, Asia and Australia’s Engagement with Asia, and Sustainability cross-curriculum priorities within the Australian Curriculum as well as the Languages learning area, which emphasises the importance of intercultural competence, intercultural communication, and intercultural language learning (ACARA, 2011).

Following on from the Melbourne Declaration, the Alice Springs (Mparntwe) Education Declaration in 2019 re-emphasises the importance of education for intercultural understanding and global citizenship. For example, “Goal 1: The Australian education system promotes excellence and equity” includes the statement “ensure that education promotes and contributes to a socially cohesive society that values, respects and appreciates different points of view and cultural, social, linguistic and religious diversity” (Education Council, 2019a, p. 5). Similarly, “Goal 2: All young Australians become confident and creative individuals, successful lifelong learners, and active and informed members of the community” includes the statements “understand their responsibilities as global citizens and know how to affect positive change” and “engage in respectful debate on a diverse range of views” (pp. 6-7).

The Australian Professional Standards for Teachers emphasise the ability to respond to students’ cultural diversity in “Standard 1: Know students and how they learn” (1.3 Students with diverse linguistic, cultural, religious and socioeconomic backgrounds) (Australian Institute for Teaching and School Leadership [AITSL], 2017). The APST also requires teachers to “Know the content and how to teach it” (Standard 2) and “Plan for and implement effective teaching and learning” (Standard 3) (AITSL, 2017). These standards imply that teachers in Australia need to develop their capabilities to teach effectively for intercultural understanding and global citizenship.

In 2016, the Council for International Education met to discuss Australia’s international education strategy. The Council, chaired by the Federal Minister for Education, comprises six ministerial members and eleven expert members. The Council supports the implementation of the National Strategy for International Education 2025 (The National Strategy) (https://nsie.education.gov.au) and the Australian International Education 2025 (AIE2025) market development roadmap. (https://www.austrade.gov.au/Australian/Education/Services/Australian-International-Education-2025). The National Strategy is based on three pillars with corresponding goals (see Figure 1).
The AIE2025 Roadmap complements the National Strategy. It seeks to capitalise on new international education opportunities and markets, with a view to achieving sustained, long-term growth for the industry and for Australia to excel globally in education (Australian Trade and Investment Commission, n.d., AIE2025). AIE2025 also complements the Australia Global Alumni Engagement Strategy, which focuses on strengthening relationships with alumni to foster diplomatic, trade and investment links, as well as the National Innovation and Science Agenda, which seeks to advance Australia’s reputation as a global leader in research and education (Australian Government Department of Education and Training, 2016).

The pillar of “making transformative partnerships” in the National Strategy is particularly relevant to this Review, given the transformative nature of deep and meaningful intercultural engagement and understanding.

2.2.1 VICTORIA

In Australia, Victoria provides a leading example of international education that focuses on the development of intercultural understanding and global citizenship. The rationale for Victorian Department of Education and Training strategy is that “Australia is one of the most multicultural societies in the world and globalisation places greater emphasis on the need for intercultural awareness and skills to sustain the cultural diversity of our richly complex society” (Department of Education and Training, 2020, International Education). As of May 2020, elements of the strategy included:

- Internationalising schooling, which includes a how-to guide providing advice on building a whole-school approach to internationalisation, informing curriculum, assessment and instruction, creating sister schools and overseas learning experiences, forging community partnerships, and integrating international students.
- Globally engaged learners, a program which provides funding for students to participate in internationalising education programs to help foster global awareness and intercultural understanding, and global citizenship.
- Sister-school partnerships.
- Overseas learning experiences for school educators and students.
- Building global citizenship program, which is a course for principals, assistant principals and leading teachers offered at Bastow Institute for Educational Leadership and is aligned to the Framework for Improving Student Outcomes (FISO).
• **Doing Diversity**, which presents findings from a large project on intercultural capability in primary and secondary schools in Victoria, funded by an Australian Research Council (ARC) Linkage Grant and led by Deakin University in partnership with Department of Education and Training. (Department of Education and Training, 2020, International Education)

### 2.2.2 NEW SOUTH WALES

The Study NSW International Education Strategy was first published in 2016 (Premier & Cabinet, 2016) and updated in 2019 (Department of Industry [DoI], 2019). Among other benefits, international education is recognised as being culturally valuable and helps to foster more resilient communities. Study NSW has initiated a number of projects, including, for example, the Interchange program, a collaboration among six NSW universities to deliver a semester-length program to foster international students’ entrepreneurial skills, and NSW Global Scope, which is focused on work-integrated learning opportunities in the public sector (Dol, 2019).

Unlike other states and territories, the NSW Education Standards Authority (NESA) does not present the general capabilities as distinct curriculum areas alongside the learning areas (e.g., English, Mathematics, Science). General capabilities are embedded and described within each learning area, along with other cross-curriculum priorities (e.g. Sustainability). The general capability descriptions specific to each learning area are adopted from the Australian Curriculum, Assessment and Reporting Authority (ACARA) (see, for example, NESA, n.d., Chinese K-10: Learning across the curriculum).

### 2.2.3 QUEENSLAND

The Queensland Curriculum and Assessment Authority (QCAA) endorses the Australian Curriculum F-10 for planning, teaching, and assessment. QCAA (2019) states that the Australian Curriculum general capabilities allow students in Queensland to “meet the demands of the 21st century” (p. 1) and “develop the knowledge, skills, behaviours and dispositions required to become active, responsible and engaged global citizens” (p. 1).

Education Queensland International (EQI), the international branch of the Queensland Department of Education, coordinates international programs in Queensland Government schools. EQI considers global competence essential “for young people to be the creators and custodians of our future” (Department of Education, 2019, p. 1). Their 2019-24 strategic plan emphasises the OECD’s statement, used in the PISA 2018 assessment of global competence, that a globally competent student has:

> 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 wellbeing and sustainable development (OECD, 2018, p. 7)

To facilitate the system-wide promotion of global engagement and competence, EQI lists a number of strategies. These include:

- Provide clear guidance to schools on education across a continuum of global competence.
- Build professional expertise through a Global Excellence hub, including intercultural capability.
- Provide incentives that further global competency in and between school communities.
- Use evidence-informed decisions to support change, seek efficiencies and lift performance.
- Promote excellence in global learning and engagement, including the positive impact on school communities.
• Develop deep relationships with key strategic partners and across the system, including sister schools, key and emerging industries, alumni networks.
• Identify and engage Executive Ambassadors.
• Enhance the reputation and visibility of the EQI brand in a global marketplace (e.g., through technology).
• Invest in aid and development activities in the Indo and Asia-Pacific regions (EQI, 2019, p. 2).

According to EQI, key benefits of international students studying in Queensland include:
• Diverse range of academic and sports subjects that give students knowledge and skills to succeed in the future labour market.
• Diverse choice of schools in various locations (city, rural town or coastal) offering niche subjects linked to their regions, research strengths and partnerships with higher and VET institutions.
• Fast-tracked, experiential and direct-entry pathways to Australian universities.
• First-class care for international students.
• Experience of Australia’s famous “outdoor” lifestyle.
• Queenslanders’ friendly, relaxed and welcoming lifestyle (EQI, 2020a).

EQI also coordinates short-term tours for overseas student groups wishing to visit Queensland Government schools, short-term visits and seminars for overseas government officials and teaching professionals, and tours for international students at various locations around Australia (EQI, 2020b).

2.2.4 WESTERN AUSTRALIA

Similar to New South Wales, the School Curriculum and Standards Authority (SCSA) embeds general capabilities in each of the curriculum learning areas using ACARA’s descriptors (see, for example, SCSA, 2014).

The Western Australia Department of Education articulates its strategic directions for 2020-2024 and beyond in Building on strength: Future directions for the Western Australian Public School System (Department of Education, 2019). This document does not list international or global education agendas; rather, it focuses on strengthening the foundation of the system by focusing on literacy, numeracy, “new work capabilities”, STEM skills, mental health and emotional wellbeing and quality of teaching and school leadership. A small section of the document is allocated to “creating culturally responsive classrooms that build on the strength of Aboriginal students” (p. 4).

Led by the Department of Jobs, Tourism, Science and Innovation, Western Australia’s Asian engagement strategy 2019-2030: Our future with Asia emphasises Western Australia’s need to work strategically with Asian nations that are thought to become four of the world’s top ten economies in 2050 (China, India, Indonesia and Japan).

It states explicitly that supporting Asia literacy and capability is the key to meeting this objective. Key foci are outlined as Asian languages, socio-cultural literacy, and institutional literacy. In this context, Asia literacy and capability are conceived as a “practical business development strategy “that deliver “productivity improvements, a more culturally diverse workforce, sharper thinking and decision making, and greater innovation” (Department of Jobs, Tourism, Science and Innovation, 2019, p. 15).

2.2.5 TASMANIA

The Department of State Growth is responsible for international education in Tasmania. According to the Department, international education:
• Contributes significantly to Tasmania’s social and economic opportunities.
• Promotes global linkages.
• Enhances cultural and linguistic diversity (Department of State Growth, n.d., International Education).
In 2019, Study Tasmania, based within the Department of State Growth, launched the International Student Ambassador Program. This program, run in collaboration with the Hobart City Council and with the support of Launceston City Council, employed student ambassadors to represent Study Tasmania at events, host international delegations, and participate in various workshops and ceremonies.

Tasmania endorses and implements the Australian Curriculum, but the general capabilities do not feature strongly in their curriculum resources, which is consistent with the findings of an ACER (2016) review on Years 9-12 in the state. However, general capability is mentioned explicitly in My Education, a personal and career development framework (Department of Education Tasmania, 2020), even though its role is not articulated.

### 2.2.6 NORTHERN TERRITORY

The Northern Territory updated its international education and training strategy in 2019 (Department of Trade, Business and Innovation, 2019). The Department of Education’s *International School Education Plan 2018-22* facilitates “growth of globally competent students” (Northern Territory Department of Education, 2019, p. 2) through three pillars:

- **Pillar 1:** Strong fundamentals, focused on embedding internationalisation and global learning in government schools and improving the experience of students, both domestic and international.

- **Pillar 2:** Transformative partnerships, focused on building and maintaining strong and lasting partnerships both domestic and international.

- **Pillar 3:** Global competitiveness, focused on increasing the schools’ capacity to become more attractive and competitive in the global market. (p. 2)

The Northern Territory uses the Australian Curriculum general capabilities as the basis of their curriculum, from preschool right up to the senior years Northern Territory Certificate of Education and Training (NTCET) (Northern Territory Board of Studies, 2018).

### 2.2.7 THE SHIFT TOWARDS CAPABILITIES IN AUSTRALIAN EDUCATION

The Australian education landscape is witnessing fresh calls to shift the focus of education from acquisition of discipline-based content knowledge and skills to the development of transferable, general capabilities, developed, performed and assessed in real-world contexts.

In the Australian Curriculum, the specified general capabilities are Literacy, Numeracy, Information and Communication Technology (ICT) Capability, Critical and Creative Thinking, Personal and Social Capability, Ethical Understanding, and Intercultural Understanding.

The recent Education Council review of senior secondary pathways into work, further education and training revealed a number of relevant findings (Education Council, 2019b, 2019c), such as misalignment between young people’s post-school choices, their skills, interests and career aspirations, and the needs of Australia’s future workforce. Education systems might be limiting students to making narrow career choices too early rather than preparing them to thrive in increasingly complex and uncertain futures. The Background paper from the Education Council review also makes a reference to a document published by Government of South Australia, *Entrepreneurial learning strategy* (2018). The strategy paper opens with Professor Yong Zhao’s (University of Kansas) declaration that the strategy supports the provision of “world-class teaching, facilities and experiences that young people need to develop the entrepreneurial skills, knowledge and attributes that will create and contribute to the evolving global economy” (p. 5).

Preparing young people for the global economy requires a strong foundation in the general capabilities; yet, many employers have observed low levels of literacy, numeracy and problem solving in school leavers. In addition to the essentials of literacy and numeracy, the review identified the increasing importance for employers of digital skills and entrepreneurship, which includes problem solving (Education Council, 2019a). Further, students, systems and employers view the following skills as essential: innovation, collaboration, teamwork, creativity, interpersonal skills, communication skills, problem solving, and presentation skills.
(Education Council, 2019a). The application of these capabilities and skills in a complex, diverse and interconnected world also require capabilities such as Intercultural Understanding and Ethical Understanding, which points to inherent interrelationships among capabilities (Milligan et al., 2020).

The shift towards the general capabilities coincides with criticisms of the Australian Tertiary Admissions Rank (ATAR) and calls to embrace new ways of recognising student attainment in both the academic disciplines and the capabilities, such as through use of learner profiles (O'Connell et al., 2019; Milligan et al., 2020). Only 30 percent of entrants rely on ATAR for entering tertiary education, yet an ATAR score dominates the narrative of education today, meaning that the other 70 percent of students are also subjected to narrow approaches to curriculum, focused on memorising and recalling content, and high-stakes assessment for little gain. The ATAR is not a reliable predictor of future success in education and life for students with scores below 70. Furthermore, it provides no explicit recognition and communication of students’ general capabilities that would be useful in future study and/or work; rather, it places emphasis on maximising subject scores, which distorts subject choices in the senior years of schooling (O’Connell et al., 2019).

The shifting education discourse towards the general capabilities, especially for senior secondary certification and post-school options, is of interest to this Review. It can act as a pull factor, potentially sparking increased efforts to develop and assess students’ general capabilities, such as Intercultural Understanding, at all levels of schooling. It also reflects what is happening internationally, with Australia being well placed to surge ahead with robust approaches to assessing, reporting and credentialing attainments in the general capabilities (Milligan et al., 2020). This shift is a potential game changer for how general capabilities are taught, learnt and assessed in schools, placing these capabilities front and centre of what schools do in the future. It highlights the importance of assessing what students, education systems, employers and post-school education pathways value, rather than simply valuing what is assessed now (Milligan, 2019).

### 2.3 SOUTH AUSTRALIA

This Intercultural Curriculum Review was conducted for the South Australia Department for Education, International Education Strategy. It signifies an expansion beyond traditional notions of international education, which referred almost exclusively to international students, incorporating international developments in the field underpinned by transnational realities, intercultural understanding, and global citizenship. This is aligned to what has been occurring internationally (e.g. CIS) and in other states (e.g. Victoria). In addition, the pervasive nature of transnational realities demands a focus on both local and global diversity. Australia’s population is culturally diverse and transnationally connected, providing the ideal conditions for the development of intercultural understanding. Looking beyond Australia is only one way of accessing intercultural experiences. For example, Australia is home to the world’s oldest continuous living cultures, that is, Aboriginal and Torres Strait Islander Cultures, which are rich and diverse, both linguistically and culturally.

Nevertheless, a summary of international education in South Australia, in the sense of international students in schools, provides some relevant context for this Review. It also highlights an example of a transnational reality that demands the development of intercultural understanding among young South Australians.

#### 2.3.1 INTERNATIONAL EDUCATION IN SOUTH AUSTRALIA’S SCHOOLS

International education, in the sense of international students, is considered as a key to South Australia’s target of three percent annual economic growth. The 2018 state budget included an “increase to $2.5 million in annual funding to StudyAdelaide, to market our state as a centre of education excellence to attract more international students to live and study in South Australia” (South Australia Department for Trade, Tourism and Investment, 2019, p. 1).

In 2018, international education was South Australia’s second largest export, contributing $1.8 billion to the economy, falling just short of wine ($1.9 billion) but ahead of redefined copper ($1.4 billion), wheat ($1 billion) and meat ($0.9 billion).
billion) (South Australia Department for Trade, Tourism and Investment, 2019). Approximately 12,500 people worked in roles related to international education, and, prior to COVID-19, this figure had been forecasted to hit 16,300 by 2022, and 23,500 by 2030 (South Australia Department for Trade, Tourism and Investment, 2019). More specifically, international education can provide a highly skilled and talented pipeline of graduates, help with population growth, and assist with the shift away from mining and traditional manufacturing to a more diversified economy with an emphasis on food and wine production, health research, aged care, healthcare, and knowledge-based services (South Australia Department for Trade, Tourism and Investment, 2019).

It was reported on 26 September 2019 that the growth in the number of international students in South Australia between, January and July 2019, was 13 percent. This figure is higher than the national growth rate of 9 percent. While VET and higher-education sectors recorded growths of 29 percent and 15 percent respectively (Smith, 2019), most of the international students in the state are in the senior secondary and junior secondary years, with the largest number concentrated in the central Adelaide area as seen in Table 2 (Australian Government Department of Education, Skills and Employment, 2020).

Table 2: Number of international students by region and school level in South Australia, Term 1, 2020

<table>
<thead>
<tr>
<th>Region</th>
<th>Senior Secondary</th>
<th>Junior Secondary</th>
<th>Primary</th>
</tr>
</thead>
<tbody>
<tr>
<td>Adelaide – Central and Hills</td>
<td>688</td>
<td>450</td>
<td>126</td>
</tr>
<tr>
<td>Adelaide – North</td>
<td>87</td>
<td>99</td>
<td>8</td>
</tr>
<tr>
<td>Adelaide – South</td>
<td>529</td>
<td>377</td>
<td>46</td>
</tr>
<tr>
<td>Adelaide – West</td>
<td>183</td>
<td>151</td>
<td>30</td>
</tr>
<tr>
<td>Barossa – Yorke – Mid North</td>
<td>&lt; 5</td>
<td>&lt; 5</td>
<td>&lt; 5</td>
</tr>
<tr>
<td>SA - Outback</td>
<td>&lt; 5</td>
<td>&lt; 5</td>
<td>&lt; 5</td>
</tr>
<tr>
<td>SA - South East</td>
<td>32</td>
<td>10</td>
<td>&lt; 5</td>
</tr>
</tbody>
</table>

Note: Data sourced from Australian Government Department of Education, Skills and Employment (2020)

As of November 2019, South Australia has the fourth largest share of international students in Australia as seen in Table 3 (South Australia Department for Education, 2020).

Table 3: The share of international students across states and territories in Australia, 2019-2020

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>QLD</td>
<td>29%</td>
<td>VIC 36%</td>
<td>VIC 24% 26%</td>
</tr>
<tr>
<td>NSW</td>
<td>29%</td>
<td>NSW 25%</td>
<td>NSW 31% 31%</td>
</tr>
<tr>
<td>VIC</td>
<td>22%</td>
<td>QLD 21%</td>
<td>QLD 22% 20%</td>
</tr>
<tr>
<td>SA</td>
<td>13%</td>
<td>SA 11%</td>
<td>SA 7% 7%</td>
</tr>
<tr>
<td>WA</td>
<td>3%</td>
<td>ACT 3%</td>
<td>ACT 2% 2%</td>
</tr>
<tr>
<td>TAS</td>
<td>2%</td>
<td>WA 2%</td>
<td>WA 11% 10%</td>
</tr>
<tr>
<td>ACT</td>
<td>1%</td>
<td>TAS 2%</td>
<td>TAS 2% 2%</td>
</tr>
<tr>
<td>NT</td>
<td>0%</td>
<td>NT 0%</td>
<td>NT 1% 1%</td>
</tr>
</tbody>
</table>
The largest number of international students in South Australian schools come from Vietnam (377), China (354), Japan (254), and South Korea (165). For international students newly enrolled in 2020, the largest group come from Japan (192), followed by Vietnam (71), China (56), and South Korea (55). There is a proportionally large increase of students from countries like Brazil (15 commencing, 1 continuing), Germany (25 commencing, 35 continuing) (South Australia Department for Education, 2020). These figures contrast with the tertiary and other sectors, where students from China (40 percent) and India (15 percent) are the two largest groups (South Australia Department for Education, 2020).

The increase in international students in South Australian schools highlights the need for an equitable system.

*Regardless of the local cultural diversity of any school or its international student numbers, every school should be able to engage in quality professional discourse and practice that supports the development of deep and meaningful intercultural understanding among students. Anchoring this endeavour to the Australian Curriculum is thus essential, as it is intended for all students.*

### 2.4 THE SCHOOL

Each school presents, to some degree, a unique context for the development of intercultural understanding. Even if similar characteristics are shared across a number of schools, a school’s location and the particular blend of capabilities, backgrounds, experiences and perspectives of school community members can influence the development of intercultural understanding among students (see, for example, AEF, 2013b, 2014a; Halse et al., 2016). Multiple case-study research on the development of intercultural understanding has identified several assumptions for Australian schools:

- Schools are at different starting points in terms of developing students’ intercultural understanding, depending on specific needs and contexts.
- Schools have varying levels of familiarity with the theory and best practice for developing intercultural understanding.
- Schools move along the continuum of intercultural understanding development at different rates and in different ways, depending on specific needs and contexts.
- Schools depend upon professional learning support to move from a reliance on “cultural projects” to the promotion of genuine and heightened intercultural learning.
- School leadership plays a significant role in driving change to enrich students’ development of intercultural understanding.
- Whole–of–school community demand for intercultural understanding is essential for sustainable change. (AEF, 2013b, 2014a)

Importantly, schools can control the quality of teaching, which is confirmed time and again by research studies to be the single most important controllable factor in student learning and achievement (Bright, 2013). The act of teaching involves interpretation of the set curriculum, to formulate the in-school curriculum that will be taught or is taught, and to subsequently select and implement pedagogical approaches that are potentially effective, fit for purpose and responsive to student needs.
SECTION REFERENCES

Australian Curriculum, Assessment and Reporting Authority. (2011). *The Shape of the Australian Curriculum: Languages.* ACARA.


3. THREE CONCEPTS, COMMON PURPOSE
3. THREE CONCEPTS, COMMON PURPOSE

This section of the Intercultural Understanding Curriculum Review—conducted by the Asia Education Foundation (AEF) (Asialink, The University of Melbourne) for the South Australia Department for Education, International Education Strategy—discusses the three concepts of Intercultural Understanding, International Mindedness and global citizenship in the context of school education. The International Education Strategy is a first-time strategy for South Australia, so it is important to clarify these concepts and their rationale. Clarity of these concepts and their interrelationships assists with being intentional about their development, in curriculum, teaching and learning, and assessment. Intentionality is a key characteristic of schools that have experienced success in this area (AEF, 2013b, 2014a; International Baccalaureate [IB], 2017).

The Australian Curriculum general capabilities provide the foundations for navigating and working with diversity and difference. In particular, Intercultural Understanding, Ethical Understanding, Personal and Social Capability, and Critical and Creative Thinking share the common thread of considering and working with diverse perspectives. The other general capabilities in the Australian Curriculum—Literacy, Numeracy, and Information and Communication Technology (ICT) Capability—supplement these capabilities in the development of Intercultural Understanding, International Mindedness, and global citizenship. In addition, Intercultural Understanding in the Australian Curriculum provides a concrete entry point to the development of International Mindedness both within and beyond the IB.

A suggested further action is to support schools in South Australia to develop and deliver a capability-based curriculum for the development of Intercultural Understanding, International Mindedness, and global citizenship. This would build on the common thread of considering and working with diverse perspectives found in the Australian Curriculum general capabilities of Intercultural Understanding, Ethical Understanding, Personal and Social Capability, and Critical and Creative Thinking.

3.1 THE BIG PICTURE: SOCIAL SUSTAINABILITY

In a co-created and shared world, the development of intercultural understanding, international mindedness and global citizenship all relate to the common purpose of achieving social sustainability. Social sustainability encompasses both people-to-people and institutional elements, laying the foundations for economic, political and environmental sustainability (Anand & Sen, 2000). It may be defined as the ability for societies to continue to exist, function and grow in constructive ways, (largely) free from oppression, conflict, injustice, inequity and prejudice (Anand & Sen, 2000). To support social sustainability, students need to learn how to think and act interculturally, key elements of which have been captured by the Intercultural Understanding general capability in the Australian Curriculum (Hassim, 2015a). The focus on social sustainability also aligns with the rationale for global citizenship education offered by the United Nations Educational, Scientific and Cultural Organization (UNESCO):
• While the world may be increasingly interconnected, human rights violations, inequality and poverty still threaten peace and sustainability.

• Global Citizenship Education (GCED) is UNESCO’s response to these challenges. It works by empowering learners of all ages to understand that these are global, not local issues and to become active promoters of more peaceful, tolerant, inclusive, secure and sustainable societies. (UNESCO, n.d., Global citizenship education)

### 3.2 INTERCULTURAL UNDERSTANDING

Developing intercultural understanding through education is much more than learning about cultures. It is fundamentally about social justice, equity and constructive social transformations (Hassim, 2013b), enabling everyone to live, learn, work and thrive regardless, and in recognition, of their linguistic and cultural background.

A linguistically and culturally diverse, interconnected world requires the development of intercultural understanding as a general capability. The ability to get along with diverse others is perhaps more important than any other capability a child can develop at school (Banks, 2004). Intercultural understanding has been and will continue to be an essential capability for living and thriving in an interconnected world. It involves a range of cognitive, affective and behavioural competencies (Perry & Southwell, 2011) that require lifelong attention and development from early childhood and beyond (AEF, 2013b).

Yet, the body of research on intercultural understanding in education involves a range of frameworks, at times complementary and at other times contradicting, such as transformation/transformational learning, critical race theory, anti-prejudice and anti-racism education, cultural studies, and conflict resolution (AEF, 2015a). Hence, a baseline definition of “intercultural understanding” is still a challenge for education researchers (AEF, 2014a).

Many terms are used to refer to intercultural education or learning (UNESCO, 2006, 2013), even though the term “intercultural understanding” is preferred for this report because it aligns with the Intercultural Understanding general capability in the Australian Curriculum and the South Australian education context. Other common terms include, for example, intercultural competence (Bennett, 2004, 2009; UNESCO, 2013), intercultural sensitivity (Bennett, 2004, 2009), intercultural communication (Arasaratnam, 2009; Matveev & Nelson, 2004), and intercultural language learning (Liddicoat & Scarino, 2013). These terms are at times used interchangeably and near-synonymously but have been distinguished in this report. Even though an understanding of these terms and how they interrelate conceptually is useful for developing deep expertise and navigating complexity in education for intercultural understanding, schools should use the Australian Curriculum version of Intercultural Understanding given the importance of using common language across the system.

Perry and Southwell (2011) reviewed relevant literature outlining different conceptual models of, or approaches to, intercultural education, defined in this case as teaching and learning that highlights mutual respect for the richness of diversity and the equal value of all languages and cultures (Pratas, 2010; UNESCO, 2006). The approaches are broad and may or may not involve learning the language of the target culture/s (Hassim, 2015a). For intercultural understanding, they cite the work of Hill (2006), discussing the cognitive and affective domains of intercultural understanding. It includes knowledge of one’s own cultural affiliations, similarities and differences between cultures, positive attitudes such as empathy and respect for others, and the affective basis of intercultural sensitivity (Chen & Starosta, 2000).

Intercultural learning is required for students to develop the capability to navigate diversity and difference in a transnational world. It may be defined as learning, whether core curriculum, co-curricular or extra-curricular, that involves: 1) acquiring knowledge of or about cultures, cultural diversity and difference, and cultural identity; and, 2) developing knowledge, skills, behaviours and dispositions to navigate intersections of cultural diversity and difference constructively (Hassim, 2015a). Intercultural learning is essentially dialogical, that is, cultural groups are learning from one another (Hassim, 2015a).
While definitions for intercultural competence vary, it typically involves the ability to interact positively and constructively with people from diverse cultures, encompassing the four dimensions of knowledge, attitudes, skills and behaviours (see Bennett, 2004, 2008).

Research on models of intercultural competence and intercultural sensitivity have focused on how individuals experience difference (Bennett, 2004, 2008); ethnocentric orientations tend to avoid cultural difference, in contrast to ethno-relative “ways of seeking difference, either by accepting its importance, by adapting perspectives, or integrating cultural difference into definitions of identity” (Bennett, 2004, p. 63). How and the extent to which individuals accept and integrate cultural difference depends on their knowledge, skills and competencies like critical thinking, which allow them to expand their worldview and to consider themselves “multicultural” (Bennett, 2004).

Related to intercultural understanding and intercultural competence is intercultural communication, that is, the ability to communicate well with people from diverse cultures (Arasaratnam, 2009). It encompasses interpersonal skills, team effectiveness, tolerance cultural uncertainty or ambiguity, and cultural empathy (Matveev & Nelson, 2004).

Intercultural language learning views and situates language acquisition as a socio-cultural activity (Kleinheinz et al., 2007), whereby learners’ linguistic and cultural backgrounds, experiences and perspectives interact with the target language and culture. Intercultural language learning has evolved out of communicative language teaching (CLT), which is/was the dominant approach to additional language learning worldwide and emphasises authentic texts over language drills and communication as a holistic skill (Lo Bianco & Slaughter, 2009).

Intercultural language learning does not view culture as distinct content or a separate skill to be taught alongside listening and speaking and reading and writing. Rather, it views interculturality as intrinsic to all language interactions and communication, differentiating between knowledge about another language and culture and deep intercultural understanding through language learning (Crozet & Liddicoat, 2000; Kramsch, 1993, as cited by Lo Bianco & Slaughter, 2009; Liddicoat et al., 2003; Lo Bianco & Crozet, 2003).

Teachers require language proficiency and deep intercultural understanding to explain language points in relation to cultural phenomena (Richards et al., 2013; Simons, 2014) and this knowledge precedes pedagogical content knowledge (Simons, 2014). While the languages profession is becoming increasingly familiar with intercultural language learning (Kleinheinz et al., 2007), this approach is a marked departure from translation, grammar and audio-lingual methodologies and communicative language teaching methods that continue to exist in schools (AEF, 2015b).

Intercultural understanding is distinct from cultural understanding, as it involves much more than gaining “factual” knowledge about cultures. As implied by “inter” in “intercultural”, it demands a strong grasp of what happens and what is required (knowledge, skills, behaviours, dispositions) when cultures meet or intersect.

Notwithstanding the existence of individual cultures, a focus on group culture is needed for the purposes of this Review. The Review adopts a broad view of group “culture”, which is consistent with the Australian Curriculum. Culture refers to a group’s shared patterns of thinking, interpreting, acting, communicating, perceiving, understanding and believing, and these patterns distinguish one cultural group from another (see, for example, Banks & Banks, 1989; Banks, 2004; Bullivant, 1993). Culture is not limited to national, ethno-linguistic, ethno-racial and/or religious identifiers (AEF, 2015a).

In line with the discourse on intercultural understanding (see, for example, UNESCO, 2013; Walton et al., 2013), Intercultural understanding is construed in the Australian Curriculum as a general capability that encompasses “knowledge, skills, behaviours and dispositions” (Australian Curriculum, Assessment and Reporting Authority [ACARA], n.d.-a). The Australian Curriculum provides conceptual clarity for the development of students’ Intercultural Understanding in schools. It summarises the general capability of Intercultural Understanding as follows:
In the Australian Curriculum, students develop intercultural understanding as they learn to value their own cultures, languages and beliefs, and those of others. They come to understand how personal, group and national identities are shaped, and the variable and changing nature of culture. Intercultural understanding involves students learning about and engaging with diverse cultures in ways that recognise commonalities and differences, create connections with others and cultivate mutual respect.

Intercultural understanding is an essential part of living with others in the diverse world of the twenty-first century. It assists young people to become responsible local and global citizens, equipped through their education for living and working together in an interconnected world.

Intercultural understanding combines personal, interpersonal and social knowledge and skills. It involves students learning to value and view critically their own cultural perspectives and practices and those of others through their interactions with people, texts and contexts across the curriculum.

Intercultural understanding encourages students to make connections between their own worlds (referred to as “life worlds” in the South Australian education context) and the worlds of others, to build on shared interests and commonalities, and to negotiate or mediate difference. It develops students’ abilities to communicate and empathise with others and to analyse intercultural experiences critically. It offers opportunities for them to consider their own beliefs and attitudes in a new light, and so gain insight into themselves and others.

Intercultural understanding stimulates students’ interest in the lives of others. It cultivates values and dispositions such as curiosity, care, empathy, reciprocity, respect and responsibility, open-mindedness and critical awareness, and supports new and positive intercultural behaviours. Though all are significant in learning to live together, three dispositions – expressing empathy, demonstrating respect and taking responsibility – have been identified as critical to the development of Intercultural Understanding in the Australian Curriculum. (ACARA, n.d.-b)

In the Australian Curriculum, Intercultural Understanding encompasses aspects of intercultural understanding, intercultural competence, intercultural communication, and intercultural language learning, as articulated in The Shape of the Australian Curriculum: Languages (ACARA, 2011). It comprises three interrelated organising elements, each made up of several sub-elements:

1. Recognising culture and developing respect
   - investigate culture and cultural identity
   - explore and compare cultural knowledge, beliefs and practices
   - develop respect for cultural diversity.

2. Interacting and empathising with others
   - communicate across cultures
   - consider and develop multiple perspectives
   - empathise with others.

3. Reflecting on intercultural experiences and taking responsibility
   - reflect on intercultural experiences
   - challenge stereotypes and prejudices

The Australian Curriculum conception of Intercultural Understanding reflects the approaches recommended by UNESCO,
comprising understanding and competence (skills, behaviours and dispositions) (Hassim, 2015a).

Students in Australia are expected to develop this general capability through their schooling, which makes schools responsible for this development. ACARA has developed a learning continuum for each of the Australian Curriculum general capabilities, to help teachers plan for and track student learning.

For Intercultural Understanding, the continuum is divided into six levels, by the end of: Foundation (Level 1), Year 2 (Level 2), Year 4 (Level 3), Year 6 (Level 4), Year 8 (Level 5), and Year 10 (Level 6). The continuum represents a typical developmental path for the organising elements and sub-elements, while acknowledging that each student will develop at their own pace (ACARA, n.d.-a). Importantly, this learning continuum does not include Achievement Standards, unlike the Australian Curriculum learning areas. However, in the Victorian Curriculum F-10, Intercultural Capability, which is an adaptation of Intercultural Understanding in the Australian Curriculum, includes content descriptions and achievement standards in its learning continuum (Victorian Curriculum and Assessment Authority [VCAA], 2017, Intercultural Capability). Schools in Victoria are required to assess and report on the general capabilities (Department of Education and Training, 2019, Student reporting requirements).

Schools play an important role to help students transform how they think, feel and interact in intercultural situations (Mansouri & Jenkins, 2010). Teachers need to acquire, through teacher education and professional learning, the pedagogical framing to understand the role of culture and language in learning (Mansouri & Jenkins, 2010) as well as the role of language in expressing culture. This relates to how language is one of the Theory of Knowledge (ToK) areas of knowledge in the IB. Specific teacher education and professional learning approaches are beyond the scope of this Report, but these have been discussed specifically by Hassim et al. (2016) in Teacher education for equity: Perspectives of interculturality, inclusivity and indigeneity.

### 3.3 INTERNATIONAL MINDEDNESS

Internationalising education is of interest to schools and education systems around the world (Sriprakash et al., 2014). It is conceptualised in many ways, with no global consensus on its standards and goals. International mindedness appears to be one of the central foci of internationalising education (Haywood, 2007; Hill, 2012, as cited by Wright & Buchanan, 2017).

Conceptually, international mindedness is often intertwined with global citizenship and cosmopolitanism. It is essentially a worldview or disposition with attitudinal components, suggesting the capacity to go beyond a singular perspective or experience, embracing diverse ways of engaging with the world (Harwood & Bailey, 2012, as cited by Wright & Buchanan, 2017).

The development of international mindedness is broadly applicable to all schools, even though it is quite particular to the IB because it is emphasised within this curriculum framework. IB schools vary in how they interpret International Mindedness and see the process of defining it as challenging, contested, contextual, and at times personal (Hacking et al., 2017). The precise construct of international mindedness remains ambiguous for schools, and it is subsequently difficult to assess (Wright & Buchanan, 2017). Yet, its development has become a concern not just for international schools offering the IB, but also for nationally based education systems (Wright & Buchanan, 2017).

This lack of a singular definition for International Mindedness can be seen as a positive, enabling IB schools to explore and reflect deeply on what it means for them (Hacking et al., 2017). Broadly, however, International Mindedness encompasses the three dimensions of intercultural understanding, global engagement, and multilingualism, and it is central to IB policies and programmes.

It is essentially relational, with connotations of reaching out to interact with others and understanding self in relation to others (IB, 2017). The dimensions of International Mindedness are aligned to and included within the IB Learner Profile (Singh & Qi, 2013; Sriprakash et al., 2014), which is itself subject to a range of perspectives, both in concept and in
implementation (Rizvi et al., 2014). More recently, International Mindedness has come to encompass the additional dimensions of sustainable development, global awareness and international cooperation (Hill, 2012, as cited by Wright & Buchanan, 2017).

Singh and Qi (2013) identified a range of different conceptualisations and models for International Mindedness in their exploratory study. Related concepts include common humanity, cosmopolitanism, cultural intelligence, global citizenship, global competence, global mindedness, intercultural understanding, multiliteracies, omniculturalism, and world mindedness, peace and development. Contrasting teaching and learning models include:

- Expanding circles, which begins with the individual, followed by the school/immediate environment, local/national, and, finally, global.
- Progression through schooling, which represents increased depth and sophistication in intercultural understanding, beginning with tolerance and respect (primary years), followed by empathy and understanding (middle years), and then different perspectives and reasons (high school).
- Levels of achievement, which moves from awareness and understanding, to skills and capacity, and then the will to act.
- Pedagogies for forming virtues of International Mindedness, which links International Mindedness to the IB Learner Profile.
- Scaffolding achievements, which provides an International Mindedness continuum in the order of knowledge, consciousness, disposition, and action (Singh & Qi, 2013).

However, none of these models appear to align neatly to the Australian Curriculum framework for Intercultural Understanding and its learning continuum. The Australian Curriculum framework captures, holistically, knowledge, skills, behaviours and dispositions for all Intercultural Understanding organising elements and sub-elements at all levels of schooling. This is in contrast to the International Mindedness models, which begin with knowledge, awareness and consciousness first, followed by skills, behaviours and dispositions, and, finally, responsibility or social action.

For the South Australian context, it is suggested—not prescribed—that IB schools utilise the Australian Curriculum general capability of Intercultural Understanding to inform the development of International Mindedness. This is based on the following reasons:

- Intercultural understanding is a core dimension of International Mindedness, and is related closely to its other two dimensions (multilingualism and global engagement).
- The Intercultural Understanding framework in the Australian Curriculum reflects some of the latest developments in the academic discourse on intercultural education internationally, including the work of UNESCO (AEF, 2014a).
- Use of the Australian Curriculum would provide common ground for all schools, promoting professional sharing, dialogue and collaboration.

In addition, International Mindedness in the IB appears to align neatly with the Australian Curriculum cross-curriculum priorities: Aboriginal and Torres Strait Islander Histories and Cultures, Asia and Australia’s Engagement with Asia, and Sustainability.

These cross-curriculum priorities are incorporated into the Learning Areas, where relevant and meaningful, providing students with the opportunities, common language and tools to engage with the world around them at national, regional and global levels. For more information, visit https://australiancurriculum.edu.au/f-10-curriculum/cross-curriculum-priorities.

3.4 GLOBAL CITIZENSHIP

The focus on education for global citizenship coincides with the rapid expansion of globalisation, which demands heightened intergroup engagement (Davies, 2006). The Greek Stoics first developed the idea of being “cosmopolitan”, or a citizen of the world (Rizvi,
2009b), later adapted and expanded in Kantian discourses (Rizvi, 2005) and the work of Martha Nussbaum and Anthony Kwame Appiah. However, no consensus definition of global citizenship, or indeed cosmopolitanism, exists (Rizvi, 2005, 2009b). Definitions of global citizenship tend to be contextually and ideologically dependent, so a global citizen in one setting may not be one in another. The lack of a consensus definition should be viewed as an opportunity for exploring how and why people see themselves as being connected to the global, rather than a barrier to understanding (Hassim, 2015a). Nevertheless, two core tenets of global citizenship are broadly agreed upon: 1) responsibility, that is, everyone is responsible for the wellbeing of humanity; 2) universality, or the common good, whilst accepting and respecting diversity and difference (Yates, 2009, as cited by Hassim, 2020).

Educators tend to prefer broader definitions of global citizenship that highlight the responsibility to make a positive difference in the world (Davies et al., 2005), but this requires a reimagining of the term “citizenship”, which carries the connotation of political and national allegiance (Bates, 2012). Nevertheless, even within education, global citizenship has a spectrum of interpretations and manifestations, from international development and service work reflecting a saviour attitude, through to social and political activism (Hassim, 2015a).

More recently, intercultural education has influenced approaches to global citizenship education, focusing on the implications of dynamic and complex interactions among diverse peoples, whilst acknowledging that each person has a role to play in social sustainability (Shultz, 2007). This requires students to reflect on, but not necessarily adopt, different ethico-moral standpoints (Rizvi, 2009b).

While global citizenship purports to focus on the common good (Jeffers, 2013), this is challenging for educators because defining the common good is a complex ethical question (Davies, 2006). Students need to be supported to analyse how their own ethico-moral values are constructed, which allows them to develop epistemic virtues (Rizvi, 2006). The Ethical Understanding general capability in the Australian Curriculum provides a basis for this work (Hassim, 2015a) through its focus on understanding ethical concepts and issues, reasoning in decision making and actions, and exploring values rights and responsibilities. Importantly, education for global citizenship goes beyond learning about global events and issues; rather, students need to investigate and reflect on perspectives, experiences and realities other than their own, and subsequently act on their new understandings (Davies, 2006).

Education for global citizenship is an education that is constructed and conducted in response to global interconnections (e.g. cultural, political, economic, environmental). It seeks to prepare students to become global and builds on their backgrounds, experiences and perspectives as members of a global community (Stanfield & Hassim, 2017). UNESCO (2014) defines global citizenship education as “a framing paradigm which encapsulates how education can develop the knowledge, skills, values and attitudes learners need for securing a world which is more just, peaceful, tolerant, inclusive, secure and sustainable” (p. 9).

While understandings of global citizenship can vary considerably in education, clarity has begun to emerge for its close relation, global competence. This is in part due to the inclusion of global competence in the Programme for International Student Assessment (PISA) 2018, following the development of a comprehensive framework by the Organisation for Economic Co-operation and Development (OECD). As stated in section 2.1 of this report, this framework aligns strongly with UNESCO’s conception of global citizenship education.

### 3.5 THE INTERSECTION

#### 3.5.1 A TRANSNATIONAL WORLD

Even the most localised communities in Australia are affected by global interconnection and interdependence to some degree, directly and/or indirectly. The persistent and evolving effects of transnational forces and globalisation necessitate changes to school education (Philpot et al., 2010). Hence, learners need to develop the capability of navigating an interconnected, interdependent world and its associated implications.

Transnationalism provides a lens for interpreting global interconnection and interdependence, both locally in Australia and beyond. It attempts to explain social phenomena that occur beyond the traditional boundaries of nation-state. However, no agreed-upon definition of
transnationalism exists, and the term is at times used interchangeably, though inaccurately, with globalisation and cosmopolitanism (Roudometof, 2005). Transnationalism is the dynamic ways in which ideas, people and/or capital move and connect, transcending national boundaries through both physical and virtual spaces; globalisation refers to the spread of ideas and institutions that drive transnationalism (Roudometof, 2005); cosmopolitanism is a lens that can help to interpret the processes, causes and effects of transnationalism (Roudometof, 2005). Increased access to travel and ICT has fuelled transnationalism as a driver of dynamic social change, and its “multiple and messy” effects are experienced by all (Rizvi, 2009a, p. 276; Rizvi, 2011).

Transnationalism is no longer accessed solely by the globally mobile elite; it is pervasive, affecting both those who travel internationally and those who do not. The continued advancement and proliferation of ICT continues to democratise transnationalism, making it more readily accessible and influencing how people interpret and react to the world. The power of change, more than ever, is shifting to individuals away from groups and institutions (Hassim, 2020). For education, multiple, dynamic and expressive digital technologies ... provide access to controversial contents, contradictory cultures, diverse ideas, values and genders and enable students to explore and understand their own social, cultural and historical geographies in comparison to those of other people (Drenoyianni, 2006, p. 410).

3.5.2 INTERSECTING CAPABILITIES FOR A TRANSNATIONAL WORLD

Intercultural Understanding, International Mindedness and global citizenship may be viewed as intersecting capabilities. The assessment of global competence in PISA 2018 highlighted the importance of assessing these capabilities (Hassim et al., 2016).

Intercultural understanding is one of the elements of global citizenship and global competence; the rationale for global citizenship in the UN’s Global Education First Initiative (GEFI) states that

**Education must fully assume its central role in helping people to forge more just, peaceful, tolerant and inclusive societies. It must give people the understanding, skills and values they need to cooperate in resolving the interconnected challenges of the 21st century.**

(UN, 2015, para. 1)

It is the view of the United Nations Educational, Scientific and Cultural Organization Asia-Pacific Centre of Education for International Understanding (UNESCO APCEIU) that the main purpose of education for international understanding is to foster global citizenship. Students learn to make positive differences to society when global citizenship, as a capability, is coupled with knowledge of global issues and intercultural competence (Hassim, 2013a). Further, as discussed in sections 3.3 and 3.4, International Mindedness (in the IB) encompasses the three dimensions of intercultural understanding, global engagement, and multilingualism. More recently, it has been expanded by schools to incorporate sustainable development, global awareness, and international cooperation (Hill, 2012, as cited by Wright & Buchanan, 2017).

The conceptual and practical links between Intercultural Understanding, International Mindedness, and global citizenship are thus evident. The intersection of these three capabilities comprises knowledge, skills, behaviours and dispositions needed to navigate diversity and difference in a transnational world and their associated implications.

From an Australian Curriculum perspective, four general capabilities appear central to this intersection, namely, Critical and Creative Thinking, Personal and Social Capability, Ethical
Understanding, and Intercultural Understanding. The interrelatedness of these general capabilities in the context of diversity and difference has been proposed since the early days of Australian Curriculum implementation (see, for example, Hassim, 2013d) and reinforced again recently in the context of assessment (see, for example, Milligan et al., 2020). All of these general capabilities share the common thread of considering and working with diverse perspectives (see Table 4), potentially providing schools in South Australia with a shared language and reference point.

Navigating diversity and difference in and their associated implications in a transnational world also demands well-developed Literacy, Numeracy and ICT capability. These are essential in today’s world (Education Council, 2019a; Milligan et al., 2020) for knowledge building and sharing, communication, and collaboration.

Table 4: Elements and sub-elements of Critical and Creative Thinking, Personal and Social Capability, Ethical Understanding and Intercultural Understanding that relate to considering and working with diverse perspectives (adapted from ACARA, n.d.)

<table>
<thead>
<tr>
<th>General capability</th>
<th>Element</th>
<th>Sub-element</th>
</tr>
</thead>
<tbody>
<tr>
<td>Critical and Creative Thinking</td>
<td>Generating ideas, possibilities &amp; actions</td>
<td>• Consider alternatives</td>
</tr>
<tr>
<td>Personal and Social Capability</td>
<td>Social awareness</td>
<td>• Appreciate diverse perspectives</td>
</tr>
<tr>
<td></td>
<td>Social management</td>
<td>• Communicate effectively</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Work collaboratively</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Negotiate and resolve conflict</td>
</tr>
<tr>
<td>Ethical Understanding</td>
<td>Reasoning in decision making &amp; actions</td>
<td>• Reason and make ethical decisions</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Consider consequences</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Reflect on ethical action</td>
</tr>
<tr>
<td></td>
<td>Exploring values, rights and responsibilities</td>
<td>• Examine values</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Consider points of view</td>
</tr>
<tr>
<td>Intercultural Understanding</td>
<td>Recognising culture and developing respect</td>
<td>• Investigate culture and cultural identity</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Explore and compare cultural knowledge, beliefs and practices</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Develop respect for cultural diversity</td>
</tr>
<tr>
<td></td>
<td>Interacting and empathising with others</td>
<td>• Communicate across cultures</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Consider and develop multiple perspectives</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Empathise with others</td>
</tr>
<tr>
<td></td>
<td>Reflecting on intercultural experiences and taking responsibility</td>
<td>• Reflect on intercultural experiences</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Challenge stereotypes and prejudices</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• Mediate cultural difference</td>
</tr>
</tbody>
</table>
Intercultural Understanding is one of the elements of International Mindedness and global citizenship. It relates specifically to the interaction of cultural backgrounds, experiences and perspectives, rather than all things international or global.

In the Australian Curriculum, it focuses on recognizing culture and developing respect, interacting and empathising with others, and reflecting on intercultural experiences and taking responsibility.

International Mindedness in the IB encompasses the three dimensions of intercultural understanding, global engagement, and multilingualism. More recently, schools have also incorporated the additional dimensions of sustainable development, global awareness, and international cooperation, bringing it more in line with global citizenship.

Global Citizenship includes elements of Intercultural Understanding and International Mindedness in addition to competencies needed to realise a just, peaceful, tolerant, inclusive, secure and sustainable world.

Knowledge, skills, behaviours and dispositions needed to navigate diversity and difference in a transnational world and their associated implications.

In the Australian Curriculum, four general capabilities appear central to this intersection, namely, Critical and Creative Thinking, Personal and Social Capability, Ethical Understanding, and Intercultural Understanding.
3.5.3 THE NOTION OF CAPABILITY

Given this Review relates to capabilities, specifically the Intercultural Understanding general capability, it is important to clarify the notion of capability in education. Capability can be defined in a range of ways and is sometimes used interchangeably with competence or competency. This report distinguishes the two terms: capability is broader and encompasses competences or competencies; and individual can be competent in, master or become expert in a capability. Capabilities can be taught, developed, refined and assessed. Capabilities are essentially interrelated, both conceptually and in practice, even if presented as somewhat discrete for curriculum purposes (Milligan et al., 2020). As seen in Table 4, particular knowledge, skills and behaviours can manifest in a number of capabilities.

Capabilities are assumed to be transferable (Milligan et al., 2020), even if the quality to which they are performed is context and task dependent (Griffin, 2018). The term “general” in “general capabilities” implies transferability. While capabilities are taught, learned and assessed in context, learners in theory should be able to apply these in another context, even though the research on capabilities transfer to date has found this transfer challenging (see, for example, Hattie & Donoghue, 2016). Hence, a person who demonstrates intercultural understanding in a familiar context can learn to display it in an unfamiliar context, even if the process of transfer takes time and effort.

In the Australian Curriculum, capability comprises knowledge, skills, behaviours and dispositions; a capability is developed when students apply the associated knowledge, skills, behaviours and dispositions in complex and dynamic real-world contexts, both at school and beyond. Collectively, the Australian Curriculum general capabilities are considered essential for life and work in the 21st century (ACARA, n.d.-a).

The Australian Curriculum aligns the general capabilities to the learning areas.

- In the Australian Curriculum, the general capabilities are addressed through the content of the learning areas. General capabilities are identified where they are developed or applied in the content descriptions. They are also identified where they offer opportunities to add depth and richness to student learning via the content elaborations, which are provided to give teachers ideas about how they might teach the content. Icons are used to indicate where general capabilities have been identified in learning area content descriptions and elaborations.

- Teachers are expected to teach and assess general capabilities to the extent that they are incorporated within learning area content. State and territory education authorities will determine if and how student learning of the general capabilities is to be further assessed or reported. (ACARA, n.d)

However, it is not sufficient for the general capabilities to be left to specific learning areas and to be assessed as part of learning in those areas. This raises questions around the criteria or standards being used for assessment, which will be different in each learning area. This implies lack of common learning progressions for comparability and contradicts the idea of transferability of general capabilities.

In the Australian Curriculum, each general capability includes:

- an introduction that defines the capability, its place in the learning areas and the associated evidence base;
- its organising elements and sub-elements; and
- a learning continuum based on the organising elements and sub-elements, which describes the knowledge, skills, behaviours and dispositions at particular points of schooling.

Importantly, the continuum is a curriculum continuum, rather than a detailed learning progression for assessment purposes. It does not describe how learners develop sophistication and complexity for the capability; rather, it maps “common paths for general capability development while recognising that each student’s pace of development may be influenced by factors such as their prior experience, sense of self in the world and cognitive capacity” (ACARA, n.d.-a, Using the learning continua: Personalising learning, para. 1).
SECTION REFERENCES


Australian Curriculum, Assessment and Reporting Authority. (2011). *The Shape of the Australian Curriculum: Languages*. ACARA.


4. WHAT WORKS?
4. WHAT WORKS?

This section of the Intercultural Understanding Curriculum Review—conducted by the Asia Education Foundation (AEF) (Asialink, The University of Melbourne) for the South Australia Department for Education, International Education Strategy—focuses on what works or has the potential to work in the development of students’ Intercultural Understanding, International Mindedness and global citizenship in schools. It draws on relevant academic literature, mainly from the past decade, supplemented by evidence-based, or at least evidence-informed, professional and policy literature.

Education for Intercultural Understanding, International Mindedness and global citizenship has suffered from a lack of strict efficacy, effectiveness and longitudinal studies using randomised samples. Quasi-experimental studies and case studies are more common, typically involving convenience samples or a small number of case study sites. A comparatively larger body of theoretical, conceptual and exploratory literature, both academic and professional, exists, offering views based on the available research. This literature tends to focus on curriculum and teaching and learning with fewer studies focused on assessment. Overall, the evidence base requires strengthening and expansion, and the approaches to tackling Intercultural Understanding development in schools warrant further exploration.

The development of Intercultural Understanding, International Mindedness and global citizenship takes time and requires a range of approaches. Yet, the most effective, or the best combination of effective, approaches remain inconclusive. At this juncture, critical and constructive inquiry, culturally responsive pedagogy, social and emotional learning, and dialogue/mediation appear to have the strongest evidence base and promote the deepest learning.

The most interculturally capable students can be found in schools that have an equitable, whole-of-school-community approach to integrating the knowledge, attitudes and skills needed for dealing with diversity constructively. Intercultural engagement opportunities, such as through intrastate, interstate and/or international school partnerships, should be integral to the curriculum (core, co-, extra-).

Further actions for consideration by the education system include:

- Support the conduct of a meta-analysis and/or a qualitative meta-synthesis of effective approaches in curriculum, and in teaching and learning.
- Support case studies on how schools in South Australia are tackling the development and assessment of Intercultural Understanding, International Mindedness and global citizenship, to identify strengths, challenges, opportunities, and possibilities.
- Support schools in South Australia to access professional development targeted at building knowledge and knowhow of effective, and potentially effective, approaches to developing students’ Intercultural Understanding, International Mindedness and global citizenship.
• Support schools in South Australia to access regular and varied intercultural engagement opportunities, such as through school partnerships (intrastate, interstate, and/or international), even if these are virtual.

• Support schools in South Australia to adopt and implement a whole-of-curriculum (core, co-, extra-) approach to education for Intercultural Understanding, International Mindedness, and global citizenship.

• Partner with education researchers and experts in the field to conduct efficacy, effectiveness and longitudinal studies on approaches that appear to have the strongest evidence base and promote deep learning.

• Partner with education researchers and experts in the field to conduct further exploration studies, such as case studies, of approaches that show potential but have a weaker evidence base. These studies can be a prelude to further efficacy and effectiveness studies.

• Partner with assessment and subject-matter experts to help build the evidence base on assessing the development of Intercultural Understanding, International Mindedness, and global citizenship in schools.

4.1 A SNAPSHOT

The development of deep intercultural understanding among students is not achieved by any single intervention or short-term approaches (Greco et al., 2010; Halse et al. 2016). However, the ways in which the vast majority of Australian schools are tackling the development of intercultural understanding remains a considerable knowledge gap (AEF, 2015a). Based on the environmental scan conducted for this Review, the same observation may be assumed for International Mindedness and global citizenship.

Research on the specific topic of intercultural education began in the 1940s (see, for example, Giles et al., 1946) though the evidence base of effective approaches remains thin. However, both in Australia and internationally, broader academic discourse on the topic has been expanding and evolving. This report presents approaches that are evidence-based as well as those that are evidence-informed. Hence, the notion of “what works” relates to successful learning processes and outcomes; it has been expanded to include those approaches that work as well as those that have the potential to work, in view of relevant evidence. The approaches constitute possibilities for schools, to be further explored, tested and evaluated, with findings documented and shared across the education system to build a broader and more robust evidence base. Nevertheless, this report comments on the current strength of the evidence base for each approach included in this section. It cannot, however, comment on which approaches are most effective, as that would require a dedicated meta-analysis or meta-synthesis study.

Overall, education for Intercultural Understanding, International Mindedness and global citizenship has suffered from a lack of strict efficacy or effectiveness studies and longitudinal studies using randomised samples. Quasi-experimental studies are more common and so, too, are case studies, typically involving small samples or a limited number of case study sites. There appears to be a disproportionately large amount of theoretical, conceptual and exploratory academic literature, offering views based on the available research. The literature tends to focus more on curriculum and teaching and learning,
while the associated evidence base on assessment is very thin. Furthermore, this area of research benefits from a range of methodologies that may or may not be complementary. However, these methodologies were all given due consideration, since this Review is intended as a starting point for the South Australia Department for Education, to explore and formulate initiatives for its International Education Strategy.

Two studies have focused specifically on how schools in Australia interpret and put into practice Intercultural Understanding in the curriculum. The first was *What Works 9: Achieving intercultural understanding in schools* (AEF, 2015a) by the Asia Education Foundation, conducted with core funding from the Australian Government Department of Education. This study analysed 93 definitions of “intercultural understanding” by BRIDGE schools from around Australia, coding these definitions against the Australian Curriculum framework for Intercultural Understanding to identify patterns in how schools conceptualise this general capability. Illustrations of schools in Victoria, Queensland and South Australia were developed to demonstrate how some BRIDGE schools put their definitions into practice. BRIDGE refers to the BRIDGE School Partnerships Project, which connects Australian teachers, students and school communities with their counterparts across Asia and the Pacific. BRIDGE is an acronym for “Building Relationships through Intercultural Dialogue and Growing Engagement” and has been an AEF flagship teacher professional development program for over 10 years. Intercultural understanding is a key focus of the program. More information on BRIDGE is available at [http://www.asiaeducation.edu.au/programmes/school-partnerships](http://www.asiaeducation.edu.au/programmes/school-partnerships).

*What Works 9* is part of AEF’s flagship research series, *What Works*. Ten publications, along with a summary report of key findings, were completed from 2012 to 2016. Aimed primarily at teachers and school leaders, the *What Works* series is based on evidence-informed practice, applying up-to-date international research to illustrations of practice in Australian schools to demonstrate “what works” and “what is possible” to support the development of Asia-related capabilities, including intercultural understanding.

The second study was a large-scale, three-year, multi-method research involving 12 diverse profile schools in Victoria, titled *Doing Diversity: Intercultural understanding in primary and secondary schools*, investigated the enablers and challenges to intercultural capability development in Victorian schools. The study was funded by the Australian Research Council (Linkage Project) in partnership with the Victorian Department of Education and Training (DET), Together for Humanity (TFH), VCAA, and Pukunui Technology. Participating universities included Deakin University, Western Sydney University, RMIT University, and The Australian National University. This project was specific to the Victorian Curriculum (Intercultural Capability) unlike *What Works 9*, which utilised the Australian Curriculum (Intercultural Understanding).

More state/territory-specific studies of how schools are interpreting and engaging with Intercultural Understanding in the Australian Curriculum are required, to identify strengths, opportunities, and challenges.

### 4.1.1 APPROACHES THAT PROMOTE DEEP LEARNING WITH THE STRONGEST EVIDENCE BASE

As part of this Review, AEF conducted a survey of academic journal articles (from 2011-2020) on teaching, learning and curriculum for intercultural understanding, International Mindedness and global citizenship, to identify effective, or potentially effective, approaches.

Literature searches were conducted via four research databases common in the field of education: ERIC (ProQuest); ERIC (EBSCO); A+ Education; and Education Research Complete (ERC). These searches were supplemented by a search on Google. The search filters used were “peer-reviewed”, “full-text”, (in) “English”, and “primary” and “secondary” education (where available).

In addition, key inclusion criteria were:

- articles based in English-speaking contexts, Europe and/or Australasia, to maintain a degree of relevance to the Australian schooling context;
• articles not specific to English as a Foreign Language (EFL), English as a Second Language (ESL), or English as an Additional Language or Dialect (EALD), to ensure broader applicability to students in Australian schools; and
• articles focused on school-based practices, not implications for, or based in, policy or teacher education.

A total of 65 journal articles were deemed relevant to this Review. These articles were classified in two ways:

1. An evidence rating system (1 being the lowest and 4 being the highest) that is typical in academic research:
   - 4: Systematic reviews; longitudinal studies; meta-analyses; experimental designs
   - 3: Small randomised samples; quasi-experimental designs
   - 2: Small convenience samples, non-randomised; case study/studies
   - 1: Based on other publications; conceptual/theoretical

2. The organising elements for the Intercultural Understanding general capability in the Australian Curriculum.

These classifications enabled the articles to be located on the matrix in Figure 2. This matrix provides an indication of which approaches with the strongest evidence base have the potential to promote deep intercultural understanding, International Mindedness, and global citizenship. These have been highlighted in yellow and orange.

![Figure 2. Reviewed journal articles (n=65) classified in accordance to the evidence classification and the three Intercultural Understanding organising elements in the Australian Curriculum. The numbers in parentheses indicate number of articles.](image-url)
The ones highlighted in orange have the strongest evidence base and promote the deepest learning, namely, critical and constructive inquiry, culturally responsive pedagogy, social and emotional learning, and dialogue/mediation.

Critical and constructive inquiry is derived from critical theory paradigms developed in the second half of the twentieth century. It questions the assumption that there is a single, observable historical “reality” that exists independently of social, political, economic and cultural forces. Such inquiry evaluates dominant methods and ways of thinking about cultures and intercultural experiences that are considered normal and are adopted uncritically. By guiding students to carry out this inquiry, teachers may also develop reflexive languages and capabilities to question their own previously held assumptions or potential issues in how their schools currently deal with diversity. Through implementing this as a whole school practice in the Western Australian context, Read et al. (2015) suggest that schools can foster skills and understanding among staff to:

- Continuously reflect on the purpose and vision of the school.
- Interact, support and negotiate between different cultural groups.
- Develop strategies for the whole of school implementation in response to data.
- Design activities and processes necessary to bring about the transformational changes.
- Ask evaluative questions about existing practices in a trusting and supportive environment.

Culturally responsive pedagogy aims to foster equity and justice by tackling the concept of cultural deficiency and questioning normative cultural practices that—whether intentionally or inadvertently—prevent non-dominant cultural groups achieving their potential (Sleeter, 2011). Limited and simplistic applications of culturally responsive pedagogy should be avoided, such as the following:

- Cultural celebration, which separates attention to culture from academic instruction.

Social and emotional learning aims to improve students’ skills to perceive, understand and regulate their own emotions, to improve self-esteem and to expand their choices around their individual and collective identities. Improving socio-emotional capacity in students can lead to a school climate that enables greater acceptance of diversity and difference (Pegalajar-Palomino & Colmenero-Ruiz, 2014). It is important to avoid the assumption that culturally diverse students possess or demonstrate higher intercultural capabilities because of their backgrounds and experiences (see also Casinader & Walsh, 2015).

Dialogue or mediation in teaching, focused on the politics of cultural differences, is more effective in fostering deeper, more sophisticated intercultural understanding than sporadic teaching of culturally diverse content and perspectives. By carefully mediating dialogues among students about structures of privilege and power in society, teachers can create a classroom culture that responds to students’ different socio-economic needs and avoids political homogenisation (see, for example, Perez et al., 2012). However, dialogue in schools has structural limitations that may constrain its potential and effectiveness, and many teachers are not comfortable or confident with mediating intercultural dialogue.

### 4.2 CURRICULUM

According to the Doing Diversity study, the most interculturally capable students can be found in schools that have an equitable, whole-of-school-community approach to integrating the knowledge, attitudes and skills needed for dealing with diversity constructively (Halse et al. 2016). This points to the necessity of a holistic curriculum approach, in contrast pigeonholing the development of Intercultural Understanding, International Mindedness and global citizenship to particular learning areas (Hassim, 2013d), even if some learning areas, like HASS, Languages, English, The Arts, and Health and
Physical Education, offer more links and opportunities than others, such as Mathematics and Science.

4.2.1 CURRICULUM DESIGN

In Australia, education for intercultural understanding has been dominated by two approaches: 1) schools attempting to meet the cultural needs of students, especially in the contexts of new arrivals or visibly diverse schools; 2) teachers integrating content about cultures into areas of the curriculum deemed most relevant, in particular Languages and Humanities and Social Sciences (Hassim, 2013d). These approaches are unlikely to foster deep intercultural understanding; rather, shallow awareness of a handful of cultures (Hassim, 2013d). Further, the content integration approach tends to limit intercultural understanding development to particular learning areas and teachers - a phenomenon observed in the United States (Banks, 1997). This finding has been observed also in Australia; the Doing Diversity report concluded that schools least effective in fostering students’ intercultural understanding tended to limit this work to specific subjects (Halse et al., 2016).

Related to, but more rigorous than, content integration is knowledge construction, whereby teachers use the curriculum to help students question implicit cultural assumptions, biases and perspectives within learning areas and topics (Banks, 2004). A further extension is prejudice reduction, which uses the curriculum to modify how students view and engage with issues of cultural diversity by questioning the roots and impacts of unchecked prejudice and bias (Banks, 2004).

What works for curriculum design in developing Intercultural Understanding, International Mindedness and global citizenship does not appear to be subject or learning-area specific, regardless of differences in content knowledge. Based on a literature review and case studies of 11 schools focusing on English and History, Asia Education Foundation (AEF) found that an ongoing process of review resulting in curriculum renewal is essential (AEF, 2013b; Hassim 2013b, 2013c, 2014). Strong foundations for the study of culture, difference and identity are required. Schools can build on these foundations to foster students’ critical thinking, perspective taking and empathy, which are essential to the development of intercultural understanding (AEF, 2013b; Hassim 2013b, 2013c). A starting point, though not the end goal, could be to add some content, concepts, themes and perspectives of a clearly intercultural nature (AEF, 2013b; Hassim 2013b, 2013c).

English, like the study of any language, and History provide rich contexts for developing intercultural understanding (AEF, 2013b; Hassim 2013b, 2013c). Multimodal texts can be used to take students back in time, to another cultural context, and to learn to think critically about worldviews and perspectives. History teachers can encourage intercultural historical analyses through expansion of the repertoire of texts they use in their classrooms (AEF, 2013b; Hassim 2013b, 2013c).

In Geography, students need to be exposed to issues that challenge their perspectives of the world, such as inequities in societies and inclusion and exclusion along cultural, linguistic, religious, ethnoracial, class and geographic lines. This provides conditions for the development of a global perspective and the desire to make a difference (Hassim, 2013a; Casinader & Kidman, 2018a, 2018b).

In Languages, intercultural language learning requires the construction of curriculum that views intercultural interactions as pervasive in all languages learning contexts. Intercultural language learning does not view culture as distinct content or a separate skill to be taught alongside listening and speaking and reading and writing. Rather, it views interculturality as intrinsic to all language interactions and communication, differentiating between knowledge about another culture and deep intercultural understanding through language learning (Lo Bianco & Slaughter, 2009). As part of the Asian Languages Professional Learning Project (ALPLP), a professional learning resource, Getting Started with Intercultural Language Learning (http://www.asiaeducation.edu.au/curriculum/languages/professional-learning), was developed for schools.

Content and Language Integrated Learning (CLIL), which originated in Europe, uses content from other learning areas to construct the languages curriculum so that the content is taught in the target language (Lo Bianco & Slaughter, 2009). In the context of Intercultural
Understanding, this means that responsibility for this general capability is shared across a range of learning areas. The focus is on linking languages, cultural identity and interculturality.

These three innovations [intercultural language learning, CLIL, US-based focus on heritage languages] share some common ground, in that they are all based on practical communication grounded in real-world settings in which the identities and purposes of learners are given central importance in curriculum design and which reflect the sociological reality of multilingual and multicultural contemporary societies. This is in contrast to older conceptualisations in which the target language was assumed to be “foreign”, both physically distant from the lived world of the learner and culturally foreign as well. (Lo Bianco & Slaughter, 2009, pp. 30-31)

Deep intercultural understanding requires students to use multiple cultural perspectives to make sense of society. The curriculum should provide students with opportunities to examine how cultures and cultural identities form, stay the same, evolve or hybridise, for self and others. This is more challenging for teachers and students than discrete “culture projects”, such as researching and reporting on visible aspects of a chosen cultural group (AEF, 2013b; Hassim 2013b, 2013c).

Teachers need support from leadership to revise curriculum, access to models of good practice from other teachers, and appropriate resources to develop the confidence, self-efficacy and capability to engage with more complex approaches to intercultural understanding (AEF, 2013b; Hassim 2013b, 2013c).

Teachers need to be aware of the limitations of “culture projects” (Leeman & Ledoux, 2003), which can reinforce stereotypes and an ethnocentric view of the world (Bennett, 2004, 2009). They need to distinguish between “learning about culture” and “developing intercultural understanding” to ensure deep and meaningful learning (AEF, 2013b; Hassim 2013b, 2013c).

Curriculum for the development of intercultural understanding should be transformative and focused on social action, helping students appreciate diversity and global interconnectedness and developing their capacity to reflect and act on social justice issues of social justice. Perspective taking is essential and needs to be built into the design of the curriculum, acknowledging that diversity and differences in cultural backgrounds, experiences and perspectives is the norm rather than the exception (AEF, 2013b; Hassim 2013b, 2013c).

Importantly, teachers need to evaluate their curriculum (and pedagogic) practices against a developmental continuum to identify what has the potential to work and what else might be possible (AEF, 2013b).
4.2.2 INTERNATIONAL SCHOOL PARTNERSHIPS

International school partnerships should be an important part of the curriculum, even if these partnerships are conducted virtually. Some researchers and education experts emphasise the potential of school partnerships to develop students’ intercultural understanding (AEF, 2014a). Intercultural engagement and experiences through international school partnerships influences participating individuals positively (Association for Empirical Studies, 2007; Bruen, 2013; Colmar Brunton, 2012; Edge & Khamsi, 2012; McGarry et al., 2011; Sizmur et al., 2011), such as helping to improve their language skills and intercultural understanding (AEF, 2014a). Nevertheless, the evidence base on international school partnerships remains thin (AEF, 2014a; Edge & Khamsi, 2012), with the exception of in-depth program evaluations (for example, BRIDGE).

International school partnerships are popular worldwide, even though equity of access to such partnerships among schools remains a concern. In the United Kingdom, for example, the British government established the Global School Partnerships Program, which has led to more than 4,500 partnerships (Department for International Development, 2013). In addition, the British Council’s Connected Classrooms offer “young people the chance to collaborate directly with their international peers, bringing challenging global issues to life and creating meaningful cross-cultural relationships” (British Council, 2013). In the European Union, the Comenius School Partnerships enabled 26,000 schools to collaborate internationally between 2007 and 2010, supported by an annual budget of 100 million Euros (European Commission, 2012). International school networks/communities, such as CIS, the Near East South Asia Council of Overseas Schools (NESA), the East Asia Regional Council of Schools (EARCOS) and the Round Square, facilitate the development of international school partnerships and collaborations. In Australia, nationwide figures on international school partnerships are lacking, though the AEF’s BRIDGE School Partnerships is the largest and most well-established program. As of 2020, BRIDGE connects schools in Australia, Brunei, Cambodia, China, Fiji, India, Indonesia, Kiribati, Laos, Malaysia, Myanmar, Nauru, Philippines, Papua New Guinea, Samoa, Singapore, Solomon Islands, South Korea, Thailand, Tonga, Tuvalu, Vanuatu, and Vietnam.

An evaluation of the British Global Classroom Partnership (Sizmur et al., 2011) concluded that primary and secondary school students in the project demonstrated heightened awareness of, and more positive attitudes towards, “diversity, global citizenship, interdependence, human rights and social justice, sustainable development and conflict resolution,” and “the impact of their global learning and the extent to which they felt they could, as individuals, contribute to the global community” (p. 2).

The findings of research on the pan-European Comenius school partnerships indicate that participating students typically improved their language competence, knowledge and interest in other countries and cultures, tolerance towards others (Association for Empirical Studies, 2007).

Research on the overseas partnerships of five schools in New South Wales and Victoria found that these partnerships have contributed to improving the language skills and personal growth of students as well as the number of students studying another language at senior secondary level (McGarry et al., 2011).

Research commissioned by the Victorian Department of Education and Early Childhood Development (DEECD) on the partnerships of nine schools in Victoria (Colmar Brunton, 2012) found positive effects on global understandings and attitudes as well as intercultural understanding among both primary and secondary students.

In Europe, the “effects of international school cooperation range from strengthening intercultural learning to an effective and direct impact on peace, human rights and environmental education” (Teutsch, 2012, p. 96). Students participating in the British Council’s Connecting Classrooms self-assessed their school partnership involvement as being influential in how they think about their own culture and cultural differences, as well as enhancing their own intercultural experiences, communication and competence (Edge & Khamsi, 2012).

Walton et al. (2013) found that “the most significant change in students ICU [intercultural understanding] occurred through positive personal interactions with people from diverse
cultures” (p. 186). This is related closely to Allport’s (1954) well-established “contact hypothesis”. While Allport focused on prejudice reduction through intergroup contacts, his work is applicable also to developing intercultural understanding (Walton et al., 2013). For example, positive intergroup contacts can “enhance empathy … and [the] adoption of the outgroup’s perspective” and “one begins to sense how outgroup members feel and can view the world” (Pettigrew et al., 2011, p. 277).

The intergroup engagement model is thus relevant to intercultural understanding. For instance, interacting and empathising are key elements of the Intercultural Understanding general capability in the Australian Curriculum. However, intergroup engagement does not automatically counter negative stereotypes and lead to intercultural understanding, even though many education practitioners think otherwise (Pettigrew, 1998; Peucker, 2011). Further, cultural stereotypes can be reinforced if the contact situations are not planned for properly (Farley, 2005). Hence, proper planning is essential for effective intercultural engagement (Aboud et al., 2012), paying attention to the following conditions identified initially by Allport (1954) and later confirmed as success factors, facilitators and enablers (Pettigrew, 1998; Pettigrew & Tropp, 2006; Pettigrew et al., 2011):

- Equal status between groups
- Pursuit of common goals as an “interdependent effort” (Pettigrew, 1998, p. 67)
- Collaboration rather than competition
- “Institutional support” by authorities (Pettigrew & Tropp, 2006, p. 766).

Even if these conditions are not all present, successful intercultural engagement is still possible as long as “tendency for familiarity to breed liking” and to overcome personal uncertainty and perceptions of mutual threat are present (p. 766). Later research found that intercultural understanding can be “developed by making personal connections with individuals of different cultural groups in a supportive environment, and in ways that are meaningful and relevant to students’ lives” (Walton, et al., 2013, p. 185). Two other important factors for successful intercultural engagement are time and potential for friendships to develop (Pettigrew, 1998).

From a curriculum perspective, intercultural engagement, such as through international school partnerships, is potentially more effective when partnership activities are situated within the curriculum (Edge, et al., 2010). The curriculum should be designed to include preparation for the complexities of intercultural engagement (Moloney & Genua–Petrovic, 2012; Root & Ngampornchai, 2012).

A fundamental aspect … is adequate preparation of students in intercultural learning so that they are better able to articulate the learning that occurs, beyond declaring that “it changed my life”. This adequate preparation means helping students with an understanding of intercultural competence frameworks, vocabulary, and concepts so that they can apply them to the learning that occurs before, during, and after the experience. (Deardorff, 2011, p. 71)

Even though establishing and sustaining international school partnerships require time and resources, these provide opportunities for intercultural engagement that help develop students globally, interculturally and linguistically (Peucker & Hassim, 2014). The issue is how to make such partnerships accessible for all students and, if not, how the key ingredients of success from such partnerships may be extracted for inclusion in the curriculum.

4.2.3 OVERSEAS STUDY PROGRAMS

Related to intercultural engagement through international school partnerships are overseas study programs. Research on these programs have revealed that many achieve the goal of developing participants’ intercultural understanding (AEF 2014b; Hassim & Peucker, 2014), such as better understanding of cultural values and biases, increased interest in cultural
diversity (Dwyer, 2004; Dwyer & Peters, 2004), improved ability to accept and adapt to cultural differences (Anderson et al., 2003), increased intercultural awareness and competence (Chieffo & Griffiths, 2004), expanded global mindedness (see Marx & Moss, 2011), and positive interactions and friendships with people from different cultures (Dwyer, 2004; Dwyer & Peters, 2004; Jackson, 2009). Some researchers, however, are more cautious about the utility of study programs for developing deep intercultural understanding. Notwithstanding gains in cognitive, affective and behavioural skills, one study found only superficial levels of intercultural understanding among participants (Root & Ngampornchai, 2012).

Participation in overseas study programs by all students is not feasible. For equity and accessibility, it is important to investigate the key elements of these programs that can help bring about heightened intercultural understanding. Intercultural contact, engagement or experience is a key element, as mentioned previously. In the Information Age, intercultural experiences are becoming less elusive with potentially easy access to such experiences through virtual/online means.

The most important element, however, appears to be reflexivity (AEF, 2014a; 2014b, 2015a; Dewey, 1938; Hassim & Peucker, 2014; Kolb, 1984; Mezirow, 1990, 1997; Pettigrew, 1998; Scarino, 2014; Scarino & Liddicoat, 2016), with reflection being one essential part of the reciprocal and cyclical process of reflexivity (becoming self-aware). Reflecting on intercultural experiences is one of the organising elements for Intercultural Understanding in the Australian Curriculum. Reflection enables learning to become transformative in the context of developing intercultural understanding (Cushner, 2007; Engle & Engle, 2003; Howlett, 2014; McAllister et al., 2006). As “experiences are not automatically educational; there must be a connection (reflection) to the experience to give it meaning” (Kolb, 1984, p. 38).

Reflection encompasses both self-reflection and guided (or facilitated) reflection, even though some individuals will require more support than others (Marx & Moss, 2011). Because “experiences are not automatically educational” (Howlett, 2014, p. 15) and intercultural engagement does not automatically lead to intercultural competence (Nam, 2011; Root & Ngampornchai, 2012), individuals need to make sense of their own experiences to guide their subsequent thinking and behaviour (Mezirow, 1990). This highlights the importance of bringing together experiences, reflection and applied learning (Itin, 1999).

The Doing Diversity report revealed that the most powerful and influential learning for intercultural understanding tends to occur outside of the classroom, in interaction with family, peers and others. This points to the importance of authentic, schoolwide extra-curricular initiatives that provide opportunities for intercultural engagement and experiences (Halse et al., 2016). However, once again, this raises the equity issue, as some schools are in a much better position that others to develop and/or implement these initiatives. Further, the influential out-of-school factors, such as school location in relation to students’ transnational experiences and their SES, cultural and linguistic backgrounds, is essentially beyond a school’s control.

### 4.3 TEACHING AND LEARNING

The entry point is often where teachers feel most comfortable, based on their own intercultural knowledge, skills, attitudes, values experiences, and dispositions. Initial entry points may include some form of event or experience that focuses on specific aspects of culture or interactions between cultures (AEF, 2013b; Hassim, 2013b; Hassim, 2014).

Teachers can use a wide range of resources that highlight diverse “voices” and perspectives. Intercultural text analyses move students beyond discussions of “difference” and “sameness” to an examination of how cultural experiences, including their own, shape identities.

Students are encouraged to develop perspective, critical analysis and ethical judgement, and empathy by using their imagination. Similarly, intercultural historical analysis engages students...
with different perspectives and lived experiences. It should enable them to examine critically various perspectives, and to empathise with the people whose lives have been impacted upon by a historical event. Teachers should be willing to deal with content that may be challenging, complex, and even uncomfortable (AEF, 2013b; Hassim, 2013c). Intercultural historical analysis (Kidney-Cummins, 2004) can support this, in contrast to ethnocentric historical approaches that divide the world (Willinsky, 1999) and does not build upon students’ transnational experiences (AEF, 2013b).

In English, it is important to utilise texts that enable students to “travel” or “transport” to other contexts and engage with diverse cultural worldviews, experiences and perspectives (Hamston, 2012, Luke & Carpenter, 2003). The challenge, however, is for teachers to view literacy as a “means for building cosmopolitan world views and identities” (Luke & Carpenter, 2003, p. 21, as cited by AEF, 2013b). In Languages, CLIL supports students to learn language and content in an integrated manner, supporting the development intercultural communicative competence. Through use of the target language to study real-world topics, students are exposed to different cultural perspectives (Dalton-Puffer, 2011). Although students may not always use the target language as much as expected, CLIL can help create contexts for naturalistic language learning (Dalton-Puffer, 2011). This is because language is a cultural platform that can help students build and adjust their intercultural understandings (Leeman & Ledoux, 2003). CLIL holds potential for helping students develop intercultural understanding by dealing with topics “linked to the construction of people’s cultural identity” (Gonzalez Rodriguez & Puyal, 2012, p. 110).

This provides opportunities for students to develop self-reflexivity, critical thinking, and global awareness, which contribute to the development of intercultural competence (Gonzalez Rodriguez & Puyal, 2012).

**To develop intercultural understanding that supports social action, teachers can used lived or imagined experiences to enable students to make a personal connection with others.**

This relates to the development of imaginative empathy (Searle, 1998), which includes cognitive, emotional and communicative elements, or empathy based on real experiences (Batson & Ahmad, 2009). They can guide students through studies of and ethical dialogues (Hamston, 2005, 2006) around challenging content, concepts or perspectives (AEF, 2013b; Hassim, 2013c). Students need support to deconstruct the cultural influences that shape the behaviour of individuals and groups, focusing on how cultures interconnect and the implications of this, as well as cultural continuity and change (AEF, 2015b).

**The active involvement of students and learner agency (Edge et al., 2010) has been proposed in the development of intercultural understanding.**

Equity pedagogy is important: teaching should enable all students, regardless of their backgrounds, to learn successfully (Banks, 2004). It is based on the idea that learning and approaches to learning are culturally influenced. Awareness of cultural diversity in the classroom is insufficient. Constant adjustments to teaching are thus necessary depending on the students being taught. Equity pedagogy is about ensuring that academic engagement and success does not discriminate in favour of more dominant cultural groups (Hassim, 2013d).

For the development of international mindedness, it is important to incorporate discussion, conversation and modelling, building on students’ backgrounds, experiences and perspectives (Hacking et al. 2017).
4.4 ASSESSMENT

Assessment of any general capability assumes that performance of the capability is transferable from one context to another (Milligan et al., 2020). A context-specific capability is not a general capability and its assessment is of potentially limited value and utility.

The Doing Diversity study recommended a combination of qualitative and quantitative assessment tools for effective evaluation, tracking and reporting of intercultural capabilities development over time (Deardorff, 2006; Halse et al., 2016).

Because a general capability is performed to varying levels of quality depending on context and task demands, evidence of performance is required from a broad range of real-world settings with varying levels of task complexity. Performance here refers to what students have to say, do, make or write to demonstrate their level of attainment for a specific capability or a set of capabilities (Milligan et al., 2020).

Performance settings should be sufficiently challenging and rich so that students can demonstrate a range of performance levels for various components of the capability. For instance, if students are being assessed on how they communicate cross-culturally, they should be required to perform different communication tasks in a range of intercultural settings, both familiar and unfamiliar. Hence, one-off summative assessments, such as a cognitive test, report and essay response are both inadequate and inappropriate (Milligan et al., 2020).

Multiple assessors (teachers, peers, self, experts) should observe and evaluate performances against a common assessment framework so that these performances can be located along a learning progression for the capability (Milligan et al., 2020).

Deardorff (2006) compared views about intercultural competence assessment methods between two groups of experts: 1) education administrators; 2) intercultural scholars. The first group was 100 percent in agreement on the use of case studies, interviews, observations, and judgements (by self and others) to assess intercultural competence. The second group was 90 percent in agreement for case studies and interviews, 85 percent in agreement for observations and judgements (by self and others), and 85 percent in agreement for analysis of narrative diaries and self-report instruments.
SECTION REFERENCES


Nam, K. (2011). *Intercultural Development in the Short-Term Study Abroad Context: A Comparative Case Study Analysis of Global Seminars in Asia (Thailand and Laos) and in Europe (Netherlands)*. http://conservancy.umn.edu/bitstream/104702/1/Nam_unm_0130E_11866.pdf


5. FRAMEWORKS
5. FRAMEWORKS

This section of the Intercultural Education Curriculum Review—conducted by the Asia Education Foundation (AEF) (Asialink, The University of Melbourne) for the South Australia Department for Education, International Education Strategy—presents a number of evidence-informed frameworks deemed useful for the South Australian education context. These frameworks may be used to help school leaders and teachers navigate a complex new area of their practice.

The frameworks presented relate to the school environment, curriculum design and delivery, teaching and learning, and assessment. All of these frameworks are international and have been used in studies involving schools in Australia, such as in AEF’s What Works series. The frameworks are a precursor to section 6, to help clarify the underpinnings of some of the exemplars and examples included in that section. Importantly, the frameworks offer possibilities and are not prescriptive.

Educating effectively for Intercultural Understanding, International Mindedness and global citizenship is challenging for schools, and a variety of frameworks exists to support their development (Perry & Southwell, 2011). These frameworks may or may not be complementary, and the question of fit-for-purpose also arises.

Every school provides a setting for different cultural backgrounds, experiences and perspectives to intersect. Interculturality is thus the norm in all schools, albeit to varying degrees and in diverse ways; it also manifests differently in various parts of a school. Typically, schools need to shift from multicultural education (learning about discrete cultures) to intercultural education and beyond, which is built on the notion of dialogue and engagement to transform thinking and behaviour in relation to intersections of cultural diversity and difference.

Schools also need support to ensure that any learning for Intercultural Understanding, International Mindedness and global citizenship is deep, authentic, and meaningful. Assessment of this learning needs to capture evidence of student performances in a range of contexts, involving real-world tasks and scenarios of varying levels of complexity, and utilise a range of assessors (teachers, self, peers, and parents/carers). It should be primarily formative, standards/criterion-referenced, and based on the idea of learning or developmental progressions.

**Further actions** for consideration by the education system include:

- Support schools in South Australia to map interculturality in different parts of their school environment, using available frameworks such as Banks’ (2006) Total School Environment.
- Support schools in South Australia to use intercultural curriculum continua and frameworks to facilitate shifts in practice towards transformative, action-focused and sustainable intercultural learning.
• Support schools in South Australia to use developmental learning taxonomies (e.g. SOLO, Bloom’s, Dreyfus and Dreyfus, and Krathwohl) to design teaching that promotes deep learning for Intercultural Understanding, International Mindedness, and global citizenship.

• Partner with assessment and subject-matter experts to develop and trial a framework for assessing the development of Intercultural Understanding (also International Mindedness and global citizenship) in schools, aligned closely to the Australian Curriculum.

5.1 THE SCHOOL ENVIRONMENT

Many aspects of Intercultural Understanding development are beyond the control of the school, such as socioeconomic and cultural background, and the experiences and perspectives that students bring from outside of school. However, schools can control how these diverse backgrounds, experiences and perspectives are used teaching and learning at school.

To optimise how this is done and aspire towards achieving equity, schools need to ensure that elements of the Total School Environment (Banks, 2006) are culturally sensitive and responsive. Schools can use the Total School Environment—see Table 5—to conduct an intercultural mapping of the school that helps identify areas for consolidation and those that need attention (Hassim, 2015b), such as by using a SWOT analysis.

Table 5: Total School Environment (adapted from Banks, 2006)

<table>
<thead>
<tr>
<th>School staff attitudes, perceptions, beliefs, and actions</th>
<th>Community participation and input</th>
</tr>
</thead>
<tbody>
<tr>
<td>School policy and politics</td>
<td>The counselling program</td>
</tr>
<tr>
<td>School culture and hidden curriculum</td>
<td>The formalised curriculum and course of study</td>
</tr>
<tr>
<td>Teaching styles and strategies</td>
<td>Assessment and testing procedures</td>
</tr>
<tr>
<td>The languages and dialects of a school</td>
<td>Instructional materials</td>
</tr>
</tbody>
</table>
5.2 CURRICULUM

5.2.1 TRANSFORMATIVE LEARNING

The purpose of education is in part to transform individuals and societies (AEF, 2015a). The Intercultural Understanding general capability in the Australian Curriculum sits within a transformative paradigm (Hassim, 2013d). According to this paradigm, realities are constructed upon prevailing social, political, cultural, economic, and racial values, influenced largely by power and privilege (Mertens, 2007).

Favoured realities should not be the only lenses through which students study cultural “others” (Hassim, 2013d). Hence, young Australians, through their education, need to develop their capability to critically think about and engage with cultural diversity. The transformative paradigm assumes that inequity exists in how cultural diversity and difference is being addressed in schools (Hassim, 2013b).

Transformative learning is needed because “experiences are not automatically educational” (Howlett, 2014, p. 15, cited in AEF, 2014b). It needs to be intentional, and studies on International Mindedness in the International Baccalaureate (IB) have shown that intentionality is essential to the success of International Mindedness initiatives (IB, 2017). It requires learners to make sense of their experiences, which subsequently drives behaviour (Mezirow, 1990, as cited by AEF, 2014b).

The progression of learning or development in any capability necessitates transformation. Transformative learning stems from the well-established framework of experiential learning (Beard & Wilson, 2006; Kolb, 1984), which construes learning as sense-making through the transformation of experience (AEF, 2015a). Experiential learning constitutes a “process whereby knowledge is created through the transformation of experience. Knowledge results from the combination of grasping and transforming experience” (Kolb, 1984, p. 41). Therefore, transformative intercultural understanding requires critical questioning and analysis of how cultural diversity and difference are represented and interpreted in society and in the specific context of intercultural engagement (AEF, 2015a). Reflexivity is also essential (Dewey, 1938; Kolb, 1984; Mezirow, 1990, 1997), and it is one of the key elements of the Intercultural Understanding general capability within the Australian Curriculum.

Transformative intercultural understanding becomes evident when individuals and groups demonstrate change in how they think about and engage with cultural diversity and difference (Bennett, 2004, 2009). Students move beyond their own perspectives and immediate contexts; they reflect on their thinking and behaviour and negotiate the complexities and implications of diversity and interconnectivity (Rizvi, 2012). Students are learning at the edge of their comfort zones (Hassim, 2013d), which is “where the excitement of real development, true growth and meaningful transformation lies” (Grant & Brueck, 2010, p. 10). This aligns well with Vygotsky’s Zone of Proximal Development (ZPD).

5.2.2 FROM MULTICULTURAL TO INTERCULTURAL AND BEYOND

Multiculturalism simply connotes various cultural groups co-existing in one society. Interculturality, the multi-faceted, dynamic and evolving exchanges occurring within and across cultural groups (United Nations Educational, Scientific and Cultural Organization [UNESCO], 2006) does not occur automatically, even in a multicultural society. Interculturality is characterised by mutual reciprocity, which distinguishes it from multiculturalism (Hassim, 2013b).

Interculturality assumes the occurrence of multiculturalism and intercultural exchange (UNESCO, 2006). Intercultural exchange is more difficult to achieve and navigate than multiculturalism, and it can even cause misunderstandings, tension and even conflict (Hassim, 2015a).

Interculturality is pervasive and a given in all schools. To various degrees and in different ways, it manifests in teaching and learning interactions, social interactions outside of the classroom, and in the curriculum (Hassim et al., 2016). With the curriculum, for instance, knowledge and understanding is not monopolised by any single cultural group. Rather, the advancement of knowledge through history has been a shared human endeavour that transcends cultural boundaries (Hassim, 2015a). Schools are examples of interculturality because members of every school community bring a
range of intercultural experiences and perspectives, even if they come from the same cultural group, linguistic background, or nationality. The notion of a monocultural school implies a narrow view of culture (Hassim, 2015a).

It takes intention and effort to go beyond co-existence and tolerance towards fostering deep intercultural understanding. A shift from a multicultural to an intercultural mindset is required in education, as clarified in the UNESCO Guidelines on Intercultural Education.

In order to strengthen democracy, education systems need to take into account the multicultural character of society and aim at actively contributing to peaceful coexistence and positive interaction between different cultural groups. There have traditionally been two approaches: multicultural education and Intercultural Education. Multicultural education uses learning about other cultures in order to produce acceptance, or at least tolerance, of these cultures. Intercultural Education aims to go beyond passive coexistence, to achieve a developing and sustainable way of living together in multicultural societies through the creation of understanding of, respect for and dialogue between the different cultural groups. (UNESCO, 2006, p. 18)

Typically, schools in Australia have conceptualised intercultural understanding as being knowledge, or learning, about cultures (AEF, 2013a, 2015a; Hassim, 2013b). A problem with this conception is that the cultures of Asia, for example, may be seen as discrete and static, rather than dynamic, changing and interconnected (AEF, 2013a) and that learning/knowledge about cultures does not necessarily transform thinking about cultural diversity and difference or intercultural behaviours (Banks, 1999; AEF, 2013a, 2015a; Hassim, 2013a). Intercultural understanding is “not simply about learning externalised cultures and languages but interpreting and negotiating the possibilities of intercultural relations” (Rizvi, 2012, p. 77). Therefore, it is important to avoid the view “that cultures can be defined in terms of a set of closed cultural boundaries expressed in language, arts and cultural tradition” (Rizvi, 2012, p. 76).

How students engage with intercultural content will determine whether they will move beyond stereotypical views of cultural others. For example, there is a distinct shift from learning about Indonesian food, dress and celebrations, to investigating how these are viewed and practised by people from different cultural backgrounds, including Indonesians. The key difference lies in having multiple perspectives (Hassim, 2013c). Importantly, Intercultural Understanding in the Australian Curriculum goes far beyond cultural awareness and knowledge: it includes respect, communication, perspective taking, empathy, reflexivity, addressing stereotypes and prejudice, and negotiation (AEF, 2015a).

Among schools that have invested time and effort to strengthen their intercultural engagements, intercultural understanding is defined mainly as knowledge about cultures, cross-cultural interaction, and, to a lesser degree, reflecting on cultures and intercultural relations. More complex elements of intercultural understanding, such as addressing the challenges of cross-cultural relations, tend to be missing from their definitions (AEF, 2015a). Research on BRIDGE schools found that once schools had advanced beyond cultural awareness, they tend to develop more complex understandings of intercultural understanding. As a starting point, schools should deepen their understanding of this general capability as presented in the Australian...
Curriculum, down to the organising element and sub-element levels.

They can augment this understanding by participating in culturally diverse collegial networks and professional learning focused on intercultural understanding, both local and international, staying informed about broader advancements in intercultural education theory and practice, and reflecting on intercultural experiences to transform thinking, attitudes and behaviours towards cultural diversity. The research noted also that it is possible to fast-track the development of intercultural understanding practice in schools (AEF, 2015a).

The Third Space/Place model of intercultural interactions is relevant for progressing thinking around intercultural understanding. Originally from socio-linguistics (Bhabha, 1994; Kramsch, 1993, 1998), rather than intercultural education, the model has become influential in the field. The Third Space offers a safe space where people can explore how their cultural backgrounds, experiences and perspectives intersect, be these familiar or unfamiliar (Hassim, 2013d). The transferability of intercultural understanding is essential because Third Spaces are innumerable. For schools, the model acknowledges that students and teachers bring their cultural backgrounds, experiences and perspectives to any teaching and learning situation. This allows students to maintain their own identity while venturing into new spaces for respectful questioning, sharing, dialogue and conversation (Hassim, 2013d).

While students do not need to abandon their cultural perspectives in Third Spaces, they still need to reserve their judgements on others’ perspectives when tackling a common issue. In Third Spaces, debate is not the intention, rather, it is the collaborative tackling of common issues in the spirit of a common humanity (Hassim, 2015a). Hence, Third Spaces enable students to consider and develop multiple perspectives as well as communicate the rationale for their thinking and behaviour (Hassim, 2015a).

Schools have the potential to foster intercultural understanding when viewed as cultural “third spaces”, in contrast to places that need to become more intercultural. Schools need to acknowledge interculturality as the norm rather than the exception, develop an evidence-informed vision for developing intercultural understanding, as well as identify the many opportunities within a school that can support the achievement of this vision (Hassim, 2015b).

The leading work of CIS in intercultural learning and global citizenship has sparked the emergence of a “new” lens for international education curriculum: transculturalism. While transculturalism in international education is emerging, it is not an entirely new concept. Nonetheless, transculturalism is gaining momentum as a topic of research in education, both in Australia and overseas (see, for example, Casinader, 2018, 2020; Casinader & Clemens, 2018; Casinader & Kidman, 2018a, 2018b; Casinader & Walsh, 2015; Stanfield & Hassim, 2017; Walsh & Casinader, 2018).

The transculturalism lens leverages the experiences and aspirations of many schools worldwide, such as those that participated in the inaugural CIS symposia on intercultural learning in London and Hong Kong in 2016. Transculturalism draws on theories of transnationalism and culture to arrive at the idea of "incessant interactions across cultures that produce new and/or hybridized ways of thinking and being in our interconnected world" (Stanfield & Hassim, 2017, p. 28). Curriculum content and capabilities to be developed by learners should build on this transcultural reality.

Hence, students need to understand how cultures blend and collide. They need to understand the implications for them and for others of cultural fusion, collaboration, contradiction and conflict. And, in considering these implications, students need to identify personal contributions that will make the world a better place for all. (Stanfield & p. 28)

Despite the need to shift from multicultural to intercultural and transcultural in curriculum practice, multiculturalism, interculturalism and transculturalism effectively co-exist: transculturalism implies both the multiplicity and interaction of cultures and cultural identities in our world. However, the language of multiculturalism and interculturalism is no longer sufficient in the context of a transnational world (Stanfield & Hassim, 2017).
<table>
<thead>
<tr>
<th>MULTICULTURAL</th>
<th>IMPLIED CULTURAL DIVERSITY AND CULTURAL GROUPS CO-EXISTING, NOT NECESSARILY INTERACTING.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>INTERACTION IS NOT AN AUTOMATIC OUTCOME, EVEN IF ACCEPTANCE AND TOLERANCE AMONG CULTURES EXISTS.</td>
</tr>
<tr>
<td></td>
<td>PREJUDICE AND CROSS-CULTURAL CONFLICT AND TENSIONS ARE STILL POSSIBLE.</td>
</tr>
<tr>
<td></td>
<td>ASSUMES CULTURES ARE WELL DEFINED, WHICH CAN LEAD TO STEREOTYPES AND GENERALISATIONS.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>INTERCULTURAL</th>
<th>IMPLIED MULTIPLE CULTURAL GROUPS IN INTERACTION IN VARIOUS CONTEXTS AND THROUGH VARIOUS MEANS.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>INTERCULTURALITY IS PERVASIVE IN A GLOBALISED WORLD. IT IS RECIPROCAL AND DYNAMIC.</td>
</tr>
<tr>
<td></td>
<td>IT NEEDS TO BE INTENTIONAL IN ORDER TO FOSTER UNDERSTANDING, RESPECT AND PEACEFUL CO-EXISTENCE.</td>
</tr>
<tr>
<td></td>
<td>INTERCULTURALITY STILL ASSUMES THAT CULTURAL GROUPS ARE WELL-DEFINED, DISCRETE ENTITIES. STEREOTYPES AND GENERALISATIONS ARE STILL POSSIBLE.</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>TRANSCULTURAL</th>
<th>ASSUMES THAT INNUMERABLE CULTURAL INTERSECTIONS ARE THE NORM.</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>THE FOCUS IS NOT ON DISTINCT CULTURAL GROUPS AND/OR HOW they INTERACT, BUT ON WHAT HAPPENS WHEN CULTURAL BACKGROUNDS, EXPERIENCES AND PERSPECTIVES INTERSECT.</td>
</tr>
<tr>
<td></td>
<td>RELATES TO THE THIRD SPACE/PLACE MODEL, COMBINING CULTURAL THEORY WITH TRANSTATIONALISM, I.E. THE MOVEMENT OF PEOPLE, CAPITAL AND/OR IDEAS ACROSS BOUNDARIES.</td>
</tr>
</tbody>
</table>
5.2.3 INTERCULTURAL CURRICULUM CONTINUUM

The continuum in Figure 3 describes, developmentally, four broad approaches to intercultural curriculum. These approaches have been adapted from Banks (1999). Even though Banks (1999) used the term “multicultural”, rather than “intercultural”, his Dimensions of Multicultural Education (Banks, 2004) also encompass intercultural understanding and communication.

![Figure 3: Approaches to intercultural curriculum (adapted from Banks, 1999).](image)

This adapted curriculum continuum has been published widely in a range of academic and professional publications, both nationally and internationally (AEF, 2013b; Hassim, 2013a, 2013b, 2013c, 2013d, 2014, 2015a, 2015b). It has been applied also to case-study research involving schools in different parts of Australia (AEF, 2013b).

The continuum can help categorise intercultural understanding practices in schools and identify evidence-informed best practices. It shows what is possible and provides an articulated pathway for schools to improve their practices.
While the “Contributions” and “Additive” approaches are often seen as quick wins and manageable starting points, these do not meet the requirements for curriculum design or redesign in response to cultural diversity and interculturality (Hassim, 2013d). A multicultural approach would be Contributions or (at most) Additive on the continuum, while an intercultural approach corresponds to Transformation and Social Action. The continuum also shows that intercultural engagement alone is insufficient in fostering deep intercultural understanding. Rather, the transformational potential of intercultural engagement is realised when curriculum is redesigned to promote multi-perspective inquiry (Hassim, 2015a).

Five out of the eleven case study schools in AEF’s What Works 3 used Additive approaches in English and/or History (AEF, 2013b), which reflects typically where schools in Australia are at along the continuum (Hassim, 2013b). One school was in Contributions, four were in Transformation, and one was in Social Action (AEF, 2013b). Based on that research, schools appear to be transitioning towards more transformative intercultural understanding.

5.2.3.1 Discussion of the intercultural curriculum continuum

The Contributions approach is the first step towards a transformative curriculum for intercultural understanding (Banks, 2004), and it may involve celebrating specific cultural days, multicultural days and food festivals (AEF, 2013b). Progressing to more complex levels of the continuum will be gradual and cumulative (Banks, 2004). However, the Contributions approach has limitations and can limit intercultural development (Banks, 2004; Leeman & Ledoux, 2003) even if well intentioned (Gorski, 2008). It can promote shallow culture projects that can reinforce cultural stereotypes (Leeman & Ledoux, 2003), ethno-centric world views (Bennett, 2004, 2009), and interpretations of the world from dominant cultural perspectives (Kidney-Cummins, 2004).

An Additive approach exposes students to additional cultural content, such as through texts, units, or lessons, but does not change the core structure of the curriculum (Banks, 2004). It is another important step to transforming the curriculum but has several limitations, similar to those identified for the Contributions approach (AEF, 2013b). Students are not interpreting society from diverse cultural perspectives, which makes it challenging for them to see how these perspectives interconnect (Banks, 2006), even if they have progressed beyond a singular, narrow interpretation (Hamston, 2012; Kidney-Cummins, 2004).

Through Transformation, students engage with the idea of subjective culture “in which the focus turns to exploring worldviews and cultural self-awareness” (Bennett, 2009, p. 456).

The Social Action approach prepares students to engage in social critique and change (AEF, 2013b). It includes all elements from Transformation and adds the elements of students as decision makers, problem solvers, and change makers (Banks, 2004, 2006). Social Action is related to social justice and helps to develop global citizenship, ethical values, and respect and acceptance of diversity (Noddings, 2005; Willinsky, 1999). Within this approach, students may encounter challenging, complex and even controversial issues (AEF, 2013b). Teachers, however, should be supportive by enabling students to wrestle with these issues, even if it is easier to avoid them (Leeman & Ledoux, 2003).
5.2.4 INTERCULTURAL ENGAGEMENT AND INTERACTION

Curriculum and pedagogical embedding for intercultural engagement as well as the enablers of positive intergroup contacts (Allport, 1954; Pettigrew, 1998) was included in the analytical framework (see Figure 4) developed by AEF for its *What Works* report.

![Figure 4. Key enablers of successful intercultural engagement and interaction (AEF 2014a, p. 29).](image)

- **Collaboration** refers to working towards a common goal as an “interdependent effort” (Pettigrew, 1998, p. 67).
- **Equal status** relates to participants expecting and perceiving equal status in the contact situation with no domination of one group over another (Pettigrew, 1998).
- **Time** refers to having more than only occasional superficial encounters and relates to “friendship potential” (Beadle, 2013, p. 192; Pettigrew, 1998).
- **Top–down support by school stakeholders** refers to a “whole school approach” (Walton, et al., 2013, p. 189) to engagement that is encouraged and supported by teachers, school leaders, parents, and other stakeholders in the school community.
- **Pedagogical and curriculum embedding** refers to activities situated within a “critical framework to think through differences” (Walton et al., 2013, p. 186), enabling reflexivity and awareness of stereotypes (Pettigrew, 1998).
Any curriculum that seeks to promote successful intercultural engagement needs to be sustainable. Also developed by AEF for *What Works* 6 is a continuum for the development of sustainable structures and models of intercultural engagement in schools (Hassim, 2014), based on the idea that sound intercultural engagement is essential to developing intercultural understanding (see Figure 5).

This framework was developed using well-established theories on intergroup contact and prejudice reduction (Allport, 1954; Pettigrew & Tropp, 2006), supplemented by a specially constructed "school partnership continuum" built on the following interconnected factors:

1. Intensity of engagement (from occasional to extensive collaboration)
2. Nature of pedagogical/curricular support structures (including preparation, feedback and reflection)
3. The involvement of, and structural transformation processes within, the school community. (AEF, 2014a; Peucker & Hassim, 2014)

The continuum can be used to assess a school's progress at any given time. While indicative rather than prescriptive, it still gives schools a useful frame of reference. Schools progress along the continuum at their own pace; some schools might start at a more advanced point than others; some schools might even skip some progression points (AEF, 2014a; Peucker & Hassim, 2014). Application of the model to AEF's BRIDGE program demonstrated the importance of intercultural relationships, teacher capacity building and authentic learning to the development of intercultural understanding in schools (Hassim, 2014).

### 5.3 TEACHING AND LEARNING

The need for deep and meaningful learning for Intercultural Understanding, International Mindedness and global citizenship has been acknowledged widely in the academic and professional literature, as seen in the previous sections of this report. Teaching and learning act as a bridge between curriculum and assessment:
it is what teachers do with the curriculum that will help their students learn and demonstrate their capabilities.

Learning and developmental taxonomies (cognitive and affective) can be used to inform teaching and deep learning of capabilities. The following taxonomies are suggested for use. These have been used in projects involving general capabilities and competency development, both nationally and internationally (e.g. the Assessment Research Centre [ARC] at The University of Melbourne, Catholic Education Melbourne, and the Victorian Curriculum and Assessment Authority [VCAA]), and are useful in the construction of assessment frameworks. A combination of taxonomies may be used to create a progression of depth and complexity in learning.

### 5.3.1 SOLO (COGNITIVE)

The well-established Structure of Observed Learning Outcomes (SOLO) (Biggs & Collis, 1982) classifies and describes five levels of increasing sophistication observed in learning outcomes.

1. Prestructural – Misses the point; too simplistic for the performance required; shows overall lack of understanding.
2. Unistructural – Focuses on only one relevant aspect.
3. Multistructural – Focuses on several relevant aspects, but these are dealt with independently and not as an integrated whole.
4. Relational – Different aspects are integrated into a coherent whole, indicating an adequate level of deep learning.
5. Extended abstract – The previous integrated whole (Relational) is further conceptualised and generalised to other areas.

In addition, SOLO can be categorised into “surface” (Unistructural and Multistructural) and “deep” (Relational and Extended Abstract) (Hattie & Brown, 2004), enabling teachers to formulate ways to deepen students’ learning.

### 5.3.2 REVISED BLOOM’S (COGNITIVE)

The revision (Anderson & Krathwohl, 2001) of the original Bloom’s taxonomy (Bloom & Krathwohl, 1956) has two dimensions rather than one, conceptualising the cognitive domain as the intersection of knowledge and cognitive process dimensions (Krathwohl, 2002).

The knowledge dimension has four levels, from concrete to abstract (Krathwohl, 2002, p. 214):

<table>
<thead>
<tr>
<th>Level</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>A. Factual Knowledge</td>
<td>The basic elements that students must know to be acquainted with a discipline</td>
</tr>
<tr>
<td>Aa. Knowledge of terminology</td>
<td></td>
</tr>
<tr>
<td>Ab. Knowledge of specific details and elements</td>
<td></td>
</tr>
<tr>
<td>B. Conceptual Knowledge</td>
<td>The interrelationships among the basic elements within a larger structure that enable them to function together</td>
</tr>
<tr>
<td>Ba. Knowledge of classifications and categories</td>
<td></td>
</tr>
<tr>
<td>Bb. Knowledge of principles and generalizations</td>
<td></td>
</tr>
<tr>
<td>Bc. Knowledge of theories, models, and structures</td>
<td></td>
</tr>
<tr>
<td>C. Procedural Knowledge</td>
<td>How to do something; methods of inquiry, and criteria for using skills, algorithms, techniques, and methods.</td>
</tr>
<tr>
<td>Ca. Knowledge of subject-specific skills and algorithms</td>
<td></td>
</tr>
<tr>
<td>Cb. Knowledge of subject-specific techniques and methods</td>
<td></td>
</tr>
<tr>
<td>Cc. Knowledge of criteria for determining when to use appropriate procedures</td>
<td></td>
</tr>
<tr>
<td>D. Metacognitive Knowledge</td>
<td>Knowledge of cognition in general as well as awareness and knowledge of one’s own cognition.</td>
</tr>
<tr>
<td>Da. Strategic knowledge</td>
<td></td>
</tr>
<tr>
<td>Db. Knowledge about cognitive tasks, including appropriate contextual and conditional knowledge</td>
<td></td>
</tr>
<tr>
<td>Dc. Self-knowledge</td>
<td></td>
</tr>
</tbody>
</table>
The cognitive process dimension has six levels of thinking in order of increasing complexity (Krathwohl, 2002, p. 215):

1. Remember – Retrieving relevant knowledge from long-term memory.
   1.1 Recognizing
   1.2 Recalling

2. Understand – Determining the meaning of instructional messages, including oral, written, and graphic communication.
   2.1 Interpreting
   2.2 Exemplifying
   2.3 Classifying
   2.4 Summarizing
   2.5 Inferring
   2.6 Comparing
   2.7 Explaining

3. Apply – Carrying out or using a procedure in a given situation.
   3.1 Executing
   3.2 Implementing

4. Analyze – Breaking material into its constituent parts and detecting how the parts relate to one another and to an overall structure or purpose.
   4.1 Differentiating
   4.2 Organizing
   4.3 Attributing

5. Evaluate – Making judgments based on criteria and standards.
   5.1 Checking
   5.2 Critiquing

6. Create – Putting elements together to form a novel, coherent whole or make an original product.
   6.1 Generating
   6.2 Planning
   6.3 Producing.

5.3.3 DREYFUS AND DREYFUS (COGNITIVE)

The Dreyfus and Dreyfus (1980) model classifies cognitive process involved in targeted skill acquisition into five stages:

1. Novice – Incomplete understanding of the skill; approaches tasks using rules; requires supervision to perform.
2. Competence – Working understanding based on real-life experience; views performance as a series of patterned steps; completes simpler tasks independently.
3. Proficiency – Experienced in a wider range of typical scenarios relevant; uses maxims for decision-making in response to situational demands.
4. Expertise – Deep understanding; views actions holistically; performs routinely to a high standard; determines appropriate actions intuitively building on extensive experiences and responses to those experiences.
5. Mastery – Highly adept; determines, near instantaneously, appropriate, high-quality performance without the need for maxims or conscious monitoring.

5.3.4 KRATHWOHL’S (AFFECTIVE)

This taxonomy is classified according to the extent to which a person has internalised learning and experiences such that it guides behaviour (Krathwohl et al., 1964):

1. Receiving – Awareness of, or sensitivity towards, new learning and experiences; tolerating.
2. Responding – Commitment and responding actively to new learning and experiences.
3. Valuing – Willingness to be perceived as valuing new learning and experiences.
4. Organisation – Relating new learning and experiences to current values, to formulate a consistent and synchronised approach.
5. Characterisation – Consistent performance in accordance with organised values that have become internalised.
5.4 ASSESSMENT

Assessment of complex capabilities, competencies and skills is gaining momentum in education worldwide. The shift towards a focus on developing capabilities in Australian education was discussed briefly in section 2.2.1 of this report. Assessments tend to emphasise social utility and value, so formal assessment of students’ attainments in the Australian Curriculum general capabilities, for instance, would signify recognition of their importance in and to society.

5.4.1 CAPABILITIES ASSESSMENT AND LEARNER PROFILES

Traditionally, complex capabilities have been deemed difficult to assess, with typical methods such as standardised tests, exams, essays, mastery of set content, and formulaic problem solving proving insufficient (Milligan et al., 2020). Critics also question whether capabilities are worth assessing, given the difficulties and the risk perhaps of devaluing holistic, unassessed learning and further highlighting gaps in educational attainment. However, the core argument is that if general capabilities are considered essential for life and work in today’s world, then intentional teaching and assessment of these capabilities are required to ensure effective progression of learning and development (Milligan et al., 2020).

New methods of assessing and recognising student attainments in complex capabilities, which are fair, trustworthy, dependable, credible, valid and reliable, are emerging.

These methods build on many years of research involving multiple national and international collaborations. Leaders in this space include the University of Melbourne’s ARC, who have more than a decade’s relevant experience building on the influential work of Griffin and colleagues on assessing 21st-century skills (Care et al., 2018; Griffin, 2014, 2018; Griffin & Care, 2015; Griffin et al., 2012). Their work is underpinned by formative assessment, standards/criterion-referenced assessment, and developmental learning progressions, now supported by an online assessment platform (RUBY) and the development its own learner profile.

For South Australia, the new methods for complex capabilities assessment and recognition are impending.

In 2020-21, the ARC is collaborating with the Association of Independent Schools of South Australia (AISSA), Catholic Education South Australia (CESA) and the South Australian Secondary Principals’ Association (SASPA) on the SA Learner Profile Pilot Project, focusing on the principles of assessing and recognising complex competencies and the development of a warrantable Learner Profile (South Australian Secondary Principals’ Association [SASPA], 2020, Learner Profile Pilot Project).

In 2019, the Director of the ARC, Enterprise Professor Sandra Milligan, presented on the assessment, recognition and warranting of complex competencies, proposing the idea of a learner profile for students aged 15-19 years at the South Australian Certificate of Education (SACE) Board’s Institute of Educational Assessors (IEA) Conference, Educating for the Future. Also, in 2019, the Australian Learning Lecture (ALL) Position Paper on transforming the transition from school to higher education, life and work, Beyond ATAR: A Proposal for Change, cited an example (Figure 6) of a student profile being considered by SACE.
The paper’s authors described this example as follows:

A student profile might include the traditional grades for each subject plus information about the extent to which the student has demonstrated that they can transfer their subject-specific knowledge and skills. Using a similar “traffic light” system, proficiency in literacy, numeracy and ICT/cyber are indicated on the profile and again an on-balance judgement of the extent to which the student can transfer these skills is included. Evidence of a student’s capabilities are captured on the profile in a snapshot represented by the size of each circle and the underlying components of each available in detail (entrepreneurial thinking in this example). (O’Connell et al., p. 19)

The authors also proposed another model of a one-page learner profile (Figure 7) with possible click-through sections to present student learning.
These Australian examples of reporting student attainments in complex/general capabilities reflect international developments in this area. In the United States, the MTC Mastery Transcript™, by the Mastery Transcript Consortium™, is one example. A sample of the transcript is available at https://mastery.org/what-we-do/mastery-transcript. Co-designed with member schools, the Mastery Transcript™ uses a software platform that schools utilise to generate transcripts and send these to college admissions counsellors and/or employers.

More examples of learner profiles in development by the ARC are available from Milligan et al. (2020).

5.4.2 DEVELOPING AND USING AN ASSESSMENT FRAMEWORK

Given the developmental nature of capabilities and the context and task dependencies of capabilities performance, formative assessment enables assessment and reporting against learning progressions, using evidence gathered from a range of settings and sources to make on-balance judgements. An example of systemic application of this approach is the Guide to Formative Assessment Rubrics (VCAA, 2019), developed with input from the ARC.

Central to the assessment of capabilities is the development and use of an assessment framework. Figure 8 shows one version of an assessment framework template. Different versions that share similar underpinnings exist with slightly different formats and terminology. Assessment frameworks include:

- the capability being assessed and its definition (construct);
- the components of the capability (e.g. knowledge, skills, behaviours, dispositions);
- the behavioural indicators (i.e., what students make do, say or write to indicate performance of the capability) associated with these components;
- quality criteria (i.e., how well the behavioural indicators are performed) in order of increasing complexity and sophistication, which form the rubrics; and
- the learning progression, which builds on synthesised level statements that align to the quality criteria for each behavioural indicator (see, for example, Milligan et al., 2020).
Assessment frameworks guide the design of performance assessments and the gathering, generation and interpretation of evidence of learning against a rubric for each behavioural indicator. Student attainments can be reported against the learning progression. These frameworks also inform teaching and learning, capturing clear, teachable behaviours that align to the learning progression (Milligan et al., 2020). Frameworks are developed collaboratively by leaders, teachers, and experts (in the capability and in assessment).

Based on the idea of transferability, all learning areas should, in theory, assess against the same assessment framework. In addition, the same framework should be used by all stakeholders (such as teachers, students, and parents/carers), for the purposes of transparency and to promote a common language for teaching and learning. In the absence of validated, broadly applicable learning progressions, such as in the case of Intercultural Understanding, schools should develop their own assessment frameworks, building on the Australian Curriculum learning continuum for this capability. Bespoke frameworks reflect the school context and promote ownership within the school community. These frameworks can be further refined and validated through ongoing cycles of assessment and evaluation, with the assistance of assessment experts (Milligan et al., 2020).

Importantly, in line with the notion of capability development and learning progression, the rubrics within the assessment framework should describe observable behaviours, in particular what students can do rather than what they cannot. The use of developmental taxonomies can guide the construction of rubrics (see section 5.3 for examples of cognitive and affective taxonomies). Essential rubric construction rules, advice and examples can be found at Reliable Rubrics (https://reliablerubrics.com), an initiative of the ARC at the Melbourne Graduate School of Education (MGSE). VCAA's Guide to Formative Assessment Rubrics, mentioned previously, is another useful resource (https://www.vcaa.vic.edu.au/assessment/f-10assessment/formative-assessment/Pages/default.aspx).

<table>
<thead>
<tr>
<th>Capability name</th>
<th>Insert capability definition/construct</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Insert level statement</td>
</tr>
<tr>
<td>Quality criteria</td>
<td></td>
</tr>
<tr>
<td>Increasing complexity</td>
<td></td>
</tr>
<tr>
<td>1.1.4 Insert quality criterion for indicator (highest)</td>
<td>1.2.4 2.1.4 2.2.4</td>
</tr>
<tr>
<td>1.1.3 Insert quality criterion for indicator</td>
<td>1.2.3 2.1.3 2.2.3</td>
</tr>
<tr>
<td>1.1.2 Insert quality criterion for indicator</td>
<td>1.2.2 2.1.2 2.2.2</td>
</tr>
<tr>
<td>1.1.1 Insert quality criterion for indicator (lowest)</td>
<td>1.2.1 2.1.1 2.2.1</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Indicators</th>
<th>Learning progression</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not yet observed</td>
<td>Not yet observed</td>
</tr>
<tr>
<td>1.1 Insert indicator</td>
<td>1.2 Insert indicator</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Components</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Insert component</td>
<td>2. Insert component</td>
</tr>
</tbody>
</table>

*Figure 8. A sample assessment framework template; components, indicators and levels can be added as necessary.*
5.4.3 ASSESSING INTERCULTURAL UNDERSTANDING

In 2018-19, VCAA commissioned the ARC to work on an Intercultural Capability assessment project for the Victorian Curriculum F-10 in collaboration with AEF. The approach used for the development of assessment tasks, items, progressions and teacher advice aligns with the assessment framework approach described above. Findings and tools from the project are yet to be released publicly, with the exception of curriculum links (see section 6.1 of this report).

Specific models exist to explain the way people perceive and engage with cultural difference.

The Developmental Model of Intercultural Sensitivity (DMIS) (Bennett 1986, 1993, 2004, 2013) is one example, which places cultural sensitivity orientations, perceptions or mindsets along a continuum, from ethnocentricism to ethnorelativism:

- Denial – cultural difference is not perceived or only seen in broad terms.
- Defense – cultural differences are seen in stereotypical and/or polarised ways.
- Minimization – cultural values and perspectives are seen as universal.
- Acceptance – cultural differences are acknowledged and accepted as the norm.
- Adaptation – behaviour is adapted to various intercultural contexts.
- Integration – moving in and out of different cultural worldviews.

The DMIS is grounded in theories of psychology and communication and was constructed from empirical observations in both academic and corporate settings. Educational interventions can be used to help individuals move along the continuum of intercultural sensitivity.

Evolving out of the DMIS, the Intercultural Development Continuum (IDC™) and its accompanying Intercultural Development Inventory (IDI®) assessment tool are proprietary products of IDI, LLC in the United States that require licensing for use by Qualified Administrators. The IDC™ replaces “ethnocentricism” with “monocultural” mindsets/orientations and “ethnorelativism” with “intercultural” mindsets/orientations; it also removes “integration” from the continuum and replaces “defense” with “polarization (defense or reversal)”. The IDI® is a cross-culturally valid, internationally administered assessment tool available in 17 languages. Reliability analyses of this tool has found that it can be used with secondary students aged 15 years and over. Individual and group reports can be generated specifically for education settings. Further information on the IDI® and IDC™ is available from https://idiinventory.com.

Even though the DMIS, IDC™ and IDI® are validated frameworks and tools for assessing intercultural development, these should be used as references only in the South Australian context, or to deepen professional knowledge on intercultural education. The frameworks and tools are not aligned to the Australian Curriculum, which focuses on knowledge, skills, behaviours and dispositions that can be taught explicitly and developed intentionally, rather than descriptions of orientations, perceptions, or mindsets.

Singh and Qi (2013) have summarised several tools and instruments that could be used to assess International Mindedness and related concepts in the IB, such as global citizenship, noting intercultural understanding as one of its central constructs. In addition to the IDI® and OECD’s PISA assessment framework for global competence discussed in section 2.1, the tools and instruments are summarised in Table 6.
### Table 6: Possible tools and instruments for assessing International Mindedness and related concepts (adapted from Singh & Qi, 2013)

<table>
<thead>
<tr>
<th>Tool/instrument</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Two-dimensional framework for assessing international mindedness (Harwood &amp; Bailey, 2012)</td>
<td>The framework covers five areas: worldviews, global issues, language, culture, and human society. Student learning in each area is assessed for four levels of involvement (me, my school, my country, the world).</td>
</tr>
<tr>
<td>The Global-Mindedness Scale (GMS) (Hansen, 2010)</td>
<td>The GMS measures levels of global mindedness in students studying abroad, identifying associated attitudes, beliefs, and behaviours. The GMS looks at five domains: responsibility, cultural pluralism, efficacy, global centrism, and interconnectedness. It has 30 items and uses a five-point Likert scale.</td>
</tr>
<tr>
<td>The Global Perspective Inventory (GPI) (Merrill et al., 2012)</td>
<td>The GPI includes 40 statements and uses a five-point Likert-type scale, encompassing knowledge, attitudes and skills related to intercultural communication and epistemological issues around identity and relations. The GPI also collects demographic and contextual data from participants.</td>
</tr>
<tr>
<td>The Global Citizenship Scale (Morais &amp; Ogden, 2011)</td>
<td>The Scale uses a five-point Likert-type scale to measure responses to 43 statements centred on social responsibility, global competence, and global civic engagement.</td>
</tr>
<tr>
<td>The Global Competence Aptitude Assessment (Hunter, 2006)</td>
<td>This instrument measures knowledge, skills, and attitudes necessary to become globally competent, comprising intercultural capability and collaboration across cultures. It does not address civic engagement or social responsibility.</td>
</tr>
<tr>
<td>The Cultural Intelligence Scale (CQS)</td>
<td>The CQS comprises 20 statements and uses a seven-point scale to describe level of agreement. Statements are grouped according to metacognitive, cognitive, motivational and behavioural cultural intelligence.</td>
</tr>
<tr>
<td>Language Portfolios (European, American Lingua, Global)</td>
<td>Portfolios are perhaps the most relevant to complex capabilities assessment, useful in particular for formative assessment. Portfolios allow the emerging capability to be observed from multiple perspectives and described. Teachers can use the portfolios to evaluate both learning processes and outcomes, and students can use them for self-reflection.</td>
</tr>
</tbody>
</table>

With the exception of portfolios, which can be aligned closely to the Australian Curriculum and/or the IB, and the two-dimensional framework for assessing international mindedness, which reflects the IB, the other tools and instruments in Table 6 will have limited utility and value in the South Australian context, as these do not reflect the curriculum. It is difficult, if not unfair and inappropriate, to connect student learning processes and outcomes to the design and delivery of any program of study if misalignment between curriculum and assessment exists.
SECTION REFERENCES


6. EXEMPLARS AND EXAMPLES
6. EXEMPLARS AND EXAMPLES

The exemplars and examples provided in this section of the Intercultural Education Curriculum Review—conducted by the Asia Education Foundation (AEF) (Asialink, The University of Melbourne) for the South Australia Department for Education, International Education Strategy—are intended to illustrate possibilities for curriculum, teaching and learning, and assessment that have had success, or have the potential for success. The intent behind this section is to provide the main audience of school-based teachers and leaders with ideas for developing students’ Intercultural Understanding, International Mindedness and global citizenship. Teachers and school leaders can adopt or adapt these ideas, as necessary, to suit their school contexts. They can further their practice and deepen student learning by referring to the evidence base of “what works” in section 4 of the Review and the relevant frameworks for curriculum, teaching and learning, and assessment in section 5.

Substantial opportunities exist in the curriculum, both the Australian Curriculum and the International Baccalaureate [IB], to support deep and meaningful learning for Intercultural Understanding, International Mindedness and global citizenship in all South Australian schools. Leadership and teacher capacity building will be critical to its success. This capacity building is required to ensure translation of theory into practice in schools.

A further action for consideration is to support or develop initiatives for school leaders and teachers in South Australia to engage in quality professional discourse and development around fostering students’ Intercultural Understanding, International Mindedness, and global citizenship. Online, self-paced options can help with accessibility; micro-credentialing can assist with recognition as well as promote social utility and value.

6.1 CURRICULUM MAPPING

The following examples of curriculum mapping focus on the Australian Curriculum, specifically the Intercultural Understanding general capability in relation and Humanities and Social Sciences. Suggestions for English, as a correlative of both Languages and Humanities and Social Sciences, have been included as well. Samples from other learning areas have been included also to illustrate whole-of-curriculum possibilities. Additionally, general examples for the IB have been included, identifying curriculum areas conducive to the development of Intercultural Understanding, International Mindedness, and global citizenship.

The sample curriculum maps in this report are not intended to be prescriptive. Rather, these are meant to provide school leaders and teachers with ideas, enabling them to identify teachable moments within the curriculum that can be used intentionally to promote deep, meaningful and transformative learning experiences.
This is in conjunction with their teaching and learning programs and other educational resources within this document and beyond. Many examples are taken from the AEF website and thus are naturally Asia focused. However, teachers are encouraged to go further and include a broader range of cultural perspectives, locally, nationally, and internationally, with sensitivity to the cultural and linguistic diversity within and across school communities and including, where possible, Aboriginal and Torres Strait Islander perspectives, histories and cultures. The AEF examples were developed in consultation with curriculum and subject-matter experts as well as teachers.

Overall, the curriculum in South Australia—both the Australian Curriculum and the IB, where applicable—provide ample opportunities, and a solid grounding, for the development of Intercultural Understanding, International Mindedness and global citizenship among students.

For consideration also by the South Australia Department for Education is the sample curriculum mapping conducted for the Victorian Curriculum and Assessment Authority (VCAA) by the ARC. This mapping for Intercultural Capability in the Victorian Curriculum F-10 was completed for English, History, Geography, Civics and Citizenship, The Arts, and Health and Physical Education. Note that Intercultural Capability is an adaptation of the Intercultural Understanding general capability in the Australian Curriculum.

6.1.1 LANGUAGES

The inclusion of Languages curriculum map in this report is not feasible for the following reasons:

- The range and number of Languages in the Australian Curriculum.
- The nature of Languages in the Australian Curriculum, which emphasises and builds on intercultural competence, intercultural communication, and intercultural language learning (ACARA, 2011).
- A large majority of content descriptions for both the Communicating and Understanding strands in Languages have been tagged with the Intercultural Understanding general capability. However, it is feasible to point to examples of curated curriculum resources that make explicit opportunities to develop Intercultural Understanding through language learning. AEF has developed resources for Chinese, Indonesian, Japanese, Korean and Vietnamese, aligned to the Australian Curriculum, including relevant general capabilities and cross-curriculum priorities (see http://www.asiaeducation.edu.au/curriculum/languages). Curriculum resources developed by AEF for all the other Australian Curriculum learning areas can be accessed from http://www.asiaeducation.edu.au/curriculum.

The Language Learning Space on Scootle is another useful resource aligned to the Australian Curriculum for Chinese, Indonesian and Japanese (https://www.lls.edu.au/home), offering in-country stories, teaching resources, learning.
6.1.2 HUMANITIES AND SOCIAL SCIENCES (F-6/7)

All Australian Curriculum content descriptions in Table 7 were sourced from the Australian Curriculum (https://australiancurriculum.edu.au/f-10-curriculum/humanities-and-social-sciences/hass).

Table 7: Sample links for Intercultural Understanding in the Australian Curriculum: Humanities and Social Sciences (F-6/7)

<table>
<thead>
<tr>
<th>Year Level</th>
<th>Curriculum Links</th>
</tr>
</thead>
</table>
| **Foundation** | The places people live in and belong to, their familiar features and why they are important to people (ACHASSK015)  
The reasons why some places are special to people, and how they can be looked after (ACHASSK017) |
| 2 | The connections of people in Australia to people in other places in Australia and across the world (ACHASSK050) |
| 3 | How the community has changed and remained the same over time and the role that people of diverse backgrounds have played in the development and character of the local community (ACHASSK063)  
Celebrations and commemorations in places around the world (for example, Chinese New Year in countries of the Asia region, Bastille Day in France, Independence Day in the USA), including those that are observed in Australia (for example, Christmas Day, Diwali, Easter, Hanukkah, the Moon Festival and Ramadan) (ACHASSK065) |
| 6 | Experiences of Australian democracy and citizenship, including the status and rights of Aboriginal and Torres Strait Islander Peoples, migrants, women and children (ACHASSK135)  
Stories of groups of people who migrated to Australia since Federation (including from ONE country of the Asia region) and reasons they migrated (ACHASSK136)  
The contribution of individuals and groups to the development of Australian society since Federation (ACHASSK137)  
The world’s cultural diversity, including that of its indigenous peoples (ACHASSK140)  
Australia’s connections with other countries and how these change people and places (ACHASSK141) |

6.1.3 HISTORY

Table 8 expands on elements of Intercultural Understanding and identifies examples of how this capability can be developed within the Australian Curriculum: History. The levels in the table correspond to the levels of the Intercultural Understanding learning continuum. The original curriculum map, which used examples relating to Asia, was developed by AEF and is available as part of its Intercultural Understanding Toolkit. Table 8 uses more generic examples, applicable to a broader range of intercultural contexts, including, but not limited to, Asia.
Table 8: Sample curriculum mapping for Intercultural Understanding and History in the Australian Curriculum

### Recognising culture and developing respect

<table>
<thead>
<tr>
<th>Level</th>
<th>Investigate culture and cultural identity</th>
<th>Explore and compare cultural knowledge, beliefs and practices</th>
<th>Develop respect for cultural diversity</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Comparing national celebrations from a range of countries (Yr.3)</td>
<td>Identifying knowledge and practices shared by the Macassans and the Yolngu people (Yr.4)</td>
<td>Listing significant cultural days observed by members of the class (Yr.3)</td>
</tr>
<tr>
<td>4</td>
<td>Exploring migration stories from students’ own family histories (Yr.5/6)</td>
<td>Comparing the different methods used by Chinese and European miners on the Australian goldfields (Yr.5)</td>
<td>Using primary sources to explore the contributions of migrants to Australia (Yr.5/6)</td>
</tr>
<tr>
<td>5</td>
<td>Explaining the factors that lead to the rise of imperial China (Yr.7)</td>
<td>Examining ‘bushido’ – the chivalric code of conduct of the samurai (Yr.8)</td>
<td>Investigating the history of Hinduism and its significance to India over time (Yr.7)</td>
</tr>
<tr>
<td>6</td>
<td>Investigating the experiences of ‘Chinese Anzacs’ during World War 1 (Yr.9)</td>
<td>Identifying the ways that globalisation and immigration have shaped the Australian community (Yr.10)</td>
<td>Considering the ways in which international cricket competitions shape Australia’s relationships in the Asia region (Yr.10)</td>
</tr>
</tbody>
</table>

### Interacting and empathising with others

<table>
<thead>
<tr>
<th>Level</th>
<th>Communicate across cultures</th>
<th>Consider and develop multiple perspectives</th>
<th>Empathise with others</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Role-playing a trading session between Macassan traders and some Yolngu people (Yr.4)</td>
<td>Identifying the meaning of Australia Day for different members of the class or community (Yr.3)</td>
<td>Completing a Y chart (looks like, feels like, sounds like) about a cultural festival (Yr.3)</td>
</tr>
<tr>
<td>4</td>
<td>Exploring historic government publications, such as posters, which promote multiculturalism (Yr.6)</td>
<td>Completing a PMI (plus, minus, interesting) chart about the internment of Asians in Australia during WW2 (Yr.6)</td>
<td>Writing a letter home from the perspective of a pearl diver in Broome (Yr.5)</td>
</tr>
<tr>
<td>5</td>
<td>Investigating how Genghis Khan treated conquered peoples and his motivations for this (Yr.8)</td>
<td>Role-playing characters from various social groupings in Ancient India to explore their experiences and attitudes (Yr.7)</td>
<td>Creating an artwork about the Black Death (Yr.8)</td>
</tr>
<tr>
<td>6</td>
<td>Investigating why a dictation test was used as the means of enforcing the Immigration Restriction Act (Yr.10)</td>
<td>Investigating the work of Christian missionaries in China at the turn of the 20th century from various perspectives (Yr.9)</td>
<td>Writing a diary entry for a Japanese soldier serving in World War 2 (Yr.10)</td>
</tr>
</tbody>
</table>
Reflecting on intercultural experiences and taking responsibility

<table>
<thead>
<tr>
<th>Level</th>
<th>Reflect on intercultural experiences</th>
<th>Challenge stereotypes and prejudices</th>
<th>Mediate cultural difference</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Using historic images of the local community to identify influences from different parts of the world over time, such as religious buildings (Yr.3)</td>
<td>Discussing the use of group labels and how to avoid making generalisations (Yr.3/4)</td>
<td>Identifying the beliefs and values of religions practised in Australia (Yr.3)</td>
</tr>
<tr>
<td>4</td>
<td>Identifying things that migrants have brought to Australia which could not be ‘packed’, for example skills, recipes, stories (Yr.5/6)</td>
<td>Analysing primary sources about Indochinese refugees arriving in Australia as a result of the Vietnam War to identify examples of prejudice (Yr.6)</td>
<td>Investigating the significance of anti-discrimination legislation for Australia (Yr.6)</td>
</tr>
<tr>
<td>5</td>
<td>Forming a personal response to quotations from diverse ancient texts (e.g. in Hinduism and Buddhism) (Yr.7)</td>
<td>Analysing how Shoguns have been represented in art and film over time (Yr.8)</td>
<td>Debating the significance of Sun Tzu’s The Art of War as a class (Yr.7)</td>
</tr>
<tr>
<td>6</td>
<td>Reviewing and rating culturally diverse movies (Yr.10)</td>
<td>Identifying stereotypes about Asian peoples depicted in cartoons around the turn of the 20th century (Yr.9)</td>
<td>Critiquing the policy of multiculturalism as first introduced in the 1970s (Yr.10)</td>
</tr>
</tbody>
</table>

6.1.4 GEOGRAPHY

Table 9 expands on elements of Intercultural Understanding and identifies examples of how this capability can be developed within the Australian Curriculum: Geography. The levels in the table correspond to the levels of the Intercultural Understanding learning continuum. The original curriculum map, which used examples relating to Asia, was developed by AEF. Table 9 uses more generic examples, applicable to a broader range of intercultural contexts, including, but not limited to, Asia.
### Table 9: Sample curriculum mapping for Intercultural Understanding and Geography in the Australian Curriculum

#### Recognising culture and developing respect

<table>
<thead>
<tr>
<th>Level</th>
<th>Investigate culture and cultural identity</th>
<th>Explore and compare cultural knowledge, beliefs and practices</th>
<th>Develop respect for cultural diversity</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Identifying the different regional, religious and cultural groups in another country (Yr.3)</td>
<td>Researching the purpose and characteristics of national parks in other parts of the world (Yr.4)</td>
<td>Using artworks to compare significant landscapes in other parts of the world Japan and Australia (Yr.3/4)</td>
</tr>
<tr>
<td>4</td>
<td>Exploring the types of clothing worn in different countries and the influence of the environment on this (Yr.5/6)</td>
<td>Comparing how the Murray Darling and Mekong river valleys have influenced human settlement in their regions (Yr.5)</td>
<td>Identifying the ways in which sport connects Australia and other countries (Yr.6)</td>
</tr>
<tr>
<td>5</td>
<td>Exploring the changing cultural diversity of the Australian population (Yr.8)</td>
<td>Investigating the spiritual significance of water in a variety of countries (Yr.7)</td>
<td>Exploring why immigrants to Australia choose to live where they do (Yr.7/8)</td>
</tr>
<tr>
<td>6</td>
<td>Considering the ideas of multiple identities and global citizenship (Yr.9)</td>
<td>Exploring how religious beliefs may shape perspectives about and management of the environment (Yr.10)</td>
<td>Researching the development needs and perspectives of the people in neighbouring countries and identifying the best ways for Australians to assist them (Yr.10)</td>
</tr>
</tbody>
</table>

#### Interacting and empathising with others

<table>
<thead>
<tr>
<th>Level</th>
<th>Communicate across cultures</th>
<th>Consider and develop multiple perspectives</th>
<th>Empathise with others</th>
</tr>
</thead>
<tbody>
<tr>
<td>3</td>
<td>Identifying how body language and gestures can vary from one country to another (Yr.3)</td>
<td>Role-playing a village meeting in another country about hunting animals (Yr.4)</td>
<td>Describing what a child from another country might pack if they were leaving to migrate to Australia (Yr.3)</td>
</tr>
<tr>
<td>4</td>
<td>Identifying the official languages and religions of a range of countries in the Asia region (Yr.6)</td>
<td>Completing a PMI (Plus, Minus, Interesting) chart about Australia providing aid to other countries (Yr.6)</td>
<td>Writing a diary entry from the perspective of a child living in another country</td>
</tr>
<tr>
<td>5</td>
<td>Developing resources to familiarise new migrants with local places, customs and facilities (Yr.7/8)</td>
<td>Taking on the role of an Australian immigration official and accessing if a variety of migrants should be granted visas (Yr.8)</td>
<td>Performing a dramatic piece about the effects of a recent natural disaster in the world (Yr.7/8)</td>
</tr>
<tr>
<td>6</td>
<td>Exploring how Australian tourism advertising targets overseas markets and vice-versa (Yr.9)</td>
<td>Taking on the roles of various nations and Australia for an international meeting to discuss climate change (Yr.9/10)</td>
<td>Organising a ‘hunger banquet’ to demonstrate how world food resources are divided, and then reflecting on the experience (Yr.9/10)</td>
</tr>
</tbody>
</table>
In *SangSaeng*—a publication the United Nations Educational, Scientific and Cultural Organization Asia-Pacific Centre of Education for International Understanding (UNESCO APCEIU)—are examples from the Australian Curriculum: Geography that highlight how the study of physical geography, social geography and the intersection between the two can contribute to education for intercultural understanding and global citizenship (see Table 10).

**Table 10: Examples of content relating to education for intercultural understanding and global citizenship in the Australian Curriculum: Geography (adapted from Hassim, 2013a)**

<table>
<thead>
<tr>
<th>Physical geography</th>
<th>Foundation: The representation of the location of places and their features on maps and a globe. Year 6: The location of the major countries of the Asia region in relation to Australia and the geographical diversity within the region.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Social geography</td>
<td>Year 6: The world’s cultural diversity, including that of its indigenous peoples. Year 7: The factors that influence the decisions people make about where to live and their perceptions of the liveability of places. Year 10: The different ways of measuring and mapping human wellbeing and development, and how these can be applied to measure differences between places.</td>
</tr>
<tr>
<td>Intersection</td>
<td>Year 7: The nature of water scarcity and ways of overcoming it, including studies drawn from Australia and West Asia and/or North Africa. Year 8: The aesthetic, cultural and spiritual value of landscapes and landforms for people. Year 9: The effects of people’s travel, recreational, cultural or leisure choices on places and the implications for the future of these places. Year 9: The perceptions people have of place, and how these influence their connections to different places Year 10: The environmental worldviews of people and their implications for environmental management.</td>
</tr>
</tbody>
</table>
6.1.5  CIVICS AND CITIZENSHIP

All Australian Curriculum content descriptions in Table 11 were sourced from the Australian Curriculum (https://australiancurriculum.edu.au/f-10-curriculum/humanities-and-social-sciences/civics-and-citizenship).

Table 11: Sample links for Intercultural Understanding in the Australian Curriculum: Civics and Citizenship (7-10)

<table>
<thead>
<tr>
<th>Year Level</th>
<th>Curriculum Links</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>How Australia is a secular nation and a multi-faith society with a Christian heritage (ACHCK051) How groups, such as religious and cultural groups, express their particular identities, and how this influences their perceptions of others and vice versa (ACHCK053)</td>
</tr>
<tr>
<td>8</td>
<td>The values and beliefs of religions practised in contemporary Australia, including Christianity (ACHCK065) Different perspectives about Australia’s national identity, including Aboriginal and Torres Strait Islander perspectives, and what it means to be Australian (ACHCK066) How national identity can shape a sense of belonging in Australia’s multicultural society (ACHCK067)</td>
</tr>
<tr>
<td>9</td>
<td>The influence of a range of media, including social media, in shaping identities and attitudes to diversity (ACHCK080) How ideas about and experiences of Australian identity are influenced by global connectedness and mobility (ACHCK081)</td>
</tr>
<tr>
<td>10</td>
<td>The challenges to and ways of sustaining a resilient democracy and cohesive society (ACHCK094)</td>
</tr>
</tbody>
</table>

6.1.6  ECONOMICS AND BUSINESS

All Australian Curriculum content descriptions in Table 12 were sourced from the Australian Curriculum (https://australiancurriculum.edu.au/f-10-curriculum/humanities-and-social-sciences/economics-and-business).

Table 12: Sample links for Intercultural Understanding in the Australian Curriculum: Economics and Business (7-10)

<table>
<thead>
<tr>
<th>Year Level</th>
<th>Curriculum Links</th>
</tr>
</thead>
<tbody>
<tr>
<td>7</td>
<td>The ways consumers and producers interact and respond to each other in the market (ACHEK017)</td>
</tr>
<tr>
<td>8</td>
<td>The traditional markets of Aboriginal and Torres Strait Islander communities and their participation in contemporary markets (ACHEK028)</td>
</tr>
<tr>
<td>9</td>
<td>Australia as a trading nation and its place within the rising economies of Asia and broader global economy (ACHEK038) Why and how participants in the global economy are dependent on each other (ACHEK039)</td>
</tr>
</tbody>
</table>
6.1.7 ENGLISH

Table 13 expands on elements of Intercultural Understanding and identifies examples of how this capability can be developed within the Australian Curriculum: English. The levels in the table correspond to the levels of the Intercultural Understanding learning continuum. The original curriculum map, which used examples relating to Asia, was developed by AEF and is available as part of its Intercultural Understanding Toolkit. Table 13 uses more generic examples, applicable to a broader range of intercultural contexts, including, but not limited to, Asia.

Table 13: Sample curriculum mapping for Intercultural Understanding and English in the Australian Curriculum

<table>
<thead>
<tr>
<th>Recognising culture and developing respect</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Level</strong></td>
<td><strong>Investigate culture and cultural identity</strong></td>
<td><strong>Explore and compare cultural knowledge, beliefs and practices</strong></td>
</tr>
<tr>
<td>5</td>
<td>Investigating the effects of time, re-location and changing ideas on cultural identity</td>
<td>Analysing the dynamic nature of cultural knowledge, beliefs and practices in a range of personal, social and historical contexts</td>
</tr>
<tr>
<td>6</td>
<td>Investigating the concept of multiple identities, and opportunities to operate across cultural boundaries</td>
<td>Exploring the complexities of traditional and contemporary cultures in a range of real and virtual settings</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Interacting and empathising with others</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Level</strong></td>
<td><strong>Communicate across cultures</strong></td>
<td><strong>Consider and develop multiple perspectives</strong></td>
</tr>
<tr>
<td>5</td>
<td>Understanding how culture influences what people do or do not say to express cultural values, such as politeness</td>
<td>Exploring factors that cause people to hold different perspectives</td>
</tr>
<tr>
<td>6</td>
<td>Engaging with texts to gain insight into the way culture shapes perspective and how experiences and memories define people</td>
<td>Presenting multiple perspectives on complex social, environmental or economic issues</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Reflecting on intercultural experiences and taking responsibility</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Level</strong></td>
<td><strong>Reflect on intercultural experiences</strong></td>
<td><strong>Challenge stereotypes and prejudices</strong></td>
</tr>
<tr>
<td>5</td>
<td>Examining responses to instances of cultural stereotyping</td>
<td>Analysing media representation of Australia’s relations with other countries</td>
</tr>
<tr>
<td>6</td>
<td>Describing how exposure to a diversity of views, ideas or experiences changes, or does not change, thinking on an issue</td>
<td>Assessing the use of stereotypes in the portrayal of cultural minorities</td>
</tr>
</tbody>
</table>
6.1.8 SCIENCE

All Australian Curriculum content descriptions in Table 14 were sourced from the Australian Curriculum (https://australiancurriculum.edu.au/f-10-curriculum/science).

Table 14: Sample links for Intercultural Understanding in the Australian Curriculum: Science (F-10)

<table>
<thead>
<tr>
<th>Year Level</th>
<th>Curriculum Links</th>
</tr>
</thead>
<tbody>
<tr>
<td>5</td>
<td>Science involves testing predictions by gathering data and using evidence to develop explanations of events and phenomena and reflects historical and cultural contributions (ACSHE081)</td>
</tr>
<tr>
<td>6</td>
<td>Science involves testing predictions by gathering data and using evidence to develop explanations of events and phenomena and reflects historical and cultural contributions (ACSHE098)</td>
</tr>
<tr>
<td>7</td>
<td>Science knowledge can develop through collaboration across the disciplines of science and the contributions of people from a range of cultures (ACSHE223)</td>
</tr>
<tr>
<td>8</td>
<td>Science knowledge can develop through collaboration across the disciplines of science and the contributions of people from a range of cultures (ACSHE226)</td>
</tr>
</tbody>
</table>

6.1.9 MATHEMATICS

AEF has developed a range of curriculum resources for the Australian Curriculum: Mathematics, building on opportunities to develop cultural awareness in this learning area even though the Mathematics curriculum has not been tagged with the Intercultural Understanding general capability. These resources are available from http://www.asiaeducation.edu.au/curriculum/mathematics/resources.

6.1.10 TECHNOLOGIES

All Australian Curriculum content descriptions in Table 15 were sourced from the Australian Curriculum (https://australiancurriculum.edu.au/f-10-curriculum/technologies).

Table 15: Sample links for Intercultural Understanding in the Australian Curriculum: Technologies (F-10)

<table>
<thead>
<tr>
<th>Year Level</th>
<th>Curriculum Links</th>
</tr>
</thead>
<tbody>
<tr>
<td>Design and Technologies</td>
<td></td>
</tr>
<tr>
<td>3 and 4</td>
<td>Investigate food and fibre production and food technologies used in modern and traditional societies (ACTDEK012)</td>
</tr>
</tbody>
</table>
### 6.1.11 THE ARTS

All Australian Curriculum content descriptions in Table 16 and Table 17 were sourced from the Australian Curriculum (https://australiancurriculum.edu.au/f-10-curriculum/the-arts).

#### Table 16: Sample links for Intercultural Understanding in the Australian Curriculum: The Arts (Visual Arts F-10)

<table>
<thead>
<tr>
<th>Year Level</th>
<th>Curriculum Links</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 and 4</td>
<td>Explore ideas and artworks from different cultures and times, including artwork by Aboriginal and Torres Strait Islander artists, to use as inspiration for their own representations (ACAVAM110)</td>
</tr>
<tr>
<td></td>
<td>Identify intended purposes and meanings of artworks using visual arts terminology to compare artworks, starting with visual artworks in Australia including visual artworks of Aboriginal and Torres Strait Islander Peoples (ACAVAR113)</td>
</tr>
<tr>
<td>5 and 6</td>
<td>Explain how visual arts conventions communicate meaning by comparing artworks from different social, cultural and historical contexts, including Aboriginal and Torres Strait Islander artworks (ACAVAR117)</td>
</tr>
<tr>
<td>7 and 8</td>
<td>Identify and connect specific features and purposes of visual artworks from contemporary and past times to explore viewpoints and enrich their art-making, starting with Australian artworks including those of Aboriginal and Torres Strait Islander Peoples (ACAVAR124)</td>
</tr>
<tr>
<td>9 and 10</td>
<td>Analyse a range of visual artworks from contemporary and past times to explore differing viewpoints and enrich their visual art-making, starting with Australian artworks, including those of Aboriginal and Torres Strait Islander Peoples, and consider international artworks (ACAVAR131)</td>
</tr>
</tbody>
</table>

#### Table 17: Sample links for Intercultural Understanding in the Australian Curriculum: The Arts (Media Arts F-10)

<table>
<thead>
<tr>
<th>Year Level</th>
<th>Curriculum Links</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 and 4</td>
<td>Identify intended purposes and meanings of media artworks, using media arts key concepts, starting with media artworks in Australia including media artworks of Aboriginal and Torres Strait Islander Peoples (ACAMAR061)</td>
</tr>
<tr>
<td>5 and 6</td>
<td>Explore representations, characterisations and points of view of people in their community, including themselves, using settings, ideas, story principles and genre conventions in images, sounds and text (ACAMAM062)</td>
</tr>
<tr>
<td></td>
<td>Explain how the elements of media arts and story principles communicate meaning by comparing media artworks from different social, cultural and historical contexts, including Aboriginal and Torres Strait Islander media artworks (ACAMAR065)</td>
</tr>
<tr>
<td>7 and 8</td>
<td>Identify specific features and purposes of media artworks from contemporary and past times to explore viewpoints and enrich their media arts making, starting with Australian media artworks including of Aboriginal and Torres Strait Islander media artworks (ACAMAR072)</td>
</tr>
<tr>
<td>9 and 10</td>
<td>Analyse a range of media artworks from contemporary and past times to explore differing viewpoints and enrich their media arts making, starting with Australian media artworks, including media artworks of Aboriginal and Torres Strait Islander Peoples, and international media artworks (ACAMAR079)</td>
</tr>
</tbody>
</table>
### 6.1.12 HEALTH AND PHYSICAL EDUCATION

All Australian Curriculum content descriptions in Table 18 were sourced from the Australian Curriculum [https://australiancurriculum.edu.au/f-10-curriculum/health-and-physical-education](https://australiancurriculum.edu.au/f-10-curriculum/health-and-physical-education).

Table 18: Sample links for Intercultural Understanding in the Australian Curriculum: Health and Physical Education (F-10)

<table>
<thead>
<tr>
<th>Year Level</th>
<th>Curriculum Links</th>
</tr>
</thead>
<tbody>
<tr>
<td>3 and 4</td>
<td>Describe how respect, empathy and valuing diversity can positively influence relationships (ACPPS037)</td>
</tr>
<tr>
<td>5 and 6</td>
<td>Participate in physical activities from their own and others’ cultures, and examine how involvement creates community connections and intercultural understanding (ACPMP066)</td>
</tr>
<tr>
<td>7 and 8</td>
<td>Analyse factors that influence emotions, and develop strategies to demonstrate empathy and sensitivity (ACPPS075)</td>
</tr>
<tr>
<td>9 and 10</td>
<td>Investigate how empathy and ethical decision making contribute to respectful relationships (ACPPS093)</td>
</tr>
</tbody>
</table>

### 6.1.13 WORK STUDIES

All Australian Curriculum content descriptions in Table 19 were sourced from the Australian Curriculum [https://australiancurriculum.edu.au/f-10-curriculum/work-studies](https://australiancurriculum.edu.au/f-10-curriculum/work-studies).

Table 19: Sample links for Intercultural Understanding in the Australian Curriculum: Work Studies (Options)

<table>
<thead>
<tr>
<th>Option</th>
<th>Curriculum Links</th>
</tr>
</thead>
<tbody>
<tr>
<td>Option 4: Aboriginal and Torres Strait Islander Peoples and work</td>
<td>Investigate concepts of self-identity from Aboriginal and Torres Strait Islander perspectives and the significance of these in work, life and culture (ACWOP049)</td>
</tr>
<tr>
<td>Option 5: Gender and work</td>
<td>Analyse the impact of gender on subject choice, work aspirations, further education, career choices and resultant outcomes (ACWOP053)</td>
</tr>
</tbody>
</table>
Table 20 shows broad sample links for the development of Intercultural Understanding, International Mindedness and global citizenship in the IB.

Table 20: Sample broad links for Intercultural Understanding, International Mindedness and global citizenship in the IB

<table>
<thead>
<tr>
<th>Programme</th>
<th>Sample Links</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Diploma Programme (DP)</strong></td>
<td>Studies in language and literature</td>
</tr>
<tr>
<td></td>
<td>Language acquisition</td>
</tr>
<tr>
<td></td>
<td>Individuals and societies subject group:</td>
</tr>
<tr>
<td></td>
<td>* Geography</td>
</tr>
<tr>
<td></td>
<td>* Global politics</td>
</tr>
<tr>
<td></td>
<td>* History</td>
</tr>
<tr>
<td></td>
<td>The arts subject group:</td>
</tr>
<tr>
<td></td>
<td>* Visual arts</td>
</tr>
<tr>
<td></td>
<td>Theory of Knowledge (ToK)</td>
</tr>
<tr>
<td></td>
<td>Extended Essay</td>
</tr>
<tr>
<td></td>
<td>Creativity, Activity, Service (CAS)</td>
</tr>
<tr>
<td><strong>Middle Years Programme (MYP)</strong></td>
<td>Individuals and societies</td>
</tr>
<tr>
<td></td>
<td>Language and Literature</td>
</tr>
<tr>
<td></td>
<td>Language acquisition</td>
</tr>
<tr>
<td></td>
<td>Arts: Visual arts and Media</td>
</tr>
<tr>
<td></td>
<td>Design</td>
</tr>
<tr>
<td><strong>Primary Years Programme (PYP)</strong></td>
<td>Knowledge, both disciplinary (e.g. social studies, arts) and transdisciplinary (e.g. cultural collaborations through time may be relevant also to aspects of mathematics and science)</td>
</tr>
<tr>
<td></td>
<td>Attitudes (International Mindedness and IB Learner Profile, in particular students who are inquirers, knowledgeable, thinkers, open-minded, caring, balanced, and reflective)</td>
</tr>
<tr>
<td></td>
<td>Concepts</td>
</tr>
<tr>
<td></td>
<td>Skills</td>
</tr>
</tbody>
</table>

6.1.15 TEACHABLE MOMENTS

In order for teachers to capitalise on teachable moments in the curriculum, which may be identified using the samples of curriculum mapping provided above, they require sufficient familiarity with the key ideas and concepts of the relevant capabilities. As an example, VCAA has developed key ideas and concepts documents for two capabilities relevant to this review, namely, Intercultural Capability and Ethical Capability (see section 3.5 regarding intersecting capabilities). These documents break down the associated Victorian Curriculum content descriptions and suggest sample learning activities that teachers can use to guide explicit and intentional teaching of the capability and/or to consolidate learning in relevant learning areas.

- The Intercultural Capability document has been developed for Levels 5-10. It is available from [https://www.vcaa.vic.edu.au/curriculum/foundation-10/resources/intercultural-capability/Pages/Help-me-find-a-teaching-resource.aspx](https://www.vcaa.vic.edu.au/curriculum/foundation-10/resources/intercultural-capability/Pages/Help-me-find-a-teaching-resource.aspx). Sample units of work, for Foundation-Level 10, further highlight ways to develop this capability in students and are available from the same weblink.
• The Ethical Capability document has been developed for Foundation-Level 6. It is available from https://www.vcaa.vic.edu.au/curriculum/foundation-10/resources/ethical-capability/Pages/Help-me-find-a-teaching-resource.aspx. Sample units of work, for Levels 7-10, further highlight ways to develop this capability in students and are available from the same weblink.

It is important to note that the Victorian Curriculum capabilities are an adaptation of the Australian Curriculum general capabilities. The Victorian Curriculum Intercultural Capability, for example, comprises two interrelated strands: Cultural Practices and Cultural Diversity. In contrast, Intercultural Understanding in the Australian Curriculum has three organising elements: recognising culture and developing respect; interacting and empathising with others; and, reflecting on intercultural experiences and taking responsibility. In addition, unlike the Australian Curriculum, the Victorian Curriculum capabilities include achievement standards. Nonetheless, the Intercultural Capability content descriptions in the Victorian Curriculum align with most of the Intercultural Understanding learning continuum statements in the Australian Curriculum.

6.2 INTERCULTURAL CURRICULUM CONTINUUM SHIFTS

Case studies from What Works 3: Achieving intercultural understanding in English and History (AEF, 2013b) have been plotted against the intercultural curriculum continuum (see section 5.2.3) in AEF’s Intercultural Understanding Toolkit, to classify sample actions schools have taken to plan for the development of Intercultural Understanding (see Table 21). These examples show what is possible for schools as next steps or as an aspirational target. Schools are invariably at different starting points; hence, the continuum is not meant to be discriminatory, rather, illustrative and indicative of the intercultural education landscape in Australian schools. Full case studies and video illustrations are available from http://www.asiaeducation.edu.au/research-and-policy/what-works-series/achieving-intercultural-understanding.

Case studies from South Australia are highlighted.

Table 21: Case studies of schools in Australia plotted against the intercultural curriculum continuum

<table>
<thead>
<tr>
<th>Contributions</th>
<th>What was done</th>
<th>Why 'Contributions'?</th>
</tr>
</thead>
</table>
| Morley Senior High School (WA) | • Modern Japanese History taught at Year 11 (linked to the Australian Curriculum)  
• Australia and its multicultural society taught in Year 12 (linked to the Australian Curriculum)  
• Strengthened Asia learning progression from Year 8 onwards, identifying opportunities for Asian History within the Australian Curriculum  
• Developed a Year 8 unit on Shogunate Japan, using textbooks published to support the teaching of the Australian Curriculum: History as key references | Adding Asia content to the curriculum, or identifying opportunities to embed such content, is a first step. It is a teacher-friendly way to move towards a more culturally inclusive curriculum. However, the basic structure of the curriculum has not been modified to promote critical thinking about cultural interaction, self-reflexivity, perspective taking, empathy and action. Relying on textbooks means that authentic and culturally diverse sources are not generally a feature of the taught curriculum. This could lead to discrete 'culture projects' that reinforce stereotypes or ethno-centric views of the world. |
<table>
<thead>
<tr>
<th>Additive</th>
<th>What was done</th>
<th>Why 'Additive'?</th>
</tr>
</thead>
</table>
| **Asquith Girls' High School (NSW)** | • Identified need to teach more about Asian Ancient and move away from the more Eurocentric studies  
• Year 7s and Year 8s studied Ancient China in their History class, increasing students’ knowledge of Chinese civilisation  
• Drew links with students of Chinese background at the school  
• Purchased resources, e.g. Ancient Chinese costumes and mahjong sets | One clear difference with the Contributions approach is the attempt to use more authentic resources and perspectives. Although it builds on the Contributions approach, cultural content is still being added to the curriculum without changing its basic structure, purposes and characteristics. Examples include adding a text, lesson sequence or unit on particular cultures, using resources from these cultures. |
| **Boambee Public School (NSW)** | • Identified opportunities to incorporate Asia content and perspectives in the English curriculum. For example, students completed an 'Asian flavours' unit in Years 3-4, using factual information to construct an information report. They also used traditional fables during writing lessons, allowing them to explore interpersonal relationships and ethical dilemmas in real-world and fantasy settings.  
• Planned for inclusion of studies of Asia in all KLAs and identified links with relevant syllabus outcomes | Adding cultural content and authentic perspectives and resources can be a good starting point for schools. But they need to recognise that this approach can lead to selective cultural awareness and reinforce ethnocentricity, rather than foster genuine intercultural understanding. This is because the curriculum structure has not been sufficiently modified to promote critical thinking about cultural interaction, self-reflexivity, perspective taking, empathy and action. |
| **Greenwood Primary School (WA)** | • Integrated cross-curriculum studies of Asia in all K-7 classrooms  
• Students showcase their Asia capabilities during whole-school cultural days, classroom assemblies and open nights  
• Procured Asia-relevant library resources and professional learning  
• Students experienced incursions and excursions, e.g. they went to the Chung Wah Association in Perth to gain a better understanding of Chinese migrants in WA |  |
| **Pedare Christian College (SA)** | • Rejuvenated curriculum and pedagogy with a focus on embedding Asia perspectives in Years 7-10 English and Humanities  
• Developed and taught a unit on China in Year 10, i.e. an English unit of work on 'The Struggle for Freedom: Mao's Last Dancer', with students exploring the cultural, economic and political context in their text analysis |  |
| **St Philip Neri Catholic Primary School (NSW)** | • Developed scope and sequence of where Asia perspectives could be embedded meaningfully in all KLAs  
• Worked with the teacher librarian to purchase teaching and learning resources, especially authentic Asia-specific literature in English  
• Engaged an Asian author-illustrator to discuss how he promotes Asian perspectives in his work |  |
<table>
<thead>
<tr>
<th>Transformation</th>
<th>What was done</th>
<th>Why 'Transformation'?</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Mount Waverley Secondary College (VIC)</strong></td>
<td>Developed a Year 8 CLIL (Content and Language Integrated Learning) unit in Japanese on the European Renaissance, as an alternative to more Eurocentric approaches in History. Objectives included:</td>
<td>Getting students to view common concepts, issues and themes from several cultural perspectives is core to the Transformation approach. In both cases, the schools have substantially modified their curriculum structures to enable students to critically understand how societies constitute a complex web of cultural interactions.</td>
</tr>
<tr>
<td></td>
<td>• To promote creative and critical thinking about the Renaissance from a non-European perspective</td>
<td>The Transformation approach is further reinforced by the use of authentic resources that showcase a range of voices. This helps facilitate cross-cultural dialogue and conversations.</td>
</tr>
<tr>
<td></td>
<td>• To develop students’ higher-order historical inquiry skills</td>
<td>Students can explore other worldviews whilst reflecting on their own background and identities. They develop empathy in the process.</td>
</tr>
<tr>
<td></td>
<td>• To develop students’ intercultural competencies, largely through bilingual language use and bridging the gaps between historical worldviews and paradigms</td>
<td>The intended outcome is a student who understands there are many ways of seeing the world, and who possesses the skills, behaviours and dispositions to navigate the possibilities, challenges and implications of intercultural relations.</td>
</tr>
<tr>
<td></td>
<td>• To develop students’ Japanese language abilities</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• To add authenticity to student learning</td>
<td></td>
</tr>
<tr>
<td></td>
<td>• To compare societies through studies of the past</td>
<td></td>
</tr>
</tbody>
</table>

| Overnewton Anglican Community College (VIC) | Provided students with a range of literature from other countries, nationalities and cultures to enable them to reflect on their own values and beliefs | |
| | Developed Prep-Year 4 inquiry units, utilising common themes, but from multiple perspectives, to enable students to compare cultural backgrounds and discuss historical and contemporary knowledge | |
| | Requires intercultural learning to be a normal part of teaching and learning | |

<table>
<thead>
<tr>
<th>Social Action</th>
<th>What was done</th>
<th>Why 'Social Action'?</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Banksia International High School (SA)</strong></td>
<td>Developed a project on facilitating the engagement of international students at the school, as part of the Year 11 Stage 1 English Communications and Intercultural Understandings unit in SACE</td>
<td></td>
</tr>
<tr>
<td></td>
<td>For their oral presentation component, students conducted interviews with international students at the school to supplement their literature search on international student wellbeing. This was a departure from more typical oral presentations using PowerPoint.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Students synthesised their findings and provided a proposal to school leadership regarding potential solutions</td>
<td></td>
</tr>
</tbody>
</table>
The following example, adapted from AEF’s Intercultural Understanding Toolkit, illustrates a modification of an integrated primary unit on celebrations in Year 6, informed by the intercultural curriculum continuum. A summarised version of this example was also published in an academic journal article (Hassim, 2015b). The example below was written as a hypothetical scenario that was based on empirical work with schools.

**INTERCULTURAL UNDERSTANDING – FROM “LEARNING ABOUT CULTURES” TO TRANSFORMATION**

In response to the growing diversity within our own primary school, our principal has advised staff to include multicultural content in their teaching. She believes that learning about other cultures will help reduce prejudice among students and promote social harmony. She suggests lessons about different cultural celebrations, customs and beliefs.

As a leading teacher with an interest in intercultural understanding, I am tasked with exploring the changes to teaching and learning required within our school to support intercultural learning. After some research, I conclude that the Australian Curriculum conception of intercultural understanding reflects current research in the field. It presents intercultural understanding as transformative and more than just learning about cultures. It encompasses:

1. recognising culture and developing respect
2. interacting and empathising with others
3. reflecting on intercultural experiences and taking responsibility.

In an increasingly diverse and interconnected world, I want fellow educators to understand the important role that education can play to transform thinking about cultural diversity. I feel our school’s approach to intercultural understanding remains piecemeal and superficial.

I came across the following framework used in AEF’s What Works 3 research report on achieving intercultural understanding whilst attending an AEF Forum one day. It is based on the work of one of the world’s leading intercultural educators, James Banks.

I decide to use the framework as an analytical tool, to demonstrate to colleagues how teaching and learning can be modified to promote transformative intercultural learning. Using the framework as our reference point, my colleagues and I analyse where our current educational practice sits along a continuum. We decide that we are sitting mainly in the Contributions space, perhaps Additive at best.

Below is an example of a modification we developed to demonstrate what is required for us to transition into the Transformation space. It shows how the same unit can be developed and taught differently depending on the intercultural curriculum approach.
**Topic:** Integrated unit on 'Celebrations'

**Year level:** 6

**Learning areas/subjects:** English, History, Geography, and Civics and Citizenship

**Relevant Australian Curriculum content descriptions**

<table>
<thead>
<tr>
<th>English</th>
<th>History</th>
</tr>
</thead>
<tbody>
<tr>
<td>Make connections between students' own experiences and those of characters and events represented in texts drawn from different historical, social and cultural contexts (ACELT1613)</td>
<td>The contribution of individuals and groups, including Aboriginal and Torres Strait Islander people and migrants, to the development of Australian society, for example in areas such as the economy, education, science, the arts, sport. (ACHHK116)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Geography</th>
<th>Civics and Citizenship</th>
</tr>
</thead>
<tbody>
<tr>
<td>• The location of the major countries of the Asia region in relation to Australia and the geographical diversity within the region (ACHGK031)</td>
<td>The obligations citizens may consider they have beyond their own national borders as active and informed global citizens (ACHCK039)</td>
</tr>
<tr>
<td>• The world's cultural diversity, including that of its indigenous peoples (ACHGK033)</td>
<td></td>
</tr>
<tr>
<td>• Significant events that connect people and places throughout the world (ACHGK034)</td>
<td></td>
</tr>
<tr>
<td>• The various connections Australia has with other countries and how these connections change people and places (ACHGK035)</td>
<td></td>
</tr>
</tbody>
</table>

The relevant Australian Curriculum content descriptions can be taught more thoroughly and critically using a transformative approach as described in the next table.
Contributions

Overview
Students learn about a selection of cultural celebrations from around the world. Using resources from the Internet and textbooks from the library, they focus on visible practices and customs, identifying similarities and differences with common celebrations in Australia (e.g. Christmas and Easter).

Explanation
For many schools, this approach is a starting point and can provide students with greater cultural awareness. But it cannot be the end goal. On its own, it is unlikely to foster higher-order intercultural understanding, skills, behaviours and dispositions. The approach runs the risk of promoting superficial awareness of a selection of cultures. It also has the capacity to reinforce ethnocentric and generalised views of ‘cultures’, seeing these as discrete and static, as opposed to dynamic and changing. This is because teaching and learning has not been constructed to promote critical thinking about cross-cultural interaction, self-reflexivity, perspective taking, empathy and action. Relying on generic resources could mean that authentic and culturally diverse sources are not an intentional aspect of teaching and learning for the topic.

Additive

Overview
Students learn about a selection of cultural celebrations from Australia and around the world. They use authentic materials, i.e. culture-specific books written by people of that particular culture, to explore visible practices and customs. They identify similarities and differences among the celebrations. A small group of parents from relevant cultural backgrounds are invited to the school to share their experiences with students. Students visit a relevant cultural museum to gain a deeper insight into one cultural perspective and its celebrations.

Explanation
The use of authentic perspectives and perspectives can provide students with deeper cultural insights, which builds on the Contributions approach. However, teaching and learning has not been modified sufficiently to enable transformative thinking and behaviour with respect to cultural diversity. Furthermore, the approach can still promote the idea that cultures are discrete and unchanging, instead of dynamic. It potentially reinforces ethnocentricity and essentialist views of culture, rather than foster genuine intercultural understanding.

Transformation

Overview
Students explore the theme of ‘celebrations’ as an inquiry topic. They investigate celebrations as an age-old social phenomenon and consider the significance of celebrations and its different types. Using a range of cultural celebrations as examples, students seek to understand why people come together to celebrate and how different celebrations are connected. Students use authentic materials, i.e. culture-specific books written by people of that particular culture, to explore visible practices and customs. A small group of parents from relevant cultural backgrounds are invited to the school to share their experiences. Students visit a number of cultural museums to gain a deeper insight into cultural perspectives on celebrations.

Explanation
The theme of ‘celebrations’ is viewed from several cultural perspectives, so students can understand the complex ways in which diverse groups interact and participate in the formation of society. It enables diverse cultural perspectives to be included in teaching and learning as a matter of course, empowering students from minority cultural backgrounds in the process. It promotes perspective taking, reflexivity, interactivity and empathy building. In this example, the structure of teaching and learning has been modified substantially to transform students’ thinking and behaviour with respect to cultural diversity. The Transformation approach is further reinforced by the use of authentic resources that showcase a range of voices. This helps facilitate cross-cultural dialogue and conversations, so students can explore other worldviews whilst reflecting on their own background and identities. The intended outcome is a student who understands there are many ways of seeing the world, who possesses the skills, behaviours and dispositions to navigate the implications of intercultural relations, and who understands why people do what they do.
6.3 ASSESSMENT

In section 3.5, the common thread between four interconnected general capabilities in the Australian Curriculum—Intercultural Understanding, Critical and Creative Thinking, Personal and Social Capability, and Ethical Understanding—was highlighted. This common thread relates to considering and working with diverse perspectives, which is central to Intercultural Understanding, International Mindedness, and global citizenship.

By using the common thread of considering and working with diverse perspectives, key concepts for assessment (at the general capabilities element and sub-element levels) can be specified for Intercultural Understanding, International Mindedness, and global citizenship. Next, the learning continua for the relevant Australian Curriculum general capabilities can be used to identify key indicators of learning across indicative year levels (see Table 22). These indicators can help to inform assessment as well as teaching and learning.

Table 22: Key concepts and indicators of learning for Intercultural Understanding, International Mindedness, and global citizenship

<table>
<thead>
<tr>
<th>General capability</th>
<th>Element</th>
<th>Sub-element</th>
<th>Indicators of learning</th>
</tr>
</thead>
</table>
| Critical thinking  | Generating ideas, possibilities and actions | Consider alternatives | Level 1: suggest alternative and creative ways to approach a given situation or task  
Level 2: identify and compare creative ideas to think broadly about a given situation or problem  
Level 3: explore situations using creative thinking strategies to propose a range of alternatives  
Level 4: identify situations where current approaches do not work, challenge existing ideas and generate alternative solutions  
Level 5: generate alternatives and innovative solutions, and adapt ideas, including when information is limited or conflict  
Level 6: speculate on creative options to modify ideas when circumstances change |
| Personal and social capability | Social awareness | Appreciate diverse perspectives | Level 1b: acknowledge that people hold many points of view  
Level 2: describe similarities and differences in points of view between themselves and people in their communities  
Level 3: discuss the value of diverse perspectives and describe a point of view that is different from their own  
Level 4: explain how means of communication differ within and between communities and identify the role these play in helping or hindering understanding of others  
Level 5: acknowledge the values, opinions and attitudes of different groups within society and compare to their own points of view  
Level 6: articulate their personal value system and analyse the effects of actions that repress social power and limit the expression of diverse views |
<table>
<thead>
<tr>
<th>Social management</th>
<th>Communicate effectively</th>
<th>Level 1b</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>• identify positive ways to initiate, join and interrupt conversations with adults and peers</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• share experiences of cooperation in play and group activities</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• listen to others’ ideas, and recognise that others may see things differently from them</td>
</tr>
<tr>
<td></td>
<td>Work collaboratively</td>
<td>Level 2</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• discuss the use of verbal and nonverbal communication skills to respond appropriately to adults and peers</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• identify cooperative behaviours in a range of group activities</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• practise solving simple interpersonal problems, recognising there are many ways to solve conflict</td>
</tr>
<tr>
<td></td>
<td>Negotiate and resolve conflict</td>
<td>Level 3</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• identify communication skills that enhance relationships for particular groups and purposes</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• describe characteristics of cooperative behaviour and identify evidence of these in group activities</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• identify a range of conflict resolution strategies to negotiate positive outcomes to problems</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Level 4</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• identify and explain factors that influence effective communication in a variety of situations</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• contribute to groups and teams, suggesting improvements in methods used for group investigations and projects</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• identify causes and effects of conflict, and practise different strategies to diffuse or resolve conflict situations</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Level 5</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• analyse enablers of and barriers to effective verbal, nonverbal and digital communication</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• assess the extent to which individual roles and responsibilities enhance group cohesion and the achievement of personal and group objectives</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• assess the appropriateness of various conflict resolution strategies in a range of social and work-related situations</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Level 6</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• formulate plans for effective communication (verbal, nonverbal, digital) to complete complex tasks</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• critique their ability to devise and enact strategies for working in diverse teams, drawing on the skills and contributions of team members to complete complex tasks</td>
</tr>
<tr>
<td></td>
<td></td>
<td>• generate, apply and evaluate strategies such as active listening, mediation and negotiation to prevent and resolve interpersonal problems and conflicts</td>
</tr>
<tr>
<td>General capability</td>
<td>Element</td>
<td>Sub-element</td>
</tr>
<tr>
<td>--------------------</td>
<td>---------</td>
<td>-------------</td>
</tr>
</tbody>
</table>
| Ethical Understanding | Reasoning in decision making and actions | Reason and make ethical decisions | Level 1  
  - identify examples from stories and experiences that show ways people make decisions about their actions  
  - identify links between emotions and behaviours  
  - identify and describe the influence of factors such as wants and needs on people’s actions |
| | Consider consequences | Reflect on ethical action | Level 2  
  - discuss how people make decisions about their actions and offer reasons why people’s decisions differ  
  - describe the effects that personal feelings and dispositions have on how people behave  
  - give examples of how understanding situations can influence the way people act |
| | | | Level 3  
  - explain reasons for acting in certain ways, including the conflict between self-respect and self-interest in reaching decisions  
  - examine the links between emotions, dispositions and intended and unintended consequences of their actions on others  
  - consider whether having a conscience leads to ways of acting ethically in different scenarios |
| | | | Level 4  
  - explore the reasons behind there being a variety of ethical positions on a social issue  
  - evaluate the consequences of actions in familiar and hypothetical scenarios  
  - articulate a range of ethical responses to situations in various social contexts |
| | | | Level 5  
  - analyse inconsistencies in personal reasoning and societal ethical decision making  
  - investigate scenarios that highlight ways that personal dispositions and actions can affect consequences  
  - analyse perceptions of occurrences and possible ethical response in challenging scenarios |
| | | | Level 6  
  - investigate reasons for clashes of beliefs in issues of personal, social and global importance  
  - analyse the objectivity or subjectivity behind decision making where there are many possible consequences  
  - evaluate diverse perceptions and ethical bases of action in complex contexts |
<table>
<thead>
<tr>
<th>Exploring values, rights and responsibilities</th>
<th>Examine values</th>
<th>Consider points of view</th>
<th>Level 1</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>• identify values that are important to them</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• express their own point of view and listen to the views of others</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Level 2</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• discuss some agreed values in familiar contexts</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• recognise that there may be many points of view when probing ethical dilemmas and identify alternative views</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Level 3</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• identify and describe shared values in familiar and unfamiliar contexts</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• describe different points of view associated with an ethical dilemma and give possible reasons for these differences</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Level 4</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• examine values accepted and enacted within various communities</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• explain a range of possible interpretations and points of view when thinking about ethical dilemmas</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Level 5</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• assess the relevance of beliefs and the role and application of values in social practices</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• draw conclusions from a range of points of view associated with challenging ethical dilemmas</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Level 6</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• analyse and explain the interplay of values in national and international forums and policy making</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• use reasoning skills to prioritise the relative merits of points of view about complex ethical dilemmas</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Intercultural Understanding</th>
<th>Recognising culture and developing respect</th>
<th>Investigate culture and cultural identity</th>
<th>Explore and compare cultural knowledge, beliefs and practices</th>
<th>Develop respect for cultural diversity</th>
<th>Level 1</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td>• share ideas about self and belonging with peers</td>
<td>• identify, explore and compare culturally diverse activities and objects</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• discuss ideas about cultural diversity in local contexts</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>Level 2</td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• identify and describe the various groups to which they belong, and the ways people act and communicate within them</td>
<td>• describe and compare the way they live with people in other places or times</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• describe ways that diversity presents opportunities for new experiences and understandings</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Level 3
- identify and describe variability within and across cultural groups
- describe and compare a range of cultural stories, events and artefacts
- identify and discuss the significance of a range of cultural events, artefacts or stories recognised in the school, community or nation

### Level 4
- identify and describe the roles that culture and language play in shaping group and national identities
- describe and compare the knowledge, beliefs and practices of various cultural groups in relation to a specific time, event or custom
- discuss opportunities that cultural diversity offers within Australia and the Asia-Pacific region

### Level 5
- explain ways that cultural groups and identities change over time and in different contexts
- analyse the dynamic nature of cultural knowledge, beliefs and practices in a range of personal, social and historical contexts
- understand the importance of maintaining and celebrating cultural traditions for the development of personal, group and national identities

### Level 6
- analyse how membership of local, regional, national and international groups shapes identities including their own
- critically analyse the complex and dynamic nature of knowledge, beliefs and practices in a wide range of contexts over time
- understand the importance of mutual respect in promoting cultural exchange and collaboration in an interconnected world

<table>
<thead>
<tr>
<th>Interacting and empathising with others</th>
<th>Communicate across cultures</th>
<th>Level 1</th>
</tr>
</thead>
<tbody>
<tr>
<td>Consider and develop multiple perspectives</td>
<td>empathise with others</td>
<td>recognise that people use different languages to communicate</td>
</tr>
<tr>
<td></td>
<td></td>
<td>express their opinions and listen to the opinions of others in given situations</td>
</tr>
<tr>
<td></td>
<td></td>
<td>imagine and describe their own feelings if they were put in someone else’s place</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Level 2</th>
</tr>
</thead>
<tbody>
<tr>
<td>describe how the use of words and body language in interactions may have different meanings for various cultural groups</td>
</tr>
<tr>
<td>express their own perspectives on familiar topics and texts, and identify the perspectives of others</td>
</tr>
<tr>
<td>imagine and describe the feelings of others in familiar situations</td>
</tr>
</tbody>
</table>
Level 3
- recognise there are similarities and differences in the ways people communicate, both within and across cultural groups
- identify and describe shared perspectives within and across various cultural groups
- imagine and describe the feelings of others in a range of contexts

Level 4
- identify factors that contribute to understanding in intercultural communication and discuss some strategies to avoid misunderstanding
- explain perspectives that differ to expand their understanding of an issue
- imagine and describe the situations of others in local, national and global contexts

Level 5
- explore ways that culture shapes the use of language in a wide range of contexts
- assess diverse perspectives and the assumptions on which they are based
- imagine and describe the feelings and motivations of people in challenging situations

Level 6
- analyse the complex relationship between language, thought and context to understand and enhance communication
- present a balanced view on issues where conflicting views cannot easily be resolved
- recognise the effect that empathising with others has on their own feelings, motivations and actions

<table>
<thead>
<tr>
<th>Reflecting on intercultural experiences and taking responsibility</th>
<th>Reflect on intercultural experiences</th>
</tr>
</thead>
<tbody>
<tr>
<td>Challenge stereotypes and prejudices</td>
<td>Level 1</td>
</tr>
<tr>
<td>Mediate cultural difference</td>
<td>- identify and describe memorable intercultural experiences</td>
</tr>
<tr>
<td></td>
<td>- identify examples of the acceptance and inclusion of others in given situations</td>
</tr>
<tr>
<td></td>
<td>- identify similarities and differences between themselves and their peers</td>
</tr>
<tr>
<td></td>
<td>Level 2</td>
</tr>
<tr>
<td></td>
<td>- identify and describe what they have learnt about others from intercultural encounters and culturally diverse texts</td>
</tr>
<tr>
<td></td>
<td>- discuss the effects of acceptance and inclusion in familiar situations</td>
</tr>
<tr>
<td></td>
<td>- recognise that cultural differences may affect understanding between people</td>
</tr>
</tbody>
</table>
Level 3
- identify and describe what they have learnt about themselves and others from real, virtual and vicarious intercultural experiences
- explain the dangers of making generalisations about individuals and groups
- identify ways of reaching understanding between culturally diverse groups

Level 4
- explain what and how they have learnt from a wide range of intercultural interactions and experiences
- explain the impact of stereotypes and prejudices on individuals and groups within Australia
- discuss ways of reconciling differing cultural values and perspectives in addressing common concerns

Level 5
- reflect critically on the representation of various cultural groups in texts and the media and how they respond
- identify and challenge stereotypes and prejudices in the representation of group, national and regional identities
- identify and address challenging issues in ways that respect cultural diversity and the right of all to be heard

Level 6
- reflect critically on the effect of intercultural experiences on their own attitudes and beliefs and those of others
- critique the use of stereotypes and prejudices in texts and issues concerning specific cultural groups at national, regional and global levels
- 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

(Adapted from the Australian Curriculum general capabilities learning continua)
Section 5.4 discussed, albeit briefly, key characteristics of capabilities assessment, associated learner profiles, and the development and use of an assessment framework. The indicators of learning in Table 22 can be used to inform the beginnings of a hypothesised learning progression for Intercultural Understanding, International Mindedness, and global citizenship. In this progression, all the indicators are regrouped and reformatted under the six levels as follows (see Figure 9).

| Learning progression for Intercultural Understanding, International Mindedness, and global citizenship |
|-----------------------------------------------------|-----------------------------------------------------|-----------------------------------------------------|-----------------------------------------------------|-----------------------------------------------------|-----------------------------------------------------|
| Level 1                                             | Level 2                                             | Level 3                                             | Level 4                                             | Level 5                                             | Level 6                                             |
| Insert all indicators from Table x                  | Insert all indicators from Table x                  | Insert all indicators from Table x                  | Insert all indicators from Table x                  | Insert all indicators from Table x                  | Insert all indicators from Table x                  |

Figure 9. Sample template for the beginnings of a hypothesised learning progression for Intercultural Understanding, International Mindedness, and global citizenship.

The next step from Figure 9 would be to synthesise all the indicators under each level into a summary statement that describes typical student performance for that level (level statement). Furthermore, the assessment framework approach in section 5.4 requires quality criteria to be specified for each indicator of learning, to be used as rubrics for assessment. These quality criteria will need to be developed in collaboration with schools and experts (in the relevant capabilities and in assessment).

As to assessing student learning, progress and attainments, the VCAA has developed a range of useful resources that can be used as references in the South Australian context. However, unlike the Australian Curriculum, achievement standards are specified for the Victorian Curriculum capabilities. The resources include, for instance:


6.4 LEADERSHIP AND TEACHER CAPACITY BUILDING

While effective approaches to curriculum, teaching and learning, and assessment are essential, leadership and teacher capacity building will be critical to the success of any international education strategy (see, for example, AEF, 2013a, 2013c). Such capacity building is required to ensure translation of theory into practice in schools.

The Doing Diversity report found that the beliefs of school leaders and teachers influence the conduct of intercultural learning in schools.

It also emphasised how many of them found it challenging to distinguish between Intercultural Understanding in the Australian Curriculum and multicultural education, which points to the need for professional learning to develop deeper knowledge of the curriculum (Halse et al., 2016). Previously, the Asia Literacy and the Australian Teaching Workforce report (Halse et al., 2013) emphasised the importance of commitment by teachers and principals to intercultural understanding. This Australian Government-funded report was conducted for the Australian Institute of Teaching and School Leadership (AITSL) by AEF and led by a team of Deakin University researchers. It collected responses from 1,471 teachers and 481 principals.

However, it is beyond the scope of this report to investigate and recommend detailed strategies for leadership and teacher capacity building. Readers can refer to the work of AEF, for example, What Works 2: Leading school change to support the development of Asia-relevant capabilities (AEF, 2013a), which investigated how schools in Australia can lead deep, sustainable change to support students in developing Asia-relevant capabilities that include Intercultural Understanding.

This research utilised an established analytical framework on leading school change, adapted from Fullan et al. (2005). Key findings of the research include:

- Having a moral purpose for the development of capabilities effects deep and sustainable change.
- Leaders who provide inspirational motivation are able to enact deep and sustainable change.
- Research and evidence-informed practice allows leaders to select the most effective curriculum and pedagogic approaches.
- Teacher-leaders can effect change through a distributed leadership model and a professional culture that prioritises student learning.
- Sustainable leadership builds from past learnings and connects these to a vision of the future. (AEF, 2013b, pp. 2-4)

Another article specifies and explains evidence-informed first steps for leading schools that support intercultural learning (Hassim, 2015b). These steps include the following.

1. Fostering deep awareness of intercultural education theory and practice, by staying up-to-date with relevant research literature and developments in the field, both national and international. The work of UNESCO provides a starting point, such as:
   - Education for Intercultural Understanding (De Leo, 2009).
2. Identifying where and how interculturality exists in various parts of the school, using frameworks like the Total School Environment (Banks, 2006), to develop an intercultural mapping of the school. This helps interculturality become more visible, brings it to the forefront of school improvement discussions, and enables identification of areas that need to be addressed and/or strengthened.

3. Engage in intercultural learning improvement discussions focused on curriculum, pedagogy, teaching and learning resources, the diverse intercultural capital of staff and students, and an equitable school culture that avoids assimilationist language (e.g. all students are the same …) and acknowledges the strengths that lie in diversity.

As to teacher capacity building, the Asia Literacy and the Australian Teaching Workforce report found that 73 percent of teacher respondents considered effectiveness in building Intercultural Understanding—through character, disposition and behaviour—to be a key feature of the “Asia literate teacher” (Halse et al., 2013).

Teachers need to be “accepting”, “open–minded”, “compassionate”, “flexible”, “adaptable”, “forward thinking”, “outward looking”, “culturally inquisitive”, “non–judgemental”, and have “a strong sense of justice” (Halse et al., 2013, p. 81).

AEF research on building school capacity for Asia literacy, which includes the core component of Intercultural Understanding, has uncovered several meta-strategies for change related to teacher capacity building.

The following meta-strategies were identified from case studies of 25 schools from around Australia (New South Wales, Victoria, Queensland, South Australia, Western Australia, Australian Capital Territory):

- Trialling innovative practices in language learning, with a view to expanding these practices across the school.
- Engagement with research to develop evidence-informed practice.
- Appointment of a team of teacher-leaders responsible for change.
- Provision of opportunities for ongoing professional learning.
- Emphasis on coaching other staff, within and beyond the school (AEF, 2013c).

6.4.1 EXAMPLES OF LEADERSHIP RESOURCES

An example of a leadership-capacity-building resource is AEF’s Asia Capable Leader Professional Learning Pathway, which looks at the whole school, the leader, the curriculum, teaching staff, and building international connections. Its objectives are to:

- Explore what schools across Australia are doing to achieve Asia capability.
- Consider what it means to be an Asia capable leader.
- Develop staff members’ Asia capability.
- Build connections with Asia.
- Investigate how to lead teaching and learning for Asia capability.


Another example of a leadership-capacity-building resource is the Leading Schools Interculturally modules (https://www.cois.org/for-schools/global-citizenship/learning-community) offered by the Council of International Schools (CIS). These modules have been designed to help school leaders evaluate and strengthen their leadership skills to support international education at their schools and to view interculturality in their schools as a given, not just an aspirational end goal. CIS views “leading schools interculturally” as leadership that
supports individuals and groups within schools to navigate the intricacies and implications of interculturality.

Three modules in total were developed as an international collaboration between CIS, Associate Professor Eeqbal Hassim from the Melbourne Graduate School of Education (MGSE), The University of Melbourne, and The Chang School at Ryerson University in Toronto, Canada. By the end of all three modules, participants are expected to be able to:

- Identify successful leadership of intercultural learning.
- Identify intercultural leadership capabilities in self and others.
- Integrate intercultural leadership into a distributed leadership approach. Apply intercultural leadership knowledge and skills to their own school context.
- Create a strategic action plan to develop global citizenship at their school.
- Connect intercultural leadership to CIS International Accreditation standards.

The modules were intended initially for CIS schools ready to begin the CIS International Accreditation cycle or the CIS Global Citizenship Certification process. These modules can be completed individually or as a school leadership team.

### 6.4.2 EXAMPLES OF TEACHER RESOURCES

An example of a teacher-capacity-building resource is AEF’s Intercultural Understanding Toolkit. This toolkit includes information and resources to support teachers in helping students develop their intercultural understanding. Covering definitions, curriculum design and pedagogy, the toolkit addresses both international and national perspectives on education for intercultural understanding. It explores the development of intercultural understanding through the Australian Curriculum, with learning area examples. Importantly, it describes the necessary curriculum shifts and useful pedagogies for supporting transformative intercultural learning in the classroom.

AEF’s Asia Capable Teacher Professional Learning Pathway is another useful teacher-capacity-building resource, encompassing teacher characteristics, the curriculum, ICT use, intercultural understanding, and leading learning. AEF has also developed a range of other subject-specific Toolkits available from [http://www.asiaeducation.edu.au/professional-learning/pathways-and-toolkits](http://www.asiaeducation.edu.au/professional-learning/pathways-and-toolkits). These include:

- Secondary English Toolkit.
- Secondary History Toolkit.
- Global Collaboration Toolkit.
- Asian Languages Toolkit.
- School Partnerships Toolkit.
- Engaging with Asia through the Arts Toolkit.
SECTION REFERENCES


Australian Curriculum, Assessment and Reporting Authority. (2011). The Shape of the Australian Curriculum: Languages. ACARA.


REPORT REFERENCES


Australian Curriculum, Assessment and Reporting Authority. (2011). The Shape of the Australian Curriculum: Languages. ACARA.


Chieffo, L., & Griffiths, L. (2004). Large-Scale Assessment of Student Attitudes after a Short-Term Study Abroad Program. Frontiers: The Interdisciplinary Journal of Study Abroad, 10, 165-177.


Nam, K. (2011). *Intercultural Development in the Short-Term Study Abroad Context: A Comparative Case Study Analysis of Global Seminars in Asia (Thailand and Laos) and in Europe (Netherlands)*. http://conservancy.umn.edu/bitstream/104702/1/Nam_umn_0130E_11866.pdf


