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**Narratives of the Intercultural Teacher: How teachers make  
meaning of an Intercultural Capabilities curriculum**

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## Abstract

UNESCO (2019) argues that in the current, turbulent and globalised landscape, intercultural dialogue has become more crucial than ever to promote and disseminate values, attitudes and behaviours among school students that are conducive to improved co-operation and dialogue among diverse peoples. In 2018, Victorian teachers were tasked for the first time with reporting on Intercultural Capability (ICC) within the curriculum, with many having little to no formal training in ICC curriculum or pedagogy. This study investigated how three teachers and early ICC innovators made meaning of the curriculum when teaching a middle year's (7 – 10) secondary unit at schools in differing geographical locations in the state of Victoria. A narrative inquiry approach was engaged to analyse teachers' interpretation of the ICC curriculum, the pedagogical decisions they made in the midst of teaching their respective units, and the perceived challenges they confronted in the intercultural (IC) classroom.

Working with narrative data drawn from two semi-structured interviews with each teacher, undertaken before and after the teaching of a curriculum unit, I adopted the sequential planning theories of Clandinin and Connelly (1990) as an initial framework. This was supplemented with Aoki's (2005) Deleuzian-inspired 'curriculum-as-lived' frame, to build an account of events and relational episodes in the IC classroom, and their impact on understandings of what it means to be an IC teacher.

A strong theme in the teacher narratives was the development of professional and personal self-knowledge through a process of teachers reflecting upon their own cultural background and considering this as part of classroom activities with students. In addition, both the cultural composition of the classroom and associated views and values held by students impacted on how the teachers' pedagogical approach evolved.

The thesis contributed fresh perspectives on how the challenges of a new curriculum area are negotiated by teachers, including the processes involved in building their own professional knowledge as well as contextually appropriate pedagogical practices. It revealed a need for the provision of clearer and more detailed guidance to support IC pedagogy, specifically in reference to addressing the ethically dynamic and often contested nature of ICC curriculum in classrooms. Further, the issue of how teachers create safe spaces in which to challenge opinions brings into question the extent to which a teacher should or can insert their own beliefs into the classroom. Overall, this study of the teaching of the ICC curriculum revealed the need for a flexible, patient and reflexive approach in order to address the unpredictable ethical and pedagogical challenges that can emerge in the intercultural classroom.

## **Declaration**

This is to certify that this thesis comprises only my original work towards the Master of Education. Due acknowledgement has been made in the text to all other material used. This thesis is 23,899 words in length, exclusive of tables, bibliographies and appendices, as approved by the Melbourne Graduate School of Education.

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## **Abbreviations:**

ACARA - The Australian Curriculum, Assessment and Reporting Authority

CA – Cultural Awareness

DET – Department of Education and Training (Victoria)

IC – Intercultural

ICE – Intercultural Education

ICC – Intercultural Capability

ICSEA - Index of Community Socio-Educational Advantage

IU – Intercultural Understanding

VCAA – Victorian Curriculum and Assessment Authority

VCAL – Victorian Certificate of Applied Learning

UNESCO - The United Nations Educational, Scientific and Cultural Organization

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## Introduction

A central aim of this thesis is to better understand how secondary school teachers interpret and make meaning of the Victorian Intercultural Capabilities (ICC)<sup>1</sup> curriculum, with a specific focus on how these understandings then inform their teaching practice and pedagogy. Adopting a narrative approach, this small-scale qualitative study seeks to explore how teachers in three Victorian government secondary schools understand, plan for and teach a recently introduced ICC curriculum (refer to Appendix 1).

The ICC curriculum is recognised as an important Twenty First Century capability and is now reported on in both the Australian and Victorian curriculum (ACARA 2015; VCAA 2015). *The Melbourne Declaration on Educational Goals for Young Australians* (2008), which provides the basis for the Australian curriculum, promoted intercultural understanding alongside critical and creative thinking, social, personal and ethical capabilities as an important Twenty First Century capability.

The Melbourne Declaration on Educational Goals for Young Australians recognises the fundamental role that education plays in building a society that is ‘cohesive and culturally diverse, and that values Australia’s Indigenous cultures’. Intercultural understanding addresses this role, developing students who are active and informed citizens with an appreciation of Australia’s social, cultural, linguistic and religious diversity, and the ability to relate to and communicate across cultures at local, regional and global levels. (ACARA, 2013)

The curriculum area of intercultural understanding was identified by the OECD (1997) as part of ‘social competency’, ‘social skills’ and ‘soft skills’ (p.12). UNESCO’s *Intercultural Dialogue* (2019) statement argues that in the current, turbulent international globalised landscape, intercultural dialogue has become more crucial than ever to promote and

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<sup>1</sup> ICC – Intercultural Capability refers specifically to the Victorian Curriculum and will be used throughout the thesis

disseminate values, attitudes and behaviours conducive to dialogue and non-violence. Furthermore, it defines peace as living together with our differences – of sex, race, language, religion or culture – while furthering universal respect for justice and human rights on which such coexistence depends. In the field of intercultural education, UNESCO (2019) argues for more active investments, enlightened leadership, powerful educational values and extensive research in social innovation.

In Australia, intercultural understanding was first included in the national curriculum in 2012 and was re-badged as Intercultural Capability in the Victorian Curriculum in 2015. The Victorian Department of Education and Training introduced the mandated reporting of ICC in 2018 requiring all schools to report on their activities against the capability content descriptors (VCAA, 2017). The aims and rationale for ICC are as follows:

Intercultural capability enables students to learn to value their own cultures, languages and beliefs, and those of others. Students learn about diverse cultures in ways that recognise commonalities and differences, create connections with others and cultivate mutual respect.

The intercultural capability curriculum addresses this role, developing students who are active and informed citizens with an appreciation of Australia's social, cultural, linguistic and religious diversity, and the ability to relate to and communicate across cultures at local, regional and global levels.

(VCAA, 2017)

In his seminal work *The Child and The Curriculum* (1902), Dewey problematises the teaching of a narrow curriculum against a child's "individual peculiarities, whims and experiences" (p.8). In my work as a secondary humanities teacher with ten years' experience, I have been interested in how teachers understand curriculum based on their individual peculiarities, whims and experiences. This extends to the decisions that teachers make in implementing external curriculum based on the interests of students in their classroom. In my experience, the introduction of a capabilities dimension in the formal curriculum, particularly the

complexity of ICC curriculum, has brought these challenges to the fore. The educational theorist, Schwab (1978), influenced by the ideas of Dewey, developed the concept of 'practical deliberation' to encourage a dialogic view of curriculum development in which teachers would take part as practitioners who are fully knowledgeable of their students, life and work in classrooms. Schwab's arguments lend support to this study as they call attention to the importance of taking account of the lived experience of children and teachers in the classroom (Elbaz-Luwisch, 2018).

With these ICC curriculum reforms in train, the question arises as to how teachers understand the concept of ICC with particular reference to ICC concepts and language (see Appendix 1). What is also at issue is how teachers are developing curriculum and pedagogy in support of these key skills and concepts. Taking teacher's understanding and working knowledge as the primary focus, such queries underpin the core research question guiding this study: How do teachers make meaning of the Intercultural Capabilities (ICC) curriculum in the lower and middle secondary years (7-10)?

More specifically, the study asks:

How do teachers understand the VCAA curriculum documents with particular reference to the ICC concepts and language?

What were some of the challenges and opportunities in planning the ICC curriculum?

How do teachers make curriculum and pedagogical decisions in developing their ICC units?

What were some of the challenges confronted by the teacher when teaching their ICC unit, and how did they navigate them?

In what ways did the experience of teaching the ICC curriculum unit affect (or not) their understanding of what it means to be intercultural teacher and a good teacher more broadly?

To address these questions, I undertook a small-scale qualitative study as part of a Master of Education minor thesis. I adopted a narrative inquiry approach based on Clandinin and Connelly's (1990 & 2000) methodological and theoretical tradition in teacher narrative research. In addition, Aoki's (2005) concept of 'curriculum-as-lived' was engaged to complement Clandinin and Connelly's (1990) more sequential approach. Aoki's work offers a temporal analysis of narratives, which informs my interpretation of the relational nature of ICC teaching, and key events in the classroom that shaped the three participants' understanding of what it means to be an ICC teacher. The teacher participants were selected from three government schools in Victoria and their narratives and identities were anonymised. As I elaborate in chapter 2, the number of participants is appropriate given my methodological approach and my core research questions, which aim to gain deeper insight into the subjective experience of teachers in the process of enacting and making meaning from a new curriculum area. The interpretive methods I employed are designed to elicit such knowledge and give insight into processes of meaning making in teaching and curriculum. These matters were explored in two semi-structured extended individual interviews with each of the teachers, undertaken at the commencement and then during the teaching of a specific curriculum unit. The questions were open-ended to stimulate discussion and allow the researcher to ask follow-up questions.

A narrative approach allows for exploration of the "social, cultural and institutional narratives within which individuals' experiences are constituted, shaped, expressed and enacted" (Clandinin, 2007, p.42). A reflective narrative approach to how teachers interpret the formal curriculum, as well as design and teach their own curriculum unit, has potential to contribute to ICC professional development, course design, and provide policy makers with a rich account of how teachers enact curriculum. The narratives offer an insight into the how teachers understand, imagine and teach ICC in an inner- city, suburban and rural school. The storying of three teaching experiences has uncovered the unpredictable nature of the IC classroom as well as the dynamic and flexible pedagogical approaches required to achieve curriculum aims. Further, the research has illuminated how encounters with ICC curriculum contribute to the meaning making of teachers' personal and professional self-images. Overall,

the proposed research aims to contribute insights regarding how emerging curriculum areas are negotiated by teachers, in this case comparing how the design and teaching of three different ICC units was addressed by three teachers.

Chapter 1 reviews relevant international and Australian literature on ICC, including scholarship that documents the experiences of teachers working with IC classrooms. The methodological traditions of teacher narrative research are set out in Chapter 2. It also discusses how the theoretical tradition of restorying (Clandinin & Connelly, 1990) helps to gain insight into the lived experience of teachers working with curriculum; here Clandinin & Connelly's architecture of 'broadening', 'burrowing' and 'restorying', structure the organisation of my discussion. Chapter 3 scopes the context in which teachers are working, with a focus on the school, the students in the class and their understanding of ICC - this reflects the interpretive strategy of 'broadening' as conceptualised by Clandinin & Connelly (1990). Chapter 4 turns to focus on teachers' reflections in the midst of teaching a new ICC unit and this is analysed drawing on the notion of 'burrowing' and Aoki's concept of 'curriculum-as-lived'. This chapter will focus on the pedagogical and curriculum decisions each teacher made in response to the needs of their students. Chapter 5 offers a 'restorying' analysis, in which the researcher interprets the participants' reflective data when they began teaching their ICC unit, centring on how the experience of teaching an ICC unit developed the participants' professional and personal self-knowledge. Finally, the conclusion (Chapter 6) contains a reflective discussion of the study's findings and draws out the significance and implications of this research. I now turn to a critical review of the relevant scholarship to situate my research and show how it contributes to these fields of inquiry.

# Chapter 1: Literature Review

## Introduction

The purpose of this literature review is to critically examine international and Australian scholarship on teachers' work in understanding, planning and teaching intercultural curriculum. I identify the dominant trends and concerns and note gaps and silences in the existing research. In doing so, I indicate how this study seeks to contribute to these fields by adding insights from teachers who are navigating a new curriculum area, and how these impact upon professional learning and teacher identity.

In developing this review, a thematic approach was adopted to classify the types of issues addressed and the underpinning methodological approaches employed. Given the breadth of potentially relevant literature, and the modest scope of a minor thesis, I have necessarily been selective in what is included; some issues are acknowledged as important, but beyond the scope of this research. For example, the place of Indigenous race relations within the curriculum remains a contested and contentious issue in Australia, and in this context requires a series of sustained ethical and epistemological discussions. However, based on my participants' data, Indigenous relations did not surface or emerge as a primary focus of their meaning making. Consequently, these matters are not a primary focus of this thesis, yet the fact that Indigenous relation in reference to ICC did not emerge in teachers' reflections is itself a revealing observation. Further, because the focus of the study is the theoretical foundations of intercultural education in Australia – multiculturalism and diversity education (VCAA, 2015) – it does not consider in depth scholarship on US discourses of diversity education that focus on 'race' when the cultural and historical contexts are so different and not immediately applicable to Australian curriculum.

The literature search included research in the period from 1995 to 2018, as 1995 marked a shift away from multicultural to 'intercultural' discourses and policies. The search terms combined

with teacher pedagogy and curriculum included 'intercultural', 'multicultural' and 'diversity'. The rationale for selecting these terms was that they are the theoretical underpinnings that shaped the Intercultural Understanding curriculum in Australia (2013) and the subsequent ICC curriculum in Victoria (2016). The broad term 'experience' was included in order to identify literature on both quantitative and qualitative studies, whilst also incorporating any findings linked to the understanding, planning and teaching of intercultural curriculum. Based on this search, I identified some immediately notable omissions in the literature. There was a limited range of literature dedicated to the experiences of secondary school teachers and this led me to expand the review to include the primary school sector and relevant pre-service teaching studies. More significantly, the large majority of international articles engaging with themes of 'intercultural' and 'multicultural' education were based on the experience of European secondary and primary teachers.

The second section of this review will focus on a review of Australian articles, which includes government and departmental commissioned studies of IC teaching. However, as this review was conducted only a year after reporting on ICC in Victoria was mandated (VCAA, 2018), only a limited range of research was available, but that is now increasing as reporting requirements are embedded. The purpose of conducting the Australian review after the international review was to compare the experiences of teachers in relation to historical and cultural contexts, and to interrogate the reasons for any similarities and differences.

### **International Studies**

The shift from a multicultural to an intercultural approach to diversity education was witnessed in Europe in the 1980s and 1990s. The Council of Europe (2008) concluded that the term 'multiculturalism', whilst driven by benign intentions, had fostered communal segregation and the undermining of individual rights. Westerberg (1993) argues that the focus on 'recognition of minorities' in the Council of Europe's definition is problematic and that the study of interculturalism must be met on equal terms to ensure the dominant culture also has a place alongside minority cultures. Interculturalism has been popularised in educational

policy in large part due to the contested, controversial and nation-centric nature of the term multiculturalism, which is commonly regarded as promoting stereotypes and 'ways of life', as well as working in favour of the nation-state (Rizvi, 2010; Cohen & Kennedy, 2007). However, as the literature reveals, the experience of teachers in the European context demonstrates that changing a name or adapting a concept does not necessarily influence the teachers' approach to the subject.

### *Intercultural Language Teachers: Individuality and Biography*

Since the introduction of Intercultural Education in Europe in the 1980s, the responsibility for this has fallen largely on Language teachers. In England, the Cultural Awareness (CA) curriculum was designed to encompass the study of cultural practices and values to develop positive attitudes towards the 'other' (Peiser & Jones, 2014). Bryman (1997) argues that the CA program promoted the static teaching of culture and did not critically analyse the 'other', which has since worked to influence future curriculum developments. The cultural awareness program first referred to the Intercultural as one of the key pillars of Language teaching in 2007 (Peiser & Jones). Thus, a number of important studies have been undertaken in Europe revealing the experiences of teachers in understanding, planning and teaching of the Intercultural Understanding (IU) curriculum. Bryman and Risager (1999) discovered that intercultural teaching approaches were influenced by a wide range of factors, including curricular guidelines, attainment targets, and the students in the classroom. Further, Garrido and Álvarez (2006) argued that a lack of skills and interest in teacher training programs is the main reason for teachers' lack of attention to the intercultural approach. These articles offer a critical discourse analysis of the experience of teachers.

Peiser and Jones' (2014) key narrative study of eighteen Language teachers (MFL –Modern Foreign Language) in North England, unpacks the complex reasons for differing interpretations and applications of the IU curriculum. Drawing on data collected in one-hour semi-structured interviews, this study concluded that the "the teachers' interpretations of IU and the way in which they translate these into pedagogical practice are highly idiosyncratic and intuitive" (p.387). They found that the biography, personality, educational values and

interests of the teachers were more influential than contextual factors. In the data analysis, Peiser and Jones select four of the eighteen teachers to highlight the differing approaches to teaching inspired by personal decisions. One teacher focused on historical knowledge as of prime importance in developing IU; another prioritised cultural empathy; one teacher focused on respect; and the final teacher - who is reluctant to teach IU - was focused on delivering the curriculum. A limitation of the methodological approach applied by Peiser and Jones was the lack of discussion of the potential for idiosyncratic and intuitive approaches to be influenced by the socio and historical context of the school location. The fact that the teachers were bi-lingual and had lived in multiple countries may have been a reason for a limited discussion of the influence of these types of external factors. However, the work is important in highlighting the various approaches and motivations in teaching the IU curriculum in a European context. The experience of teachers in other European countries highlights the impact of historical and cultural context upon the teaching of IU.

### *Ethnocentrism*

The following literature highlights the challenges and barriers that teachers face in shifting from a multicultural to an intercultural pedagogy. Hajisoteriou's (2010) study of intercultural education in Cyprus, for example, argues that the Cypriot government has ignored teachers' constructed understandings of diversity and interculturalism, which has resulted in limited success of its intercultural program. Commonly, teachers understood the role of diversity in intercultural education from a cultural enrichment perspective, whereby the local society is enriched by the diversity of others. To quote from Hajisoteriou's study, one respondent remarked "locals have to collaborate with immigrants...we realise that immigrants have a lot to offer us"; with another respondent remarking, "it is a positive thing... and to learn a few things about their cultures and their habits"(p. 200).

The other approach more dominant amongst the Cypriot teachers was a cultural deficit perspective, otherwise known as a monocultural perspective. Problems in the school were linked to the socio-cultural background of the students, inadequate Greek language skills and behavioural issues. One participant observed, "they have huge communication problems, and

when students have communication problems, they usually have adjustment problems too". Another participant believed that their presence had "negative implications for our schools as these children bring with them their economic problems, their adjustment problems and their learning problems" (Hajisoteriou, 2010, p. 203).

Hajisoteriou (2010) conducted interviews as part of a critical discourse analysis of the Europeanisation of Intercultural Education, and provided teachers' perspectives from a nation-state with continuing ethnic and cultural tensions. The interviews highlighted the differing perspectives and approaches by teachers linked to the socio-political context with the nation-state. Cabello and Burstein (1995) support this type of approach, and argue that teacher practices within culturally diverse settings reflect, to a great extent, the teachers' beliefs about diversity and intercultural education. Examining teacher beliefs about cultural deficit and cultural enrichment provide a lens to interpret how teachers understand, plan and teaching ICE.

Rissanen et al's (2016) study of a pilot course with pre-service teachers in Finland reported that a cultural enrichment approach dominated. An analysis of 'course diaries' from thirty-one student teachers found that there was a focus on the 'other', which perpetuated an ethno-centric world view where, similar to the experience of the teachers in Cyprus, the emphasis was placed on learning about cultural minorities. Rissanen et al. (2016) provide critical insights in understanding the nation-centric approach to interculturalism. In the West, secular worldviews are often considered neutral and public, while religious worldviews are seen as private and subjective. They argue that "In the Nordic countries, for example, the combination of Protestantism and secularism, namely 'secular Lutheranism', is in the position of being a hegemonic worldview that exclusively views secular or exclusively religious worldviews as the 'other'" (Rissanen et al, 2016, p.448).

Finnish researchers Jokikokko and Uitto (2017) observe that teachers' intercultural learning is a highly topical issue, especially in European countries, due to the significant influx of migrants and refugees throughout European history. Working with ten teachers as part of an

Intercultural Teacher Education Programme, Jokikokko and Uitto (2017) asked: How does the significance of emotions for teachers' intercultural learning appear in teachers' stories? The researchers applied Riesman's Thematic Analysis of Narrative to identify emotional content in narratives from reflective diaries to uncover divergent ethno-religious views and its impact on conflict in an intercultural setting. The following reflection by a participant highlights the impact of personal beliefs on intercultural teaching:

In our [teacher education] group, some students were really devoted Christians. I was genuinely astonished that they argued that they are critical thinkers, yet at the same time they believe in what I consider mythical creatures. At some point, I realised that some of my fellow-students were really hurt by my views, even though I never intended to hurt anybody. I told them that they were free to criticise or challenge my worldview, and I wouldn't become upset. We should be able to discuss differences constructively as student teachers.

(Jokikokko and Uitto, 2017, p.19)

As this vignette demonstrates, facing and discussing issues of cultural diversity, discrimination and inequality may require teachers and students to engage in demanding and discomforting learning processes. For the purposes of this thesis, these findings bring into question the relative impact of socio-political context and teachers' personal beliefs on understandings of the aims of ICE, and the subsequent impact of these influences on their pedagogical approaches.

#### *Pedagogy of Discomfort and Conceptual Confusion*

This body of literature reveals the challenges that teachers encounter with understanding the concept of intercultural education based on their ethnocentric worldview. Leeman and Ledoux (2006) devised a questionnaire for fourteen teachers in four educational sectors in the Netherlands to report on IC pedagogical approaches. The quantitative analysis revealed that teachers prioritised peace and harmony in the classroom and, in order to safeguard the continuation of intercultural education, they avoided controversial topics linked to asymmetrical power relations. Leeman and Ledoux argue that teachers ran the danger of

'throwing the baby out with the bathwater' by teaching diversity lessons that avoid commotion and favour general pluralism over cultural pluralism (p. 588). This is supported by Sercu (1998), who claims that teachers are sceptical with regards to new waves and trends, as well as to new theoretical concepts, which they regard as an "unnecessary ballast of grey theory" (p.288). Importantly, as will be discussed in the following section on Australian literature, to make sense of the curriculum and deal with potential discomfort, teachers in Sercu's study were more comfortable with framing the IC curriculum in reference to more basic and common themes such as peace and harmony. In Sweden, Israelsson (2016) conducted semi-structured interviews with English Language teachers who were attempting to incorporate intercultural understanding into their curriculum. From six interviews with upper-secondary teachers and one tertiary teacher, Israelsson concluded that teachers were reluctant to include intercultural curriculum in their classroom due to its complexity, although the majority of teachers found it important.

The place of emotions, and especially difficult or uncomfortable emotions is also an important element in teachers' pedagogical decisions. In conducting two Teacher Workshops in Cyprus, Zembylas and Papamichael (2017) discovered through focus group interviews and questionnaires that measured emotion and affect in intercultural exchanges that there are both impossibilities and possibilities associated with intercultural education. The (im)possibilities often range "from feelings of mutual understanding, attunement, and compassion to feelings of confusion, misalignment and singularity when confronting the, at times, impenetrability of others' and our own subjective lives" (Throop cited in Zembylas & Papamichael, p. 14). Zembylas and Papamichael conclude that a pedagogy of empathy might be needed to enrich a pedagogy of discomfort to allow a more 'productive' engagement with discomforting emotions. Research on pedagogical approaches suggests that teachers tend to avoid uncomfortable topics in the classroom and in order to deal with the controversial topics in the classroom, ICE requires innovate and dynamic pedagogical approaches.

A number of articles on non-European curriculum also underscore the conceptual confusion faced by teachers. Research in Hong Kong (Yuen, 2010) supports the argument that teachers

are reluctant to incorporate IU curriculum into their units. Results from a fifty-question survey that measured the Intercultural Development Inventory (IDI) of three hundred and eighty-six serving teachers in nine secondary schools, placed the majority of teachers in the denial and defence stage of intercultural development. The study concludes that personal upbringing and family background are variables affecting teachers' intercultural development. This quantitative study is valuable in identifying the scale of the discomfort and confusion. Qualitative studies, in contrast, are more likely to elucidate the historical and social context within which the teacher works, and this is where my study is located. In interviews with five lower-secondary Language teachers in New Zealand, Howard et al. (2016) investigated the principles and beliefs of intercultural teachers. The findings revealed that teachers had a limited understanding of the notion of interculturality<sup>2</sup> and often substituted it with cultural knowledge. This research provides another example of teachers continuing with a multicultural approach due to the lack of training and professional development in intercultural education (Howard et al.).

Taken together these international studies chart the significant challenges teachers face in understanding and enacting IC curriculum. Several factors, including teacher discomfort, the lack of professional development, and a reluctance to engage with the difficult concepts, have led to a culture of avoidance. The European experience highlights the nation-centric challenges in IC education due to historical and political factors that can lead to a mix of cultural enrichment and cultural deficit approaches as a means to avoid controversial topics in the classroom. I now turn to consider scholarship on IC curriculum in Australia, and this provides an immediate context for my own study.

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<sup>2</sup> *Elaborating distinctions between Interculturality and ICC (ICU) was not the focus of this thesis. However, it is important to note ICC falls within the Interculturality tradition. For further reading on Interculturality refer to Dervin (2016).*

## **Australian Studies**

Research literature based on the experiences of Australian teachers reveals similar themes to those found in European studies, principally in the form of conceptual confusion and ideas of othering. However, there is also an emphasis on the importance of self-analysis and critical reflexivity in developing the intercultural teacher. A significant body of research is in the form of interventionist and commissioned studies funded by government departments of education. Interventionist studies refer to a set of research-based strategies to change school cultures regarding intercultural capacity (Halse, 2013). A number of smaller scale qualitative studies offer valuable insights into teachers' experiences of understanding and teaching the IU curriculum.

### *Conceptual Confusion*

In 2015 the 'Doing Diversity' report commissioned by the Victorian Department of Education examined the facilitators and impediments to developing Intercultural Understanding in twelve Victorian schools with diverse profiles (DET, 2015). In adopting a multi-method interventionist program of research, the four key recommendations for developing ICC in schools included: the importance of pre-service education, ongoing professional development, sustainable whole school approaches and improved ICC curriculum resources. These findings reveal the challenges faced by teachers in understanding, planning and teaching the ICC curriculum. For example, results from staff surveys (525) found that only one-third of teachers understood the concept of intercultural capability, with the majority of teachers believing that ICC was the understanding of 'other' cultures. As part of this interventionist three-year program, the study included yearly interviews and focus groups with twelve Intercultural Capability Coordinators. The report included a summary of findings from the interviews but did not document any interview transcripts or vignettes. Teachers valued the professional development interventions and professional feedback as well as support from principals in adopting a whole-school approach. Overall, the Doing Diversity (DET, 2015) approach highlights the confusion experienced by teachers at the entry point to understanding the ICC curriculum. The experience of the coordinators who participated in

professional development and reflective workshops was linked to a clear development of their understanding and a sense of agency. The report, however, does not include qualitative data sets to identify any other challenges that might have been experienced by the twelve coordinators and the survey participants.

### *ICC understood through Related Concepts*

The Evaluation of the Intercultural Field Trial commissioned by the Victorian Department of Education and Early Childhood Development (DEECD, 2012) also adopted an interventionist approach by empowering a group of teachers, 'Change Teams', in twenty-six Victorian schools. The methods included staff surveys; however, since only two of the schools returned the surveys, the findings were not given significant weight. The important data related to this study were found in the staff interviews addressing what were found to be successful strategies adopted in the field-trial model. Forty-three staff, including school principals, were part of eight focus groups with three teachers participating in individual interviews. In analysing the data, two teachers made sense of intercultural understanding through the concepts of 'global citizenship' in one school, and 'empathy' in another school. Furthermore, teachers reflected on the importance of developing their own IC before developing the students' IC. The responses from the focus groups and interviews support the result from the Doing Diversity (DET, 2015) survey, whereby only a third of teachers actually understood the concept of intercultural education, and found meaning in ICC through pre-existing concepts by exploring their own relationship to culture. Both these commissioned studies employed an interventionist approach in which teachers trialled a variety of pre-packaged curriculum and had access to experts through professional development. The findings are useful in revealing the confusion centred on the concept of ICC, the value of professional development, and the importance of exploring one's own interculturality in preparation for engaging with curriculum.

### *Cultural Deficit*

Cloonan et al. (2016) conducted a significant study in Australia, which analysed the autobiographical narratives of twelve intercultural teachers in Melbourne, Victoria (six primary and six secondary). Data were collected in one introductory workshop and two teacher meetings. An autobiographical narrative approach was adopted in order to make meaning of the conceptual confusion linked to the prefix 'inter', and to promote the importance of teacher cultural diversity training. Cloonan et al. argue that critical reflection by the teachers on their own cultural identities placed them in a stronger position to instigate and engage in self-revelatory reciprocal exchange with colleagues in their school contexts and in their work with students. Data drawn from field notes, observations, and audio recordings uncovered an important finding when teachers were posed the question, "Who Am I?". Cloonan et al. include vignettes from the voice recordings, which reveal that first- and second-generation migrants see themselves as coming from geographical locations outside Australia and speaking languages other than English. However, teachers who came from families who had lived in Australia for several generations described themselves as Australian and positioned themselves as lacking cultural identity. For example, one respondent remarked, "I'm not very interesting. My family came here after the Second World War but we're not really Italian anymore. I don't speak Italian and neither do my children. We are Australian" (Cloonan et. al., p.6). Cloonan et al. observed that the participants who referred to themselves as 'Australian' required more prompting and reflection to think more deeply about their cultural identity.

These reflections are important in unpacking why there is often conceptual confusion in relation to how teachers make meaning of the intercultural curriculum. The teachers who identified as 'Australian' were communicating their perceived lack of culture or a cultural deficit, and resonated with research with the teachers in Cyprus (Hajisoteriou, 2010), who were focused on a cultural enrichment approach to ICE. Cloonan et al.'s (2016) purpose in promoting personal narrative was to inspire teachers to use this approach with their students. This methodological approach, based on Bruner's model (2004) of telling and retelling personal narratives, is a powerful strategy for interpreting and re-interpreting oneself and

one's relations to others. Furthermore, the autobiographical storytelling approach is also a key method in Critical Race Theory which aims "to challenge and disrupt dominant narratives of race, inequality and power relations" (Solorzano & Yosso, 2002). Thus, an intercultural approach is both reflective and reflexive through exploring identity and challenging stereotypes. Importantly, Cloonan et al's research has highlighted the specific challenges faced by teachers in Australia in reflecting on their cultural identity and the implications this has for developing as an intercultural teacher. Narrative research plays an important role in both unpacking the reasons for conceptual confusion identified in the interventionist quantitative results and also highlights the particular confusion amongst teachers within the nation-state of Australia.

### *Protecting Students*

Toner's case study of Intercultural Education in Australian Primary Schools (2012) reveals important insights from teachers into their experiences of Intercultural curriculum. In adopting a mixed methods approach, Toner (2012) includes excerpts from interviews with teachers. There is a clear divide in how teachers approach the curriculum, in particular, how they see their role as an intercultural teacher. For example, Toner (2012) introduces three teachers who make the decision not to draw attention to the cultural backgrounds of students for fear of embarrassing them, in particular, those students who were born in Australia but don't identify as Australians. In describing her class at the beginning of the year, a participant observed, "it's again very multicultural. I think a lot of the children here would classify themselves as Australian... and I don't want to say 'where are you from?' and isolate them, because they're Australian, but if you have a different cultural background would you like to share it? Because you know to them, they're Australian and that's what they are, they were born here" (Toner, 2012, p. 130).

Toner (2012) cites Kamler's view that "asking students to publicly reveal information about their lives and cultures in the presence of others – including teachers – is at best voyeuristic, and at worst a dangerous form of surveillance to see if students produce the right voice" (p.

8). However, two teacher participants reported that teaching ICU was a generative opportunity to probe their own cultural identity and model an intercultural exploration to their students. In the same study, two other teachers make the point that the approach to intercultural education will differ depending on the geographical location school. A participant observed, "it's not like here's a booklet, go and teach it you know? Because it's going to be different in different schools, it's going to be different in different areas of Australia" (Toner, 2012, p.131).

While Toner's (2012) findings are taken from the primary school setting, they highlight contrasting opinions on the role of the teacher in developing intercultural understanding – those who want to make it an open and inclusive learning experience and others who are reluctant because it exposes students to risks of othering. Furthermore, alongside the work of Cloonan et al. (2016) this research brings into question, who or what is 'Australian' or 'Aussie'? This provides challenges for teachers in dealing with nation-centric ideas of culture, which are contested within the national discourse. The teachers' observations also raise questions about the impact of the ethno-cultural make-up of the school within different regions of Australia, as evidenced by this teacher's reflection that the class, "were all white kids who didn't know anything bigger than [their suburb]" (Toner, 2012, p.131).

### **Key themes and findings from the Literature Review**

The international literature that relates specifically to the experience of teachers in intercultural education, whilst chiefly euro-centric, reveals common themes of teacher choice and biography, ethnocentricity, discomfort and confusion. Research adopting critical discourse analysis was useful in highlighting teachers' discursive understandings of the 'multi' and the 'inter' cultural in European socio-historical contexts. The semi-structured interviewing method was most commonly utilised to garner teacher opinion, with the narrative approach allowing for a deeper interrogation as to the challenges faced by teachers linked to their biographical and geographical context. The international literature thus

provided a thematic platform from which to interrogate the experience of intercultural teachers in the Australian system.

In reviewing the Australian literature, while there are some similarities to the international literature concerning conceptual confusion, there are a number of localised themes specific to the Australian nation-state. The notion of cultural deficit reported by teachers from the dominant Anglo-Celtic culture is in some respects similar to ethnocentric ideas circulating in Europe. Cloonan et al.'s (2016) narrative approach within teacher workshops was an effective method to interrogate the idea of culture with teachers; to make it a more dynamic, historicised and open encounter. However, the research is limited to workshops and meetings and does not interrogate the teachers' ICC approach in the classroom. In summary, compared with the international research (Hajisoteriou, 2010; Peiser & Jones, 2012; Jokikokko and Uitto, 2017) there is limited in-depth Australian research that draws on the experience of secondary teachers' understanding of planning and teaching an ICC curriculum in relation to their biography and the socio-geographic context of the school.

This thesis seeks to address these gaps in the literature by collecting interview data to story the decisions that teachers make, based on their own understandings of the ICC curriculum, and how the influence of the subject in which ICC is incorporated, and their students' cultural identity and attitudes together impact on pedagogical approaches. In seeking to document the classroom practices of three early ICC innovators, this research has the potential to provide teachers, curriculum authorities and policy makers with insights into both the barriers and affordances in teachers' experiences of experimenting with ICC curriculum. This research aims to contribute a close-up analysis of classroom practice that also documents the decisions made by teachers in understanding an emerging and challenging curriculum space. In the following chapter, I document the methodological approach adopted to explore these questions.

## Chapter 2: Methodology

In this chapter, I map out the essential elements of the narrative inquiry approach employed in the thesis. I then explain the research design and how narrative inquiry is engaged to story and analyse the perspectives of teachers experimenting with the ICC curriculum. I then briefly outline two complementary theoretical approaches that provide useful analytical tools in interpreting the meaning of subjective experiences involved in ICC curriculum development.

### *Narrative Inquiry Method*

As a research method, narrative inquiry is based firmly on the premise that, as human beings, we come to understand and give meaning to our lives through story and an aim of such research is to understand how stories are constructed, the contexts in which these narratives emerge and their subjective and social meanings (Andres, Squire & Tamboukou, 2008). For the purposes of this research, I have employed narrative inquiry to gain a deeper insight into the subjective experience of teachers in the process of enacting and making meaning of a new curriculum area. Lather and Beattie (2006) suggest that narrative inquiry allows the researcher to understand, emancipate, deconstruct and ask what is next. Story telling in narrative inquiry has value as a “sense-making tool...for people, for social institutions, for culture, and more” (Freeman cited in Riessman, p. 8). This research will interpret and analyse the narratives of early ICC innovators in order to make meaning of the ICC curriculum. Findings from the study will have the potential to inform the work of the teaching profession, principals and curriculum designers within the Australia education system.

### *Narrative Inquiry in Teacher Research*

Narrative inquiry methods began to gain currency in educational research in the late 1970s, with the focus on understanding teaching from the inside, that is from the point of view of practitioners. Examples of this include Bussis, Chittenden, and Amarel’s (1976) interview study of American teachers’ understandings of curriculum, and Marland’s (1978) study of teachers’ interactive teaching. The methodological work in the 1970s argued that teachers’

understanding could not be fully realised without simultaneous consideration of context. Contextual considerations took into account the school system in which the teacher practiced, its prescribed curricula, ideologies, pedagogical trends, and reform processes (Elbaz-Luwisch, 2018).

The methodological approach adopted for this research is guided by the teacher narrative tradition as developed by Clandinin and Connelly (1990 & 2000). Clandinin and Connelly (2000) credit the work of Dewey “in transforming the common place term, experience, in our educators’ language into an inquiry term, and gives us a term that permits better understandings of educational life” (p.2). This research design builds on Clandinin and Connelly’s (1990 & 2000) focus on storying how policy contexts and curriculum shape teacher experience and identity. A narrative approach thus allows for an exploration of the social, cultural and institutional narratives in which individual experiences are constituted, shaped, expressed and enacted (Clandinin & Rosiek, 2006). Further, the narrative work of Stuafter and Barret (2009) positions teachers’ decision making as shaped by curriculum and subject matter, among other contexts and factors. This research builds on these methodological traditions to elicit such knowledge and give insight into processes of how teachers are making meaning of ICC concepts, curriculum and pedagogy.

#### *Narrative Inquiry within (Inter) Multicultural Research*

Narrative methods have not been extensively employed in relation to multicultural curriculum, yet I argue that these methods offer a valuable approach to researching how teachers understand and make meaning of intercultural curriculum. In particular, they help to uncover the social purposes of the ICC curriculum in promoting understandings of personal cultural identity. Phillion argues that there is a compatibility, a harmony, and a way of thinking that underpins narrative inquiry which is also central to the social purposes of multiculturalism (cited in Clandinin, 2007). Phillion suggests (2002) that researchers with a passion for multicultural education need to turn to classrooms and to how they work in their quest to contribute to new understandings of multicultural education. Further, in

multicultural education “there is often a tendency to demand immediate solutions, even though multicultural situations are complex and defy quick analysis” (Phillion, 2002, p.283). In the field of multicultural education, Kalantzis and Cope (cited in Phillion) have argued that many scholars have prematurely cut off vital discussion of what multiculturalism is and how it should be taught. In response to such concerns as they might apply to the intercultural classroom, a narrative method encourages the researcher’s storying and analysis of participants’ personal and subjective experiences and in doing so seeks to contribute to an important discussion of where to next in Australian IC classrooms.

### *Positioning the Researcher*

The influential narrative inquiry scholar, Catherine Riessman (2008) argues that narrative inquiry takes place in institutional and cultural contexts with circulating discourses and regulatory practices, always crafted with an audience in mind. Thus, it is important to stake a claim as to why this research is important in the current educational discourse. I believe in analysing how teachers of the ICC curriculum make meaning of this curriculum there is potential to interrogate the impact of curriculum developments more broadly on professional knowledge as a means to contribute to both cultural and institutional knowledge.

Narrative inquiry is strongly autobiographical, and a researcher is expected to position themselves as “a member of the landscape” (Clandinin & Connelly, 2000, p.63). Within the ICC teaching landscape, I identify as a Humanities teacher experimenting with the curriculum alongside the research participants. Further, my interests lie in understanding the conceptual nature of interculturality and the implications this has on curriculum and pedagogy. Clandinin and Connelly (2000) advise the narrative researcher to work within a Three Dimensional Inquiry Space. In this approach, the researcher points themselves both backward and forwards when analysing the data (past, present and future), inward (feelings and hopes) and outward (environment) to include both the researcher and the participant, and thirdly locates themselves within a specific place (Clandinin and Connelly, 2000). The third dimension relating to place is not only the researcher’s understanding of the physical

environment in which the teacher-participant works, but also for the purpose of this research, the curriculum will be positioned as the space in which the teacher is working.

## **Participants**

The method for selecting the participants was purposive, which means that the participants were selected due to their shared characteristics of being early innovators in ICC curriculum initiatives who were also active in teacher professional networks. This approach is consistent with the principles underpinning the methodological approach and use of narrative methods. For the purposes of a narrative study intending to understand how ICC curriculum was approached and implemented by classroom teachers, three participants were selected in order to allow an in-depth analysis of interviews and to ensure the study design was feasible within the time and space constraints of a minor thesis within a Master of Education program. While small-scale in terms of number of participants, the insights and findings from the three narratives have provided rich material on matters that resonate across the profession. The participants are middle school secondary teachers developing an ICC curriculum unit in three Victorian government schools. The participants were drawn from professional networks with which I am connected, but they were working in quite different contexts and professional settings. Two participants were drawn from The Melbourne City Edge network consisting of seven schools in Melbourne that meets once a year for a shared professional development program. The third participant was drawn from the ICC Professional Teaching Network managed by the Victorian Department of Education and Training (DET).

Name/Pseudonym	Description
Paul	English/Drama Teacher in a rural school with 33 years' teaching experience
Mary	English/Humanities Teacher in a suburban school with 3 years' teaching experience
Mark	Humanities Teacher in an inner-city School with 8 years' teaching experience

*Table 1: Participants*

In my position as a classroom teacher in one of the schools in the Melbourne City Edge Network, I had a pre-existing professional relationship with one of the participants. Rapley (2001) states that if there is a pre-existing relationship between researcher and participant, the issue of 'joint construction' and power must be addressed in the research. Joint construction emerges when the interviewer is active in the construction of the data by involving themselves in the talk and questioning. Pre-existing relationships need to be made explicit in the research, with the emphasis on the researcher taking a reflexive approach to the data analysis, for example, addressing the potential for joint construction. Garton and Copeland (2010) argue that data gathered from interviews conducted where there is a pre-existing relationship are by no means more valid (or less valid) than data collected in more traditional interviews; however, the credibility of these interviews will be supported by adopting a reflexive approach and addressing the issue of joint construction.

I taught in a team-teacher environment with Mark in the Year 8 capabilities program in the inner-city School during the year in which this research was conducted. Mark and I have taught in the same school and same faculty for five years; however, this was our first experience of working collaboratively together in a subject. Throughout the analysis of data, I self-consciously attempted to adopt a reflexive approach in analysing Mark's interviews, aware of the issues of joint construction and the pre-existing relationship. Kemmis (2013)

argues that power relationships must be addressed to ensure the potential for the distortion of teaching spaces when there is a relationship between researcher and participant. Further, there is a need to create space where reputation and status in the organisation must be set aside if participants are to genuinely and authentically talk about whether and to what extent they are acting educationally (Kemmis, 2013). In light of the potential for distorting or over-influencing Mark's responses, I made a decision to only ask the pre-written interview questions and not add any additional questions during the interview. Due to my pre-existing relationship and role as team teacher, this was an important decision to make to ensure I did not position my views as part of the questioning as a means to promote convergent viewpoints. In the planning of the ICC unit, I excused myself from any of the curriculum and pedagogical decisions to limit the potential for the participant to feel pressured.

Pseudonyms were inserted into all interview transcripts immediately upon transcription, to protect the privacy and confidentiality of participants. Any names of others, mentioned by teachers during data collection, such as their school, students or colleagues, were also converted to pseudonyms, to maintain confidentiality. The participants of course remain distinguishable due to the small number of participants involved, the individualised nature of the discussions, and the need to connect data from different phases (preparatory interview, school-based observations and follow-up interview) to individual participants. It is unlikely that anyone, other than the researcher, would be able to match any specific data used in related publications to the individual participants. However, due to the small number of participants, and the individualised nature of the topics discussed, it is possible (although unlikely) that colleagues or students of participants may be able to identify individual participants, if they were to read resulting publications: participants were aware of this potential at the time they agreed to participate.

### *Participant Profiles and School Contexts*

In this section, I provide important contextual detail for the narrative analysis that is elaborated in the following chapters. I begin with participant profiles which include a brief

biography of the three participants and a demographic snapshot of the student population and broader population of the respective schools in which they are working. The demographic detail is useful in understanding the ethnic status of the student populations. Important to note here related to the topic of inquiry, the three participants identify their ethnicity as Anglo or Anglo-Celtic and I return to this in the discussion of their narratives.

#### Paul- Rural High School in the Gippsland Region (140 km from Melbourne)

Paul has been teaching for thirty-three years. He has taught in rural schools in what he describes as culturally homogenous areas. Paul strikes me as a passionate and committed teacher, focused on developing student literacy, and dedicated to challenging students' attitudes as well as his own. Paul's teaching methods (learning areas) are English and Drama and he is the Head of the English Department. Paul accepted the invitation by his administration to take part in the Victorian Intercultural Teacher Pilot Program. Paul chose to trial the Intercultural curriculum with a low-level literacy Year 9 English class.

The My School website (2019) reports that Paul's school has 2% of students who speak a language other than English at home and 1% are indigenous. The census data (ABS, 2016) from the town where the school is located reported the following break-down of nationalities: Australian 31.8%, English 31.3%, Scottish 8.3% and Irish 8.0%. The nationalities, particularly Australian, are not necessarily representative of the ethnic and cultural make-up of the citizens.

#### Mary – Suburban High School in the Western Suburbs of Melbourne (8 km from CBD)

Mary is an English/Humanities Teacher in a suburban school with three years of teaching experience. Mary holds a bachelor's degree in media and communications with a Diploma in Spanish; she is in her first year at a suburban secondary school in Melbourne. Her previous school was in the Melbourne Inner City Edge Network. Mary has conducted extensive professional development in multicultural and intercultural education and has developed diversity curriculum and initiatives in her schools.

The MySchool website (2019) reports that Mary’s school has 20% of students who speak a language other than English at home and 1% are Indigenous Australians. The census data on the five most prevalent nationalities of birth from the school’s predominant catchment suburb are English 22.2%, Australian 19.5%, Irish 9.4%, Scottish 6.9% and Italian 5.2%.

Mark – Inner-City High School in Melbourne (1 km from CBD)

Mark has been teaching for eight years and is the acting Head of the Humanities department in an inner-city school in Melbourne. Mark holds an Honours Arts degree in Political Science and Law and is currently undertaking a Doctor of Education in citizenship education. In 2016, he was awarded a fellowship to Harvard University to support his research on citizenship education. Mark worked alongside two other teachers for two years to develop a year 8 subject based on the four Australian curriculum capabilities – Intercultural; Ethical; Personal and Social; Critical and Creative (thinking). I entered the year 8 capabilities teaching two years later and team taught with Mark. Mark was my immediate colleague as I worked alongside him in the Humanities Department. The MySchool website (2019) reports that Mark’s school has 59% of students who speak a language other than English at home and 1% are Indigenous Australians. Specific census data for the school is difficult to obtain and accurately report on because the school accepts students from across a range of census areas - more than five suburbs.

*Data Collection*

<i>Item</i>	<i>Duration</i>	<i>Dates</i>
Individual Interview - professional history, understanding of curriculum and curriculum planning	Approximately 1 hour	May – June 2018
Individual Interview - Teaching of curriculum and reflection on unit and the impact of ICC curriculum on professional identity	Approximately 1 hour	August – September 2018

*Table 2: Data Collection*

The first interview included semi-structured questions focused on the teachers' understanding and approach to planning the ICC unit. The second interview conducted after the completion of the unit focused on teacher reflections about the unit, and questions on how the unit has shaped their teacher professional self-identity.

## **Data Analysis**

### *Narrative Data Analysis*

The interview transcripts were analysed using the teacher narrative approach (Clandinin and Connelly, 2000), where "a research text looks for patterns, narrative threads, tensions and themes either within or across an individual's experience and in the social setting" (p.132). Polkinghorne's (1988) notion of narrative meaning is useful in approaching the data in a way that organises human experiences into temporally meaningful episodes. Therefore, with these approaches in mind, the themes selected to uncover meaning in the teacher's ICC teaching experience included: the concept (ICC), the curriculum, the school, the students, the pedagogy, lessons learnt and how these themes relate to the biography of the teacher.

Williams' data presentation approach (Riessman, 2008) is employed to complement the approaches of Clandinin and Connelly (2000) and Polkinghorne (1988) by providing an in-depth model for presenting the participant's accounts. Williams' thematic approach (Riessman, 2008) presents excerpts or segments that are interspersed in the written report, allowing for interpretation, theoretical formulation and references to prior theory. This approach also presents the narrative from the 'self' of the narrator rather than a conversation between the teller and a particular questioner.

In the process of moving from field texts (interview transcripts and my own field work notes) to narrative texts, I followed Clandinin and Connelly's (2000) narrative coding approach, which included spending many hours reading and re-reading the field texts to provide a

summarised account that included actions, events and storylines that interweave and interconnect, tensions, continuities and discontinuities. The challenge for the narrative researcher is how to position themselves in the data analysis in regard to ‘voice’. The data analysis chapters are structured in a way to include the voice of the researcher as narrator and interpreter and the participants as also narrators of their immediate and recollected experiences. The data analysis is informed by Williams’ (Riessman, 2008) approach, where theory works as a code to zoom in on certain events and inform the thematic approach.

*Broadening, Burrowing and Restorying (BBR).*

The first framework I have adopted to make meaning of how teachers experience curriculum is a sequential approach. The Broadening, Burrowing and Restorying (BBR) approach was formulated by Clandinin and Connelly (1990) and is engaged here as a specific analytic tool to excavate teachers’ knowledge in practice, and as a model in which to position, understand and analyse the experience of the person and social themes broader than the person. BBR’s sequential approach frames the chapters and the storying of the three teachers’ experience with the ICC curriculum. Thus, BBR provides the broad analytical lens in which to organise, understand and thematise the interview narratives. The table below provides an example of how I have applied the BBR sequencing.

Broadening	Burrowing	Restorying
a process of situating the particular reform within the school context. Process of generalisation.	the phenomena of the teacher’s unfolding image of teaching. Commenting on the events in process.	a reflective process where the researcher makes meaning of the event to foster deeper thinking. The creation of further meaning.

*Table 3: BBR Methodology*

**Broadening**

This notion provides a framework to setup the general context within which school reform events take shape and it helps to paint the temporal and social and contextual horizons within which the fine-grained accounts of teachers’ knowledge begin to take on meaning (Clandinin

& Connelly, 1990; Craig, 2013). The process of broadening presents the contextual considerations including the leadership, curriculum changes, and the ethnic, racial, and socio-economic composition of the students peopling the schools in which the three teacher participants work.

### Burrowing

This focuses on reconstructing events from the point of view of the central participants involved in this research study. This involves listening closely to how they string their life experiences together to make personal sense of them. Reflections in the process of burrowing can cause the emotional, moral and aesthetic qualities of teacher knowledge to surface (Craig, 2013). Clandinin and Connelly (1990) explain the process of broadening as a “moment-by-moment relationships and happenings on the landscape” (p.76). The burrowing approach will focus on reconstructing a story of the ‘event’ from the point of view of the teachers in the classroom at the time event occurred, followed by a reflective process as to what this might mean in their larger life story.

### Restorying

The aim of the researcher in restorying the participants’ experiences is not to produce answers, but rather it offers a means of thinking more deeply about the dilemmas and challenges faced by teachers involved in enacting the ICC curriculum over the entire process of enacting the reform. Restorying makes visible the turbulence, tensions, and epistemological dilemmas that invariably appear in teachers’ lives (Craig, 2013). As part of the interpretive work, the researcher stories the participants’ data to include present and future considerations, and makes analytical comments on how meaning can shift over time (Clandinin & Connelly, 1990). The purpose here is to make meaning of the event and how the participant creates a new story of self, which, in turn, might change or nuance the meaning of an event, its description, and its significance for the larger life story the person may be trying to live (Craig, 2013).

## Methodological Approach and ICC Teachers

<b>Broadening:</b> School and Teacher Contexts	<b>Burrowing:</b> Events, worldviews and curriculum	<b>Restorying:</b> ICC and teacher self-images
<ul style="list-style-type: none"> <li>-The School Context</li> <li>-The Subject</li> <li>- Assessment concerns</li> <li>-How the teacher interprets the IC curriculum</li> <li>-Impact of teacher biography on understanding of curriculum</li> </ul>	<ul style="list-style-type: none"> <li>- Curriculum choices made</li> <li>- Pedagogical approach</li> <li>-Impact of the students in the class on curriculum and pedagogy decisions</li> <li>-Impact of teacher biography on curriculum and pedagogy decisions</li> </ul>	<ul style="list-style-type: none"> <li>-Interpreting teacher reflections on curriculum and pedagogical approach</li> <li>-How the teacher developed professionally</li> <li>-Future considerations of what it means to be an ICC teacher</li> </ul>

*Table 4: BBR and ICC Teachers*

### *The Curriculum-as-lived*

“The lived curriculum... is not a curriculum laid out in a plan, but a plan more or less lived out.”

(Aoki, 2005, pg.201)

I was initially inspired by the BBR organisational framework in which to interpret the data, however, in the course of analysing the interview narratives I began to see that there were other helpful lenses through which to view teacher meaning making of curriculum. Aoki’s (2005) ‘curriculum-as-lived’ provides a valuable frame in which to deepen analysis of narratives from three early innovators in the ICC teaching landscape. The BBR approach offers a sequential approach to interpret teachers’ experiences with curriculum design, whereas Aoki’s Deleuzian theory of curriculum-as-lived suggests the importance of a multiplicity

approach to curriculum development. For Aoki a multiplicity approach offers a way to interpret 'lived experience' within spaces of difference (p.23). Aoki's notion of curriculum-as-lived enables those teaching moments (events) to be interrogated which can deepen our understanding of what it means to be a teacher in relation to a curriculum area. Thus, a multiplicity of understanding emerges in a site of relations between the curriculum, the teacher and the students, which following a Deleuzian (1996) analytic, are not separable from each other. For Deleuze, a multiplicity of planes refers to a philosophical site, which includes aesthetic, affective and social dimensions (Semetsky, 2006). Put simply, these refer to the feelings, emotions and perceptions within the context of the intercultural classroom.

Aoki's multiplicity approach helps to correct the tendency to stage a linear understanding of curriculum development by interrogating the temporal nature of experiences with curriculum; this is more typically understood as occurring in a compressed and linear time-frame and Aoki's work offers an alternative account. According to Aoki (2005), "our identities as teachers or curriculum supervisors are not so much in our presences; rather, our identities...are ongoing effects of our becomings in difference" (p. 260). This means that for a teacher, differences encountered in response to institutional change, curriculum, and students, can impact on how they come to understand professional and personal self-images. This theoretical approach complements the BBR approach as it helps in getting inside the dynamic nature of curriculum development more deeply through the storying the degrees of emphasis and relative unpredictability of curriculum. In summary, this research aims to story the multiplicity of intercultural teaching experiences in order to interrogate the reasons why curriculum and pedagogical decisions are enacted in this emerging space.

Teachers' experience with the ICC curriculum is analysed drawing on the notions of 'curriculum-as-plan' and 'curriculum-as-lived' as a complementary lens to support the narrative inquiry methods of broadening, burrowing, and restorying. Aoki (2005) has developed Deleuzian concepts for education to provide a clear conceptual frame of curriculum-as-plan as the molar (institutional) image and curriculum-as-lived as the subjective teacher image (Aoki in Semetsky, 2013). Aoki further frames the curriculum-as-

plan as “to apply to a practical situation an ideal construct” (p.118). Curriculum-as-lived necessitates the analysis of the subjective interpretations of each teacher juxtaposed with the curriculum-as-plan. Garrison (1997) argues that Deleuzian approaches have provided researchers with a model in which to re-organise experience in response to the challenge laid out by Dewey, “our culture has not evolved highly refined methods of collecting (those) data...researchers do not perform careful interpersonal experiments, (and) the theory of human thought, feeling and action remain remarkably underdeveloped” (p.35). Thus, this theory works as a suggestive concept to help understand the experience of teachers in encountering a new curriculum landscape.

Aoki’s (2005) multiplicity approach has the further benefit of directing analytic attention to the concept of multiculturalism and multicultural identities as not nouns, but rather as processes. This approach aligns with the purposes of the ICC curriculum, which is to promote intercultural interactions that seek to understand the complex and dynamic interrelationships between and within cultures (VCAA, 2018). Thus, the idea of curriculum-as-plan and curriculum-as-lived provides a valuable analytical framework in which to interrogate the interactional focus of the ICC curriculum. This also works as an analytical tool to understand how ICC teachers make meaning of the curriculum whilst in the ‘midst’ (Aoki, 2005) or process of their practice. Overall, this will assist in developing an in-depth understanding of the multiplicity of experiences of early ICC innovators in working in a new curriculum space.

In the chapters that follow, Chapter 3 will focus on ‘broadening’ the context in which the teacher is faced with enacting the curriculum. Broadening will emphasise the space or context of the teacher in relation to the school, the subject, the curriculum, the students and teacher’s biography, while the concept of curriculum-as-plan will bring into view the outside influences on curriculum planning and teaching compared to the teachers’ lived understanding of the curriculum. The Burrowing approach in Chapter 4 will analyse teachers’ experiences and events in the classroom as early innovators of ICC curriculum as influenced by the contextual factors introduced in the broadening stage. The curriculum-as-lived lens will support this analysis by focusing on the meaning of key events in the classroom that have shaped the

participants approach and understanding of the ICC curriculum. Furthermore, the curriculum-as-lived lens is applied to support the 'restorying' in Chapter 5. The researcher will analyse the participants' reflective data to make meaning of how the experience of teaching the ICC unit impacted on understandings of what it means to be an ICC teacher.

### Chapter 3: Broadening – School and teacher contexts

This chapter will focus on situating the ICC reform within the teacher participant's school setting as part of developing a broader understanding of the working context (Clandinin & Connelly, 1990). Contextual considerations include the school, the leadership team, the students and the teacher's interpretation of the ICC curriculum. The teacher narratives are presented in biographical form and include a thematic discussion of each participant's narrative towards the end of the chapter. As noted in the previous chapter, consideration of the broadening process will be supported by Aoki's (2005) theory of curriculum-as-plan, which provides an approach to story the impact of the teacher's aesthetic and affective influences in curriculum planning within an institutional context.

#### Paul – Rural High School

On first meeting Paul, he strikes me as an experienced, enthusiastic, professional and caring teacher. He was very welcoming as I entered his school, even though it was after he had taught for the whole day. In our correspondence prior to the interview, Paul was keen to offer his experience of teaching ICC in a rural school as well as being a participant in the Victorian Intercultural Teacher Pilot Program. As part of the implementation of the new capabilities curriculum, Paul was asked by the school principal to trial the ICC curriculum in one of his English classes. In the interview, it was clear that, in Paul's position as Head of the English faculty, he was supportive of the school leadership's approach to developing literacy, and the overall data and assessment initiatives:

*I think in the last five years we have had, with new administration, an incredibly strong focus on teaching and learning and developing pedagogical, good efficient classroom practice. Teaching that is inspired by data that allows us to inform our best practices, and we do now have a much better reputation.*

Paul positions his school as a *“middle class with half of the students on dairy or beef farms and the other half working in telecommunications or industry”*. He describes the ethnic-cultural make up as *“largely monocultural with 15 indigenous students, 5 EAL students from Asian backgrounds - mainly second generation, with also a number of Pacific Islander”*. Paul believes he shares a similar cultural-ethnic background to his students, stating he *“came from an incredibly limited, monocultural background”* in what he sees as a *“predominantly white Anglo-Saxon”* community.

In interpreting Paul’s decisions through Aoki’s (2005) lens of curriculum-as-plan, it is evident that he is planning the subject with both the institutional (school) image in mind and the practical needs of his class. Paul selected a class with documented low literacy levels in which to trial the ICC curriculum. He believed the ICC curriculum has the potential to promote discussion and support literacy initiatives in the school. Paul also recognised the group *“did demonstrate what I felt were attitudes, views, and values that would simply not stand in a Melbourne high school.”* Paul describes his students as coming from a *“bubbled background”* who demonstrate *“attitudes of ignorance and also hostility on discussing issues of culture”*.

*You know, they think that a lot of the teachers are lefty and wanting to change their viewpoints.*

Another aspect of his curriculum-as-plan was to assess ICC alongside the English curriculum assessment as part of an institutional initiative. What was evident in his responses was how Paul planned to use the ideas of culture as a stimulus to promote discussion in order to inspire the students to write and improve their literacy. He reflects that he had no previous experience in multicultural or intercultural education with his multicultural experiences being limited in his childhood.

*Multiculturalism was literally, Lygon Street and the Italian culture, um, I don’t even think, at that stage, I had any friends that were non-European, if that makes sense?*

Paul admits that prior to being asked to incorporate the ICC into the school curriculum, he steered away from any of the Australian curriculum general capabilities.

*I was aware of their existence, uh, when it was-- I guess my understanding of culturalism and teaching of cultural dispositions and behaviors was very limited and I think it's been painfully embarrassingly inept in terms of a lack of real engagement.*

Paul understood the aim of the ICC curriculum was *"to focus on the different worlds with one approach related to Human Rights"*.

*I interpreted that as this idea about what unites us is much stronger than what divides us, in other words, what is it about cultural. What are the similarities in our cultures rather than the differences?*

Paul reveals in his curriculum-as-plan that he is working with students who revealed, *"a prejudice and a stereotype that really lacked any kind of, um, conceptual thinking or considered established thought"*. His ICC approach reflects a cultural enrichment approach as a way to de-emphasise difference in order to tackle issues of prejudice and stereotyping in what can be a *"hostile"* class. In developing his curriculum, Paul also admits a self-interest in taking this particular approach:

*I'm afraid that my own experiences of multiculturalism are very much shaped by the media and by my own perceptions. I'm afraid to say, of how the media were presenting these diverse groups, and it does come across as traditional, and clichéd, and stereotypical. So, I thought this could be a useful target for me as much as the students.*

In making meaning of Paul's curriculum-as-plan, how he perceived the attitudes and beliefs of his students has decision making in curriculum planning. His focus on cultural similarities points to one of the aims of the ICC curriculum in respecting and valuing cultural diversity (VCAA, 2016). However, while not necessarily a point of departure, Paul articulates a focus on similarities, and does not emphasise the focus of difference found in the formal curriculum documents: for example the VCCA states that "students learn about diverse cultures in ways that recognise commonalities and differences create connections with others and cultivate mutual respect" (VCAA, 2016). Furthermore, the aesthetic and affective dimensions of curriculum planning is demonstrated in Paul's admission of the personal benefits derived from using the ICC curriculum to challenge his own perceptions linked to cultural stereotyping. All of these factors reveal how Paul made meaning of the curriculum through a cultural enrichment lens.

#### Mary- Suburban High School

In the process of situating the ICC curriculum in Mary's school, it is clear that the initiative is largely driven by Mary herself and the English Department in which she works. Mary's passion for travel and social justice were the main drivers for her ICC approach to teaching the Year 10 curriculum texts.

*I grew up in a pretty Anglo area with a similar demographic to this school, in an all-girls state school, predominantly Anglo. I've been interested in learning about other cultures other than my own. I've had a lot [of] friends with a big interest in social justice. A lot of Melbourne and Australia's recent history with asylum seekers and Indigenous issues with history in general. Australia more recently the African Gang hysteria it has hit a chord with me as something important to teach about or around so there is not so much misunderstanding between people and that people can understand where other people are coming from a bit more.*

Mary is in her first year in a suburban school after spending her first two years of teaching at an inner-city school in Melbourne. She describes her school as largely monocultural with a few kids in each year level not of Anglo-European background. Mary believes there is a focus on music and sport over academic achievement at her school.

Prior to reading the formal curriculum documentation, Mary understood the main focus of the ICC approach was to solve conflict and find common ground. She believed it was aimed at celebrating diversity and appreciating peoples' idiosyncrasies; she saw the focus as being more social than academic. Mary encountered the ICC curriculum documents when conducting research for her Master of Teaching. She read the main themes of the ICC curriculum as challenging stereotypes, discrimination and celebrating diversity.

*...it has been mainly self-taught through on-line resources...I read a lot and I read on-line resources racism and values. I'm interested... I've always been interested in it, so I guess I have always taken initiative with it which has probably come more from my interest than any PD training.*

In contrast to Paul's experience, Mary admits that there were no school initiatives focused on introducing the capabilities into the curriculum. However, Mary believes that the decision two years ago by the Year 10 English faculty to switch to multicultural texts was made to move away from your "average white story".

*When I teach, I try to find an opportunity to connect the text to the world in Australia and in Melbourne, IC is a big issue. I am teaching other texts in Year 12 based on hysteria and fearing the other, so I try to include ICC when I can. Texts are around African background – Caribbean, Australia. There are some students of African background in our school that are a real minority.*

Mary was in the process of planning the next unit based on the text, where the major theme is racism. Her concern was with not having the cultural voices in the class that were represented in the text. She had two year 10 classes, with one class having a student with African background. In planning the next unit, Mary is conscious of “not speaking over him” or “singling him out” and trying not to “feel uncomfortable for who he is”. However, the attitudes in her predominantly monocultural class has led to a different pedagogical tact:

*The other class, there have been a lot of students who are quite openly against certain ethnic groups who have been from the start that they are anti set forms of immigration. If someone moves to Australia and cannot speak English that they are a particularly open against that. That's against my personal values but as a teacher I ask them question about where they are getting those views as well and giving them the opportunity to question mine as well so they can understand the text more to without shoving things but getting them to understand diversity and how it can be celebrated to because I think they have a more negative aspect of it. It has been a challenge.*

Mary's experience of teaching the ICC curriculum at her current school compared with her previous inner-city school brought up a number of challenges. She found that in her previous school she was “preaching to the converted” when working with a group of students who celebrated living in a multicultural society. In contrast, at her current school, she was aware of what she sees as prejudicial views in her classes, which provided a challenge for her in the planning stage.

*It makes me more mindful. I probably got lazy with things in my old school by assuming certain views. I could have been doing the wrong thing a little bit there with some classes. I think it is important to welcome all voices in the class because it is part of the capability. Also making a space ... to voice that without feeling judged, yeah so it makes planning challenging and interesting.*

Mary is currently planning a unit on racism to build on the past two units that focused on stereotyping and the idea of what or who is Australian. It is clear that the choice of text aligns with particular ICC concepts:

*At the start of the year I already taught stereotyping and discrimination plus Cajun culture. I assumed my students had that understanding from what we did. This unit was about building who those messages were conveyed in different texts I already assumed my students had the understanding. I guess I'm nutting out how to teach the racism part, it is quite easier when it is in the text as your base and spring from that. I have the rough guideline.*

In broadening the contextual factors that impact on Mary's decision to include ICC curriculum, they differ markedly from Paul's experience. Mary's curriculum-as-plan is driven more so by her personal and political views and her faculty's choice of text, rather than whole school initiatives. A social justice approach is evident in Mary's planning and teaching, with the texts aligning with particular ICC approaches. Mary's experience of teaching in two different schools reveals the challenges she faced in working with students with both similar and different values to her own. This illuminates how contrasting social dimensions influenced Mary's affective idea of being an ICC teacher. Mary was clearly challenged by the views of the students in her class, but found it made her less lazy as a teacher and more mindful. For Mary, welcoming all voices is an important factor in the way in which she develops the aims of ICC curriculum. In addition, her curriculum-as-plan is heavily influenced by the challenge she faces deciding how to include the only student in her class who identifies as from a minority cultural background.

Mark – Inner City High School

*It is very easy at this school for students to encounter other cultures. If I was teaching in a monocultural school, I wouldn't know what to do.*

Mark worked alongside two other teachers for two years to develop a year 8 subject based on the four capabilities – Intercultural; Ethical; Personal and Social; Critical and Creative (thinking).

*The initial reason was that the principal saw that well-being at year 8 was dipping and wanted to create a program that addressed that dip to build a feeling a sense connection. Value the skills of inquiry, experimental, and capabilities approach throughout the school I think was its original intention.*

In the first year of the subject, I entered the team with two other teachers to make a team of six teachers. The subject is taught in a large theatre with two teachers and approximately fifty students. As a result of timetabling, I was teamed with Mark in one of the classes. In dividing the writing of the curriculum, Mark was in charge of writing the five-week ICC unit. I took a keen interest in how Mark would interpret and develop the curriculum due to his professional biography.

*I haven't had any training specifically in intercultural, multicultural or diversity training beyond 2016 when I won a fellowship to Harvard. The study I was doing was to try to promote the empowerment of minority students in the government school. By minority, I guess I mean minority in how the US mean, therefore, for non-white students. How to help promote agency and efficacy in their learning. I took classes at Harvard that related to on more broad civic engagement. I did get more embedded in more of the minority education mainly with African Americans and less so Latinos. And how to work in communities to empower people for African American communities with low social-economic status (SES). What empowerment could look like in different ways. I have certainly used that, and it has certainly impacted on how I frame curriculum.*

The demographics of the school as well as Mark's previous role as sub-school coordinator (wellbeing coordinator) influenced how he made meaning of the ICC curriculum. Mark portrays his school as *"the most diverse school in the state...with the majority of the student population being non-white"*. Mark describes it as being in a high social and economic status (SES) area with *"Doctors' kids, politicians, academics' kids, professional."* Further, it has a renowned select entry program for high-achieving students coupled with a culture of student and teacher autonomy. Mark's curriculum focus on civics and his experience with minority cultural groups at the school was the main reason for applying, and being awarded, a fellowship to Harvard University.

*To explain why I chose to do that fellowship. When I was working in a welfare role as a coordinator. I noticed that the students that were getting detentions opposite my office. There was an over representation of African kids in detention and I thought that can't be because of those individuals. It was such an overrepresentation that I felt it was something systemic in the school rather than the kids.*

Mark believes that since his time at Harvard University his teaching focus has shifted to the impact culture can have on learning, particularly the role that civics and citizenship can play in developing a sense of belonging – *"the multicultural nature of Australia lends itself to big questions of citizenship."* This led Mark to incorporate ICC curriculum units in Year 9 history classes based on the idea of tolerance in the Mongol, Japanese and Turkish Empires. He would then compare the historical contexts to how different minority groups and compared it to Australian contemporary society.

*Before reading the curriculum documents, I thought there would be more of a focus, not necessarily using the language, but more focus on race theory. More of a focus on race and couching it in the language that didn't sound racist. What struck me most of all was that culture was coming from such different angles that they didn't want to include race or religion,*

*they broadened it out, that I remember saying to colleagues that I concluded why was gender not included in culture.*

As a teacher at the school, I was not surprised by Mark's answer, particularly his inclusion of race and gender. Issues of race and gender are both topical among the student population and are representative of the concepts he explored during his time at Harvard University. Mark believes that the government's intent is to frame the ICC curriculum through broad theories of diversity and multiculturalism, and this is the reason why 'race theory' more specifically is excluded from the curriculum. Interestingly, Mark describes the curriculum as "very broad":

*I think I'm very content with the broadness and it does mean you can include things like gender due to that broadness. I wonder if that was the original intent. There is a lot of scope. It is very positive and cosmopolitan and is inherently very pro-diversity. Highlighting differences in culture could show that diversity is bad, and I don't think that is the intent of the curriculum at all.*

In broadening how Mark has made meaning of the ICC curriculum, there are some important observations when thinking about curriculum-as-plan. Firstly, he was working with a blank canvas in regard to planning ICC curriculum as part of a capabilities-based subject, which promoted ethical and critical thinking approach to developing ICC. The capabilities focus within the subject empowered Mark to include his personal interests in race, civics and gender issues. This affective decision or subjective interpretation highlights the impact of personal biography on both the understanding of and approach to ICC curriculum.

## **Discussion and Analysis**

The preceding account of the broadening process (Clandinin & Connelly, 1990) demonstrates the impacts of institutional decisions, the type of student mix in the classroom, and the teacher's understanding of interculturality in making meaning of the ICC curriculum. The

curriculum-as-plan (Aoki, 2005) approach extends analysis of this broadening process by helping to surface the multiplicity of ways teachers make meaning of the ICC curriculum. In supporting institutional developments, Paul took a leadership role in trialling the ICC curriculum in a rural and culturally homogenous school. He admits to having little conceptual knowledge, but found the ICC curriculum was a platform to challenge both his and his students' worldview, as well as a tool to develop literacy. This literacy focus is consistent with Bryman and Risager's (1999) argument that a wide range of factors including curricular guidelines, attainment targets, and the students in the classroom influenced ICC teaching approaches. Paul's interpretation of the ICC curriculum corresponded to the findings of key international research (Peiser & Jones, 2015; Zembylas & Papamichael, 2017) and Australian research (DEECD, 2015 & DET, 2015), where teachers understood ICC curriculum through related concepts. A focus on similarities in culture and an emphasis on Human Rights informed Paul's curriculum design, choice of text and pedagogy.

In comparison, Mary and Mark had an intellectual interest in the ICC curriculum prior to the planning stage and embraced a broader conceptual approach. Mark read the curriculum to include issues of gender and race, as he believed they were important in his school context, as well as complementing the students' ICC. The IC perspectives of the students in the classroom played a significant role in the planning process for both Paul and Mary, whereas Mark believed the diversity of the students in the class supported IC interaction. Paul's cultural enrichment approach in his planning stage differed from Mary's approach, who was more focused on welcoming all voices as part of a more dialogue focused pedagogy. The opinions and cultural backgrounds of the students in the class enhances understanding of how teachers develop the ICC curriculum in the planning stage. Further, the broadening process reveals both Mary and Mark's focus on issues of racism. Mary's decision was influenced by the English faculty's choice of text in the planning stage, whereas Mark's focus on racism was impacted by his role as a welfare (sub-school) coordinator and his subsequent study at Harvard University.

The broadening process and curriculum-as-plan approach offer useful routes into unpacking the reality of how teachers make meaning of the ICC curriculum, influenced variously by the institutional focus, the subject area in which they are working, the students in the classroom and their own conceptual understanding and values. The participants' biographies reveal divergent approaches to making meaning of the curriculum in the planning stage. And, for Mary and Paul, the prejudiced views of their students in the classroom further highlight the destabilising nature of the ICC curriculum. Aoki (2005) describes the curriculum as plan as a process of "apply[ing] to a practical situation an ideal construct"(p.118). The broadening stage reveals how each participant took into account the cultural make up of their classroom in conjunction with the attitudes of their students when planning their curriculum. In the following chapter I focus on the process of 'burrowing' and will story the curriculum-as-lived through analysing episodes and events that had an effect upon how the teachers made meaning of the ICC curriculum and its impact on professional self-knowledge.

## Chapter 4: Burrowing – Events, worldviews and curriculum

The burrowing approach will focus on reconstructing a story of the 'event' from the point of view of the teachers in the classroom, followed by a reflective process as to what this might mean in their larger life story. The burrowing process explores participants' unfolding image of teaching which, in turn, prompts the emotional, moral and aesthetic qualities of teacher knowledge to surface (Craig, 2007). This will allow the researcher to include a more in-depth account of curriculum-as-lived (Aoki, 2005) as it directly supports the burrowing process by including the teacher's reflections on particular classroom interactions that contribute to making meaning of ICC. Curriculum-as-lived also brings critical attention to the relational aspects of intercultural encounters that shape how each teacher makes meaning of ICC in the classroom.

Paul – Rural High School

*Yeah, it was just a little 40-minute bubble of their lives that, unfortunately, would just shut down once the bell went.*

Paul felt that the curriculum design and pedagogy of the ICC element of his English unit was heavily influenced by working alone, the attitudes of his students and his passion for drama as a tool to develop empathy. Paul's broadening process revealed in rich details the challenges he faced in working alone on the pilot project. Paul initially relied on the material from the ICC Pilot Program workshops to develop a curriculum focused on improving the students' writing skills as part of VCAL preparation. On the advice of another teacher participant in the ICC Pilot Program, Paul decided to use picture books to introduce concepts and themes. For Paul, *The Island* and *Only Ten* were books that tackled issues of discrimination, prejudice, xenophobia, stereotyping and human rights related to the plight of newly arrived immigrants

in Australia. Paul was attempting to develop empathy for the characters in the story as a means to tackle the issue of human rights.

*So, it was really confrontational, I guess what I was trying to say, we have to look at these individuals and ask what is our responsibility as a nation? It, sort of, became a bit human rights focused and I really went down that path of all rights, one voice, what is our role as a wealthy country? So, it really steered away a bit from getting into the ICC because I just felt that would lose the students and taught more about civics and citizenship.*

Paul believed it was important to elicit classroom discussion through adopting a confrontational approach. He struggled to find resources to engage his students in ICC. Paul showed news clips of refugees from the Syrian conflict, and an image of a dead Syrian boy washed up on a shore in an attempt to elicit classroom discussion on key themes in the text. He raised questions of culture by showing young women in Syria wearing a niqab and burka and asked the students, *"What comes to your mind?"*. Paul was hoping the students would respond with cultural differences such as educational opportunity, but a number of students responded with *"no, no, we see the towel head"*.

Paul admits that his teaching style was *"ad-hoc"* due to the limited support available to him in the school, and he believed it was important not to lecture at his students. It was also important for Paul that the students did not *"feel they're being hectorated or lectured, or your attitudes are bad"*. Anecdotal conversations with his colleagues led Paul to invite teachers into the class who had non-Anglo-Celtic backgrounds as a means to introduce the concept of empathy and *"get the conversation happening"*. One teacher of Maltese ethnicity reflected on growing up in suburban Melbourne and being called a 'Wog'. This teacher also revealed that his teachers had also called him a Wog, and in his time as a school student felt that *"there was no sense of cultural sensitivity"*. Paul placed an emphasis on inviting different cultural voices into the school community to bring a personal perspective on cultural identity and experience.

Paul employed his drama teaching experience to develop the concept of empathy and a way of engaging a group that was *“averse to writing”*. Students were asked to play a character from a scene in the book. In what Paul called ‘Forum Theatre’, the actors would then be asked a question from the audience about how they felt in certain circumstances. Paul found this approach to be effective as *“it’s quite powerful, it gives kids a sense of ownership”*. Other games such as ‘Hot Seating’ were also used to develop discussion and a sense of empathy in the students. Paul conducted lessons in Performance Theatre rather than the traditional classroom as his class *“were not particularly keen on large, heavy texts”*.

*“You’ve got 20 minutes to make the raft, and then I want you to use the black cloth, create a montage of this man on the raft coming across,” it was very powerful, very primary, but they loved it. And this is year nine and they said, “Can we do that again?”*

Paul believed that drama was a *“Godsend”* as a pedagogical approach for understanding what it means to feel different. He saw drama is a universal language that develops emotional intelligence, which he also saw as central to developing ICC. Paul ensured there was an opportunity for quiet written reflection after a performance in order to develop students’ literacy skills.

*Drama is a subject that speaks across all languages, that encourages students so quickly to recognize and even reflect on how their positions and their views and values can impact on others, and in the class, in the safety of a class discussion when you’re in the confines of your chairs and your seats you can say whatever you like and you’re not going to be held accountable.*

Paul believed that drama was the most effective pedagogical approach when there was a lack of cross-cultural experiences available to the students living in the town and surrounding regional area.

*It was hard, I was really struggling, they're all pretty much Anglo-Saxon, and of course, you know, we had-- you know, we have a token Italian restaurant and a Thai restaurant here, but I've-- and I was thinking, you know, it was on the year nine camp, I thought this could be a really good opportunity for the year nine camp to go to the immigration museum, but I thought, again, that was very tokenistic.*

Paul felt *"very much blinkered"* and frustrated that he was *"working solo with a lack of resources"* throughout the whole process. He believed that *"the tyranny of distance"* from the metropolitan centre was a disadvantage for students at his school in terms of building greater awareness of cultural diversity. For Paul, the ICC experiences he attempted to curate in his classroom were in isolation from the rest of the students' lives. The common response from his students was *"yeah, whatever."* Rather than, *"Yeah, that was great, last night I actually had a chat about it, or see it in Melbourne, see on the streets and see it practiced."*

*In the end, they are not able to go back home and feed it to their parents or bounce off other students or other schools, because they just-- They don't have a lot of exposure to other schools and so, they weren't able to practice this stuff at home or see it develop into a different context. You know, all the students that they got as friends are all Anglo-Saxon kids.*

Overall, Paul felt that he was not doing a very good job at delivering the ICC curriculum. In a conference call with the ICC Pilot Program group, he realised that he was not teaching to the content descriptors for ICC, and alongside other teachers, he was told *"he had a fair way to go before you unpack a lot of the intercultural capabilities stuff."* Paul was prioritising engagement and literacy over the development of the content descriptors in the ICC curriculum. For Paul, the empathy approach through a drama-intense pedagogy was the most effective in complementing the human rights and civics focus of the texts. Paul's initial attempts at classroom discussion revealed his discomfort with the prejudicial views held by many of his students, and this was a key driver in his decision to experiment with drama. Most importantly, Paul believed in reading the ICC curriculum and making *"that last thing I want*

*these students to do is to feel they're being hectored or lectured, or your attitudes are bad, I really wanted to give them that idea about empathy."*

For the reasons stated above, Paul believes he did a "terrible job" of including ICC in assessment. He included all the English curriculum content descriptors in the assessment rubric but struggled to incorporate ICC curriculum content descriptors:

*I tacked it on, I've gotta be upfront with you...You know, very, low, low meeting high very high, and it was literally lifting and trying to put into very poor wording of the--some of the language of the progression points and the statements in here.*

Certain events in the classroom shifted Paul's perspective on what are effective approaches to ICC curriculum and pedagogy. For Paul, the engagement, protection and enjoyment of his students were central to his teaching philosophy. Curriculum standards and assessment concerns were subordinated to experimentation and creativity as a means to develop empathy. The social dimensions within the school, Paul's biography and drama training culminated in an experimental unit that catered for a low literacy and culturally homogenous classroom. ICC was understood by Paul and the students through frameworks of cultural enrichment, human rights, civics and the popular theme of empathy. Paul believed in protecting the students from the complexity and ambiguity of the curriculum and felt frustrated by the lack of support and resources available to him. Paul's curriculum-as-lived was primarily shaped by what he described as students and himself, by virtue of where they lived, being starved of intercultural interactions; and he was concerned that the IC presented a real danger of aggravating prejudice through classroom discussions. This ultimately led to an affective decision to focus purely on empathy through the means of drama as the only means to develop ICC.

## Mary – Suburban High School

Mary had just completed a unit on racism when the second interview took place. The theme of racism built on the previous two texts that included themes on stereotypes and the construct of Australian identity. In interviewing Mary, it was clear that she is both passionate, knowledgeable and flexible in her approach to teaching. The broadening process revealed that Mary chose to include ICC concepts as part of her English texts as a personal choice, rather than an institutional decision to assess ICC.

Mary's focus is on the English texts but admits she ensures she includes ICC in the planning stage, to support the concepts in the texts. For example, she asked students to explore and share their own culture as part of the concept of cultural formation. This was followed by deconstructing the idea of Australian culture, with a discussion of the place of Indigenous Australians.

*I did stereotypes in the first unit with the class. But I think it was, that-...it was kind of good because, I mean, I'm not a first-year teacher and I taught that before. And I think I had a lot of experience teaching that in a really multicultural context. So, I think, that kind of equipped me pretty well however, when you get outside of a multicultural context, I think you are open to more bias and sometimes more unaware of prejudiced views as well.*

For Mary, effective ICC pedagogy requires the explicit teaching of key concepts. Her approach is to shock the students into realising they have subconscious prejudice towards others and might fail to challenge cultural stereotypes. Mary's strategy in challenging her students is to argue that all people have pre-judgements. The following classroom activity is an example of Mary's approach:

*I got them to, when I was teaching stereotypes, I didn't do this with that unit, I did that when I was teaching To Kill A Mockingbird, at the very start of the year, I got them to draw, somebody who is chronically ill, somebody who is Irish, somebody who is a footy player and somebody who lives in Brunswick. And had a whole gamut of stereotypes coming out of that. And then I put up a photo of myself because I fit in to all of those things, technically. They all kind of had the shock factor because they found out that I was diabetic but that didn't match up with their view, vision of a chronic illness in that they see me as healthy but, you know. And then they didn't realize that I played footy and they had all drawn muscly men, and Brunswick was, maybe I do fit some of the Brunswick drawings a little bit. And the Irish thing was just leprechauns pretty much. I break that down a bit.*

In the classroom, Mary was aware of her own political views and felt that she experienced different and more confronting IC encounters with the students in her current school compared to her previous school. She is not afraid to give her opinion and for the students to voice their own opinion. Mary comes across as being comfortable and confident in having difficult conversations with her students, putting her own political views out in the open. Her aim with this approach was for her students to understand each other's beliefs and work through the influences on those beliefs in order to form a deeper understanding of cultural identity.

*Yeah, I feel like it's quite different to my last school's teaching experience in that there was kind of a dominant political view. There were still people who had political views who were outside of that, but I felt like those students didn't really feel like they could express it as openly as students here. I'm not totally secretive about me having an opinion.*

Mary believed that ICC curriculum and pedagogy suffered in her previous school due to a dominant political view, where in her current school, a variety of opinions made for a more robust debate and deeper learning. In one unit of work, the two texts in the comparative study of asylum seekers were based on a Vietnamese and a Sudanese refugee. As a response to some

prejudicial comments made by a number of her students, Mary moved from a more discussion-centred pedagogy to researching Australia's immigration history.

*I got them to do a lot of research as well, I forgot to say that but I got them to, one story's looking at asylum seekers treatment now in Australia and one text story, sorry a short story collections, and now the story in that collection is looking at Sudanese second generation asylum seekers in Australia. And then the other novel we're comparing with actually looked at Vietnamese refugees' experience in Australia from many years ago. So, we did a lot of background research on that too. And got them to understand how, political climate can also affect cultural understandings and how media influences that. I think that research helped as well.*

Mary was teaching the unit in two year 10 English classes with one class being of "Anglo majority background" with one student of Indian background, and the second class was also majority Anglo with one student of African background. The cultural make-up of the class was important in understanding Mary's approach to dealing with controversial issues such as the 'African gang' stories covered in the media. She believes that the focus on ICC concepts such as stereotypes in the previous units allowed for a more open and respectful classroom environment, which promoted respectful dialogue.

*I guess, setting up a space where, when you say or voicing your opinions it's also being mindful that you don't want to hurt or discriminate against anybody. Even if they're not in the room. And it kind of does come out sometimes, that people say stuff that is hurtful, that they're understanding that that's what they're doing. And then it's breaking that down too when it does arise. I think it's really important if you have got that diversity to say what some people think and what other people think and try to separate it a bit from the people, in that context.*

Mary believed in the importance of knowing what your students are thinking and feeling when teaching ICC concepts. She reflected that in a multicultural classroom the key focus should be on both being sensitive to the needs of each student and creating a culture where students can express their own opinion, but also make sure, at the same time, they are not discriminating or being prejudice towards each other.

Mary's curriculum-as-lived is shaped by her own personal values and passion for social justice and is further impacted by the social dimensions in the two schools in which she has worked. A theme that links Mary's experience to Paul's is the responsiveness of their pedagogy to the views and cultural backgrounds of the classroom. The dynamic nature of ICC teaching is witnessed in Mary's decision to tackle difficult conversations as they surface in class discussions. Mary clearly makes meaning of the ICC through the concepts embedded in the curriculum that are also represented in the text. For Mary, the explicit teaching of these concepts is vital in understanding personal cultural identity and the identity of others. She felt that by deconstructing student's perspectives you can detract from the focus on individual prejudice and provide opportunities to ask questions about from where these perspectives originated. Mary welcomed a diverse range of views and believed a safe and respectful classroom environment is more conducive to meaningful ICC encounters. In retrospect, she saw her experience of teaching in an inner-city school, where she believed the vast majority of students had similar views to her own, as creating a barrier to developing ICC because the opportunity for robust debate was diminished.

#### Mark – Inner City High School

Mark's broadening process revealed the leadership role he played within a team teaching and curriculum planning environment. This experience differed from that of Paul and Mary, who worked predominantly on their own and incorporated ICC into pre-existing English courses. As noted, I worked alongside Mark in a team-teaching environment and observed the decisions he made in writing the ICC curriculum and then his reflections during the teaching

process. The burrowing process for Mark reveals a more student-centred approach to curriculum design and pedagogy and a belief that as a teacher he should “*get out of the way*” and create an environment where the students learn from each other.

In the first week working with Mark, he explored the concept of culture and its potential to influence values. This class followed on from the previous week when the students explored stereotypes and the reasons for their existence. These conceptual class discussions were very much teacher led by Mark and used visuals and videos to explore other people’s experiences of cultural diversity. For Mark, an intellectual and conceptual frame and understanding of IC terms was vitally important to set up before the students’ explored their own culture.

*We got them to do a deep dive into their own cultural background. Where they chose different ... A range of activities that range from interviewing friends about their culture. Or interviewing their parents or grandparents about culture. I think that was effective.*

The ‘exploring culture’ activity was conducted over a two-week period, and involved the students walking around the classroom to interview each other and collect information on each other’s cultural background. Mark believes that the focus on group work and dialogue in the capabilities-based subject supports IC interactions.

*So, it is a capabilities subject so as part of that is includes social and personal learning, so we decided to use the social aspect as the way of expressing their understanding of the ICC and also others such as the ethical capability and critical thinking is how they used that. We used a lot of questioning I guess and critical thinking skills as part of the ICC unit. One of the things that worked incredibly well was that the final assessment piece was a dialogue/discussion between students on explicit ICC issues.*

Mark believed that the high student interest in the unit coupled with the subject's focus on dialogue skills and critical thinking, resulted in assessing ICC within a group dialogue based on prompts from the ICC.

*The students just talked to one another on about very specific questions relating to ICC, so we could see firsthand that students understood could see what was required and that went remarkably well. Students were able to express them very well and clearly, and for year 8s, far more clearly than they could write. And build on each other's ideas and the fact that ICC focuses on the inter and the relation aspect through going through those types of the question, it was great to have an assessment that focused on the relational aspect through going through those questions.*

Mark team-taught in another class, which had more students from African backgrounds. The issue of alleged illegal actions of African gangs was being widely discussed in the media and taken up by many of the students during Mark's teaching of the ICC unit. Mark admitted that the issue of race and the word 'racism' is quite prevalent in the school, and he felt there was a significant difference in how his two classes tackled the issue of racism and African gangs.

*I would say the level we talked about African-Australian culture between the groups was far different. In one group [it] was far [more] intellectual and the other it was about every day life. For the groups who didn't have African students, their discussion of race and empowerment even amongst other minority students was far more intellectual in terms of race and empowerment. Those who did felt like they were talking about their fellow students both in positive and negative ways. I think one of the problems of minorities, any minority, is that they are ambassador of their minority. I think one of the problems is that stereotypes naturally come from people around them. So, if you are one of the Indian kids in your class, whether students are studious or lazy, it doesn't matter what you are, chances are that students will think that is what the entire subcontinent of India is like. I don't think either is not better or worse. An intellectual understanding in that sense can be is better.*

Mark makes a nuanced observation in how he interprets the ICC curriculum. Although he values the benefits of having culturally diverse classrooms, he also identifies the dangers of students being viewed as the ambassadors for their cultures due to the common emergence of stereotypes. Clearly, Mark does not place the dialogue approach above the intellectual approach; he believes that it is best if students are exposed to both.

Mark's experience of teaching the ICC curriculum differed markedly from that of the other participants; he reflected that he rarely encountered explicitly prejudicial views, with the vast majority of his students showing respect for diverse cultures and identity. Even so, his comments below point to the challenges he can foresee in dealing with controversial opinions on other topics of identity and difference.

*What do you do with the homophobe? How do you deal with a group or a culture who is against the ideals of the school or the broader community? How do you give that a voice without giving it merit or something? I think that is very hard with intercultural capability. It makes you reflect on what is the purpose of this.*

Mark believed that the students were working in a safe environment that cultivated mutual respect, and this enabled him to trust the students to work together. However, Mark was very aware of his own cultural background and the impact that might have on his position in the classroom. Interestingly, he understands his white male teacher identity as a cultural deficit – or as the teacher “without culture” in the eyes of many of the students.

*When you are the only white person in the room and you're talking about intercultural capability, I think you just got to take your hands off the steering wheel, really, as quickly as possible. Because really, you don't know what you're talking about. In a way that I think a 14 or 15-year-old person of colour just does... One, acknowledging the place of privilege. So, whether we like it or not, we're like the dominant or the desired culture. Save maybe sometimes*

*if what we're saying, particularly to a bunch of teenagers can be interpreted as what is true. But then similarly, we're the yardstick. We are the without culture.*

As the unit progressed, Mark was reflecting on the value of setting up classes where cultures could speak for themselves:

*For example, there was an indigenous unit as part of the broader ICC unit, emphasis was put on showing videos made by Indigenous people on Indigenous topics rather than saying this is what Indigenous people think. We did end up including a unit on gender. We didn't want to say this is why only boys and girls exist and this is the reason for it, and this is what non-binary means. on the videos for example Pope Francis who is pretty progressive pope talking about that he saw this gender stuff as a war on marriage. And on the flip side Sweden starting schools where they are not using gender pronouns anymore. We let them speak to themselves and then the students addressed those issues themselves, rather than us saying how we think they should behave. From a pedagogical point of view, having us not being the voice was very important and allowing those cultures to speak for themselves.*

The burrowing process highlights Mark's critical and reflective nature in his approach to ICC curriculum and pedagogy. The cultural diversity in the class influenced his curriculum and pedagogical decisions for the teacher to get out of the way and facilitate student-centred learning. In the midst of teaching the unit, Mark's curriculum-as-lived was very much impacted by his own sense of cultural identity within the class as a member of the dominant culture or as "without culture" in the eyes of his students. For Mark, whiteness is a privileged identity within the school and the broader community, even though it may be interpreted by his students as the invisible culture. In contrast to the other participants, prejudicial comments from Mark's students were limited and he was unsure how he would deal with racist, sexist or homophobic remarks. He felt that the issue of race was important to tackle due to the issues within the school, which also suited his intellectual interests in the role of race in civics education. Certain events in the class shifted his attitude towards a belief that an intellectual

understanding is as important as dialogical experiences in ICC, and ideally, both should support one another.

### **Discussion and Analysis**

The burrowing process, which storied three teachers reflecting on their teaching experience in the midst of their ICC unit, highlights a multiplicity of meanings of what is to be an ICC teacher. It reveals the responsive and flexible nature required to teach ICC, due to the challenges arising from lack of student engagement, the ethnic and cultural make-up of the class, and the prejudicial attitudes of the students. Paul and Mary both felt they had to shock their students as a means to wake them up to the importance of ICC as well as their own prejudices. However, Paul's experience reveals the challenges of working with students who have been identified as having low-literacy and who were reluctant to engage in discussion. His experience reveals the flexible and creative approaches required to teach ICC, as shown by his decision to shift the classes into the Performance Theatre and seek to develop empathy through drama pedagogy. His story also reveals the conceptual complexity of ICC and how he struggled to both document and assess its role in his English unit.

In contrast, Mary was working with a wider range of student views in her two English classes, and unlike the other teacher participants, she was comfortable with putting her views forward and challenging the students' perspectives. This approach reveals that ICC has the potential to challenge students to think deeply about their prejudice and how the media can impact on cultural stereotypes. Importantly, Mary's curriculum-as-lived highlights her belief in the restrictive nature of teaching ICC in a school where there is a dominant political view, which may impact on some students not willing to voice their opinion.

Mark's experience of curriculum-as-lived demonstrates the value of teaching ICC in a culturally diverse school, where organic IC experiences are easier to facilitate in the classroom, compared to Paul who felt culturally isolated in a rural town. Mark's curriculum-as-lived revealed that the inclusion of the IC curriculum complemented his own intellectual interests

and also supported some topical issues in the school – namely, race and gender. Mark also found meaning in assessing ICC through dialogue, where students could listen, reflect and respond to one another. Both Mark and Mary believed that ICC can only be developed by teaching the concepts and supporting dialogue with intellectual endeavours such as research.

The political opinions of these three early innovators, the different opportunities to access culturally immersive experiences, and the ethnic and cultural makeup of the students were key contributors to the curriculum-as-lived experience. These factors highlight the dynamic, flexible and innovative pedagogies that are required to deal with both the attitudes within and the cultural make-up of the ICC classroom. The burrowing process has revealed how teacher knowledge evolves, and it has underscored both the shared and subjective difficulties faced by the teachers as early ICC innovators. In the following chapter, the restorying reflective approach helps to make meaning of the lessons learnt by the participants as it relates to their professional self-image. And this, in turn, helps in thinking more deeply and practically about the challenges and opportunities in ICC curriculum and pedagogy.

## Chapter 4: Restorying – ICC and Professional Self-Images

The restorying process encompasses the researcher's interpretive storying of the reflections from each participant as to what it means to be an ICC teacher, and is complemented by the lessons they have learnt. In the restorying tradition, this includes an analysis of the turbulence, tensions, and epistemological dilemmas that invariably appear in teachers' lives (Clandinin & Connelly, 1990; Craig, 2013, p.180). The aim of this process is not to produce neat answers as to what is effective ICC teaching. Rather, the aim is to offer a means of understanding the dilemmas and challenges faced by teachers involved in school reform. The participants reflected on the meaning of teaching ICC as it relates to their pedagogical approach and their professional self-image. Aoki's (2005) concept of curriculum-as-lived supported my restorying as it emphasises the relational and interactional aspects of teaching in an intercultural classroom. Furthermore, the notion of curriculum-as-lived works against the more linear or sequential approach as advanced by the Clandinin and Connelly (1990) model, as it offers a temporal analysis that gives critical attention to key events and the multiple influences that have shaped the participants' understandings of effective ICC curriculum and pedagogical approaches.

### Paul – Rural High School

Paul felt isolated in the midst of incorporating ICC into his English curriculum. In his endeavour to take the lead in the school, the other teachers tasked to incorporate ICC found the process too difficult and left Paul to his own devices. Due to the complexity of the curriculum and the pedagogical challenges, Paul believed ICC teaching would benefit from *"a team to bounce ideas off each other and run activities"*. He further thought that a whole year level wide ICC curriculum would make it more legitimate in the eyes of the students.

*Yeah, certainly have two groups doing it at the same time blocked on because I think that opens up fertile ground for discussion, um, I think it also gives accountability to the unit in terms of I think it just-- I believe if you-- If two groups or more are doing it, it creates this sense of, "Oh so, we're all doing it," that makes it more relevant, whereas I think if just one class is doing it out of the four it's--Yeah, it's not about, "Oh he's just doing it because he's on a mission about something".*

Paul thought that the curriculum was "top-heavy" to the detriment of its purpose, which he saw primarily as to develop empathy among students. In picking one to two themes or concepts, Paul felt more confident in developing a unit that was more likely to foster student engagement in ICC. Paul was challenged by the task of documenting the ICC curriculum as part of his unit design, and found it difficult to incorporate the ICC component into assessment.

*Intercultural capability gives you that sensitivity and that empathy, not simply to acknowledge other stories but to acknowledge similarities in people who you see as vastly different. I think it ultimately creates for a more functioning society. So, I always talk about kids being a regular and effective participant in this society, and the only way that can happen is if you have an understanding of cultural experiences.*

Paul believed that working with prejudicial attitudes in the classroom can be quite traumatic for the ICC teacher. A key event for Paul was shifting his class into the drama theatre after prejudicial attitudes emerged in classroom dialogue. His focus was to use drama pedagogy to shift the students' views and help them to see the social and economic benefit of engaging in a multicultural world outside of their town. For Paul, it is important "not to be so curriculum driven" and open up opportunities to engage with other cultures and "challenge them to seek experiences outside of their community".

Paul admits that the ICC teaching experience has been of benefit to himself due to the cultural isolation he has experienced living in rural Victoria for 35 years. For Paul, ICC is an opportunity to not only study others, but to study the self:

*because challenge is what gives you the opportunity to establish right from wrong and good from bad and I think ultimately, you have to accept that these people, they've all got their life story and these stories can teach you so much about your own self.*

Paul places significant value on ICC in terms of his own personal and professional development. The value in the experience lies in his belief that ICC has taught him “to be much more sensitive to how students are feeling and what they're thinking”. This reflection by Paul reveals the empathy he has for the students and how the experience of curriculum-as-lived has impacted on his professional self-image:

*It's encouraged me, I think, to be much more flexible in the approach that I take with students, and I think when they are behaving badly or when they, you know, are frustrated- When their behaviour reflects certain attitudes, I'm wondering now how much of it is fear or how much of it is based on feeling uncomfortable.*

In restorying Paul's teaching experience, it is clear that the confusion and complexity he encountered in engaging with the ICC curriculum, the attitudes of his students and lack of school support, impacted heavily on his approach and pedagogical decisions. Furthermore, Paul's experience reveals how the interactional and relational elements of the ICC classroom can impact on the teacher's understanding of the self through a cultural enrichment focus. For Paul, it was his belief in the power of drama to challenge beliefs and promote empathy that enabled him to develop what he believed was the purpose of ICC, which for him was far more important than struggling through a complicated curriculum that met with resistance from students.

## Mary- Suburban High School

Mary reflected in particular on the importance of unpacking and teaching the ICC concepts. She believed that the texts selected by the English department gave her the opportunity to contextualise the key ICC concepts in a meaningful way.

*I guess, a few things, probably, like I said I think it's really important to set up the, sort of, understandings of things that might be considered basic for an adult. So things like; stereotyping, discrimination, prejudice and separating the difference between prejudice and discrimination as well. Judgment, those sorts of things.*

Mary presented as highly knowledgeable and confident in her curriculum and pedagogical approach. This was witnessed by her willingness to encourage “breaking down issues as they arise” in the classroom through teacher-led discussions that challenged the students. Additionally, Mary’s flexible teaching style gave her the confidence to move away from the text and research Australia’s asylum seeker history.

*I think that, as in every teaching, you should never judge where the students are going to be beforehand. Actually, I could've said this earlier, I think maybe I was a bit shocked by some of the attitudes that came out of classes. But, that's my weakness, I shouldn't have assumed that everyone would have a similar view point to me. Then I started teaching so I think I guess never assuming where people's opinions lie. The same time being really aware of diversity in your classroom. So I've got, I think I've said this last time, but it's a pretty Anglo-centric classroom in both my classes. However, there is one student with African background in one of my classes and I'm very conscious of not making it obvious that I'm conscious of him being there.*

In her restorying of how she made meaning of the ICC curriculum, Mary was clear on how the opinions and views of her students in the classroom had a large impact on her professional

self-image. Mary's curriculum-as-lived experience was shaped by her belief that an effective ICC class is better if it is open to differences in opinion, otherwise you are just *"preaching to the converted"*, as was the experience in her previous inner-city school. The phrase *"preaching to the converted"* reveals Mary's social justice approach to education and her belief that the overall purpose of ICC is to celebrate diversity and appreciate people's idiosyncrasies. For Mary, the school supported the idea of respecting peoples' experiences, so for her teaching ICC was supported by the school culture. Mary's newfound approach to ICC has challenged her ability to create a safe space where the teacher and students can have difficult conversations. For Mary, this has underlined the importance of relationships and the hard work required in getting to know your students.

Mark – Inner City High School

*Create a structure that enables you to get out of the way. But that's really speaking for the demographic of the school that we had. If we were at a school that was full of white people and we were talking about intercultural stuff, I don't know.*

Mark's experience of teaching ICC was one that reinforced the importance of student-centred learning. On reflection, he did admit that the diversity in the classroom supported this type of learning and teaching ICC, which in a culturally homogenous school would be a more complex task.

*I think I guess it's just reinforces the importance of student-centred learning, I think". And that if you do create ... For some reason, there is a natural inclination the students want to explore their own cultures. So that if you have piqued their curiosity initially, that just that there's so much value in student led learning. I think.*

The issue of race was a dominant theme in documenting Mark's restorying of his ICC teaching experience. He was able to broaden the unit to include issues of gender and sexuality, but in the end, racial issues, more specifically the issue of 'blackness', was not able to be explored to the extent Mark would have desired. He believed that there was not a "great pick up" or interest among the students many of whom, he observed, were already dealing with issues of blackness in the school and the wider community.

*And I want to reassess more why that is. It could be because it's part of their formal education and they just naturally think that if they're having to do something because it's part of their formal education, then they shouldn't do it. Like just their version of school in general.*

More specifically, Mark's ICC teaching experience was challenged by dealing with issues of 'blackness' and homophobia in dialogue with African Muslim students.

*The things that I think about is, is this group of African Muslim students, in one of the classes that I'm teaching. Where they go on about blackness all the time. Like, "That's black. That's not black. That's not black enough". They get caught up in ... As much as we were teaching gender and sexuality as part of the intercultural thing, they are also steadfastly taking a homophobic view, which they blame their religion for. They say, "Well, I'm Muslim so I'm homophobic". That could almost be a quote as well, from one of the students.*

Mark has an obvious intellectual interest in debates about race and identity and has a desire as part of his professional self-image to understand and unpack how students create hierarchies of blackness and why these hierarchies exist. For Mark, the broadness of the ICC curriculum allows for a wide range of conceptual and thematic approaches.

*But the thing is, these guys have created answers for this stuff. Like if you ask one of them ... They talked about who's black and who isn't black. They've created these hierarchies. They*

*probably don't feel comfortable talking about it. Because they know it's inherently prejudice or something. So, there's got to be some way that we can bring out existing prejudicial views, sit with them and get them to ... Get them to think about it. Don't necessarily tell them that they're wrong. Even if you think they're wrong. That just enables them to ... Yeah, work with that area. Because as well, like, logically for me, as a person that doesn't experience any of these prejudices, I'm always surprised by the fact that a black person can complain about racism and feel very passionate about that and then still openly be homophobic.*

Mark's reflection highlights a number of complex issues that dominated his relational curriculum-as-lived experience that he plans to address in his future ICC classes. The issue of racism and prejudice as felt by a number of African Muslim students within the school was further complicated by what Mark believes are homophobic views held by the same students who are suffering from racism. These issues arose in the midst of his ICC unit, but due to constraints of time and some uncertainty as how to proceed, he did not tackle them in the class. Mark was dealing with a more diverse range of views compared to the other two teachers; however, while this promotes dialogue and student-centred learning, it comes with other challenges, such as prejudicial views often linked as part of religious beliefs held by students who feel that they are victims of other forms of prejudice.

Mark learnt from his ICC teaching experience the importance of not "preaching culture". This led to his belief that the focus of ICC was on "What are the different influences that individuals have on their lives, that make them who they are?". These two perspectives have influenced how Mark will teach Indigenous history in the future.

*But it has made me try to concentrate a lot more on ... Concentrating on Indigenous perspectives as part of learning about our history. To express that history. But then being in this really weird place as well because I am fundamentally like a white guy from an Anglo background. And telling a bunch of students what Indigenous people ... even when you're*

*exposing them to perspectives, there is a way to still ... Your sort of explaining a culture that you are not a part of.*

## **Discussion and Analysis**

The restorying process works to interpret how three early innovators make meaning of what is for them a radically different type of curriculum that challenged not only what it means to be an ICC teacher but also a teacher more broadly. In comparing the three participants' restorying of how they made meaning of their ICC unit, three key discussion points and findings emerged. The restorying process revealed how the participants' biography influenced their understanding of the aim of ICC, which, in turn, influenced their curriculum and pedagogical decisions. In addition, the cultural make-up and the literacy level of the class also influenced both their aims in teaching ICC and approaches to the curriculum and pedagogy. A key finding in the restorying process was how the experience of teaching ICC had a profound influence on the participants' professional self-knowledge of what it means to be both an ICC teacher and a teacher more generally.

In reflecting on what it means to be an ICC teacher, one or two key events in the classroom had a significant impact on how each participant made meaning of the curriculum. Paul's experience of working with what he believed were prejudicial attitudes, led him to focus on the cultural experience of others in order to develop empathy in students, an approach framed within a human rights narrative. He believes the experience has also made him more empathic as a teacher in understanding that the formation of attitudes is complex to understand, and prejudicial attitudes may come from places of fear and discomfort. Mary was more shocked by the attitudes of her students as they were in conflict with her social justice beliefs and the attitudes held by students in her previous school. Mary's reflection on the unit led her to believe that conflicts in the classroom can lead to more beneficial IC learning experiences. It taught her to respect her students' lived experience, even if their views were in conflict with her own experience and beliefs. Mark's experience differed significantly from the other participants. In his experience, the event of working with homophobic Muslim students

challenged him both intellectually and professionally. The challenge revealed Mark's broad approach to the curriculum but also his belief that issues of race, religion and sexuality need to be explored to challenge the students' ideas of victimisation and discrimination. However, Mark also believes that as a teacher he needs to get out of the way where possible and not dominate so as to let voices speak for themselves, which he also plans to do in other subjects such as History.

The restorying of three early ICC innovators has highlighted the uprooting process in leaving familiar curriculum ground. Due to events in the classroom that disturbed pre-conceived notions of ICC teaching, the three participants reveal how ICC curriculum can unmoor teachers' sense of professional and personal identity. All three participants are conscious of their own cultural and ethnic identity and the impact that can have on their role as an intercultural teacher. These experiences suggest that teachers do not just simply deliver the curriculum, rather it is process of revealing oneself to open up intercultural experiences. Thus, the curriculum demands not only a focus on who they are teaching but also on who they are as individuals and as teachers.

It is important here to recall that the three participants are part of the majority ethnic culture shared by Australian teachers, with 87% being of predominantly Anglo-Celtic background (Hartsuyker, 2007). Santoro (2014) argues that cultural homogeneity in the teaching profession in Australia is a barrier to developing empathy for students from ethnic minority and Indigenous backgrounds. This invites a larger discussion as to the extent to which the ethnic makeup of the teaching profession is a barrier to developing ICC. Furthermore, the curriculum-as-lived lens revealed how the attitudes and perspectives of the students in the class influenced the epistemological questions for each participant as to what the aim and role is of ICC. For these three teachers, ICC is a different type of curriculum that requires a flexible, patient and reflexive approach due to unforeseen challenges that can emerge in the classroom. I now turn to the final chapter, in which I seek to draw together the key findings and contributions of this thesis to the field of IC curriculum and pedagogy.

## Chapter 6: Conclusion

In the preceding chapters, I have focussed on interpreting the interview data and teacher narratives and in this concluding chapter, I draw together the substantive, methodological and conceptual contributions the study seeks to make. The aims, key arguments and findings of the thesis are summarised, including a consideration of the limitations of this thesis and suggestions for further research.

This research has storied the experiences of three teachers working in three different socio-economic and geographical contexts in order to better understand an emerging and 'crucial' (UNESCO, 2019) new curriculum area. The Deweyan tradition of practical epistemology, supported by the methodological and theoretical traditions of Clandinin and Connelly (1990) and Aoki's (2005) concept of curriculum-as-lived, were drawn together to build an interpretation of the challenges and opportunities for early innovators in teaching secondary ICC curriculum (Years 7-10). Findings drawn from the three participants' narratives both support key trends as identified from in literature review (Chapter 1) and offer insights into how ICC impacts on teachers' personal and professional self-image.

Clandinin and Connelly's (1990) restorying sequential approach provided a broad methodological framework in which to make meaning of these three teachers' narratives. The influence of teacher biography on understanding ICC and their diverse approaches to ICC in the classroom was influenced by both personal and institutional decisions. All three participants' drew on other concepts to advance both their own and their students' understandings of ICC. In this way, the participants' interpretation of the ICC curriculum corresponded to findings from international (Peiser & Jones, 2015; Zembylas & Papamichael, 2017) and Australian research (DEECD, 2012 & DET, 2017), where teachers understood ICC curriculum through related concepts and experiences. The participants' understanding and approaches to the ICC curriculum was driven significantly by their personal biography, in line with the international literature (Jokikokko & Uitto, 2017; Peiser & Jones, 2014; Yuen,

2010). Findings of this study resonate with Peiser and Jones' (2014) conclusion that "the teachers' interpretations of IU and the way in which they translate these into pedagogical practice are highly idiosyncratic and intuitive" (p.387). I offer new insights that reveal that their approaches are influenced by both life experiences and experiences in the classroom.

A key finding concerned the varying extents to which the three participants believed the ICC curriculum was a vehicle to promote dialogue and discussion in the classroom. This is an important observation in light of the unforeseen challenges faced by all three teachers in the midst of their classroom practice. Significantly, all three narratives showed the powerful impact students' attitudes had on how the teacher planned the ICC curriculum. Moreover, teachers prioritised engaging students' and challenging their beliefs and attitudes more than teaching the content descriptors in the ICC curriculum. Assessment and setting up a week-by-week unit plan were not key considerations in the broadening stage. This highlighted the challenges faced by the teachers in reconciling personal beliefs with the aims of the curriculum, while also navigating ways to engage and challenge the students.

The burrowing stage documented key events in the participants' teaching of the ICC curriculum that influenced their meaning-making process. The following findings lend support to arguments concerning the destabilising nature of events and experiences that arise in the midst of teaching the ICC unit and their impact on professional self-knowledge. The three teachers encountered differing experiences when they attempted to promote dialogue in the classroom. Student's unwillingness to engage in dialogue, coupled with what Paul believed were concerning attitudes, led to his decision to adapt the curriculum and the pedagogical approach to focus on cultural enrichment (Ciges & Lopez 1998; Hajisoteriou 2010; Rissanen et al., 2016). Mary's initial shock in certain attitudes and beliefs expressed by students in the class led to her seeing value in having difficult conversations and sharing her own political views with the students. In contrast, Mark's diverse student-group were generally respectful of difference, although on rare occasions when prejudicial attitudes were present, he found it difficult to confront them in the midst of teaching. These experiences support Leeman and Ledoux's (2006) observations that teachers have to navigate difficult

decisions when confronting controversial topics in the classroom. As early innovators, the three teachers were aware of the importance of tackling controversial issues in the classroom. Ensuring there is a reflective period after the teaching of the unit is vital in order to formulate a strategy as to how to deal with controversial issues in the future.

The impact of the cultural make-up of the class on ICC curriculum and pedagogy was a key consideration in these teacher narratives. This aligns with Toner's (2012) findings where teachers believe that the approach to ICC will differ depending on the geographical location of the school. Paul's experience of working in a culturally homogenous school and rural town limited his ability to facilitate organic IC experiences. Thus, his focus was to enrich the students' knowledge about the plight of refugees through drama-inspired pedagogy in order to promote civic values of empathy and human rights. This is contrasted by Mark's experience in an ethnically diverse school where intercultural encounters and dialogue were easier to facilitate. Mary's experience in moving to a less culturally diverse school was key to how she made meaning of the ICC. For her, when there was a dominant political view in a school and among the teachers, it was less conducive to developing ICC as students may feel reluctant to speak out if they hold contrary views. This links to Kamler's salient insight noted in chapter 2, that asking students to publicly reveal information about their lives and cultures in the presence of others – including teachers – is “often at best voyeuristic, and at worst a dangerous form of surveillance to see if students produce the right voice” (cited in Toner, 2012, p.8). This desire to draw from students' lifeworld and the question of if and how teachers' reveal their political and cultural views in the classroom are key distinctive challenges in teaching ICC that warrant further investigation.

Mary and Mark also came to view similar to that of the participants in Toner's study (2012). Both teachers reflected on the challenges and risks of singling out one student who is held up in some way as representative of a cultural minority. In reflecting on how they attempted to promote all students to discuss their cultural background, they brought up the notion of safe spaces, which is a key consideration in ICC pedagogy. The participants experienced tensions between their ability to develop positive relationships with the students while also fostering

a culture of mutual respect in the classroom. Mark believed that teaching the capabilities alongside each other – intercultural, ethical, personal and social, critical and creative thinking – was more conducive to building respectful relationships and safe spaces. This raises significant questions as current policy documents advocate the integration of ICC in traditional disciplines (VCAA, 2018; Australian Government, 2018). The work of Zembylas and Papamichael (2017) is worth considering in light of the challenges teachers' face regarding the political nature of the curriculum, safe spaces and conceptual confusion. Zembylas and Papamichael (2017) argue that the multitude of challenges IC teachers face in the classroom are best supported by rethinking pedagogical models to include a 'pedagogy of empathy' to support a 'pedagogy of discomfort' for a more 'productive' engagement with discomforting emotions.

Using Aoki's (2005) curriculum-as-lived as a lens provided insights into episodes and events that impacted on subjective notions of what it means to be an intercultural teacher in the burrowing and restorying chapters. This approach was useful in framing intercultural teaching as a process rather than a noun, as a means to comprehend the dynamic nature of curriculum development with an emphasis on the relative unpredictability of curriculum. The teacher narratives revealed key events or episodes that radically shifted each participant's idea of the pedagogy that was required to develop both the student and the teacher's ICC. Paul made a decision to fall back on his drama pedagogy due to the lack of support and resources as well as what he described as the culturally insensitive views of his students. Mary emphasised the importance and value of creating a safe classroom environment where all views are accepted, including her own; and where students are not pressured to display the 'right voice.' Initially, Mary found prejudicial views to be confronting and a radical departure from the 'right voice' in her previous school, but she came to believe that all voices must be accepted in the ICC classroom. In contrast to Mary, Mark's idea of what it means to be an ICC teacher arose largely by reflecting on the complexities in dealing with students who were not displaying cultural sensitivity, but in his mind, were displaying hypocritical views.

The curriculum-as-lived (2005) lens also brought to the fore the 'self-work' required by the participants in thinking through perceptions of their own culture. Paul felt that by having the same cultural background as the majority of his class he was less able to facilitate intercultural experiences. Mark was more reflective on this issue and offered some valuable insights into ideas of cultural privilege. As part of the cultural majority in society, Mark believes he is part of those perceived to be "*without culture*" or the "*desired culture*" and that this tends to make him "*the yard stick*" within Australian race relations. Furthermore, Mary revealed her own identity to the class in order to shock them into how easily they stereotype the other. To find pedagogies that worked, both Paul and Mary decided to reveal their own identity in order to open up intercultural experiences in the class. These experiences reveal that teachers do not simply deliver the curriculum, rather it is process of revealing oneself to open up intercultural experiences. Thus, taking this curriculum forward, ICC demands not only a focus on who they are teaching but also on who they are as teachers. Santoro (2007) suggests that teachers' knowledge of 'self' in regards to ethnicity and/or Indigeneity and social class enables them to empathise with students of difference. This is especially salient given the fact that the majority of teachers in Australia share a similar Anglo-Celtic background (Hartsukeyer, 2007) and brings into question how teachers understand and present their cultural identity in the classroom.

In the tradition of small-scale studies, this research does not claim to formulate a generalisable account of what ICC pedagogy should look like. As with all research designs, the study has a number of limitations. Firstly, the research does not seek to produce neat answers as to the core competencies of ICC teaching. Rather, as a qualitative and small-scale study, it has sought to offer insights into the lived experiences and perceptions of early innovators involved in school reform and to illuminate how pedagogical approaches develop that support intercultural education. The three participants represent teachers who voluntarily decided to teach an ICC unit for different reasons, including a personal interest in diversity curriculum and to support school curriculum initiatives. Therefore, this research is not representative of the wider experience of ICC teachers in Victoria or Australia.

In analysing the teacher narratives, three key contributions emerge that have direct implications for ICC curriculum design and pedagogy development and invite further investigation. Firstly, pedagogical flexibility and creativity is vital when working with ICC curriculum. The participants dealt with controversial issues as they arose in the media, and placed importance on dialogue and engagement over fulfilling curriculum benchmarks and formally incorporating ICC into assessment. Secondly, the development of professional and personal self-knowledge was strong theme in the narratives. Paul believed he learnt more about himself and his own attitudes and beliefs by introducing the ICC curriculum. For Paul, the *“tyranny of distance”* and cultural isolation was an enormous barrier for developing ICC in his students. Paul is not planning to develop or teach the unit next year due to lack of support within the school. Mary found value in teaching children with confronting cultural attitudes because it allowed for a more open and honest discussion of their attitudes. For Mark it made him more aware of his own cultural identity as a *“white Anglo”* teacher and reinforced his belief that his role as an ICC teacher is *“getting out of the way”*. Thirdly, a promising finding was teaching ICC is a means to better understand students as people. Both Paul and Mary have a newfound empathy for their students and have reflected that will not be so quick to judge them in the future. Mark was impressed with how the students conducted themselves in IC dialogue and believed that they are more capable than many adults are in the skill of respectful dialogue.

These research narratives support the argument that ICC is a radically different curriculum that challenges professional and personal self-images. The topical nature of interculturality due to the intensification and acceleration of migration flows demands educational resources for teachers and professional development to support this emerging curriculum area. The stories from three early ICC innovators lay the foundation for future work with a larger number of teachers; this could offer further insights into curriculum and pedagogical barriers as well as opportunities in this important and emerging curriculum area. The findings indicate that teachers, schools, curriculum planners and professional development providers need to consider the complexities teachers face in planning a curriculum that is responsive to their own cultural background and that of the students in their classrooms. Furthermore, how

teachers create safe spaces in which to challenge opinions brings into question the extent to which a teacher should or can insert their own beliefs in the classroom. In order to provide teachers with the pedagogical tools to teach a challenging new curriculum area, educational stakeholders must work to acknowledge the complexity inherent in the curriculum content descriptors and provide pedagogical guidance to deal with the political, dynamic and responsive nature of the IC classroom.

Word Count: 23,899

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## Appendices

### *Appendix A: Intercultural Capability – The Victorian Curriculum (VCAA, 2015)*

#### **Rationale and Aims**

##### Rationale

Intercultural interactions have become a part of everyday life in our increasingly multicultural and globalised world. Developing intercultural knowledge, skills and understandings is an essential part of living with others in the diverse world of the twenty-first century. The Intercultural capability curriculum assists young people to become responsible local and global citizens, equipped for living and working together in an interconnected world.

Intercultural capability enables students to learn to value their own cultures, languages and beliefs, and those of others. Students learn about diverse cultures in ways that recognise commonalities and differences, create connections with others and cultivate mutual respect.

The *Melbourne Declaration on Educational Goals for Young Australians* recognises the fundamental role that education plays in building a society that is ‘cohesive and culturally diverse, and that values Australia’s Indigenous cultures’. The Intercultural capability curriculum addresses this role, developing students who are active and informed citizens with an appreciation of Australia’s social, cultural, linguistic and religious diversity, and the ability to relate to and communicate across cultures at local, regional and global levels.

##### Aims

Intercultural capability aims to develop knowledge, understandings and skills to enable students to:

- demonstrate an awareness of and respect for cultural diversity within the community
- reflect on how intercultural experiences influence attitudes, values and beliefs
- recognise the importance of acceptance and appreciation of cultural diversity for a cohesive community.



## Structure

Intercultural Capability is organised into two interrelated strands: Cultural Practices and Cultural Diversity.

Strands	Cultural Practices	Cultural Diversity
	<p>This strand involves students in describing, observing and analysing characteristics of their own cultural identities and those of others. They compare their own knowledge and experiences with those of others, learning to recognise commonalities, acknowledging differences between their lives and seek to understand and engage in critical reflection about such differences. The ability to reflect on the meaning of intercultural experiences is an essential element in intercultural learning. Students use critical reflection to better understand the perspectives and actions of individuals and groups in specific situations and how these can be shaped by culture.</p>	<p>This strand involves students understanding the nature of cultural diversity. Students critically examine the concept of respect, challenges and opportunities created by cultural diversity and the way in which cultural diversity shapes and contributes to social cohesion.</p>

## Learning in Intercultural Capability

The Intercultural capability curriculum focuses on learning about cultural understandings and practices. Students examine, reflect on and challenge assumptions, stereotypes and prejudices and explore how intercultural experiences can influence and change attitudes and beliefs.

Students apply their learning in intercultural capability to complex questions of the globalised world. Intercultural capability fosters skills that assist students to negotiate across barriers that may arise from differences.

Intercultural capability is strongly connected to those areas of learning concerned with people and their societies, relationships and interactions, including the Personal and Social capability knowledge and skills related to empathy, openness, respect and conflict resolution.

## Scope and Sequence (Year 7-Year 10)

Levels 7 and 8	Levels 9 and 10
<b>Cultural Practices</b>	
Analyse the dynamic nature of own and others' cultural practices in a range of contexts	Analyse the complex and dynamic interrelationships between and within cultures in a range of contexts and the impact of these interrelationships on their own and others' cultural practices
Examine how various cultural groups are represented, by whom they are represented, and comment on the purpose and effect of these representations	Analyse the ways in which intercultural relationships and experiences have contributed to the development of attitudes, beliefs and behaviours, and how they are manifested in various contexts
<b>Cultural Diversity</b>	
Identify the challenges and benefits of living and working in a culturally diverse society	Identify and analyse the challenges and benefits of living and working in an interconnected and culturally diverse world
Evaluate the ways in which the community demonstrates the value it places on cultural diversity, and why this valuing of cultural diversity is important to the community	Analyse the components of a cohesive society, and the challenges, benefits and consequences of maintaining or failing to maintain that cohesion
<b>Achievement Standards</b>	
<p>By the end of Level 8, students explain how cultural practices may change over time in a range of contexts. They understand how cultural groups can be represented, and comment on the effects of these representations.</p> <p>Students understand the challenges and benefits of living and working in culturally diverse communities.</p>	<p>By the end of Level 10, students critically analyse the complex and dynamic interrelationship between and within cultures and the challenges and benefits of living in an interconnected and culturally diverse world. They evaluate how intercultural relationships and experiences influence attitudes, beliefs and behaviours in different contexts.</p> <p>Students analyse the components of a cohesive society, and the challenges, benefits and consequences of maintaining or failing to maintain that cohesion.</p>

## Glossary

### Culture

A set of distinctive spiritual, material, intellectual and emotional features of a society or social group, encompassing all the ways of being in that society or social group; including art and literature, lifestyles, ways of living together, value systems, traditions and beliefs.

Each culture is a sum of assumptions and practices shared by members of a group distinguishing them from other groups.

#### Cultural diversity

The existence of a wide variety of cultures in the world today.

#### Cultural identity

The aspects of identity shared by members of a culture that, taken as a set, mark them as distinct from members of other cultures. Like most forms of identity, cultural identity is socially constructed. People create and claim aspects of their culture, whether that be speaking a particular language, eating particular foods, or following particular religious practices. Individuals have multiple identities and these change over time by being constructed and reconstructed through intercultural interactions.

#### Cultural practices

The way culture is expressed and attributes of cultural groups which range from easily observed characteristics such as group membership, cultural celebrations, customs, traditions, language and everyday ways of doing things, to less readily observed attributes such as values, attitudes, obligations, roles, religious beliefs and ways of thinking.

#### Empathy

The ability to identify and understand the thoughts, feelings or emotions of someone else. Empathy is often described as 'standing in someone else's shoes' or 'seeing through someone else's eyes'.

#### Intercultural

Describes what occurs when members of two or more different cultural groups interact or influence one another in some fashion.

#### Reflexivity

The ability to step outside one's own experiences in order to reflect consciously on them, considering what is happening, what it means and how to respond. The ability to be reflexive is an essential skill for intercultural understanding.

## *Appendix B: Plain Language Statement*

Narratives of the Intercultural Teacher

Plain Language Statement

The research project

You are invited to participate in a research project investigating how Year 7 – 10 teachers interpret the Intercultural Capabilities (ICC) curriculum. The aim of the project is to consider the different ways teachers understand, plan for and teach ICC curriculum. This research will collect narrative accounts of how the ICC curriculum influences the practice of teachers. This research is a part of a Master of Education study being conducted by Mr. David Browning at the Melbourne Graduate School of Education, supervised by Professor Julie McLeod and Dr. Jeana Kriewaldt. This qualitative research project will be conducted over a period of 2-8 weeks with participants contributing their reflections on their perspectives experiences of teaching ICC. The Human Research Ethics Committee at The University of Melbourne has granted approval to conduct interviews for this project.

What you are being asked to do?

The study involves two individual interviews that will run for approximately one hour each (two hours in total).

The aim of the interviews is:

- 1) to reflect on how you understand the ICC curriculum
- 2) to reflect on how you plan the ICC curriculum
- 3) to reflect on how you taught the ICC curriculum
- 4) to reflect on how the experience of being an ICC teacher changed you professionally.

I would like to have all interviews audio recorded and then transcribed, if permitted by you. As far as practicable, the interviews will be held in a mutually convenient location, for example, a conference or meeting room at your school.

After the interviews are transcribed, I will send you a copy, which you are free to amend or comment on further. And, if you would like, I will also send you a copy of the final report. Your participation in this project is completely voluntary and you are free to withdraw at any stage of the project. In the case of a withdrawal, I will not use any unprocessed data from your interviews.

It is possible that the interview may cause you to remember events or times that are unsettling. If this happens and you are feeling upset, I can stop the interview immediately, if you wish. The interview will only resume when and if you are happy to do so. If you would like to continue the interview at another time, a new date can be arranged. You are, however, free not to continue with the interview at all, and, if you wish, to have the recording of your interview destroyed and not used in the research project. In the unlikely case that the discomfort of discussing the personal experience of classroom practice approaches the level of distress, the interview will be promptly concluded. If uncomfortable with notifying the student researcher, you will be encouraged to seek well-being support within the school and/or inform the Leading Teacher, Principal about any concerns. The student researcher will also provide opportunities for any follow up conversations if you wish to clarify or debrief on any matters that might have arisen in the interview or come to mind subsequently. In addition, the student researcher will inform the school's well-being coordinator of the planned interviews and, in the event that the interviews prompt issues that are upsetting, you will be advised of the availability support from the wellbeing coordinator, if needed. Contacts for local counselling services can also be provided to you if needed. The student researcher acknowledges that you may have worked with them in the past but this does not mean you are expected to participate in this project and nor are you under any obligation to do so.

### Confidentiality and anonymity

The names of the research participant, the school, and any student or staff names mentioned by the research participant will be replaced with pseudonyms in any publications arising from the research. The intention is to protect your anonymity and the confidentiality of your responses to the fullest possible extent, within the limits of the law. Your name and contact details will be kept in a password-protected computer file and separate from any data that you supply. The interview material will be used in ways that respect this wish, by keeping the raw research materials in a secure and confidential form. We will endeavour to remove any references to personal information that might allow someone to guess your identity. However, it is possible, because of the relatively small number of people involved, and because your interview could contain contextual details that reveal who you are – what you did, particularly if you had a prominent role, things you wrote or published, where you worked and so forth – that some comments could be recognised as belonging to you.

### Use and storage of interview material

I will be presenting results from this research project to my supervisors and advisory panel as part of my Masters of Research. Both digital and non-digital data will be collected for this project. Digital data includes digital audio files of interviews, transcribed interviews (stored as electronic text documents). Non-digital data includes researcher field notes (in paper

notebooks). All digital data for this project will be stored in password-protected locations. Only the student researcher will have access to the password.

Security and Storage of Non-Digital Data. Researcher field notes and any other non-digital data will be stored in locked filing cabinets at MGSE when not in immediate use. The key will be kept by the student researcher.

#### Further information

Should you require any further information, or have any concerns, please contact Professor Julie McLeod.

This research project has been approved by the Human Research Ethics Committee of the University of Melbourne. If you have any concerns or complaints about the conduct of this research project, which you do not wish to discuss with the research team, you should contact the Manager, Human Research Ethics, Office for Research Ethics and Integrity, University of Melbourne, VIC3 010. Tel: +61 3 8344 2073 or Email: [humanethics-complaints@unimelb.edu.au](mailto:humanethics-complaints@unimelb.edu.au). All complaints will be treated confidentially. In any correspondence please provide the name of the research team or the name or ethics ID number of the research project (provided in the footer to this document).

Professor Julie McLeod (Supervisor) Mr. David Browning (Candidate)

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Thank you for your time.

David Browning

*Appendix C: Consent Form*

**CONSENT FORM (Teacher Participant)**

***Research Project: Narratives of the Intercultural Teacher***

Researcher: Mr. David Browning

1. I consent to participating in the project named above. I understand this involves me participating in two (one-hour) interviews. I understand that the session will be audio recorded. I have received a written copy of the information.
2. I authorise the researcher to use for this purpose the research project: audio recordings from two (one-hour) interviews.
3. I acknowledge that:
  - (a) the possible effects of the two interviews have been explained to me to my satisfaction;
  - (b) I have been informed that I am free to withdraw from the project at any time without explanation or prejudice and to withdraw any unprocessed data previously supplied;
  - (c) The project is for the purpose of research /The project is for the purpose of research and not for treatment; (for medical research);
  - (d) I have been informed that the confidentiality of the information I provide will be safeguarded subject to any legal requirements;
  - (e) I consent to interviews being audio-taped, acknowledgement that copies of transcripts will be returned to participant for verification, participants to be referred to by pseudonym or identified by name in any publications arising from the research, and in instances where a dependent relationship is involved confirmation that participation or non-participation in the research will have no affect on employment.

NAME OF TEACHER (in block letters):  
.....

SIGNATURE:  
..... DATE: .....

EMAIL ADDRESS (to receive a report of the study):  
.....

SIGNATURE OF PRINCIPAL RESEARCHER: ..... DATE: .....