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## THE SOCIAL EDUCATOR

Journal of the Social and Citizenship Education Association of Australia

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The Social Educator is the journal of the Social and Citizenship Education Association of Australia (SCEAA), a professional association that aims to:

- support, promote, advocate and improve the quality of Social and Citizenship Education in Australia;
- advance the holistic study of society from social, cultural, political, ecological temporal, spatial and global perspectives;
- represent teaching and research in Social and Citizenship Education at all levels and in all types of educational institutions;
- provide opportunities for critiquing Social and Citizenship Education policy, curriculum and pedagogy;
- sponsor and support activities that may assist the teaching of Social and Citizenship Education in Australia.

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The journal encourages submissions of manuscripts from educational researchers, teachers and teacher educators and invites contributions that address Social and Citizenship education curriculum broadly and the teaching and learning of it in schools, tertiary education and/or community contexts.

Key themes for the journal are: Research and practice in Social and Citizenship education in all educational institutions; holistic study of society; policy, curriculum and pedagogy of social education; citizenship education; global education; education for democracy, equity and justice; values education; indigenous education and sustainable communities.

The journal invites manuscripts according to these sections: Research and scholarship; Practitioner exchange; and Resources review.

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# EDITORIAL

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## Dr Peter Brett

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*Dr Peter Brett*

In a recently published Australian multi-author text devoted to the theme of contesting and constructing international perspectives (Reynolds et al., 2015), the introduction to the text notes that a “global consciousness enables students to respond to contemporary issues of poverty, social injustice, persecution, exploitation or environmental concerns with transnational efficacy to enact change and seek through global advocacy, alternative solutions to these global issues and contexts” (p.2). In addition, one of the contributors to the text argues that the Australian Curriculum for Civics and Citizenship contains promising possibilities “for building a sense of global citizenship within students.” He points, for example, to Year 6 curriculum elaborations encouraging teachers to work with students to identify “the obligations people may consider they have as global citizens, such as an awareness of human rights issues, concern for the environment and sustainability, and being active and informed about global issues” or to use “a current global issue, such as immigration across borders and clearing native forests to establish palm oil plantations, to discuss the concept of global citizenship” (Print, 2015, p.192–194). Two of the papers in this edition of *The Social Educator* devote themselves to global education themes. In a week, at the time of writing, of a devastating earthquake in Nepal, drowning African immigrants in the Mediterranean, Australian young people being attracted to join fundamentalist and militaristic Islamic organisations, and cuts to the Australian budget for international aid, the importance of young people being educated for informed and active global citizenship is underlined.



*Angela Colliver*

In their overview of global education in Australia, Dr. Julie Dyer and Cathy McNicol chart the historical development of global education but also reflect upon the curtain being brought down upon an AUSAID funded Global Education Program which operated in Australia from 1992 to 2014. The “Teacher Stories” section of the paper provides some inspiring examples of global education in practice. They highlight the professional learning reach of the Global Education Project across Australia in recent years. They link the ending of funding for the Global Education Program to the increasing influence of neo-liberal economic policy drivers, as evidenced in the changing language of big picture statements of Australian educational aims over two decades. They offer a less optimistic analysis of the capacity of the civics and citizenship curriculum to serve as a catalyst for active global citizenship in schools, seeing the curriculum language as privileging national and relatively passive forms of civic engagement. There will undoubtedly be future challenges in motivating and supporting teachers with the knowledge, skills, and confidence to continue to bring contemporary global issues into Australian classrooms (See Ferguson-Patrick, Macqueen, & Reynolds, 2014). In an effort to look forward with greater optimism, the authors tentatively suggest a 2018 declaration of educational aims for Australia where “students act with moral integrity, develop specific skills of problem solving, creativity, critical thinking, empathy and collaboration, to enable a fair, sustainable, compassionate and just world. It is hoped that such an education is transformative for personal, community and global wellbeing.” Involving young people in reflecting upon the ideas and language of a 2018 declaration would, of course, be a valuable educational activity in its own right.

Dr. Eeqbal Hassim, the Senior Manager for Research and Australian Curriculum Strategy at the Asia Education Foundation offers a coherent and thoughtful review of Asia learning.

Through the lenses of intercultural learning and global citizenship, the transformative capacity of Asia learning is emphasised. He argues that “there remains a psychological gap between Australian and Asian societies that needs to be narrowed.” He underlines the human (intra-personal and interpersonal) elements and connections behind greater knowledge and awareness of Asia. Many schools continue to view Asia learning primarily as learning about the countries, cultures and languages of Asia. Dr. Hassim provides a useful reading of the Intercultural understanding general capability of the Australian Curriculum. He outlines a model for a more powerful form of dynamic intercultural learning incorporating curriculum re-design and social action. He characterises and exemplifies a Third Space to explore where and how diverse cultural perspectives intersect and diverge. “The intended outcome is a student who understands there are many ways of seeing the world and who possesses the skills, behaviours and dispositions to negotiate the implications of cultural diversity.” The paper argues that the desirable end result of Asia learning is “teaching and learning that tackles the deep-seated reasons behind the evolution of Australia’s engagement with Asia over time and critically questions how this engagement needs to develop into the future.”

Our other two papers in this edition of the journal have a focus on information and communication technology (ICT) and digital learning which both link, of course, to global education as well. Technological change has made global citizens increasingly interdependent and has flattened and converged global boundaries. As Ruth Reynolds observes in the opening sentence of her paper: “In an era where social media has played an enormous part in political events such as President Obama’s election campaign and the Arab Spring popular uprisings there is a taken-for granted perception that new technologies have created different approaches to informing and encouraging civic engagement.” She goes on to investigate the perceptions of future teachers’ confidence in their use of technology for teaching civics and citizenship education (CCE) and reports upon a pilot study associated with iPad technology in CCE in a teacher education course. Finally, in a lively and provocative “Conversations” piece, Lee Crockett sets out to define the global digital citizen and sees altruistic service, environmental stewardship, and personal responsibility sitting alongside global and digital citizenship as features of this status. He goes on to identify six tenets of digital global citizenship and suggests a code of honour. He reminds us that, “being a great global digital citizen isn’t just about using your head – it’s also about using your heart. Having a responsible and ethical citizenry is essential to healthy and peaceful life in the world we all share.”

Our September edition of *The Social Educator* will have education for sustainability as its central theme. We continue to welcome papers, contributions, and ideas from members as to areas of focus for future editions.

Peter Brett and Angela Colliver

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## ARTICLE

## Global education: Past, present and future

**Dr. Julie Dyer** Deakin University

**Catherine McNicol** Global education consultant

**Dr. Julie Dyer** is a Senior Lecturer at Deakin University. She is a passionate global educator across her education career in schools and now in pre-service education. Julie was a founding member of the Global Education Project Steering Committee in Victoria and saw the ways in which this program touched the personal and professional lives of many teachers and pre-service teachers.

**Catherine McNicol** is a global education consultant. She has a long history of educating for a just world, volunteering with Australian Volunteers International, working for World Vision and Red Cross and as the Global Education Manager at Curriculum Corporation 2003-2014.

### Abstract

*This article traces the origins and history of global education, primarily in Australia, but also within a broader, appropriately global, context. We first identify and discuss the characteristics of earlier global education programs, and gradually move towards the present day where the long-standing and highly successful program in Australian schools recently concluded as a consequence of federal government budgetary constraints. We close by alluding to the next Australian Declaration of Educational Goals for Young Australians.*

### Introduction

Global education enables young people to shape a better shared future for the world. An interconnected globalised world calls for education systems to provide students with the skills, knowledge and understandings to be active global citizens in such a global world. In Australia, this call has been met in a large part by the Australian Government's overseas aid program (AusAID) Global Education Program (GEP) 1992-2014, which offered free teacher professional learning and resources to support global education curriculum development and teaching practices in schools. At the end of 2014 the funding to this program ceased.

AusAID's global education program bears unique characteristics of bipartisan funding, a collaborative network of state and territory programs, resource provision, website, cooperative partnerships, policy development, and teacher and pre-service teacher professional learning programs. With a focus on whole school teacher professional learning, Gilbert (2012) confirmed that "there is evidence of the very strong impact which GEP professional development can achieve" (p. iii). The GEP has contributed sessions into pre-service teacher courses, enabling possibilities for future teacher's commitment to global education in their teaching. The GEP has accumulated worthy achievements in teacher professional learning, resource development, school based change and a vibrant network of professional educators. With a unifying central aim for the education of young Australians and teachers to be global, the GEP can claim having made a significant contribution to building a future generation of young Australians with a global outlook and citizenry. This article provides a reflective account of global education, tracing its history from the aftermath of World War I to a reimagining of global education in Australia.

### Global education: Historical perspective

The origins of global education can be traced to the Treaty of Versailles that led to the establishment of the League of Nations in 1919–20. This organisation aimed to promote international cooperation and to achieve peace and security. In the aftermath of the First World War, from 1921 the League of Nations Union in Australia advocated influentially for peace education (Summy, 2007). Teachers set up the World Education Fellowship (WEF) with a journal from 1920 entitled *The New Era*. The United Nations Association undertook similar work after 1945. The WEF still operates today, although less active than in its heyday between the two world wars. In the United Kingdom from the 1960s, there were calls for education about the world beyond local boundaries. The term *global education* was used to capture this expanded vision of a peaceful and secure world (Hicks, 2003).

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During the 1960s and 1970s, development education described learning about the world. Its purpose was to raise awareness and knowledge about global poverty (Hicks & Holden, 2007). Development education emphasised inequality as countries were either developed or underdeveloped. It was underpinned by local participatory action as a means to redress the imbalance. This shifted learning about the world to learning via a more participation-orientated approach. Education partnerships between development, aid, peace and social justice organisations contributed to the repertoire of global education resources and professional development programs still evident today.

In the 1970s, education for and about the environment was prompted by signature events such as the oil crisis and resource depletion. For the global education curriculum, this meant issues of resource conservation. Inequalities of wealth and concerns for social justice were increasingly incorporated into educational policies and programs (Curriculum Corporation, 2002). Social, political, geographical, historical and economic changes meant it was no longer possible to view the world as knowledge of facts, or through a binary of developed and developing nations.

The confluence of awareness of development and environmental issues led to an education response by Richardson (1976) and Hanvey (1976). In the United Kingdom, *Learning for Change in World Society* (Richardson, 1976) became a benchmark for all those interested in developing a global dimension in the curriculum. To develop greater international concern and participation amongst students, Richardson's (1976) "four issues" global education framework focused on "background, problems, values and action" (Hicks, 2003, p. 266) It built from knowledge and development paradigms and used values clarification and participatory action as measures of student outcomes. In the United States, Hanvey (1976) developed a model of global education that incorporated five dimensions of global education to enhance global awareness. These were perspective consciousness, state of planet awareness, cross-cultural awareness, systemic awareness and options for participation. This emphasis recognised growing concerns with global inequalities and held education to have some responsibility for generating solutions, and shows the influence of development education paradigms operating at this time.

Both theorists, Hanvey (1976) and Richardson (1976), contributed frameworks that emphasised knowledge of global issues and perspectives that encouraged participation in local issues and contexts. The mantra "Think global, act local" entered mainstream thinking following the 1992 Rio Earth Summit and was coined to promote the participatory action-oriented understanding required to address global issues. With an emerging interconnectivity and interdependence between nations becoming apparent, global education shifted increasingly towards this participatory action-oriented approach.

A global education model (Pike & Selby, 1988) made a significant contribution to the field of social education through a framework guiding the inclusion of global education into school policies and classroom practices. The global education model built on previous definitions and addressed issues of 1) inequality-equality, 2) a spatial dimension expressed as local-global connections, 3) temporal dimensions of past, present and future and also, 4) introduced an inner dimension of values. This paralleled development in values education in schools and a whole person curriculum focus. This model responded to social justice issues, temporal and spatial dimensions, and incorporated local and global interconnectivity. Hicks (2003) in his history of global education noted that each of these four elements needs to be present to claim effective teaching of global education. This model extended earlier approaches by taking a whole person focus, located across local and global contexts and over past, present and future. It was not clear how this learning would happen in practice, or how the inner dimension was enacted. This inner dimension reflected a more integrated approach and emphasis in global education than featured previously. It highlighted the importance of the teacher's role and assumed that they possessed the capacities, skills and knowledge to teach global education.

The term global education became a familiar educational concept and term in the 1980s and 1990s. Building from earlier frameworks developed by Richardson (1976) and Harvey (1976), a number of theorists argued for a globally focused curriculum and proposed strategies and frameworks to support such an inclusion (for example, Banks & Banks, 1995; Merryfield, 1995; Pike & Selby, 1988).

### **Global education: An Australian story**

Global education in Australian schools can be traced to the 1980s as teachers and aid NGOs gathered together to share educational ideas and resources to address their concerns about inequality and environmental issues. During this decade, Australian teachers had opportunities to hear influential British educators: David Hicks (peace education), John Huckle (environmental education), David Selby and Graham Pike (global education) and Robin Richardson (transformative education) at conferences run by Australian Geography Teachers Association (Teaching Geography for a Better World Conference 1986), Social Educators Association of Australia (The Turning Point, 1988) and History Teachers' Association of Australia (Inquiring, Integrating, Transforming, 1991). These conferences, spearheaded by seminal theorists in the field, developed the foundations for curriculum and teacher development in Australia.

From this professional learning, global education as a curriculum approach was furthered by Margaret Calder and Roger Smith. They were influenced by the educational philosophy of Paulo Freire, especially *conscientisation*, which helped oppressed people become conscious of their position and empowered them through education. The Australian Government funded Calder and Smith to write a two-book curriculum resource, *A Better World for All: Development Education for the Classroom* (Calder & Smith, 1993), which emphasised this participatory and action orientation in measuring student outcomes. Their description of global education identified global concerns, the powerful and powerless, critical awareness and participation to outline the knowledge, skills, values and actions related to taking a global perspective. They illustrated political and social justice ideology commitment by active participation from students as partners in remedying global imbalances and world problems. Calder and Smith's work included critical pedagogy for individuals to transform both themselves and society, thereby enriching their world. They believed that students involved in participatory action towards global problems and issues altered both society and the individual. The teacher and student resource books were seminal in providing practical classroom activities for teachers within a clear pedagogical framework to support teachers in responding to globalisation.

Alongside these developments the Australian government produced the first of three declarations on the contexts, purpose and goals for education. The emphasis on global education in Australian schooling can be traced through analysis of these documents. *Australia's Common and Agreed National Goals for Schooling in the Twenty-First Century*, known as the *Hobart Declaration* (Ministerial Council on Education, Employment, Training and Youth Affairs [MCEETYA], 1989), saw global education as a goal of a balanced development approach with emphasis on the environment:

To develop in students a knowledge and appreciation of Australia's historical and geographical context; an understanding of, and concern for balanced development and the global environment; and a capacity to exercise judgement in matters of morality, ethics and social justice (Australian Education Council and Curriculum Council, 1991, p. 13-14).

Informed by the *Hobart Declaration*, the peak Humanities professional association, the *Social Education Association of Australia* (SEAA), confirmed balanced development and global environment important to this curriculum area in *Social Education in the Nineties* (SEAA, 1990). Global education was described as "knowledge, skills, attitudes and values which will enable students to participate as active citizens in our democratic society within an international context, an understanding of and concern for balanced development and the global

environment” (p. 4). Both documents emphasised participatory citizenship beyond local boundaries and balanced development approaches. They revealed a national imaginary of Australian interests at the forefront.

*The Adelaide Declaration on National Goals for Schooling in the Twenty-First Century* (MCEETYA, 1999) was the second national curriculum statement to articulate policy for Australian schools. One goal stated that students will “engage effectively with an increasingly complex world. This world will be characterised by advances in information and communication technologies, population diversity arising from international mobility and migration, and complex environmental and social challenges” (para. 8).

This *Declaration* emphasised changing global contexts evidenced by an increasingly complex world, challenges and diversity. It referenced ‘complex environmental and social challenges’ and “population diversity arising from international mobility and migration” (MCEETYA, 1999, p.1). Calder (2000) observed that whilst the *Adelaide Declaration* had a strengthened emphasis upon and acknowledgement of the global community and the importance of links to it, it fell short of noting the interdependence of peoples, or the important role of global education. It was during this time that the Australian government was proactive in developing policy and programs to support global education in schools, and the GEP was established.

Calder and Smith’s work was encapsulated in AusAID’s *Global Perspectives: A Statement for Australian Schools* (Curriculum Corporation, 2002); this was revised in 2008 as *Global Perspectives: A Framework for Australian Schools* which informed education policy and guided teacher and curriculum change. Both editions drew from Hanvey (1976), Richardson (1976), and Selby and Pike (2000) in their learning emphases and practical orientation. Learning emphases included identity and cultural diversity; one world: globalisation and interdependence; dimensions of change; sustainable futures; peace building and conflict; and social justice and human rights. Over 100,000 statements were distributed. They informed thinking in schools, as is evident in the teacher stories below, and also the development of curriculum based resources by the Global Education Program, state education departments, and NGOs such as World Vision, Oxfam, Plan, Child Fund and Surf Aid.

*The Melbourne Declaration on Educational Goals for Young Australians* (MCEETYA, 2008) generated both promise and policy concerns for global education in Australian curriculum discourse. In the opening statement, it was clear that the world was now global. However this was a global economy with competition in knowledge and innovation central to quality of life. This statement is located in the social and political contexts of a neo-liberal agenda of competition and economy.

In the 21st century Australia’s capacity to provide a high quality of life for all will depend on the ability to compete in the global economy on knowledge and innovation. Education equips young people with the knowledge, understanding, skills and values to take advantage of opportunity and to face the challenges of this era with confidence. (MCEETYA, 2008, p.4)

*The Melbourne Declaration*, held promise with its articulation of active and informed citizens as one of the goals for schooling. Nominated as a central goal of schooling, action based citizenry was favourably viewed by educators, especially those teaching civics and citizenship.

Notwithstanding the role and impact of the *Hobart* and *Adelaide Declarations*, the most insistent force on education is the dynamically changing global context itself. The *Melbourne Declaration* identified these changes as “global integration and international mobility; India, China and other Asian nations . . . and their influence on the world . . . ; globalisation and technological change” (MCEETYA, 2008, p.4). These elements capture prevailing educational directions. It could be argued that global education is no longer on the periphery of curriculum, but central in its intent and practice. Global imaginaries appear to now be driving the impetus for change in teachers, classrooms, schools and education.

The *Melbourne Declaration* informed the more recent development of a national Australian Curriculum that adopted three cross-curricular perspectives or priorities, and seven general capabilities to support the learning areas. These cross-curriculum perspectives and general capabilities reflect much of what is considered to be global education but without using that term.

### **Teacher professional learning and the Australian Global Education Program**

There is compelling evidence for the importance of teachers to curriculum change (Elliott, 1994). In observing a marginalisation of global education in official curriculum policies in Australia, Singh (1998) argued that global education was really up to the creativity, expertise and experience of teachers.

The Australian Government funded the Global Education Program to resource and professionally develop teachers. This step recognised the critical role teachers play in any curriculum change such as global education. The link between policy making and professional development ensured that global education was not isolated as a policy issue.

An excerpt from AusAID's *Focus* magazine (2002) described global education as:

a valuable investment in our future. It is only through teaching our children about the issues around us that we can ensure a better world for them and future generations. AusAID's global education program delivers high-quality curriculum material and professional development to teachers and trainees throughout Australia to help them to teach our children well. (p. 29)

Whilst this mandate for global education aligns to a neoliberal agenda where global education is seen as an investment, the importance of teachers achieving the global education agenda is clear. This observation marks the importance of teachers to global education beyond policy. A central feature of AusAID's GEP was the skilling and embedding of a knowledge and understanding of global education into the practices of Australian teachers. The theoretical frame that underpinned the program had at its core the role of teachers. It acknowledged the importance of capacity building across a number of domains that lead to teacher autonomy and less reliance on external assistance to implement the change.

In teaching global education, a heightened emphasis on the role of teachers was observed by Holm and Farber (2002) who stated that "many of the perceived implications of globalisation suggest a challenging and significant role for teachers in a time of change" (p. 1). An educational response to globalisation is closely connected to teachers. Implications of globalisation can be seen in classrooms today through the increased ethnic and cultural diversity of students, and the impact of access to the Internet. However, there is cause to question and interrogate the extent to which teachers have the capacities, skills, knowledge and understandings to engage in dialogue with students around global issues, or to promote an understanding of the attendant challenges. There is, thus, an imperative to build teacher capacities and knowledge to enable teaching and learning of global education.

### **State and territory programs**

Throughout the 1990s and into the 21st century, AusAID contracted organisations in each state and territory to provide free teacher professional learning and pre-service education through universities. In Victoria and New South Wales, subject associations ran the GEP; in South Australia, Western Australia and Queensland, centres established in the 1970s by community members and development aid organisations were contracted; and in Tasmania, it was the responsibility of the University of Tasmania. Each organisation brought its individual strengths and ways of operating within their particular context but in all there was a high level of engaging teachers with the theoretical base as outlined in *Global Perspectives* (Curriculum Corporation, 2002) alongside targeted, practical classroom applications. Sessions aimed to



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expand participants' understanding of a global perspective and ways it could be implemented in classrooms and schools, through information, demonstrating activities, simulation games and provision of resources. In his review of the GEP, Gilbert (2012) found that:

The in-service work of the GEP projects is extremely highly regarded, partly because of its approach to professional learning, and partly because of the commitment and professionalism of GEP personnel. The approach to professional learning balances conceptual understanding with classroom examples, a necessary combination in a field where concepts can be abstract, ideas and practices can be new, and teacher confidence can be low. (p. 43)

Overall in 2012, 670 GEP programs were attended by a total of 36,390 teachers and pre-service teachers. Teacher professional learning was offered in a variety of forms ranging from short, single-session introductions at conferences or staff training days, to more intensive multiple session workshops focusing on specific themes or partnering in writing local curriculum documents. The GEP offered a range of contexts to enable teacher change. The Global Advocates Program, offered by the One World Centre in Perth and the Global Learning Centre in Brisbane, worked with selected teachers to deepen their knowledge of specific issues and enhance their skills to act as change agents in their schools or local area. Teachers were also encouraged to enrol in post-graduate study with University of Tasmania. Rural teachers were offered webinars and there were three freely available online modules on the global education website. The global education program held at its core the importance of teacher professional learning as the catalyst for subsequent actions and practices to evolve. This focus resonates with the key research on curriculum change around the central role played by teachers as the change agents (Fielding et al., 2005).

### Teacher stories

While there are different provider models in each state, and the impact of an individual professional learning activity is impossible to evaluate, there is plenty of evidence to suggest that teachers have felt empowered to engage with a global perspective. The following stories of change have been contributed to the global education website (<http://www.globaleducation.edu.au>). They demonstrate the importance of teacher commitment to global education, the value of support from outside global education professionals, an increased effectiveness with support by school administration, and teachers learning from and with each other.

A teacher who participated in a workshop challenged her year 3 students at Killara Primary in Victoria to take action after they analysed the water in the local creek and discovered it was unsuitable for macro-invertebrate habitation. They carried out an intensive campaign to protect the creek. They planted trees and native grasses, collected rubbish, educated local farmers about the impact of run-off and wrote to council. Although the council did no more than acknowledge their letter, students developed awareness of both the effect of people's behaviours on the environment and their ability to exercise their civic rights.

After teachers from Riverside Primary School in Tasmania learnt about the ruMAD? Program in a conference run by A Fairer World, The Tasmanian Centre for Global Learning, they decided to implement it. Supported by an educator from A Fairer World, the student team identified the importance of fair trade to achieve their vision for creating a better future. They gained new insights into the importance of education and how poverty and unfair pricing for goods meant children were missing out because they had to work to help support their family. Riverside students profiled fair trade projects through events such as Milkshake Monday, parties with fair-trade chocolate and a soccer game using fair-trade soccer balls. They developed community awareness with displays, presentations and letters. Through their efforts they achieved the accreditation requirements for the school to be recognised as a Fair Trade School.

With the support of the Global Learning Centre, teachers at St Patrick's College, Shorncliffe, Queensland, increased awareness of justice and peace through integrating child rights, global awareness and social inclusion concepts across the curriculum, classroom and wider community. Students expressed their learning through written and art work in the college magazine.

A teacher's connections with DeforestACTION and the Global Learning Centre led to engaging students in their studies about the rock cycle through the hidden costs of mobile phones. Year 9 students investigating the questions "What is the true cost of our mobile devices?" as part of their Science course found that the coltan used in the production of mobile phones was linked with child labour, child soldiers and the degradation of the environment leading to the endangerment of gorillas, chimpanzees and other wildlife. Students also realised that their use of mobile phones contributed to the problem. Students responded by establishing a recycling program that they promoted with detailed information. They shared their learning with more than 10,000 students at one of DeforestACTION's global webinars.

A group of teachers from Coolbinia Primary School, Western Australia, who were part of the One World Centre's Global Advocates Program explored the idea that a strong understanding of identity and heritage was important in fostering global thinking. Working with local Noongar community members, their students created a Noongar Djinanginy Kadidjiny (Seeing and Understanding) Hands-On Kit consisting of a collection of teaching ideas, artwork, books, musical instruments, and other hands-on teaching items which could be shared with other schools.

A group of students from Belair Schools, South Australia, visited the Global Education Centre to learn about the health of people in developing countries. They shared their new insights into the importance of hand washing and toilets through a simulation of spreading germs by coating their hands with glitter gel and shaking hands with all they met. One of the students went on to participate in the World Vision 40 Hour Famine and raised money to assist children living in developing countries.

Linguistic and intercultural skills improved greatly with a school connection between Macarthur Anglican School in New South Wales and a school in Jakarta, Indonesia arranged through the Australia-Asia School Partnerships BRIDGE Project (Building Relationships through Intercultural Dialogue and Growing Engagement) organised through the Asia Education Foundation. Teachers and students deepened their understanding and skills through exchanges and Skype sessions.

Mathematics teachers at St Monica's College, Epping, Victoria applied their commitment to social justice to the creation of a new unit of work after a workshop with Caritas. They challenged students to consider their own daily water use in comparison with people in Tanzania who were dependent on carrying their water for six kilometres. They also asked students to apply their measurement skills to solve the problem of where to locate water tanks to make water more accessible. Teachers were surprised to note that students, who had struggled earlier in the year, were more engaged in this unit and showed a vast improvement as they engaged with a real issue which had the potential to change lives.

### **Reimagining global education 2018**

This article charts global education as both transformative education and as a response to the forces of globalisation in Australian education. With public education in Australia embedded within neo-liberal reform agendas characterised by outcomes and standards agendas, and education conceived as investment, it is timely that global education resurfaces as a paradigm that has at its core values of access, equity and respect, along with pedagogies of participation and understanding. The recent cessation of funding to AusAID's Global Education Program

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confirms how this paradigm influences and even challenges other models of education. This loss of government funding warrants reflection and conversation in order to reimagine the potential for global education to become significant in the debates in Australian education. It is with the preceding history of global education as a backdrop that this final section argues for a reimagining and reinscription of the global education into the national discourse.

The new imperative is informed by one of the seminal contributors to global education, who calls for a critical role for global education in broader education when he suggested that, “a key role for public education at this critical stage in human development is to instil a much more sophisticated vision of personal and planetary wellbeing” (Pike, 2015, p.18). Areas such as girls’ education, peace education, human rights education, and education for refugees require inclusion within the curriculum to enable greater understanding of the world beyond economic and growth imperatives.

A search for the presence of global education and active citizenship in the Australian curriculum suggests a contraction of these terms. The Civics and Citizenship curriculum is largely focused on the Australian context with little on global forums for citizenship opportunities. Closer examination of the Australian curriculum undertaken by Tudball and Brett (2014) and Hoeppe (2014) reveals a nationalist and diminished citizenship agenda, with little focus on elements of the global education such as peace education, girls’ education or human rights education. The current Australian curriculum’s introduction to Civics and Citizenship displays a national discourse of Australia’s system of governance and participation. It has little focus on the global dimensions of citizenship, and mentions of active global citizenship and global community concerns are even more remote.

Hoeppe’s (2014) work on the place of active and informed citizenships leads to the conclusion that the intentions for, and spirit of, the *Melbourne Declaration* for active curriculum are not realised in the new Australian curriculum. A closer look at the verbs used in achievement standards that direct teaching activities from Year 6 to Year 10 are on a continuum from: identifying, to analysing, to evaluating ways to be active and informed citizens. There is no encouragement to actually become active and informed citizens.

And yet, students who have opportunities to be active citizens in school have a greater chance of participation in citizenship programs post school (Pasek, Feldman, Romer, & Jamieson, 2008; Torney-Purta, 2002; Tudball & Brett, 2014). With the achievement standards inert in encouraging active citizenship, this will have implications for participation in civic life post school (Pasek et al., 2008). Torney-Purta (2002) found this to be the case from the large scale International Civic and Citizenship Education Study (ICCS) project that gathered evidence on civics and citizenship from 38 countries.

The ICCS study’s results suggested that schools can be effective in preparing students for engagement in civil society by teaching civic content and skills, ensuring an open classroom climate for the discussion of issues, emphasising the importance of voting and elections, and supporting effective participation opportunities such as school councils (p. 210). The importance of school curriculum opportunities and activity was noted by Tudball and Gordon (2014) who found that:

Through learning experiences in school that involve students actively in local issues, or in debates about contemporary issues at the national or global level, students can be active citizens while they are still at school, rather than deferring participation in community life. (p. 305)

The current curriculum includes active citizenship however in a passive mode and does not encourage students to enact their learning into practice and actually doing something. The rhetoric is about learning about an issue rather than doing something about it. However, it is the doing that offers the greatest potential for learning and growth.

## Conclusion

As a way to bring this paper to a conclusion, the authors want to suggest an opening statement to the next declaration on Australian schooling and have nominated Brisbane as the city for its emergence in 2018. To ponder the forthcoming declaration is to forward think the role for global education for Australia. A globalised world is no longer new; however what world do we seek for our students, and for the future generations of citizens?

In our projected preamble, we aim for a reimagining of curriculum. It is a hopeful paragraph that lies in the hearts of two global educators whose educational lives continue to be influenced by, and have contributed in a small way to making some difference to the lives of students, pre-service teachers and teachers across Australia. We hope you critique this and think about what opening paragraph you would pen or ask your pre-service teachers or students to author. They will be the 21st century citizens with the strongest stake in our global future and in determining future Australian attitudes towards the rest of the world.

### *Brisbane Declaration 2018:*

In the 21st century, Australia's quality of life for all will depend on its people being active and confident citizens, to take action to enable fair, just and peaceful local, national and global communities. Australia's education will equip and challenge young people with the experiences, values, ethics, knowledge and skills to be confident and contributing members of such communities. It will ensure that students act with moral integrity, develop specific skills of problem solving, creativity, critical thinking, empathy and collaboration, to enable a fair, sustainable, compassionate and just world. It is hoped that such an education is transformative for personal, community and global wellbeing.

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# ARTICLE

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## Next steps for Asia learning: a conceptual discourse

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### Abstract

*Three decades since Asia literacy first became part of Australia's education lexicon, academic scrutiny of the concept remains scant. The curriculum and pedagogical frameworks upon which Asia literacy is built continue to be unclear. This article argues for a change in how Asia is conceptualised and dealt with in Australian education. Through the lenses of intercultural learning and global citizenship, the transformative capacity of Asia learning is emphasised.*

### Introduction

A focus on Asia in Australian education is difficult to argue against – the rise of Asia is undeniable and global interdependence and collaboration has become the norm. However, the stability and security of Australia's economic and political future should not be the only reasons why students need to learn about Asia and Australia's engagement with Asia. Surely, there must be greater educative and personal value to be gained from this, with potential links to social and citizenship education being of particular importance.

Furthermore, learning about Asia on its own will not bring about the creation of socially sustainable futures. Knowing more about the diverse cultures, languages, histories, geographies, arts and literature of Asia might make students more globally aware, but this does not necessarily lead to transformed thinking, dispositions, behaviour and engagement with respect to the region.

In spite of Australia's geographical proximity to the Asia region and growing trade, travel, education and cultural connections, there remains a psychological gap between Australian and Asian societies that needs to be narrowed. For example, it is no secret that stereotypical, prejudiced and ethnocentric views of Asia and Asians still persist in parts of Australian society.

This article explores the next steps for Asia learning in Australian schools to enable more transformative learning outcomes to be achieved. Through the conceptual lenses of intercultural learning and global citizenship, it argues for Asia learning that transforms how Australia as a nation views Asia, how it sees itself in relation to Asia and how it engages with the region. This new paradigm emphasises the educational and intercultural value of Asia learning, and situates it within established and continuously developing areas of academic discourse relating to curriculum, pedagogy and education philosophy.

The transformation this article calls for is necessary because Australia's future depends on it. Social sustainability encompasses both people-people and institutional elements, and it underpins economic, political and environmental sustainability. By social sustainability, this article is referring to the ability for societies to continue to exist and grow in constructive ways, (largely) free from oppression, conflict, injustice, inequity and prejudice (Anand & Sen, 2000). Perhaps more important than any other skill a child can develop at school is the ability to get along with diverse others (Banks, 2004). This lies at the core of social sustainability.

This reconceptualisation of Asia literacy means that the term itself is no longer adequate to describe the kind of transformative learning students need to undertake. This article adopts Asia learning as a broader term to describe learning that is intended to foster the development

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of knowledge, understandings, skills, attitudes, behaviours and dispositions to engage confidently with Asia.

### The Asia learning context

The focus on Asia in Australian education is nothing new – over 25 years ago, Stephen FitzGerald envisioned Australia as “a populace in which knowledge of an Asian language is commonplace and knowledge about Asian customs, economies and societies very widespread” (Fitzgerald, 1988, p.12). However, its widespread traction in schools is relatively recent, perhaps due more to necessity than intent. The implementation of the Australian Curriculum (in phases) since 2012 has required all schools in Australia to pay attention to the Asia and Australia’s engagement with Asia cross-curriculum priority, even though the extent and nature of its implementation remains largely unknown.

The teaching and learning of Asian languages is another way Australian education has attempted to incorporate an Asia focus. Yet, in 2000, only 24% of K-12 students in Australia were studying Japanese, Indonesian, Chinese and/or Korean; by 2010, the percentage had fallen to 18.6%. The proportion of Year 12 students studying an Asian language is estimated to be around 6% (Asia Education Foundation [AEF], 2010).

The inclusion of several Asian languages—Chinese (Mandarin), Indonesian, Japanese, Korean, Vietnamese, Hindi and Arabic—as part of the Australian Curriculum is a sign of Australian education’s renewed commitment to Asian languages (Australian Curriculum, Assessment and Reporting Authority [ACARA], 2013). However, it is yet to be seen if and how this national curriculum commitment will translate into greater student enrolments and better language learning outcomes.

The Australian Curriculum’s commitment to Asia-related content and Asian languages extends from the *Melbourne Declaration on Educational Goals for Young Australians*, which states that all “Australians need to become ‘Asia literate’, engaging and building strong relationships with Asia” (Ministerial Council on Education, Employment, Training and Youth Affairs [MCEETYA], 2008, p.4). The Melbourne Declaration and the development of the Australian Curriculum coincided with the National Asian Languages and Studies in Schools Program (NALSSP, 2008/09–2011/12). NALSSP saw the Australian Government of the time commit \$62.4 million

to significantly increase the number of Australian students becoming proficient at learning the languages and understanding the cultures of our Asian neighbours – China, Indonesia, Japan and Korea. It also aims to increase the number of qualified Asian language teachers and develop a specialist curriculum for advanced languages students. (AEF, 2010, p.2)

In October 2012, the importance of Asia learning in Australian schools received another boost through the release of the Australian Government’s *Australia in the Asian Century White Paper*. The White Paper included objectives such as exposing every Australian student to studies of Asia at school and giving all students the opportunity to study an Asian language continuously while at school (Australian Government, 2012). These objectives were later included in the National Plan for School Improvement, with the focus languages this time being Chinese, Hindi, Indonesian and Japanese (Australian Government, 2013).

Prior to the NALSSP, there had been a lull in Australian Government funding for Asian languages and studies in schools. The National Asian Languages and Studies in Australian Schools (NALSAS) Strategy preceded this lull. NALSAS was a joint initiative of Australian and state and territory governments, and it received over \$208 million in funding from 1994/95–2002. The Strategy was developed in response to the Council of Australian Governments (COAG) report on *Asian Languages and Australia’s Economic Future*, also known as the *Rudd Report* (Council of Australian Governments [COAG], 1994).

The current Australian Government's commitment to supporting an Asia focus in school education is manifested in several ways, in particular the Students First policy and the Early Learning Languages Australia (ELLA) trial. As part of the strengthening the Australian Curriculum component of *Policy for Schools: Students First*, the Government has committed to revising the teaching of languages in schools with the goal of having at least 40% of Year 12 students studying a language within a decade (Australian Government Department of Education and Training, 2014). The *Review of the Australian Curriculum* (Donnelly & Wiltshire, 2014) affirmed the importance of the cross-curriculum priority of Asia and Australia's engagement with Asia, calling for the priority to be revised with a view to strengthening its presence within the curriculum. Furthermore, the Australian government has provided \$9.8 million for ELLA to be trialled for 1 year at 41 preschools in 2015. Language learning software and resources are being developed for a range of languages, including Chinese (Mandarin), Japanese, Indonesian and Arabic (Australian Government Department of Education and Training, 2015).

One common denominator in all of the initiatives and activities described above is a focus on economic productivity and global competitiveness – the idea that Australian society needs to know about Asia to thrive in an increasingly Asia-dominated world. Yet, this need remains arguably abstract and distant to the vast majority of Australians. Australian society is still maturing and evolving in how it sees Asia and how it views itself in relation to the region. Social change is typically a slow process, and Australia has come a long way in its relationship with the peoples and countries of Asia in the last half a century. But there is still a long way to go.

Moving forwards, Australian education must emphasise the human (intra-personal and interpersonal) elements and connections behind greater knowledge and awareness of Asia. This emphasis requires a commitment by educators to conceptually shift the discourse on Asia learning in Australian schools. One issue is that Asia literacy is not actually literacy of Asia; rather, it is selective awareness of particular countries, cultures and languages. It is also near impossible to measure and achieve. Universities in Australia have dedicated Asia departments that cannot comprehensively cover all of Asia. How many Asian cultures can one possibly learn about? At what point does a person become Asia literate? Is a person who is thoroughly immersed in one Asian language and culture more, or less, Asia literate than a person who has extensive general knowledge about Asia?

Despite gains in Asia awareness in Australian schools over the last 2 decades, there have also been several side effects. For example, Asia learning has become almost entirely the domain of the Humanities and Social Sciences (Hassim, 2013a), an observation also applicable to cultural learning in countries like the United States (Banks, 1997). While History, Geography, Economics and Business, and Civics and Citizenship education are natural and important carrier disciplines for Asia learning, the development of Asia-relevant capabilities, such as intercultural understanding, has implications right across the curriculum.

Moreover, Asia learning has typically involved discrete culture projects in schools, such as learning about Chinese culture, Indonesian culture or Japanese culture. The problem with this approach is that the cultures of Asia are seen as static, rather than dynamic, changing and interconnected. This can result in stereotypical, essentialist, superficial and ethnocentric views of Asian cultures (AEF, 2013).

In 2013, I argued for an intercultural view of the Asia and Australia's engagement with Australia cross-curriculum priority (Hassim, 2013a). Firstly, this was an attempt to combine two cognate areas of the Australian Curriculum: intercultural understanding underpins Asia learning. Secondly, I sought to propose a solid, research-based platform for Asia learning, in the absence of any clearly articulated curriculum and/or pedagogical framework guiding Asia literacy thinking and practice. Nevertheless, many schools continue to view Asia learning as learning about the countries, cultures and languages of Asia (see, for example, AEF, 2013). Asia content has simply been added to the curriculum, which diminishes the content's potential transformative value.



What is required is Asia learning that is “not simply about learning externalised cultures and languages but interpreting and negotiating the possibilities of intercultural relations” (Rizvi, 2012, p.77). It is learning that enables students to appreciate “what makes the Asia region tick and why, beyond broad shallow knowledge of the region that has become customary in many schools” (Hassim, 2013a, p.13). Importantly, it should empower them to understand why the peoples of Asia do and say what they do in interaction with others.

### **An intercultural learning lens for Asia learning**

Intercultural learning sits conceptually within a transformative paradigm (Hassim, 2013a). In referring to this paradigm, this article argues that there needs to be transformation in how schools are largely addressing interculturality in education. It also asserts that the way in which Australian society views and engages with Asia is shaped by dominant social, political, cultural, economic and ethno-racial values (Mertens, 2007). Interculturality denotes dynamic, multifaceted exchange within and across cultural groups. This is what distinguishes interculturality from multiculturalism.

In a little over three decades, Australia has come to embrace multiculturalism and see itself as one of the world’s most successful multicultural nations. However, multiculturalism simply means that multiple cultures co-exist in the one society. It does not necessitate interculturality – inter-group prejudice and racism is still possible in multicultural societies.

Hence, the first conceptual shift required of Asia learning in Australia is a move from the multicultural to the intercultural. However, Coulby (2006) pointed out that this shift is not without its challenges, especially the need to define what is meant by intercultural (as cited in AEF 2013). In this article, intercultural learning is seen as dialogical (cultures learning from one another), which aims to go beyond the passive acceptance of cultural diversity. Conversely, (multi)cultural learning is learning about cultures. This fundamental shift has been advocated in the *UNESCO Guidelines on Intercultural Education* even though schools in Australia typically function in the multicultural space with respect to Asia learning (AEF, 2013; Hassim, 2013a).

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

Transitioning from the multicultural to the intercultural in education requires curriculum re-design and a rethinking of pedagogy. The following continuum (Figure 1) has been adapted from Banks’ (1999) “approaches to multicultural education”. Although Banks himself uses the term multicultural, his educational discourse sits within the (transformative) intercultural space. The continuum has also been used as a framework for research by AEF—as part of its *What Works* series on Asia learning and intercultural understanding in schools (AEF, 2013). The transformative and action-oriented end of the continuum sits consistently with the aims of citizenship educators.

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



Figure 1: Intercultural education continuum (Hassim, 2013a)

By way of comparison, a multicultural approach would sit in Contributions or (at most) Additive on the continuum; an intercultural approach relates to Transformation and Social Action. From the perspectives of curriculum and pedagogy, the continuum shows that cross-cultural interaction alone is not enough to promote deep intercultural learning. While international school partnerships and student and teacher exchange programmes all promote authentic cross-cultural engagement, the transformational nature of such engagement is optimised only when curriculum and pedagogy is modified to support multi-perspective inquiry around issues that implicate interculturality.

Another important consideration evident in the continuum is the active element of intercultural learning. This forms the basis of the second conceptual shift for Asia learning: from intercultural understanding to intercultural competences. This is a development that has been put forward by UNESCO:

Intercultural competences are abilities to adeptly navigate complex environments marked by a growing diversity of peoples, cultures and lifestyles, in other terms, abilities to perform “effectively and appropriately when interacting with others who are linguistically and culturally different from oneself” (Fantini & Tirmizi, 2006). Schools are a central place to nurture such skills and abilities, as was underlined by UNESCO in a previous publication, *Guidelines on Intercultural Education*. (UNESCO, 2013, p. 5)

A focus on the intercultural in education is not new. For example, Giles, Pitkin and Ingram (1946) discussed ways to rethink teaching to bring about improved cross-cultural relations, develop respect for cultural differences, and reduce culturally based prejudice (AEF, 2013). Today, the challenge of educating for intercultural understanding remains profound. Perry and Southwell’s (2011) review of the various models of intercultural learning has identified several broad approaches (as cited in AEF, 2013). Due to their breadth, all of these approaches can occur with or without learning the language of the target culture.

The first approach is intercultural understanding, which encompasses both cognitive and affective domains. It includes knowledge of one's own culture, respect for cultural diversity and of the similarities and differences between cultures. In addition, empathy is essential (AEF, 2013). The second approach is intercultural competence, which builds on intercultural understanding by adding an active and interactive element. Despite no singular definition, intercultural competence broadly comprises the four dimensions of knowledge, attitudes, skills and behaviours. Finally, intercultural communication builds on intercultural competence through the additional dimension of effective, sensitive and appropriate (verbal and non-verbal) communication across cultures (AEF, 2013). Both intercultural competence and communication involve broader interpersonal and intra- and inter-group skills, as well as demonstrated empathy and tolerance of ambiguity.

The intercultural understanding general capability of the Australian Curriculum reflects key elements of all these broad approaches as well as aspects of intercultural language learning, as articulated in *The Shape of the Australian Curriculum: Languages* (ACARA, 2011). The framework for the general capability comprises three interrelated organising elements, namely: recognising culture and developing respect; interacting and empathising with others; reflecting on intercultural experiences and taking responsibility (ACARA, n.d.-b). This framework is consistent with UNESCO's recommended approaches, combining both understanding and competence (skills, behaviours and dispositions) in its conception of the intercultural in education.

The ability to understand culturally relative standpoints and how these standpoints interact in societies is essential to transformative intercultural learning. From another angle, it is about how individuals and groups perceive, respond to and perceive cultural differences (AEF, 2013). The Australian Curriculum's view of intercultural understanding is clearly transformative:

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

Intercultural understanding encourages students to make connections between their own worlds and the worlds of others, to build on shared interests and commonalities, and to negotiate or mediate difference. It develops students' abilities to communicate and empathise with others and to analyse intercultural experiences critically. It offers opportunities for them to consider their own beliefs and attitudes in a new light, and so gain insight into themselves and others. (ACARA, n.d.-b)

Interculturality has serious implications for Asia learning in schools. One of UNESCO's main goals for students in all schools is exposure to this dynamic concept, and how it builds on multicultural platforms to promote genuine intercultural learning at local, national, regional and international levels (UNESCO, 2006). In sum, Asia learning is potentially deficient when it does not adequately consider—both in theory and in practice—the intercultural dimensions of learning as established in the Australian Curriculum and other international documents and research.

The argument for an intercultural approach to Asia learning is supported by the notion that education essentially aims to transform individuals and societies. Knowledge on its own does not transform thinking and behaviour – reflecting on that knowledge is what triggers transformation. Hence, educators need to ask the following questions: What is the transformative value of Asia learning? What personal and social transformations are required? Why do we need these transformations? (Hassim, 2014a).

Critical, reflective and deep intercultural learning takes students to the edge of their comfort zones (Hassim, 2013b) – this is “where the excitement of real development, true growth and meaningful transformation lies” (Grant & Brueck, 2010, p.10). Asia learning that is devoid of

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such an intercultural approach is nothing more than an awareness raising and information sharing exercise about Asia. It sells students short of the potential value of Asia learning and brings into question why a focus on Asia should be part of the curriculum in the first place.

### **The Third Space**

While an intercultural approach to Asia learning is essential, a major challenge remains for teaching and learning in classroom contexts: how to ensure cultural groups are not stereotyped, essentialised and treated as discrete, static entities. Sophisticated intercultural learning is not simply about discrete cultural groups interacting with one another to understand cultural similarities and differences. Rather, students need to understand the epistemic underpinnings of thinking and behaviour that manifest as culture; they need to focus on cultural intersections and the outcomes and implications of those intersections; they also need to understand how aspects of culture remain sacred while other aspects become hybridised as a result of innumerable interactions with other cultural hybrids. Such complexities are features of the transnational and transcultural world we now live in.

In view of this need, the notion of the Third Space (or Third Place) provides a conceptual framework for Asia learning that is intercultural in nature. Even though the Third Space/Place (Bhabha, 1994; Kramsch, 1993, 1998) stemmed from socio-linguistics and is not quintessentially an intercultural education model, it has influenced the field considerably.

The Third Space is a (real or imagined) space where people of diverse cultural backgrounds can explore where and how their cultures intersect. Third Spaces are possibly infinite in number, so educators need to focus on fostering transferable intercultural capabilities that enable students to navigate these complex and often messy intersections. Theoretically, any cultural content can be used as stimulus for learning, as long as it is authentic and in-depth. Within any Third Space, people are exposed to a combination of familiar and less familiar cultural norms. This creates situations of discomfort, which are ideal conditions for exploring interculturality and its implications for people-people relationships as well as transforming thinking and behaviour with respect to cultural diversity.

People bring their own cultural standpoints when trying to make sense of new thoughts, ideas, beliefs and worldviews. The Third Space does not require them to abandon these standpoints, but it does encourage them to reserve their judgments on cultural others (Hassim, 2014b). In a classroom context, students would focus on common areas of conversation and dialogue to which they bring their own cultural standpoints. The intent is not to identify a superior standpoint; rather, it is to affirm the importance of a common humanity when attempting to address the great ethical challenges facing all sectors and levels of society.

Teachers and students often find themselves in difficult, perhaps uncomfortable, positions when engaged in intercultural learning (Hassim, 2014b). Discomfort is not a sign to stop: it is a healthy starting point for transformative intercultural learning. The Third Space provides a platform to see and articulate common issues from multiple perspectives. More importantly, it allows students to verbalise—in respectful and non-aggressive ways—what makes them say and do the things they do. Over time, students will develop the capacity to deal with difference, discomfort and ambiguity, which is central to intercultural competence.

The Third Space represents the third conceptual shift for Asia learning. When students are deeply engaged in learning that is intercultural and interpersonal, they develop knowledge and capabilities that are fundamental to their becoming active and informed citizens (AEF, 2013).

For example, the study of history from multiple perspectives enables students to function within the Third Space and develop empathy. For Year 8 History (The Western and Islamic world, Medieval Europe [c.590-c.1500]) teachers could utilise source material on the Crusades from both Christian and Muslim perspectives. This enables students to explore reasons for the Crusades according to Christians and Muslims, to identify convergences and divergences and develop a more sophisticated understanding of their implications. A similar idea was proposed

by Hassim and Cole-Adams (2010). Likewise, this idea could be applied to the study of topics such as ANZAC Day—from Australian and Turkish perspectives—or exploring how Aboriginal and Torres Strait Islander communities view Australia Day.

Another example is getting upper primary students to formulate and propose recommendations to school leadership on how to better engage international students from Asia at their school. The local students would engage in conversations with international students. The conversations require careful planning and cultural sensitivity, which enable students to learn the value of cross-cultural communication and collaboration despite its inherent challenges.

Once students have collated and synthesised their findings, they can work together to develop recommendations to be presented at Junior School Council (or equivalent). This activity could be part of a primary integrated unit in the Humanities and Social Sciences focused on multicultural Australia. A more complex version of this example has been illustrated in AEF's *What Works 3* publication on intercultural understanding (AEF, 2013).

A final example, adapted from an AEF teacher toolkit (AEF, 2015), demonstrates how an integrated primary unit on celebrations in Year 6 can be modified to promote Third Space learning.

#### **Learning about cultures**

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

#### **Third Space learning**

Students explore the theme of celebrations as an inquiry topic. They investigate celebrations as an age-old social phenomenon and consider the significance of celebrations and its different types. Using a range of religious/cultural celebrations as examples, such as Eid, Diwali, Hanukkah, Christmas and Easter, students seek to understand why people come together to celebrate and how different celebrations are connected.

Students use authentic materials, i.e., culture-specific books written by people of that particular culture, to explore visible practices and customs. A small group of parents from Muslim, Hindu and Jewish backgrounds are invited to the school to share their experiences. Students visit the Islamic Museum of Australia, a Hindu temple, or the Jewish Museum to gain a deeper insight into one cultural perspective and its celebrations.

In Third Space learning, the central theme of celebrations is viewed from several cultural perspectives, which helps students understand how diverse groups interact and participate in the formation of society. Diverse cultural perspectives are included in teaching and learning as a matter of course, which can empower students from minority cultural backgrounds in the process. Authentic resources that showcase a range of voices are used, and this facilitates cross-cultural conversations. The intended outcome is a student who understands that there are many ways of seeing the world and who possesses the skills, behaviours and dispositions to negotiate the implications of cultural diversity.

#### **A global citizenship lens for Asia learning**

While intercultural learning provides a framework that helps to guide the process of Asia learning, global citizenship is arguably more concerned with its broader purpose and goals. The global citizenship focus in education has intensified alongside the rapidly expanding processes of globalisation and transnationalism, as well as the need for greater inter-group engagement in the 21st century (Davies, 2006).

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Yet, there is no single, agreed-upon definition of global citizenship (Rizvi, 2005). Definitions differ on the basis of context and ideology, so a global citizen of one community is not necessarily a global citizen of another. From an educational perspective, this is not a problem rather an opportunity to embrace with respect to intercultural learning. Importantly, it allows for an exploration of the epistemic values that underpin the multitude of ways in which people see themselves as being connected to the global.

Broad definitions of global citizenship emphasise a sense of individual and collective responsibility to making the world a better place (Davies, Evans, & Reid, 2005), and this group of definitions appears to be the one favoured by educators. But this definition has required the term *citizenship* to be reconceptualised because it has typically referred to allegiance to a particular polity or state (Bates, 2012).

Even though the Greek Stoics had spoken of the cosmopolitan, or citizen of the world (Rizvi, 2009), the reconceptualised version of global citizenship has proliferated in education circles only in the past 2 decades. This is largely due to the influential work of Martha Nussbaum and Anthony Kwame Appiah, building on Stoic and Kantian discourses on cosmopolitanism (Rizvi, 2005). However, even within education, global citizenship has been interpreted in a variety of ways: from international development work driven by neoliberal tendencies to socio-political activism reflecting a social justice agenda.

Most recently, a transformational approach to global citizenship education has emerged, in line with developments in the sphere of intercultural learning. This approach views global citizenship in the context of dynamic and complex interactions along cultural, social, political and economic lines (Shultz, 2007). Students need to critically interpret and reflect on differing ethico-moral standpoints without necessarily accepting the ways of the cultural other (Rizvi, 2009). Moreover, they need to recognise that every individual, regardless of their backgrounds, has a role to play in ensuring the sustainability of the world (Shultz, 2007). However, this approach assumes that each individual accepts the need to work for the common good of humanity despite cultural differences.

This assumption remains a fundamental challenge for global citizenship educators (Jeffers, 2013). This is because what constitutes the common good is essentially an ethical question (Davies, 2006). Perhaps a first step for educators is to encourage and enable students to explore how their ethico-moral values are constructed, which relates to what Rizvi (2006) sees as the development of epistemic virtues. The Australian Curriculum supports such inquiry through inclusion of the general capability of ethical understanding, which all students are expected to develop through their schooling (ACARA, n.d.-a).

The United Nation's Global Education First Initiative specifies global citizenship as one of three priorities for education internationally. Its conception of global citizenship is evidently transformational in its approach.

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

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Importantly, global citizenship education that is transformative is much more than learning about global events, challenges, conflicts and success stories. It requires students to see beyond their own immediate realities and standpoints, reflect on their own thoughts and actions, and do something with their new realisations (Davies, 2006). It also seeks to equip them with the ability to negotiate the complexities of a diverse and interconnected world.

## **Conclusion**

This article has argued that current approaches to Asia learning in Australian schools—focused primarily on Asia literacy—need to shift into the transformative learning space. Learning primarily about Asian languages and cultures has been the predominant approach for over two decades and is not in accord with educational developments, both nationally and internationally.

The next steps for advancing Asia learning requires it to be constructed and enacted through the lenses of intercultural learning and global citizenship. From an intercultural lens, three conceptual shifts have been proposed: from multicultural to intercultural learning; from understanding to action; and from intercultural interaction to transcultural engagement with reference to the (cultural) Third Space. Moreover, these shifts, which are largely to do with the processes of Asia learning, need to reference global citizenship as an ideal.

Global citizenship is a rapidly developing area of education discourse. When used in combination with intercultural learning, educators are able to reference well-developed curriculum, pedagogic and philosophical frameworks for Asia learning. The end result is teaching and learning that tackles the deep-seated reasons behind the evolution of Australia's engagement with Asia over time and critically questions how this engagement needs to develop into the future.

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## ARTICLE

## Technology for teaching Civics and Citizenship: insights from teacher education

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### Abstract

*This study clarifies which technological strategies are best suited to Civics and Citizenship Education (CCE), thus providing support for Australian Curriculum initiatives in this area. It investigated the perceptions of future teachers' confidence to teach CCE, their confidence in their use of technology for teaching in this area and the technology they thought was best to teach CCE. Experimentation in the use of pedagogy associated with iPad technology in CCE in teacher education courses had some success in developing pre-service teachers' appreciation of its application to a civic capability. The idea of a Technological Pedagogical Content Knowledge (TPACK) associated with CCE was acknowledged as a possibility.*

### Introduction

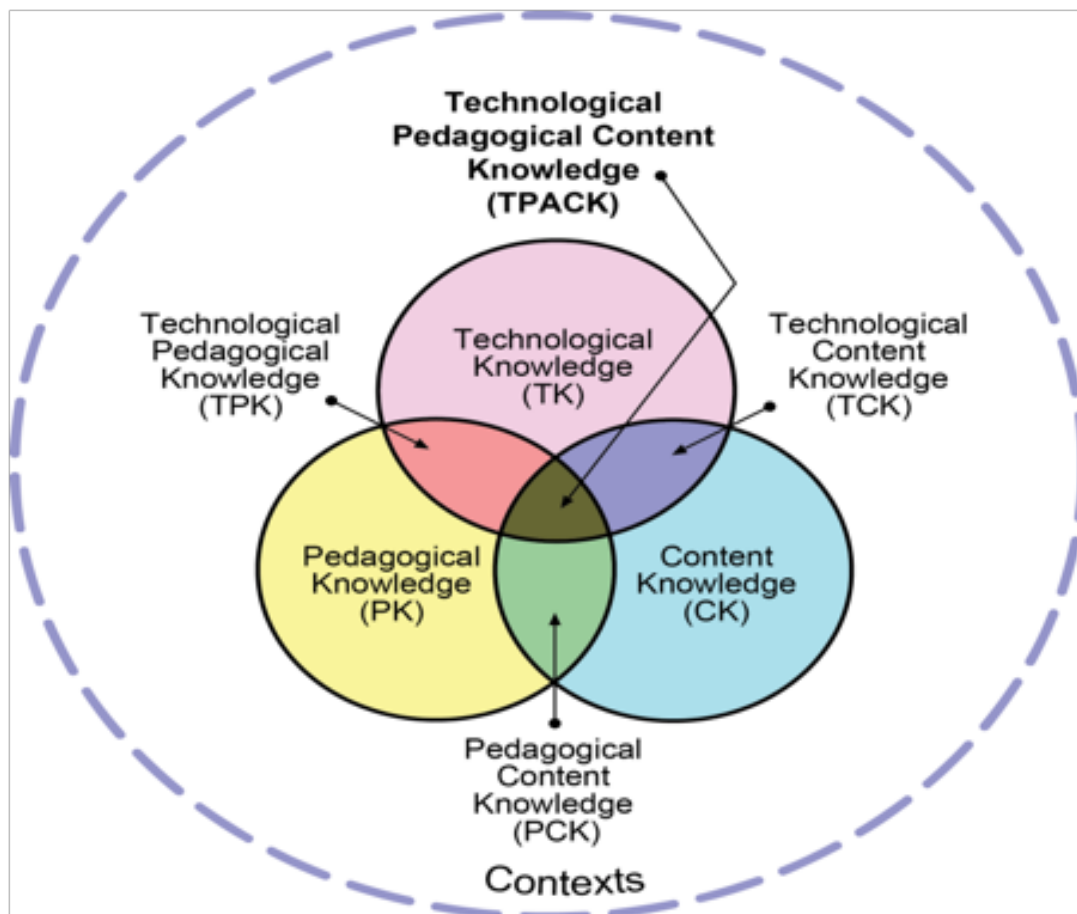
In an era where social media has played an enormous part in political events such as President Obama's election campaign and the Arab Spring popular uprisings, there is a taken-for-granted perception that new technologies have created different approaches to informing and encouraging civic engagement. However, in our nations' classrooms, there appears to be little acknowledgement of this. Australian Curriculum, Assessment and Reporting Authority (ACARA) developed some key competencies for the general capability of Information and Communication Technology (ICT)—including applying social and ethical protocols; investigating; creating; communicating; and managing and operating ICT (ACARA, 2013)—and these have relevance in the CCE area but the question remains as to whether some of these approaches are more CCE appropriate than others. This research explored the implications of unique interactions of content, pedagogy and technology within Civics and Citizenship Education to clarify the classroom implementation of technology of most value in this area of study. iPad usage appeared to provide a more participatory approach to CCE than the usual technology-focused activities, linked to Internet usage, pre-service teachers advocated as useful in their classroom teaching.

### Technological Pedagogical Content Knowledge (TPACK)

Educators often allude to the idea that certain discipline areas use particular technologies and deploy them in a particular manner suggesting a content, or discipline, specific orientation to technology integration. This TPACK model (Figure 1) (Koehler and Mishra, 2005) is built upon the notion that different disciplines are taught differently and technology is thus often used differently to accommodate distinctive pedagogies and content (Angeli & Valanides, 2005; Koehler & Mishra, 2005, 2009; Margerum-Leys & Marx, 2003, 2004; Niess, 2005; Pierson, 2001; Wallace, 2004).

The TPACK framework utilises Shulman's (1986, 1987) conception of pedagogical content knowledge (PCK) by explicitly integrating the component of technological knowledge into the model. The framework includes three core categories of knowledge: pedagogical knowledge (PK), content knowledge (CK), and technological knowledge (TK). Figure 1 (Koehler and Mishra, 2005) provides a representation of the framework, where TPACK is at the centre of the three intersecting aspects of a learning experience. As pointed out in discussions in the Australian Teaching Teachers for the Future (TTF) project, TPACK provides a starting point in conversations

to move curriculum thinking from the notion of ICT as an add-on, or a tool for reporting or presentation of findings, towards consideration of ICT as an integral component of curriculum planning (Romeo, Lloyd, & Downes, 2013).



**Figure 1: Reproduced by permission of the publisher, © 2012 by tpack.org**

The TPACK framework offers some exciting constructs to help assist instructional design but there is as yet little definitive evidence of strategies for practitioners and the simplicity of the model is deceptive (Borko, Whitcomb, & Liston, 2009). For example, is it more or less effective to move from TPK to TPACK or just to begin with TPACK (Graham, 2011)? Will this change with level of teaching; and/or with context or discipline? This study explored the implications of the interactions of these three types of knowledge to ascertain the presence of any specific TPACK for CCE using pre-service teacher experiences.

### Civics and Citizenship Education

CCE is an interdisciplinary study and although integral to Humanities and Social Sciences, it encompasses aspects of history, geography and economics and business programs in the Australian Curriculum along with other areas such as politics and law. The Australian Curriculum: Civics and Citizenship program, released by the Australian Curriculum Assessment and Reporting Authority in 2014, provides:

opportunities to develop students' knowledge and understanding of Australia's representative democracy and the key institutions, processes, and roles people play in Australia's political and legal systems . . . and the liberal democratic values that underpin

it such as freedom, equality and the rule of law . . . explores how the people, as citizens, choose their governments; . . . vesting people with civic rights and responsibilities; . . . and how individuals and groups can influence civic life. (p. 4)

Additionally from the ACARA report of the 2010 National Assessment Program (NAP) Civics and Citizenship test (ACARA, 2011), it appears that students' civic interest, their confidence to actively engage, and valuing of civic action are all positively associated with civics and citizenship achievement in a manner similar to overseas studies (Schulz, Ainley, Fraillon, Kerr, & Losito, 2010; Torney-Purta, Lehmann, Oswald, & Schulz, 2001). The pedagogy of Civics and Citizenship would thus seem to be strongly dependent on action, participation and being engaged and involved. Print (2015), considering the issues of teaching for global citizenship, pointed out that being involved (school elections, community volunteering, office-holding and so on) was a key pedagogy for encouraging future participation in democratic processes. Certainly with the internet providing multiple connections across the globe and with multiple global challenges such as climate change and international and inter-group conflict, the need for active and critical global citizens is evident (Pike, 2008).

However, as Evans (2008) pointed out, it is not totally clear that the active citizen is a universal vision for citizenship education and Miller's (2007) notion of transmission, transactional and transformative orientations to citizenship education still prevails. Kahne and Westheimer (2004) suggested three visions of citizenship reflecting the democratic values underlying civic education; the personally responsible citizen; the participatory citizen; and the justice-oriented citizen and all these visions can possibly be achieved through Miller's orientations, thus indicating that learning about civics is also acceptable as a CCE pedagogy. Additionally considerable disparity still continues between teachers espousing democratic values, and school-wide practices in most schools with many students not experiencing participatory CCE (Evans, 2008; Zyngier, 2012).

Technology, however, is often seen as a catalyst and enabler in increasing involvement in civic events and thus offers options for building an engaged citizenry.

### **Technology and Civics and Citizenship Education**

In using technology, students in one pre-service teacher education program, using social networking, accessed international news and information, joined global networks to communicate and collaborate with global audiences, and produced digital content for international audiences (Maguth, 2012). Maguth argued that these students were incorporating the global potentialities of technology and were thus moving towards a model of global citizenship through using technology. For example, there are countless discussions, debates and genuine public consultative exercises on the internet. Online discussion exposes young people to information and ideas they might not otherwise have encountered. The communication function of ICT can assist young people in the participation element of Citizenship, e.g. campaigning, linking with other schools, organisations and pressure groups. Online discussions offer young people a sense of not simply hearing about or spectating upon civic affairs, but becoming involved as thoughtful participants. Moreover, young people can make critical, creative and/or active choices about how they present their ideas – thereby making high level use of ICT – not only the word processor and cut and paste dimensions. ICT can be an excellent tool for presenting and advocating arguments via “virtual displays,” blog posting, or multi-media presentations, for example to parents, community groups or younger children. ICT can connect to a global world through connecting classroom projects and programs such as iEarn (Gragert, 2012).

I have argued elsewhere [Reynolds 2014], however, that the potential for ICT to develop cooperative and participatory skills is not well developed and teachers continue to struggle to teach critical skills associated with the web. Hunter (2015) too points to the lack of incorporation of the opportunities for technology in classrooms. She stressed that although technology was able to redefine and modify classroom pedagogy and create what she calls high possibility classrooms, actual implementation was rare. In a similar vein, Van Fossen (1999), and Van

Fossen and Waterson (2008) found that the use of Internet by teachers was mostly about information gathering. They found that despite greater access to internet and professional development between the implementation of their first survey on this usage, and almost 10 years later, teachers were still using the internet to get background for lessons, not as a tool used with the students to gather information and not as a thinking tool or a creative tool.

As the authors pointed out, the reduction or removal of nearly all of the key barriers identified by social studies teachers in earlier studies (and increased access to additional computer equipment) suggested that they would find an increase in the use of the Internet in classrooms, but this was not the case. Teacher beliefs did not align directly with their practices. Although many teachers avowed an interest in constructivist teaching approaches, their technology practices represented:

a mixed approach, at times engaging their students in authentic, project-based work, but at other times asking them to complete tutorials, practice skills, and learn isolated facts. (Ertmer, 2005, p. 29)

Recent guidelines for technology use by social studies teachers in the US argued for keeping in focus the end game of social studies, that of civic-mindedness (Hicks, Lee, Berson, Bolick, & Diem, 2014). Thus social studies teachers should use technologies to promote effective student learning; introduce technology in context(s); cultivate and support a variety of civic practices with technology; facilitate the process of student inquiry and action; foster local and global social interaction to help students attain multiple perspectives on people, issues, and events; and build thinking and reflective skills. They argued that teacher educators need to be explicit about how to use technology in the classroom and that a TPACK type approach would be useful as long as it was flexible. It could be argued that using the technology best suited to the content and the pedagogy of the teaching topic should increase teachers' confidence for using technology so that, over time, higher level uses become more plausible.

Thus from the curriculum documents, the CCE testing program in Australia and overseas research, there appears to be specific content knowledge and some indications of specific pedagogy for CCE but for teachers in classrooms the technology associated with it is only inferred and certainly requires some scrutiny. To add to the lack of clarity, CCE is not solely a specific program in the Australian curriculum and not only a key focus for the Humanities and Social Sciences area of the curriculum. A key aim of the *Melbourne Declaration on Educational Goals for Young Australians* (Ministerial Council on Education, Employment, Training and Youth Affairs [MCEETYA], 2008) is for school students to be "active and informed citizens" (p. 1) with the knowledge, skills and understanding to participate in local, national, regional and global community contexts. Teaching children to be citizens is not only the remit of Humanities and Social Sciences' teachers and teacher educators – it is a key focus for all areas of school education. To provide some initial understanding in this area, pre-service teachers were surveyed as to their confidence in implementing content knowledge and pedagogy knowledge in CCE; and technology in CCE. The aim was to ascertain if pre-service teachers had identified a specific TPACK approach in CCE.

## Method

Three groups of pre-service teachers were compared in terms of their confidence and understanding of how technology could be used to teach civics and citizenship. The participants were asked to complete an online survey via Survey Monkey, in accordance with The University of Newcastle Human Research Ethics Committee approval (H-2011-0292). Respondents were asked to indicate their confidence in teaching in relation to eight questionnaire items (adapted from Finger et al., 2012; Jamieson-Proctor et al., 2013; Schmidt et al., 2009) using a 5 point Likert scale labelled from *Strongly Disagree* to *Strongly Agree*. The first two items addressed confidence in using technology in teaching; the next item addressed confidence in teaching citizenship; and the next five items addressed confidence in the use of technology to teach

citizenship. One open-ended response questions was also administered. This question asked the respondents to list an activity that would use technology to teach citizenship.

### Participants

Participants from two different Primary Teacher Education courses were invited to participate via general email sent via their course Blackboard site. The first one, nominated CCE in the results, were students who participated in a designated Civics and Citizenship course as an elective. This course involved a compressed delivery mode including an excursion to Canberra. Most of these students were 4th year students. There were 60 students enrolled. Students who undertook this elective had also undertaken the core Primary Human Society and Its Environment (HSIE) method course study. The second group, nominated Primary HSIE in the results, were students who participated in the core Primary HSIE method course. Most of these students were 3rd year students. There were 230 enrolled. In both these courses iPads and digital cameras were used for a substantial assessment task where students needed to work in groups to prepare digital material for classroom use, emphasising use of iMovie. The CCE course incorporated the use of iPads as an interactive and interrogative tool in a field study situation.

Students in these two courses were warned not to respond to the third email sent out to all teacher education students asking them participate in the survey. This third group were designated NON HSIE in the results. There were 1200 current students enrolled. The demographics of the three groups are as below.

**TABLE 1: Frequencies of demographic variables**

		Education students other than primary HSIE or CCE T=250 Response Rate 21%		HSIE primary method students (3rd year) T= 19 Response Rate 8%		Civics and Citizenship Primary elective (4th year) T= 13 Response Rate 22%	
Demographic	Categories	n	%	n	%	n	%
Gender	Male	61	25%	5	26%	1	7%
	Female	187	75%	14	74%	12	93%
	Missing	2%		0	0	0	0
Age	18-22	99	40%	4	21%	2	15%
	23-26	34	14%	4	21%	1	8%
	27-32	29	12%	1	5%	3	23%
	32+	85	34%	10	53%	7	54%
	Missing	3		0		0	
Specialisation	EC	21	9%	0	0	0	0
	Primary	80	33%	19	100%	13	100%
	Secondary	90	37%	0	0	0	0
	Postgraduate	52	21%	0	0	0	0
	Missing	7		0	0	0	0

## Results

**TABLE 2: Question 1**

**I do not know enough about technology to use it in a classroom environment**

Answer Options	CCE Percent Response	CCE count	Primary HSIE Percent Response	Primary HSIE count	Non HSIE Percent response	Non HSIE count
Strongly Disagree	46.2%	6	61.1	11	37.7%	78
Disagree	23.1%	3	22.2%	4	46.4%	96
Neither Agree or Disagree	23.1%	3	11.1%	2	6.8%	14
Agree	7.7%	1	5.6%	1	7.7%	16
Strongly Agree	0.0%	0	0.0%	0	1.4%	3
Answered question	13		18		207	
Skipped question	0		1		43	

Although the Primary HSIE students were the most confident in their use of technology in classrooms, if you put together the first two categories (highly disagree and disagree) the non HSIE group and the Primary HSIE groups were almost the same in terms of confidence with technology in the classroom with 80% of respondents feeling confident.

**TABLE 3: Question 2**

**Technology in the classroom is a waste of time**

Answer Options	CCE Percent Response	CCE Count	Primary HSIE Percent Response	Primary HSIE count	Non HSIE Percent response	Non HSIE Count
Strongly Disagree	92.3%	12	88.9%	16	68.6%	133
Disagree	7.7%	1	11.1	2	27.8%	54
Neither Agree or Disagree	0.0%	0	0.0%	0	2.6%	5
Agree	0.0%	0	0.0%	0	0.0%	0
Strongly Agree	0.0%	0	0.0%	0	1.0%	2
Answered question	13		18		194	
Skipped question	0		1		56	

All groups were persuaded to the value of technology in teaching, with the CCE group most positive about its use in the classroom.

**TABLE 4: Question 3****I really do not know why I am teaching citizenship**

Answer Options	CCE Percent Response	CCE count	Primary HSIE Percent Response	Primary HSIE count	Non HSIE Percent response	Non HSIE count
<b>Strongly Disagree</b>	69.2%	<b>9</b>	55.6%	<b>10</b>	13.0%	<b>25</b>
<b>Disagree</b>	30.8	<b>4</b>	38.9%	<b>7</b>	43.0%	<b>83</b>
<b>Neither Agree or Disagree</b>	0%	<b>0</b>	5.6%	<b>1</b>	31.1%	<b>60</b>
<b>Agree</b>	0%	<b>0</b>	0%	<b>0</b>	10.4%	<b>20</b>
<b>Strongly Agree</b>	0%	<b>0</b>	0%	<b>0</b>	2.6%	<b>5</b>
<b>Answered question</b>	<b>13</b>		<b>18</b>		<b>193</b>	
<b>Skipped question</b>	<b>0</b>		<b>1</b>		<b>57</b>	

The Primary HSIE and CCE group were clearly sure that their role was to teach for Civics and Citizenship and could see why this was so whereas the general education student community were not. Twelve percent of this latter group did not see this as their role.

**TABLE 5: Question 4****I am confident I can use technology to teach citizenship**

Answer Options	CCE Percent Response	CCE count	Primary HSIE Percent Response	Primary HSIE count	Non HSIE Percent response	Non HSIE count
<b>Strongly Disagree</b>	0.0%	<b>0</b>	0.0%	<b>0</b>	1.0%	<b>2</b>
<b>Disagree</b>	15.4%	<b>2</b>	0.0%	<b>0</b>	10.3%	<b>20</b>
<b>Neither Agree or Disagree</b>	0.0%	<b>0</b>	11.1%	<b>2</b>	32.0%	<b>62</b>
<b>Agree</b>	53.8%	<b>7</b>	61.1%	<b>11</b>	46.9%	<b>91</b>
<b>Strongly Agree</b>	30.8%	<b>4</b>	27.8%	<b>5</b>	9.8%	<b>19</b>
<b>Answered question</b>	<b>13</b>		<b>18</b>		<b>194</b>	
<b>Skipped question</b>	<b>0</b>		<b>1</b>		<b>56</b>	

The Primary HSIE and CCE students were very confident they could use technology to teach citizenship whereas the non HSIE were not as sure. Interestingly there were a couple of CCE students (2) who were less confident.



**TABLE 6: Question 5****Citizenship is not an area in which lots of technology assists teaching in schools**

Answer Options	CCE Percent Response	CCE count	Primary HSIE Percent Response	Primary HSIE count	Non HSIE Percent response	Non HSIE count
<b>Strongly Disagree</b>	30.8%	<b>4</b>	22.2%	<b>4</b>	4.1%	<b>8</b>
<b>Disagree</b>	53.8%	<b>7</b>	55.6%	<b>10</b>	34.7%	<b>67</b>
<b>Neither Agree or Disagree</b>	15.4%	<b>2</b>	16.7%	<b>3</b>	53.4%	<b>103</b>
<b>Agree</b>	0%	<b>0</b>	5.6%	<b>1</b>	7.3%	<b>14</b>
<b>Strongly Agree</b>	0%	<b>0</b>	0%	<b>0</b>	0.5%	<b>1</b>
<b>Answered question</b>	<b>13</b>		<b>18</b>		<b>193</b>	
<b>Skipped question</b>	<b>0</b>		<b>1</b>		<b>57</b>	

The CCE students were more convinced that technology can assist teaching CCE than the other groups.

**TABLE 7: Question 6****I am confident I can use technology to teach aspects of citizenship**

Answer Options	CCE Percent Response	CCE count	Primary HSIE Percent Response	Primary HSIE count	Non HSIE Percent response	Non HSIE count
<b>Strongly Disagree</b>	0%	<b>0</b>	0%	<b>0</b>	0.5%	<b>1</b>
<b>Disagree</b>	0%	<b>0</b>	0%	<b>0</b>	5.7%	<b>11</b>
<b>Neither Agree or Disagree</b>	7.7%	<b>1</b>	0%	<b>0</b>	24.5%	<b>47</b>
<b>Agree</b>	61.5%	<b>8</b>	77.8%	<b>14</b>	58.9%	<b>113</b>
<b>Strongly Agree</b>	30.8%	<b>4</b>	22.2%	<b>4</b>	10.4%	<b>20</b>
<b>Answered question</b>	<b>13</b>		<b>18</b>		<b>192</b>	
<b>Skipped question</b>	<b>0</b>		<b>1</b>		<b>58</b>	

The Primary HSIE and CCE students were much more confident than the general population of education students. Presumably the two less confident members of the CCE group were a little more willing to express confidence in that they could tackle some aspects of CCE and technology, although still obviously not confident in many aspects.

**TABLE 8: Question 7**

**I would like to learn more about how to use technology to teach citizenship**

Answer Options	CCE Percent Response	CCE count	Primary HSIE Percent Response	Primary HSIE count	Non HSIE Percent response	Non HSIE count
Strongly Disagree	0%	0	0%	0	0.5%	1
Disagree	0%	0	16.7%	3	3.6%	7
Neither Agree or Disagree	7.7%	1	5.6%	1	14.0%	27
Agree	69.2%	9	61.1%	11	55.4%	107
Strongly Agree	23.1%	3	16.7%	3	26.4%	51
Answered question	13		18		193	
Skipped question	0		1		57	

The CCE group were much more interested in learning more about incorporating technology into their CCE classrooms than either the Primary HSIE or the general education students.

**TABLE 9: Question 8**

**I can think of many ways to use technology to teach citizenship**

Answer Options	CCE Percent Response	CCE count	Primary HSIE Percent Response	Primary HSIE count	Non HSIE Percent response	Non HSIE count
Strongly Disagree	0.0%	0	0.0%	0	4.6%	9
Disagree	7.7%	1	0.0%	0	12.4%	24
Neither Agree or Disagree	38.5%	5	22.2%	4	42.8%	83
Agree	38.5%	5	55.6%	10	31.4%	61
Strongly Agree	15.4%	2	22.2%	4	8.8%	17
Answered question	13		18		194	
Skipped question	0		1		56	

The Primary HSIE students could think of more ways to incorporate technology into CCE classrooms than the CCE group and the general teacher education students.

**TABLE 10: Question 9**

Please list an activity that would use technology to teach citizenship

Types of activities listed	CCE Percent Response T=22	CCE count	Primary HSIE Percent Response T=18	Primary HSIE count	Non HSIE Percent response T=115	Non HSIE count
Technology to learn from	81.8%	18	39.0%	7	51.3%	59
Games (individual)	0.0%	0	0.0%	0	1.7%	2
Interactive experiences asynchronous	0.0%	0	5.5%	1	1.7%	2
Interactive experiences synchronous	0.0%	0	16.6%	3	9.6%	11
Recording	13.6%	3	22.3%	4	15.6%	18
Reflecting	4.6%	1	16.6%	3	2.6%	3
No idea	0.0%	0	0.0%	0	17.5%	20
Answered question	13		15		115	
Skipped question	0		4		135	

All groups thought of technology primarily in terms of learning from internet sites and videos (often YouTubes) delivered on a variety of platforms such as iPads, tablets, laptops, Interactive Whiteboards (IWBs). The primary HSIE group considered chat rooms and interacting with others more than any other groups but this was only a small number of students. Using technology to reflect or critique was not commonly considered.

All students were also asked what types of technology were useful for teaching citizenship in classrooms. The top scoring ideas from the non HSIE education students were in order: IWBs; Internet; computers and laptops; tablets/iPads; and smartphones. Few technology programs were mentioned except iMovie. The other two groups also strongly thought in terms of these priorities although they did mention Skype, tablets/iPads, iMovies, YouTubes and smartphones more frequently than the general education students. All students felt they kept up with modern new technologies so they were quite confident as to their current skills.

## Discussion

Students who had undergone Humanities and Social Sciences education were more confident about ideas and expertise to teach the content of CCE and to link technology and CCE. General teacher education students did not see their role as teaching CCE and many did not know what it was or meant. Thus general aims in curriculum documents about the purpose of schooling, such as those relating to active and informed citizenship (MCEETYA, 2008), are obviously not being translated into teaching strategies and content, at least by these pre-service teachers. This is probably not unexpected and simply adds evidence to Schulman's (1986, 1987) conception that each discipline has its own focus and that teachers tend to focus on the content knowledge (CK), pedagogical knowledge (PK) and the pedagogical content knowledge (PCK) of that discipline. Thus students experienced in CCE knowledge and

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pedagogy were more confident in implementing those skills. It was obviously an area of expertise for Primary students who had studied it as an elective and also those who had undertaken a HSIE method course.

All students, Humanities and Social Sciences oriented and general pre-service teachers thought primarily of technology as a way of learning things or as a way of recording things. The open ended responses when scrutinised against ACARA capability for Information and Communication Technology (ICT) (ACARA, 2013) were primarily focused on Investigating and Communicating. Creating was not often mentioned, and ethical decision making was not apparent. There was thus a likeness across all pre-service students as to how they saw technology used with the new toys of technology (IWBs, laptops, computers, internet) providing access to visual inputs such as video snippets and online resources which are new, but not perhaps being used in any new manner. The possibilities for global conversations and creating dialogues as noted by Maguth (2012) were not evident. As Hicks et al. (2014) argued:

It is not only about using the newest and shiniest technologies. . . . It is the creative and mindful use of these technologies to support what we know about how students learn that is paramount. (p. 446)

Are these pre-service teachers implementing 21st century learning or simply modified 20th century learning?

So was there an identifiable TPACK for CCE and technology? In terms of confidence, those students who had some experience in learning about CCE felt they knew about it and could implement it and so it seemed to be a discrete area of study in terms of pedagogy and content. All students felt confident about using technology. The same types of technology were used by all but CCE students changed how some of them were to be used. Certainly the mobile, Bring Your Own Device (BYOD) style of approach to teaching was much more evident in the CCE and Primary HSIE students and there were some allusions to social interaction, participation and creativity – at least more than with the general pre-service teacher group. It was only when looking at CCE and technology together that differences arose and it was obvious that there were some key technological uses in CCE inferred by even the most reluctant Primary students. The use of iPads in assessment in both the HSIE method and the CCE courses had made some impact although not as much as I, as the course coordinator, would have liked. Although the pre-service CCE and Primary HSIE teachers were entranced by the resources they could elicit in this Humanities and Social Sciences area of study, they also had seen the need for creativity, cooperation and participation in this area and used the technological devices of most value for this. It was found that using the iPad in HSIE method courses and then using iPads for similar purposes in a field trip to Canberra provided the best chance of students clarifying for themselves the advantages of using iPads in a focused active civics and citizenship manner. There is some evidence for a unique TPACK style for Civics and Citizenship and it is associated with participation.

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## ARTICLE

## Conversation: Digital Citizenship

Lee Crockett

Global Digital Citizen Foundation

On an August morning in 1991, the World Wide Web was officially introduced into our lives. Had we any idea at the time the change that was to come? What may have seemed like a novelty at first, began to attract more and more curiosity and interest as we started to see its potential. Potential became necessity and invention spawned again and again. The internet we know today grows exponentially. We have become very aware of our need to understand this continuous rapid change and forecast parameters of safety for our most vulnerable users.

Today our level of global interconnectedness is staggering, and the internet has been incorporated into many facets of human life. We have adapted to its presence as a constant, and the idea of its absence seems nearly unimaginable to us. This can be seen in how academic curricula have been redesigned to pinpoint the fundamental need for a new digital awareness. Citizenship principles appear in the essence of many standards for history, social studies, and languages, as well as more specialised curricula.

The internet has allowed us to become true global citizens, both socially and as a workforce. We can now see and track our actions on an international scale, measure our impact on the global environment. We can gauge our social and moral differences and similarities. We can rally together to inspire hope and provide aid for countries dealing with hardships and tragedies. This interconnectedness allows us to see how local or individual efforts can have a global effect. Seeing the impact of the individual in the global community has shown us the great positive potential of the internet. But, we have also seen that same impact reveal how exposed we can be to scrutiny, to manipulation, to threats to our privacy and security. When we think about it, it makes sense to cultivate empowered individuals that are dutifully aware of their responsibility for and with the power of the internet for the lasting well-being of our global community. This is a hallmark of what we call the global digital citizen. Our foundation has a goal of connecting our digital reality and our students through engaging and relevant lessons that blend seamlessly with current educational standards. To do this, we have to constantly ask questions and adapt our definitions along with our ever changing world. So, how do we define the global digital citizen? Who is the ethical individual in a digital world?

### Defining the digital citizen

A starting point for creating a new level of ethical consciousness among our global individuals is to define the characteristics of the global digital citizen. This type of person is conscientious, caring and resourceful. At the Global Digital Citizen Foundation, we see such a person as one who is characterised by the practice of five unique principles:

**Personal Responsibility** – This concerns how individuals govern themselves in such matters as finance, ethical and moral considerations, personal health and fitness, and inter-personal relationships in both the digital and the non-digital world. It's about how we present ourselves.

**Global Citizenship** – This generation and future ones are global individuals. They must strive towards an appreciation of the many values, traditions, religions, concerns, and cultures of their fellow citizens. Global citizenship is about recognising and respecting diversity.

**Lee Crockett** is President of the Global Digital Citizen Foundation. He is an author, speaker, designer, inspirational thinker, and the creative force behind some of the most exciting transformations in education happening worldwide today. Lee is co-author of *Understanding the Digital Generation*, *The Digital Diet*, *Living on the Future Edge*, and the best-seller, *Literacy is not Enough*. He works with educators and corporations in several countries, helping them make the shift to regain relevance and establish a culture of excellence. He is the creative force behind the *Fluency21 Unit Planner* – a social network which has created a culture of collaboration as educators around the world share and source unit plans aligning to the structure of a modern learning environment as outlined in his writing.

**Digital Citizenship** – Digital citizenship means showing respect and responsibility for yourself, for others, and for property. It involves setting up a proper program of digital ethics and best practices for all. Such a program focuses on safe and respectful behaviour in any online environment.

**Altruistic Service** – A citizenry that acts out of compassion and that recognises an interconnectedness to others is vital. For the global citizen, this means a concern for the well-being of the people with whom we share our world, and a desire to serve others.

**Environmental Stewardship** – We all have only one world to live in, and our duty as global citizens is to respect and preserve it for future generations. This is all about the demonstration of common sense values and of an appreciation for the beauty and majesty that is surrounding us every day.

### The tenets of digital citizenship

The practice of digital citizenship has its own sub-category of rules and responsibilities for being safe and mindful of others in online domains. We call these the six tenets of digital citizenship.

#### 1. Respect for Yourself

This is all about being a virtuous citizen, and it begins with the identity you create to present yourself in digital domains. How often do we see social networking names that are suggestive and questionable, or images posted to social sites that are provocative, revealing, or unflattering? Ask yourself, “how does my profile, online name, and image portray me as a person or a potential candidate for employment?”

A global digital citizen considers the potential outcomes of revealing personal details within online public forums. While many social networking sites do have privacy options, the basic level of access means that your most personal information could be made accessible via applications (tools created in social networks that access your profile, etc.) or from your friends, their friends, and associates.

#### 2. Responsibility for Yourself

The words and images you post online are not going to be exclusive to your intended audience. It is impossible to guarantee anonymity or privacy online. Be aware that your posts can be used by others, sometimes in negative ways. Social networking sites, blogs, wikis, Twitter, and instant messaging services allow you to openly express your ideas and opinions, but the nature of these places is to gather an audience. That inherent swell of interest can take your posts to a larger audience very quickly. That’s the power and pervasiveness of social networking in our digital lives, and that’s why it’s so important to monitor our use of it with our own protection in mind.

At some point, many of us either have found or will find ourselves the targets of bullying and online abuse. It is crucial to know that you don’t have to try and deal with it on your own. Tell someone you trust like a friend, parent, teacher, employer, counsellor, etc. If you happen to experience abuse or threats on a particular web site, you can also report the abuse to the site moderator. Don’t respond to it. Record it for evidence.

The Internet provides a great medium to meet new people and develop new friendships, but it is crucial that this is done with an awareness of the nature of the internet itself—meaning its inherent lack of policing and security. A person’s profile is subjective and can be masking a person’s or persons’ true intent and identity. Social media has huge potential for establishing new relationships, but does have a similar potential for risk.



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### 3. Respect for Others

Be aware that your words and images online have power and in many cases are permanent once you have posted them. As responsible global digital citizens, we must always demonstrate respect for other people. A good general rule to follow is this: If you wouldn't say it in person, don't say it online. We know how easy it is to post a thought on a social media site, or to make and dedicate an entire blog to any subject. This makes it far too easy for anyone to create gossip and innuendo and spread negativity if they choose. Remind yourself to stay above the fray and encourage others to post responsibly.

Respect for others also applies to the sites we visit. Whether they are gossip, hate, racist, or pornographic sites, we should be discerning about where we go online. By visiting these types of sites, we inadvertently give our approval for its existence.

### 4. Responsibility for Others

Every social networking site, instant messaging tool, chatroom, wiki, blog, and social media domain has a Report Abuse contact. Don't be afraid to use it! We can protect others by reporting behaviour that is inappropriate, abusive, or unacceptable. Another example that is common to us is in email. Again, think before you send and share! Don't forward emails that are derogatory. You can stop the chain by deleting the message instead of passing it on.

Choosing to do nothing as a person is flamed in a threaded discussion, or attacked by a troll in a chatroom, encourages the attacker and empowers them to continue. You do not have to passively contribute to this negativity. You have the ability to report abuse and to encourage respect and consideration in all discussions online. Likewise, if the conversation in a chatroom changes to have suggestive overtones, you have the power to report it. Whether you or a friend, or even a stranger are the target you should feel like you can do something about it. If you see someone being abused online, consider what it would feel like if you were the recipient of such abuse.

### 5. Respect for Property

There is so much information out there, and so many amazing materials to share. Think of the number of people who have given their precious time and know-how to us all for free! There is also a lot of information and creativity online that is not free. The global digital citizen shows a deep respect for all intellectual property.

### 6. Responsibility for Property

Software, literature, music, and movies take human creativity and ingenuity to create. The cost to share and benefit from that creativity exists for the purpose of supporting that industry and artist. If you do not agree with the price or the industry, there are other ways of addressing it, without breaking the law. No matter what form of copyrighted material you are taking, piracy is theft. Luckily, there is a large array of low cost and free versions of things you might be interested in. For example, Creative Commons licensing agreements have made available millions of images, media, and books that are all accessible for free. Creative Commons is a license or statement of use that encourages people to share. When you publish your own work, it is worth considering using the Creative Commons license. Under this license, you can customise the level of rights a user has to your intellectual property.

## Being global, being great

Being a great global digital citizen isn't just about using your head – it's also about using your heart. Having a responsible and ethical citizenry is essential to healthy and peaceful life in the world we all share. A global digital citizen enjoys the benefits of being in our connected world, while practising some significant responsibilities at the same time. The global digital citizen must be aware that they share their lives online with what is now a global presence. As such, here are some guidelines for the global digital citizen's *code of honour*.

### The global digital citizen must ...

- consider that they are identifiable and are creating a digital footprint with any online activity.
- always communicate using the appropriate language.
- serve their duty to judge what is appropriate and ethical behaviour within the laws of the land.
- choose and uphold their social responsibilities.
- always be virtuous and act with integrity in all digital and non-digital communications and interactions.

These five considerations provide an excellent foundation for anyone to build on, and are supplementary to the six tenets of digital citizenship. By instilling these values within both ourselves as well as demonstrating them and teaching them to our students and youth, we can build a safer online environment and create a better future for our planet.

### Where can you start?

Global digital citizenship is an ongoing process to be involved in and it is a process that will grow and change as we grow and change. As we all strive to be the best we can be, we need to find the tools, like-minded people and organisations to support us. The Global Digital Citizen Foundation (GDCF) supplies resources to help teachers with planning engaging and dynamic lesson plans that help instil the values of global citizenship in students. We also invite you to check out our blog which features a wide range of articles that address the aspects of modern learning, educational technologies, and global citizenship best practices.

The Global Digital Citizenship agreements that are available on the GDCF website have been created for primary, middle, and senior student classes. Each agreement is based on the 6 tenets covered earlier, and offers specific sets of guidelines for ethical practices for all digital students. They can be downloaded for free and are part of the Digital Citizenship School Program covering special aspects of curricula including Technologies (the impact of digital media on our lives and the risks of sharing information online), and also subjects like Civics and Citizenship, as found in the Australian curriculum for Humanities and Social Sciences.

In addition to this, we have also compiled a list of additional links and videos that you may find useful and inspiring:

### Videos

Think Before You Post video (<http://www.youtube.com/watch?v=VzPY-H9rVBI>)

Think Before You Post 2 video Cyberbullying – kitchen video ([http://www.youtube.com/watch?v=4w4\\_Hrwh2XI](http://www.youtube.com/watch?v=4w4_Hrwh2XI))

Cyberbullying Virus video (<http://www.youtube.com/watch?v=vmQ8nM7b6XQ>)

17 Cartoon Videos Explaining the Internet and Internet Safety to Kids (<http://stephenslighthouse.com/2013/01/07/17-cartoon-videos-explaining-the-internet-and-internet-safety-to-kids/>)

5 Excellent Videos to Teach Your Students about Digital Citizenship (<http://www.educatorstechnology.com/2013/10/5-excellent-videos-to-teach-your.html>)

Encouraging Digital Citizenship – CommonSenseMedia (<https://www.commonsensemedia.org/videos/encouraging-digital-citizenship>)

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Five-Minute Film Festival: Teaching Digital Citizenship – Edutopia (<http://www.edutopia.org/blog/film-festival-digital-citizenship>)

## Links

Alberta Education – Development Guide for Digital Citizenship Policy (<http://education.alberta.ca/media/6735100/digital%2520citizenship%2520policy%2520development%2520guide.pdf>)

Cybersmart Citizens – Cybersmart (<http://www.cybersmart.gov.au/cybersmart-citizens.aspx>)

Digital Citizenship Guide for Parents ([http://www.digitalcitizenship.nsw.edu.au/parent\\_Splash/index.htm](http://www.digitalcitizenship.nsw.edu.au/parent_Splash/index.htm))

Digital Driver’s License App (<https://otis.coe.uky.edu/DDL/launch.php>)

The Teacher’s Guide to Digital Citizenship – Edudemic (<http://www.edudemic.com/teachers-guide-digital-citizenship/>)

Digital Citizenship Policy Development Guide – Slideshare (<http://www.slideshare.net/AlbertaEducation/digital-citizenship-policy-development-guide-12899377>)

You can follow Lee on Twitter @leecrockett

For more information, visit the Global Digital Citizen Foundation website at <https://globaldigitalcitizen.org>

## NOTES FOR CONTRIBUTING AUTHORS

*The Social Educator* provides a forum for innovative practices and research in relation to Social and Citizenship Education. The journal encourages submissions of manuscripts from educational researchers, teachers and teacher educators and invites contributions that address Social and Citizenship Education curriculum broadly and the teaching and learning of it in schools and tertiary education.

### Feature Articles

The journal encourages authors to contribute manuscripts that analyse and contribute to the field of Social and Citizenship Education, including: original research, theoretical analyses, social commentary and practitioner exchange. The journal conducts a rigorous peer review process for all manuscripts submitted. To this end, The Social Educator continues to present outstanding work in the field of social and citizenship education writ large that connects local studies with global impact and blurs the boundaries between national and international settings.

### Guidelines for manuscripts

Articles for consideration should be sent in electronic format (WORD.doc or .docx) to the Co-editors, Peter Brett at peter.brett@utas.edu.au or Angela Colliver Education Consultant accspty@gmail.com

Papers should address Social and Citizenship Education curriculum broadly and/or the teaching and learning of it in schools, tertiary education and/or community contexts.

Articles should be no more than 5000 words in length (inclusive of references and spaces taken by tables and/or figures which are calculated at 500 words per page).

Papers are to be typed in 12 point font, paginated, with generous margins and formatted with 1.5 line spacing. All pages are to be numbered. Each paper should include an abstract if approximately 150 words. Resource reviews may be between 1000 and 3000 words in length. Authors will be asked to use a proforma for such work. Articles are to follow conventions for scholarly work and be print ready. Any images should be high resolution. Acronyms should be explained in full when first mentioned.

*Please note:* If you are using images and figures, please contact the Editor to ensure

that the work will meet print requirements.

For anonymity in reviewing, author's name(s), affiliations, postal addresses, emails and telephone numbers should only be on a separate covering page.

References should follow the guidelines of the American Psychological Association (APA). Authors are asked to avoid the use of footnotes and to use endnotes sparingly. References should be cited within the text of your paper and be listed alphabetically, in full, at the end of the paper, using the APA Style:

Dowden, T. (2007). Relevant, challenging, integrative and exploratory curriculum design: Perspectives from theory and practice for middle level schooling in Australia. *The Australian Educational Researcher*, 34(2), 51-71. Retrieved August 21, 2009, from <http://search.informit.com.au/documentSummary;dn=263863;res=AEIPT>

Gilbert, R. (2004). Studies of society and environment as a field of learning. In R. Gilbert (ed.), *Studying society and environment: A guide for teachers* (3rd ed., pp. 4-21). South Melbourne: Macmillan.

Reynolds, R. (2009). *Teaching studies of society and environment in the primary school*. South Melbourne, Victoria: Oxford University Press.

Victorian Curriculum and Assessment Authority. (2005). *Victorian Essential Learning Standards: Overview*. East Melbourne: Author. Retrieved July 19, 2005, from <http://vels.vcaa.vic.edu.au/about/overview.html>

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