



Asia Education Foundation



WHAT WORKS 3

Achieving intercultural understanding through the teaching of Asia perspectives in the Australian Curriculum: English and History

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The following is a summary of key lessons learned from *What Works 3*. Based on the eleven illustrated schools, the development of intercultural understanding through the teaching of Asia perspectives in English and History can be achieved through:

Once strong foundations for the study of culture, difference and identity have been established, schools can expand opportunities for students to develop the capacities of critical thinking, perspective taking and empathy, all of which are central to deep and meaningful intercultural understanding.

> 1. An ongoing process of review, resulting in curriculum and pedagogic renewal

The eleven schools featured in the research represent a spectrum of approaches to intercultural understanding, from those that involve minimal change to the existing curriculum to those that feature innovations in teaching and learning.

At one end of the continuum, schools such as Morley High School (WA) and Asquith Girls' High School (NSW) have commenced an exploration of intercultural understanding as realised through the learning areas of English and History. This process involves auditing existing English and History curricula, identifying the need for a focus on the Asia region and adding new content, perspectives or texts to achieve this aim.

At the other end, schools such as Mt Waverley Secondary College (VIC) and Overnewton Anglican Community College (VIC) have identified the need to innovate on current practice. The integration of content and language learning at Mt Waverley has created a unique context for students to learn about the Renaissance through Japanese and, thus, simultaneously build and consolidate historical knowledge and language acquisition. At Overnewton, the English and History curriculum from Foundation to Year 4 has undergone renewal, and changes in teaching and learning are reflected in all planning, including inquiry-based learning projects and various forms of assessment.

What does this mean?

To develop students' intercultural understanding, schools need to have a starting point, which is often where teachers feel most comfortable, based on their own knowledge, understandings, experiences, skills and dispositions. Initial entry points for incorporating Asia across the curriculum frequently include some form of event or experience that focuses on specific aspects of culture, or adding to the curriculum content, concepts, themes, perspectives that have an Asian focus.

Once strong foundations for the study of culture, difference and identity have been established, schools can expand opportunities for students to develop the capacities of critical thinking, perspective taking and empathy, all of which are central to deep and meaningful intercultural understanding.

To work with oftentimes-complex issues that arise out of an authentic examination of issues of culture, identity and difference, teachers need confidence, support from leadership, access to models of good practice, and appropriate resources.

> 2. An understanding of English and History as rich contexts for developing intercultural understanding through use of Asia perspectives

All of the illustrated schools have engaged in some form of professional reflection on their English and History curriculum; in particular, the extent to which their current practice entitles students to develop deep knowledge and understanding about Asia, and the skills central to intercultural understanding. The schools differ in terms of staff confidence to teach Asia perspectives and the nature and scope of learning opportunities provided to students.

To better understand the potential of English and History as contexts for teaching Asia perspectives, staff at Pedare Christian College (SA) embarked on professional learning to rejuvenate pedagogies and to refresh the existing curriculum. Greenwood Primary School (WA) and St Philip Neri Catholic Primary School (NSW) have initiated a process of curriculum transformation, with an initial focus on History. These schools have sought to add new content on Asian history and to review the scope and sequence for History to ensure that Asia perspectives are built into planning and documentation.

What does this mean?

To develop meaningful and sustainable intercultural understanding, students need to view society from diverse cultural perspectives. It is thus important for teachers to provide students with opportunities to examine the hybrid cultures and identities of all people, including themselves.

This form of investigation into culture and identity can be more challenging for teachers than discrete 'culture projects' or text study. To work with oftentimes-complex issues that arise out of an authentic examination of issues of culture, identity and difference, teachers need confidence, support from leadership, access to models of good practice, and appropriate resources.

Fundamentally, teachers need to be aware of the limitations of 'culture projects' in developing students' intercultural understanding, and the potential for these projects to reinforce stereotypes and an ethno-centric view of the world. Through exposure to the work of other teachers who are more comfortable teaching about the multi-faceted dimensions of 'culture', they can begin to appreciate the inherent capacity of both English and History for authentic and engaging studies of the cultures, histories and peoples of the Asia region.

Intercultural text analyses move students beyond mere discussions of 'difference' and 'sameness' to an examination of how cultural experiences, including their own, shape and form identities. Students are encouraged to develop perspective, critical analysis and ethical judgement, and to use their imagination to empathise with the people at the heart of any text.

> **3. Use of a wide range of resources, including ICT, that bring to the fore different 'voices' and perspectives to any story, text, key historical figure, or event**

All the illustrated schools have, in some way, engaged in an examination of the resources needed to expand their English and History curriculum to support an Asia focus and develop students' intercultural understanding. For some schools, this marks a comfortable starting point; for others, this has evolved into consideration of resources that will best support student agency and 'voice'.

Boambee Public School (NSW) has aimed to expand the repertoire of resources currently used in English with a view to support student-centred learning. The inclusion of fiction and factual texts from Asia in Years 3–4 has provided context for the explicit teaching of comprehension. At St Mary's College, Hobart (TAS) students in Year 7 have focused on issues of culture and identity through the close study of literature, and through reflection on personal, familial and social themes that are relevant to their own lives.

What does this mean?

English teachers can be encouraged to use a range of texts — written, spoken, and visual — to take students back in time, to another cultural context, and to learn to think critically about worldviews and perspectives. Intercultural text analyses move students beyond mere discussions of 'difference' and 'sameness' to an examination of how cultural experiences, including their own, shape and form identities. Students are encouraged to develop perspective, critical analysis and ethical judgement, and to use their imagination to empathise with the people at the heart of any text.

Likewise, History teachers need to be encouraged to provide students with intercultural historical analyses through expansion of the repertoire of texts they use in their classrooms. Intercultural historical analyses engage students with the different 'voices', perspectives and lived experiences of others, and encourage them to think critically, examine various perspectives, and empathise with the people whose lives have been impacted upon by a historical issue or event.

In working towards an approach to intercultural understanding that supports social action, teachers can assist students to make a personal connection with others — through lived or textual experience. ... The focus in a transformative and social action approach to intercultural understanding is on students' awareness of the multiplicity of difference: that everyone has a culture, a history, a place in the world, and an identity that is multi-faceted.

> **4. The willingness of teachers to deal with content that may be challenging, complex, even uncomfortable**

The eleven schools in *What Works 3* differ markedly in the willingness of teachers to present challenging content to students. Many of the teachers at these schools are relatively new to integrating Asia perspectives into their curriculum, or need time to develop familiarity with curriculum content and/or pedagogic approaches that support creative and critical analysis of this content.

Woodleigh School, Senior Campus (VIC) supports students in Years 9 and 10 to study — through the use of film, art works, photographs, and primary and secondary documents — the history of China and India. Through close engagement with key figures and events, and an investigation into the impact these have had on the lives of ordinary people, students have developed empathy, critical thinking skills, the capacity to extrapolate from key events, and to form reasoned intercultural historical analyses.

Students at Banksia Park International School (SA) have been encouraged by their English teachers to engage in authentic, student-driven social action as a means of deepening their intercultural understanding. This has involved interviewing international students at the school to canvas the issues they face and to present findings and recommendations to the school leadership team. Students have reported changes to the way they interact and communicate with international students, as well as a greater preparedness to negotiate cultural and linguistic differences.

What does this mean?

A transformative approach to intercultural understanding fosters a sense of global connectedness and an appreciation for diversity. It develops students' capacity to reflect on issues of social justice and participate in change. At the heart of such an approach is a preparedness to see an issue or experience from the perspective of another.

In working towards an approach to intercultural understanding that supports social action, teachers can assist students to make a personal connection with others — through lived or textual experience. They can guide students through studies of challenging content, concepts or perspectives, and develop strategies for ethical discussions around complex and challenging issues.

The focus in a transformative and social action approach to intercultural understanding is on students' awareness of the multiplicity of difference: that everyone has a culture, a history, a place in the world, and an identity that is multi-faceted. This 'intercultural learning space' is at some distance from 'culture projects' that may reinforce the idea of fixed and narrow forms of identity and experience.

Students at Woodleigh College, Senior Campus (VIC) have access to a History teacher who emphasises the fundamental importance of developing students' critical thinking around multi-faceted human histories, and who models to students how to express reasoned thoughts and feelings about an historical figure or event that is necessarily multi-layered and far from one-dimensional.

> **5. Sound understanding of the difference between learning about 'culture' and developing intercultural understanding is required to ensure deep and meaningful engagement with intercultural content**

Teachers hold different views and perspectives on what constitutes intercultural understanding. It is important, then, as a way of creating greater understanding in this area, that all teachers are aware of the following tenets: that intercultural understanding involves both cognitive and affective dimensions; that it is built upon a dissolution of the gap between 'self and other'; and that differences between all people need to be acknowledged and negotiated. Further, it involves a critical examination of the interrelationship between race, ethnicity, culture and gender, among other factors, and how these factors impact on social privilege and opportunity.

What does this mean?

Students at St Mary's College, Hobart (TAS) have access to an English teacher who articulates — through her questioning and the learning experiences she presents to students — an informed understanding of the contrast between learning about 'culture' and learning for intercultural understanding.

Students at Woodleigh College, Senior Campus (VIC) have access to a History teacher who emphasises the fundamental importance of developing students' critical thinking around multi-faceted human histories, and who models to students how to express reasoned thoughts and feelings about an historical figure or event that is necessarily multi-layered and far from one-dimensional.

Intercultural understanding is an indispensable life skill for the 21st-century global citizen. It involves a range of cognitive and affective capacities that need to be established and built upon from early childhood through to adult education.

> **6. Understanding where one's curriculum and pedagogic practice sits along an intercultural understanding spectrum is important in recognising what might work in one's classroom and school context, and what else might be possible in the future**

Most of the schools featured in *What Works 3* require professional support to ascertain where their current practice fits along a spectrum of intercultural understanding and to work out what they can do to move towards, or maintain, a transformative approach.

Mt Waverley Secondary College (VIC) has a strong and enduring culture of professional learning and reflective practice. Within this culture of leadership and capacity building, teachers are encouraged to evaluate their practice and to work from an evidence base of 'what works' in intercultural understanding. They then use this evidence to re-shape curriculum, teaching, learning, and assessment.

What does this mean?

Intercultural understanding is an indispensable life skill for the 21st-century global citizen. It involves a range of cognitive and affective capacities that need to be established and built upon from early childhood through to adult education.

It is important, then, for schools to work from an international evidence base of what constitutes intercultural understanding and the pedagogic approaches that support its development, as well as be guided towards best practice identified in Australian schools.

All of these 'lessons learned' are to be contextualised by the 'givens' of intercultural education and Asia literacy in Australian schools:

- Schools are at different starting points in terms of intercultural understanding and developing students' Asia-relevant capabilities.
- Schools have varying levels of understanding of evidence-informed change for intercultural education.
- Schools depend upon professional learning support to move from a reliance on 'cultural projects' to the promotion of genuine and heightened intercultural learning.

In the last few years, there has been increasingly a shift from 'Asia literacy' — largely focusing on knowledge and understandings related to the Asia region — to 'Asia capability', which also includes the skills, behaviours and dispositions required to engage positively with the peoples of the region.

Recent education reform in Australia has highlighted the importance of teaching and learning Asia perspectives through the Australian Curriculum (see www.australiancurriculum.edu.au).

These perspectives can be explored via:

- The Asia and Australia's engagement with Asia (AAEA) cross-curriculum priority www.australiancurriculum.edu.au/CrossCurriculumPriorities/Asia-and-Australias-engagement-with-Asia
- The Intercultural understanding (ICU) general capability www.australiancurriculum.edu.au/GeneralCapabilities/Intercultural-understanding/Introduction/Introduction
- Curricula for Asian languages, specifically Chinese, Indonesian, Korean, Vietnamese, Japanese, and Arabic http://acara.edu.au/curriculum/learning_areas/languages.html

While the Asia Education Foundation (AEF) acknowledges that Asian languages play an important role in developing the Asia-relevant capabilities of young Australians, *What Works 3* focuses only on the Asia priority and Intercultural understanding capability because of the nature of the topic.

The focus on Asia within the Australian Curriculum has emerged within the context of the *Melbourne Declaration on Educational Goals for Young Australians* (Ministerial Council for Education, Early Childhood Development and Youth Affairs [MCEECDYA], 2008) and the Australia in the Asian Century White Paper (Australian Government, 2012), which have provided policy imperatives for establishing studies of Asia within the core curriculum, and for Australian students to develop Asia-relevant capabilities.

In the last few years, there has been increasingly a shift from 'Asia literacy' — largely focusing on knowledge and understandings related to the Asia region — to 'Asia capability', which also includes the skills, behaviours and dispositions required to engage positively with the peoples of the region.

This conceptual shift, which has been reflected in the terminology of the White Paper (Australian Government, 2012), recognises that knowledge and understanding of (parts) of the Asia region is insufficient to develop an Asia capable Australia. It is also the underpinning for the title and focus of *What Works 3*, which recognises the need fundamentally to address the Intercultural understanding capability when tackling Asia perspectives in the curriculum.

The Asia priority in the Australian Curriculum is an entitlement for all students. It comprises three sets of organising ideas, as illustrated in the table below:

Code	Organising ideas
Asia and its diversity	
OI.1	The peoples and countries of Asia are diverse in ethnic background, traditions, cultures, belief systems and religions.
OI.2	Interrelationships between humans and the diverse environments in Asia shape the region and have global implications.
Achievements and contributions of the peoples of Asia	
OI.3	The peoples and countries of Asia have contributed and continue to contribute to world history and human endeavour.
OI.4	The arts and literature of Asia influence aesthetic and creative pursuits within Australia, the region and globally.
Asia-Australia engagement	
OI.5	Collaboration and engagement with the peoples of Asia support effective regional and global citizenship.
OI.6	Australia is part of the Asia region and our histories from ancient times to the present are linked.
OI.7	Australians play a significant role in social, cultural, political and economic developments in the Asia region.
OI.8	Australians of Asian heritage have influenced Australia's history and continue to influence its dynamic culture and society.

Table 1. Organising ideas for Asia and Australia's engagement with Asia cross-curriculum priority (Australian Curriculum, Assessment and Reporting Authority [ACARA], 2013)

These organising ideas reflect the content-related essential knowledge, understandings and skills for the priority. They are included within the content descriptions and elaborations of each learning area/subject as appropriate.

The aim of the Asia priority is to ensure that

... students learn about and recognise the diversity within and between the countries of the Asia region. They will develop knowledge and understanding of Asian societies, cultures, beliefs and environments, and the connections between the peoples of Asia, Australia, and the rest of the world. Asia literacy provides students with the skills to communicate and engage with the peoples of Asia so they can effectively live, work and learn in the region. (ACARA, 2013)

In addition, the Australian Curriculum emphasises the importance of intercultural understanding as a general capability that all students are expected to develop through their schooling. This capability focuses on

... sharing, creating and contesting different cultural perceptions and practices, and supports the development of a critical awareness of the processes of socialisation and representation that shape and maintain cultural differences. (ACARA, 2013)

The Intercultural understanding capability is made up of three organising elements, as reflected in the diagram below.



Figure 1. Organising elements for Intercultural understanding (ACARA, 2013)

The reference to ‘Asia perspectives in the Australian Curriculum’ is deliberately generic in *What Works 3*, allowing for exploration of Asia perspectives that are not only supported by explicit curriculum references to Asia — Asia priority content — but also other curriculum entry points, especially Intercultural understanding, through which Asia can be used as an example or context for learning.

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The value-add provided by Intercultural understanding in the form of higher-order, and transferable, understandings, skills, behaviours and dispositions is captured in the following table of key verbs found in the definitions for the Asia priority and Intercultural understanding capability. Note how the focus of the Asia priority is on content, while Intercultural understanding focuses on engagement and transformative curriculum.

Asia and Australia’s engagement with Asia	Intercultural understanding
<ul style="list-style-type: none"> Learn about and recognise Develop knowledge and understanding 	<ul style="list-style-type: none"> Sharing, creating and contesting perceptions and practices Develop critical awareness

Table 2. Comparison of key verbs for the Asia priority and Intercultural understanding capability (ACARA, 2013)

Two learning areas, English and History, provide substantive context for exploring Asia perspectives in the Australian Curriculum in order to develop students’ intercultural understanding.

It is through the study of English that individuals learn to analyse, understand, communicate with and build relationships with others and with the world around them ... It helps them become ethical, thoughtful, informed and active members of society. In this light it is clear that the Australian Curriculum: English plays an important part in developing the understanding, attitudes and capabilities of those who will take responsibility for Australia’s future ... It also emphasises Australia’s links to Asia. The (History) curriculum generally takes a world history approach within which the history of Australia is taught. It does this in order to equip students for the world (local, regional and global) in which they live. An understanding of world history enhances students’ appreciation of Australian history. It enables them to develop an understanding of the past and present experiences of Aboriginal and Torres Strait Islander peoples, their identity and the continuing value of their culture.

Through English and History, students come to appreciate that they live in an increasingly globalised world, created through the dynamic interaction of traditional and contemporary cultures, values, beliefs, and practices. They recognise that people living in globalised societies have hybrid identities and learn to think through the differences they notice (Department of Education and Early Childhood Development, 2012).

It also helps students to appreciate Australia's distinctive path of social, economic and political development, its position in the Asia-Pacific region, and its global interrelationships. This knowledge and understanding is essential for informed and active participation in Australia's diverse society. (ACARA, 2013)

Through English and History, students come to appreciate that they live in an increasingly globalised world, created through the dynamic interaction of traditional and contemporary cultures, values, beliefs, and practices. They recognise that people living in globalised societies have hybrid identities and learn to think through the differences they notice (Department of Education and Early Childhood Development, 2012).

Students develop empathy and learn cognitive and affective strategies for perspective taking, which are essential to developing respect for and understanding of other cultures as well as their own (United Nations Educational and Cultural Organization, 2006). In doing so, they take responsibility for engaging positively with people from a range of cultural backgrounds and learn to deal with the challenges and opportunities of living in a multicultural world.

Deep engagement with learning that is intercultural and interpersonal (Fantini, 2000), historical and contemporary enables students to develop knowledge, skills and capabilities essential for their 'becoming' (Bakhtin, 1981) active and informed citizens (see also, Bennett, 2004).

The interrelationship between intercultural understanding and Asia capability is thus a significant one. Asia capability is 'not simply about learning externalized cultures and languages but interpreting and negotiating the possibilities of intercultural relations' (Rizvi, 2012, p. 77). For this reason it is important to abandon the view 'that cultures can be defined in terms of a set of closed cultural boundaries expressed in language, arts and cultural traditions', which 'Asia literacy' has the tendency to promote (Rizvi, 2012, p. 76).

> Educating for Intercultural understanding: International perspectives

A focus on the principles of intercultural understanding is not new. Giles, Pitkin and Ingram (1946) have detailed the goals, scope and purpose of what they termed 'intercultural education'. They turned their attention to issues associated with teacher preparation — both pre-service and in-service — in order to: 1) best bring about improved relations between individuals and cultural groups; 2) gain respect for difference; and 3) reduce prejudice.

In terms of pedagogic approaches, 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, Pitkin & Ingram, 1946, p. 43)

Decades later, educators from around the world still grapple with the challenge of educating for intercultural understanding (UNESCO, 2006; see Perry & Southwell, 2011). Some of this challenge comes from a shift in terminology from 'multicultural education' to 'intercultural education' and the subsequent need to define what is meant by 'intercultural' (Coulby, 2006).

A comprehensive review of the many dimensions of educating for intercultural understanding is provided by Perry and Southwell (2011), who present a review of relevant literature outlining different conceptual models of interculturality; that is, teaching and learning that highlights mutual respect for the richness of diversity and the equal value of all cultures (UNESCO, 2006; Pratas, 2010).

Intercultural understanding — here they cite the work of Hill (2006) who speaks about both the cognitive and affective domains of intercultural understanding. It includes knowledge of one's own culture and of the similarities and differences between cultures, although this knowledge is insufficient on its own. Positive attitudes such as empathy and respect for other cultures are also necessary. They include reference to the affective basis of intercultural sensitivity (Chen & Starosta, 2002).

Intercultural competence — despite no singular definition, intercultural competence involves the ability to interact effectively and appropriately with people from other cultures. It generally refers to four dimensions of knowledge, attitudes, skills and behaviours (see Bennett, 2004, 2008).

Intercultural communication — this involves the ability to effectively and appropriately communicate with people from different cultures (Arasaratnam, 2009), characterised by interpersonal skills, team effectiveness, cultural uncertainty and cultural empathy (Matveev & Nelson, 2004).

Work conducted by Bennett (2004, 2008) on models of intercultural competence and intercultural sensitivity has focused attention on the experiences that individuals have of difference. More ethno-centric orientations can be seen as ways of avoiding cultural difference and more ethno-relative views are 'ways of seeking difference, either by accepting its importance, by adapting perspectives, or integrating cultural difference into definitions of identity' (Bennett, 2004, p. 63).

Recent Australia-wide research (Halse et al., 2013) has afforded insight into the commitment of teachers and principals to intercultural understanding as a central element of learning about Asia.

People who accept cultural difference retain a critical disposition towards difference and do not merely agree with the values and way of life central to another culture. Acceptance and finally integration of cultural difference is dependent upon knowledge, skills and competencies, including critical thinking, that allow individuals to expand their own worldview to include relevant constructs from other worldviews and to experience themselves as 'multicultural' (Bennett, 2004).

The importance of these ethno-relative stages of development in intercultural competence mirrors the ultimate goal of the United Nations for students in schools to be exposed to the dynamic concept of interculturality; that is, for them to understand that interculturality builds on multiculturalism and stems from intercultural exchange and dialogue at local, national, regional and international levels (UNESCO, 2006).

> Teachers' insights

Recent Australia-wide research (Halse et al., 2013) has afforded insight into the commitment of teachers and principals to intercultural understanding as a central element of learning about Asia. Titled 'Asia Literacy and the Australian Teaching Workforce', the DEEWR-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 headed by Professor Christine Halse. It collected responses from 1,471 teachers and 481 principals, making it the largest survey to date of Asia literacy in schools.

The research findings show that almost three quarters (72%) of responses said that the building of intercultural understanding was a key benefit of a focus on Asia in the curriculum. The report states that many responses from teachers

articulated the benefits in terms of building banks of knowledge, understanding, awareness and sensitivity to the diversity, richness, complexity and depth of the histories and cultures of countries in Asia. A significant proportion of responses also pointed to the value and benefits of teaching and learning about Asia in helping overcome racial and cultural stereotypes and in developing greater intercultural tolerance and respect among students. Teachers said they hoped that teaching and learning about countries in Asia would help counter 'racist generalisations that stifle thinking' and help to alleviate 'fear and xenophobia'. On the other hand, other teachers said that an Asian focus in their teaching helped students from Asia to learn, understand, embrace and celebrate their own histories and heritages. (Halse et al., 2013, p. 78).

Banks (1999) has proposed a continuum of approaches that teachers can adopt for intercultural education, which has application for an Asia capability — intercultural understanding nexus.

These responses, however, were by nature 'outward' looking towards Asia and fewer teachers — 16% of responses — saw the key benefit of teaching and learning about Asia as being relevant for an inclusive and pluralist Australia.

Almost three quarters (73%) of teacher respondents believed that a key feature of the 'Asia literate teacher' was effectiveness in building intercultural understanding, not only through their teaching practices, but also through their character, disposition and behaviour. These include being 'accepting', 'open-minded', 'compassionate', 'flexible', 'adaptable', 'forward thinking', 'outward looking', 'culturally inquisitive', 'non-judgemental' and having 'a strong sense of justice' (Halse et al., 2013, p. 81).

This focus on the professional and personal attributes of an Asia literate teacher aligns with the goals of AITSL to enhance the professional knowledge and skills of Australian teachers through application of the Australian Professional Standards for Teachers and the Australian Professional Standard for Principals. These Professional Standards 'provide the frameworks for determining and nurturing the features and capacities of an Asia literate teaching workforce' (Halse, et al., 2013, p. 2). For example, the Australian Professional Standards for Teachers include the ability to respond to cultural diversity amongst students — Standard 1: Knowing students and how they learn (AITSL 2012a).

> Illustrating the work of English and History teachers to build intercultural understanding through the teaching of Asia perspectives

If the visionary work of Giles, Pitkin and Ingram (1946) is returned to, it is important to ask: 'How do teachers design Asia-related curriculum and pedagogy with a central focus on intercultural understanding?' (see Coulby, 2006).

Banks (1999) has proposed a continuum of approaches that teachers can adopt for intercultural education, which has application for an Asia capability-intercultural understanding nexus. The following framework/continuum used in this paper is based on the model proposed by Banks (1999) and is called the 'Intercultural education framework for Asia capability'.



Figure 2. Intercultural education framework for Asia capability. Adapted from Banks (1999).

This framework has been used to analyse data collected from eleven schools around Australia to highlight how English and History teachers develop students' intercultural understanding through the teaching of Asia perspectives in the curriculum.

In two of these schools – Woodleigh School, Senior Campus (VIC) and St Mary's College, Hobart (TAS) – this work will be shared through video illustrations. The work of English and History teachers in the other nine schools will be shared in written illustrations. Collectively, these illustrations highlight the Contributions, Additive, Transformation and Social Action approaches to Asia capability and intercultural understanding.

The placing of these illustrations along a continuum is intended to show what is working in schools and what is possible for them to achieve depending on their particular context. Schools are invariably unique and at different starting points for Asia capability. In this sense, the continuum is not meant to be discriminatory, rather, illustrative of the Asia and intercultural education landscape in Australian schools.

Contributions	Additive	Transformation	Social Action
Video illustrations			
		St Mary's College, Hobart (TAS) www.asiaeducation.edu.au/ww3english	
		Woodleigh School, Senior Campus (VIC) www.asiaeducation.edu.au/ww3history	
Written illustrations			
Morley Senior High School (WA)	Asquith Girls' High School (NSW)	Mount Waverley Secondary College (VIC)	Banksia International High School (SA)
	Boambee Public School (NSW)	Overnewton Anglican Community College (VIC)	
	Greenwood Primary School (WA)		
	St Philip Neri Catholic Primary School (NSW)		
	Pedare Christian College (SA)		

Table 3. The illustrated schools in *What Works 3* mapped against the 'Intercultural education framework for Asia capability'

> Transformative schools

Woodleigh School, Senior Campus (VIC):

Tom Ryan is the Head of History at this school and teaches Chinese History and Asian History. In his role, Tom supports colleagues to engage students in learning about Asia and to develop their capacity for critical thinking, perspective taking and empathy.

St Mary's College, Hobart (TAS):

Jane McGennissen teaches English and History at this school. Her deep understanding of the role that English plays in helping students learn about personal stories is fundamental to the exploration of issues of culture, difference and identity.

Data collected in the form of initial project applications, final reporting of projects and MSC stories (Davies & Dart, 2005) were analysed and presented against the framework adapted from Banks' (1999) four approaches to multicultural curriculum (Contributions, Additive, Transformation, and Social Action).

For the purposes of *What Works 3*, this framework is referred to as the 'Intercultural education framework for Asia capability'.

> Research questions

The following research questions were used to identify schools for *What Works 3* and to develop the illustrations:

- How were Asia perspectives incorporated into the teaching of English and/or History in your school?
- How was intercultural understanding addressed through the teaching of Asia perspectives in your English and/or History classroom?
- In view of developing students' intercultural understanding, what informed some of the curricular and/or pedagogic approaches you used to teach Asia perspectives, such as evidence and experience?
- Which approaches worked and did not work?
- What could have been done differently?

In addition, the following questions based on the Most Significant Change (MSC) technique of evaluation (Davies & Dart, 2005) were posed to the illustrated schools. This technique is useful for illustrations because it attempts to link outcomes to the initial needs identified by schools.

- What was the most significant change for you?
- What was the most significant change for your students?
- What was the most significant change for the school?
- Why was it significant?

> Analysis of data

Data collected in the form of initial project applications, final reporting of projects and MSC stories (Davies & Dart, 2005) were analysed and presented against the framework adapted from Banks' (1999) four approaches to multicultural curriculum (Contributions, Additive, Transformation, and Social Action).

For the purposes of *What Works 3*, this framework is referred to as the 'Intercultural education framework for Asia capability', described previously in the Introduction www.asiaeducation.edu.au/ww3introduction.

Data analysis was also conducted with close reference to:

- The Asia and Australia's engagement with Asia cross-curriculum priority organising ideas in the Australian Curriculum
- The Intercultural understanding general capability organising elements in the Australian Curriculum
- UNESCO *Guidelines on Intercultural Education* (2006)

The use of international frameworks is useful for benchmarking intercultural education classroom practice in Australia within a broader global context. Referring to the Australian Curriculum makes the illustrations relevant to Australian teachers and their professional practice and development.

> Audit process — short-listing schools as potential illustrations

The objective of the audit process was to develop a short-list of 40 schools that could potentially be used as illustrations for *What Works 3*. Schools that had taken part in AEF programs and projects were targeted specifically.

Schools needed to satisfactorily answer the research questions listed previously, using the specified 'Intercultural education framework for Asia capability' as a guide. The questions and framework acted as an audit checklist.

Schools were short-listed on the basis of being able to explain clearly the processes they employed and how progress was tracked, as well as being able to provide evidence to support their claims.

> Choosing the illustrations

From the 40 short-listed schools, the following criteria were used to select the final 11 schools for the *What Works 3* illustrations.

- A range of pedagogic and/or curricular approaches reflected, with schools demonstrating a clear understanding of the approaches used (the how and the why)
- A representative continuum of engaging with Asia perspectives based on the analytical framework adapted from Banks (1999)
- An approximately even representation of English and/or History illustrations, taking into consideration integrated studies at primary level
- A range of sectors, jurisdictions and school levels
- Most significant change described in detail by key staff involved

The illustrations are intended to help visualise the theory of effectively incorporating intercultural content and perspectives into classroom teaching, with particular reference to Asia perspectives in English and/or History. They are intended to contextualise and translate the theory for teachers, allowing them to better navigate the necessary pedagogic and curricular processes through use of practical examples, and with evidence-informed practice in mind.

The illustrations are samples only, intended to show a continuum of engaging with Asia perspectives through the teaching of English and History. They are neither prescriptive nor exhaustive.

Being largely content based, the Asia priority promotes learning about the Asia region. And, unless viewed through the lens of the Intercultural understanding general capability, it is unlikely to promote teaching and learning of Asia perspectives beyond contributions and additive approaches (Hassim, 2013).

> Morley Senior High School (WA)

What does the school tell us?

As part of its Asia literacy project, Morley High School (WA) utilised 'Contributions' approaches to engaging with Asia perspectives in History. Contributions approaches sit at the beginning of the intercultural education continuum and are often a convenient and accessible starting point for schools that are embarking on their initial forays into studying cultural diversity (Banks, 2004).

These approaches tend to be teacher-friendly because the basic structure of the core curriculum remains largely unchanged, and suggestions for integrating content about different cultures into the curriculum are less intimidating than curriculum reform for those teachers who are yet to see intercultural understanding as being relevant to their daily work. Culturally diverse books and authentic source materials are not generally a feature of the curriculum (Banks, 1999).

Murray Maisey, a History teacher in Morley's Society and Environment Department, said that ICT, literacy and intercultural understanding were integrated into the school's Asia literacy program in History. As part of this program, students discussed cultural difference and the impact of culture on perspectives of history.

With the implementation of the Australian Curriculum acting as a catalyst for change, the school began by exploring ways in which Asian history could be taught across year levels. The Contributions approaches used at Morley resulted from a focus on the Asia and Australia's engagement with Asia cross-curriculum priority within the curriculum.

Being largely content based, the Asia priority promotes learning about the Asia region. And, unless viewed through the lens of the Intercultural understanding general capability, it is unlikely to promote teaching and learning of Asia perspectives beyond Contributions and Additive approaches (Hassim, 2013).

At Year 11, Japan, and at Year 12, Australia and its multicultural society, is taught, and this links to the History component of the Australian Curriculum. There is a strong influence of the Asia cross-curriculum priority in the Humanities.

A network of primary schools linking with Morley has had sharing sessions looking at the sequence of the Asia cross-curriculum priority in History between primary and secondary levels.

Murray Maisey, History teacher, Morley Senior High School, WA

For many years Morley had included Modern Japanese History at Year 11 but needed to strengthen learning progression from Year 8 onwards. This led teachers to identify provisions for Asian History within the Australian Curriculum, which enabled them to develop a Year 8 unit on Shogunate Japan.

For many years Morley had included Modern Japanese History at Year 11 but needed to strengthen learning progression from Year 8 onwards. This led teachers to identify provisions for Asian History within the Australian Curriculum, which enabled them to develop a Year 8 unit on Shogunate Japan.

Introducing Year 8 students to Shogunate Japan was a significant change for the scope and sequencing of Asian History within the school's curriculum, and resonated in particular with the large group of students of Asian heritage.

Another significant change, according to Norman Paini, Society and Environment Head of Department at Morley, is that all five classes of Year 8 are now following the same curriculum outlines and assessments for the Shogunate Japan unit, with staff working on collaborative planning. Textbooks published to support the teaching of the Australian Curriculum: History are used as key references for teaching and learning within the unit. Pedagogic approaches to teaching the unit are also informed by available audio-visual resources, such as those on Clickview.

While evidence is yet to be documented of transformative and critical thinking around Asian perspectives of History amongst Morley's students, the school has made a promising start in its journey along the intercultural education continuum. Murray Maisey observes: 'Most tasks attracted students' interest, especially the stories about different classes of Japanese society (Tokugawa) and the battles between rival leaders.' This interest should be consolidated in the future as the school expands the range of resources available to teach Asian History.

What does the research tell us?

According to Banks (2004), a Contributions approach can be the first phase of transformative curriculum reform for intercultural education. A Contributions approach may involve a school, for example, celebrating the Lunar New Year, hosting a multicultural food festival, or performing a Balinese dance. For schools embarking on building Asia perspectives across the curriculum, Banks (2004) offers support and encouragement by asserting that schools have to begin curriculum transformation somewhere, and that the move to higher levels of intercultural content integration is likely to be gradual and cumulative (Banks, 2004).

This acknowledgement of the Contributions approach to curriculum transformation is important for English and History teachers who may find it challenging to begin working with Asia perspectives in the curriculum (AEF, 2012). Taking first steps towards transformative curriculum reform also requires teachers to confront their own worldviews and perspectives, and to acknowledge the interconnectivity of cultures inherent in a global world (Noddings, 2004; Rizvi, 2012).

Specifically in terms of History, a Contributions approach can cause students to view content from the perspective of mainstream writers and historians, rather than from the many voices or perspectives that can be provided on any significant event (Kidney-Cummins, 2004).

Nevertheless, there are limitations in the Contributions approach to intercultural education (Leeman & Ledoux, 2003; Banks, 2004). For example, 'good intentions' are insufficient for the development of intercultural understanding (Gorski, 2008). A Contributions approach can lead to discrete 'culture projects' that can reinforce stereotypes (Leeman & Ledoux, 2003, p. 397), or consolidate an ethno-centric view of the world (Bennett, 2004, 2008). Specifically in terms of History, a Contributions approach can cause students to view content from the perspective of mainstream writers and historians, rather than from the many voices or perspectives that can be provided on any significant event (Kidney-Cummins, 2004).

Deeper engagement with the complexities of cultures can lead to an intercultural understanding that encompasses both cognitive and affective domains (Hill, 2006). For this to occur, teachers need professional development and experiences, support from school leadership, and access to models of good practice (AEF, 2012).

The dominance of Additive approaches amongst the *What Works 3* schools is reflective of where many Australian schools are at when it comes to developing their students' Asia-relevant capabilities (see, for instance, AEF, 2012).

- > **Asquith Girls' High School (NSW)**
Boambee Public School (NSW)
Greenwood Primary School (WA)
St Philip Neri Catholic Primary School (NSW)
Pedare Christian College (SA)

What does the school tell us?

Of the eleven schools involved in *What Works 3*, five of them use Additive approaches to engaging with Asia perspectives in English and/or History. The dominance of Additive approaches amongst the *What Works 3* schools is reflective of where many Australian schools are at when it comes to developing their students' Asia-relevant capabilities (see, for instance, AEF, 2012).

It is thus possible to hypothesise that for any group of Australian schools committed to Asia literacy, most of them are likely to be functioning within the Additive space along the intercultural education continuum. This is an important development and one reflective of progress in the field.

Contributions approaches — also, content integration (Banks, 2004) — have dominated the intercultural understanding and Asia literacy landscape in Australian schools over the last decade (see Leeman & Ledoux, 2003). In an attempt to make sense of growing diversity within schools and the broader society, teachers have tended to integrate content about different cultures into the humanities, social sciences and languages, or as part of extra-curricular learning (see, among others, Hassim & Cole-Adams, 2011), albeit slowly expanding the repertoire of texts with which to do so.

While a necessary starting point for many schools, the outcome of this approach is likely to be selective cultural awareness rather than genuine intercultural understanding. The *What Works 3* schools show that Australian schools have begun taking the next step along the continuum. Beyond simply incorporating relevant content about different cultures into classroom teaching, many schools are now using resources by and about diverse peoples to add intercultural content, concepts, themes and perspectives to the core curriculum.

This progress is reflective of a maturing process within Australian education, supplemented further by the increased availability and awareness of authentic materials for engaging with Asia perspectives in the classroom. The increased maturity also reflects the shift in the current discourse from 'Asia literacy' to 'Asia capabilities' — as reflected in the *Australian in the Asian Century* White Paper (Australian Government, 2012).

Asquith Girls' High School identified a need to teach more Asian Ancient History and to move away from the more Euro-centric studies. All of Year 7 studied Ancient China in their History class, and the same unit of work was taught to Year 8 in Term 3, 2012. This unit increased students' knowledge of Ancient China and Chinese civilisation.

Cheryl Key, BALGS Project Leader, Asquith Girls' High School, NSW

As part of its commitment to developing Asia capable students, Asquith Girls' High School (NSW) adopted an Additive approach to the development of units of work in History. Cheryl Key, Becoming Asia Literate: Grants to Schools (BALGS) Project Leader at Asquith, said that students gained unique insights into the peoples and countries of the Asia region as a result of the units, through immersion in a range of Asian cultural perspectives with the aid of authentic materials and student-driven learning.

Students grew to appreciate the uniqueness of each culture and to understand differences between cultures. [They] learned specifically and in-depth about different cultures and drew links to students in the school of the same culture.

The Year 7 cross-curriculum unit of work 'Virtual Travel to Asia' has a History focus on Ancient China. The unit of work is ... engaging students with a more hands-on approach. Students have the choice of many activities, completed from a Bloom's Taxonomy and multiple intelligences grid, to choose that they are interested in.

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All of Year 7 studied Ancient China in their History class, and the same unit of work was taught to Year 8 in Term 3, 2012. This unit increased students' knowledge of Ancient China and Chinese civilisation. A substantial amount of resources have been purchased to support this unit of work. These include Ancient Chinese costumes and mahjong sets.

**Cheryl Key, BALGS Project Leader,
Asquith Girls' High School, NSW**

Teachers at Boambee Public School (NSW) also used Additive approaches, but primarily through the English curriculum. Kathryn Puddey, Principal at Boambee, said that her school was committed to developing a vision and deep understanding for Asian studies across the curriculum.

Recognising that such an initiative would need to be underpinned by quality teaching and learning, professional learning was provided for teachers at Boambee aimed at creating a student-centred curriculum around studies of Asia. Time was also allocated for curriculum design, where teaching teams collaborated on the planning and implementation of their Asia unit. In doing so, the teachers were able to identify key Asian perspectives and relevant syllabus outcomes across all Key Learning Areas.

The most significant change for students was exposure to different Asian cultures and an understanding of the connections with, and influence on, Australian cultures. For many students, it invoked a realisation that countries exist outside of Australia.

Kathryn Puddey, Principal, Boambee Public School, NSW

For example, in English, teachers planned an 'Asian Flavours' unit, which utilised a reading-to-learn program that was adapted by Stage 2 (Years 3–4) teachers. Kathryn Puddey outlines this process:

The purpose was to construct and use factual information correctly to write an information report. It involved collecting information to write effectively in a joint re-write ...

Traditional fables were a focus during narrative writing lessons. The fables allowed students to explore themes of interpersonal relationships and ethical dilemmas within real-world and fantasy settings. Teachers used Super-Six comprehension strategies to engage and extend students' vocabulary and comprehension knowledge.

Students' capacity to present their understandings was also assessed across the school through an annual public speaking competition [Years 3–6] ... sharing aspects of their learning ... Technology was [also] identified as the key for students to access, share and publish their learning.

The most significant change for students was exposure to different Asian cultures and an understanding of the connections with, and influence on, Australian cultures. For many students, it invoked a realisation that countries exist outside of Australia.

Kathryn Puddey, Principal, Boambee Public School, NSW

Greenwood Primary School (WA) also used an Additive cross-curriculum approach, with English and History (through SOSE) being important conduits for engaging with Asia perspectives in the classroom.

Marie Clifton, Indonesian Language teacher at Greenwood, said students' Asia capabilities had been enhanced as a result of successful implementation of cross-curriculum studies of Asia in all K–7 classrooms. Teachers and parents were also reported to have benefitted from these programs.

Data collected from parent surveys indicate that students have passed on cultural knowledge and understandings about Indonesia and China to their parents as a result of curriculum undertaken within the classroom.

[Students'] Asia capabilities have also been showcased during whole-school cultural days, in classroom assemblies and during parent open nights.

Comments from staff surveys state that the library resources, professional learning, and 'great' incursions and excursions have been beneficial in assisting with the planning and development of curriculum.

In terms of connecting more with Asia ... it would be great to be able to incorporate film, and to be able to do a film text — perhaps connect to that as well to the novel ... and even things like poetry, stage performances ... because I find those sorts of elements are extremely valuable, and the kids do end up engaging and connecting quite well with that kind of material ... [which would] improve student outcomes.

Geneve Garth, English teacher, Pedare Christian College, SA

[For example] an excursion to the Chung Wah Association (in Perth) provided students with information and a better understanding of Chinese immigrants in Western Australia — which incorporated the History perspective.

Students are engaged and enjoy learning about our closest neighbours, and teachers have enjoyed teaching about China and Indonesia, and now understand that it is 'easy' to integrate Asian topics into their existing curriculum.

Marie Clifton, Indonesian Language teacher, Greenwood Primary School, WA

The additive approaches used at Pedare Christian college (SA) incorporated a focus on teacher professional learning, and rejuvenating pedagogies and the school curriculum with a focus on Year 7–10 English and Humanities. China-oriented units of work were implemented and evaluated, showing a generally enthusiastic response by teachers and students, as well as a number of curriculum changes that include the embedding of Asia perspectives within the core English and Humanities curriculum.

One example of how teaching intercultural understanding and Asia perspectives were implemented in English involved a unit of work 'The Struggle for Freedom: Mao's Last Dancer' in Year 10 — a text analysis that explored the cultural, economic and political context.

However, these gains at Pedare were not without their own challenges. English teacher, Geneve Garth, observed:

The first semester, in 2012, we implemented the text Mao's Last Dancer. I had two Year 10 English classes who studied the novel. To begin with some of the students found it a little bit difficult to connect with the text, but once we progressed through the novel, they really started to enjoy it ... [as a result of] seeing the cultural differences.

The developments at Pedare towards a more Asia capable curriculum also offered insights into the possibilities for advancement in the future.

In terms of connecting more with Asia ... it would be great to be able to incorporate film, and to be able to do a film text — perhaps connect to that as well to the novel ... and even things like poetry, stage performances ... because I find those sorts of elements are extremely valuable, and the kids do end up engaging and connecting quite well with that kind of material ... [which would] improve student outcomes.

Geneve Garth, English teacher, Pedare Christian College, SA

Another way in which Asian perspectives were highlighted through English was via Asia-specific literature. This was achieved by working closely with the teacher librarian. We also engaged an Asian author and illustrator, who discussed how he achieved promoting the Asian perspective in his work.

Suzanne Bevan, Principal, St Philip Neri Catholic Primary School, NSW

Increased awareness and appreciation of cultural perspectives are features of an Additive approach that were also observed at St Philip Neri Catholic Primary School (NSW). The school began by ensuring that there would be a group of teachers who would be committed to teaching Asia perspectives across all K–6 Key Learning Areas.

These teachers then identified the areas in which students needed to deepen their knowledge of the Asia region in order to inform their curriculum planning and pedagogy. Another catalyst for curriculum change at St Philip Neri was the fact that the students themselves identified the need to be resourceful and knowledgeable about Asia in order to be effective and successful learners.

As a result, a range of strategies was used to incorporate Asia perspectives and intercultural understanding into the teaching of English and History.

Teachers unpacked their English and History K-6 Scope and Sequence, and identified where Asian perspectives could be highlighted in a meaningful and purposeful way. Resources were purchased to support this implementation.

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*Suzanne Bevan, Principal,
St Philip Neri Catholic Primary School, NSW*

Several significant achievements include the embedding of studies of Asia across all Key Learning Areas at the school, which, in turn, affected how the curriculum was taught in order to facilitate deeper learning for intercultural understanding. One example is how the school upgraded its ICT equipment to enable students and teachers to interact with their peers in Asia via an online learning community.

What does the research tell us?

An Additive approach to intercultural understanding involves the addition of content, concepts, themes and perspectives to the curriculum without change to its basic structure, purposes, and characteristics (Banks, 2004). Such change may involve the addition of a text, a unit, or a course to the curriculum. Adding a focus on Asian cultures can be an important starting point from which to transform the curriculum so that it builds students' intercultural knowledge, sensitivity, competence and capacity to communicate (Byram, 2004; Hill, 2006).

Drenoyianni (2006) argues for the role of ICT in this process, in that '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' (p. 410)..

There are, however, several limitations to using an Additive approach for intercultural understanding. For example, students may be exposed to the perspectives of historians, writers and artists who discuss the cultures of the Asia region from a Euro-centric view of the world, rather than relying on the voices of people of Asian cultural heritage (Kidney-Cummins, 2004).

Furthermore, an added curriculum focus on Asia risks becoming a 'cultural project', whereby students are informed about other cultures in a stereotypical way (Leeman & Ledoux, 2003; Banks, 2004). Consequently, students may not view society from diverse cultural and ethnic perspectives, which prevents them from understanding how these are inextricably bound (Banks, 2006).

History teachers using an Additive approach can be encouraged to expand the repertoire of texts they use to incorporate different voices, perspectives and lived experiences into the curriculum, so that students can progress from a singular, or narrow, perspective of people, contexts and events (Kidney-Cummins, 2004; Hamston, 2012).

Drenoyianni (2006) argues for the role of ICT in this process, in that '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' (p. 410). Using more than one resource to study an historical event enables students to examine contrasting viewpoints. This corresponds to authentic intercultural historical analysis (Kidney-Cummins, 2004).

Likewise, experiences 'gained vicariously through texts (in the English classroom) enable students to "travel" to Asia, back in time, to other cultures, other worldviews and experiences/perspectives' (Hamston, 2012, p. 21). An interculturally focused English curriculum can help to build an ethical global community (Luke & Carpenter, 2003). English teachers have always known that texts have the capacity of transporting audiences to other lives, places and times, and to engage with other cultures (Luke & Carpenter, 2003). However, the challenge for English teachers is to view literacy as a 'means for building cosmopolitan world views and identities' (Luke & Carpenter, 2003, p. 21).

Rizvi (2012) argues that Asia literacy encompasses more than learning about cultures and languages — it is fundamentally about 'interpreting and negotiating the possibilities of intercultural relations' (p. 77). The lived experience of teachers suggests that they work with the complexities of cultures in their schools (Rizvi, 2012). The challenge is to support them to incorporate this complexity seamlessly into their curriculum and pedagogy (Ledoux & Leeman, 2003).

The Transformation approach to intercultural understanding at Mount Waverley Secondary College (VIC) is highlighted through the use of Content and Language Integrated Learning (CLIL) methodology that comprises an unorthodox combination of immersion in Japanese language and content focus on the European Renaissance.

> **Mount Waverley Secondary College (VIC)
Overnewton Anglican Community College (VIC)**

What does the school tell us?

In the Transformation approach, the structure of the curriculum is designed to encourage students to view common concepts and issues from diverse cultural perspectives. It involves critical thinking and the acknowledgement of diversity as a basic premise, thus enabling students to appreciate multiple ways of seeing, develop empathy for various points of view, and learn how to manage difference in the process (Banks, 1999).

The Transformation approach to intercultural understanding at Mount Waverley Secondary College (VIC) is highlighted through the use of Content and Language Integrated Learning (CLIL) methodology that comprises an unorthodox combination of immersion in Japanese language and content focus on the European Renaissance.

Described by Nick Creed, Japanese Language teacher at the school, as a five-week trial, the intent of this unique and innovative approach was to utilise Asia perspectives in order to understand core curriculum content in History that had traditionally been taught in a Euro-centric manner. Some of the objectives of this approach included:

- To promote creative and critical thinking about the Renaissance from a non-European perspective in order to transform student thinking
- To develop students' higher-order historical inquiry skills
- To develop students' intercultural competencies, largely through bilingual language use and bridging the gaps between historical worldviews and paradigms
- To develop students' Japanese language abilities
- To add authenticity to student learning (via language immersion)

CLIL was first conceptualised and coined as a methodology in 1994 by David Marsh and Anne Maljers, with roots in language immersion and content-based instruction. It is essentially an approach to learning content through an additional language, thus enabling students to acquire understandings and skills in both the subject matter and the language (Maljers et al., 2002).

At Mount Waverley, the trial unit 'Let's CLIL the Renaissance!' was established to provide students with the option of studying Year 8 History in Japanese during Term 4. Students studied the Renaissance offered as a depth study in the Australian Curriculum.

Such an innovative attempt at rethinking approaches to studying the Renaissance was not without its challenges for both teacher and student. Reflecting on the trial, Nick described himself as 'excited', 'exhausted', and 'educated' at the end of the process.

Starting with the very definition of the Renaissance, it is interesting to look at a society 'reborn', connecting the people and places of the late Medieval Period in Europe to many of the concepts and knowledge we use in everyday life. The ideas of studying, experimenting, creating and sharing with the world is one that resonated with me ... Through their study of the Renaissance in Japanese, hopefully the students will go through each of those phases themselves.

Nick Creed, Japanese Language teacher, Mount Waverley Secondary College, VIC

It is great to be challenging the students and trying something new. CLIL can be hard work; 'fail to plan' does equate to planning to fail. I am learning again, not just about teaching, but the language and the content.

Nick Creed, Japanese Language teacher, Mount Waverley Secondary College, VIC

In terms of a catalyst for the trial, student participation in the school's Anime Club indicated a strong interest in Japanese language learning beyond what Nick describes as core grammatical and vocabulary activities. In terms of teacher agency for curriculum change and building professional capacity, he noted that the trial enabled him to combine a passion for History with his fondness for speaking Japanese. Other catalysts included:

1. School participation in the Innovative Language Provision In Clusters (ILPIC) project
2. Availability of a teacher trained in CLIL through the University of Melbourne (Professional Certificate in Education – CLIL)
3. A desire to further challenge and engage students in language learning

Fundamental to the efficacy of the Transformation approach is critical engagement with difference, and the CLIL unit at Mount Waverley addressed this by starting with a focus on comparing the past (Renaissance) with the world today (Japan).

The Renaissance is the one Unit in Year 8 that has strong ties to many of the current technologies we take for granted; many of these, in particular the toilet, have been perfected by the Japanese.

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Nick Creed, Japanese Language teacher, Mount Waverley Secondary College, VIC

The CLIL unit was also planned with an intercultural understanding focus in mind.

Synthesis and analysis, as well as continuity and change, are prime areas of study in History. For the CLIL unit to be successful students must be able to not just describe the lower-order processing skills, such as what occurred; they must also be applying higher-order skills about why ... with an appropriate 'tool-kit' of skills they will be able to take the facts, concepts, and text-type skills and apply them meaningfully.

Nick Creed, Japanese Language teacher, Mount Waverley Secondary College, VIC

As such, all modern applications of Renaissance discoveries and inventions will be current applications in Japan ... [for example] Japanese wood-block prints will be compared to the Printing Press of Europe, and the highly similar pre-Renaissance feudal systems of Japan and England will be addressed. Students will think about and compare Australian society and Japanese society through the study of the past, and use culturally appropriate conventions when using spoken and written scripts.

Nick Creed, Japanese Language teacher, Mount Waverley Secondary College, VIC

Furthermore, it was imperative to ensure that best-practice pedagogy for teaching History was referenced in the design of the unit to ensure that the key objectives of Historical study were also met.

Synthesis and analysis, as well as continuity and change, are prime areas of study in History. For the CLIL unit to be successful students must be able to not just describe the lower-order processing skills, such as what occurred; they must also be applying higher-order skills about why ... with an appropriate 'tool-kit' of skills they will be able to take the facts, concepts, and text-type skills and apply them meaningfully.

The higher-order skills that they will need to develop include attributing aspects of modern society to discoveries made in the Renaissance, organising knowledge into tables, checking whether events did/did not have an impact, and creating their own versions of past inventions. Through doing this they will analyse the concepts they are studying, giving opinions and making evaluations ...

Nick Creed, Japanese Language teacher, Mount Waverley Secondary College, VIC

Tracking student progress throughout the trial was critical to evaluating and assessing its effectiveness. The data indicated that students identified considerable improvements in their knowledge and understanding of History and Japanese. In addition, achieving a balance between content and language learning was informed by student feedback at the completion of each lesson. Key figures include:

- On average, CLIL student results on a standardised English test in History that required analysis and interpretation were higher than the results of students in mainstream classes
- CLIL student perceptions of their Japanese and History competencies both increased over the duration of the course, from a mean competence ranking of 7.2 (out of 10) to 8.2 by the end of the unit

We realised that providing students with a range of literature from other countries, nationalities and cultures enabled our students to reflect on different values and beliefs which assisted in the development of their own values and beliefs. It also enabled the students to appreciate and value their own cultural heritage and other cultural heritages.

Melissa Albers, Studies of Asia and Inquiry Coordinator, Overnewton Anglican Community College, VIC

- CLIL student perceptions of their Historical ability increased from a mean of 7.7 at the beginning of the unit to 8.2 at the end
- Students began the unit with the main language of discourse being English; by the last lesson only Japanese was being spoken in the class
- All students articulated that their language confidence and communication skills had improved over the course of the unit

The Transformation approach utilised at Overnewton Anglican Community College (VIC) focused on developing Prep-4 students' abilities to see things differently through the study of English and History. Asia perspectives were utilised based on the long-term goal that students needed to start developing Asia-relevant capabilities from early on in their schooling as they prepare for the world of work in the Asian Century. Authentic Asian texts were, among other things, an important focus in the teaching of Asia perspectives in English classes.

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Melissa Albers, Studies of Asia and Inquiry Coordinator, Overnewton Anglican Community College, VIC

In terms of History, resources on the Asia Education Foundation website were seen as an important starting point for incorporating Asia perspectives.

This was an invaluable tool for assisting us with including Asia perspectives in our Inquiry units with a History focus from Prep to Year 4. It listed explicit reference to Asian content in the Australian Curriculum, which assisted us in planning meaningful and comprehensive units in line with current initiatives.

Melissa Albers, Studies of Asia and Inquiry Coordinator, Overnewton Anglican Community College, VIC

Significant changes in learning outcomes were observed amongst students as a result of the approaches adopted in English and History at Overnewton. Using Inquiry Learning, students were able to refer to and compare cultural backgrounds, discuss historical and contemporary knowledge, and identify notable figures in history, past and present. Assessment tasks included self-and-peer assessment, teacher assessed tasks, rubrics and project work.

The most significant change for our [Junior] school was that teachers now have to include Asian perspectives in all planning documents and in weekly planning sessions. In all planning documentation, we have included Asian perspectives as an area that needs to be addressed in terms of how it will appear in the classroom via English ... or Inquiry sessions.

Melissa Albers, Studies of Asia and Inquiry Coordinator, Overnewton Anglican Community College, VIC

The fact that these pedagogic and curriculum reform efforts at Overnewton were targeted at Prep-4 (English and History) provides a solid foundation for the Transformation approaches used to be developed further in the later years of this Prep-12 school. Significant changes also occurred amongst teachers, especially in their approach to curriculum planning.

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Melissa Albers, Studies of Asia and Inquiry Coordinator, Overnewton Anglican Community College, VIC

What does the research tell us?

Banks (2004, 2006) distinguishes the Transformation approach from the Contributions and Additive approaches because transformation in intercultural understanding enables students to view common concepts, issues and themes from several cultural perspectives. In learning about the pluralist nature of Australian society, for example, students can examine 'how the common culture and society emerged from a complex synthesis and interaction of the diverse cultural, racial, ethnic and religious groups that make up society' (Banks, 2006, p. 252).

A transformative approach requires teachers to substantially reform the curriculum, engage in challenging professional learning, and include in their repertoire of resources those that provide perspectives from various ethnic, racial, linguistic, cultural and religious groups. Fundamentally, a transformative approach to intercultural understanding has the potential to contribute to lifelong change in individuals (Fantini, 2000; see also Leeman & Ledoux, 2003).

In English classrooms, where intercultural understanding is developed through the textual study and critique of social issues and personal stories, students can develop what can be referred to as 'imaginative empathy' (Searle, 1998). This empathic quality encompasses cognitive, emotional and communicative components. It is worth noting in the current context that empathy not only includes the ability to imagine oneself in the position of another, but also includes the willingness to do so (Leeman & Ledoux, 2003).

A transformative, multicultural History is premised on a dialogue between 'voices'. This contrasts with what Willinsky (1999) describes as a History that divides the world — one that operates from a fixed and unbridgeable idea of 'culture' and 'nation', and is dismissive of the transnational experiences of many young students. A History classroom that promotes intercultural understanding is one where teachers incorporate resources that reveal a range of race, ethnic, class, religion and gender perspectives (Kidney- Cummins, 2004).

In the language classroom where content and language is learnt in an integrated way, students are given opportunities to increase their language learning and, hence, their intercultural communicative competence. They use their target language with authentic materials and real-world topics that open them up to a range of cultural beliefs and viewpoints (Dalton-Puffer, 2011).

The CLIL method promotes both intercultural understanding and language fluency, offering students opportunities to broaden their knowledge and critical thinking skills. Although some research suggests that students in this context do not use their target language as much as expected, the CLIL classroom is nevertheless an environment conducive to naturalistic language learning, obtained without formal instruction (Dalton-Puffer, 2011).

The potential of CLIL for intercultural understanding lies in teachers dealing with topics 'linked to the construction of people's cultural identity' (Gonzalez Rodriguez & Puyal, 2012, p. 110), which provide opportunity for students to become self-reflexive. Through developing students' critical thinking, CLIL 'promote(s) an awareness of worldwide problems and consequently contribute(s) to intercultural competence' (p. 110).

In summary, engaging students in learning through a transformative approach to intercultural understanding requires the teaching and seeing of subjective culture, 'in which the focus turns to exploring worldviews and cultural self-awareness' (Bennett, 2009, p. 456).

The oral presentation component was changed from PowerPoint to class and teacher assessor, to develop questionnaires for real interviews with international students. Students had to interview the international students in person, develop a response to the interview, and provide a proposal for the school in terms of findings. This proved to be a much more complex task with higher-order skill requirement, yet well received and with dynamic outcomes.

Brooke Garrett, ISEC/ESL teacher, Banksia Park International High School, SA

> Banksia International High School (SA)

What does the school tell us?

The Transformation approach — viewing common concepts and issues from diverse cultural perspectives — provides the foundation for the Social Action approach. Once students have been encouraged to think critically about how common issues are viewed by and influence different cultural groups, they proceed to use these learnings in real-life social contexts, with a focus on social change (Banks, 1999, 2004).

Banksia Park International High School (SA) through efficient and simple curriculum planning and pedagogy was able to implement both approaches in its senior secondary English course. In addition, student-driven learning characterised the Social Action approach taken at the school, and the linking of this approach to studies of English within the South Australian Certificate of Education (SACE) provided the necessary assessment frameworks to ensure deep student learning and engagement.

Brooke Garrett, Intensive Secondary English Course (ISEC)/ESL teacher at Banksia, described how the development of a Social Action approach by the English communications unit brought about significant outcomes for the school community. Foremost of these was a series of recommendations to the school's leadership team on how to facilitate the engagement of international students at the school (particularly new arrivals) in order to achieve positive learning and wellbeing outcomes.

These recommendations were achieved by getting Year 11 SACE students to conduct interviews with international students at the school to supplement their literature search on international student wellbeing. This project was used as assessment for the Year 11 Stage 1 English Communications and Intercultural Understandings unit in SACE.

Students were also encouraged to move away from more conventional oral presentations to develop, test and convey their ideas.

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*Brooke Garrett, ISEC/ESL teacher,
Banksia Park International High School, SA*

As a student at an international high school I feel privileged to have met many brave and inspiring students who bring diversity, new cultures and ideas to our school. These students face the challenge of attending a new high school, as well as adjusting to a new language, cuisine, friends and environment. My research investigates some difficulties international students encounter at Banksia and suggests strategies to assist the assimilation process.

Year 11 student, Banksia Park International High School, SA

Student perspectives and impressions of the project were also well documented, as a result of it being part of a SACE unit.

As a student at an international high school I feel privileged to have met many brave and inspiring students who bring diversity, new cultures and ideas to our school. These students face the challenge of attending a new high school, as well as adjusting to a new language, cuisine, friends and environment. My research investigates some difficulties international students encounter at Banksia and suggests strategies to assist the assimilation process.

This research highlighted that for international students to integrate smoothly into our school they need to feel comfortable and have a range of support available. How could this be improved?

Year 11 student, Banksia Park International High School, SA

Students' research found several key barriers to integration, which included: 1) segregation caused by the ISEC program and its room location; 2) how the current buddy system is seldom implemented or effective; and 3) a lack of extra-curricular activities for international students outside of the ISEC classroom.

These findings led to a series of proposals and recommendations that were submitted to the school's leadership team, which included:

- The need to combine some mainstream and ISEC classes
- Introducing a support group for long term international students
- Reintroducing a focus on health and wellbeing for students of the ISEC program
- Encouraging and providing extra-curricular activities for international students outside of the ISEC program

For a complete work sample of this project from Banksia, www.asiaeducation.edu.au/banksiaworksample

Teacher perspectives also correlated with student findings and recommendations, which provided impetus for change within the school. Brooke Garrett outlines the process:

The previously separate new arrivals (ISEC) provided an authentic student voice and were harnessed as teaching resources (95% of whom are from the Asia region). One initial catalyst was the ISEC all-day classroom space. The new arrivals are initially enrolled in one class all-day, where subjects change in this class. This is a way to transition ISEC students into the broader timetable and movement between subjects ...

It's safe to say that everybody can find a way to communicate, for example another way is body language or gesture. When the boy who I interviewed didn't understand me, I tried to explain my question and helped him with examples, so we could understand each other.

Year 11 student, Banksia Park International High School, SA

This scenario enabled inter-site visits as is the case in Early Learning and Primary schools ... This is relevant in that the peer mentoring achieved confidence in the new arrivals through participation in the secondary site scenarios.

Some of the key questions involved in the unit included those targeted specifically at developing students' critical and creative thinking around intercultural understanding:

1. What have you learned about communicating across cultures through the process of developing interview questions and asking those questions in a real-life scenario?
2. What has the process of the 'in person' verbal interview contributed to your learning as a form of knowledge building? How has the experience changed your prior thinking about a) oral presentation of your work, and b) the relevance of the purpose of the authors' intention and its impact on the audience?
3. What three key things have you learned about the culture of the person you interviewed?

These questions allowed students to learn key lessons about cross-cultural communication and transformed their perceptions about how different cultural and linguistic groups can interact positively around common issues, such as learning and engagement in a school environment.

I've learned much about communication across cultures. Different cultures with big differences could communicate well if they want. Two people don't need the same native language for communicating with each other.

Year 11 student, Banksia Park International High School, SA

It's safe to say that everybody can find a way to communicate, for example another way is body language or gesture. When the boy who I interviewed didn't understand me, I tried to explain my question and helped him with examples, so we could understand each other.

Year 11 student, Banksia Park International High School, SA

It is often at the edge of our comfort zones where the excitement of real development, true growth and meaningful transformation lies. (Grant & Brueck, 2010, p.10).

What does the research tell us?

A Social Action approach to intercultural understanding aims to educate students for social critique and change. This approach includes all of the elements of a Transformation approach, but emphasises students as decision makers and problem solvers, empowered to reflect on social issues and to participate in social change (Banks, 2004, 2006).

Social Action fosters a form of global citizenship that includes the ethical values of community-building, mutual respect and an appreciation for diversity and social justice (Willinsky, 1999; Noddings, 2005). Research suggests that intercultural understanding is built through personal connections between individuals of different cultural groups in a supportive environment and in ways that are meaningful and relevant to students' lives (Department of Education and Early Childhood Development, 2012).

Within this approach, students may elect to focus on problems or issues that are complex and challenging, or which may be considered controversial by teachers or other students. Supportive teachers and peers are therefore important to Social Action, as teachers often wish to avoid potential conflict and may steer away from any issue that might be controversial (Leeman & Ledoux, 2003).

This view is shared by Sinha (2010) who describes teachers as wary of curriculum content and pedagogy that focuses on social, racial, or religious difference, and which may arouse emotions such as guilt, fear, resentment or, indeed, ambivalence. Such fear on the part of teachers may limit students' potential for intercultural understanding, as 'it is often at the edge of our comfort zones where the excitement of real development, true growth and meaningful transformation lies' (Grant & Brueck, 2010, p.10).

Social Action is facilitated in the English classroom through 'ethical dialogues' (Hamston, 2005, 2006). Through deep engagement with issues of race, ethnicity and culture, for example, students build upon an emerging consciousness of difference. Here, language becomes a cultural tool that helps students shape and re-shape intercultural understandings, sensitivities and competencies (Leeman & Ledoux, 2003). Empathy acquired through imagination (Searle, 1998) or lived experience (Batson & Ahmad, 2009) is central to this process of 'becoming' (Bakhtin, 1981).

An important long-term outcome of the Social Action approach is that students affirm the multiplicity of difference. New forms of relationships are based on the shared understanding that everyone comes from some place; everyone has a particular history; and everyone has a particular experience that is increasingly marked by hybridity and complexity (Hall, 1996, p. 20).

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Postal address:

Asia Education Foundation
The University of Melbourne VIC 3010

Telephone: (61) 3 8344 4800

Fax: (61) 3 9347 1768

Email: aef-support@asialink.unimelb.edu.au

www.asiaeducation.edu.au

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