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Developing and Assessing Intercultural Competence during a Mobility Programme for Pupils in Upper Secondary School: The *Intercultura Assessment Protocol**

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Abstract

Although pupil mobility is a core educational activity within the process of internationalising secondary school education, only modest efforts have been made to investigate pupil mobility in upper secondary school and how to assess it. The aim of this article is twofold. First, it presents an assessment framework—the *Intercultura assessment protocol* (IAP). The IAP, which was designed through action research in the context of the Italian upper secondary school, is composed of a set of tools and follows a multimethod, multiperspective and longitudinal approach. Second, the article shows the pedagogical value of the IAP. Indeed, results suggest that some of the IAP's tools, especially those requiring deep reflection on the self and on the intercultural experience, foster pupils' self-awareness and critical thinking. These form key aspects of intercultural

*NOTE: This article is based on a study previously published in Italian (Baiutti, 2019; Baiutti & Paolone, 2018).

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competence, which is one of the principal expected learning outcomes of pupil mobility.

Keywords:

pupil mobility, assessment, intercultural competence, secondary school, learning outcomes

Introduction

Pupil mobility (PM) is one of the core educational activities within the process of internationalising secondary school. In Europe, the trend of pupils' deciding to study abroad is growing (Briga, 2018). As far as Italy is concerned, according to the *National Observatory on the Internationalisation of Italian Schools and Pupil Mobility*¹, between 2009 and 2019 the number of Italian pupils (16/17-year-olds) who participated in year-long/semester-long/trimester-long individual programmes abroad increased by 191%. Additionally, through its European Education Area initiative, the European Commission aims by 2025 to create a “Europe in which learning, studying and doing research would not be hampered by borders” (European Union, 2017). To this end, this ambitious project sets out the goal that “spending time abroad to study and learn should be the standard” (https://ec.europa.eu/education/education-in-the-eu/european-education-area_en).

Consequently, it is possible to argue that PM in upper secondary school is no longer a sporadic experience for an elite group of pupils and that, even if economic, social and cultural barriers partially still exist, PM has now become more accessible and common among pupils. Nonetheless, in terms of academic research, only modest efforts have been made to investigate the complex topic of PM in upper secondary school and how to assess it.

Taking this context into consideration, the purpose of this article is twofold:

1. First, the article presents an assessment framework—the *Intercultura assessment protocol* (IAP)—which was designed through action research in the context of the Italian upper secondary school.
2. Secondly, the article shows the pedagogical value of employing research-based tools to assess the intercultural learning outcomes of pupils who have returned from a PM programme.

¹ <http://www.scuoleinternazionali.org/>

To address these goals, this article is organised into four parts. Part one sets the context of the study. Part two describes the IAP in general and its complementary tools in particular. Part three presents its pedagogical value, while part four sums up the article's main points and provides some recommendations on how to design research-based assessment tools as pedagogy to help pupils who participate in PM programmes to achieve intercultural learning outcomes.

Pupil Mobility in Upper Secondary School and Intercultural Competence

While pupils might be involved in several international initiatives such as language courses, voluntary jobs or sport camps, this article chooses to deal mainly with programmes which presuppose school attendance because it presents an assessment protocol specifically designed for pupils who attend a local school abroad for one school year.

The phenomenon of PM in upper secondary school is not new (Ruffino, 1981, 2012); nevertheless, a question remains: how can PM in secondary schools be conceptualised nowadays? While travelling alone or with friends is an ever more common experience among young people, PM is a kind of journey with specific features. For that reason, this article refers to PM in upper secondary school as “a set of educational programmes that provide temporary international physical mobility for one or more pupils” (Baiutti, 2019, p. 33, author's translation), as this definition makes a clear distinction between PM and tourism (education vs leisure) or migration (temporary vs permanent). Moreover, the definition tries to capture the multivariable nature of PM by highlighting that PM is an umbrella term which involves a set of different educational programmes (different in duration, type, living arrangement and so on).

Since pupil mobility is an educational programme, it is worth considering *what* pupils are expected to learn during the period abroad. In addition to the expectation that pupils will develop competences in interdisciplinary areas such as history along with personal growth and proficiency in one or more languages and dialects, one commonly expected learning outcome of their study abroad is that pupils become more interculturally competent (Bachner & Zeuschel, 2009a, 2009b; Baiutti, 2017, 2018, 2019; Barrett, 2018; Granata, 2015; Hansel & Grove, 1985, 1986; Roverselli & Paolone, 2012, 2013; Ruffino, 2012; Weichbrodt, 2014).

While there is an open debate around the definition of intercultural competence (IC) (Almeida, 2020; Arasaratnam-Smith, 2017; Borghetti, 2016;

Spitzberg & Changnon, 2009), for the purposes of this study, IC is understood as “the ability to communicate effectively and appropriately in intercultural situations based on one’s intercultural knowledge, skills, and attitudes” (Deardorff, 2006, pp. 247-248). This study adopted Deardorff’s definition of IC as the most relevant one for two main reasons: that definition was designed within the context of the internationalisation of education; it was the first attempt intercultural experts had made to find a common definition. Moreover, Byram’s (1997, 2008) model of intercultural communicative competence influenced this research to some extent, in particular its conceptualisation of critical cultural awareness (*savoir s’engager*), which is “an ability to evaluate, critically and on the basis of explicit criteria, perspectives, practices and products in one’s own and other cultures and countries” (Byram, 1997, p. 101).

Assessment of Secondary School Pupil Mobility

One of the most debated areas in the education abroad literature is how and whether to assess education abroad. For decades, institutions involved in the process of internationalisation focused mainly on programme output evaluation, such as the number of participants. More recently, a number of scholars and practitioners have designed tools to assess students learning outcomes. This article focuses on the assessment of pupils’ intercultural learning for three main reasons: it is “increasingly recognized as being at the core of international education” (Deardorff, 2015, p. 11); it is an overlooked aspect in PM research (Baiutti, 2017, 2018, 2019); it is one of the most critical parts of PM from the sending’s school perspective (Baiutti, 2017, 2018, 2019; Briga, 2018; Paolone, 2010; Roverselli & Paolone, 2012, 2013).

Europe has a variety of legal provisions (where they exist) and practice in terms of learning outcomes recognitions of PM (Briga, 2018). As far as Italy is concerned, according to the Ministry of Education, the period spent in a foreign school is legally recognised and the Italian sending school has the duty to assess pupils’ competences gained abroad. The Ministry stresses that the practice of assessing PM has to be understood as a global assessment which consists not only of assessing competences in interdisciplinary areas such as maths, but also IC (Baiutti, 2015, 2017, 2019). However, research (Baiutti, 2014/2015, 2015, 2017; Fornasari & Schino, 2018; Palomba, Paolone, Roverselli, Niceforo, & Cappa, 2010; Roverselli & Paolone, 2012) shows that during the assessment process Italian teachers focus mainly or exclusively on disciplinary competences. The widespread disciplinary-oriented assessment culture is one of the main obstacles in assessing IC (Baiutti, 2014/2015, 2015, 2017, 2019; Paolone, 2010; Roverselli & Paolone, 2012). In addition to this obstacle, teachers often do not know how to assess the complex concept of IC (Baiutti, 2014/2015, 2015, 2017, 2019; Paolone, 2010; Roverselli & Paolone, 2012).

In order to define a learning outcome assessment strategy, it is necessary to answer at least two questions: *what* and *how* to assess. In terms of the *what*, as already argued, one of the primary outcomes of PM is the expectation that pupils' IC will be developed and enhanced. However, as Deardorff (2011) notes, identifying targeted competence is not enough, because it is necessary to translate it into contextualised indicators. For this reason, Baiutti (2017, 2018) undertook qualitative research to identify a list of possible assessment indicators of IC. Within the context of PM in Italian upper secondary schools, the research explored aspects of IC including curiosity towards people perceived as having different cultural backgrounds, self-awareness, knowledge of host context, and the ability to make critical comparisons.

When it comes to answering the second question i.e., *how* to assess IC, Deardorff (2015) recommends the use of a learner-centred, multimethod, multi-perspective assessment approach. In line with this recommendation and in terms of assessment, this study takes as its principal theoretical standpoint the model of competences assessment designed by Castoldi (2009, 2016). This model was adopted for two main reasons: it is consistent with the complex conceptualisation of IC adopted in this study; it was previously used in research (Calliero & Castoldi, 2013) connected to IC assessment in Italian primary and middle schools. According to Castoldi, in order to assess a given competence, it is necessary to gather information from three dimensions: the subjective dimension (self-assessment); the intersubjective dimension (assessment by others); the objective dimension (objective evidence assessment). It is also necessary to use appropriate tools with each dimension. Once information has been collected using these three different dimensions and the appropriate tools have been used, the competence level of the pupil needs to be rated and reported in an assessment rubric.

The *Intercultura Assessment Protocol (IAP)*

With the aim of designing and piloting a possible framework to guide secondary school teachers in the formal process of assessing the IC levels acquired by those pupils who participated in an individual year-long international programme, research² (the IAP study) was conducted in Italy between 2016 and 2018.

² The research *Intercultura assessment protocol* was conducted by author (Principal investigator: Anselmo R. Paolone) at the Department of Languages and Literatures, Communication, Education and Society (DILL), University of Udine (Italy) supported by *Fondazione Intercultura* (a non-profit organisation).

First, based on Castoldi's model and a literature review on assessment principles (e.g., Blair, 2017; Byram, 1997, 2008; Deardorff, 2015; Deardorff & Arasaratnam-Smith, 2017; Pellerey, 2004; Suskie, 2018; Wiggins, 1998), a working protocol, understood as a set of tools, was designed. This working protocol was then piloted through action research which involved 113 secondary school teachers from almost all the regions of Italy who had at least one pupil studying abroad in the 2016-2017 school year on a year-long individual PM programme organised by *Intercultura*³. All teachers received training sessions on the internationalisation of school education, PM, IC, principles of IC assessment and how to use the IAP.

In addition, an international group of 29 experts (Appendix A) was consulted regarding one tool of the protocol's tools—the assessment rubric (see below). All of these experts are researchers in one or more of the following fields: international and intercultural education, IC, student mobility, and assessment of (intercultural) competence.

Data collection was conducted using a multimethod approach which included focus groups, questionnaire surveys, observations, individual SWOT analysis and researcher's diary, as illustrated by Table 1.

Table 1. Methods of data collection according to the *Intercultura* assessment protocol tools

<i>Intercultura</i> assessment protocol tools	Methods of data collection	
Logbook (First)	<ul style="list-style-type: none"> - Focus group 1 (89 teachers) - Individual SWOT analysis for those not present at focus group 1 (21 teachers) 	Researcher's diary
Logbook (Second)	<ul style="list-style-type: none"> - Individual SWOT analysis (113 teachers) 	
Presentation guidelines and teachers' observation forms for the assessment of pupils' presentations	<ul style="list-style-type: none"> - Researcher observation of nine pupils' presentations in six different schools - Focus group 2 (100 teachers) - Individual SWOT analysis for those not present at focus group 2 (12 teachers) 	
Reality test	<ul style="list-style-type: none"> - Focus group 2 (100 teachers) 	

³ *Intercultura* (<https://www.intercultura.it/>) is the largest non-profit, volunteer-based, Italian, educational organisation, promoting intercultural learning through pupil exchanges in secondary school since 1955. This organisation is the Italian partner of *AFS Intercultural Programs* and a member of the *European Federation for Intercultural Learning (EFIL)*. *Intercultura* sends about 2300 Italian secondary school pupils to live and study abroad every year to roughly 65 countries (1700 of those who participate receive a partial or total scholarship depending on their family's income) and *Intercultura* welcomes almost 1000 pupils from all over the world to Italy.

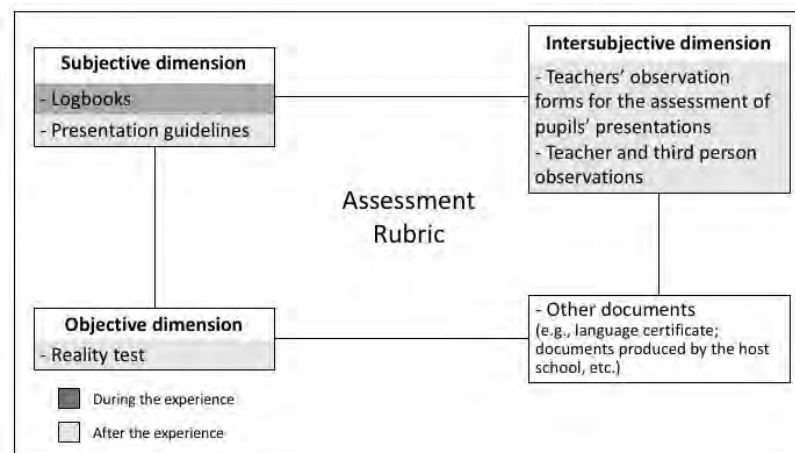
	- Individual SWOT analysis for those not present at focus group 2 (12 teachers)	
Teacher and third person observations	- Focus group 2 (100 teachers) - Individual SWOT analysis for those not present at focus group 2 (13 teachers)	
Assessment rubric	- Questionnaire survey 1 (29 experts) - Questionnaire survey 2 (10 experts) - Questionnaire survey 3 (113 teachers) - Focus group 2 (100 teachers)	

Note: Translated and adapted from Baiutti (2019, p. 94).

While this data⁴ was analysed primarily in line with the principles of thematic analysis (Ayres, 2008; Braun & Clarke, 2006), descriptive statistics were used to represent the data collected from the questionnaire surveys. On the basis of this analysis, the protocol was fine-tuned to produce the final version of the IAP (Figure 1).

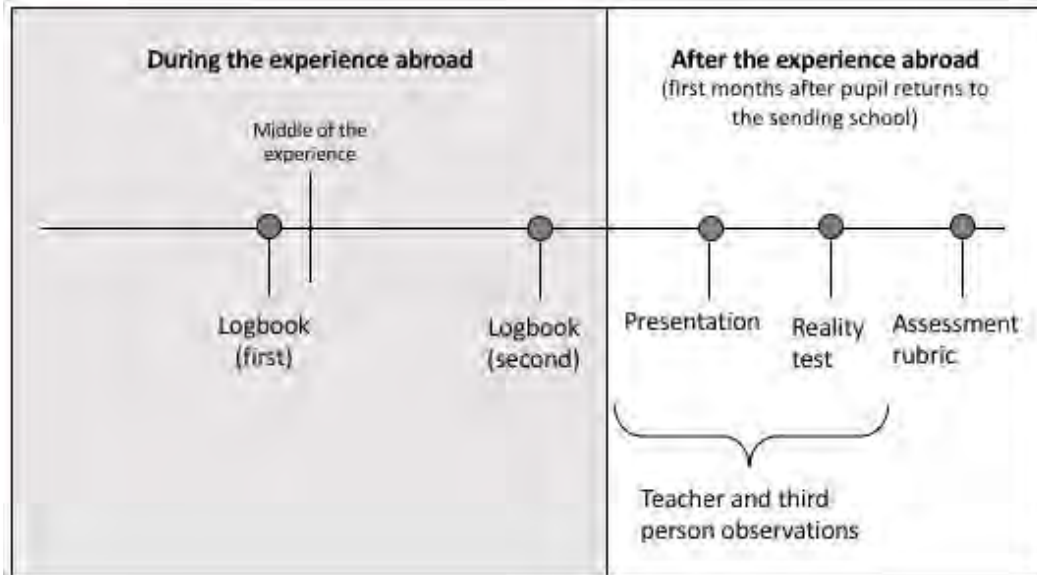
The IAP follows a multimethod, multiperspective and longitudinal approach. This means that teachers follow a systematic process of collecting data while a pupil is abroad and during the first months after his/her return to the sending school (Figure 2) using different tools (e.g., logbooks, reality tests, observation forms, other documents such as language certificates) and from multiple sources (e.g., pupils, classmates, school staff and teachers, parents). The teachers then triangulate (Castoldi, 2009; Deardorff, 2015) all the gathered data and define the level for each component of IC achieved by the pupil. This process is guided by and reported on an assessment rubric.

Figure 1. The *Intercultura assessment protocol*



Note: Translated from Baiutti (2019, p. 78). Reprinted with author's permission.

⁴ It should be noted that this data set is not discussed in this paper; only a specific portion of it, which refers to the pedagogical value of the IAP, was considered.

Figure 2. Timing for the *Intercultura assessment protocol tools' use*

Note: Translated and adapted from Baiutti (2019, p. 79).

The next sections briefly present each tool.

Logbooks

Pupils should use logbooks (Appendix B) while abroad. The logbooks contain a series of open-ended questions which guide pupils to critically reflect on their identities, what they are learning abroad, and how they are managing intercultural encounters. Two logbooks were designed for this purpose: pupils should complete the first logbook 3-4 months after their arrival in the host country; the second should be completed around 1 month before their return.

Presentation: Pupils' Guidelines and Teachers' Observation Forms

On their return, pupils should make a presentation in person or online about their intercultural experience to their teachers. The guidelines shown in Appendix C are designed to help pupils to prepare their presentation. These guidelines address various aspects of the experience abroad including host context, language and communication, host school, relationships (e.g., with host family, host teachers, host classmates), self-perception of changes to their identities and possible shifts in their ability to read across different cultural frames of reference.

While pupils are presenting, their teachers should complete an observation form (Appendix D). The observation form helps teachers to collect evidence of pupils' intercultural learning. As shown in Appendix D, there are two versions of the observation form: one is a document where teachers can report pupils' sentences or keywords that evidence the development of IC; the other consists of a list of items that teachers should rate according to a 5-point Likert scale. Teachers can choose whichever version they want according to their individual preference.

Reality Test

The reality test consists of a scenario-based test in which pupils are asked to complete several tasks. The test comprises a number of scenarios which each describe a case study based on authentic and familiar materials (e.g., videos, articles, concrete situations). Pupils read about the case study and then respond to open-ended questions or multiple-choice questions on it.

At the piloting stage of the IAP, three test units were designed (see Appendix E for an extract). The tests were administered on the pupils' return to their own secondary school and they were given 45 minutes to complete the reality tests.

Teacher and Third Person Observations

Observations of pupils' behaviours in real-world intercultural situations are key to gaining a more complex picture of their IC development. When pupils return to their sending school, their behaviours can be observed directly by teachers themselves during formal (e.g., lesson) or informal (e.g., recess) contexts. In addition, pupils' behaviours can be observed informally by people other than the teachers themselves (e.g., by peers, school staff). Teachers should document these observations (i.e., those directly observed by themselves and indirectly by others) using the observation form shown in Appendix F. This observation process may take a number of months.

Other Documents

Pupils often return to their sending school with some documents (e.g., language certificates, recommendation letters from the host school) and these may help teachers to gather more evidence of the development of IC among pupils.

Assessment Rubric

The assessment rubric (Appendix G) sits at the centre of the protocol because it integrates assessment elements gathered through a range of different

perspectives and the different tools into an overall picture. Since assessing IC in an aggregate way is impossible (Blair, 2017), the assessment rubric was developed as an analytic chart. Thus, it offers “a rating scale rubric with clear, brief definitions of each level of performance for each trait” (Suskie, 2018, p. 191). The structure of the assessment rubric includes:

- Three fundamental *dimensions* which constitute IC: intercultural attitudes, knowledge, and skills.
- Eight *criteria* understood as components of each dimension (two for attitudes, three for knowledge and three for skills) such as curiosity, knowledge of host context, critical comparison-making skills. For each criterion, a contextualised description of the PM in secondary school is provided.
- Three *levels* (basic, intermediate, and advanced) for each criterion which indicate the pupils’ progression in proficiency.
- At least one *descriptor* for each level, here understood as a specific learning outcome statement which describes what the pupil should be able to do if he/she masters a targeted level of proficiency. The principles followed in determining the descriptors were: verifiability (the descriptor describes a condition that can be observed or inferred); positivity (the descriptor focuses on what a pupil is able to do); clarity (the descriptor is not vague or ambiguous); brevity (the descriptor is concise and straightforward)⁵.
- At least one *example* for each level to illustrate possible meanings of the descriptors. These examples were taken from previous interviews with returnees conducted by the author in another study (Baiutti, 2017, 2018).

Teachers triangulate all the gathered data (i.e., the various forms of data are compared, and anomalies are investigated) and define the level for each component of IC achieved by the pupil. This triangulation provides the summative assessment.

The Pedagogical Value of the *Intercultura Assessment Protocol*

While the IAP study aimed to design and pilot an assessment framework, it is worth noting some results that shed light on the fact that the IAP is also an

⁵ Some of these principles were inspired by the ones adopted within the project *Competences for democratic culture* (Barrett et al., 2018).

instrument to enhance pupils' IC in its own right. According to teachers who participated in the IAP study, some of the IAP's tools actually foster some aspects of IC, an outcome which was noticed extensively in the feedback participants produced about pupils' logbooks (Baiutti & Paolone, 2018). As these teachers point out, writing the logbooks requires deep critical reflection about the self and the intercultural experience whilst the pupil is experiencing it:

"The logbook is a very useful tool to develop the inner gaze, which is that particular motion of thought that analyses what happens to us and verifies its meanings." (individual SWOT analysis) (Baiutti & Paolone, 2018, p. 63, author's translation).

"[The logbook] pushed the pupil to reflect on his own experience, certainly analysing and strengthening it. It helps to make sense [of] what he does." (individual SWOT analysis) (Baiutti & Paolone, 2018, p. 64, author's translation).

"The logbook was the compass that allowed her to orient herself in the inner journey that took place parallel to the physical movement" (individual SWOT analysis) (Baiutti & Paolone, 2018, p. 64, author's translation).

Such in-depth reflection may determine the development of self-awareness, as these teachers said:

"In my opinion, the main strength of this logbook lies in having helped her to become aware of this change, of this maturation that was taking place in her." (individual SWOT analysis) (Baiutti & Paolone, 2018, p. 65, author's translation).

"The logbook allowed the pupil to reflect in a self-critical way on his own experience and perhaps discover aspects of himself that he was not yet aware of." (individual SWOT analysis) (Baiutti & Paolone, 2018, p. 65, author's translation).

These results support the idea that reflective tools, such as logbooks, may help pupils to see themselves from decentralised and critical perspectives and to challenge their cultural assumptions while abroad. In this way, pupils might gain a deeper, more complex mindfulness of their own identities and that of others. Similar results emerged in empirical research studies (e.g., Jackson, 2005; Pearson-Evans, 2006; Tarp, 2006) which adopted reflective-oriented logbooks or similar tools.

Self-awareness was also fostered by another of the IAP's tools which was used after the experience abroad, namely the guidelines for pupils' presentation, as this teacher pointed out:

“The presentation was also useful for pupils, because they have become aware. In re-reading the year-long experience [through the guidelines], they identified what were the more [important] aspects, the aspects of growth, [...] aspects that evidently they were not able to focus on. Instead, giving these guidelines, it was easier for them to acquire this awareness.” (Focus group) (Baiutti, 2019, p. 110, author’s translation).

Even if its effect was less evident, the reality test also helped pupils to become more mindful about their experience, as this teacher explained:

“Facing the reality test, the pupil felt fully understood by the examples, even of known people, that he had to analyse. On the other hand, they allowed him to deepen and better understand his experience.” (individual SWOT analysis) (Baiutti, 2019, p. 116, author’s translation).

Hence, it would appear that some IAP tools (i.e., logbooks, presentations and reality tests) provide a guided in-depth reflection on the self and the experience abroad, both at the time of the experience abroad and in retrospect⁶. The outputs from the pupils’ guided reflection help teachers to map and assess the development of their IC during the learning process. In this way, teachers can identify both the level of IC proficiency after a period of learning and areas for further learning. In this regard, it is vital that teachers provide timely feedback to pupils about their intercultural progress, as this feedback may not only reinforce pupils’ motivation and engagement, but also help them to achieve expected intercultural outcomes.

At the same time, the reflection itself may foster the development of pupils’ self-awareness. According to several models of IC (e.g., Barrett, 2018; Byram, 1997, 2008; Deardorff, 2006; Fantini & Tirmizi, 2006; Portera, 2016), self-awareness is a central and crucial component in the conceptualisation of IC. Moreover, it is vital to the development of higher levels of IC (Bennett, 1993).

The use of reflection practices to develop IC is not new in education abroad. There is general agreement across both scholars (e.g., Borghetti & Beaven, 2018; Deardorff, 2008, 2009; Passarelli & Kolb, 2012; Savicki, 2008) and practitioner communities that combining immersion experiences abroad with critical reflection practices can promote intercultural learning, particularly because, through reflections, students are expected to develop richer insights into the groups to which they belong and their own identities. Reflections

⁶ In this regard, the intercultural learning process does not end with the end of the experience abroad. Therefore, it is crucial to also guide pupils in retrospective reflections.

challenge their own assumptions and stereotypes about others, and, through reflection, they acquire mindfulness of the limits of their own worldviews.

The data that emerged from the IAP study also suggests that the summative assessment may foster IC development. Indeed, as far as the assessment rubric is concerned, some teachers mentioned that it has a pedagogical value in itself, as demonstrated in the following extract:

“It is a tool that, directly and indirectly, facilitates the student to be aware of the changes that have occurred on a personal level, but also facilitates the development of critical thinking.” (individual SWOT analysis, author’s translation).

The IAP’s assessment rubric emphasises the positive part of the intercultural learning, namely what pupils are able to do instead of what they cannot. In this sense, the assessment rubric not only helps pupils to understand whether they have already met an IC expectation, and at what level, but can also help them to understand the more advanced levels of IC. Having this awareness might allow them to progressively achieve those higher levels. Therefore, when the summative assessment is reported to pupils as learning feedback, it is possible to understand that assessment as a pedagogical tool that can be used to help learners to develop some essential components of IC more effectively, even after the experience abroad.

To sum up, the pedagogical value of the IAP lies primarily in some of the reflective tools that pupils use while they are abroad and can apply in retrospect on their return in conjunction with the feedback that teachers give to pupils about their intercultural progression. According to those who participated in the IAP study, these two practices seem to develop pupils’ self-awareness and critical thinking.

Conclusions and Recommendations

Nowadays, PM is, and likely will always be more, a core tile in the mosaic of the process of internationalising secondary school education. Nonetheless, the academic literature around PM is limited and fragmented. Besides implicitly inviting researchers in the field of student mobility to include PM in upper-secondary education and its assessment in their research agenda, the explicit purpose of this article was twofold: to provide a research-based framework to assess IC in PM and to show the pedagogical value of employing research-based tools to assess IC in PM.

With regard to the first aim, a specific assessment protocol—the IAP—was presented in detail in this article. The protocol was designed to address the

needs of Italian upper secondary schools, with the specific purpose of assessing the IC of pupils returning from a year-long programme abroad, as required by the Italian legislation on PM (Baiutti, 2014/2015, 2015, 2017, 2019). By focusing on IC and guiding the assessment of its competence, the IAP helps to make intercultural learning outcomes relevant and understandable to teachers and educators (hopefully also to pupils and their families) and to make the assessment process manageable. In Italy, more and more schools are formally adopting the IAP in education abroad. In other contexts, too, upper secondary school teachers and educators can adopt the IAP as an assessment framework to assess pupils' IC. However, since the IAP was piloted in a specific context (year-long individual PM in Italian upper secondary schools), it will need careful piloting and adapting if adopted in another cultural and institutional context.

With regard to the article's second aim of showing the pedagogical value of employing research-based tools to assess IC in PM, what emerged during the action research was that the IAP is not only an IC assessment framework, but also a tool to develop components of IC in its own right. The IAP can, therefore, work as both a reference and a toolbox for educators, teachers, researchers and other stakeholders who wish to design and implement intercultural learning outcomes-based assessment that is both demand-driven and evidence-based as a pedagogy. The pedagogical value of the IAP lies primarily in having provided the pupils with structured opportunities to reflect critically about the self and their own experiences abroad. These opportunities were provided throughout the whole learning process (while the pupils were abroad and during the first months when they come back to the sending school). Through these critical reflections at different moments in the learning process, pupils gained and enhanced their cultural self-awareness and critical thinking skills. Additionally, providing feedback, for instance with the assessment rubric, appears to be interculturally beneficial for pupils.

On the basis of the IAP study, it seems possible to conclude that, in order to design research-based assessment tools as pedagogy, it may be essential to include the following elements within the assessment instrument's design and assessment practices:

1. Adopting an action-research method which involves directly those who will formally assess learners. Doing so ensures that the assessment instruments can be firmly anchored in the context. In the design of the assessment instruments, it may be important to collect multi-perspective data. In the case of the IAP study, in addition to the sending teachers, an international group of experts was consulted. However, in future research it would also be important to ascertain the host teachers' perspective.

2. Training teachers and educators who will implement the assessment tools about the concept of IC and its assessment. This training allows all participants to be on the same page in terms of theories, methods and terms. In the case of the IAP study, it was also important to include a general educational picture about PM in teacher and educator training in order to foster an understanding of the pedagogy underpinning PM, especially as teachers may sometimes have their own prejudices and stereotypes around PM, such as that PM is a break from school, a long holiday. These prejudices usually have negative consequences in pupils' assessment (Baiutti, 2014/2015, 2017, 2019; Paolone, 2010).
3. Tailoring the IC assessments instruments to the cultural and institution context and to learners' needs for intercultural learning and development. In fact, there is no one best tool to assess IC (Deardorff, 2015), and so it should be borne in mind that the IAP study was situated in the context of PM in Italian upper secondary schools.
4. Designing tools which imply guided reflection during the experience abroad and in retrospect. These tools should be aligned with the construct they intend to assess. In this case, the IAP study drew mainly on Deardorff's (2006) model of IC and indicators of IC specific to PM (Baiutti, 2017, 2018).
5. Providing personalised feedback to learners about their learning progress during the learning process (formative assessment) and, also, at its conclusion (summative assessment). When providing this feedback, adopting an assessment rubric of IC may be useful.

In this way, research-based assessment of IC in education abroad could be intentionally designed as an integral part of the intercultural learning process in itself (Deardorff, 2015, 2017; Stiggins, 2002; Wiggins, 1998). This kind of assessment—"educative assessment" in Wiggins's (1998) words—has the potential not only to assess pupils' IC (or components of it), but also to educate and improve it.

This approach, however, might have some limits if adopted across cultures. For instance, deep self-reflection might be easier to promote among pupils who are trained in Socratic traditions of thinking rather than with those who are not. Another concern relates to the feedback provided to pupils during the learning process, as in some cases giving feedback might not be appropriate or it might be done differently in different cultural contexts.

To conclude, I believe this type of guided-assessment process has a crucial role to play for two major reasons: first, because it allows institutions, such as schools, to effectively support their teachers and educators to conduct demand-driven and evidence-based assessments which are more likely than

other processes to ensure education abroad pupils achieve the targeted intercultural outcomes and, secondly, because it is important to remember that enhancing the learning gains of education abroad participants also depends on the capacity of institutions and study abroad providers to support their staff in leveraging intercultural development.

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Appendix A. International Group of Experts Participating in the Intercultura Assessment Protocol study

Surname and name	Affiliation*	Country of institutional affiliation
Almeida, Joana	<i>Newcastle University</i>	United Kingdom
Barrett, Martyn	<i>University of Surrey</i>	United Kingdom
Baxter, Frances	<i>AFS Australia</i>	Australia
Beaven, Ana	<i>Università di Bologna</i>	Italy
Boix Mansilla, Veronica	<i>Harvard Graduate School of Education</i>	United States
Borghetti, Claudia	<i>Università di Bologna</i>	Italy
Byram, Michael	<i>Durham University</i>	United Kingdom
Cabezudo, Alicia	<i>International Peace Bureau</i>	Switzerland
Castoldi, Mario	<i>Università di Torino</i>	Italy
Coelen, Robert	<i>Stenden University of Applied Sciences</i>	Netherlands
Damini, Marialuisa	<i>Università di Padova</i>	Italy
Deardorff, Darla K.	<i>Duke University</i>	United States
Fantini, Alvino E.	<i>SIT Graduate Institute</i>	United States
Fornasari, Alberto	<i>Università di Bari</i>	Italy
Furuta-Fudeuchi, Misa	<i>Durham University</i>	United Kingdom
Ganassin, Sara	<i>Durham University</i>	United Kingdom
Granata, Anna	<i>Università di Torino</i>	Italy
Heleta, Savo	<i>Nelson Mandela Metropolitan University</i>	South Africa
Henk, Oonk	<i>Leibniz Universität Hannover</i>	Germany
Holmes, Prue	<i>Durham University</i>	United Kingdom
Hunter, Fiona	<i>Università Cattolica di Milano</i>	Italy
Milani, Marta	<i>Università di Verona</i>	Italy
Onorati, Maria Giovanna	<i>Università di Scienze Gastronomiche di Pollenzo</i>	Italy
Piacentini, Mario	<i>OECD</i>	France
Portera, Agostino	<i>Università di Verona</i>	Italy
Romiti, Sara	<i>INVALSI (National Institute for Educational Measurement)</i>	Italy
Roverselli, Carla	<i>Università di Roma "Tor Vergata"</i>	Italy
Weibl, Gabriel	<i>Comenius University</i>	Slovakia
Živanović, Dunja	<i>Belgrade University, AFS Serbia</i>	Serbia

*Institutional affiliation at the time of the study.

Note: Translated and adapted from Baiutti (2019, p. 92).

Appendix B. Pupils' Logbooks

LOGBOOK (FIRST)⁷

SURNAME AND GIVEN NAME	PLACE AND DATE
HOW MANY MONTHS HAVE YOU BEEN ABROAD?	
HOW WOULD YOU DESCRIBE YOURSELF? Describe your character before departure and today. If you wish, you can start by using some adjectives.	
HAVE YOU DISCOVERED SOMETHING NEW ABOUT YOURSELF THROUGH THIS EXPERIENCE ABROAD? IF YES, WHAT? DESCRIBE HOW YOU DISCOVERED IT.	
WHAT ARE THE MAIN PROBLEMS, ESPECIALLY FROM A RELATIONAL POINT OF VIEW (IN THE FAMILY, AT SCHOOL, WITH FRIENDS...), YOU HAVE ENCOUNTERED SO FAR IN THIS EXPERIENCE ABROAD? HOW DID YOU DEAL WITH THEM? You can choose to describe an event in particular or you can talk about your experience in general.	
WHAT ARE THE MOST POSITIVE EXPERIENCES, ESPECIALLY FROM A RELATIONAL POINT OF VIEW (IN THE FAMILY, AT SCHOOL, WITH FRIENDS...), YOU HAVE HAD SO FAR? HOW DID YOU FEEL WHEN YOU LIVED THEM? You can choose to describe an event in particular or you can talk about your experience in general.	
WHAT ARE YOU LEARNING FROM YOUR EXPERIENCE ABROAD ABOUT THE HOST CONTEXT WHERE YOU ARE LIVING? CAN YOU MAKE SOME COMPARISONS WITH YOUR HOME CONTEXT? Describe briefly if you have learned something, for example, from a historical, political, religious, relational, linguistic, social, or school point of view (feel free to choose one or more aspects among those proposed or to add others).	
IS THERE ANYTHING ELSE THAT YOU WOULD LIKE TO ADD?	

⁷ Source: Baiutti (2019, pp. 129-130) (author's translation).

LOGBOOK (SECOND)⁸

SURNAME AND GIVEN NAME	PLACE AND DATE
HOW MANY MONTHS HAVE YOU BEEN ABROAD?	
HOW WOULD YOU DESCRIBE YOURSELF TODAY? If you wish, you can start by using some adjectives.	
Thinking back to the first logbook , do you notice any differences in your description today compared to how you described yourself in the first logbook? If yes, what are those differences? What do they depend on?	
HAVE YOU DISCOVERED SOMETHING ABOUT YOURSELF THROUGH THIS EXPERIENCE ABROAD? IF YES, WHAT? CAN YOU DESCRIBE HOW YOU DISCOVERED IT?	
Thinking back to the first logbook , do you notice any differences between what you write now and what you wrote in the first logbook? If yes, what are those differences? What do they depend on?	
WHAT ARE THE MAIN PROBLEMS, ESPECIALLY FROM A RELATIONAL POINT OF VIEW (IN THE FAMILY, AT SCHOOL, WITH FRIENDS...), YOU HAVE ENCOUNTERED IN THE SECOND PART OF YOUR EXPERIENCE ABROAD? HOW DID YOU DEAL WITH THEM? Describe an event in particular or talk about your experience in general.	
WHAT ARE THE MOST POSITIVE EXPERIENCES, ESPECIALLY FROM A RELATIONAL POINT OF VIEW (IN THE FAMILY, AT SCHOOL, WITH FRIENDS...), YOU HAVE HAD IN THE SECOND PART OF YOUR EXPERIENCE ABROAD? HOW DID YOU FEEL WHEN YOU LIVED THEM? Describe an event in particular or talk about your experience in general.	
Thinking back to the first logbook , WHAT ELSE DID YOU LEARN ABOUT THE HOST CONTEXT IN WHICH YOU DID YOUR EXPERIENCE ABROAD? CAN YOU MAKE SOME COMPARISON WITH YOUR HOME CONTEXT? Describe briefly if you have learned something, for example, from a historical, political, religious, relational, linguistic, social, school, environmental point of view (choose one or more aspects among those proposed or add others).	
IN THIS SPACE, INSERT A PHOTO OR A VIDEO OR A SONG OR A DRAWING (WHICHEVER YOU LIKE) THAT CAN SYMBOLISE YOUR EXPERIENCE ABROAD AND EXPLAIN WHY YOU CHOSE IT.	
IS THERE ANYTHING ELSE THAT YOU WOULD LIKE TO ADD?	

⁸ Source: Baiutti (2019, pp. 131-132) (author's translation).

Appendix C. Pupils' Presentation Guidelines

PUPILS' PRESENTATION GUIDELINES⁹

As a pupil who participated in a year-long programme abroad you will have to give a 15–20-minute oral presentation on your experience abroad. This presentation will be assessed. You should, therefore, prepare a presentation that touches on the following topics:

- **HOST CONTEXT:** Briefly illustrate the host context. What cultural, value, historical, religious, political etc. aspects did you learn during your experience abroad? What are your impressions of this context?
- **LANGUAGE AND COMMUNICATION** (present part of this topic in the language(s) of the host country and provide a translation): What were the main difficulties, if any, in learning the language(s) of the host context? At the end of your experience, do you feel that you are able to maintain a conversation with a person who speaks the language(s) of the host context? If so, on what topics (e.g., familiar issue/s, sensitive issue/s)?
- **HOST SCHOOL:** Introduce the host school. How was the school organised? What were the teaching methods? How were the pupils assessed? What was the relationship between teachers and pupils like? Compare these aspects with your sending school. Describe a typical day at school or a lesson that was particularly significant for you.
- **RELATIONSHIPS:** Describe the kinds of relationships you established during your experience abroad (e.g., with host family, classmates, teachers, etc.). What difficulties, if any, did you encounter in interacting with people? How did you overcome these difficulties? What role did prejudices and stereotypes (yours and those of the people you met) play in your relationships? Are you maintaining some relationships with some people you met during your experience abroad? If so, with whom and how?
- **DESCRIPTION OF YOURSELF:** What did you learn about yourself through this experience abroad? How would you describe yourself, before and after the experience abroad? If you have changed, how would you explain this change? What is your point of view about things and the world today? How do you see your future?

Feel free to organise your presentation as you wish but remember that you need to touch on all of the above topics. PowerPoint presentation, Prezi, etc. are recommended.

⁹ Source: Baiutti (2019, pp. 133-134) (author's translation).

Appendix D. Teachers' Observation Forms for the Assessment of Pupils' Presentations

TEACHERS' OBSERVATION FORM FOR THE ASSESSMENT OF PUPIL' PRESENTATION (VERSION ONE)¹⁰

Intercultural competence is understood as "the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes." Deardorff, D. (2006). Identification and assessment of intercultural competence as a student outcome of internationalization, *Journal of Studies in International Education*, 10(3), 241-266.

While the pupil is presenting his/her experience abroad, identify and note on this observation form any evidence regarding the development of attitudes, knowledge, and skills of intercultural competence.

ATTITUDES

(e.g., curiosity towards people perceived as having different cultural backgrounds; openness to new experiences; respect for other ideas, beliefs, points of view of others; interest in global issues such as ecology, human rights).

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KNOWLEDGE

(e.g., cultural self-awareness; understanding of the complexity of one's own identity; awareness that cultural contexts influence a person's way of seeing the world, values, etc.; knowledge of the language(s) of the host country; knowledge of the cultural-historical, geographical, anthropological and political aspects of the host context).

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SKILLS

(e.g., critical thinking; ability to make critical comparisons; ability to adapt one's behaviour and communication styles to the sociocultural context; ability to relativise one's point of view; ability to manage and resolve cultural conflicts).

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¹⁰ Source: Baiutti (2019, pp. 135-136) (author's translation).

TEACHERS' OBSERVATION FORM FOR THE ASSESSMENT OF PUPIL' PRESENTATION (VERSION TWO)¹¹

Intercultural competence is understood as "the ability to communicate effectively and appropriately in intercultural situations based on one's intercultural knowledge, skills, and attitudes".

Deardorff, D. (2006). Identification and assessment of intercultural competence as a student outcome of internationalization, *Journal of Studies in International Education*, 10(3), 241-266.

While the pupil is presenting his/her experience abroad, identify the level of development (on a scale from 1 to 5) of each of the dimensions reported.



1.	RESPECT: Intercultural respect consists of believing that people and cultures different from their own have value and importance in themselves (e.g., <i>he/she appreciates and values cultural diversity</i>).	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
2.	OPENNESS: Intercultural openness implies the desire to interact with ideas, perspectives and people different from themselves (e.g., <i>he/she tries to interact without having preconceived ideas</i>).	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
3.	CURIOSITY: Intercultural curiosity is a desire to learn about new ideas, perspectives, context and people (e.g., <i>he/she is interested in religious and/or political perspectives different from his/her own; during an intercultural encounter, he/she asks questions when he/she doesn't understand something</i>).	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
4.	FLEXIBILITY: Intercultural flexibility is the capacity to adapt one's behaviour to the different situations and people with whom one relates (e.g., <i>he/she easily adapts to habits of daily life—food, timetables, clothing, restriction of personal freedom, etc.—that differ from his/her own cultural context</i>).	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
5.	CULTURE-SPECIFIC KNOWLEDGE: Specific cultural knowledge corresponds to the knowledge of historical, geographical, linguistic, religious, political, social, economic aspects, etc. of the host country (e.g., <i>he/she knows about some of the host country's historical events</i>).	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
6.	SOCIOLINGUISTIC AWARENESS: Sociolinguistic awareness is the ability to speak appropriately to the social contexts of each culture, i.e., in a way that is acceptable to other people involved in the communication (e.g., <i>during an intercultural encounter, he/she tries to adapt the words he/she uses with the person—teacher, classmate, friend, parents—he/she is speaking to</i>).	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>
7.	ABILITY TO SPEAK THE LANGUAGE(S) OF THE HOST COUNTRY: Speaking the language(s) of the host country means that the hosted person is able to maintain a conversation with a person who speaks	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>

¹¹ Source: Baiutti (2019, pp. 137-139) (author's translation).

	the host country language(s) (e.g., <i>he/she is able to tell the host family about his/her day at school</i>).					
8.	LISTENING FOR UNDERSTANDING: Listening for understanding is the ability to focus on a person from another culture by listening to him/her carefully with the intention of understanding his/her motivations, experiences, emotions, etc. (e.g., <i>he/she listens to a point of view which is different from his/her own and he/she tries to understand the emotions of the other</i>).	1 <input type="checkbox"/>	2 <input type="checkbox"/>	3 <input type="checkbox"/>	4 <input type="checkbox"/>	5 <input type="checkbox"/>

Appendix E. Reality Test (Extract)

REALITY TEST¹² (EXTRACT)

Exchange pupil

With the beginning of the new school year, an exchange pupil (16 years old) is hosted at your school. The exchange pupil will stay at your school for one school year, will be hosted by a family that lives near the school (the only daughter of the host family attends your school and is 17 years old) and does not speak the official language(s) of your country.

Since you recently returned from a similar experience, one of your teachers asks for your advice on how to facilitate the acclimatisation of the exchange pupil in the class.

Question 1

Write below what you would recommend to your teacher.

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Three months after his arrival, the exchange pupil asks you for advice because he has some relationship difficulties with his classmates:

Exchange pupil: *"After a first moment when all my classmates were asking me questions about my country, about my family, my school, no longer considers me. It's as if I wasn't in the classroom. My classmates organise meetings in the park or dinners, but they don't invite me. I don't know what to do. I'm lonely. I don't feel good about it. What should I do? Did it happen to you too? Can you give me some advice?"*

Question 2

Write below what you would say to the exchange pupil.

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.....
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¹² Source: Baiutti (2019, p. 146) (author's translation).

Appendix F. Teacher and Third Person Observations

TEACHER AND THIRD PERSON OBSERVATIONS¹³

OBSERVATION NUMBER	PLACE AND DATE
PUPIL'S SURNAME AND GIVEN NAME	
Type of note: <input type="checkbox"/> teacher's observation of an event in which the pupil manifests the development of intercultural competence <input type="checkbox"/> third person's observation, which was communicated to the teacher, of an event (or a set of events) in which the pupil manifests the development of intercultural competence	
If the note contains a third person's observation, please indicate who it is: <input type="checkbox"/> headmaster <input type="checkbox"/> teacher (other than compiler) <input type="checkbox"/> parent <input type="checkbox"/> classmate <input type="checkbox"/> school staff <input type="checkbox"/> other (please specify) _____	
Brief description of the event	
Possible comments	

¹³ Source: Baiutti (2019, p. 149) (author's translation).

Appendix G. Assessment Rubric¹⁴

	CRITERIA	BASIC LEVEL	INTERMEDIATE LEVEL	ADVANCED LEVEL
ATTITUDES	<p>Curiosity</p> <p>- Being interested in interacting and building relationships with people perceived as having different cultural backgrounds¹⁵</p>	<p>The pupil expresses interest in interacting with people perceived as having different cultural backgrounds.</p> <p><i>E.g., asks a teacher to attend a meeting with a group of foreign pupils which has been organised by another class.</i></p>	<p>The pupil interacts with people perceived as having different cultural backgrounds.</p> <p><i>E.g., offers him/herself as a peer tutor for a foreign pupil who has come to his/her school on an annual pupil mobility programme.</i></p>	<p>The pupil builds and maintains meaningful relationships with people perceived as having different cultural backgrounds.</p> <p><i>E.g., maintains a strong relationship with some friends made during the experience abroad.</i></p>
	<p>Respect for diversity</p> <p>- Respect for people as such</p> <p>- Respect for ideas, values, beliefs, points of view etc. of others</p>	<p>The pupil recognises people as equal (without distinction of gender, language, religion, etc.).</p> <p><i>E.g., during a classroom discussion on pay, he/she claims that men and women should receive equal remuneration for doing the same job.</i></p>	<p>The pupil respects (without necessarily sharing) ideas, values, beliefs, points of view etc. different from his/her own (provided they do not violate an individual's human rights).</p> <p><i>E.g., describes some behaviours of the host family that were radically different from the behaviours of his/her home family, without judging them in a negative way.</i></p>	<p>The pupil creates moments of dialogue with people who have different ideas, values, beliefs, points of view etc.</p> <p><i>E.g., as a pupil representative at a school meeting dedicated to the issue of immigration, he/she makes sure that there are people with a diverse view about this topic.</i></p>
	CRITERIA	BASIC LEVEL	INTERMEDIATE LEVEL	ADVANCED LEVEL
KNOWLEDGE	<p>Cultural self-awareness</p> <p>- Manifest awareness that cultural groups and personal experiences</p>	<p>The pupil is aware that cultural groups and personal experiences influence people's cultural identities.</p>	<p>The pupil is able to analyse how his/her life experiences and cultural groups with which he/she came into contact have contributed to the formation of his/her cultural identity.</p>	<p>The pupil describes in a sophisticated and mature way his/her cultural complexity.</p>

¹⁴ Source: Baiutti (2019, pp. 151-154) (author's translation).

¹⁵ The source for criteria definitions is mainly Baiutti (2017, 2018).

<p>influence people's cultural identities</p> <p>- Manifest self-awareness of own abilities, potential and limits</p>	<p><i>E.g., states that his/her worldview, values etc. are influenced by his/her life experiences, friendships, education etc.</i></p>	<p><i>E.g., recounts how the words of a classmate in the host school have made him/her reflect on some of his/her cultural assumptions.</i></p>	<p><i>E.g., is able to provide reasons for his/her emotions, actions, values etc. that go beyond simplistic national attributions.</i></p>
<p>Knowledge of the host country language</p> <p>- Being able to maintain a conversation with a person who speaks the host context language</p>	<p>The pupil is able to handle very short social exchanges on familiar and routine matters with someone who speaks the host context language (Levels A1/A2 of CEFR¹⁶).</p> <p><i>E.g., is able to ask for a bus ticket; is able to greet; is able to present him/herself to others.</i></p>	<p>The pupil is able to maintain a conversation on familiar or general matters with someone who speaks the host context language (Levels B1/B2 of CEFR).</p> <p><i>E.g., is able to tell about his/her day at school expressing opinion.</i></p>	<p>The pupil is able to maintain a conversation on complex and unfamiliar matters with someone who speaks the host context language (Levels C1/C2 of CEFR).</p> <p><i>E.g., is able to talk about political issues by arguing his/her position and understanding that of the interlocutor.</i></p>
<p>Knowledge of host context</p> <p>- Manifest a grasp of the main historical-cultural and anthropological notions of the host context.</p> <p>- Manifest an understanding of the main political structures and dynamics of the host country.</p>	<p>The pupil recognises some cultural aspects of the context where he/she lived during his/her study abroad experience.</p> <p><i>E.g., identifies some religious practices of the host country.</i></p>	<p>The pupil describes in an articulated way some cultural aspects of the context where he/she lived during the study abroad experience.</p> <p><i>E.g., explains some historical events of the host country; explains the geography of the host country; describes the main political institutions of the host country.</i></p>	<p>The pupil creates connections between different cultural aspects (e.g., its history and cultural practices) of the context where he/she lived during the study abroad experience.</p> <p><i>E.g., reports that he/she has attended various religious services and in describing the experience emphasises the relationship between the spiritual dimension and the host country.</i></p>

¹⁶ Common European Framework of Reference for Languages (Council of Europe, 2001).

	CRITERIA	BASIC LEVEL	INTERMEDIATE LEVEL	ADVANCED LEVEL
SKILLS	<p>Critical comparison-making skills</p> <p>- Has the skill to make critical comparisons</p>	<p>The pupil recognises some differences between the host context and the home context.</p> <p><i>E.g., describes the major differences between the school system of the host country and that of his/her own country.</i></p>	<p>The pupil describes the strengths and weaknesses of both the host context and the home context.</p> <p><i>E.g., recounts how the host school's use of group work as a teaching method has enabled him/her to understand how to mediate between different positions and, at the same time, explains that the study method of the home school allows him/her to learn how to create interdisciplinary connections.</i></p>	<p>The pupil advances hypotheses which try to explain some differences between the host context and the home context.</p> <p><i>E.g., explains why, from his/her point of view, the humanities are little studied in the host context.</i></p>
	<p>Adaptability skills</p> <p>- Has the skill adjust one's own behaviour and communication styles to new sociocultural contexts</p>	<p>The pupil is aware that in some cases it is necessary to adjust one's own behaviour and communication style according to the context and the interlocutor.</p> <p><i>E.g., states that when he/she meets a person who does not have a good command of his/her language, he/she uses simpler words.</i></p>	<p>The pupil strives to adjust his/her behaviour and communicative style to unfamiliar sociocultural contexts.</p> <p><i>E.g., during a school trip to a country that he/she had never been to before, he/she tries to behave appropriately.</i></p>	<p>The pupil naturally adjusts his/her behaviour and communicative style to unfamiliar sociocultural situations.</p> <p><i>E.g., feels comfortable speaking to diverse people in a variety of situations within the host context.</i></p>
	<p>Skills in managing cultural disagreement/conflict¹⁷</p> <p>- Has the skill to manage</p>	<p>The pupil is open to listening for understanding the interlocutor's point of view.</p> <p>The pupil suspends judgment as an initial response.</p>	<p>The pupil explains the reasons for his/her point of view to the interlocutor.</p>	<p>The pupil understands the reasons for the interlocutor's point of view, even if he/she does not share them.</p> <p>The pupil strives to involve the interlocutor in seeking a mediation.</p>

¹⁷ Cultural disagreement/conflict is here understood as the incompatibility regarding ethical and moral issues that can arise between two or more subjects who perceive each other as having different cultural backgrounds (Baiutti, 2016, 2017).

<p>cultural disagreement/conflict over an intercultural perspective</p>	<p><i>E.g., when a classmate tells the pupil to support the death penalty, when he/she is against it, the pupil reacts not by judging the classmate but asking him/her why he/she thinks that way.</i></p>	<p><i>E.g., explains to his/her classmate that, according to him/her, the death penalty violates a person's human rights.</i></p>	<p><i>E.g., even if he/she does not share the same viewpoint, explains that, according to the classmate, the death penalty is a deterrent to crime.</i></p>
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