

Global competency for an inclusive world





“Reinforcing global competencies is vital for individuals to thrive in a rapidly changing world and for societies to progress without leaving anyone behind. Against a context in which we all have much to gain from growing openness and connectivity, and much to lose from rising inequalities and radicalism, citizens need not only the skills to be competitive and ready for a new world of work, but more importantly they also need to develop the capacity to analyse and understand global and intercultural issues. The development of social and emotional skills, as well as values like tolerance, self-confidence and a sense of belonging, are of the utmost importance to create opportunities for all and advance a shared respect for human dignity. The OECD is actively working on assessing global competencies, including this dimension in PISA 2018 and finalising an assessment framework. Together, we can foster better global competencies for more inclusive societies.”

Gabriela Ramos

OECD Chief of Staff and Sherpa to the G20



“The more interdependent the world becomes, the more we rely on collaborators and orchestrators who are able to join others in work and life. Schools need to prepare students for a world in which people need to work with others of diverse cultural origins, and appreciate different ideas, perspectives and values; a world in which people need to develop trust to collaborate across such differences; and a world in which people’s lives will be affected by issues that transcend national boundaries.”

Andreas Schleicher

Director, OECD Directorate for Education and Skills, and Special Advisor on Education Policy to the Secretary-General



This brochure describes the OECD’s proposal for the PISA 2018 Global Competence assessment that emphasises quality and relevance. It builds on the work already undertaken by the Global Competence Expert Group and incorporates contributions from OECD member countries. The OECD Secretariat is working closely with countries, the contractors and expert advisors to finalise the assessment framework and develop appropriate test items, in order to ensure the success of the PISA 2018 Assessment.

Introduction

Globalisation brings innovation, new experiences and higher living standards; but it equally contributes to economic inequality and social division. Automation and internet business models may have encouraged entrepreneurship, but they may also have weakened job security and benefits. For some, cross-border migration means the ability to commute between continents; for others, it means escaping from poverty and war – and the long struggle to adapt to a new country. Around the world, in the face of widening income gaps, there is a need to dissolve tensions and re-build social capital.

Facing unprecedented challenges and opportunities, this generation requires new capacities. Whether in traditional or more entrepreneurial work environments, young people need to collaborate with others from different disciplines and cultures, in a way that solves complex problems and creates economic and social value. They need to bring judgment and action to difficult situations in which people's beliefs and perspectives are at odds. They need to identify cultural traits and biases and to recognise that their own understanding of the world is inevitably partial.

For some years, educators have been discussing how best to build these capacities. Is there a distinctive competence that equips young people for the culturally diverse and digitally-connected communities in which they work and socialise? And if there is, how should it be developed? Can students learn to mobilise knowledge, cognitive and creative skills, and values and attitudes, in order to act creatively, collaboratively and ethically?

The concept of Global Competence is a response to these questions. Global Competence includes the acquisition of in-depth knowledge and understanding of global and intercultural issues; the ability to learn from and live with people from diverse backgrounds; and the attitudes and values necessary to interact respectfully with others. The driving ideas are that global trends are complex and require careful investigation, that cross-cultural engagement should balance clear

communication with sensitivity to multiple perspectives and that global competence should equip young people not just to understand but to act. These objectives already feature in the curricula of many countries. But they now need further evolution, in response to changing imperatives. The greatest of these is the need to find a new concept of growth. This may not be a quantifiable concept, based solely on maximising economic gains, but a multidimensional concept that includes care for the environment and social harmony, as well as acceptable levels of security, health, and education. It will cover quantitative and qualitative indicators, including subjective well-being and quality jobs. It will ensure that the benefits of growth are fairly shared across society.

If young people are to co-exist and interact with people from other faiths and countries, open and flexible attitudes, as well as the values that unite us around our common humanity, will be vital. Curricula will need to be comprehensive, interdisciplinary and responsive to an explosion of scientific and technological knowledge. In 2013, the PISA Governing Board decided to explore an assessment of Global Competence in the 2018 PISA assessment. We hope to take the critical first steps to defining the elements of Global Competence, asking 15-year-old students in around 80 countries to engage with what it takes to be globally competent.



The framework illustrated in this document represents a new, ambitious and still experimental approach to global competence which the OECD has developed in consultation with the international community of experts and which could provide a starting point for the PISA 2018 assessment. In particular, its emphasis on attitudes and values is novel in comparative assessment. Respect and a belief in human dignity place a stake in the ground for the importance of right and wrong and offer a counterweight to the risk that sensitivity to other viewpoints descends into cultural relativism. The dilemma at the heart of a globalised world is how we strike the balance between strengthening common values, that cannot be compromised, and appreciating the diversity of “proprietary” values. Leaning too far in either direction is risky: enforcing an artificial uniformity

of values damages people’s capacity to acknowledge different perspectives; and overemphasising diversity can undermine the legitimacy of any core values at all.

Global Competence is only one dimension of what people will need to learn; the OECD is looking at a broader range of dimensions in The Future of Education and Skills: an OECD Education 2030 Framework. This project is still in its early phase, and is proceeding in consultation with OECD member countries. Over time it could present a picture of the knowledge, skills, attitudes, values and competencies required for the 2030 world. The framework could shape approaches to measurement; and the measurement outcomes could in turn help refine the framework and define policy interventions at different levels.

Box 1: The Future of Education and Skills: OECD Education 2030 Framework

The OECD is constructing a framework to help shape what young people learn for 2030. Working with interested countries, organisations and experts, the framework would establish a common grammar and language, firstly to support the design of curricula and secondly to inform the development of data, measurement, assessment and specific, effective interventions. Over time the project could provide insights relevant to all stages in the learning cycle, including early years, tertiary education and learning through life, but its initial focus would be school curricula, at secondary level.

Four propositions are integral to the 2030 Framework:

- The evolution of the traditional disciplinary curriculum should be rapidly accelerated to create knowledge and understanding for the 21st century.
- The skills, attitudes and values that shape human behaviour should be rethought, to counter the discriminatory behaviours picked up at school and in the family.
- An essential element of modern learning is the ability to reflect on the way one learns best
- Each learner should strive to achieve a small set of key competences, such as the competence to act autonomously. A competence is the ability to mobilise knowledge, skills, attitudes and values, alongside a reflective approach to the processes of learning, in order to engage with and act in the world. Global competence is being constructed on exactly this model.

The emerging OECD 2030 framework can be visualized like this:



The case for developing global competence lies in the challenges and opportunities of the globalised world. There is a growing body of research that supports the case and suggests potential approaches.

Schools will continue to play an important role in helping young people live together. Schools can provide opportunities for young people to learn about global developments of significance to the world and to their lives; equip learners with the means of accessing and analysing a broad range of cultural practices and meanings; let students engage in experiences that facilitate international and intercultural relations, and encourage reflection upon the learning outcomes from such experiences; and foster the value of the diversity of peoples, languages and cultures, encouraging intercultural sensitivity, respect and appreciation.

The development of Global Competence can also support employability. Effective and appropriate communication and behaviour, within diverse teams, is already a component of success in the majority of jobs, and will become an even bigger component over the years ahead. Rapidly advancing technologies and global economic and social integration are redefining the scope of communication skills at the workplace. Students thus need to acquire the skills and develop the attitudes to interact effectively and appropriately with people in different countries and with people of different cultures in their local context.

The way in which education systems respond to increasing social heterogeneity has a significant impact on the well-being of all members of the communities they serve. Some schools face more pressure than others, perhaps because they need to integrate a larger number of disadvantaged school-aged immigrants or because their communities are more fragmented and have a history of violence along ethnic or religious lines. But no school should fail to educate its students to understand and respect cultural diversity. All young people should be able to challenge cultural and gender stereotypes, to reflect on the causes and solutions of racial, religious and hate violence and to help create tolerant, integrated societies.

A PISA assessment of global competence, developed in consultation with OECD member countries, would offer the first, comprehensive overview of education systems' success in equipping young people to support the development of peaceful, diverse communities.

The results of the PISA assessment could help answer the following policy questions:

- **How well are students prepared for life and employment in culturally diverse societies and in a globalised world?**
- **How much are students exposed to global news and how do they understand and critically analyse intercultural and global issues?**
- **What are the salient divides in the population in terms of global competence?**
- **What approaches to multicultural, intercultural and global education are used at school?**
- **What approaches are used to educate culturally diverse students and how are schools leveraging this diversity to develop students' global competence?**
- **What approaches are used to stimulate peer-to-peer learning between students from different cultures?**
- **How well are schools contesting cultural and gender biases and stereotypes, including their own?**

The possible inclusion of Global Competence as a theme in future rounds of the OECD Teaching and Learning International Survey (TALIS) would also make it possible to analyse the effectiveness of professional development in preparing teachers to respond to different communities of students, potentially through different teaching strategies¹.

The discussion of global competence among stakeholders is gathering rapid momentum. It encompasses different concerns, from the needs of employers for more expert, accomplished and effective staff to the needs of policy-makers to counter violent extremism and to bring societies together around shared values. For both employers and policy-makers the need for an evidence-based approach to teaching and assessing global competence is urgent. Though the educational issues are complex, they can and should be moved forward quickly. We have an opportunity and an immediate responsibility to work together to create better societies.

1. This possibility is currently under discussion at the Teachers and Learning International Survey (TALIS) Governing Board.

Definition of Global Competence

Global Competence is a complex learning goal. To be made tangible, it needs to be broken down into separate and measurable learning objectives (Deardorff, 2014). The OECD proposes to deconstruct the macro domain of global competence into “dimensions” which are in turn broken down into distinct “components” that can then be measured.

The definition of Global Competence proposed by the OECD for PISA is new and challenging:

Global competence is the capacity to analyse global and intercultural issues critically and from multiple perspectives, to understand how differences affect perceptions, judgments, and ideas of self and others, and to engage in open, appropriate and effective interactions with others from different backgrounds on the basis of a shared respect for human dignity.

According to the definition, global competence is a multidimensional learning domain, encompassing three dimensions needed to engage in productive and respectful relationships with people from different cultures. These dimensions are knowledge and understanding, skills and attitudes. Global competence can be thus interpreted as an overarching frame of reference encompassing multiple cognitive and non-cognitive components, mediated and constrained by

the belief that diversity should be valued as long as it does not violate human dignity. Valuing human dignity and valuing cultural diversity are thus important elements in the development process leading to global competence. In the definition, the term “open” means that all participants in the interaction demonstrate sensitivity towards, curiosity about and willingness to engage with others and their perspectives; “appropriate” means that all participants in the situation are equally satisfied that the interaction occurs within expected cultural norms; and “effective” means that all participants are able to achieve their objectives in the interaction, at least in part.

Global Competence has clear, practical outcomes. The globally competent person brings his/her knowledge, understanding, skills, attitudes and values together in order to work with others to solve globally-relevant problems and to improve the collective well-being of current and future generations. Young people who develop Global Competence are better equipped to build more just, peaceful, inclusive and sustainable societies through what they decide and what they do.

Acquiring Global Competence is a life-long process – the social and emotional skills at its core are built in early childhood, but there is no one point at which an individual becomes completely globally competent (Deardorff, 2014). PISA would like to assess at what stage in this process 15-year-old students are situated, and how effectively their schools address the development of global competence.

The OECD recognises that there are multiple approaches to defining Global Competence. For example, other definitions of global competence (and similar terms) from different regions of the world focus less heavily on the individual as central to the definition, and give more emphasis to aspects such as relationships between people (Deardorff, 2009; UNESCO, 2013).



Box 2: Perspectives on Global Competence from different cultures

The literature, theories and frameworks on intercultural competence, global competence and global citizenship emerge predominantly from a Western context. However, related concepts exist in many countries and cultures around the world. One interesting perspective on global competence comes from South Africa and involves the concept of *Ubuntu*. Much has been written about *Ubuntu* (Nwosu, 2009, Khoza, 2011): the word is found in a Zulu proverb, meaning that a person is a person because of others. This concept of *Ubuntu* can be used to illustrate a collective identity, as well as connectedness, compassion, empathy, humility, and action. There are other similar concepts to *Ubuntu* found in different cultures around the world including in indigenous cultures in the Andes and in Malaysia. Collective identity, relationships, and context (as impacted by historical, social, economic, and political realities) all become major emphases in other cultural discourses on global competence. In summarizing some key themes across different cultures in regard to global competence, Deardorff (2013) noted the following elements: respect, listening, adaptation, relationship building, seeing from multiple perspectives, self-awareness and cultural humility.



DIMENSIONS OF GLOBAL COMPETENCE

A first dimension of Global Competence represents the knowledge and understanding that individuals need in order to deal with the challenges and opportunities posed by globalisation and intercultural encounters². “Knowledge” may be defined as the body of information that is possessed by an individual, while “understanding” may be defined as the comprehension and appreciation of meanings. Global Competence requires knowledge and understanding of global issues, as well as intercultural knowledge and understanding.

The second dimension represents “skills”, defined as the capacity for carrying out a complex and well-organised pattern of either thinking (in the case of a cognitive skill) or behaviour (in the case of a behavioural skill) in order to achieve a particular goal. Global Competence requires numerous skills, including the ability to: communicate in more than one language; communicate appropriately and effectively with people from other cultures or countries; comprehend other people’s thoughts, beliefs and feelings, and see the world from their perspectives; adjust one’s thoughts, feelings or behaviours to fit new contexts and situations; and analyse and think critically in order to scrutinise and appraise information and meanings.

An individual may have a large range of knowledge, understanding and skills, but lack the disposition to use them. The attitudes to use knowledge, understanding and skills to produce competent behaviour constitute the third dimension of Global Competence. An “attitude” may be defined as the overall mind-set which an individual adopts towards an object (e.g. a person, a group, an institution, an issue, a behaviour, a symbol, etc.) and typically consists of four components: a belief or opinion about the object, an emotion or feeling towards the object, an evaluation (either positive or negative) of the object, and a tendency to behave in a particular way towards that object. Globally competent behaviour requires an attitude of openness towards people from other cultures or countries, an attitude of respect for cultural otherness, an attitude of global-mindedness (i.e. that one is a citizen of the world with commitments and obligations towards the planet and towards other people irrespective of their particular cultural or national background), and an attitude of responsibility for one’s own actions.

Attitudes themselves can be structured around values. A “value” may be defined as a general belief that an individual holds about the desirable goals that should be striven for in life; values transcend specific actions and contexts, have a normative prescriptive quality about what *ought* to be done or thought in different situations, and may be used to guide individuals’ attitudes, judgements and actions. In this framework, valuing human dignity and valuing cultural diversity

2. This and the following four paragraphs draw on Council of Europe (2016), *Competences for Democratic Culture: Living Together as Equals in Culturally Diverse Democratic Societies*, Strasbourg: Council of Europe. This paper also refers to this publication for the definitions of the components in the framework.

are explicitly included as critical filters through which individuals process information about others' differences and the world, and are key references for critical and informed judgement.

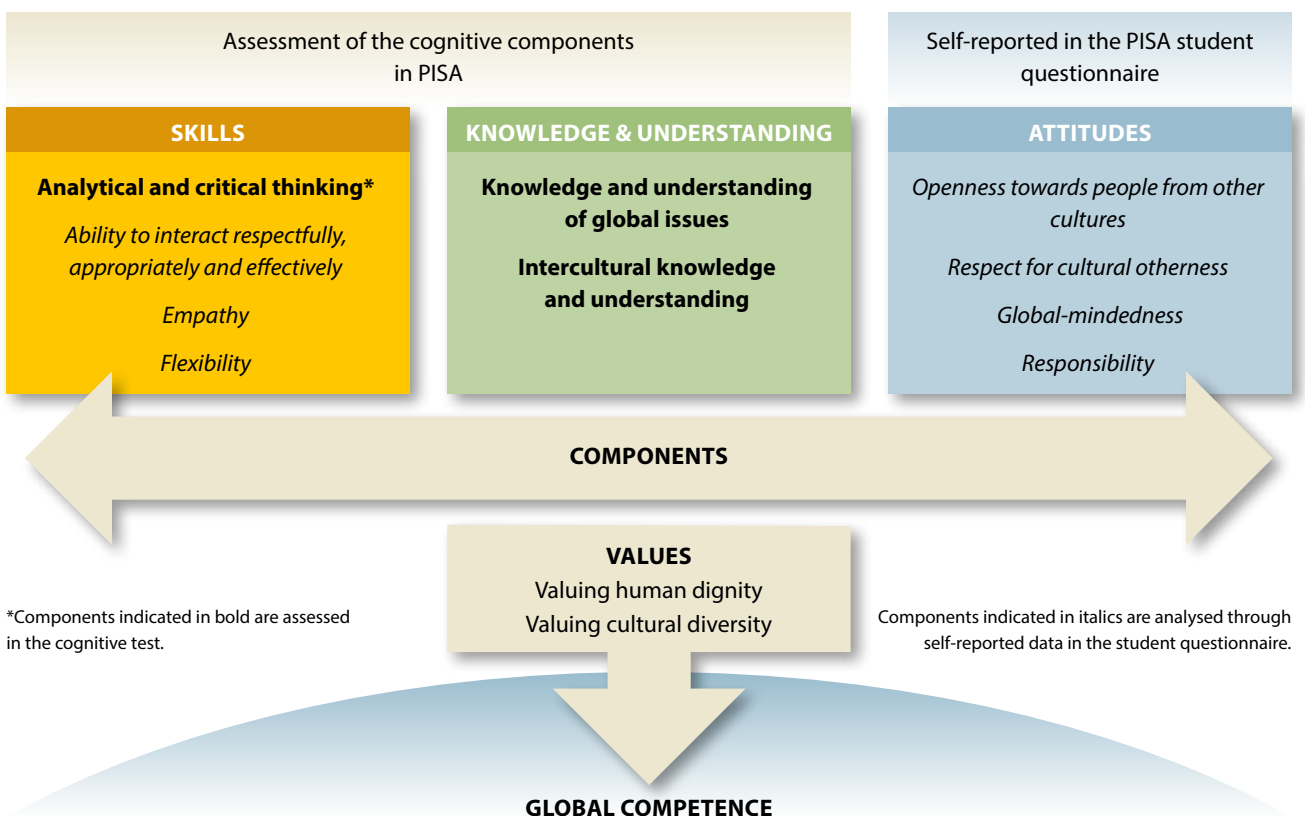
While Global Competence clearly has many different components, the main focus of this first PISA assessment would be on the cognitive components, i.e. on the knowledge and understanding, and on the analytical and critical thinking skills that can be rated on cognitive scales. The data collection, through the student questionnaire, would also provide information on the skills (e.g. empathy) and attitudes (e.g. openness) that people need to effectively use their intercultural knowledge and skills. Based on the current scientific evidence, these skills and attitudes are best measured and compared (within and between countries) through a descriptive analysis based on Likert-type scales. The analysis of these components would be similar to what PISA has already delivered on academic engagement, motivation and self-beliefs (OECD, 2013), and would use cluster analysis to compare students in different countries.

Figure 1 shows how this new conceptual framework defines Global Competence as the combination of the

interconnected dimensions of knowledge and understanding, skills and attitudes, subject to the conditions set by valuing human dignity and cultural diversity.

An example can help to illustrate the interrelations between the three dimensions of Global Competence, as well as the important role of values to motivate and guide action. A student sees that one of his classmates is being bullied in the classroom and excluded from joint activities because he wears old and stained clothes. He knows that the boy and his family are poor due to his father losing his job after a local factory closed. He takes action to defend the boy. His decision to act is triggered by the fact that he understands that human dignity is a fundamental *value*, and is sustained through empathising with the boy's feelings and a sense of responsibility towards other people who are less fortunate than himself (his intercultural *attitudes*). In challenging the act of bullying, the student draws on his *knowledge and understanding* of the economic circumstances of the boy's family, and uses his linguistic and communicative skills to persuade the perpetrators to stop their victimisation. Thus, effective behaviour in response to bullying requires the orchestration of a wide range of different components drawn from all the dimensions of Global Competence.

Figure 1. The dimensions of the proposed assessment of Global Competence



Box 3: Defining culture

“Culture” is a difficult term to define because cultural groups are always internally heterogeneous and contain individuals who adhere to a range of diverse beliefs and practices. Furthermore, the core cultural beliefs and practices that are most typically associated with any given group are also constantly changing and evolving over time. However, distinctions may be drawn between the material, social and subjective aspects of culture, that is, between the material artefacts that are commonly used by the members of a cultural group (e.g., the tools, foods, clothing, etc.), the social institutions of the group (e.g. the language, the communicative conventions, folklore, religion, etc.), and the beliefs, values, discourses and practices which group members commonly use as a frame of reference for thinking about and relating to the world. Culture is a composite formed from all three aspects, consisting of a network of material, social and subjective resources. The full set of cultural resources is distributed across the entire group, but each individual member of the group only uses a subset of the full set of cultural resources that is potentially available to them (Barrett et al., 2014).

Defining ‘culture’ in this way means that any kind of social group can have its own distinctive culture: national groups, ethnic groups, faith groups, linguistic groups, occupational groups, generational groups, family groups, etc. The definition also implies that all individuals belong to multiple groups and have multiple cultural affiliations and identities (e.g. national, religious, linguistic, generational, familial, etc.). Although all people belong to multiple cultures, each person participates in a different constellation of cultures, and the way in which they relate to any one culture depends, at least in part, on the perspectives that are based on other cultures to which they also belong. In other words, cultural affiliations intersect, and each individual occupies a unique cultural positioning.

People’s cultural affiliations are dynamic and fluid, that is, what they think defines them culturally fluctuates as an individual moves from one situation to another. These fluctuations depend on the extent a social context focuses on a particular identity, and on the individual’s needs, motivations, interests and expectations within that situation.

Intercultural situations arise when a person encounters someone else who is perceived to have one or more cultural affiliations that differ from their own. Such encounters can involve people from different countries, people from different regional, linguistic, ethnic or faith backgrounds, or people who differ from each other because of their lifestyle, social class, age or generation, etc. Intercultural encounters occur when cultural differences are perceived and become important because of the situation or the individual’s own orientation and attitudes. In such situations, intercultural competence is required in order to interact, communicate and understand the position and perspective of the other across the perceived cultural group boundary.



Outline of the assessment strategy

The PISA 2018 assessment aims to build a single scale that measures to what extent students are able to use their knowledge and understand, recognise relationships and perspectives, and think critically about a specific global or intercultural issue. This scale would be based solely on the Global Competence cognitive items.

Thus the assessment would show to what extent students have developed and can apply intercultural interactions and global issues to the following set of knowledge and skills:

- **knowledge and understanding of global issues;**
- **intercultural knowledge and understanding;**
- **analytical and critical thinking.**

The components of *knowledge*, *understanding* and *critical thinking* are strongly interrelated components that students need to use simultaneously to approach intercultural and global problems. Together, the three components define the ability of students to “think interculturally” (Bok, 2006). This involves the capacity to analyse cultural stereotypes and generalisations, an awareness of one’s own cultural lens as well as one’s own biases, and the ability to identify solutions for issues within local and global contexts.

Given the limited testing time available (one hour), the OECD proposes to report the three components on a single composite scale – with a mean of 500 points and a standard deviation of 100 as for the other PISA domains. The composite scale would then be divided into different proficiency levels reflecting the complexity of the tasks and the levels of knowledge, understanding and critical thinking that 15-year-old students can be expected to have.

The three components can be developed at school, so the proficiency scale would yield results that are interpretable in educational policy terms. As argued by Hanvey (1976), students can start their learning process with (1) an awareness that others hold different views of the world, leading to (2) greater factual knowledge of the world, which leads to (3) greater cross-cultural awareness and the ability to empathise with others, and finally (4) an increasing understanding of the underlying systems of global and cultural dynamics.

Knowledge and understanding of global issues implies familiarity with the most important issues which cut across national boundaries (e.g. climate change, migration, poverty) and also the capacity to understand the interrelationships between issues, trends, and systems across the globe.

Oversimplification of complex knowledge is a significant contributing factor to many examples of learning failure (Spiro et al., 1989), and is particularly frequent in the domain of global knowledge. Misconceptions are often the result of lack of information. Humans learn by creating classification systems, and so prejudice and stereotypes can emerge when minimal new knowledge leads to over-simple categorisations and generalisations. However, misconceptions also happen when students



are exposed to appropriate information, but absorb this information in a passive way without understanding its deeper meaning and links to other information.

This component is not acquired by factual knowledge alone, but rather through the ability to find the meanings of and the connections between different pieces of information, in other words, through understanding. A mature level of understanding is achieved through cognitive flexibility, or the ability to learn and organise knowledge in a way that facilitates transferring that knowledge to a range of new, unanticipated situations, and adjusting one's cognitive frame of reference if required by those situations.

Intercultural knowledge and understanding can be defined as knowledge and understanding of intercultural interactions and culture. It involves knowledge about one's own culture, other cultures, and the similarities and differences between cultures. Knowledge about cultures without understanding adds little value. One can know, and continue to judge and dismiss superficially (Williams-Gualandi, 2015). Acquiring intercultural understanding means recognizing that one's own perspective is shaped by multiple influences (e.g., culture, religion, gender, socio-economic status, education), as a way to develop an understanding of other people's perspectives, to distinguish between unique and common qualities, and to understand how these different perspectives might relate in an intercultural context (Doscher, 2012). To understand another's values is not necessarily to accept them. But to see through 'another cultural filter' (Fennes and Hapgood, 1997) may be an opportunity to deepen and inflect one's own values.

Globally competent students should also demonstrate **analytical and critical thinking skills**. Analytical thinking refers to the capacity to approach a problem by using a logical, systematic, sequential approach. It includes, among others, the ability to interpret the meaning of each element of a text, and examine these elements in relationship with each other in order to identify connections and discrepancies. Critical thinking skills, in turn, are used for evaluating the worth, validity and reliability of any material on the basis of its internal consistency, and its consistency with evidence and with one's own knowledge and experience. Applying critical thinking to a global or intercultural problem requires recognising one's own assumptions that might have influenced the evaluation process, and acknowledging that one's beliefs and judgements are always contingent

and dependent upon one's own cultural affiliations and perspective. Analytical and critical thinking skills are inherently linked together.

The cognitive assessment in PISA 2018 would be designed to test knowledge, understanding, and analytical and critical thinking in an authentic problem solving context referring to a relevant global or intercultural issue. This can be done in practice through performance tasks. Students are presented with a case study, and are required to respond to questions that evaluate their capacity to understand the complexity of the case and the multiple perspectives of the diverse actors involved.

A SHORT REVIEW OF COGNITIVE ASSESSMENTS IN THIS AREA

An international assessment of global knowledge and understanding is challenging because what students know about the world is strongly influenced by where they live. For example, European students have more resources than Asian students to answer a question correctly on the history and goals of European institutions. In this domain, it is not easy to identify item content and material that are familiar to all intended populations, and to frame problems in a context and language that is appropriate for all cultures.

Research in this area has predominantly been based on student self-reports, and only a few examples of cognitive assessments exist. In the Global Understanding Survey (Barrows, et al., 1981), the authors define global understanding as a sum of four components: (a) knowledge; (b) attitudes and perceptions; (c) general background correlations; and, (d) language proficiency. The knowledge domain in the Global Understanding Survey consisted of 101 multiple-choice questions that addressed international institutions, major historical events and trends, and legal and policy frameworks associated with 13 global themes.

Test items in the Global Understanding Survey addressed real-world issues. Students who reported regular news consumption scored higher on the test. However, the authors found only weak relationships between students' educational experiences—coursework, language study, or study abroad—and their levels of international knowledge. The final report also recognised that the assessment provided only limited insights on the nature of global understanding and how it is formed.

The IEA Studies on Civic Education (CIVED, 1999) and the International Civic and Citizenship Study (ICCS, 2009 and 2016) are other relevant examples that could guide the development of items in PISA. The key research questions for ICCS concern student achievement, dispositions to engage with, and attitudes toward, civic and citizenship education. ICCS measures the cognitive domains of knowing, reasoning, and analysing across four content domains, including: civic society and systems, civic principles, civic participation, and civic identities (Torney-Purta et al, 2015, Schulz et al., 2008). The item format combines multiple-choice and open-ended questions.

Some of the items in ICCS measure the students' ability to analyse and reason. Reasoning extends from the direct application of knowledge and understanding to reach conclusions about familiar concrete situations through to the selection and assimilation of knowledge and understanding of multiple concepts. These outcomes are then used to reach conclusions about complex, multifaceted, unfamiliar, and abstract situations (Schulz et al., 2008).

ASSESSMENT IN PISA

The cognitive assessment in PISA 2018, currently proposed by the OECD, would evaluate students' capacity to apply their knowledge, perspective-taking, and analytical and evaluation skills to tasks referring to relevant intercultural and global issues. The assessment would include various tasks that draw on different types of knowledge and thinking processes. The final framework could include a classification of tasks according to their content area (e.g. identity and culture, environmental sustainability, etc.), context (e.g. relationships at school, etc.), and the main cognitive process required (e.g. analytical and critical reasoning). A typical assessment unit presents a micro-case as a stimulus and combines multiple-choice items that mainly test students' level of awareness and understanding of the issue with open response items asking students to develop responses based on the evidence provided in the stimulus and their prior knowledge or experience of the issue.

An assessment based on case studies is considered appropriate because they are often used as teaching tools in global education classes. A pedagogical approach based on case studies help students learn to think logically and systematically (Doscher, 2012). Instruction through case studies is particularly suited to encourage student engagement in addressing real-world issues in

a classroom setting. Through discussion and analysis, students learn to view problems in context and identify multiple perspectives pertinent to each case. Case study analysis also presents students with an opportunity to demonstrate their ability to integrate general and discipline-specific knowledge and skills in an evaluative argument (Golich et al., 2000). Analyses of written responses to case studies can allow the assessor to gain insight into the student's development of global and intercultural understanding, and analytical skills.

The case studies should privilege contexts and stimulus material that are familiar to 15-year-olds, in order to facilitate students' engagement with the task. For example, a real case study featuring a fourteen-year-old indigenous Peruvian who became a YouTube celebrity by singing famous songs in Kuetchua, an ancient dialect that has long-suffered a social stigma in Peru, could be used as a stimulus (<http://renatafloresperu.com/>). One open-response item would then ask the students to reflect about the teenager's motivations to become an activist in order to preserve her native language and culture. Multiple-choice items in the unit would test whether the students understand the role of language as a verbal expression of culture and the competition between majority and minority languages.

Similar case studies can be developed to test the capacity of students to navigate through complex global issues where different perspectives exist, such as providing special teaching and material support to immigrant students, and the allocation of public space to minority groups to exercise their religious and civil practices, etc. The risk associated with sensitive topics (e.g. a student from a minority group in a case study on hate violence against minorities) should be carefully assessed and minimised during the design of the items. The combination of appropriate media to illustrate the story, such as texts, comic strips and photography, can increase the quality of the case description, reduce the reading load and at the same time increase the students' engagement with the task.

Critical incidents are a type of case study that can be used to assess intercultural understanding and critical thinking. A critical incident generally includes a story about a cross-cultural miscommunication with a subsequent set of questions. Having read the story, students are asked to choose the best interpretation of the characters' actions based on their knowledge of the characters' cultures and their critical reading of the situation.



The use of critical incident stories in an international assessment presents some challenges. The first one relates to the need to “decontextualize” the incident, so that students from different countries have similar chances to understand and critically analyse the situation. As a training tool in the field of international education, critical incidents are mostly used to illustrate and discuss common cases of miscommunication between two specific groups, such as the Italian student in a German school. A second challenge comes from the fact that there might be more than one explanation of the incident that can be considered appropriate or correct. An accurate strategy for the scoring of responses in the case study tasks is thus crucial for the validity of the assessment. In some cases, partial-credit scoring³ can better account for the multiplicity of the possible correct answers and produce results that better reflect the developmental levels of students.

Open-response items seem particularly relevant for this assessment. Rather than requiring the learner to retrieve a single knowledge element from memory that may not be appropriate to a new situation, the contextualized open-response items ask the learner to assemble relevant, abstract, conceptual and case-specific knowledge components for a given knowledge application or problem-solving task (Spiro et al. 1995). Open-response items have already been used and validated in the ICGS’s International Cognitive Test (Schulz et al., 2008), NAEP Civics (National Assessment Governing Board, 2010), and in the United Kingdom’s GCSE examination in Citizenship Studies (Department for Education (UK), 2014).

3. With partial-credit scoring, the evaluators assign varying degrees of credit to students’ answers (e.g. by grading them on a scale from 1 to 5).

The open response items would be scored using rubrics – scoring guidelines that include detailed qualitative descriptions of performance standards (Andrade, 2005; Popham, 1997; Popp, Ryan, & Thompson, 2009; Stellmack et al., 2009; Thaler, Kazemi, & Huscher, 2009). Doscher (2012) explores the validity and reliability of two rubrics for the Global Learning Initiative at Florida International University (FIU). The rubrics referred to two case studies measuring university students’ global awareness and perspective. The rubrics yielded scores that were highly reliable measures of students’ development of global learning outcomes. Students who attended global learning courses scored significantly higher on the performance tasks than students who did not complete such courses.

The development of the test items for the PISA cognitive assessment would follow a rigorous validation process designed to challenge the intended purpose of the testing. The OECD Secretariat has started to work on a document that would provide detailed guidelines for the development of the new cognitive instrument and its validation.

A sufficiently large set of items using different content knowledge within a variety of contexts that are representative of the different cultural backgrounds of the student population in PISA will need to be developed in order to produce a valid instrument. The use of pilot tests and cognitive laboratories would allow the selection of a restricted set of items with good validity and psychometric properties. Countries will be invited to contribute to the test development by providing test material and reviewing the draft test-items. In particular, the countries’ reviews of the partial-scoring in multiple-choice questions and of the rubrics in open-response items would be essential to minimise the risk of cultural bias in the assessment.

Self-reported information on skills and attitudes in the student questionnaire

In addition to the results of the cognitive assessment, the reporting on Global Competence in PISA 2018 would include country- or sub-population-level information on students' responses to the student questionnaire items.

These self-reported components would be analysed separately from the cognitive scale, through a descriptive analysis of each one single component (item by item or by indexes/scales developed on the basis of student's responses to the questionnaires' items). The relationships between the self-reported components and the scores on the cognitive scale could be explored through correlation analysis.

The reporting could also include a cluster analysis of the self-reported skills and attitudes. The cluster analysis⁴ would explore whether groups of students with coherent and distinctive patterns of global and intercultural skills and attitudes can be identified; whether cluster patterns and distributions of membership differ by region/ country; and how individuals' characteristics and school contexts relate to intercultural and global attitudes (Torney-Purta and Barber, 2011).

SELF-REPORTED KNOWLEDGE AND UNDERSTANDING OF GLOBAL AND INTERCULTURAL ISSUES

A first set of items in the draft PISA 2018 Global Competence student questionnaire covers the dimension of Knowledge and Understanding. Item

4. Cluster analysis is a statistical method for grouping a set of objects (e.g. students) in such a way that objects in the same group (called a cluster) are more similar to each other than to those in other groups.

ST196 asks students to report how easily they could perform a series of tasks relating to global issues, such as predicting how changes to an environment will affect the survival of certain species (see Annex). Item ST197 asks students to report how familiar they are with 13 different global issues, such as climate change and global warming, global health and population growth.

SELF-REPORTED ABILITY TO INTERACT RESPECTFULLY, APPROPRIATELY AND EFFECTIVELY

A second set of items refers to the linguistic, communication and behavioural skills that are required to **interact respectfully, appropriately and effectively** with other people, to manage breakdowns in communication, and to mediate between speakers of different languages or cultures. Students' progressions in this component can be evaluated, for example, according to their proficiency in a foreign language, and through their self-reported ability to handle communication with people from other cultural backgrounds and in unfamiliar contexts.

The ability to communicate in more than one language is an important asset for employability in an interconnected world. It is also argued that the study of a foreign language helps students to develop a knowledge of and sensitivity to countries and cultures other than his or her own (Beacco et al. 2010). However,



empirical data in support of this last claim is quite scarce. Data on language proficiency within the PISA Global Competence assessment can offer an opportunity for determining the relationships between second language acquisition and measured levels of global understanding or positive dispositions toward other countries and cultures. Such an investigation could have several relevant policy implications for both language teaching efforts and curricular programmes aimed at increasing the level of global understanding of students.

Appropriate and effective intercultural interactions require not only knowledge of the other’s language but also the ability to communicate clearly in one’s own language. Clear communication reduces the risk of misunderstandings, and discloses and draws upon key information in order to help build trust and mutual understanding. This is important between people who speak the same language. It is doubly important between people who speak different languages. A respectful and effective individual does not assume understanding when he/she engages in an intercultural dialogue, but checks and clarifies the meanings of words and phrases, and tests his/her own understanding. The rationale for developing these skills is clear. When individuals establish meaningful and deep connections across languages and cultures, they build their capacity for understanding and their dispositions for valuing other cultures. Developing such skills is a lifelong process – and 15-year-old students cannot be expected to be fully proficient in intercultural communication. However, these capacities can be intentionally addressed by schools, and an assessment of whether students know and practice these skills can help schools develop appropriate learning instruments.

The student questionnaire for the PISA 2018 field trial includes items where students report their proficiency in a second language (see Annex). Items ST178 and ST179

ask students to report in how many languages they can successfully undertake different tasks, from saying hello to another person, to reading and expressing emotions. Item ST177 asks students to report how many languages their parents speak well enough to converse with others. These self-reported items could provide relevant information for both cross-country and within-country comparisons. However, their validity is clearly reduced by social-desirability or other biases leading students to over or under-estimate their ability to communicate in a second or third language⁵.

The current draft version of the PISA 2018 student questionnaire includes items measuring the level of awareness of the requirements for intercultural communication. In particular, item ST195 asks the student to what extent they would explain things very carefully, check understanding, or adapt the language when talking with people whose native language is different (see Annex).

SELF-REPORTED FLEXIBILITY

Flexibility refers to the ability to adapt one’s thinking, behaviours and actions according to the prevailing cultural environment, or to novel situations and contexts that might present new demands or challenges. Individuals who acquire this skill are able to handle the feelings of “culture shock”, such as frustration, stress, and alienation in ambiguous situations caused by new environments. Flexible learners can more easily develop long-term interpersonal relationships with people from

5. PISA participating countries could consider complementing this self-reported information with a performance assessment on students’ reading in a second language. A proposal for the assessment of reading in a second language in PISA 2018 was presented during the 39th meeting of the PISA Governing Board in Mexico City. This optional assessment would build on the fact that the PISA 2018 reading texts will be translated into a large number of languages in the course of national implementation. The cognitive items for the assessment would thus be available at no additional cost. The proposal also indicated the possibility of benchmarking the results of the PISA second-language assessment to the “Reading Comprehension” scale of the Common European Framework of Reference for Languages, a widely used language assessment framework specifying levels and scales of proficiency.



other cultures, and adapt to changing circumstances. The research on intercultural communication has developed and validated several items and scales on flexibility. For example, the “Intercultural Effectiveness Scale” of Portalla and Chen (2010) includes self-reported measures of behavioural flexibility such as the level of agreement for the statement “I often act like a very different person when interacting with people from different cultures”. The Secretariat is currently reviewing the student questionnaire for PISA 2018 in order to include one multi-statement item on flexibility.

SELF-REPORTED EMPATHY

Empathy can be described as the “imaginary participation in another person’s experience, including emotional and intellectual dimensions, by imagining his or her perspective (not by assuming the person’s position) (Bennett 1998)”. Empathy can take several forms: cognitive perspective-taking, which involves apprehending and imagining the perceptions, thoughts and beliefs of other people; affective perspective-taking, which involves apprehending and imagining the emotions, feelings and needs of other people; and sympathy, which additionally involves feelings of compassion and concern for other people based on apprehending their cognitive or affective state or condition or their material situation or circumstances. Empathy plays an important role in the development of social behaviour. Empathy does not mean agreement with or identification with a specific culture. Rather, it is the appropriate apprehension of another person’s values and beliefs; it is about “seeing the world through another’s eyes, hearing as they might hear, and feeling and experiencing their internal world,” which does not involve mixing one’s own thoughts and actions with those of the other person (Ivey et al. 1993). Therefore, culturally empathic learners retain their separate cultural identity but are simultaneously aware of the cultural values and beliefs of the people with different cultural background. Empathy minimizes the psychological barriers caused by cultural differences, and is essential in helping people to build a good relationship and achieve a smooth communication.

As in the case of flexibility, there are several scales on empathy that have been specifically designed for adolescents and can be adapted for the PISA questionnaire. These include the ‘Index of Empathy for Children and Adolescents’ (IECA, Bryant, 1982), the empathy subscale from the Children’s Behavior Questionnaire (Rothbart et al, 1994), the Interpersonal Reactivity Index (IRI, Davis, 1980) and the Basic Empathy

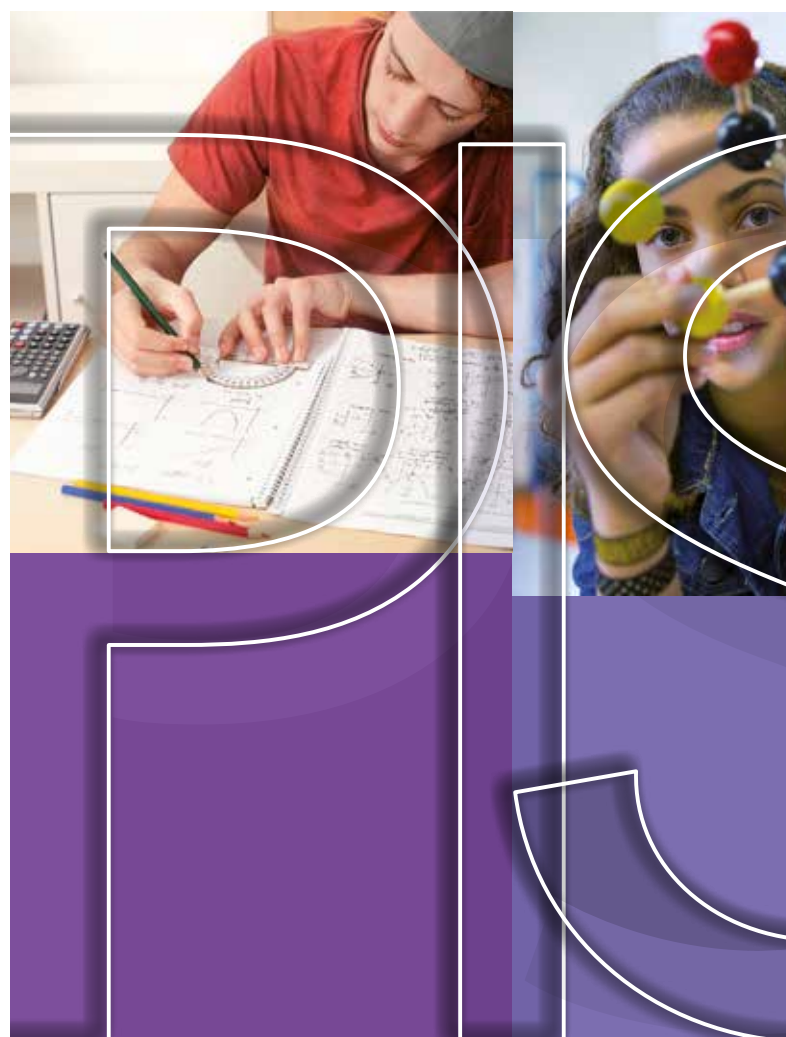
Scale (Jolliffe and Farrington, 2006) and the Adolescent Measure of Empathy and Sympathy (AMES, Vossen et al., 2015). The Secretariat is currently reviewing this research and hopes to propose to OECD member countries a multi-statement item to be tested in the PISA 2018 field trial.

SELF-REPORTED ATTITUDES

Attitudes are evaluations of people, behaviours, events, or any object as good or bad, desirable or undesirable (Schwartz, 2012). The dimension of “Attitudes” includes the following four related but distinct constructs:

1. **Openness towards people from other cultures**
2. **Respect for cultural otherness**
3. **Global-mindedness**
4. **Responsibility**

These attitudes are foundational to the development of the knowledge and skills needed for Global Competence.



SELF-REPORTED OPENNESS TOWARDS PEOPLE FROM OTHER CULTURES

Openness towards people from other cultures involves sensitivity towards, curiosity about and willingness to engage with other people and other perspectives on the world (Byram, 2008; Council of Europe, 2016). It involves an active willingness to seek out and take up opportunities to engage with people from other cultures, to discover and learn about their cultural perspectives and how they interpret familiar and unfamiliar phenomena and artefacts, and to learn about their linguistic, communicative and interactional conventions. Another important characteristic of an open learner is her/his willingness to suspend her/his own cultural values, beliefs and behaviours when interacting with culturally diverse others and not to assume that they are the only possible and naturally correct ones. The attitude of openness towards cultural otherness needs to be distinguished from the attitude of having an interest in collecting experiences of the 'exotic' merely for

one's own personal enjoyment or benefit. Intercultural openness is rather demonstrated through a willingness to take up opportunities to engage, cooperate and interact with those who are perceived to have cultural affiliations that differ from one's own, in a relationship of equality. It may be enhanced by an ability to identify and analyse one's own biases, and their potential impact on a relationship of equality.

SELF-REPORTED RESPECT FOR CULTURAL OTHERNESS

Respect consists of positive regard and esteem for someone or something based on the judgment that they have intrinsic importance, worth or value. In this framework, respect assumes the intrinsic dignity of all human beings and their inalienable right to choose their own affiliations, beliefs, opinions or practices. Being respectful of cultural differences does not require minimising or ignoring the actual differences that might exist between the self and the other, which can sometimes be significant and profound, nor does it require agreement with, adoption of or conversion to that which is respected. Respect for cultural otherness has also certain limits that are set by the inviolability of human dignity. For example, respect should not be accorded to the contents of beliefs and opinions, or to lifestyles and practices which undermine or violate the dignity of others.

The concept of respect should be distinguished from the concept of tolerance. Tolerance may, in some contexts, simply mean putting up with or even enduring difference, although the importance of religious tolerance, which is often of this type, can scarcely be overstated. Respect is a less ambiguous and more positive concept. It is based on recognition of the dignity, rights and freedoms of the other in a relationship of equality.

SELF-REPORTED GLOBAL-MINDEDNESS

Global mindedness is defined as "a worldview in which ones sees oneself as connected to the world community and feels a sense of responsibility for its members. This commitment is reflected in an individual's attitudes, beliefs and behaviours" (Hett cited in Hansen, 2010). A global-minded person has concerns for other people in all parts of the world and feelings of moral responsibility to try to improve their conditions irrespective of distance and cultural differences.



SELF-REPORTED RESPONSIBILITY

Responsibility is an attitude towards one's own actions. It involves being reflective about one's actions, forming intentions about how to act in an appropriate way on the basis of a value or set of values, and holding oneself accountable for the outcomes of those actions. Responsibility can require courage insofar as taking a stance may entail taking action against the norms of a community, or challenging a collective decision that is judged to be wrong.

ANALYSIS OF THESE ATTITUDES IN PISA 2018

In the domain of affective measurement, finding the right method of assessment is arguably more a stumbling block than deciding what to assess. It is practically not possible to define attitude scales that are always 100% valid. The suggested strategy would be to identify scales that are relevant for the domain and have already been validated in other assessments, so as to have a reasonable confidence that the results would not be artefacts of the measurement method.

The most common problem with assessing attitudes is that of social desirability. Attitudes are related to self-image and social acceptance. In order to preserve a positive self-image, people may be tempted to give socially desirable answers to the questionnaire items. They may not reveal their true attitudes, but answer in a way that they feel socially acceptable. Self-report scales that measure attitudes towards race, religion, sex, etc. are particularly affected by social desirability bias. Respondents who harbour a negative attitude towards a particular group may not wish to admit even to themselves that they have these feelings. In a study of attitudes towards refugees, Schweitzer et al. (2005) found that social desirability accounted for 8% of the variance in attitudes. Social desirability is also an issue for the self-reported data on the skills in the framework (intercultural communication skills, flexibility and empathy).

A large number of Likert scales appear in the literature on civic and democratic attitudes and a number of them are related to Global Competence as defined in this paper⁶. The Global-mindedness Scale, for example, was developed in order to “measure attitudes of students related to their sense of connection to, interest in, and responsibility for, the global community and the behaviours associated with this perspective” (Hett, 1993). The items in the scale addressed both beliefs and behaviours: for example, students were asked to report how much they agreed to the statement that “I tend to judge the values of others based on my own value system”.

The OECD Secretariat and member countries are currently exploring possible adaptations of the student questionnaire for the PISA 2018 field trial. The objective would be to include four multi-statement items using Likert-type methods on “Openness to cultural otherness”, “respect for cultural otherness”, “global mindedness” and “responsibility”. These items would be, as much as possible, based on already existing work and adapted to the reality of 15-year-old students. The new items would also be reviewed by the PISA Questionnaire Expert Group. The selection of a more limited set of attitudes in the questionnaire assessment is possible if testing time does not allow a full coverage. Future work beyond 2018 might consider integrating other methods for measuring attitudes and “soft skills” that are less prone to social-desirability bias.

6. Likert scales involve a series of statements to which respondents indicate agreement or disagreement on a 5-point response scale.



The meaning of values in the framework of Global Competence

Values are general beliefs that individuals hold about the desirable goals that should be striven for in life. Values serve as standards and criteria that people consciously or unconsciously use in their judgements. Values are also critical motivators of behaviours and attitudes because they are closely linked to affect. For example, people for whom independence is an important value become angry if their independence is threatened, despair when they are helpless to protect it, and are happy when they can enjoy it (Schwartz, 2012).

The presence of values in a framework that defines competencies could be surprising. However, values do appear in other competence schemes, though they are usually included under the heading of attitudes (rather than under their own distinct heading). By contrast, the framework proposed by the OECD draws a clear conceptual distinction between values and attitudes, with only the former being characterised by their normative prescriptive quality. This choice is motivated by the fact that values are essential in the context of conceptualising the capacities which enable respectful participation in multi-cultural communities.

Excluding values from the framework of Global Competence would make it vulnerable to agnosticism: if students are not given explicit references to establish what is ethically acceptable or not, then any behaviour could be justified if it is part of the habitual practice or tradition of a group (large or small). Cultural relativity is an undeniable fact: moral rules and social institutions show an astonishing cultural and historical variability (Donnelly, 2007). However, it seems possible – even if this argument can be legitimately criticised – to argue that **valuing human dignity** should have universal relevance and applicability.

The meaning and implications of valuing human dignity are well described in article 1 of the Universal Declaration of Human Rights: “All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood”. Individuals have a distinct moral obligation to regard and treat each other in ways that are constrained by certain inviolable limits. Embracing

this value often means helping others to protect what is most important to them in life.

The respect for the dignity of all persons as individuals is, in most cases, compatible with respecting and **valuing cultural diversity**. In the proposed PISA framework, globally competent learners should not only have a positive attitude towards cultural diversity (the attitude of “openness” defined above), but should also value cultural diversity as an asset for societies and a desirable goal for the future. However, valuing cultural diversity has certain limits that are set by the inviolability of human dignity (UNESCO, 2001). The possible tension between valuing cultural diversity and valuing human rights can be solved by establishing a normative hierarchy between the two: valuing human rights is more important than valuing cultural diversity in cases where the two values are in conflict with each other.

Valuing cultural diversity, in practice, involves engaging in and encouraging actions to safeguard tangible and intangible cultural heritage around the world, as well as actions to promote the rights of all people to embrace their own perspectives, views, beliefs and opinions (UNESCO, 2009).

The process by which individuals learn to value human dignity and cultural diversity is complex and would probably need its own assessment. Evaluating how much students care about and cherish the values of human dignity and cultural diversity is beyond the scope of this PISA assessment and would be considered in future OECD work.

Assessing what education systems and teachers can do to promote Global Competence

The cost of ignorance of other cultures is so high, including the dangers of conflicts and crimes, that it is vital to invest in activities necessary to clarify, teach, promote, enact and support global competence and global citizenship (UNESCO, 2013).

The comparative evidence from the PISA assessment could help to rethink the role of education as a vehicle towards social cohesion and intercultural dialogue. Education systems can learn from each other how to best adapt curricula, promote teaching methods and adjust teachers' training so as to facilitate the acquisition of global competence.

Education systems could consider integrating global, international and intercultural perspectives throughout the curriculum. For example, curricula can provide opportunities to learn about the languages, histories and cultures of non-dominant groups in society. In particular, rethinking the content and course material of language teaching is a possible way to better cover the learning needs of global competence in the curriculum.

Some national curricula have already started to put more emphasis on global competence education. For example, the Australian Curriculum emphasizes the importance of developing intercultural understanding as students 'learn to value their own cultures, languages and beliefs, and those of others' (Williams-Gualandi, 2015). Korea has guidelines for its national curriculum which state the importance of bringing up young people to be responsible citizens who can actively participate and communicate with the world in a spirit of compassion and sharing. The Korean curriculum includes elective subjects such as education for international understanding, education for sustainable development and intercultural education (UNESCO 2014)⁷.

Learning global competence cannot be achieved by simply including more material in the curriculum. For example, lecturing about intercultural respect and dialogue can raise awareness of students, but it is unlikely to have a transformative effect on attitudes

such as openness if students do not get a practical sense of what these concepts mean for their everyday life and do not have the opportunity to practice their intercultural skills.

Many schools and teachers are already trying to move beyond factual knowledge of global issues by making their students engage in activities that involve experience, comparison, analysis, reflection and cooperative problem solving. Teachers can develop and act as facilitators in activities that are designed to raise learners' awareness of multiple perspectives and develop their critical thinking. For example, history or language teachers may purposely use film scenes or extracts from written sources to discuss with students where diversity becomes crucial, either by asking learners to discuss their view of the events or to take the perspective of the people involved in a given scene or passage. These discussions may focus especially on why they think these people talk to each other but fail to really communicate, whether intercultural competence is manifested and whether and why cultural diversity fuels tension and conflict (Barrett et al. 2014). Referring to the study of literary texts in the classroom, Dasli (2011) points to the potential for dialogic classroom discussions that allow students to voice their differences, biases and culturally determined beliefs as the study of the text unfolds.

A broader range of learning activities can have an impact on students' attitudes towards diversity and involve teachers in all subject areas, although to differing degrees. For example, cooperative learning is a specific kind of pedagogy in which students work together on activities that have specific cooperative principles built into the task's structure. Such a practice can lead to improved social skills and conflict resolution strategies, and can be usefully implemented regardless of whether the subject matter is linked to humanities or to natural sciences. These innovative teaching and learning methods are more effective and

7. In Manitoba, Canada, a consultative process with teachers, university professors and curriculum development consultants established a new optional Grade 12 course on 'Global Issues, Citizenship and Sustainability' (UNESCO, 2014). Students in this course develop community-based action-research projects that match learners' interests to current social, political, environmental and economic affairs.



easier to implement if they are supported by the official curriculum and education authorities.

Teacher education and professional training are crucial to the successful implementation of global competence education. Specific training programmes and modules can help teachers to acquire a critical awareness of the role education can play in the struggle against racism and discrimination; the skills to acknowledge and take into account the diversity of learners' needs – especially those of minority groups; and a command of basic methods and techniques of observation, listening and intercultural communication (UNESCO, 2007). It is critical that education systems address and support teachers' global competence development in order for students to truly succeed in this area.

The questionnaire items included in PISA 2018 could provide information on these innovations in curricula and teaching method (see annex). Two questions in the current draft focus on the curriculum. Item SC158 asks principals whether the curriculum includes global topics such as climate change and global warming, global health or population growth. Item SC153 asks whether

the formal curriculum refers to global competence skills and dispositions, such as communicating with people from different cultures or countries or openness to intercultural experiences.

A second set of items focuses on teachers' beliefs and practices. Item SC157 requests principals to report on the teachers' general beliefs on how the school should handle ethnic diversity. Item SC163 enquires about specific practices for multicultural learning at the school level, such as teaching about the beliefs, customs, or arts of diverse ethnic and cultural groups that live in the country. In Item SC151, the principal is asked to report his/her perception of teachers' multicultural and egalitarian beliefs, such as the belief that students should learn as early as possible to respecting other cultures.

Some items in the student questionnaire provide information on teachers' behaviours from the perspective of the students. Items ST202 and ST203 ask students to report whether they perceive that their teachers treat students from all ethnic or cultural groups with equal respect.

References

- Andrade, H. G. (2005). Teaching with rubrics: The good, the bad, and the ugly. *College Teaching*, 53(1), 27-30.
- Barrett, M., Byram, M., Lázár, I., Mompoin-Gaillard, P. and S. Philippou (2014). *Developing Intercultural Competence through Education*. Strasbourg: Council of Europe Publishing.
- Barrows, T. S., Ager, S. M., Bennett, M. F., Braun, H. I., Clark, J. L. D., Harris, L. G., & Klein, S. F. (1981). *College students' knowledge and beliefs: A survey of global understanding*. New Rochelle, NY: Change Magazine Press.
- Beacco, J.-C., Byram, M., Cavalli, M., Coste, D., Egli C., Goullier, F. and J. Panthier (Language Policy Division) (2010). *Guide for the development and implementation of curricula for plurilingual and intercultural education*. Directorate of Education and Languages, DGIV, Council of Europe, Strasbourg.
- Bennett, J. (1998). Transition shock: Putting culture shock in perspective. In Bennett, M., Ed. *Basic concepts of intercultural communication*. Yarmouth ME: Intercultural Press, 215 – 224.
- Bennett, M. (1993). Towards ethnorelativism: A developmental model of intercultural sensitivity. In M. Paige (Ed.), *Education for the intercultural experience* (pp. 21-71). Yarmouth, ME: Intercultural Press.
- Bok, D. (2006). *Our underachieving colleges: A candid look at how much students learn and why they should be learning more*. Princeton: Princeton University Press.
- Bryant, B. K. (1982). An index of empathy for children and adolescents. *Child Development*, 413-425.
- Byram, M. (2008). *From Foreign Language Education to Education for Intercultural Citizenship*. Clevedon: Multilingual Matters.
- Council of Europe (2016). *Competences for Democratic Culture: Living Together as Equals in Culturally Diverse Democratic Societies*, Strasbourg: Council of Europe.
- Dasli, M. (2011). Reviving the 'moments': from cultural awareness and cross-cultural mediation to critical intercultural pedagogy. *Pedagogy, Culture and Society*. 19 (1), pp. 21 –39.
- Davis, M. H. (1980). A Multidimensional Approach to Individual Differences in Empathy. *JSAS Catalog of Selected Documents in Psychology*, 10, 85.
- Deardorff, D.K., de Wit, H., Heyl, J. and Adams, T. (eds). (2012). *The Sage Handbook of International Higher Education*. Sage, 2012.
- Deardorff, D. K. (2014). Some Thoughts on Assessing Intercultural Competence, retrieved on April 5 2016 at <https://illinois.edu/blog/view/915/113048>.
- Deardorff, D. K. (2009). "Implementing Intercultural Competence Assessment." In *The SAGE Handbook of Intercultural Competence*, ed. Darla K. Deardorff. pp. 477-491. Thousand Oaks, CA: Sage.
- Deardorff D. (2013), "Promoting understanding and development of intercultural dialogue and peace: a comparative analysis and global perspective of regional studies on intercultural competence". Report prepared for UNESCO Division of Cultural Policies and Intercultural Dialogue.
- Department for Education (UK) (2014). *Citizenship studies: Draft GCSE subject content (DFE-00582-2014)*. Retrieved from https://www.gov.uk/government/uploads/system/uploads/attachment_data/file/358272/Draft_Citizenship_Content.pdf.
- Donnelly J. (2007). The Relative Universality of Human Rights, *Human Rights Quarterly*, Volume 29, Number 2, May 2007, pp. 281-306.
- Donnelly J. . (2003). *Universal Human Rights in Theory and Practice*. 2nd ed. Ithaca: Cornell University Press.
- Doscher S.P., (2012). The development of rubrics to measure undergraduate students' global awareness and global perspective: a validity study, *Doctoral Dissertation*, Florida International University, 2012.
- Fennes H. and K. Hapgood (1997). *Intercultural learning in the classroom: Crossing borders*. London: Cassell.
- Golich, V. L., Boyer, M., Franko, P., & Lamy, S. (2000). *The ABCs of case teaching*. Retrieved from <http://ecase.georgetown.edu/abcs.pdf>.

- Hansen, R. (2010). Impact of study abroad on ethnocultural empathy and global-mindedness. Ball State University.
- Hanvey, R. G. (1975). *An attainable global perspective*. New York: Center for War/ Peace Studies.
- Hett, E. J. (1993). The development of an instrument to measure global mindedness. Unpublished Doctoral Dissertation, University of San Diego.
- Ivey AE., Ivey MB. & Simek-Morgan L. (1993). The empathic attitude: individual, family and culture. In *Counselling and Psychotherapy: A Multicultural Perspective*, 3rd edn (Ivey A, Ivey M & SimekMorgan L eds). Allyn & Bacon, Boston. pp. 23–49.
- Jolliffe, D., & Farrington, D. P. (2006a). Development and validation of the Basic Empathy Scale. *Journal of Adolescence*, 29(4), 589–611. DOI:10.1016/j.adolescence.2005.08.010.
- Kymlicka, W. (1995). *Multicultural citizenship : a liberal theory of minority rights*, Oxford University Press.
- Khoza, R. (2011). *Attuned leadership: African humanism as compass*. Johannesburg: Penguin.
- National Assessment Governing Board (2010). *Civics framework for the 2010 National Assessment of Educational Progress*. Washington, DC: U.S. Department of Education.
- Nwosu, P. (2009). Understanding Africans' conceptualizations of intercultural competence. In DK Deardorff (Ed.) *The SAGE handbook of intercultural competence*. Thousand Oaks, CA: Sage.
- OECD (2015). *Immigrant Students in School : Easing the Journey towards Integration*, OECD 2015.
- OECD (2013). *PISA 2012 Results: Ready to Learn (Volume III): Students' Engagement, Drive and Self-Beliefs*, PISA, OECD Publishing, Paris. <http://dx.doi.org/10.1787/9789264201170-en>
- Popham, W. J. (1997). What's wrong—and what's right—with rubrics. *Educational Leadership*, 55(2), 72-75.
- Popp, S. E. O., Ryan, J. M., & Thompson, M. S. (2009). The critical role of anchor paper selection in writing assessment. *Applied Measurement in Education*, 22(3).
- Portalla,T. and G.-M. Chen (2010). The development and validation of the intercultural effectiveness scale. *Intercultural Communication Studies*,XIX:3.
- Rothbart, M. K., Ahadi, S. A., & Hershey, K. L. (1994). Temperament and social behavior in childhood. *Merrill-Palmer Quarterly: Journal of Developmental Psychology*, 40, 21–39.
- Schulz, W., Ainley, J., Fraillon, J., Kerr, D., & Losito, B. (2010). ICCS 2009 International Report. Civic knowledge, attitudes, and engagement among lower-secondary school students in 38 countries. Amsterdam: IEA.
- Schwartz, S. H. (2012). An Overview of the Schwartz Theory of Basic Values. *Online Readings in Psychology and Culture*, 2(1). <http://dx.doi.org/10.9707/2307-0919.1116>.
- Schweitzer, R. , Perkoulidis, S. A. and Krome, S. L. and Ludlow, C. N. (2005). Attitudes towards Refugees: The Dark Side of Prejudice in Australia . *Australian Journal of Psychology* 57(3):pp. 170-179.
- Sen, A. (2007). *Identity and Violence: The Illusion of Destiny* Penguin Books India, 2007.
- Sinicrope, C., Norris, J.M., and Watanabe, Y. (2007). Understanding and assessing intercultural competence: A summary of theory, research, and practice. Honolulu, HI: Technical report for the Foreign Language Program Evaluation Project.
- Spiro, R. J., Coulson, R. L., Feltovich, P. J., & Anderson, D. (1988). Cognitive flexibility theory: Advanced knowledge acquisition in ill-structured domains. In V. Patel (ed.), *Proceedings of the 10th Annual Conference of the Cognitive Science Society*. Hillsdale, NJ: Erlbaum.
- Stellmack, M. A., Konheim-Kalkstein, Y. L., Manor, J. E., Massey, A. R., & Schmitz, J. A. P. (2009). An assessment of reliability and validity of a rubric for grading APA-style introductions. *Teaching of Psychology*, 36(2), 102-107.
- Thaler, N., Kazemi, E., & Huscher, C. (2009). Developing a rubric to assess student learning outcomes using a class assignment. *Teaching of Psychology*, 36(2), 113-116.

- Torney-Purta, J., Cabrera, J. C., Roohr, K. Crotts, L., Ou L., and J.A. Rios (2015). *Assessing Civic Competency and Engagement in Higher Education: Research Background, Frameworks, and Directions for Next-Generation Assessment*, ETS Research Report Series, September 2015.
- Torney-Purta, J., & Barber, C. (2011). Fostering young people's support for participatory human rights through their developmental niches. *American Journal of Orthopsychiatry*, 81, 473-481.
- UNESCO (2001). *Universal Declaration of Cultural Diversity*, available at <http://unesdoc.unesco.org/images/0012/001271/127160m.pdf>.
- UNESCO (2007). *Guidelines on intercultural education*, UNESCO, 2007.
- UNESCO (2013). *Intercultural Competences: Conceptual and Operational Framework*, UNESCO, 2013.
- UNESCO (2014). *Global Citizenship Education: Preparing learners for the challenges of the 21st century*, UNESCO, 2014.
- Vossen, H.G.M., Piotrowski, J.T., Valkenburg, P.M. (2015). Development of the Adolescent Measure of Empathy and Sympathy (AMES). *Personality and Individual Differences*, 4, 66-71. DOI: 10.1016/j.paid.2014.09.040.
- Williams Guarandi D. (2015). "Intercultural Understanding: What are we looking for and how do we assess what we find?" University of Bath, Working Papers Series International and Global Issues for Research No. 2015/7 June 2015.



Annex. Items from the PISA 2018 student and school questionnaires

(These items are currently being revised and
are provided for illustrative purposes.)

Example items from student questionnaire

| ST179 | In how many languages do you regularly read? <i>(Please select one response)</i> | |
|------------|--|-----------------------------|
| ST179Q01HA | In one language | <input type="checkbox"/> 01 |
| ST179Q01HA | In two different languages | <input type="checkbox"/> 02 |
| ST179Q01HA | In more than two different languages | <input type="checkbox"/> 03 |

Module M07/M10/M5 – Migration and culture/Global competence/Out-of-school reading experiences
 Construct Foreign languages reading
 Source PISA New

| ST178 | In how many languages are you able to do the following things? <i>(Please enter a number in each row)</i> | |
|------------|---|----|
| ST178Q01HA | Saying hello to another person | 01 |
| ST178Q02HA | Asking where the restrooms are located | 01 |
| ST178Q03HA | Ordering a meal in a restaurant | 01 |
| ST178Q04HA | Making conversation for several minutes | 01 |
| ST178Q05HA | Expressing my emotions | 01 |

Module M07/M10 – Migration and culture/Global competence
 Construct Number of foreign languages – different levels of proficiency
 Source PISA New

| ST190 | To what extent do you agree with the following statements? <i>(Please select one response in each row)</i> | | | | |
|------------|--|--|--|--|--|
| | | Strongly disagree | Disagree | Agree | Strongly agree |
| ST190Q01HA | I want to know whether or how people in other countries do things differently. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST190Q02HA | I want to learn how people live in different countries. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST190Q03HA | I would like to host a foreign exchange student for one school term. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST190Q04HA | I like to be around people from other countries. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST190Q05HA | I want to learn more about the religions of the world. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST190Q06HA | I am interested in how people from various cultures see the world. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST190Q07HA | I would like to travel the world. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST190Q08HA | I like to watch TV programmes about other cultures. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST190Q09HA | I would like to participate in a student exchange programme abroad. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST190Q10HA | I like to listen to music from different countries. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |

Module M10 – Global competence
 Construct Openness & Flexibility - Intercultural Openness
 Source PISA New

| ST191 | | To what extent do you agree with the following statements? <i>(Please select one response in each row)</i> | | | |
|------------|---|---|--|--|--|
| | | Strongly disagree | Disagree | Agree | Strongly agree |
| ST191Q01HA | When I meet people from another country, I wait until I know them better before I form my opinion about them. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST191Q02HA | Even if something in another culture seems strange to me, I try not to be quick to judge. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST191Q03HA | I can handle unfamiliar situations easily. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST191Q04HA | I like being invited to the homes of friends from other cultures. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST191Q05HA | I enjoy trying out food from different countries. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST191Q06HA | When I am in another country, I want to do things like the locals do. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST191Q07HA | I am aware of how people from other cultures feel. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST191Q08HA | I want to learn how people from other countries see the world. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST191Q09HA | When talking to people from another country, I try to see things from their point of view. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |

Module M10 – Global competence
 Construct Openness & Flexibility - Intercultural Flexibility
 Source PISA New

| ST192 | | To what extent do you agree with the following statements? <i>(Please select one response in each row)</i> | | | |
|------------|--|---|--|--|--|
| | | Strongly disagree | Disagree | Agree | Strongly agree |
| ST192Q01HA | I try to look at everybody's side of a disagreement before I make a decision. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST192Q02HA | I believe that there are two sides to every question and try to look at them both. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST192Q03HA | I sometimes try to understand my friends better by imagining how things look from their perspective. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST192Q04HA | Before criticizing somebody, I try to imagine how I would feel if I were in their place. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST192Q05HA | When I'm upset at someone, I usually try to "put myself in his shoes" for a while. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |

Module M10 – Global competence
 Construct Openness & Flexibility – Perspective taking
 Source PISA New

| ST194 | To what extent do you agree with the following statements? <i>(Please select one response in each row)</i> | | | | |
|------------|--|--|--|--|--|
| | | Strongly disagree | Disagree | Agree | Strongly agree |
| ST194Q01HA | Spending a few months in another country would be a positive experience for me. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST194Q02HA | When I make a mistake speaking a foreign language, I can laugh it off. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST194Q03HA | Even if my behaviour is inappropriate in the eyes of a person from another country, I don't feel embarrassed. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST194Q04HA | Meeting people from different countries is really fun. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST194Q05HA | If I was going on a school excursion to another country, I would really look forward to it. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST194Q06HA | It would be exciting to travel the world. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST194Q07HA | I find it stressful to spend time with people from other countries. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST194Q08HA | I easily make friends with people from different cultures. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST194Q09HA | It would be stressful for me to go to school in another country. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST194Q10HA | What people from other countries think of my behaviour is unimportant to me. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST194Q11HA | I do things my way even if I am with people who do things differently, for example in another culture. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST194Q12HA | I find it stressful to speak in a foreign language. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |

Module M10 – Global competence

Construct Resilience & Emotional Strength – Intercultural Resilience

Source PISA New

| ST195 | | Imagine you are talking to people whose native language is different from yours. To what extent do you agree with the following statements? <i>(Please select one response in each row)</i> | | | |
|------------|---|--|--|--|--|
| | | Strongly disagree | Disagree | Agree | Strongly agree |
| ST195Q01HA | I carefully observe their reactions. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST195Q02HA | I frequently check that we understand each other correctly. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST195Q03HA | I listen carefully to what they say. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST195Q04HA | I choose and pronounce my words carefully. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST195Q05HA | I give concrete examples to explain my ideas. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST195Q06HA | I explain things very carefully. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST195Q07HA | I try to find what we have in common. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST195Q08HA | I adapt my language to theirs. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |

Module M10 – Global competence
 Construct Awareness of intercultural communication
 Source PISA New

| ST196 | How easy do you think it would be for you to perform the following tasks on your own? <i>(Please select one response in each row)</i> | | | | |
|------------|---|--|--|--|--|
| | | I couldn't do this | I would struggle to do this on my own | I could do this with a bit of effort | I could do this easily |
| ST196Q01HA | Predict how changes to an environment will affect the survival of certain species | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST196Q02HA | Explain how carbon-dioxide emissions affect global climate change | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST196Q03HA | Establish a connection between prices of textiles and working conditions in the countries of production | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST196Q04HA | Discuss the different reasons why people become refugees | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST196Q05HA | Explain why some countries suffer more from global climate change than others | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST196Q06HA | Explain how economic crises in single countries affect the global economy | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST196Q07HA | Discuss the consequences of economic development on the environment | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |

Module M10 – Global competence
 Construct Self-efficacy regarding global issues
 Source PISA New

| ST197 | How informed are you about the following topics? (Please select one response in each row) | | | | |
|------------|--|--|--|---|--|
| | | I have never heard of this | I have heard about this but I would not be able to explain what it is really about | I know something about this and could explain the general issue | I am familiar with this and I would be able to explain this well |
| ST197Q01HA | Climate change and global warming | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST197Q02HA | Global health (e.g. epidemics) | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST197Q03HA | Population growth | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST197Q04HA | Migration (movement of people) | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST197Q05HA | Impacts of developments in the global economy | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST197Q06HA | Air pollution | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST197Q07HA | International conflicts | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST197Q08HA | Hunger or malnutrition in different parts of the world | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST197Q09HA | Causes of poverty | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST197Q10HA | The pace of technological change in the world | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST197Q11HA | The impact of ageing populations | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST197Q12HA | Equality between men and women in different parts of the world | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST197Q13HA | The consequences of clearing forests for other land use | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |

Module M10 – Global competence
 Construct Awareness of global issues
 Source PISA New

| ST198 | How important is each of the following for who you are? <i>(Please select one response in each row)</i> | | | | |
|------------|---|--|--|--|--|
| | | Not important | Somewhat important | Important | Very important |
| ST198Q01HA | The locality or town where I live | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST198Q02HA | The region of country where I live | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST198Q03HA | The country where I live | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST198Q04HA | The continent where I live | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST198Q05HA | The world as a whole | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST198Q06HA | My religious group | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST198Q07HA | The country my family comes from | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST198Q08HA | My ethnic or cultural group | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |

Module M10 – Global competence
 Construct Geographical/cultural identity
 Source PISA New

| ST199 | Do you have contact with people from other cultures? <i>(Please select one response in each row)</i> | | |
|------------|--|--|--|
| | | Yes | No |
| ST199Q01HA | In your family | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ |
| ST199Q02HA | At school | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ |
| ST199Q03HA | In your neighbourhood | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ |
| ST199Q04HA | In your circle of friends | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ |

Module M10 – Global competence
 Construct Contact with people from other countries
 Source PISA New

| | |
|------------|---|
| ST200 | How many of your close friends come from a country different from yours? <i>(Please enter a number. Enter "0" (zero) if you have none.)</i> |
| ST200Q01HA | _____ 01 |

Module M10 – Global competence
 Construct Friends from other countries
 Source PISA New

| ST201 | Are you involved in the following activities? <i>(Please select one response in each row)</i> | Yes | No |
|------------|---|-----------------------------|-----------------------------|
| ST201Q01HA | I reduce the energy I use at home (e.g. by turning the heating or air conditioning down or by turning off the lights when leaving a room) to protect the environment. | <input type="checkbox"/> 01 | <input type="checkbox"/> 02 |
| ST201Q02HA | I am a member of an environmental group or organisation. | <input type="checkbox"/> 01 | <input type="checkbox"/> 02 |
| ST201Q03HA | I choose certain products for political, ethical or environmental reasons, even if they are a bit more expensive. | <input type="checkbox"/> 01 | <input type="checkbox"/> 02 |
| ST201Q04HA | I sign environmental or social petitions online. | <input type="checkbox"/> 01 | <input type="checkbox"/> 02 |
| ST201Q05HA | I keep myself informed about different events instantly via <Twitter> or <Facebook>. | <input type="checkbox"/> 01 | <input type="checkbox"/> 02 |
| ST201Q06HA | I boycott products or companies for political, ethical or environmental reasons. | <input type="checkbox"/> 01 | <input type="checkbox"/> 02 |
| ST201Q07HA | I donate to international charity organisations. | <input type="checkbox"/> 01 | <input type="checkbox"/> 02 |
| ST201Q08HA | I participate in activities promoting equality between men and women. | <input type="checkbox"/> 01 | <input type="checkbox"/> 02 |
| ST201Q09HA | I participate in activities in favour of environmental protection. | <input type="checkbox"/> 01 | <input type="checkbox"/> 02 |
| ST201Q10HA | I regularly read websites on international social issues. | <input type="checkbox"/> 01 | <input type="checkbox"/> 02 |

Module M10 – Global competence
 Construct Student’s engagement (with others) regarding global issues
 Source PISA New

| ST202 Thinking about teachers in your school: to how many of them do the following statements apply? (Please select one response in each row) | | | | | |
|--|---|--|--|--|--|
| | | To none or almost none of them | To some of them | To most of them | To all or almost all of them |
| ST202Q01HA | They talk in a respectful way about people from all cultural or ethnic groups. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST202Q02HA | They have misconceptions about the history of some cultural or ethnic groups. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST202Q03HA | They are open to personal contact with people of all cultural or ethnic groups. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST202Q04HA | They say negative things about people of some cultural or ethnic groups. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST202Q05HA | They blame people of some cultural or ethnic groups for problems faced by <country of test>. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST202Q06HA | They show comprehension of the diversity of mentalities within different cultural or ethnic groups. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST202Q07HA | They treat students of all cultural or ethnic groups equally. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST202Q08HA | They have lower academic expectations for students of some cultural or ethnic groups. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST202Q09HA | They apply the same criteria to grade students, irrespective of their cultural or ethnic group. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST202Q10HA | They apply the same criteria to discipline misbehaviour of students, irrespective of their cultural origin or ethnic group. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |

Module M10 – Global competence
Construct School climate - Multicultural school climate
Source PISA New (Adapted from PISA 2015FT ST025)

| ST203 | Thinking about your teachers: to what extent do you agree with the following statements? <i>(Please select one response in each row)</i> | | | | |
|------------|--|--|--|--|--|
| | | Strongly disagree | Disagree | Agree | Strongly agree |
| ST203Q01HA | For my teachers, every student is valued equally, irrespective of his/her native language. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST203Q02HA | For my teachers, every student is valued equally, irrespective of his/her cultural origin. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST203Q03HA | For my teachers, every student is valued equally, irrespective of his/her religious background. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST203Q04HA | For my teachers, every student is valued equally, no matter which country he or she comes from. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |

Module M10 – Global competence
 Construct School climate - Egalitarian acceptance by the teacher
 Source PISA New

| ST204 | People are increasingly moving from one country to another. How much do you agree with the following statements about immigrants? <i>(Please select one response in each row)</i> | | | | |
|------------|---|--|--|--|--|
| | | Strongly disagree | Disagree | Agree | Strongly agree |
| ST204Q01HA | Immigrants should be encouraged to continue speaking their own language. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST204Q02HA | Immigrant children should have the same opportunities for education that other children in the country have. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST204Q03HA | Immigrants who live in a country for several years should have the opportunity to vote in elections. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST204Q04HA | Immigrants should have the opportunity to continue their own customs and lifestyle. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST204Q05HA | Immigrants should have all the same rights that everyone else in the country has. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST204Q06HA | When there are not many jobs available, immigration should be restricted. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |

Module M10 – Global competence
 Construct Attitudes towards immigrants
 Source PISA New

| ST188 | | How much do you agree with the following statements? <i>(Please select one response in each row)</i> | | | |
|------------|---|---|--|--|--|
| | | Strongly disagree | Disagree | Agree | Strongly agree |
| ST188Q01HA | I usually manage one way or another. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST188Q02HA | I feel proud that I have accomplished things. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST188Q03HA | I feel that I can handle many things at a time. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST188Q04HA | I can get through difficult times because I've experienced difficulty before. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST188Q05HA | I can usually find something to laugh about. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST188Q06HA | My belief in myself gets me through hard times. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST188Q07HA | When I'm in a difficult situation, I can usually find my way out of it. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |

Module M9 – Dispositional & school-focused variables
 Construct Resilience
 Source PISA New

| ST177 | | How many languages, including the language(s) you speak at home, do you and your parents speak well enough to converse with others? <i>(Please select one response in each row)</i> | | | |
|------------|-------------|--|--|--|--|
| | | One | Two | Three | Four or more |
| ST177Q01HA | You | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST177Q02HA | Your mother | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| ST177Q03HA | Your father | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |

Module M07/M10 – Migration and culture/Global competence
 Construct Number of languages spoken
 Source PISA New

This question is new to PISA 2018 Field Trial

| ST157 | To what extent do the following statements reflect an opinion shared by your teaching staff? <i>(Please select one response in each row)</i> | | | | |
|------------|---|--|--|--|--|
| | | Shared among none or almost none of them | Shared among some of them | Shared among many of them | Shared among all or almost all of them |
| SC157Q01HA | It is beneficial for the academic success of students from diverse cultural and ethnic backgrounds when schools regard their cultural differences. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| SC157Q02HA | It is crucial for the academic success of multilingual students that schools offer courses in their <heritage language>. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| SC157Q03HA | It is best for school cohesion when schools encourage the expression of cultural differences amongst their students. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| SC157Q04HA | In order to achieve the school's goals it is necessary that the school continually adapts its structures and practices to the needs of students from different cultural and ethnic backgrounds. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| SC157Q05HA | It is best for school cohesion when the school encourages linguistic diversity in school. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |

Module M07/M10 – Migration and culture/Dispositions for global competence
 Construct Multicultural school climate – school principal’s perception of teachers’ assumptions on diversity
 Source PISA 2015 FT - adapted

Example items from school questionnaire

| SC163 | Do the following statements reflect practices for multicultural learning in your school? <i>(Please select one response in each row)</i> | | |
|------------|--|--|--|
| | | Yes | No |
| SC163Q01HA | In our school, students learn about the histories of diverse ethnic and cultural groups that live in <country of test>. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ |
| SC163Q02HA | In our school, students learn about the histories of diverse ethnic and cultural groups that live in other countries. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ |
| SC163Q03HA | In our school, students learn about the cultures (e.g. beliefs, norms, values, customs, or arts) of diverse ethnic and cultural groups that live in <country of test>. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ |
| SC163Q04HA | In our school, students learn about different ethnic and cultural perspectives on historical and social events. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ |
| SC163Q05HA | Our school supports activities or organisations that encourage students' expression of diverse ethnic and cultural identities (e.g. artistic groups). | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ |
| SC163Q06HA | Our school offers an exchange programme with schools in other countries. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ |
| SC163Q07HA | Our school organizes multicultural events (e.g. cultural diversity day). | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ |
| SC163Q08HA | In our school, we celebrate festivities from other cultures. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ |
| SC163Q09HA | We offer students the chance to communicate with people from other cultures via web/internet/social media | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ |

Module M07/M10 – Migration and culture/Dispositions for global competence
 Construct Multicultural education
 Source PISA 2015 FT adapted

| SC151 | To what extent do the following statements reflect an opinion shared by your teaching staff? <i>(Please select one response in each row)</i> | | | | |
|------------|--|--|--|--|--|
| | | Shared among none or almost none of them | Shared among some of them | Shared among many of them | Shared among all or almost all of them |
| SC151Q01HA | In the classroom, it is important to be responsive to differences between cultures. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| SC151Q02HA | It is important for students to learn that people from other cultures can have different values. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| SC151Q03HA | Respecting other cultures is something that students should learn as early as possible. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| SC151Q04HA | Intercultural communication should be emphasized in teacher training. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| SC151Q05HA | Schools should aim to foster and support the similarities between students from different cultural backgrounds. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| SC151Q06HA | In the classroom, it is important that students of different origins recognize the similarities that exist between them. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| SC151Q07HA | When there are conflicts between students of different origins, they should be encouraged to resolve the argument by finding common ground. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |
| SC151Q08HA | Students should learn that people of different cultural origins often have a lot in common. | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ | <input type="checkbox"/> ₀₃ | <input type="checkbox"/> ₀₄ |

Module M07/M10 – Migration and culture/Dispositions for global competence
 Construct Multicultural school climate – school principal's perception of teachers' assumptions on diversity
 Source PISA 2015 FT - adapted

| SC153 | Is there any formal curriculum for the following skills in <national modal grade for 15-year-olds>? <i>(Please consider national, state, regional, or school policies.) (Please select one response in each row)</i> | | |
|------------|--|--|--|
| | | Yes | No |
| SC153Q01HA | Communicating with people from different cultures or countries | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ |
| SC153Q02HA | Knowledge of different cultures | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ |
| SC153Q03HA | Openness to intercultural experiences | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ |
| SC153Q04HA | Respect for cultural diversity | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ |
| SC153Q05HA | Foreign language skills | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ |

Module M10/M11 – Dispositions for global competence/Learning time and curriculum
 Construct Attention to global competence in the curriculum
 Source PISA New

| SC158 | Is there any formal curriculum for the following skills in <national modal grade for 15-year-olds>? <i>(Please consider national, state, regional, or school policies.) (Please select one response in each row)</i> | | |
|------------|--|--|--|
| | | Yes | No |
| SC158Q01HA | Climate change and global warming | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ |
| SC158Q02HA | Global health (e.g. epidemics) | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ |
| SC158Q03HA | Population growth | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ |
| SC158Q04HA | Migration (movement of people) | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ |
| SC158Q05HA | Impacts of developments in the global economy | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ |
| SC158Q06HA | Air pollution | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ |
| SC158Q07HA | International conflicts | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ |
| SC158Q08HA | Hunger or malnutrition in different parts of the world | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ |
| SC158Q09HA | Causes of poverty | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ |
| SC158Q10HA | The pace of technological change in the world | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ |
| SC158Q11HA | The impact of ageing populations | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ |
| SC158Q12HA | Equality between men and women in different parts of the world | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ |
| SC158Q13HA | The consequences of clearing forests for other land use | <input type="checkbox"/> ₀₁ | <input type="checkbox"/> ₀₂ |

Module M10/M11 – Dispositions for global competence/Learning time and curriculum

Construct Attention to global challenges and trends in the curriculum

Source PISA New

This work is published under the responsibility of the Secretary-General of the OECD. The opinions expressed and arguments employed herein do not necessarily reflect the official views of OECD member countries.

This document and any map included herein are without prejudice to the status of or sovereignty over any territory, to the delimitation of international frontiers and boundaries and to the name of any territory, city or area.

The statistical data for Israel are supplied by and under the responsibility of the relevant Israeli authorities. The use of such data by the OECD is without prejudice to the status of the Golan Heights, East Jerusalem and Israeli settlements in the West Bank under the terms of international law.

Photo credits: Inside front cover, 14-15 – OECD; pages 1, 4, 5, 8, 19, 23 – Shutterstock.com; front cover, 11, 12-13, 16 – montages by Baseline Arts Ltd.

© OECD 2016

You can copy, download or print OECD content for your own use, and you can include excerpts from OECD publications, databases and multimedia products in your own documents, presentations, blogs, websites and teaching materials, provided that suitable acknowledgement of OECD as source and copyright owner is given. All requests for public or commercial use and translation rights should be submitted to rights@oecd.org.



Write to us

Directorate for Education and Skills
OECD
2, rue André Pascal 75775
Paris Cedex 16 FRANCE
edu.contact@oecd.org

Visit our website

www.oecd.org/edu

Explore our data on education and skills

gpseducation.oecd.org

Read our books online

www.oecd-ilibrary.org/education/books

Subscribe to our online library

www.oecd-ilibrary.org

Order our publications

OECD online bookshop:
www.oecd.org/bookshop

Connect with us on

Educationtoday: Global perspectives on Education
oecdeducationtoday.blogspot.fr



[@OECDEduSkills](https://twitter.com/OECDEduSkills)

Subscribe to our newsletter

www.oecd.org/edu/newsletter.htm