
Internationalization in Higher Education

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Internationalizing the Curriculum

Betty Leask

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a critical, scholarly, and reflective way, with careful monitoring of the outcomes. Internationalization of the curriculum is not something that can be approached as a list of disconnected activities that can be crossed off a list and forgotten. It is best tackled as a developmental and cyclical process across a program. It will require support by strong leadership at the discipline and school level and collaborative action on the part of program teams and support staff. Furthermore, *imagining* new possibilities is an essential part of the process of internationalization of the curriculum in any discipline. Institutional, national, regional, and global conditions are all constantly changing and subject to different interpretations in different disciplines by different teams and individuals. Staff members need to return to it, as part of regular program review, with due consideration being given to the institutional, regional, national, and world context within which the program is delivered. Given the rapid pace of change in all contexts, the task of internationalizing the curriculum is unlikely ever to be completed.

Chapter 5

Graduate capabilities, global citizenship and intercultural competency

In this chapter, we explore three concepts connected with internationalization of the curriculum: graduate capabilities, global citizenship, and intercultural competence. All are contested to some degree and all may play an important role in internationalization of the curriculum. The discussion in this chapter is an important precursor to the discussion in Chapter 6 on learning, teaching, and assessment in the internationalized curriculum.

Graduate capabilities

What is it that makes a university graduate of any university unique and different? What are the core outcomes of a university education? Apart from advanced knowledge of a field of study do they have a different skillset? A particular set of values and attitudes? How do these values complement and relate to the disciplinary and professional knowledge they have developed?

Graduate capabilities, also referred to as key skills, graduate attributes, graduate qualities, graduate capabilities, graduate capacities, graduate competencies, professional skills, and employability skills, are one way in which universities have attempted to not only define what a university graduate looks like but what distinguishes graduates of one university from graduates of another university. Graduate capabilities have been defined as:

the qualities, skills and understandings a university community agrees its students should develop during their time with the institution. These attributes include, but go beyond, the disciplinary expertise or technical knowledge that has traditionally formed the core of most university courses.

(Bowden et al. 2002, p. 1)

Certainly prospective students, employers, and society more generally expect that university graduates will have developed a set of capabilities that distinguish them from those who have not completed at least an undergraduate degree. Exactly what these capabilities might be has been the subject of much discussion

in the last 15 years. Fallows and Steven (2000), drawing on reports from the United Kingdom, the United States, and Australia, reported almost universal acceptance of a need to develop wide-ranging communication skills, information management and information technology skills, group-work skills, problem-solving and lifelong learning skills, and a range of personal skills such as time management and personal and ethical responsibility. In some universities knowledge capabilities, skills capabilities, and "attitudes and values" are treated as separate graduate capabilities; in others "clusters" of skills, knowledge, and attitudes are grouped under descriptors such as "citizenship" and "ethical and social understanding." Some descriptions of these clusters are more specific than others. For example, "ethical and responsible citizens" as opposed to "ethical and responsible global citizens" and "effective communicators and team members" as opposed to "competent communicators and team members in *culturally diverse and international environments*." Such emphasis, or lack of it, supports the view of Barrie (2004), that the way in which an institution describes its graduate attributes will be influenced by its ethos, as well as the broader political and social climate in which the institution operates. The increasing focus on employability as an outcome of higher education in recent decades has resulted in many descriptions of similar but different sets of graduate capabilities in universities around the world.

However, graduate capabilities are about more than employability. They are also about the development of the whole person in the context of their professional, personal, and social lives and "the common good." Hough (1991) argued that a concern for the common good should be one of the criteria for educational excellence; the common good including "those conditions such as peace, unity, and justice, that make possible relations among individuals that will promote mutual communication for the purpose of living well" (p. 100). Hough traces the changing perceptions from medieval times of what constitutes the common good and the changing role that universities have played in supporting the global common good during this period. He argued that the current dominance of the research agenda in universities, as important a function as it is, had distorted their purpose and made it virtually impossible for universities to pursue the common good until those distortions are addressed. He argued that universities had in effect become inward looking and self-serving organizations, rather than outward looking community-focused organizations. Hough called for interdisciplinary discourse and for a focus on the "global notion of our common good, which transcends individualism, nationalism and anthropocentrism" because "the larger issues of the common good are transnational" (p. 117). This would help to counterbalance the narrow professional and national preoccupations that have come to dominate universities.

A focus on graduate capabilities has the potential to direct attention to the development of students as "social and human beings" as well as "economic beings" (Rizvi & Lingard 2010). However, the possibilities are not always recognized or realized. Instrumental approaches based on constructions of citizens as consumers of policy, as passive recipients of what others have created, intentionally or

accidentally, rather than critical and reflexive agents of change are not appropriate for a university education. Tomorrow's world will be a better world if the students of today are educated to become graduates who have the knowledge, skills, and attitudes required to actively participate in *creating* a better future for *others* as well as themselves. A focus on students' various "beings" within international, intercultural, and global contexts offers rich potential for internationalization of the curriculum (see for example Jones & Killick 2013; Leask 2010) but requires careful attention to identifying appropriate skills, knowledge, and attitudes and balancing and prioritizing their development.

Fallows and Steven (2000) noted both commonality and divergence in the approach to the description and development of graduate attributes in students. Different institutions have differing areas of focus and emphasis, depending on a range of local factors. While many institutions across the world state cross-cultural communication and international perspectives as intended outcomes for graduating students, the focus and importance attributed to these generic skills varies considerably. In some institutions, they are separated out; in others they are subsumed under more general headings such as social understanding or skills for globalization. The following statements are representative of the range of graduate capabilities linked to internationalization of the curriculum found on University websites all over the world:

- knowledge of other cultures and times and an appreciation of cultural diversity
- responsiveness to national and international communities
- the ability to work effectively in settings of social and cultural diversity
- a capacity to work effectively in diverse settings and to relate well to people from diverse backgrounds
- global perspectives—the ability to understand and respect interdependence of life in a globalized world
- international perspectives and competence in a global environment
- international perspectives as a professional and as a citizen

Graduate capabilities linked to internationalization assume different levels of importance in different universities. Some institutions highlight them as key areas while others present them as subsidiary skills, contributing to the development of higher order skills such as the development of ethical and social understanding.

There is also a range of approaches taken to the implementation of graduate attributes—some institutions teaching and assessing them separately from the degree program ("adding them on"), others integrating their development and assessment into the teaching and learning activities of the program ("embedding" them), and others combining the two approaches by integrating as well as providing optional additional opportunities to develop graduate capabilities in extracurricular programs.

My introduction to internationalization of the curriculum related directly to the implementation of a set of graduate capabilities at the University of South Australia, where I was employed in the late 1990s. The *Qualities of a University of South Australia Graduate* (commonly referred to as the "Graduate Qualities") were introduced to assist curriculum planning, to facilitate curriculum change in all undergraduate programs, and to differentiate graduates of the University of South Australia from those of other universities. They were an effective means of directing staff attention to the development of skills and attitudes as well as knowledge in degree programs. Seven Graduate Qualities were introduced in 1996 and I was employed in 1998 to interpret and implement Graduate Quality #7 across the University. The Graduate Qualities were that a graduate of the University of South Australia will:

- 1 operate effectively with and upon a body of knowledge of sufficient depth to begin professional practice
- 2 be prepared for life-long learning in pursuit of personal development and excellence in professional practice
- 3 be an effective problem solver, capable of applying logical, critical and creative thinking to a range of problems
- 4 be able to work both autonomously and collaboratively as a professional
- 5 be committed to ethical action and social responsibility as a professional and a citizen
- 6 communicate effectively in professional practice and as a member of the community
- 7 demonstrate international perspectives as a professional and as a citizen.

As part of the program planning and approval process the balance of Graduate Qualities to be developed in courses within a program had to be described and these "generic" qualities had to be interpreted at the discipline and program level. The intention was to ensure that there was a correlation between the specific needs of the workplace and the skills balance demonstrated by graduates of the program.

Very early on in the implementation process it became clear that while Graduate Quality #7 related specifically to internationalization, there were also "international perspectives" relevant to other Graduate Attributes. For example, to be able to work autonomously and collaboratively in any profession you would more than likely have to be able to work in diverse teams (Graduate Quality 4 and Graduate Quality 7); to communicate effectively in professional practice and as a citizen you would need to be intercultural and internationally aware (Graduate Quality 6 and Graduate Quality 7); and to be an effective problem solver in an international or intercultural context you would require international/intercultural perspectives (Graduate Quality 3 and Graduate Quality 7). Furthermore, the specific international perspectives required in different professions are often quite different. For example, the international perspectives required of a nurse or a pharmacist focusing more on sociocultural understanding than those of an engineer, where the focus might be more on the understanding of the global and environmental responsibilities of the professional engineer and the need

for sustainable development. And while practicing nurses, pharmacists, and engineers should all be able to recognize intercultural issues relevant to their professional practice and have a broad understanding of social, cultural, and global issues affecting their profession, the strategies they will need to use to deal with them will be different in some ways even though they may be similar in others. Comparable differences exist between the international perspectives required of, for example, accountants and teachers. The nature, importance, and application of the graduate quality will therefore be subtly different in different professions. My role was to explore the possibilities for embedding the development of all seven Graduate Qualities in different degree programs, but with a particular focus on Graduate Quality 7.

Nine indicators were provided to academic staff as a guide to the general sorts of characteristics that graduates who have achieved Graduate Quality 7 might exhibit as professionals and as citizens. As part of the program planning process, program and course writers developed more elaborated or different indicators that related specifically to their discipline area. The development of this and other graduate qualities in students was then embedded into the regular teaching, learning, and assessment tasks occurring within the program. The generic indicators for Graduate Quality 7 are detailed in Table 5.1.

Table 5.1 Indicators of Graduate Quality 7

Indicator	A graduate who demonstrates international perspectives as a professional and a citizen will ...
7.1	display an ability to think globally and consider issues from a variety of perspectives
7.2	demonstrate an awareness of their own culture and its perspectives and other cultures and their perspectives
7.3	appreciate the relation between their field of study locally and professional traditions elsewhere
7.4	recognize intercultural issues relevant to their professional practice
7.5	appreciate the importance of multicultural diversity to professional practice and citizenship
7.6	appreciate the complex and interacting factors that contribute to notions of culture and cultural relationships
7.7	value diversity of language and culture
7.8	appreciate and demonstrate the capacity to apply international standards and practices within the discipline or professional area
7.9	demonstrate awareness of the implications of local decisions and actions for international communities and of international decisions and actions for local communities

The focus in these generic indicators is a dual one—there is emphasis on both the acquisition of skills and knowledge related to professional areas as well as the development of values and cross-cultural awareness. Intercultural learning (the development of an understanding and valuing of their own and other cultures) is the focus of indicators 7.2, 7.4, 7.6, and 7.7; the development of knowledge and understanding is the focus of 7.3 and 7.5; and the application of what has been learned to professional practice is the focus of 7.1, 7.8, and 7.9. The indicators of Graduate Quality 7 were a public statement of the focus of internationalization at the curriculum level—they constituted policy in relation to the internationalization of teaching, learning, and assessment arrangements of undergraduate courses and programs at the university.

Graduate capabilities can certainly provide a logical framework and institutional policy driver for the development and assessment of international, intercultural, and global perspectives as part of an internationalized curriculum—a framework that is accessible and relevant to academic staff developing and teaching programs across a range of disciplines.

Global citizenship

The rationale for internationalization of the curriculum is often associated with preparing graduates to live and work locally in a globalized world. In 1992, Harari connected internationalization of the curriculum with the need to prepare graduates for “the highly interdependent and multicultural world in which they live and (will) have to function in the future” in the United States (p. 53). In 1995, the Organization for Economic Co-operation and Development (OECD) definition similarly connected internationalization of the curriculum with preparation for life in national and multicultural contexts through an international orientation in content (OECD/CERI 1995). In 2005, Webb said that internationalization of the curriculum in Australia “helps students to develop an understanding of the global nature of scientific, economic, political and cultural exchange,” (p. 111). In 2007, Ogude argued that internationalization of the curriculum in South Africa should be connected to preparing students to be globally competitive graduates as well as generating new knowledge (Ogude 2007). In 2009, the Association of Universities and Colleges of Canada suggested that an internationalized curriculum is “a means for Canadian students to develop global perspectives and skills at home” (AUCC 2009, p. 5). Today, “this notion of global citizenship has become part of the internationalization discourse in higher education around the world,” (Deardorff & Jones 2012, p. 295).

There is, however, less agreement on what is meant by the term “global citizenship” and the scope and nature of the learning outcomes necessary for graduates to be global citizens.

As Lewin (2009, p. xviii) observes, “everyone seems to be in such a rush to create global citizens out of their students that we seem to have forgotten even to determine what we are even trying to create....” Some even argue that the concept

has no intellectual substance primarily because citizenship is connected with the notion of the nation state and related rights and responsibilities. Furthermore, large numbers of the world’s population do not have access to either citizenship or, if they have citizenship, they are denied even the most basic rights associated with it. So for example, Bates (2012) argues that by definition citizenship requires that an individual is accepted by a state as a member and that this calls into question “the viability of the very notion of global citizenship which implies something that is inclusive of all” (p. 266). In reality, however, many in the world are “stateless” and have no access at all to the privileges the term “global citizen” implies. Furthermore, pursuing global citizenship as an outcome of higher education will exaggerate and exacerbate existing inequalities, excluding some and creating a global transnational elite. For those who are already members of that latter group, global citizenship education will extend and deepen their status and guarantee them ongoing prominence in managing global affairs. However, those who have no access to secure state citizenship are completely excluded from the *possibility* of global citizenship. The danger is that in pursuing “global citizenship” we will increase the negative impacts of globalization by further increasing the privilege and power of some groups compared with others and ensuring that the privileges some enjoy are even more unattainable than ever for others.

Rizvi (2007) argues that modern expressions of globalization, such as global citizenship, are founded on global inequalities produced by colonial conquest. Hence there is the danger that narrow notions of global citizenship, focused only on the development of students as economic beings, consistent with instrumental and commercial education agendas, will exacerbate rather than ease the tensions and inequalities produced by colonialism. He argues that there is a need to focus on cosmopolitan learning—learning which understands local issues within the “broader context of the global shifts that are reshaping the ways in which localities, and even social identities, are now becoming re-constituted” (Rizvi 2009, p. 254) as an instrument of “critical understanding and moral improvement” (p. 263). Rizvi and Lingard (2010) call for “a new imaginary” which recognizes that all human beings need to think locally, nationally, *and* globally—a form of cosmopolitan citizenship that emphasizes collective well-being connected across local, national, and “global dimensions” (p. 202).

An alternative view is that global citizenship is complementary to national citizenship (Schattle 2009). Global citizenship is entirely cultivated through education and experience, whereas national citizenship is bestowed upon individuals by an authority. Given the increasingly porous nature of the social environment in which we live, it seems neither tenable nor logical to consider citizenship as solely connected to the local geographic and national context. Globalization has blurred national boundaries. When the way in which we live our lives in one part of the world has a direct impact on the way in which others lead theirs in a completely different part of the world, today and in the future, our rights and responsibilities take on new dimensions. Globalization has expanded the scope and focus of social, economic, and political responsibilities. A sensible way forward is to think

high
global
citizenship

of the “citizenship” part of “global citizenship” not in the legal, territorial, and formal sense of a status but in the sense of attitudes and values—mindset and mindfulness—a way of thinking about ourselves and others, awareness of how our actions affect others, respect and concern for their well-being, and a commitment to certain types of action to address world problems. This can be conceptualized as *responsible global citizenship*.

Responsible global citizens will recognize that the problems we need to solve—economic, religious, and political—are global in their scope. There is no hope of these problems being solved unless people see themselves as world citizens, are able and willing cooperate in new ways, and willing to take positive action, rather than simply avoiding negative action. *Responsible global citizens* are not only knowledgeable and skillful, but they also have particular values and attitudes. Kubow et al. (2000) articulate these as “a set of civic ethics or values” that have been internalized and accepted as “part of our individual and social responsibility to address” (pp. 133–134).

There is some convergence of thinking around the concept of *global citizenship* that suggests the idea of *responsible global citizenship*. A study conducted by Lilley, Barker, and Harris (2015) found less ambiguity than expected amongst a group of international and intersectoral participants concerning the *disposition* and *mindset* of “the ideal global graduate.” The disposition is “a process of ‘becoming’ an ethical thinking person”—a view consistent with the cosmopolitan learner (Rizvi 2009)—and the mindset is “the capacity to imagine difference, question assumptions, think as the ‘other’ and walk in their shoes, and critical and ethical thinking” (p. xx). Others also see global citizenship as *founded on* a personal ethic which is both local and global in scope and *focused on* accountability and social change (see for example Killick 2013; Schattle 2009). Principled decision-making, solidarity across humanity (Schattle 2009), and the collective well-being (Rizvi & Lingard 2010) are other characteristics consistent with the concept of *responsible global citizenship*. *Responsible global citizens* will be committed to action locally and globally in the interests of others and across social, environmental, and political dimensions. Awareness of self and others, of one’s surroundings, and of the wider world *coupled with* responsibility for one’s actions across these three dimensions characterize *responsible global citizenship*.

It may be useful to think of becoming a responsible global citizen as a continuum along which individuals move, or not. At one end of the continuum, the individual is totally engrossed in life at the local level and believes that globalization has smoothed out most differences. This is the equivalent of Bennett and Bennett’s “Denial” stage of intercultural sensitivity (Bennett & Bennett 2004). Interim stages include increasing awareness of self and others in the world—“Defence,” “Minimisation,” and “Acceptance and Adaptation” stages (Bennett & Bennett 2004)—and the relationships between local decisions and actions and global impacts. These interim stages might include awareness of the interdependent nature of our world, understanding of how local and global

issues affect the well-being of different groups and individuals around the world, and avoidance of actions that might have a negative impact. At the other end of the global citizen continuum, an individual has a set of knowledge, skills, ethics, values, and attitudes that result in action in the best interests of collective humanity. This individual will be pro-actively engaged in creating and maintaining a more humane and sustainable world locally, internationally, and globally. The development of this sort of global citizen requires a holistic view of learning and the development of students’ global *selves* (Killick 2015) and institutional approaches that recognize internationalization as a powerful force for change on a personal and a global level.

The social impact of universities on a global scale is a key feature in the evolution of higher education (Escrigas et al. 2014). In the last 10–15 years there has been an increasing focus in universities on the creation *and use of* knowledge in society through increased and closer engagement with their communities. An explicit focus on the development of responsible global citizens as part of a university education is one way in which universities can have an impact on local communities and global society. I suggest that developing responsible global citizens who are deeply committed to solving the world’s problems and well equipped with the knowledge and skills required to create new and exciting possible worlds requires careful planning and curriculum design with an explicit focus on:

- the whole world as a global community with a shared destiny
- developing students social consciousness through their program of study
- the long-term benefits of a university education for world society rather than short-term instrumental benefits for individuals within the socioeconomic system
- cognitive justice through broadening the scope of whose knowledge counts in the curriculum.

Escrigas, Sancez, Hall, and Tando (2014) argue that the latter requires moving beyond dominant approaches to knowledge as being linked to the market and the economy. These approaches simply reproduce and reinforce existing society from generation to generation. A more inclusive understanding of knowledge in universities offers new possibilities, including the capacity to find solutions to complex problems in the local and global context through transnational knowledge societies and networks. Webb (2005) argues similarly that it is important that curriculum content engages with multiple and global sources of knowledge and that students explore how knowledge is produced, distributed, exchanged, and utilized globally. This suggests the need to critically examine the way in which we approach not only knowledge dissemination in higher education but also knowledge production. Researchers, curriculum designers, and teachers need to be aware of and avoid the distortions that will inevitably result if the knowledge on which programs of study are based is solely the result of narrowly based research motivated by commercial gain, rather than not-for-profit research focused on

improving human well-being on a global scale. Some argue that in areas such as medicine, physics, nutrition, and geology, a focus on commercial research has resulted in the common good of humanity and a critical assessment of ideas being replaced by competition and economic self-interest. Furthermore, they argue that the open sharing of ideas and the possibilities afforded by new knowledge have been replaced with secrecy and restricted access. McArthur (2013) argues that if commercial research is allowed to dominate it will result in an "enormous distortion" to the whole community of knowledge (p. 75) and social injustice on a global scale.

The term global citizenship is variously interpreted and is not necessarily benign. An approach to the development of global citizens within a cognitively unjust curriculum may lead to graduates focused more on increasing their own economic and social power through the intentional or unintentional exploitation of others. A curriculum that develops *responsible global citizens* must address the complex, contested, and dynamic nature of knowledge and ensure that the scope of whose knowledge counts in the curriculum is broad. The development of *responsible global citizens* requires that we take action within the curriculum. It can be a useful driver for internationalization of the curriculum.

Intercultural competence

Intercultural competence is frequently described as a graduate attribute, an outcome of internationalization (and in particular international activities such as study abroad and exchange), a requirement for effective global citizenship, and a professional competency.

Studies of intercultural competence have been undertaken by researchers in fields such as linguistics, cultural studies, and communication studies over many years and more recently there have been specific studies focused on intercultural competence in higher education. The latter is to some degree a response to Knight's call to address "the intersection of international and intercultural" (Knight 2004, p. 49) as well as the practicalities associated with the internationalization of higher education. The result is many different ways of defining and understanding the term "intercultural competence."

There are a number of definitions of intercultural competence that have been used by scholars and practitioners in universities to inform policy and practice in internationalization, including the intersection of "the international and the intercultural." One definition that has been frequently used is "knowledge of others; knowledge of self; skills to interpret and relate; skills to discover and/or to interact; valuing others' values, beliefs, and behaviors; and relativizing one's self" (Byram 1997, p. 34). Heyward (2002) describes intercultural competence as the "understandings, competencies, attitudes, language proficiencies, participation and identities necessary for successful cross-cultural engagement" (p. 10). Paige, Jorstad, Siaya, Klein, and Colby (2003) describe it as "the culture-specific and culture general knowledge, skills, and attitudes required for effective communication and interaction with individuals from other cultures" (p. 177).

These definitions are complementary rather than contradictory, and offer university policy-makers, administrators, course designers, and teachers some guidance. Nevertheless, there have been calls for greater definitional clarity from some working in higher education.

Following such calls, in 2006 Deardorff published a "consensus" definition of intercultural competence: "the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills and attitudes" (Deardorff 2006, p. 247). This definition was developed following a study involving administrators from 24 universities in the U.S. and 23 intercultural scholars, 21 from the U.S., 1 from Canada, and 1 from the UK. Hence the definition represents U. S. consensus on the definition of intercultural competence, rather than a world view. As Deardorff (2006) points out, this definition sees intercultural competence as residing "largely within the individual" (p. 245), reflecting the focus of U.S. and Western culture more generally on the individual, rather than the group, in contrast to many Asian cultures.

However, these definitions pose as many questions as answers. By what criteria do we judge effectiveness and appropriateness in relation to intercultural competence: in instrumental terms (e.g. it achieved the desired result for both parties at the time) or affective terms (e.g. it felt good for everyone)? Does an interaction have to be both effective and appropriate? What if it is a social interaction with no intended outcome? What constitutes effectiveness in this situation? Is it ever possible to be "interculturally competent" in every situation? I may, for example, develop linguistic, cultural, and social skills and attitudes that make me "interculturally competent" in China, but will those skills mean I am interculturally competent in Spain? I may have acquired a number of culture-general skills such as an understanding of some of the reasons for cultural difference, but I will surely have to learn some very different culture-specific skills in Spain. If every interaction I have in China *is* both effective and appropriate (by what criteria?) but none of my interactions are either effective or appropriate in Spain am I interculturally competent? Must every interaction I have in Spain and China (and indeed in other very different cultural contexts) be effective and appropriate in order for me to be deemed interculturally competent? Is language proficiency required for intercultural competence? How much proficiency do I need? To what extent is intercultural competence a disposition or mindset, to what extent is it a set of skills, and to what extent is it dependent on cultural knowledge? Is there an ethical dimension to intercultural competence? How important is cultural knowledge compared with knowledge of self? These questions not only highlight the complexity of defining intercultural competence but the complexity of measuring intercultural competence—if indeed it can be measured.

Intercultural competence is clearly a complex construct. There is agreement that it includes skills, knowledge, and attitudes and that its development is an ongoing process. In this regard, intercultural competence is a state of becoming, rather than a destination. Hence it is particularly important to explore pedagogies that will assist students to enter this state of *becoming interculturally competent*.

Pedagogies to develop intercultural competence that have been tested in discipline-specific contexts are, however, limited. This is in part because intercultural learning is often assumed to be an automatic outcome and benefit of intercultural contact on campus, intercultural contact in class, and periods of study abroad in which students are immersed in another culture. The latter is often claimed to be “transformative.” However, it is increasingly recognized that this is not always the case and a growing body of evidence that some sort of intervention is required at home and abroad if students are to enter a state of becoming interculturally competent in a program of study (Weber-Bosley 2010).

One useful discipline-specific example of the development of intercultural competence through a program of study is that of Freeman et al. (2009), which resulted in the development of a taxonomy of intercultural competence designed to assist academic staff to map existing opportunities, as well as design and incorporate new opportunities, for students to become interculturally competent in their study program. For the project team from across four universities involved in the development and use of the taxonomy, the foundation for its development was the recognition that intercultural competence was an important graduate attribute in the context of a business degree. Following an extensive scan of the extant literature on intercultural competence, it was defined as:

A dynamic, ongoing, interactive self-reflective learning process that transforms attitudes, skills and knowledge for effective communication and interaction across cultures and contexts

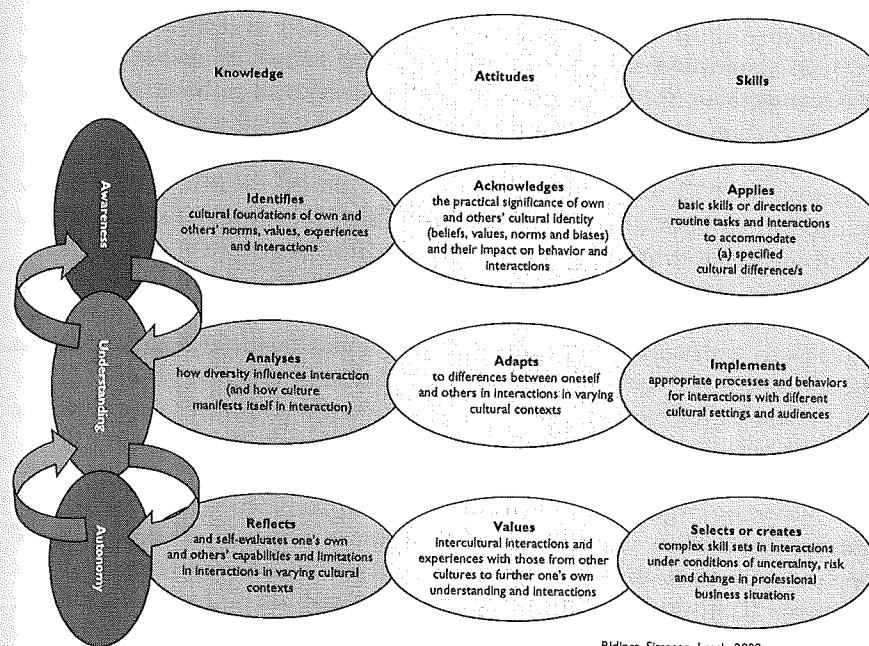
(Freeman et al. 2009, p. 13).

This definition was developed by a team of academic leaders with responsibility for leadership in curriculum design across a range of business programs. It is widely recognized that the ability to work in culturally diverse teams, to understand and relate to others, and to be able to negotiate and communicate effectively and appropriately in a range of different cultural and national environments, are important for graduates given the demands of the business world at home and abroad (and the connections between them). The task of supporting staff to develop the necessary skills, knowledge, and attitudes in students is challenging. Many academic staff in the disciplines in Freeman et al.’s study (2009) were not entirely convinced that it was their role to develop it and even those who were committed were often uncertain of its meaning and how to go about the process of developing it (including describing intended learning outcomes), teaching it, and assessing it. This situation is not unique to business programs. Engineers, archaeologists, and physicists all over the world will at some stage more than likely work in a multicultural, diverse team and they will need to exercise intercultural competence in other work and social situations—as professionals and citizens. The development of intercultural competence is important in all programs of study, even if the rationale is less obvious. Hence it is important that both students and staff enter a state of becoming interculturally competent and deliberate strategies and processes focused on staff and students are required.

The taxonomy of intercultural competence (see Figure 5.1) provides a tool that can be used to both map and embed intercultural competence in and across any program of study. Although it was developed specifically for those involved in teaching business degrees, and was developed and trialed with staff in business faculties, the taxonomy is also adaptable to other disciplinary programs.

The taxonomy comprises three overlapping Domains (Knowledge, Attitudes, and Skills) and three Levels (Awareness, Understanding, and Autonomy). No one Domain is more important than another, nor is any one sufficient on its own. The Domains were developed with reference to the intercultural literature from different disciplines (e.g. Crichton & Scarino 2007; Paige, M 1993; Seidel 1981). The Levels were developed with reference to teaching and learning literature. Specifically, the description of the three Levels (Awareness, Understanding, and Autonomy) in the Knowledge Domain were developed with reference to Bloom’s taxonomy (Bloom 1956). The description of the three Levels in the Attitudes Domain were developed with reference to Bennett and Bennett (2004) and the description of the three Levels in the Skills Domain were developed with reference to Biggs (2003). Hence each Domain was aligned to widely recognized sequences validated within different disciplinary contexts. These were incorporated into the descriptions of each level of each Domain.

Knowledge, values, and skills aligned across a developmental matrix enable the practical location and mapping of content and teaching, learning, and assessment opportunities and activities in intercultural competence. So, for example,



Ridings, Simpson, Leask, 2008

Figure 5.1 Taxonomy of intercultural competence

students who are at the Awareness level would know that cultural difference exists (Knowledge Domain), that it is significant (Attitude Domain), and be able to apply routine behaviors in new cultural situations (Skills) but they would not know why the behavior is expected, or the values that it is founded upon. When visiting China on a study tour, these students would know something about Chinese culture, be interested to find out more, and be prepared to adapt their own behavior to conform to common cultural conventions such as those surrounding the exchange of business cards.

The taxonomy provides a guide to embedding learning experiences within the curriculum in such a way that students achieve increasing autonomy as intercultural learners, rather than achieving a finite state of intercultural competence. The three levels of learning in the taxonomy, *Awareness*, *Understanding*, and *Autonomy*, are not progressive or sequential. They are recursive and iterative. Students may for example demonstrate Understanding in the Knowledge and Attitudes Domains and Awareness in the Skills Domain in one situation and a completely different combination of levels across the Domains in another situation. The goal is that students are themselves seeking to attain the Autonomous level across all three Domains in a variety of different professional and social contexts. Students who are Autonomous will be able to reflect on and evaluate their own capabilities in intercultural competence in different situations, recognizing where an interaction has not been effective or appropriate and seeking out additional information, challenging their own attitudes and responses to the situation, and actively seeking to develop the skills required to be more successful next time.

The taxonomy is consistent with the idea of intercultural competence as *a state of becoming* rather than a finite destination and is relevant to both students and staff. It enables staff to both plan how to embed the development of intercultural competence as a state of becoming into their curriculum and to critically reflect on teaching intercultural competence. Critical reflection, guided by the taxonomy, has been useful in assisting some staff members to make informed judgments about their own as well as their students' intercultural competence.

There are many ways to use the taxonomy. A teacher of a first year marketing course has, for example, used the taxonomy as a teaching resource to assist students to understand the concept of intercultural competence and reflect on the levels they displayed in the different domains in different situations. This teacher also linked the development of intercultural competence to a university graduate capability focused on "displaying international perspectives as a graduate and a citizen" and what this graduate capability actually meant in the context of a marketing degree. The discussions included consideration of the value of intercultural skills in students' current and future work and personal lives and opportunities across the degree to become interculturally competent in different situations. This was linked to the need for professionals in the field of marketing to develop long-term, mutually supportive relationships with Australian and international customers. The taxonomy was useful in raising students' awareness

and developing their understanding of how negotiating styles are influenced by culture and the importance of modifying marketing activity in response to the cultures of specific markets and customers.

Others have used the taxonomy to assist them to map existing opportunities across a degree program for students to develop their skills, knowledge, and attitudes through the levels of awareness, understanding, and autonomy. It has also been used to develop learning outcomes using the verbs in the different levels and domains and as a means of ensuring that students have opportunities across the degree program to practice, get feedback from others, and also reflect on and self-evaluate their level of intercultural autonomy.

Intercultural competence is a complex and contested set of knowledge, skills and attitudes. While it is relatively easy to see the theoretical connection it has with internationalization of the curriculum, it is not as easy to identify effective ways to assist students to become interculturally autonomous as human, social, and economic beings.

Summing up

Individually and collectively, graduate capabilities, global citizenship, and intercultural competence require interpretation across disciplines and programs. Individually and collectively, they provide valuable foundations for internationalization of the curriculum in the disciplines. In the next chapter we turn our attention to some of the details of teaching, learning, and assessment in an internationalized curriculum. We look at some of the ways in which the concepts we have discussed in this chapter can be used in the process of internationalizing the curriculum, including in the development of learning outcomes, learning activities, and assessment tasks.