Teacher conceptualisations and enactments of International-Mindedness in PYP programmes in Australian and Singaporean IB World Schools

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Executive Summary

Underlying the International Baccalaureate (IB) Programmes is the ethos of International Mindedness (IM). While this concept is ubiquitous across the IB literature and curriculum documents, there has been no fixed definition of this notion. Students, parents, and educators have diverse conceptions of IM and this makes it a challenge to develop and assess.

This report focuses on understanding how teachers in two very different IB schools conceptualise and enact IM in their everyday practices. This study includes both qualitative and quantitative sources of evidence. The qualitative aspect of the study focuses upon two case study schools - one in Singapore and one in Australia. The data set in each of these schools came from observing the lessons of five teachers, followed by interviews with each of these teachers. Additionally, in each school, the PYP coordinators were interviewed, a tour of the school taken, and a number of incidental observations made that added to the data set. The quantitative component consisted of a survey to all PYP schools in Singapore and Victoria, Australia. Responses were collected from 26 PYP schools with a total of 126 respondents.

The key findings of this study, elaborated in the main body of the report, are divided into three parts: observations, interviews and survey results.

The school observations showed how IM was presented as an unspoken aspect of the lived experience of being a student within an IB school. The schools engaged in multiple and repeated efforts to ensure the Learner Profile (LP) attributes and other aspects of IM were central to student life and learning. In seeking ways to make the LP the core of school expectations, the schools and teachers provided students with the raw material from which to build student IM. However, it was not always clear that individual teachers understood these connections between the lived experience of the curriculum and how this culminated toward the IB conception of IM, and therefore whether they were making these explicit to their students.

The interviews highlighted that both schools used the IB PYP to promote the values of the school – particularly in developing their students' sense of belonging in the world and having a responsibility to live a life empowered to affect change in that world. The differences in the social and cultural circumstance of the two schools were significant. Nevertheless, many of the commonalities between the two schools related back to the nature of the PYP curriculum and to the central place IM plays within that. Much of the lived experience of the teachers in the two schools clearly manifested the values expected from the IB PYP programme.

The survey results found that a number of the teachers in both countries expressed feeling uncertain about their own abilities to teach IM and potentially also dissatisfied with their access to resources to allow them to teach it more effectively. However, this level of uncertainty about teaching IM stands in contrast with the high levels of certainty teachers displayed when asked questions concerning their ability to engage other aspects of their teaching roles – particularly when this involved them exercising their personal agency as professionals

This study found that that while the teachers interviewed were highly supportive of developing their students' IM, this was often seen as peripheral to their overall teaching practice and the demands of the curriculum more generally. Furthermore, the teachers rarely had a detailed understanding of the nature of IM, neither in its structure nor in how the IB conceives IM as being realised through the culmination of teaching its LP attributes. That is, while the teachers interviewed considered IM as an important part of the IB curriculum, they did not conceive it as foundational to the IB curriculum. However, our observations of classroom practices showed IM being taught in ways that, if were not always consciously understood by the teachers, were congruent with developing student IM. One outcome of this research is to stress the need for teachers to more fully understand the foundational role IM plays within the IB curriculum.

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CP   Career-related Programme

DP   Diploma Programme

IB   International Baccalaureate

IBO   International Baccalaureate Organization

ICU   Intercultural Understanding

IM   International Mindedness

LP   Learner Profile

MYP   Middle Years Programme

PYP   Primary Years Programme

1 Section One: Introduction and Literature Review

1.1 Introduction

This project examined how teachers negotiate global/local tensions within the demands of the International Baccalaureate (IB) curriculum in schools in Singapore and Melbourne. It did this by observing and interviewing teachers in two schools in relation to how they understood the role of International Mindedness (IM) in their school curriculum and how they enacted this in their teaching practice. Ethics approval for the project was obtained from both the Deakin University Human Ethics Committee (DUHREC –2017-191), and from Catholic Education Melbourne (Research application 0754).

The two schools sit at distinct ends of a spectrum in relation to their local environment, the demographics of their student body, and the place of the IB within the overall curriculum within the school.

The Singaporean government does not allow Singaporean national students to attend international schools, nor do any local Singaporean schools teach the IB. As such the school investigated in Singapore was an international school, catering to the children of expatriate families of approximately 70 nationalities. As such, students at the school could not be assumed to share ethnic nor cultural similarities. This meant that the school's students were isolated from the local Singaporean community while being taught to a curriculum significantly different from what local students experienced. Nevertheless, this did mean that the school was able to implement the IB curriculum without consideration being paid to the requirements of any other curriculum.

The Melbourne school was integrated into the Victorian curriculum while also being part of the Catholic education system. As such, the school needed to integrate these two additional curricula beyond that of the IB: the government mandated Victorian one, which it was also required to assess and report against, and the Catholic curriculum designed to teach students the practices of the Catholic faith. The student population of this school was significantly more homogenous, with the overwhelming majority of students identifying as locals.

The marked differences between these two schools is a strength of this research, in that it shows how teachers in distinctly different settings and with distinctly different student populations sought to conceptualise IM and to integrate this into their teaching practice.

Mixed method research practices were used to triangulate the results obtained from both schools. A survey was also sent to the teachers in all PYP IB schools in Singapore and Melbourne to gain insight into how IB teachers in these two cities conceptualised some of the issues directly impacting IM and intercultural understanding. The research further involved qualitative aspects including interviews with five teachers at both schools, lesson observations of each of the teachers interviewed, interviews with the PYP coordinators at both schools, and incidental observations of school life and the built environment at the schools. It also included some quantitative analysis of survey data of teachers.

However, during the interviews in both schools it became apparent that while the teachers interviewed were highly supportive of developing their students' intercultural understanding, this was often seen as peripheral to their overall teaching practice and the demands of the curriculum more generally. Furthermore, the teachers rarely had a detailed understanding of the nature of IM, neither in its structure nor in how the IB conceives IM as being realised through the culmination of teaching its LP. That is, while the teachers interviewed considered IM to be an important part of the IB curriculum, they did not conceive it as foundational to the IB curriculum. Repeatedly, teachers referred to IM as something they sought to integrate into the curriculum when appropriate, effectively the inverse of how IB conceives IM.

Nevertheless, because the IB curriculum is structured so that teaching the LP makes developing student IM an inevitable consequence of the curriculum, our observations of classroom practices showed IM being taught in ways that were not always consciously understood or foregrounded by the teachers. One outcome of this research is to stress the need for teachers to more fully understand the foundational role IM plays within the IB curriculum.

1.2　Background

At the heart of the International Baccalaureate Organization (IBO) is the mission to 'create a better world through education' (IBO, n.d.-d). The IBO established its first programme, the Diploma Programme (DP), in 1968. This programme was developed for students aged 16-19, with the aim 'to provide students with a balanced education, facilitate geographic and cultural mobility and to promote international understanding' (IBO, n.d.-b) The education provided by this programme 'would enable students to understand and manage the complexities of our world and provide them with skills and attitudes for taking responsible action for the future' (IBO, 2015, p. 1). Following the widespread acceptance and adoption of the DP as a model of international education, the IBO developed the Middle Years Programme (MYP) in 1994 and the Primary Years Programme (PYP) in 1997. In 2012, the IB Career-related Programme (CP) was introduced as an alternate pathway to the DP (p. 1). These programmes together aim to offer a 'continuum of international education' that 'encourage[s] both personal and academic achievement, challenging students to excel in their studies and in their personal development' (IBO, n.d.-e). As of November 2018, these different programmes are offered in 4,954 schools across 153 countries (IBO, n.d.-a). Of these, 1,652 schools across 109 countries offer the PYP, which is aimed at students aged 3-12 (IBO, n.d.-c). The IBO describes a PYP school as such:

> It is a school that, regardless of location, size or constitution, strives towards developing an internationally minded person. What is an internationally minded person? It is a person who demonstrates the attributes of the IB learner profile. (IBO, 2009, p. 3)

The IB LP is a 'distinctive set of attributes' that will develop 'active, compassionate and lifelong learners' (IBO, 2010). These attributes include developing students to be inquirers, thinkers, communicators, risk takers, knowledgeable, principled, caring, open-minded, well balanced and reflective (IBO, 2010). According the IBO, developing these attributes will shape the learner to be internationally minded.

The aim of the PYP is to prepare 'students to become active, caring, lifelong learners who demonstrate respect for themselves and others and have the capacity to participate in the

world around them. It focuses on the development of the whole child' (IBO, n.d.-e). The programme is structured as follows: six subject areas (language, social studies, mathematics, arts, science, and personal, social and physical education) are incorporated into six transdisciplinary frameworks (who we are, where we are in place and time, how we express ourselves, how the world works, how we organize ourselves, and sharing the planet). Underpinning the PYP, as with all IB programmes, is the philosophy of IM.
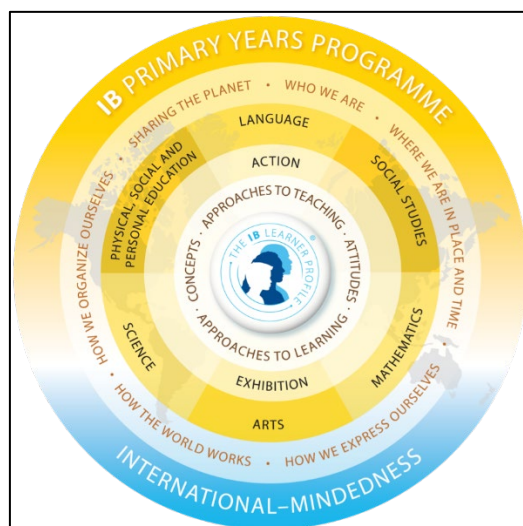
Figure 1: IB PYP Framework (IBO, n.d.-e)

1.3   Research Questions

This research project was constructed to address the following questions:

- How do teachers 'do' International Mindedness (IM) and Intercultural Understanding (ICU) in the workplace?
- How do they conceive of IM and ICU, how do their interpretations differ, and how do they put those ideas, understandings into practice?
- How do teachers manage the tension so as to find the best solution when confronted with multiple, potentially conflicting expectations?
- How often do IM and ICU arise in the workplace and in what ways do these issues impact or influence teaching practice?
- Are IM and ICU important to IB teachers? Is it viewed as central or peripheral to practice?

1.4   Literature Review

While IM is at the core of all the IB programmes, it is a complex construct with several interpretations, conceptualizations and enactments. Previous studies into the notion of IM have identified it as 'a fuzzy' concept (Hacking et al., 2016, p. 34), 'a contested, multiply constituted concept that has varied implications for thinking, being and doing' (Sriprakash, Singh and Qi 2014, p. 1), as well as having an 'intangible *je ne sais quoi*' (Boix-Mansilla 2018, n.p.). The following literature review draws together some of these definitions of IM, as well as issues most relevant to conceptualizing and enacting IM in the IB PYP. This review also looks at current studies of how IM is understood by educators and how it is being implemented in practice.

1.2.1 What is International Mindedness?

According to Ian Hill (2012, p. 246), a former Deputy Director General of the IBO, IM is not only having knowledge about global and cultural issues, and also in having the ability to think critically, it is:

> a value proposition: it is about putting the knowledge and skills to work in order to make the world a better place through empathy, compassion and openness – to the variety of ways of thinking which enrich and complicate our planet.

As a value proposition, IM is thus open to a wide range of interpretations and understandings, as is seen in its various descriptions across literature.

Additionally, Hill (2012, p. 256) identifies that the IB concept of IM is described in its LP, which outlines the attributes students should strive to develop over the course of their IB journey. These ten attributes include becoming: inquirers, knowledgeable, thinkers, communicators, principled, open-minded, caring, risk-takers, balanced and reflective. According to the IBO (2006), 'the learner profile will become the central tenet of the IB programmes and central to the definition of what it means to be internationally minded' (p. 2). However, they also state that these ten attributes are 'not intended to be a profile of the perfect student; rather, it can be considered as a map of a lifelong journey in pursuit of

international-mindedness' (p. 2). Therefore, rather than trying to pin down a definition of IM, it is through focusing on developing the attributes of the LP that students develop IM.

Linking IM to the LP are the three pillars of multilingualism, intercultural understanding and global engagement. Castro, Lundgren and Woodin (2015) explore how these concepts are understood within the IB literature and how it connects with other global discourses. First, they identify that the IB concept of multilingualism has parallels with the concept of plurilingualism used by the Council of Europe. Second, intercultural understanding (ICU) in the IB is linked to studies by several scholars, including Bredella (2003), Byram (1997), and Deardorff (2002). ICU in the IB literature has 'a strong emphasis on developing knowledge of other cultural groups, appreciation of different ways of being and behaving and developing positive attitudes to others' (Castro, Lundgren and Woodin 2015, p. 191). Finally, global engagement is the emphasis on taking action not only within the confines of the school and the curriculum, but also engaging more broadly with local and other communities (p. 193).

Singh and Qi (2013) present an overview (Table 1) of how the LP fits into the three pillars of IM.

Table 1: IB learner attributes and international mindedness (Singh and Qi 2013, p. 15)

Core elements of international mindedness	Attributes of IB learner	Supportive attributes
Multilingualism -learning to communicate in a variety of ways in more than one language … supports complex, dynamic learning through wide-ranging forms of expression.	**Communicators** *-multilingual & multimodal communication;* *-effective collaboration*	
Intercultural understanding -recognising and reflecting on one's own perspective, as well as the perspectives of others. -increasing intercultural understanding by learning how to appreciate critically many beliefs, values, experiences and ways of knowing. -understanding the world's rich cultural heritage by inviting the community to explore human commonality, diversity and interconnection.	**Open-minded** *-appreciation of own cultures/personal histories;* *-open to other values, traditions, and views;* *-seeking and evaluating different points of view;* *- willingness to grow from experiences*	*Cognitive competence:* Inquirers Thinkers Reflective

Global engagement	Knowledgeable	Disposition:
-a commitment to address humanity's greatest challenges by critically considering power and privilege, recognising that they hold the earth and its resources in trust for future generations; -exploring global/local issues, including developmentally appropriate aspects of the environment, development, conflicts, rights and cooperation and governance; -developing the awareness, perspectives and commitments necessary for local/global engagement; -aspiring to empower people to be active learners who are committed to service with the community.	*-exploration of local & global concepts/ ideas/issues; -knowledge and understanding across disciplines*	Principled Caring Risk-takers Balanced

They propose that central to the understanding of IM in the IB is intercultural understanding. From their analysis of various curriculum documents they state that 'global engagement, i.e., studying themes of global significance, will "promote" intercultural understanding, and multilingualism, studying multiple languages, will "enhance" intercultural understanding' (p. 16). Thus, one aspect of this study aims to explore the understandings that IB teachers have of these two concepts, IM and ICU.

In addition to these studies, an IB blog provides a platform for IB stakeholders to engage with their community. In one post[1] on the site, students, teachers and school leaders share their perspective on what IM means to them and its place within the IB. Ten IB community members stress the centrality of IM, not merely for its importance within the curriculum more generally, but also because it provides a 'philosophy for living' with an 'openness towards things "other" and a profound appreciation of the complexity of our world and our relationships to each other', and where students are prepared to become 'successful global citizens of the future'.

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[1] http://blogs.ibo.org/blog/2014/12/01/ten-perspectives-on-international-mindedness/

The IBO (2009, pp. 5-6) also looks at a number of factors that together contribute to developing students' IM within the context of the school. The schools are seen as 'a community of learners' with a strong commitment from school leaders and teachers to keep learning and improving their practice. The schools also have a clear mission statement and curriculum framework that incorporates the LP. As such, the schools are expected to encourage the explicit promotion of certain attitudes in their students, including 'appreciation, commitment, confidence, cooperation, creativity, curiosity, empathy, enthusiasm, independence, integrity, respect and tolerance'. This further involves implementing the stated IB standards in the practices of the school so as to ensure the school meets IB requirements. And finally, schools are committed to designing a 'transdisciplinary model' where 'learning is engaging, relevant, challenging and significant'. In committing to these fundamental aspects of the IB PYP, teachers should be able to see evidence of IM in their students.

The IBO (2009) acknowledges that IM is not simple to define and that 'the attempt to define international-mindedness in increasingly clear terms, and the struggle to move closer to that ideal in practice, are central to the mission of PYP schools' (p. 2).

1.2.2 International Mindedness in practice

Medwell et al (2017) focused on a particular aspect of the PYP, the year 6 exhibition, to understand how the process of creating their project and presenting it, impacted upon the students' IM, critical thinking, and progress towards the LP attributes. They undertook their research in five countries (Russia, China, Mexico, the United Kingdom and Kenya) across seven schools. They based research on interviews with parents, teachers, students, managers, and mentors, as well as surveys, and the analysis of the students' projects and other documents. Overall, the researchers found a positive co-relation between the exhibition and the development of student IM, critical thinking and LP attributes. Many parents, teachers and students said that they were able to see the students demonstrating attributes of the LP, such as working cooperatively, developing critical inquiry and learning about different perspectives. In addition, they were able to see demonstrations of critical thinking. However, when they were asked about IM, they were not able to describe

explicitly what it was, but instead gave examples of what they thought IM looked like. The outcomes of this current research project similarly resonates with those of Medwell et al.

Hacking et al's (2016) multi-site study explores the conceptualizations, school practices and assessments of IM in nine schools across 7 countries. The researchers focused on only one of the IB programmes offered in each school (even though some of the schools offered more than one) and engaged with the school leaders, teachers, students and parents to understand how 'IM is defined, practised, assessed and problematized across the schools' (p. 22). Their findings revealed that IM is fuzzy, relational and a process, and given the diversity of IB schools around the world, there is no single picture of how IM is understood or enacted by all stakeholders. They further found that each socio-cultural, political, economic and instructional context needs to be considered when determining the effectiveness of the practice of IM. However, key themes promoting effective IM in schools identified in Hacking et al. (2016) included:

- A strong leadership team, either centralized or decentralized, including the intentionality of staff to promote IM, a staff champion responsible for promoting IM and encouraging student voice in aspects of IM
- Encouraging staff to build their IM through professional development activities
- Encouraging multilingualism
- School-led events and extra-curricular activities, such as, celebrating diverse cultures, overseas trips and exchanges, participating in activities, such as, Model United Nations (MUN)
- Awareness of the school culture via the hidden curriculum, promoting diversity and difference, and having a diversity of staff
- Developing and promoting relationships and engagement with local and national communities.

Sriprakash, Singh and Qi (2014) explore the concept of IM in the IB Diploma Programme across six school in Australia, China and India. Their cross-case comparison of these schools examined three main areas: how IM is conceptualised by the students, teachers and parents; how the different schools engaged in assessing it; as well as the relevance of IM to

the students' futures. The aim of the study was to identify promising and good practice in developing and assessing IM and to propose further ways of embedding and assessing IM in IB programmes and schools, across a diversity of school contexts. Although the study was restricted to the DP, it stressed that a key advantage of the programme was its focus on producing a post-monolingual learning community that consolidated intellectual diversity. However, the authors stressed that IM was often perceived by teachers as a tool for developing student cultural capital for them to be able to negotiate western higher education, and, as such, this limited its effectiveness since teachers perceived it as narrow and inadequate.

Rizvi et al (2014) focused on the ways the LP attributes are understood and embedded in the DP in three diverse contexts: India, Hong Kong and Australia. The study revealed that the LP was diversely interpreted and understood by both students and teachers in these three contexts. However, DP students stated that with the pressure of internal assessments and external exams, they did not give much importance to explicitly identifying with the LP.

2   Section Two: Methodology

This study uses a mixed method approach, drawing on both qualitative and quantitative data. Qualitative data was collected using a multi-site case study of two PYP schools, one in Singapore and one in Melbourne, to explore how the enactment of curriculum planning and classroom practice is informed by the IB philosophy of IM. In addition to the field work in these two sites of practice, a survey was sent to all PYP schools in Singapore and Victoria to gather quantitative data on teachers' understandings of IM and ICU in practice.

The ethical framework for this research was guided by Deakin University's Human Research Ethics Committee (DU HREC). Plain Language Statements and Consent forms were designed for all participants (PYP Co-ordinators and PYP teachers).

2.1   Selection of schools

IB PYP schools were contacted in Singapore and Victoria. The two schools analysed for this research were selected since they differed across a range of contextual factors reflecting the diverse practices of IM in IB schools. Both sites of our study were primary schools catering for students aged 3-12.

Table 2: Summary of case study schools

School	Melbourne	Singapore
Country/City	Victoria	Singapore
Sector	Catholic	Independent
PYP since	April 2011*	December 2015*
School size	396 (186 boys, 210 girls)	n/a
Student demographics	19% from LBOTE	From over 80 nations
Teacher demographics	28 teaching staff	from over 28 countries
*https://www.ibo.org		

2.1.1 Melbourne

Our case study school in Melbourne is a co-educational Catholic primary school, located in an affluent suburb. The school has an Index of Community Socio-Educational Advantage (ICSEA) score of 1118[2], which places it beyond a standard deviation above the average Australian school (n = 1000) and approximately in the top 10% of all Australian schools. This school is answerable to three curriculum bodies – the Catholic, the Victorian and the IB. In terms of a second language, the school had previously offered Italian, but since 2018 has replaced it with French. Language classes are specialist classes offered 1-2 times per week.

2.1.2 Singapore

The Singapore school is a co-ed international primary school serving the children of expatriate families. The school offers a bi-lingual programme in English and Mandarin, with French as an additional language. The school also offers a STEAM (Science, Technology, Entrepreneurship, Art and Mathematics) program.

2.2   Methods

The breadth, depth and complexity of the issues under investigation required a mixed method approach, including qualitative and quantitative methods, which allowed for a comprehensive, in-depth investigation. These included interviews and observations at the two sites and an extensive survey conducted at various IB PYP schools in both Singapore and Melbourne.

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[2] https://www.myschool.edu.au

2.2.1   Qualitative component

Recruitment of participants

One school in Victoria and one school in Singapore accepted the IBO's invitation to participate in this study. The researchers then contacted the PYP co-ordinator in each school to arrange the school visits. At each school, teachers were invited by the PYP co-ordinator to allow their class to be observed and then for the teacher to participate in a semi-structured interview. All participants were given a plain language statement (PLS) and consent form to sign. In addition, consent was gained from the school for each participant, and, in Melbourne, from the Department of Education in Victoria and from Catholic Education Commission of Victoria. The participants in this study were all volunteers and were free to withdraw at any time, before the processing of collected data. None of the teachers availed themselves of this opportunity. The survey was entirely voluntary. No identifying information regarding either the teachers nor their schools has been made available in this report, other than summary information regarding the year level of teaching, gender, years of experience, and level of teaching qualification.

Sites of Practice

In each site, the following activities were carried out:

1. Interview with the PYP Co-ordinator
2. Lesson observation followed by semi-structured interviews (5 teachers)
3. Collection of a selection of lesson plans
4. School tour
5. School website analysis
6. Incidental school observations

Interviews with the PYP Co-ordinator

The PYP co-ordinator interviews were designed to give an overview of the PYP programme at the school, and to help understand the ways that IM and ICU are developed across the curriculum. These semi-structured interviews focused on how IM is integrated into the development of the curriculum, lesson materials and other activities around the schools.

Lesson observation followed by semi-structured interviews

The researchers observed 10 teachers (5 in each school) during their lessons and this was followed by semi-structured interviews. The interviews allowed the researchers to better understand the lesson they had observe as well as learn more about each teacher's philosophy and practices, particularly in terms of IM.

Table 3 Lesson Observation Topics

School	Melbourne
Teacher	**Theme/Area of Inquiry**
Year 4 (1)	Indigenous groups from around the world
Year 4 (2)	Indigenous groups from around the world
Year 6	Where we are in place and time
Year 2	Light and sound help people experience the world
Year 3 (Art)	Skyscrapers around the World
PYP co-ordinator	General
School	**Singapore**
Teacher	**Theme/Area of Inquiry**
Year 1	How do we organize ourselves?
Year 5	Sharing the planet
Senior Kindergarten (SK)	How do we organize ourselves?
Year 4 (PE)	National sports
Year 2	How we express- ourselves
PYP co-ordinator	General

During the lesson observations, the researchers took notes, paying particular attention to the displays in the classroom (including displays of the LP, displays in languages other than English, etc.), the arrangement of the furniture in the classroom, and student and teacher mobility during the lessons. Throughout the lesson, the researchers made note of how IM and ICU was embedded, both implicitly and explicitly, within the lesson and practice of the teachers.

These observations were followed by semi-structured interviews where teachers were asked to elaborate on aspects of the observed lesson.

Collection of a selection of lesson plans

The PYP co-ordinator in each school provided the researchers with unit outlines that the teachers had been working from. These provided a better understanding of how the lessons were planned and the expected learning outcomes.

In addition, in some of the lessons observed, the teachers shared materials from their lesson, which supplemented classroom observations.

School tour

The researchers were allowed to walk around the campus in both schools to observe and take pictures of visual displays, as long as these did not include any identifiable detail of the school, staff or students. These visual displays contributed to the researcher understandings of how IM was manifest in the schools, particularly in becoming part of the schools' visual curriculum. In the Singapore school, the researchers were invited to attend the year 6 PYP Exhibition, to take photos of the students' work and to talk to students about their projects. These interactions provided valuable insights into this culminating task of the PYP and incidentally, upon students' lived presentation of IM within their work.

School website analysis

The websites of each school were analysed for content related to the research project. However, to preserve the anonymity of the schools, no direct quotes have been used in this report.

2.3.2 Quantitative component

A modified and adapted questionnaire from a previously tested quantitative survey instrument (see Denson, Ovenden, Wright, Paradies, & Priest, 2017) was used to seek collective data about the extent to which teachers consider and apply IM and Intercultural Understanding (ICU) in the workplace.

The quantitative survey instrument was designed and developed using Qualtrics secure online platform. In July 2018, invitation emails containing links to the online survey were sent to the principals of all the IB schools in Singapore and the state of Victoria, Australia. Principals were asked to disseminate the link to the online survey to teachers in their schools. Three reminders were sent to schools over the following two months. To encourage participation, those completing the survey were registered to go into the draw for an iPad Mini.

Survey participants were sourced from 24 IB schools in Australia and from three campuses of two IB schools in Singapore. The response was lower than anticipated, despite significant effort on encouraging schools' principals to disseminate the survey among teachers. The survey obtained a total of 126 responses from 96 teachers (16 male and 80 female) in Australia and 30 teachers (3 male and 27 female) in Singapore. Even with the lower than anticipated response rate, the data collected provides important insights in relation to the teachers' perception of IM and ICU at participating IB schools.

Despite a very similar pattern of response choice distribution for the responses of IB teachers in Australia and Singapore to survey questions, it was not possible to plot any inferential statistics, due to the limited sample size and unequal number of participants in the two countries. Therefore, the quantitative analysis of this study was limited to descriptively reporting from the analysis of aggregate responses. Figures 2 – 6 show the distribution of participants by the year levels they teach, age group, qualification, overall years of teaching experience, and years of teaching at IB schools.
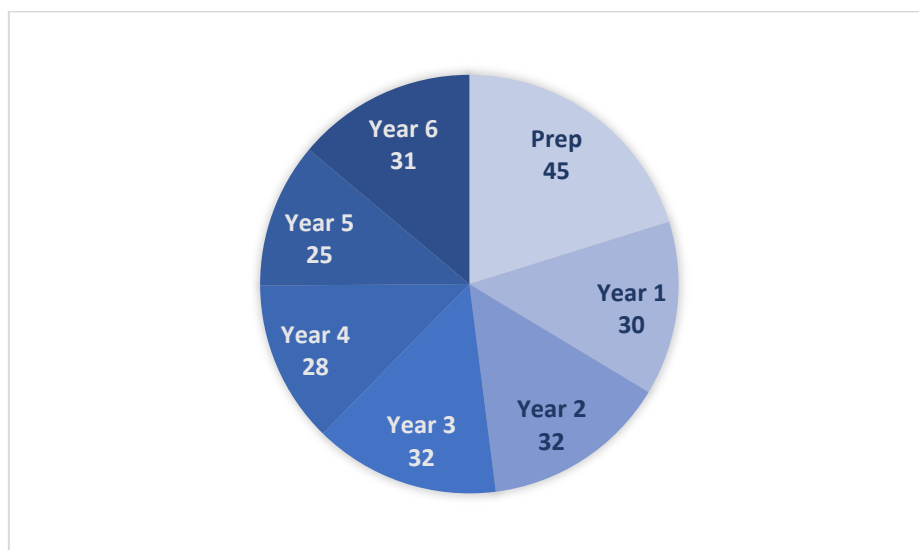
Figure 2: Participants' distribution by teaching year level[3]

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[3] Most of survey participants teach in more than one year level
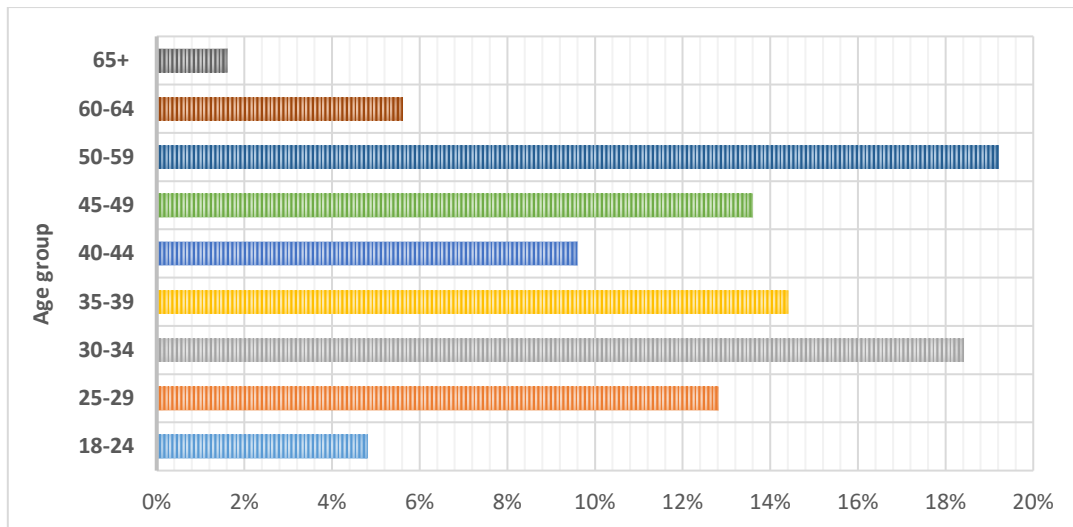
Figure 3: Distribution of participants by age group
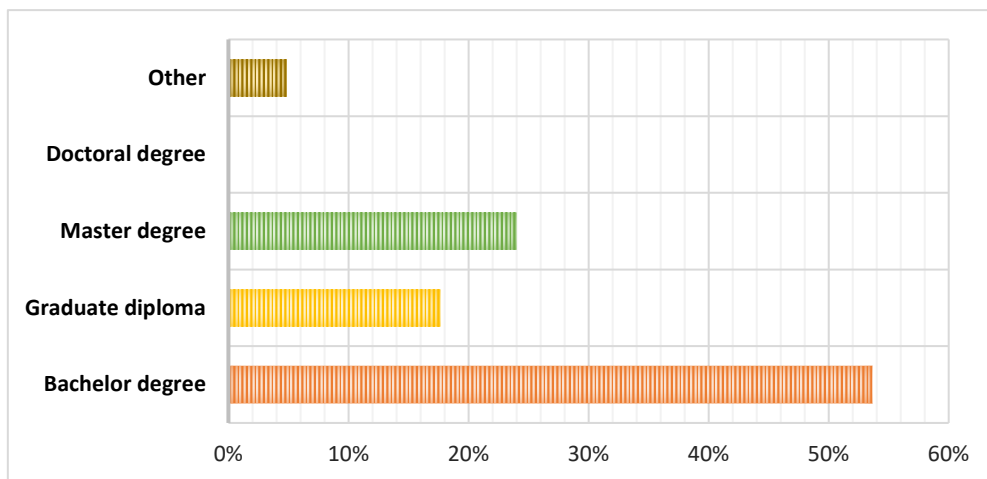
Figure 4: Participants' distribution by the level of education
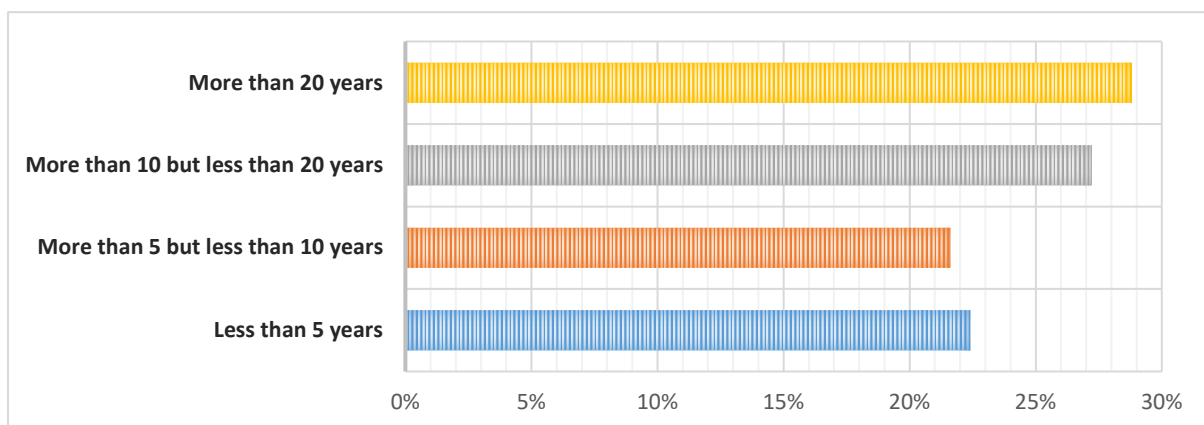
Figure 5: Participants' distribution by years of teaching experience

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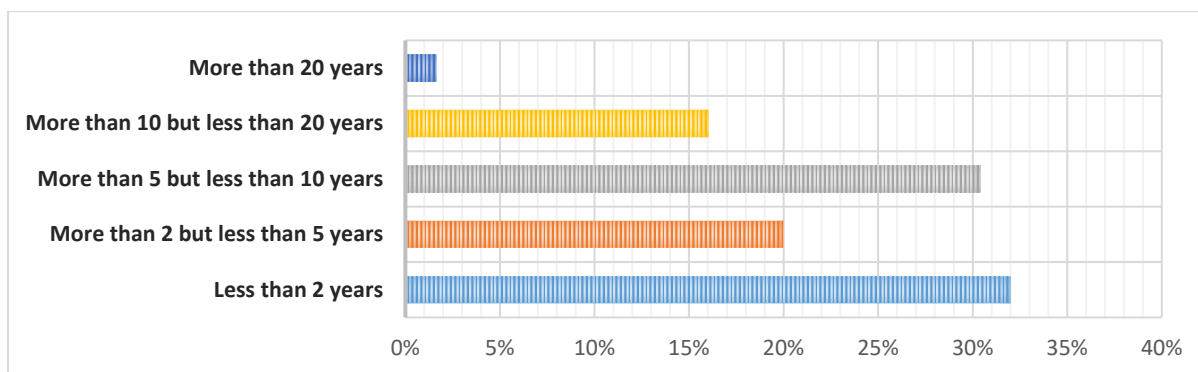
Figure 6: Participants' distribution by years of teaching the IB

3   Section three: Findings and analysis

In this section the data is analysed in three parts: observations, interviews, and survey results. The researchers observed five lessons in each of the schools and observed the interior and exteriors of the schools. Data from these observations are presented and analysed in section 3.1 below. The report then analyses the data from the interviews conducted with the PYP coordinators and the teachers' whose lessons were observed. This section concludes with an analysis of the quantitative component of the survey data.

3.1   Observations at Singapore and Melbourne Schools

A significant part of this research involved the researchers attending two schools to observe them in action. This allowed witnessing aspects of the schools' performance of IM unlikely to have been made clear from interviews alone. That is, this provided the possibility to conduct ethnographic research and incidental observations to illuminate what otherwise might otherwise have remained hidden.

In each school the lessons of five teachers were observed and these teachers where later interviewed concerning both the lesson observed and their understanding of IM. In the Singapore school there was also the opportunity to observe two additional lessons of teachers who were informally interviewed later, and to chat with an additional four teachers across the two days. Singapore also provided the opportunity to observe the grade six exhibition and to speak with students and their teachers at this major event of the school

year. Beyond these structured experiences, walking around the schools provided additional data.

3.1.1 Inside and Outside

Both schools created clear boundaries between what was inside and what was outside of their school. In both cases visitors were required to sign-in before entering the school proper. In the case of Singapore this involved security guards at the gate of the walled enclosure of the school. In Melbourne it was necessary to attend the office and for a security door to be opened before access beyond the foyer was granted. Visitors are also required to complete a form detailing the reason for their visit, including a valid *Working with Children Check* card number.

This is not unusual for any school. However, how schools distinguish between the inside and outside presents interesting dilemmas in terms of some of the themes associated with intercultural understanding (Moss, O'Mara, & McCandless 2017). Both schools present as safe spaces for a community that is somewhat distinct from that beyond their school's walls. While Catholic schools in Australia serves a number of purposes, one is certainly to provide a form of religious education that is understood as unavailable in secular, state run schools. Similarly, the Singapore school is servicing expatriate families who may not feel their children belong in local Singapore schools more generally.

As such, the feeling inside these schools is that of building a community that is, if not at fully odds with, then certainly different from the community that exists outside the school. These differences are evident in many of the aspects of the lives of these schools. In both cases the boundaries between inside and outside are strictly maintained, and not merely in terms of the physical constraints imposed on the ability to enter these spaces. Both schools understood themselves as being 'worlds apart' from their general locality.

There were also clear distinctions between these two schools:

The school is located in an affluent area in Melbourne. Occupational data for the suburb was obtained from the Australia Bureau of Statistics and shows that parents in this suburb are more likely to be professionals and managers and less likely to be labourers or machinery operators than the population of Melbourne more generally. They are more likely to be employed full-time, and to have higher rates of tertiary education than the Victorian state average. They are also much more likely to have been born in Australia than is typical given the state average. This goes some way to confirm the teachers' belief that the students at the school might be less likely to meet or to interact with people who are not similarly affluent or who have significantly different life experiences from themselves. That is to reinforce their teachers' understanding that their students live in a kind of bubble.

One teacher made it clear that he found this troubling and repeatedly referred to how he encouraged his students to travel so as to broaden their perspective beyond life in the affluent suburb where they lived. As he said at one point in our interview, "I must admit, I have got a pretty good relationship with a lot of the families and I always say to them, 'If you want to travel, this is the teacher that's going to let you do it'".

This teacher's view goes a long way toward defining IM as something that anticipates that the cultural other will be distant spatially from the local Australians who can virtually be considered to be monocultural. However, the Australian community displays significant levels of cultural diversity. For example, half of the population of Australia were either born overseas themselves or have at least one parent who was born overseas. As such, the need for students to travel overseas to encounter people from diverse cultural backgrounds appears redundant. Nevertheless, this teacher frequently stressed that he believed the best means for his students to interact with people culturally different from themselves was for their parents to take them overseas. He had considered video links with students in various third world countries, and yet interaction with students in schools in neighbouring suburbs with much higher rates of cultural diversity was not considered.

The Melbourne school's students are positioned within a discourse that defines them as locals. That is, as belonging to the place where they live and learn. This sets up an interesting dialectic, where this school is understood as 'other' due to its adherence to the Catholic faith, but as populated by exemplars of the local community in all other regards.

Singapore School

As such, the Melbourne school is significantly different from the experience of the students at the Singapore school. This school expends considerable effort in building its school community and they discussed the necessity to do this at some length. The Singapore school is composed of students from approximately 70 nationalities. While Melbourne understood its student population as being culturally and religiously homogeneous, the students at Singapore were anything but, and so the school expended considerable effort in creating the basic building blocks of a school community.

The Singapore school is reminiscent of Castells' 'space of flows' (Bauman 2007, p.84; Castells 2010) in contrast with his 'space of places', somewhat more closely resembling the Melbourne school. The space of flows belongs to global professionals within the international information society, that is, those who move into and out of locations according to the demands of their occupations. As such, these people are less likely to have regard for place, but more likely to engage with people from a broad range of cultures and ethnicities. That is, they often do not belong in the city where they live at any one time, but rather spend much of their life in transit, frequently sustaining connections with family and friends virtually. That is, they inhabit a kind of no-space and an asynchronous time dependent upon computer and business networks. Subsequently, their children are likely to be students of the school only for the length of time their parent's projects keep them in Singapore. This transience, ironically, was one of the key reasons why the Singapore school expended so much effort focused upon building a community within the school.

Students' families (and often teachers too) were highly transient and could leave the school community at virtually a moment's notice. Further, because the school contains so many students from so many national backgrounds, and since English, and in some cases Mandarin, are the languages of instruction, there is a sense that the 'home culture' of

students, of necessity, fit within a hierarchy in which 'home culture' was understood as secondary to the globalised culture within the space of flows. The teachers often referred to the students as *third-culture-kids*.

For example, the school librarian related a discussion she had had with a parent from China whose first language was a Chinese dialect, rather than Mandarin. Their child was learning English and Mandarin, but not their 'native' language, even outside of school. The librarian explained that while the parent saw the advantages in their child learning these two 'mercantilist' languages, she was concerned that the child would become multilingual and yet unable to speak with their own grandparents. In this case the 'local' and the 'global' not merely come into conflict, but the global trumps the local.
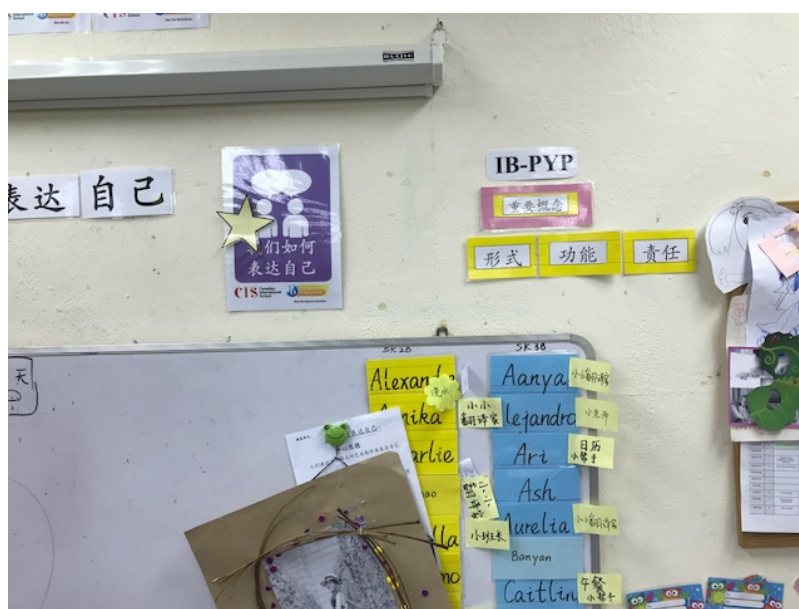
Photo 1: Student names in English and Chinese at Singapore school

The task facing the Singaporean school in building its school culture required constant maintenance. Despite this, the school recognised the need to find ways to encourage its students to engage with their home culture, and created multiple opportunities for this to occur throughout the school year. Given the number of nationalities present in the student population, these efforts could only go so far.

Many of the efforts reported by the school to integrate student home cultures went beyond a base level, token engagement of the clichéd 'flags, festivals and food'. The school

encouraged parents to become active in school life, providing platforms that assisted parents in introducing their home culture to the school community. Students were encouraged to perform to the rest of the school community in a time set aside as Talent Tuesdays. While it was not obligatory that student performances in this refer to the students' cultural background, we were told these frequently did involve students singing national songs or performing folk dances, etc. Therefore, while Talent Tuesdays were not necessarily a time for integrating home cultures into the school, it was recognised that this was likely and, as such, was encouraged. Paradoxically, such expressions of home culture may have served to heighten students' sense of their difference and distance from the rest of the school community. Nevertheless, in a school where everyone's home culture is likely to be distinct from everyone else's, the dialectic between home culture and school community needs to embrace such rich diversity – perhaps a notion that what makes us the same is that we are all so different.

Photo 2: Promotion for student performing in Talent Tuesday at Singapore school

Although Singapore is an international nation and itself built of a complex of intercultural interrelationships (one teacher incidentally interviewed jokingly describing Singapore to us as a kind of simulation), the school is positioned, and positions itself, as not fully belonging to Singapore. The metaphor of an airport, of a kind of third space that belongs both everywhere in the world, and nowhere in particular, may place too much stress upon difference in relation to this school, but even if recognised as an exaggeration, it also

illuminates the difficulties the school found in maintaining its own sense of community. The metaphor is an exaggeration in terms of the school due to the fact that in many ways the school stressed its being located in Singapore and similarly sought to engage within it local community beyond the school walls, although such efforts were tentative given concerns for security of students.

This metaphor of the school being a kind of no-place also exaggerates the position of the school because it ignores the work that has been done in creating and sustaining the school's own culture, its own 'inside'. In creating and sustaining this culture the school is remarkable. There is a clear school ethos exemplified in the level of care and respect shown by the school to its staff, from the school toward its students, and that expected to exist between students. This multilevel care was obvious throughout our visit. As one teacher said in our interviews, empathy between students is something that is drilled into students by the school, but the efforts were clearly effective, since such empathy was always evident. It is important to note that IM and the PYP provide a natural fit for a school sitting within such complex cultural intersections.

The Role of PYP in Building a School Culture

Building a school culture was also clearly a priority for the Melbourne school as well, but this could have gone unnoticed, given there appeared less for the school to do, given the homogeneity of the backgrounds the students shared. Nevertheless, the introduction of the IB programme into the school was a manifestation of the school's desire to build a culture where its students would become more globally aware. This was certainly not a decision that had been taken lightly.

The introduction of the IB into a Catholic primary school in Victoria adds a layer of complexity to the school's lived curriculum that would not have been the case otherwise. IB in this school needed to be integrated with two other curricula: the Victorian curriculum and that of Catholic Education. A school would only pursue such a course if it believed that the IB offered something not otherwise available in these curricula they were already required to implement.

As a religious school, the Melbourne school created a kind of third space too, one reflective of its Catholic ethos. That is, the school provides students with constant reminders that it is a spiritual space – something reflected in various school practices and in the visual reminders provided by posters, paintings and statues throughout the school. In the Photo 3 below, for example, a sign has been placed above the whiteboard to serve as a constant reminder to students of the school's religious ethos stating 'We Thank You Lord'. Even in the most secular of classroom subjects, efforts are made to remind students of the sacred. Such reminders of religious traditions distinguish the two schools, since Singapore, being a school composed of multiple nationalities and children from multiple cultural and religious traditions, simply did not have access to such a common spiritual identity and so was inevitably a more secular school.
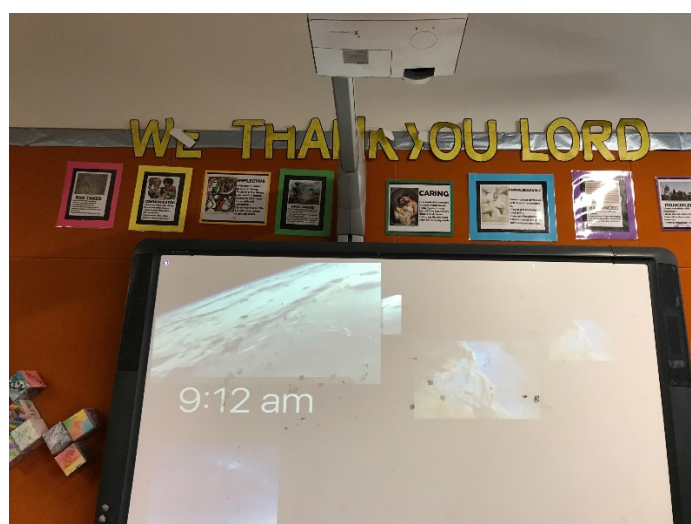
Photo 3: Melbourne school visual reference to Catholic education

When teachers in the Melbourne school were asked about the difficulties they found in integrating the three curricula, they were more likely to mention the time they spent ensuring the IB and Catholic curricula were linked, and barely mentioned how either of these curricula might link with the Victorian one. This was surprising, since the school is required to report upon the Victorian curriculum (or as one teacher succinctly put it, the Victorian curriculum is what we teach, the IB is how we teach it). As such, while it seemed likely any friction between curricula would occur between the Victorian and the IB, the reported conflicts were between the IB and the Catholic.

Although the two schools showed different relationships to the worlds existing beyond their school gates, they both saw the PYP curriculum as providing an essential means for the school to give their students access to intercultural educational experiences that would be difficult for their students to access elsewhere. Both schools used the IB curriculum to bridge some the perceived complications that existed between their internal school culture and how this separated the school from that outside of the school.

3.1.2 Classroom Observations

In neither school was it possible to meet with or speak to the teachers we had come to observe prior to seeing them teach. This effectively precluded our discussing how their lesson might relate to IM or, indeed, what they were seeking to achieve in their lesson more generally prior to observing the lesson.

The students in both schools were clearly accustomed to strangers occasionally observing their classrooms.

In no case in either school was the classroom furniture set up in what might be considered the traditional classroom layout – that is, with desks in rows facing the whiteboard and teacher located at the front of the room. The rooms were either composed of desks in the round, so all students could face one another and therefore facilitate group interaction, or in islands so as to facilitate small group cooperation and interaction. Almost every lesson we observed involved some form of activity where students worked together in groups or in teams, stressing that the layout of these classrooms met the stated pedagogies of the teachers and schools.

The students in both schools were impeccably well-behaved. This was most frequently demonstrated by acts of student self-regulation. That is, we observed multiple instances of a student's behaviour being corrected by a fellow student, however, we did not witness a single example of teachers correcting a student's misbehaviour at either school.

Multilingualism

Every classroom we entered in both schools included posters and student work displayed that related to the languages being taught in the schools. The Singapore school has a separate bilingual program (taught in English and Mandarin), outside of this program classes were taught in English. The school also taught French as an additional language. The school encouraged mother-tongue days and weeks – and at these times parents were invited to the school 'specifically to read in different languages', as the PYP coordinator told us. These celebrations of mother languages are central to how the school understands itself, its role, and its relationship to its student body. Students are encouraged to teach each other how to sing songs, such as Happy Birthday, in their native languages. Teachers also encouraged them to play games such as *What's the Time Mr Wolf?* in the various languages of the classroom.

Both schools reinforced notions of IM with an active programme in the library, including displays of books in multiple languages and from multiple countries. A programme that was particularly relevant to this theme was the Singapore school's library passport where students would receive a stamp (like a visa) indicating the different countries the books they read had been written in. The point was to encourage students to read books from as many different countries as possible, and display this by collecting multiple visas.

Photo 4: International books display in Singapore library

The library also produced a webpage providing a visual analysis of children's books covers, particularly focused on how these represented cultural stereotypes. This was a stunningly

well-presented webpage providing students with a highly sophisticated introduction to visual media representations of cultures.

The Melbourne school had only recently changed the language it taught students from Italian to French. Although it was clear that efforts were being made to integrate French more fully into its classrooms, the recent introduction of the language, the fact so few of the teachers spoke the language, and the shortage of classroom time available due to a crowded curriculum (about two hours of French per class per week) made the multilingual aspects of the curriculum difficult for the school.
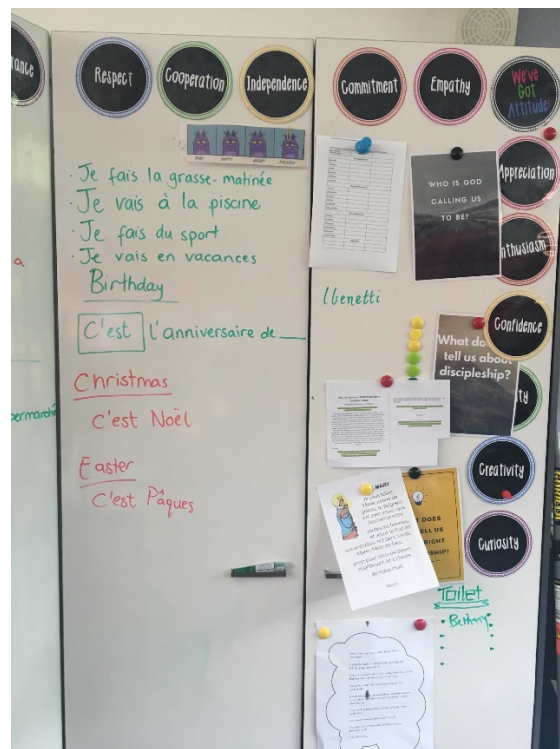
Photo 5: Melbourne School: Year 6 French language display

Nevertheless, all classrooms presented some aspect of the French language in their displays. For instance, grade two students had their birthdays listed under months written in French. The school also sought to include other languages into their work. For example, a grade four class working on a social studies lesson focused on indigenous cultures from around the world and sought to include indigenous language as a component part of their lessons. Students were introduced to myths and legends from a variety of indigenous cultures in

such a way that the teachers ensured these included some native words integral to the stories being told.

Photo 6: Melbourne School – Books in Year 4 classroom to support unit on Indigenous people of the world

Learner Profile

As mentioned in the literature review of this report, the IB constructs IM by encouraging teachers to see it as composed from the LP. Some of the teachers interviewed understood both this as central to their teaching practice, that it, that in teaching the LP they were also teaching IM. However, this was a minority understanding of the teachers interviewed.

It was clear that both schools placed a strong emphasis upon the LP – for example, by having the LP attributes constantly within the visual environment of the students. Teachers at both schools also discussed a number of ways in which they sought to integrate the LP into their students' learning.

In the Melbourne school, two teachers stood out in how they integrated the LP attributes into their lessons and how this facilitated student IM. In one case the teacher was focusing upon respect, as an element of the LP to be Caring, and she asked her students how they intended to show respect throughout the lesson. Another teacher, rather than elaborating on the attributes and how to display them, sought to 'catch' students displaying a particular attribute of the LP, to call students out so as to thank them for their positive behaviours,

and thus, using the students themselves as exemplars of the attributes, so as to make these apparent and real for all students.

A specialist teacher in the Singapore school, and one we observed and spoke to outside of the formal processes of our observations and interviews, provided us with an excellent example of how to achieve some of the core competencies of IM in his classroom. The teacher had previously worked in inclusive education, but was currently running the school's STEAM programme. Part of his role involved helping children who were finding it hard to become part of the school to more fully integrate into the school community. Often these students had limited English language skills, but frequently they had other reasons for not feeling at home in the classroom.

Photo 7: STEAM room student designed and built air conditioner

His STEAM classroom was overflowing with bits and pieces of variously shaped wood, with projects at various stages of completion, and with 3D printers actively printing student designs. On the day we attended, it was printing student designed chess pieces. He taught by presenting groups of students with a problem and then leaving them to work together to solve these problems. The solutions involved the application of both science and art – in neither case as 'token', but rather as an essential element and component towards the 'solution' to the problem. By being forced to work in teams, the students found ways to negotiate roles, and then to justify between themselves the paths available they collectively would take. As a means of teaching IM, particularly intercultural understanding, such a method has strong support in the literature (Dervin, 2016; Walton et al, 2015). Giving students from different cultures problems to work on together forces them to interact in ways that make intercultural interactions inevitable while also ensuring that the learning is authentic. This was one of the clearest examples of a teacher consciously developing IM within their classroom that we witnessed and it was done consciously within the framework of the LP attributes.

Performance and Display of Student Work

An art lesson in the Melbourne school focused on skyscrapers from around the world. The lesson began by discussing the features of various skyscrapers in international cities and what made them special or notable. Although the teacher did not identify it as such, this was an interesting example of providing students with global awareness. The students continued the lesson by working in groups to create their ideal skyscraper. This involved them negotiating what features such a building would include and why one feature might be preferred over others. As the lesson approached its conclusion the students were asked to walk around the room in single file to allow them to see the work the other groups had been engaged in. All students then sat at the front of the classroom while each group presented to the class their building and took questions from both the teacher and fellow students on their work. The students' artworks ranged from having buildings almost entirely dedicated to gaming, to buildings that sought to minimise their environmental footprint.

The class began and ended with students sitting on the floor with the teacher at the front of the class. During the middle section of the lesson the students worked together in groups. Students were not given the option of who they would work with in these groups. As such, there was a near equal balance of boys and girls in each of these teacher-composed groups. However, while the students were sitting on the floor, and therefore able to decide for themselves where they would sit, very clear demarcations between boys and girls were apparent, with no boys or girls sitting outside strictly gendered boundaries on the floor. For children in the middle years of primary school, particularly in a school with limited cultural diversity, being required to work with students of the opposite sex is an introduction to intercultural understanding. This was a conscious aim of the teacher.

The construction of the artworks and how these were displayed within the classroom was collective in nature. In each group, the students were required to contribute to both the production of the artwork and to the discussion to the rest of the class concerning the architectural choices made and why.

This level of collective production and defence of the choices made on display was quite different from that witnessed in Singapore. In each case, other than in the STEAM classroom mentioned above, art works or performances were produced by individuals and performed towards an audience. For instance, we were given the opportunity to witness performances in a drama classroom. The activity involved students as solo performers interacting with a hand puppet. The script for each performance had been written and memorised by the individual students. We observed five of these performances. The theatre included a poster on the wall detailing the school's expectations for the behaviour of a 'principled audience' – essentially, that audience members were to be positive and to be appreciative of the efforts made by their fellow students. One of the agreement terms being to 'cooperate and work together'. Even so, each of the performances observed was a single-person one. This also appeared to be the case with the Talent Tuesdays – which similarly stressed individual talent and performance.
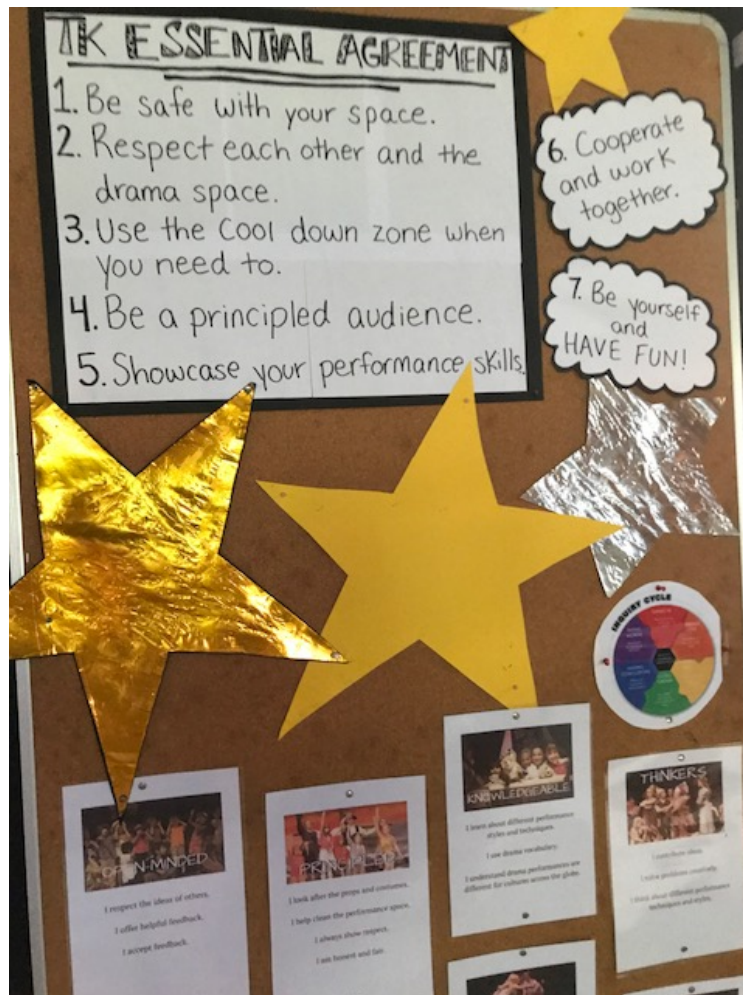
Photo 8: Singapore drama room rules: note also the LP attributes at the bottom of the picture

Although not directly related to Art, per se, one of the teachers we observed in the Singapore school discussed a section of her classroom practice called 'Genius Hour'. In this, students were encouraged to create a project around something that they were interested in so as to find out everything they could about that subject. As the teacher said,

> My main goal (with genius hour) is that they're learning to be self-independent enquirers and that they're sourcing out information and answering their own questions. I don't give them any answers. I will facilitate and help and guide them, but, ultimately they're finding the research on their own and if I can try to encourage them to extend it just a little bit into getting that primary source to get them thinking about exhibition, I'm trying. It is like a mini little titbit activity before they get to exhibition.

Again, a 'genius' is constructed in a way that stresses the student as an individual learner, in a way similar to how 'talent' is constructed in 'Talent Tuesdays'.

While we were in Singapore we observed the grade 6 exhibition. The children were very keen to show us their work and the depth of their understanding of the topics they had covered. It was something that left a strong impression upon us. The grade 6 exhibition is a key component of the PYP curriculum and the culmination of extensive work undertaken by the students in their final year. The confidence that the students displayed in their exhibition was clearly the result of significant effort by the school in preparing them for this task. In fact, the school had brought experts to the school to give presentations to the students with tips on their presentation skills. The presentations observed focused on global issues, such as pollution, poverty and so on. Clearly, this was a key moment in the life of the school and for its students. The connections made to the themes of IM were inescapable. The students also clearly understood this and were very happy to share their learning with us.

Social and Environmental Sustainability

Both schools sought to promote environmentally sustainable to their students in various ways, including recycling and, in Singapore, in creating a standing garden where they grew plants, vegetables and herbs. The children had built these vertical gardens themselves and, while we were at the school, a father and son were working together in maintaining them.

Photo 9: Vertical garden made by students in Singapore school

Photo 10: Paper recycling in Melbourne school art room

In both schools we were told stories of children being concerned about food and of them taking action to affect change. In Singapore, a student contacted the contractor who ran the school's canteen to see if they would shift sugary foods away from the front of the counter and place healthier items (such as fruit) to the fore so as to encourage better food choices among the students. However, despite spending quite some time researching this and in composing her letter, her efforts had not been successful and the school did not have the power to require the contractor to make this change. This was an interesting example of empowering a student to engage in learning and in helping them to use that learning as a means to seek to affect change. However, it is interesting to note that the action taken involved presenting facts to the contractor and hoping these would be enough to get them to change their behaviour. Alternatively, the student could have sought to encourage her fellow students to become aware of the issues involved and to change their behaviour collectively. This individualisation of response to social issues, and the reliance upon

presenting reasoned arguments in the hope they will receive reasoned responses created an interesting dynamic for this particular student.

In the Melbourne school a student contacted the local supermarket to see if they donated day old bread to help the poor. This focused on both the idea of providing for those in need, but also in seeking to reduce food waste more generally. Once again the learning effort appeared to be confined to a single student and the action taken was also left to that student seeking to present a reasoned argument to the local supermarket. More collective action, even between school students, did not appear to be considered.

This raises an interesting problem for these schools, in that the IB programme has many objectives, not least in encouraging life-long learners who take responsibility for their learning and their world. As such, these provide excellent examples of exactly these traits being developed in individual students. At the same time, finding ways to encourage students to become leaders requires them being able to interact with others – whether fellow students or people beyond the school. Such interactions were not witnessed in either school. Nevertheless, such individualisation of response to global issues has been discussed extensively as a feature of modern social life (Beck 2013; Giddens 2015).

The school observations highlight how IM was presented as an unspoken aspect of the lived experience of being a student within an IB school. The schools engaged in multiple and repeated efforts to ensure the LP attributes and other aspects of IM were central to student life and learning. In seeking ways to make the LP the core of school expectations, the schools and teachers provided students with the raw material from which to build student IM. However, it was not always clear that individual teachers understood these connections, and therefore it seemed unlikely that they might make these connections explicit to their students.

3.2   Interviews at Singapore and Melbourne Schools

A key method used in this research to understand the role played by IM in teachers' pedagogical practices and within the lived curriculum in these schools was to interview five teachers in each school following the observation of one of their lessons. These semi-

structured interviews focused on the teachers' understanding of IM and upon the ways in which the consciously sought to integrate this into their lesson on the day and into their teaching more generally. The interview data has been grouped so as to show how teachers responded to various questions designed to elicit their understanding and practices in regard to IM.

3.2.1 What is International Mindedness?

Every interview conducted in this research sought to find participants' understanding of IM. The responses received covered similar themes in both schools. In the main, when first asked of their understanding of IM, teachers spoke of tolerance, of helping students to take on multiple perspectives, of understand diversity, and of gaining an understanding of and respect for other cultures.

The differences that became apparent between the two groups of school teachers mostly involved the teachers' responses regarding their understanding of the nature of their own school communities. That is, the teachers in the two schools had significantly different understandings of the level of cultural diversity in their schools and this impacted how they understood their role in teaching IM and its role in educating students in their school.

The Melbourne school perceived itself as being significantly monocultural, with one of the teachers explaining this as 'a community like (ours), it's a very middle-class, Anglo-Saxon community. I often find that the parents are quite locally-minded people themselves'. As such, IM was frequently defined in the interviews at this school as a theoretical necessity for their students, but one with few practical means available for realising this theoretical aim. That is, IM was often seen as a mindset the school was endeavouring to imbue in their students, but that this was frequently hampered by students' limited experience of people from backgrounds culturally different from their own.

One teacher expressed this by saying of her students: 'and although they come up with the right things to say and they feel empathy, yes, I think it's really hard for them to really understand what it could be like and show appreciation for what they really have'.

Photo 11: Melbourne school artwork challenging students to consider the world and their place within it.

The opposite would appear to be the case with the Singaporean school, as no local Singaporeans are allowed to attend. Furthermore, the school is comprised of students from around 70 nationalities. Due to this, cultural diversity is understood to be the major defining characteristic of the school. This is symbolised by the wall outside the school office with the word 'Welcome' displayed in multiple languages.

Photo 12: Entrance to Singapore School Office 'Welcome'

This often meant that the Singapore school teachers considered IM as part of the school's DNA and frequently also something that was an assumed base-level expectation for their students given the school's situation.

Nevertheless, in virtually no case did a teacher when interviewed in either school provide us with their understanding of the three interrelated dimensions of IM (multilingualism, intercultural understanding, and global engagement) when initially asked to discuss their understanding of what IM meant to them. This remained true even after these three dimensions were reinforced by the interviewers. In virtually every case the teachers discussed ways to promote empathy in their students and to help them learn about other cultures when they were asked to discuss IM.

While the teachers often spoke of their school's language programs, they almost never mentioned global engagement as a key to IM, what global engagement might mean for their students or for their own teaching, or how they integrated this aspect of IM into their teaching. This was true at both schools. Given this particular silence, the teachers rarely discussed how they integrated the three dimensions of IM into their lessons or teaching practice.

Similarly, if intercultural understanding was discussed, it was equated with notions of empathy or with respect for people from other cultures. This is exemplified in the following exchange with a teacher in the Singapore school.

> **Interviewer:** Around International Mindedness, what is your understanding of that as part of the PYP?
> **Teacher:** To me, it's looking at how we behave every day, how we see people, how we interact, knowing that there is a bigger world out there. It's not just us. How do I get along with other cultures? How do I see values, peoples' values?
> **Interviewer:** The International Mindedness part of the curriculum is basically divided into three bits; the language, becoming multilingual, globalisation and intercultural understanding. Do you see that as part of your role within the classroom there or just bits of those three?
> **Teacher**: I would say language wise, we do have the bilingual program going in the school. Children also learn French. I think all that, learning other languages. But, I think just understanding other cultures. Within our units there are units where we

focus predominantly on culture, on celebrations, on traditions. We focus on looking at how different cultures see things differently, how we behave, what kind of traditions we might use. I would say as a teacher I think that's first and foremost quite a big thing. We do it. We don't necessarily say it's International Mindedness. But, we actually do it because this is what we face every day. For example, a child might make a hand gesture that might not, in another culture, be respectful. I think every day we are explaining, and we are trying to show children that we are different, but we have values. We have values that are the same.

The global engagement dimension was the most neglected of the three dimensions, although two of the teachers at the Melbourne school spoke extensively about how they included this in their teaching. They were highly engaged with teaching their students a social studies project concerning the indigenous peoples of various countries, which might go some way to explaining this focus in their interviews.

The difficulty in getting all teachers engaged in teaching global engagement was summed up by the coordinator at the Melbourne school who asked rhetorically:

> For me it's a matter of teachers being aware of what's happening. I can't force them to read the newspaper and I can't force them to watch ABC news, so how do we make sure that teachers are abreast of what's happening in the world and making those connections with the kids?

Teachers appeared to be more comfortable in relating IM to intercultural understanding – at least, particularly if this was understood as the students being culturally sensitive, tolerant and empathetic, while learning facts about what makes various cultures distinct. This was a repeated theme in the interviews from both schools when the teachers were asked their understanding of IM. For example, one teacher in Singapore began:

> I think what I came away with was someone who is able to take multiple perspectives and understand they're connected to something bigger than they see around them…they may agree or disagree, that's absolutely fine, but they need to be able to take that on.

IM, while acknowledged as being an important aspect of the curriculum, was not always central to a teacher's understanding of the nature of the *Primary Years Program*. For example, a Melbourne teacher said, when asked how she incorporated IM into her lessons: 'Well, we are always, not always, but a lot of units or trans-disciplinary themes allow us to do that, particularly the sustainability, sharing the planet'. That is, IM was not seen as

central to the curriculum in general, but rather as an aspect to be incorporated when appropriate.

3.2.2 How relevant do teachers find International Mindedness?

As already noted, there was a significant difference between the schools in terms of the cultural background of their students, and this fact was raised by the teachers in terms of how relevant they found IM in terms of their curricular and pedagogical choices.

The school in Singapore consciously referred to itself as educating students who occupied the third cultural space, or what Castells (2011) refers to as the 'space of flows'. However, this was often used by teachers to diminish the need to explicitly teach IM on the basis that IM already occupied a central aspect of the life experience of their students. Consequently, this meant it was also central to the culture of the school, making the need to explicitly teach IM seem essentially redundant.

For instance, one teacher in Singapore said,

> But, to be honest, I haven't felt it at all in this school and in the sense of 'do I actually have to teach it?' No. It's just really ingrained. It's part of us. I don't teach it. I just feel like it exists in the classroom and we flow along with little lessons along the way.

This became something of a repeated theme in the Singapore interviews, as another teacher said,

> So, when I was in the States the kids' perspectives and just their awareness and their travelling and their experiences were mostly confined to that state or maybe the neighbouring state. Here you have kids coming from everywhere and, like I said, multicultural, so then it just happens naturally as we get to know each other.

However, the PYP coordinator in the school stressed that she felt this was an assumption that ought to be challenged. She said, 'there's an assumption that can be made that, because of your working context, you are automatically International Minded', stressing instead that, 'everybody's at a different point in their journey', something that might not become clear if IM was an assumed baseline knowledge for all students.

Many of the teachers at the Melbourne school said they struggled to get students to see beyond what one teacher referred to as 'an island mentality'. Two teachers made almost

identical statements regarding the nature of the school, 'As a school we're not very culturally diverse. It's quite an Anglo-Saxon, middle-class school'. This was often felt to make it particularly difficult for the teachers to then introduce topics related to IM in ways that the students would understand.

As one teacher said,

> when you expose them to things that are happening in Africa, because we have looked at that, it's hard for them to really understand it, and although they come up with the right things to say and they feel empathy, yes, I think it's really hard for them to really understand what it could be like and show appreciation for what they really have.

This raises many complex issues. Identifying the difference between the students saying the right things and truly understanding the nature of these issues is hardly a problem limited to small children in primary school (the teacher quoted teaches grade two). However, it is interesting that the teacher might also think that IM should be connected with students showing appreciation and of being grateful for what they have in their own lives. While the act of showing gratitude is central to the religious mission of the school, the question of whether Africa should be used as an example of the harsh cruelty of poverty, or of Africa being treated as singular, or if it should be used as a cause for reflection upon one's own blessings may inadvertently reinforce stereotypes the PYP program would otherwise be understood as seeking to overcome.

Ironically, given the two schools could be viewed as taking up positions on opposite ends of a spectrum of cultural diversity, teachers in both schools found their own position on this spectrum made teaching IM difficult for opposite reasons. An abundance of cultural diversity was often viewed as a reason to not need to be concerned with teaching IM at all – while a lack of such diversity made teaching it problematic for more obvious reasons.

3.2.3 Student background and its impact on teaching international mindedness

As already mentioned, the students at the Singapore school were often considered by their teachers to belong to the third-cultural space. This is complicated by the fact that almost no native Singaporeans are allowed to attend international schools and so the school had virtually no local students. As one of the teachers said, 'what binds us is the fact that we're

in Singapore as expats and some students are from two different ethnic backgrounds or racial backgrounds.'

The teachers in Singapore repeatedly stressed the community feeling of the school, something we found obvious during our observations, with the students variously manifesting levels of care and concern for each other. However, this sense of community stood in contrast with the lack of local students in the school, that is, in the school being necessarily excluded from the local community it found itself in. As one teacher put it, 'we don't have a lot of Singaporean students and that's out of our hands and we have no control. But, that's sad to me.'

The availability of a common language was similarly something which separated the two schools. The coordinator at the Melbourne schools said, 'I think we have two students who don't speak English at home and that's it', while a teacher in Singapore said she often has children arrive at the school who speak no English at all, 'I could have, at any one time, maybe six or seven children who are ELL, as in they need English language support'.

The fact the Singapore school had so many students from so many different cultural backgrounds meant that incidental intercultural learning became inevitable. This was something repeatedly acknowledged in Singapore, while the absence of cultural diversity was lamented in the Melbourne school.

In Melbourne, some of the teachers discussed the ways they went about accommodating the lack of cultural diversity in their classrooms. One teacher referred to the children and particularly their parents as being 'inward looking' and another said that 'sometimes it is hard for them to look outside their own bubble'. However, she went on,

> Sometimes I think it's easy for them to look further international than it is just outside their own community. Sometimes I think it is easier for kids to empathize with people when they see pictures of people overseas, rather than people in our own community.

This notion of the cultural other as being spatially distant, as mentioned before, was a repeated theme in the school interviews. Nonetheless, no teacher suggested contact with students at local and more culturally diverse schools as a solution to this problem.

The teachers in the Melbourne school stressed that they felt the school was quite mono-cultural, one teacher said,

> I think because you do not notice it as much until somebody mentions that they are actually from, or mum is from this background and dad is from this background, but then I find I can use that and highlight it in the classroom.

Although the children in Singapore were from multiple cultural backgrounds, one of the teachers stressed that the similarities between these children might in fact be more important than their differences – not merely in the sense that they were all expatriates, but that despite their cultural differences, they were all from a social class that increasingly has more tenuous ties to nation states and who in turn fit more closely to other people who fit more closely within the world of global flows (Bauman 2007). As she said,

> So, I see it more socio-economic more than race and I think that's nice that everyone's kind of mixed and playing together so it's a nice chance to eliminate stereotypes in that way 'cause if we're – if friends are from here and friends are from there and I don't even know if they focus on it. I don't think they do. They're just proud to be friends and happy that they connect with each other. So, I do see it more in socio-economic terms than racial terms.

Another teacher pointed out that Singapore itself is a culturally rich and diverse place, and so the students' lives in and out of school require them to constantly negotiate cultural difference, 'Being a very diverse country in general, they are going to be exposed to a lot of different ideas and perspectives'.

This was significantly different from how the teachers in the Melbourne school saw their students. 'I think kids from this area just maybe find it difficult to relate to how other people actually do have to run their lives day in and day out'. Another teacher felt that although the children's families were relatively affluent, this did not translate into increasing their families' intercultural experiences, in fact, quite the opposite. He lamented that many of the children's families had holiday houses on beaches within a short distance from their homes, and that they had never travelled overseas. He said 'I do encourage them to travel. Their

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parents are quite well-off, they are quite financially viable compared to other communities'. The teacher repeatedly said that international travel would translate into allowing the children to become more internationally minded.

However, a teacher at the Singapore school pointed out some of the complications she associated with international travel, particularly if stereotypes were not challenged. She said,

> I don't want them to come back and say, 'Yeah, in this place, in Bali, we saw just poor people'. But what else and what more and can we … so thinking through those kinds of things.

3.2.4 How do you plan for International Mindedness?

Often, in both schools, when teachers were asked how they planned to introduced IM into their lessons this was assumed to mean how the teachers introduced what occurs in other nations into their lessons. These two exchanges make this point. The first from Singapore:

> **Interviewer:** Do you think the students showed any dispositions towards International Mindedness in the lesson that we observed?
> **Teacher:** I don't think quite yet. Other than the one who mentioned the commercial in France.

In Melbourne, similarly, when asked how IM was built into the lesson planning, the teacher responded:

> Okay, so for International Mindedness, we've been talking about that all year. So, all through every unit of inquiry, for example those marine ecosystems, we'll look at marine ecosystems from around the world, looking at different marine animals, and where they are around the world.

The complication here is that it might be too easy to confound IM with what might otherwise be considered geography. It is also true that, as the Singapore school repeatedly noted, one often does not need to travel very far to be confronted with cultural diversity. Melbourne is also a very culturally diverse city, however, the teachers referred to the suburb the school is located in as both affluent and itself as a kind of mono-cultural 'bubble' within a multicultural city. That is, they did not see much potential for their students to interact with the cultural diversity even in the city where they lived.

Some teachers at the Melbourne school in particular said that they felt the need for more professional development on how to incorporate IM into their lessons. For example, one stressed that she needed 'to be thinking more how can I put that in' and another said she had been 'reading through blogs' which she said was 'myself getting my head around those sorts of things'. The Melbourne school had only recently introduced the IB program and the teachers often referenced this fact, particularly in terms of how they felt they were still learning and feeling their way through the new curriculum.

3.2.5 Integrating with other curricula

The other complicating factor for the Melbourne school is that they are required to teach essentially three curricula: the IB, the state curriculum, and the curriculum from Catholic Education. As one teacher said:

> We have got these big ideas and they come from the IB curriculum, or program, but then we are tied down to reporting on the Victorian curriculum. So, we would love to be able to do a lot more, well, I would personally, but then in the back of my mind I am always thinking of how am I going to report on this? Because it is where we are tied down and committed to the Victorian curriculum.

Or, as another teacher in the same school says succinctly, 'one of the rules that I was taught is the Victorian curriculum is what we teach, but the IB is how we teach it'.

The problems associated with negotiating the demands of multiple curricula presented a significant difference between the two schools. The school in Singapore used only the IB PYP curriculum.

The teachers at the Melbourne school often stressed the similarities between the Catholic and IB curricula. Two of the interviewees noted that the word 'catholic' means universal (from Greek *Kathoilkos* – in respect of the whole). Many of the teachers at this school had spent their entire teaching career within the Catholic education system, however, only one had been introduced to the IB previously. While a clear objective of Catholic education is to introduce children to the nature of the Catholic faith, many of the teachers used the International Baccalaureate curriculum to broaden their students' understanding while remaining true to Catholic traditions. For example, one teacher said:

> We've been looking at when we were doing the sacraments we were focusing on confirmation from the Catholic faith, but instead of just focusing on Catholicism, I gave the kids an opportunity to look at world religions. So, they had an opportunity to research and put down their wonderings and inquire into. One boy did Shinto from Japan, and I'd never done that before, so I learned a lot. Sikhism, we did Buddhism, some kids looked at Muslim, Islam faith. So, they did a bit of a range and then I could see they were starting to make some of the links of what was the same and what was maybe different. In their reflections it was pretty good, you could see that they had realized that actually most of these world religions were just following what they believe is true but there's actually a lot of similarities.

One teacher at the school, when asked how they integrated the three curricula, said it was mostly about teaching respect, 'making sure that you respect other people's work, making sure when you are making comments about other people's work you are always mindful'.

Others found it hard to integrate the three curricula, particularly given the transdisciplinary nature of IB. This was mostly a problem with what were referred to as the 'stand-alone' subjects, such as 'smart spelling' or 'social-emotional learning'. One teacher, after listing the various aspects of the multiple curricula he was expected to teach said "It's hard to cram in that in only six hours a day". He also stressed that 'I prioritize the IB. Number one.' However, he also acknowledged that the school had multiple priorities and this produced its own stresses. 'IB is first, the Catholic education will come second, the stand-alone subjects will come third…' Another teacher said, 'In the IB, I think it's 50-50 in within the units of inquiry, 50% is stand-alone. We try to link into the units of inquiry.'

Although the teachers in the Singapore school were only required to teach one curriculum, they made comparisons with other schools they had taught. Many of these had also been IB schools. However, in other cases the comparisons highlighted the teacher's concerns with other curricular models. As one teacher in Singapore said:

> I did teach for a little bit in a grade 1 program in the United States, just a public school. And it was really practice for this test, what are the – like what do they need to know for this test, and that's the reason I left.

3.2.6 Integrating IM into the lesson observed

Although the point of this research project was not necessarily to witness exemplary lessons on themes directly related to IM, the teachers in both schools had been informed when their lessons would be observed and had signed consent forms that explained the nature of

the research and detailed the purposes of it. Naturally, the demands of teaching and the fact the observations occurred over two days in both schools, meant that the lessons observed were more likely to be an average lesson from the teachers, than one they might otherwise have chosen to highlight their teaching ability of IM. It must be remembered that the IB considers IM as core to all aspects of the curriculum. Nevertheless, remarkably few teachers felt the observed lesson presented anything of much relevance to either their understanding of IM or that it was reflective of their capability to teach it.

Only one Melbourne teacher saw teaching IM as congruent with ensuring coverage of the LP. As he said, 'One thing that I really push (is) the learner profile attributes, because that leads itself into International Mindedness' and as such this fits closely with the IB position of the relationship between IM and the LP.

When another teacher in Melbourne was asked how IM was contained in her lesson she said, 'unfortunately, apart from how they were working with each other, it did not have much International Mindedness'. This was a common response across both schools. Another teacher in the same school pointed out that how she had arranged the student seating in the classroom was her main contribution towards developing student IM. She stressed the importance of ensuring that she mix up the classroom and got students to sit with other students outside of their usual friendship groups. She made it clear that this was an active strategy of hers to encourage IM, particularly since she felt that IM was premised upon respect and tolerance for other people.

> it's more about them just sitting with different people all the time, sitting with people they do not know … when I was growing up it was a race to get to the table to sit with the cool people.

This was also mentioned by a teacher in Singapore, who said, 'just the co-existing side-by-side and just doing' was her main example of IM in the lesson.

When asked about IM in their lessons, teachers were much more likely to refer back to previous lessons than those observed where they felt IM had been more evident and a greater focus. For instance, in Singapore one of the teachers mentioned how they

sometimes played 'What's the time Mr Wolf?' in a range of international languages, particularly the home language of some of the children in her classroom. Another mentioned an earlier unit of work on leadership which she felt better exemplified IM – a theme we will return to later.

A teacher in Melbourne felt that she sometimes struggled to integrate IM into her lessons, and felt that this would be something that would come as she gained more experience with the IB curriculum.

> Sometimes you do when it lends itself really well to it. Then other times I think for me going forward it's something I identify that I need to be thinking more how can I put that in so that I'm always making sure that I cover it.

Another Melbourne teacher said he was planning to use technology as a means to connect his students with children from around the world.

> I have connections already in East Timor…There is a school in the North of Iraq, my wife is Chaldean, they are Iraqi Catholics, and so, I have got a few schools that I know…it's about me maybe setting up something like Skype with the kids.

This was also something that had been considered at the school in Singapore, however, the school has strict policies around protecting the identity of its students, and so the use of technology where the faces of the students would be broadcast would contravene that policy. Instead, the grade one students were linked with students in a South American country who were doing a unit on Singapore.

> So, what they did was, the teachers organised for them to talk about different aspects of life and experience in Singapore, create illustrations, record their voices, give a few additional anecdotes, and then it was put together as one virtual book from the class, and that is what we shared with them.

The major response was that unless the lesson directly related to teaching students about other cultures, or in showing some form of empathy, then teachers generally did not think the lesson involved teaching students about IM.

3.2.7 Heart, Head and Hands

The interviews included an activity taken from Hacking et al, (2016) in which interviewees were asked what they would like their students to leave the school thinking, doing and feeling – that is, how their students would use their Heads, Hands and Hearts once they left the school. The table in Appendix 2 provides quotes from teachers at the two schools according to these three aspects of student learning.

Hacking et al, (2016) say that:

> The Head, Heart, Hands tool used in the Case Study Schools research visits facilitated constructive and positive discussion around (i) how IM was understood by stakeholders, (ii) where the school was at in its IM journey, and (iii) identifying where students might be in relation to the understanding and demonstration of IM (p.137).

We used this tool in all interviews conducted in the two schools.

The Hacking et al, (2016) research was conducted across all IM programs, while ours was restricted to the PYP. It may be that this played a part in the limited range of responses we received when compared with the themes identified by Hacking's research (see p.46). For instance, in response to Head, Hacking reports many more teachers identifying issues concerning global awareness than we received. Strictly, only one response identified a knowledge of global issues or political systems in our research and linked this with what the teacher would like their students to leave the school thinking, although a couple of other teachers did stress the need for tolerance and understanding of other people's perspectives.

Frequently, the head was equated with knowledge, but in these cases we were often presented with abstract conceptions of knowledge. For instance, that students should leave school questioning or wanting to continue to learn – and while these are excellent goals in themselves, their generality, in terms relevant to IM, perhaps diminishes them.
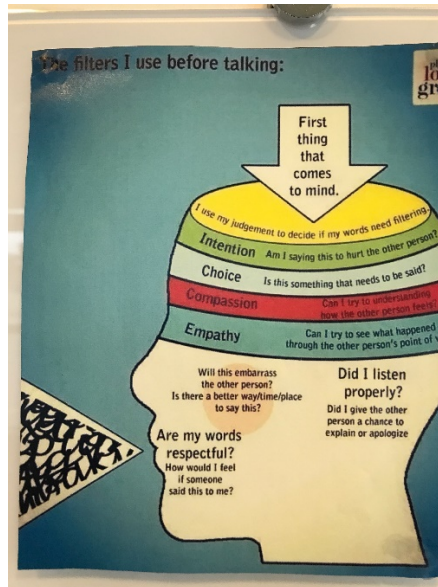
Photo 13: Poster at Melbourne school

Similar to Hacking et al, the responses to the Heart component of the exercise centred around tolerance, empathy and respect. The following exchange with a Melbourne teacher makes this connection particularly clear:

> **Teacher**: I suppose when there is a problem we always encourage them to think about how the other person is feeling and what have their actions made other people feel?
> **Interviewer:** So, that's a notion of International Mindedness as being grounded in empathy.
> **Teacher:** Yes, definitely.

Often it seemed that the intercultural understanding component of the curriculum was essentially subsumed within the notion of empathy. That is, that being tolerant and empathetic was considered sufficient to ensure the children were also interculturally competent. Often the structure of the response implied that the cultural-other would be likely to need the assistance of the school's student in engaging appropriately in intercultural interactions. As such, the school's students were generally considered to be in a superior situation in any interaction, and so best placed to encourage intercultural understanding in the cultural-other as well (c.f. Said 2014). That is, it was assumed that the child, in their future life, would need to be the initiator of acts of intercultural understanding and tolerance and for them to help others to understand the correct ways to interact, via their own leadership qualities. That is the underlying assumption was that cultural-others

will likely need to learn how to show empathy and tolerance. Or as Dervin (2016) says, "Too many models (of intercultural understanding) have 'blamed' one of the participants for being not competent enough" (p.84).

For instance, one Melbourne teacher said, 'We want people to feel empathy for other people in different situations and we want people to reach out' and another, 'they want to act justly and act for other people less fortunate than ourselves'. Although this is perhaps a function of how the question was posed, in that teachers where asked what would they want their *students to do* – it is also interesting that agency is always placed in the hands of the students themselves (as something that would be done *to*, *for*, or *upon* others) rather than for their students to seek to find ways to work *with* others in partnership.

The ethnic diversity within the Singapore school meant that the teachers stressed the need to consistently reinforce showing respect and tolerance towards other people, even from the earliest years. As one teacher said:

> we have kids in my class who are from 13 different nationalities and they do bring in home lunch. Like, in – in the beginning when they start or its 'ewe' and 'ewe' and I'm like, 'Hello. We don't say that. We need to be respectful'.

During the interview with the sports teacher at the Singaporean school she stressed the school drilled the students to show empathy and respect from the beginning of school.

> So, even from grade – like, even Kindergarten we talk about empathy but we talk about it through caring and then as they get a bit older, you know, we can start using the word 'empathy' thinking that how do other people think and feel? How would you feel if and things like that, trying to take the different perspectives?

The list of responses detailed in Hacking et al (2016, p.46) for Hands covers everything from critical thinking to diplomacy. However, the teachers interviewed for this research mostly responded by hoping their students would take action so as to address the problems the students might identify later in life.

3.2.8 A question of leadership
Only one teacher in the Melbourne school discussed leadership in relation to their students. This was the art teacher, who was discussing how she would seek to incorporate the themes

the students were learning in their general classroom into her art lessons as well. One of the examples she gave was:

> We were talking about the, you know, the grade fives are working on leadership … and yesterday they went on an excursion, they went (to) the courts and things and then it's like, 'Oh, how can I draw that into the art room?' Then I would start looking at perspective (laughing).

It was clear that the teacher did not feel that this worked particularly well in illustrating either IM or leadership, but this is incidental to the point. Although she did not think teaching perspective in art was necessarily the best way to incorporate leadership into her art class, the point being made here is rather that she remained the only one to discuss leadership at this school at all in reference to the students.

Her discussion of leadership in this case it was purely coincidently, as it concerned a unit of work her students had been doing, and she was merely seeking to integrate this into her own teaching. The only other teacher at the school to mention leadership in relation to students was concerned with student self-management. The teacher said, 'I think we really do have to encourage kids to be good people. I think leading from the heart and thinking about other people is what we really want'.

Otherwise, if leadership was mentioned by the Melbourne school teachers, it was invariably about themselves leading their classroom or of them taking on a leadership role in the school. In one case a teacher said that they believed it was important to show his students that he was himself a life-long-learner and as such he was 'leading by example'.

This is significantly different to the way the Singapore teachers discussed leadership. Invariably, when this topic was discussed, it was about how the students themselves were to become leaders. And here it was much less about them being metaphorical leaders, or about them being self-resilient, but rather involved a detailed discussion on how the students were being prepared to consider themselves to be leaders. To quote one of the teachers at some length:

> Our last unit, I was really trying to push with the kids and understanding that leaders can come from anywhere and leaders have many different shapes and sizes and colours and backgrounds and all of that. Because, it was interesting, the very beginning of the unit the

librarian had them draw a picture of a leader and what was interesting for us to see, we were pleased to see that the girls did draw girls for the most part, except for one. And, the boys drew boys. Along with a grade six student who was working on her exhibition, I chatted with her a little bit about what we observed, and she noticed that they didn't go a lot outside of a Caucasian look which was interesting. So, they drew girls, but they didn't draw themselves. I thought that's interesting. Then we started to explore, and I really tried to start empowering them as unique individuals from different countries; how can you be a leader? That's when they drew a picture of themselves as a leader and then we started discussing who are role models within those countries and that kind of thing. At an international school, I think it's really important that the kids see that there's value everywhere. It was interesting to see that they didn't draw themselves necessarily. It was a nice way to move into this unit and still continuing to empower themselves as young girls or young boys from India, from Asia, from Canada, from wherever, that they too can be leaders, and a leader isn't necessarily a politician and that a leader can be in many different forms.

Here the teacher literally personalises the notion of becoming a leader for the students. The expectation is not that the students might one day become a leader in the way someone might one day win the lottery, but rather how can the teacher empower their students to ensure they see themselves as leaders in many different circumstances and aspects of their own lives.

This was made clear again later in the same interview when the teacher spoke of a French student who felt awkward because of his accented English, but she encouraged this boy to teach other students to speak French with a proper French accent – or as she said, 'It's just empowering him to be a French leader.'

She was not the only teacher at the school to mention leadership in this way during our interviews. What is particularly interesting is that this long quote comes in response to the question, 'What is your understanding of the International Mindedness component of the curriculum?' That is, a clear connection is being made between IM and the future leadership potential of these children.

This was also particularly evident in our interview with the sports teacher at the Singapore school. She was discussing how certain children are naturally better at sport, but that their being naturally more or less physically capable was not what she wanted them to take away from her lessons. As she said:

> Some people have greater understanding of tactics and strategies, some people don't have as much, but how are you showing that to me? Are you showing me that, 'I'm awesome, I'm the best in PE, I'm a great soccer player?' Well, then, are you a leader? Are you showing me leadership skills? … But, at the end of the year if you were to ask, 'What does cooperation mean?' 'It means teamwork.' 'And, what do you need to do in a team?' 'We need to communicate together. We need to come up with plans and ideas. We need someone – we have leaders and then we have roles and responsibilities.'

Another teacher in Singapore discussed how gaining the enthusiasm of students often entailed providing them with opportunities to be the leader and so the teacher's role is often to decide what would make a good leadership role for her students.

Of the five interviews in Singapore, three teachers spoke at length about the need for the school to provide leadership opportunities for students and for those leadership opportunities to be authentic, something quite different from the Melbourne school. This is a theme that has been commented upon elsewhere in the research by (Kenway et al., 2017):

> Today, along with meritocracy, leadership is a central trope. Meritocracy is said to have replaced aristocracy, and the notion that money can lead to power, without merit, is vigorously eschewed. Students at elite schools, these days, are regularly, directly and indirectly taught that they are *learning* to lead (certainly not to labour). And leadership codes and experiences are central to the elite circuit on which these students travel. (p.179)

Only two of the interviewees at the Singapore school spoke of leadership in regards to the adults in the school, a near complete inversion when compared to how leadership was discussed at the Melbourne school.

3.2.9 Assessing International Mindedness

All of the interviews sought to understand if and how IM is assessed by the teacher and the school. Hardly any of the teachers responded that there were any formal assessment structures in place to assess this component of the curriculum. The teachers who did discuss assessing IM discussed the connection between the LP and how assessing this culminates into an effective assessment IM. For instance, the PYP coordinator at the Singapore school made the point:

> But, a lot of it is through, I would say, oral feedback and feed forward. And, so that's probably why it's hard to pinpoint, because it tends to be through just the daily interactions and so forth, as opposed to something that is focused on directly in the lesson. And, while you may say International Mindedness to a younger student, and they may go, huh, if you

talk about the learner profile or if you talk about the PYP attitudes or you talk about the core values of the school, they get it. They get it.

She went on to say:

> I don't know if you're familiar with Veronica Boix Mansilla work, but, that's something that I've always found very interesting about her, that she really teases out the action with a service learning piece relating to International Mindedness. What are you doing with it? Is it enough to have it in your mind? And, if you do have it in your mind, how are you manifesting it in different ways?

However, many teachers appeared to feel uncomfortable with leaving assessment as a subjective interaction between the teacher and student, despite them saying this was the most likely way they would assess IM in their own teaching practice. A common response being something said by a teacher at the school in Singapore, 'So that is something that I also need to just take note of is how to assess it in a real way.'

As was noted above, in relation to teachers understanding of IM, this was often seen as a concept that is best left somewhat ill-defined. Given that the term covers quite so much territory, it can often perhaps feel like a label in search of something concrete to attach to. This becomes a problem when the topic of assessment is raised, since the ill-defined nature of the question does not lend itself to strong or summative modes of assessment.

The question of whether or not IM ought to be assessed in ways that are summative was raised with some teachers, but it was found that in raising the question, this often itself also provided the teachers with a ready answer. The question was whether or not more strictly summative forms of assessment might not limit IM to a list of attributes that the students ought to acquire, and therefore limit what ought otherwise to be organic or part of a life-long journey, rather than IM becoming a destination with fixed coordinates. When asked this, the teachers generally agreed that IM was not a single, fixed destination. However, this elided the problem of assessment and how one might then assess IM.

In Melbourne, assessment is also tied to the Victorian curriculum, and as such, teachers are expected to assess intercultural understanding as one of the general capabilities of the curriculum. However, this also has proven problematic and there are few clear criteria for assessing this aspect of the Victorian curriculum either.

Similarities and Differences between the school interviews
The interviews in both schools provided a rich source of data for research into how IM is conceptualised and implemented by teachers. The interviews often evidenced a somewhat narrow conception of the nature of IM, which was often seen as exemplified by the intercultural understanding component of the three-pronged approach of the IB, that is, where neither multilingualism nor global engagement were discussed in nearly as much detail and often not mentioned at all.

There were also significant differences between the schools. Many of these differences were obvious in the ways that the teachers discussed their relationship with their students, for instance, or in the amount of cultural diversity their students shared. However, other differences related to the need for the Melbourne school to integrate three curricular models into their teaching. The teachers at the school in Singapore (and the school itself) had much more experience with the PYP, both within the school and beyond it.

The leadership in both schools stressed the connection between IM and the LP, but this connection was rarely one made by their teachers. As such, the teachers often saw IM as something good to integrate into the curriculum when they deemed this appropriate, rather than something that was the fundamental cornerstone of all aspects of the PYP.

Neither school had anything more than incidental projects that involved their students in actively engaging with students from other schools. Where these did exist, they were limited to students exchanging facts about themselves and their country. As such, these interactions remained at the lowest levels of exchange as noted by the Asia Education Foundation (AEF, 2013). The AEF sees interactions between schools and between students attending these schools as moving through a hierarchy of interaction from superficial exchanges towards transformational interactions where the schools and students interact cultures so as to plan and enact change by directly working together at a curricular level. As such, rather than them merely learning something about the culture of another school, they actively learn to negotiate, work with, and affect change in partnership with the students and teachers of that school, something which forces interaction with different cultures.

Both schools used the IB PYP to promote the values of the school – particularly in developing their students' sense of belonging in the world and in having responsibility to live a life connected to the world exercising their power to affect change in that world. The differences in the social and cultural circumstance of the two schools were significant. However, many of the commonalities between the schools related back to the nature of the PYP curriculum and to the central place IM plays within that. Much of the lived experience of the teachers and students in the two schools clearly manifested the values expected from the IB PYP programme, and this appeared true even when teachers struggled to articulate these connections.

3.3   Survey Results from all PYP schools in Singapore and Melbourne

3.3.1 Teacher self-perception

This section analyses a total of 118 responses to a survey composed to interrogate teachers' self-perception of their identity in relation to other people and other cultures (Questions 50, 52-58). Participants were asked to respond to these statements on a five item Likert scale: Never, Rarely, Sometimes, Often, and Always.

The statements in figure 7 relate to the teachers' self-perception of their ability to relate to other cultures. Teaching in an IB school, with its underlying philosophy of IM (comprising intercultural understanding, multilingualism and global engagement) it should be expected that teachers would be open to teaching about and engaging with other cultures. A majority of the teachers responded that they often (31%) or always (63%) *enjoy meeting and talking with people from different cultures.* In addition, they often (25%) or always (71%) *like learning about different cultures.* However, some of the teachers responded that they only sometimes *enjoy meeting and talking with people from different cultures (6%)* and *like learning about different cultures* (4%). Even though these percentages are small, it does raise questions about how teachers who might respond in this way should choose to teach in the IB system.

Figure 7 Different Cultures
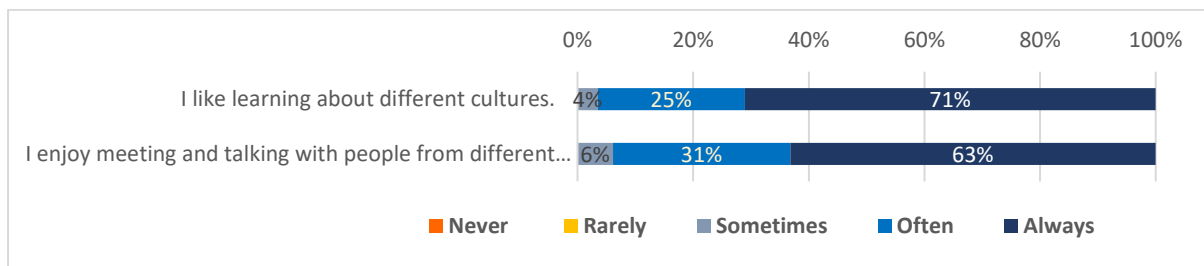
However, in contrast to the mostly positive responses to these two statements above, it was interesting to note that 18% of the respondents sometimes (6%), often (4%) or always (8%) *feel uncomfortable around people from different cultures* (Figure 8). One of the core pillars of IM is ICU which emphasizes 'developing knowledge of other cultural groups, appreciation of different ways of being and behaving and developing positive attitudes to others' (Castro, Lundgren and Woodin 2015, p. 191). As such, with one-in-nine respondent teachers feeling often or always uncomfortable around people from different cultures it is not clear how well these teachers might help their students develop these more positive attitudes.

Figure 8 I feel uncomfortable around people from different cultures
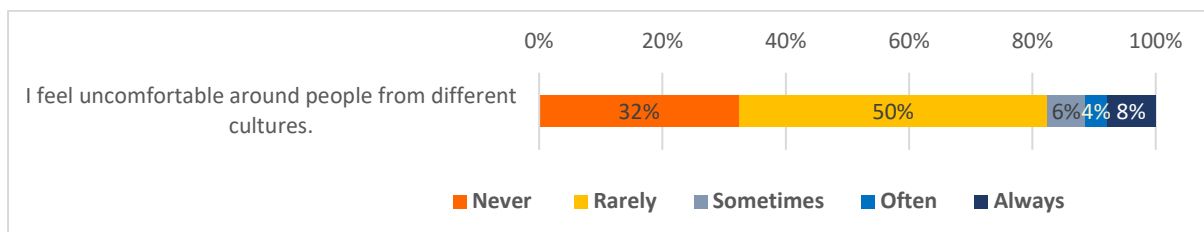
The responses detailed in the cluster of questions in Figure 9 shows that while the majority of teachers answered as might be expected from those employed in a program that aims to encourage IM in their students. Nevertheless, a considerable proportion of respondents were ambivalent in their responses. In Figure 8, for instance, half of those asked responded that they rarely felt uncomfortable around people from different cultures. Discomfort is not necessarily always a bad thing, and since Socrates has been considered a means to encourage learning. However, to some of the questions illustrated in Figure 9 the proportion of respondents who choose 'sometimes' approaches a third of all responses. With teachers responding that they sometimes find it hard to accept ideas that are different to their own, that they only sometimes ask questions of people from different cultures if

they do not know how to behave in that culture, and that other people's feelings are only sometimes easy for them to understand. However, the IB curriculum would seem to rely on students learning to almost always seek to find ways to appropriately interact with people from different cultures. This level of ambiguity amongst their teachers may well present barriers to the students learning such skills.

Figure 9 Ease of engaging and learning from other cultures
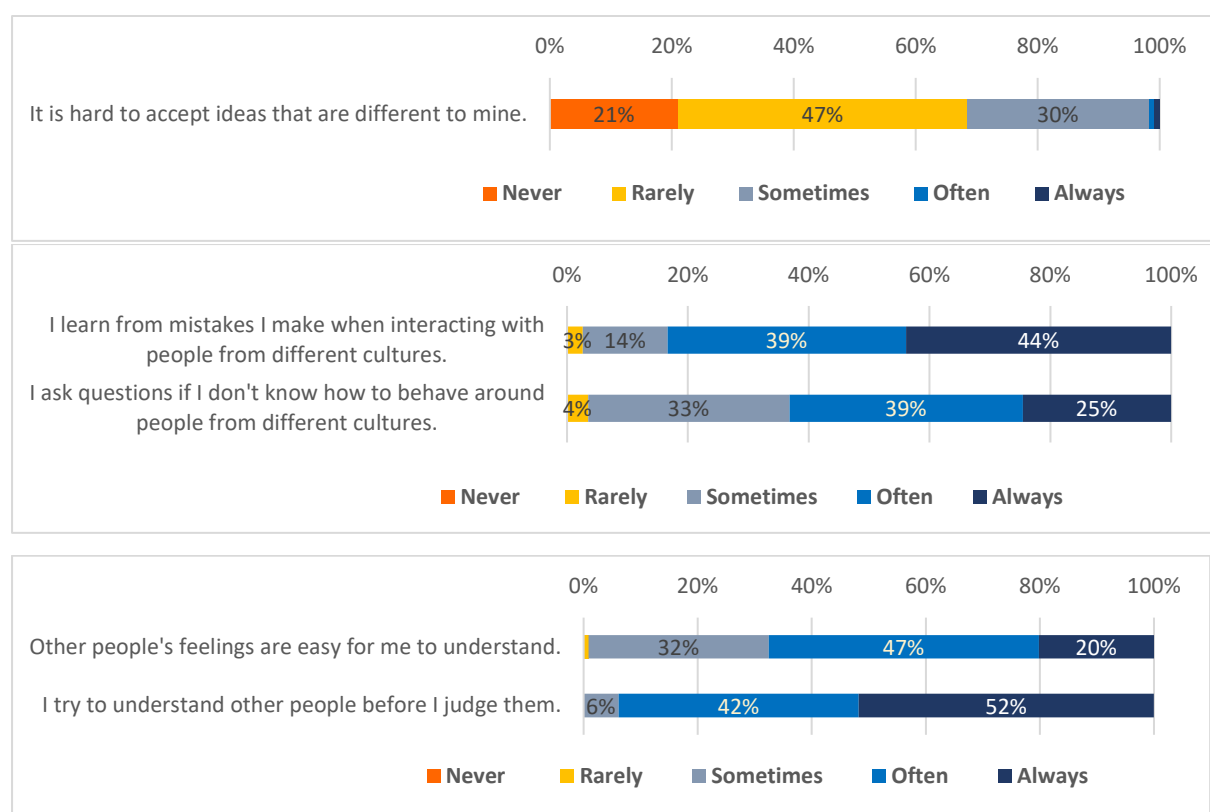
Thompson (1998) emphasises that international education is 'caught not taught' (p. 287). Thus, the onus lies on the teachers to demonstrate the attributes they want the students to develop. If teachers are serious about developing IM, and all that it encompasses, in their students, they should embody these traits in their everyday interactions with their students.

3.3.2 Teachers views on International Mindedness and intercultural Understanding
The survey statements numbered 21 to 49 (29 statements in total) sought a total of 118 teacher responses concerning their understanding of IM and intercultural understanding, how these understandings affected their teaching practice, and their opinions concerning issues of a more philosophical nature directly related to problems associated with IM and intercultural understanding.

Participants were asked to respond to statements on a five item Likert scale: *Strongly Disagree, Disagree, Somewhat Agree, Agree and Strongly Agree*. No option was available for participants to choose that they 'neither agree nor disagree' with the statements.

The following analysis of the responses are considered in terms of the division between responses grouped according to absolute agreement or disagreement by participants to the statements – that is, considering all responses grouping *Somewhat Agree, Agree and Strongly Agree* in one group referred to as *Positive*, and by grouping *Disagree and Strongly* Disagree as a group referred to as *Negative*.

The survey responses are then analysed in terms of the proportion of responses having chosen *Somewhat Agree*, since this is likely to display the highlight levels of ambiguity felt by participants with regard to the various survey statements.

The statements most likely to receive consistent support from teachers are those that most strongly referenced teacher agency – that is, when teachers were asked how well they did something connected to their professional agency as a teacher, the response rate was mostly *Positive*, although there were exceptions to this, and these are of particular interest to this research.

Teacher Agency

The questions that most strongly associate with teacher agency in performing key aspects of their professional identity received almost total *Positive* responses from those surveyed. That is, statements that begin with some formulation of *I can* or *I do* were overwhelming supported with *Positive* responses from the teachers. That these questions may have been interpreted as questioning the teachers' professionalism and this may have skewed the results towards *Positive* responses since teachers may have felt reluctant to respond in a way that could be interpreted as them questioning their own competence.

Nevertheless, of particular interest in these responses are the four statements that are within the direct agency of the individual teachers themselves, and that received less than

near total *Positive* support. These four statements all relate directly to teachers' capacity to specifically teach IM or intercultural understanding. These were: *I know of teaching strategies and resources I can use to foster intercultural understanding among students* (88% *Positive*); *I know of teaching strategies and resources I can use to foster International Mindedness among students* (93% *Positive*). And two that are reverse coded: *It is often hard to incorporate International Mindedness meaningfully into the curriculum* (36% *Positive*); and *Fostering Intercultural Understanding is not important for the subject that I teach* (13% *Positive*).

Figure 10 Teaching Strategies
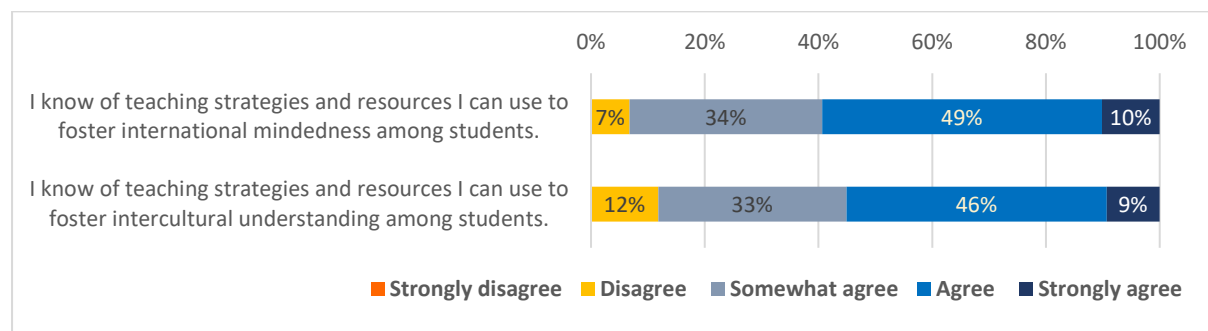
The statements in Figure 10 that relate to the teachers having strategies and resources to foster either intercultural understanding or IM received a *Negative* response from one-in-eight (12%) and one-in-fourteen (7%) teachers respectively. Although a clear majority of teachers responded *Positively* to these statements, many *Disagreed* with both statements, and a third of respondents merely *Somewhat Agreed* implying ambiguity in their agreement.

In every case where *Somewhat Agree* was selected by ten or fewer teachers, the statement they were responding to discussed an instance teacher practice that was fully within the agency of the teacher. That is, for the majority of statements that implied the teachers had the agency to directly impact the outcome of the intent of the statement, not only did the majority of teachers provide a *Positive* response, but they did so by choosing responses that were unambiguously *Positive* (*Agree* or *Strongly Agree*).

This was less the case for those statements related to teachers having the strategies or resources to teach IM or intercultural understanding – as already noted. It is important to

note that while having such strategies is clearly within the purview of teacher agency, it may be that some teachers focused on the aspect of these statements that referred to resources, and thus understood this as something beyond their own agency and therefore something the school ought to provide to them. That is, that the larger *Negative* and *Somewhat Agree* responses to these statements might have concerned a perceived lack of school provided resources, rather than a lack in teacher competence. It is important to note that 5% more teachers felt that they did not have the strategies or resources to teach IM than to teach intercultural understanding (Figure 10 above). Since IM is central to the IB programme, this result is concerning.

Incorporating IM and ICU into Teaching Practice

Figure 11 ICU in my subject
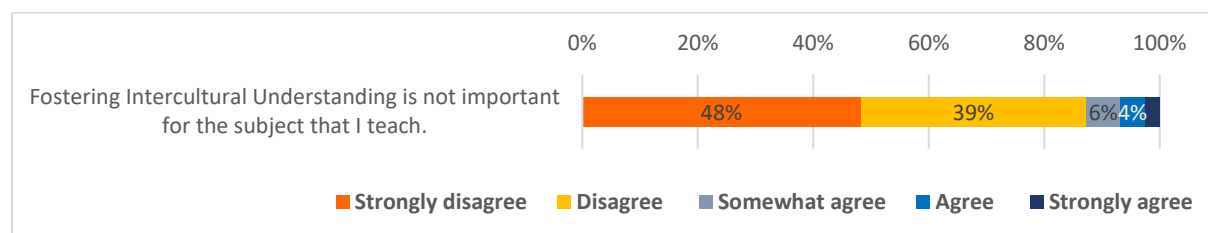
It seems surprising that approximately one-in-eight (13%) of teachers did not believe that fostering intercultural understanding was important to the subjects that they teach. Given the inquiry-based learning model of the IB, that the IB places so much stress on intercultural understanding within IM, and that the teachers surveyed are primary school teachers (and therefore least likely to be specialist teachers, and more likely to be expected to teach across the entire curriculum), it is hard to reconcile this result.

*Figure 12 Incorporating IM meaningfully into the curriculum*
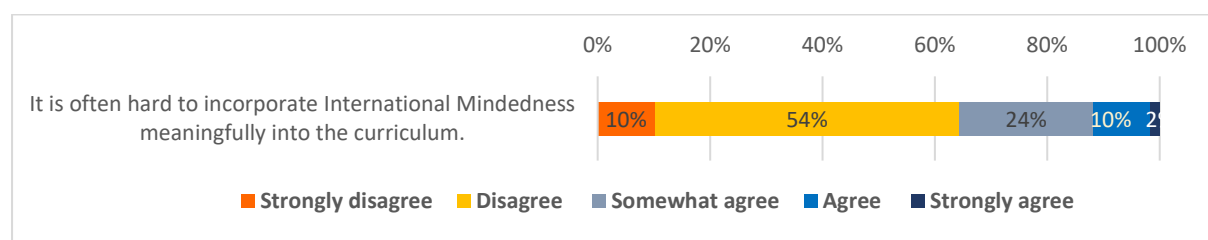
The most striking split in teacher responses was to the statement, *It is often hard to incorporate International Mindedness meaningfully into the curriculum* (Figure 12). Here over a third of teachers provided a *Positive* response with this statement. Again, this seems a particularly surprising result. However, it is supported by some of the interview data we received, in which it was clear that teachers understanding of IM was often limited to the need for them to develop student empathy. Also made clear in the interviews was the notion that teachers were only incorporating IM in their teaching when their teaching in some way mentioned something related to some other country – no matter what this might have involved about that country. Such limited understandings of the scope of IM might go some way to explaining their responses to this question.

International Mindedness and Other Teachers' Abilities
Around 90% of teachers provided a *Positive* response that most of their colleagues know how to teacher intercultural understanding or IM and could teach IM in a school lacking in cultural diversity. Again, this result needs to be considered in relation to the high level of responses where the teachers only *Somewhat Agreed* with this statement. In fact, while between 88 and 93% of teachers agreed that their fellow teachers were able to teach in ways that met these objectives of the curriculum, a sizable minority (between 28% and 39% of respondents) only somewhat agreed they held these skills. These are some of the highest levels of ambivalence shown in the survey for any statement.

Interestingly, as the level of abstractness of the statements increased concerning what their fellow teachers were expected to teach, the likelihood that teachers would provide a *Negative* response, that is, questioning that most of their colleagues could teach this aspect of the curriculum, also increased (raising from 7% *Negative* that most teachers could teach intercultural understanding to 13% *Negative* that most teachers could teach IM in a school lacking cultural diversity).

Figure 13 IM, ICU and Other Teachers
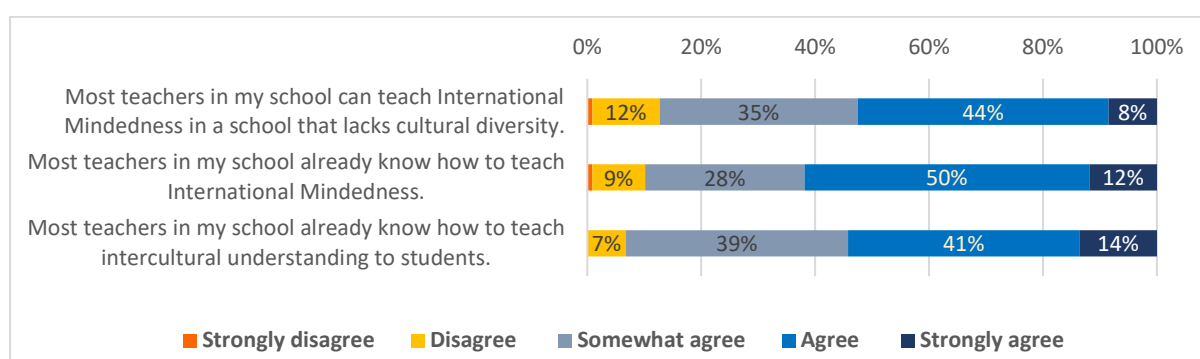
It could be argued that the ambivalence teachers feel for the capacity of their colleagues to teach these aspects of the curriculum is limited by the fact that they overwhelmingly agree their colleagues share these skills. Nevertheless, it is important to note that the other two of highest levels of *Somewhat Agree* response concerned teachers' estimation of *their own* abilities to teach these aspects of the curriculum (see Figure 10) – that is, the teachers are ambivalent about their own and their fellow teachers' abilities to teach these aspects of the IB curriculum. AS Figure 10 made clear, somewhat agree received one-in-three responses, *I know of teaching strategies and resources I can use to foster intercultural understanding among students* (*Somewhat Agree* 33%); *I know of teaching strategies and resources I can use to foster International Mindedness among students* (*Somewhat Agree* 34%). To reiterate, a third of all teachers could only *Somewhat Agree* that they had the strategies or resources to teach these aspects of the curriculum.

Integrating IM and ICU into Teacher Practice
This ambivalence in teaching aspects of the curriculum associated with IM, particularly in relation to intercultural understanding, is borne out in other results from the survey. For instance, almost of quarter of respondents *Somewhat Agreed* that they regularly undertake activities to celebrate diverse cultural practices or that they consult regularly with other staff to improve their teaching of intercultural understanding (See Figure 14). Perhaps the use of the word 'regularly' in these two statements reduced the level of certainty teachers felt able to provide a *Positive* response to – as can be seen when the word *regularly* has been left out of the statement *I integrate the experiences, values and perspectives of diverse cultures into my teaching*. Not only did the number of teachers who disagreed or strongly

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disagreed with the statement decrease from nearly one-in-ten in one case, to three per cent in the other, but those who only *Somewhat Agreed* almost halved.

Figure 14 Knowing and integrating other cultures into teaching practice
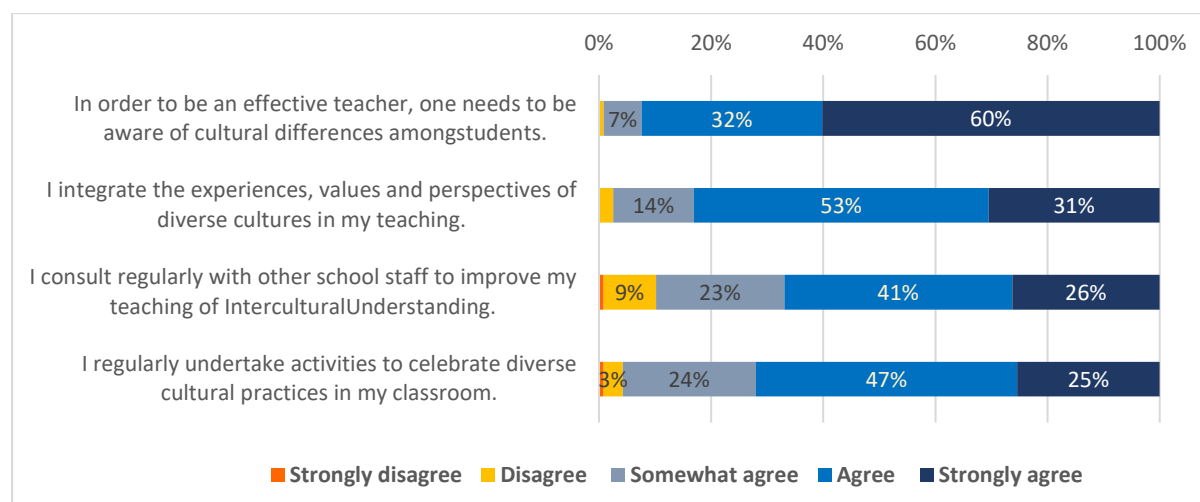
It is interesting to note that the teachers are much less certain in their responses when the statements ask about their general teaching abilities in relation to intercultural understanding, and they become more certain when the statement focuses on more concrete aspects of teaching.

The statement that received the highest level of teachers who *Strongly Agreed* (60%) was: *In order to be an effective teacher, one needs to be aware of cultural differences among students*. Perhaps one of the reasons why this statement received such a high level of support was that it reiterates the understanding of child-centred pedagogies that to be an effective teacher one needs to understand their students. Nevertheless, it also shows that teachers consider understanding something of the cultural background of their students to be central to effective teaching. Only one teacher *Disagreed* with this statement and only 7% *Somewhat Agreed*, with 92% of teachers *Agreeing* or *Strongly Agreeing*.

However, the strength of support for this statement of teacher awareness of cultural differences did not equate to support for statements testing how the teachers integrate this awareness into their own teaching practices. For example, while 71 teachers *Strongly Agreed* they needed to be aware of student cultural background in order to teach them, only half that number *Strongly Agreed* that they integrate experiences, values and

perspectives of other cultures into their teaching. It is not clear what value there is in being aware of the cultural background of students if this is not used to help teach these students. Similarly, twice as many teachers only *Somewhat Agreed* that they integrate these aspects into their teaching practice (Figure 14).

More Abstract and Philosophical Questions Received a Broader Range of Responses
When the statements sought responses the teachers' views on more philosophical aspects of the curriculum, much more diversity of opinion was evident. The Table 15 makes this point quite clearly.

Figure 15 Increased diversity of opinion for more abstract questions on IM
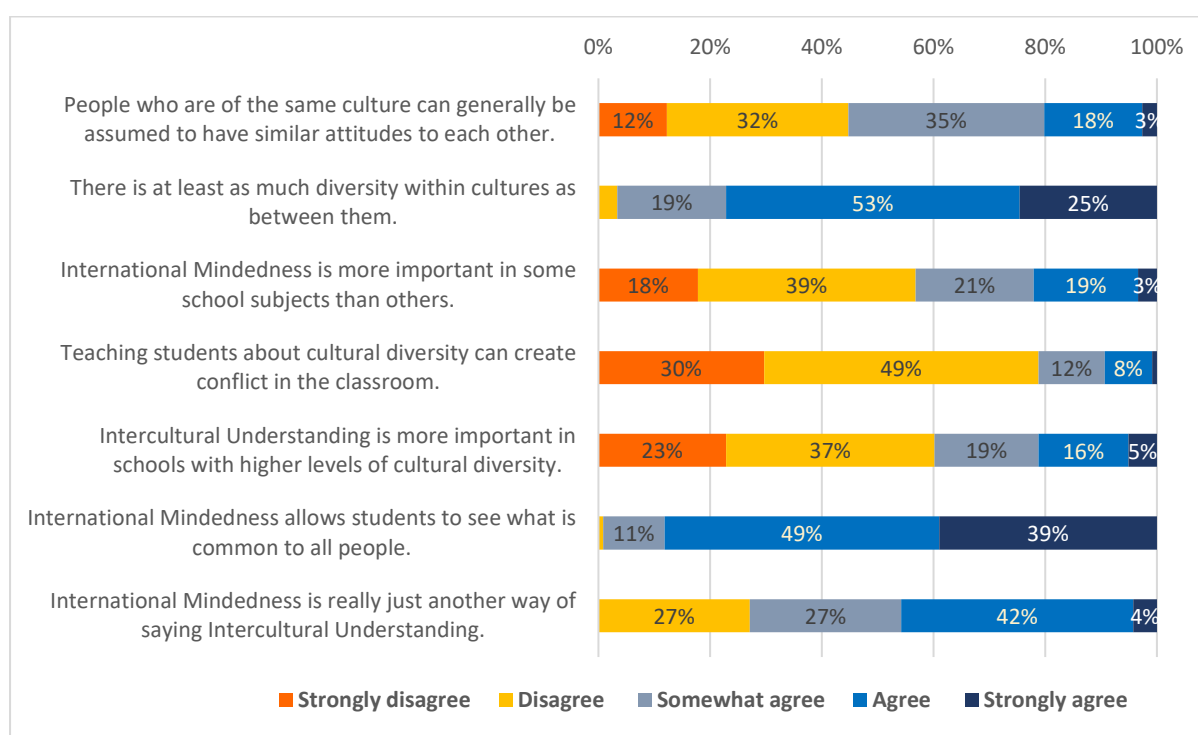
Only two of the statements in the table above received near complete *Positive* responses from the teachers: *International Mindedness allows students to see what is common to all people* (99%); and *There is at least as much diversity within cultures as between them* (97%). We will discuss these items in more detail later, however, here it is important to note that only two of the seven statements testing teacher opinions on philosophical matters received such a high level of *Positive* responses. This is quite different from what is witnessed in the statements above that tested teacher agreement where the statements

concerned teacher agency. In fact, this result is virtually the inverse of the agreement levels achieved when the statements were framed to assess teacher agency.

For example, not a single teacher provided a *Negative* response to the statement that *International Mindedness allows students to recognise other cultures, while strengthening their bond to their own*, and only one teacher *Disagreed* with the statement, *International Mindedness allows students to see what is common to all people*. However, in both cases nearly one-in-ten teachers *Somewhat Agreed* with these statements. Similarly, 97% of teachers agreed with the statement *There is at least as much diversity within cultures as between them*. However, in this case four teachers *Disagreed* and almost one-in-five only *Somewhat Agreed* with it.

All three of these statements stress the commonalities between cultures and all three received overwhelming support from the majority of teachers. However, while no teacher *Disagreed* with the statement that IM strengthened student bonds to their own culture, 10% provided a *Negative* response to the statement, otherwise seemingly equivalent, that *Intercultural Understanding means learning about one's own culture and worldview*. Further, well over a quarter of respondents only *Somewhat Agreed* with this statement (Table 15 above).

This is interesting when compared with the responses to the statement that, *I am able to compare and contrast my own cultural perspective with another cultural perspective*.

Figure 16 Ability to compare cultural perspectives
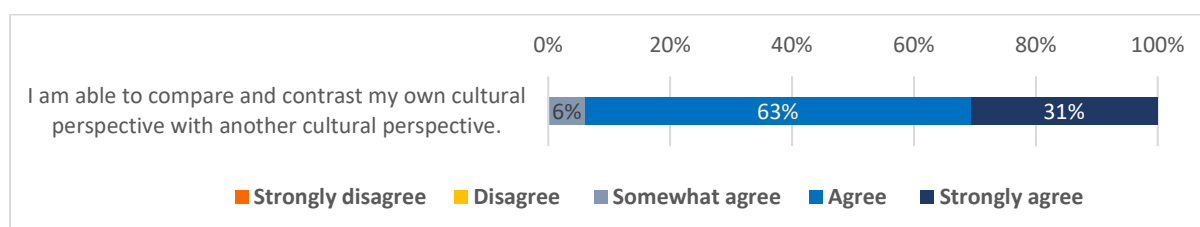
Again, not a single teacher *Disagreed* with this statement, and only seven teachers *Somewhat Agreed* with it. So, while the teachers feel they are universally able to compare and contrast their own culture with that of other cultures, one-in-ten of them provided a *Negative* response that it is necessary to teach students to be able to do the same, that is, in

their students learning about their own culture so they have something to compare other cultures with. Further, over a quarter of the teachers remained ambivalent about this, that is, they only *Somewhat Agreeing* with the statement.

While stressing the commonality between cultures is important, comparing these results to those discussed above where there was clear ambivalence held by teachers in regard to their ability to foster IM among their students potentially raises concerns.

The only statement in Figure 15 that could be interpreted as being a reflection upon the teachers' professional abilities is *Teaching students about cultural diversity can create conflict in the classroom*. However, even here the teachers are unlikely to have interpreted this question as saying that it is their own teaching abilities that might cause this conflict. Rather, it seems more likely this would be interpreted as saying that the content in which teachers are required to teach would likely cause of such conflict. Nevertheless, this statement may have been interpreted differently by different teachers. The word 'conflict' implies a serious disagreement, something that many teachers may actively seek to avoid in their teaching and their classrooms. However, some teachers may believe that the point of teaching about cultural diversity is, in fact, to provide provocations that challenge students' stereotypical understandings of other cultures and therefore these teachers may have interpreted the word 'conflict' more positively. One-in-five teachers agreed in some measure that teaching about cultural diversity could create conflict in the classroom.

Confounding IM and ICU

One of the findings from the interviews was that teachers never discussed the three-part nature of the IB conception of IM – that is, of it being composed of multilingualism, intercultural understanding and global awareness. This was true despite the teachers having been forewarned that we would be discussing how they applied IM in their classroom teaching practice. As such, and as already discussed, when teachers were asked about IM they often responded by framing it in terms of learning about other cultures or of them helping students develop empathy. At no time, other than when interviewing the two school PYP coordinators, did any teacher discuss the three-fold nature of IM (multilingualism, global awareness and intercultural understanding) without first being

prompted by the interviewer. In fact, frequently, even after having been prompted, they continued to stress developing empathy or learning about other cultures as their chief teaching strategies. That is, even when prompted, they frequently ignored multilingualism and global awareness as relevant to the discussion.

The survey did not fully test teachers' understanding of IM, with no question literally asking for teachers to define it. Nevertheless, one of the statements says, *International Mindedness is really just another way of saying Intercultural Understanding*. The results from the teachers are shown in Figure 17.

Figure 17 Identity of IM an ICU
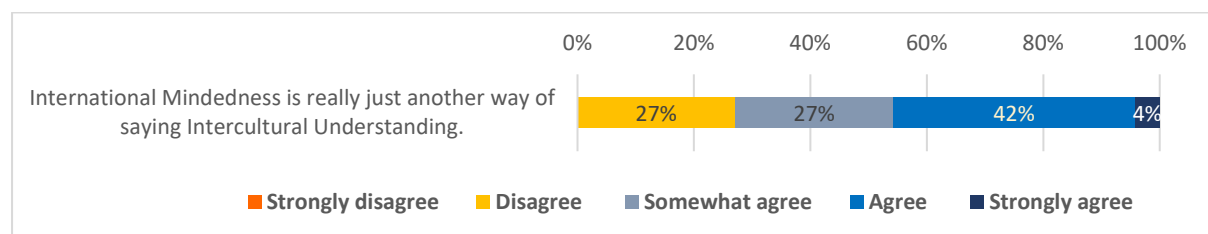
In total 73% of teachers provided *Positive* responses to this statement that IM and intercultural understanding were more or less the same thing.

As is clear from the three-fold nature of IM, this statement is literally untrue in the context of the IB curriculum. Yet, only a little over a quarter of respondents gave *Negative* responses to the statement. In fact, a pedantically correct response would be to *Strongly Disagree*, which none of the teachers have selected. However, this statement was not included as a way of catching teachers out. Clearly, it would be reasonable for teachers to see intercultural understanding as central to developing student IM, and so this may explain the majority of teachers offering some level of agreement with the statement. Nevertheless, this does support a finding from the interviews that IM was overwhelmingly discussed in terms of knowledge of, and empathy for, other cultures. While it was rare that IM was freely associated with multilingualism or with developing global awareness. The high level of agreement with the statement, then, may confirm a similar confounding of these concepts. This means that in the results discussed later it must be remembered that when IM is used a significant number of respondents confound this with intercultural understanding.

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Two of the statements in the figure below that received similar levels of *Positive* support (around 40%) were that *International Mindedness is more important in some school subjects than others*; and *Intercultural Understanding is more important in schools with higher levels of cultural diversity*. Surprisingly, these statements received nearly identical responses, as detailed in the Figure 18:

Figure 18 Unequal importance of IM and ICU in school and subject contexts
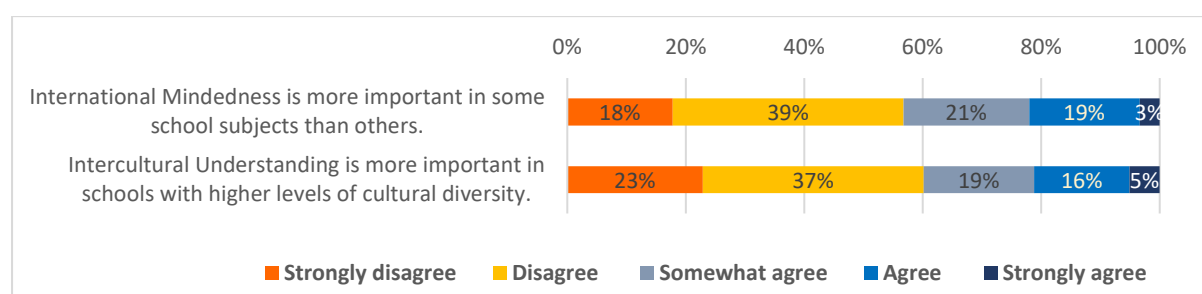
Although around 40% of respondents supported these statements, in both cases almost half of those who agreed only *Somewhat Agreed* – that is, the response offering the highest level of ambiguity of the available options. Nevertheless, unlike most of the other statements in the survey, these statements did not otherwise receive almost unanimous support from teachers. This points to a sizable proportion of teachers who did not think IM or intercultural understanding where universally applicable regardless of the subject being taught or the cultural composition of the school.

The largest response from teachers in both cases is that intercultural understanding is important to be taught in schools regardless of the levels of cultural diversity in the school and that IM should be taught in all subjects. However, many of the teachers in the interviews in the Singapore school felt that higher levels of cultural diversity in their school almost made teaching intercultural understanding redundant – since it was a central part of the lived experience of the school. And while the teachers at Melbourne school felt intercultural understanding was important to teach, given the relatively low levels of cultural diversity in the school, the problem was in knowing how to do this in a way that would be both real and make sense to the students.

The fact these two statements attracted nearly identical responses from the teachers also speaks to the possibility that intercultural understanding and IM are considered by teachers as being effectively identical. However, even if these two concepts are considered by teachers to be identical, it is not immediately clear why teachers might believe that these two statements should be considered in the same way, given they test subject level and school-wide level issues.

The Danger of Cultural Stereotypes

The statement which came closest to equally dividing responses was: *People who are of the same culture can generally be assumed to have similar attitudes to each other* (Figure 19). While *Positive* and *Negative* responses split 45-55%, the largest single supported alternative was to *Somewhat Agree* with 35% support – again, this is represents the most ambiguous option available.

The danger is that in agreeing with this statement the teachers are asserting that they believe their students share the attitudes generally attributed to their cultural background, and, as such, that they can be expected to behave in accordance with the cultural stereotypes associated with that background. This seems to be at odds with the response to another statement in this survey, *There is at least as much diversity within cultures as between them*. In this case only four teachers *Disagreed* with the statement, and only 23 *Somewhat Agreed*. But if there is significant diversity of individuals within cultures, it is not clear how one could assume that individuals from the same culture share similar attitudes.

Figure 19 Cultural stereotypes and intra/inter cultural diversity
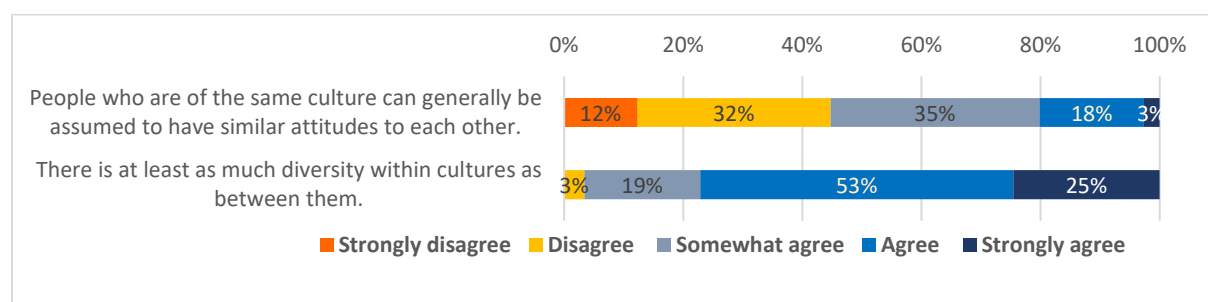
Only two teachers responded that they felt uncomfortable discussing issues of racism with their students (Figure 20). While this is an overwhelmingly *Positive* result, it is also

important to consider that this implies that nothing is said in front of the teachers that might make them feel uncomfortable, something that is somewhat confirmed by the fact that two-thirds of teachers provided *Negative* responses that they observe racism among their students. Perhaps the level of comfort felt in discussing racism in the classroom should be also compared to the question in Figure 15 concerning how teaching cultural diversity can create conflict in the classroom. In this case, one-in-five teachers agreed. Approximately the same proportion of teachers strongly disagree, disagree or somewhat agree to feeling comfortable discussing racism with their students.

Figure 20 Discussing and observing racism
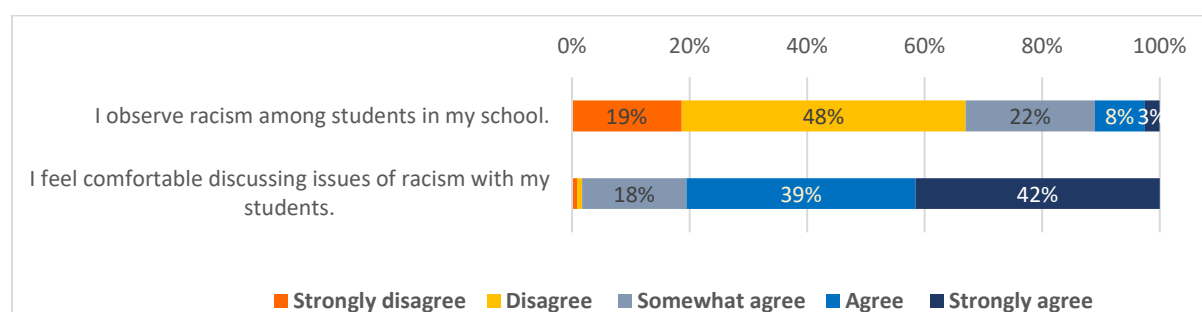
General Comments on the Survey Responses

It is important to end this section by restating that the overwhelming conclusion that can be drawn from this survey is the remarkable level of consistency in responses between teachers. In fact, we have not separated out the results from those teachers in Singapore and Victoria because in no question was there any meaningful difference in the statistical means obtained from these results. Given the significant differences in school systems, cultures and social background these teachers experiences, and the differences in the lives of students in the two countries, this result is somewhat surprising.

Frank Dervin (2016) argues that in teaching intercultural understanding, often teachers focus too much on culture and cultural difference than they do on the 'inter' part of intercultural. That is, that intercultural understanding involves interaction between cultures, rather than merely an abstract form of understanding. He stresses that intercultural understanding requires interactions between cultures, where cultural differences are acknowledged and negotiated. That is, he believes that overly stressing cultural difference is

potentially a problem with much teaching in intercultural understanding. He also sees the opposite is being no less concerning – that is, the potential of ignoring cultural differences and overly stressing the commonalities between cultures. The survey results imply that for a significant proportion of respondents this second problem may require attention.

Nevertheless, an interesting finding from this survey is the number of the teachers in both countries who expressed feeling uncertain about their own abilities to teach IM and who are also potentially dissatisfied with their access to resources that would allow them to teach this aspect of the curriculum more effectively. It would be wrong to overstate the level of uncertainty teachers feel in teaching IM, however, it does stand in contrast with the high levels of certainty teachers display when asked questions regarding their ability to engage with other aspects of their teaching roles – particularly when this involved them exercising their personal agency as professionals.

This certainty in their responses shifted when teachers were asked to speculate upon the abilities of their fellow teachers to teach these aspects of the curriculum. This is, perhaps, a natural result in a profession where interactions between teachers allowing them to witness each other's classroom practices can be limited, however, with IM being so central to the IB curriculum, perhaps more certainty of whole-school commitment to teaching this core aspect of the curriculum may have been expected.

Very few of the survey questions considered teachers' ability to create situations in the classroom where students could interact with the cultural other, rather than learn about other cultures from books, almost as specimens in a museum. Mostly the survey statements focused on the teachers' self-report of their own abilities to compare and contrast their own culture with that of others.

4   Conclusion

IM is central to the teaching of the IB curriculum and as such ought to similarly be central to how teachers in all IB schools understand their teaching and structure their lessons. It is

from this assumption that the research questions for this project were drafted and this directed how the research would be conducted into addressing these questions.

These research questions, and the tentative answers the research has posed to them, will form the structure of this conclusion.

4.1 How do teachers 'do' International Mindedness (IM) and Intercultural Understanding (ICU) in the workplace?

On one level the teachers at both schools were highly effective in how they 'do' IM and Intercultural Understanding. That is, in our observations of their teaching practice and in our discussions with them during their interviews, it was obvious that they were invariably highly committed to developing intercultural understanding in their students. However, none of the teachers interviewed appeared to know that IM also involved developing students' global awareness, nor that multilingualism was similarly an essential component of IM. The lack of awareness of these aspects of the curriculum meant that teachers were often 'doing' IM without being consciously aware of how their practices met these requirements of the curriculum.

The IB curriculum is premised on the notion that the LP structures teaching in such a way that IM emerges from the teaching of the curriculum. That is, that virtually all aspects of the curriculum help to manifest IM. However, effective teaching implies that teachers are conscious of their practices and understand the central aims of those practices. In none of the interviews did the teachers discuss IM as central to their teaching practice. In fact, they often stressed that the lesson we observed would not be particularly useful to us in understanding their teaching practice in terms of IM. As such, in the interviews, they would frequently refer back to other lessons they had taught in the past that they believed better exemplified their skills in this area. That is, what was missing from their understanding of IM was how all aspects of the IB curriculum work together to construct IM in students. The teachers appeared to believe that it was only while they were teaching their students to be empathetic or literally teaching them about other cultures and traditions that they could be

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considered to be engaging in teaching IM. Inevitably, this meant teaching IM was understood by the teachers as being peripheral to their teaching practice.

4.2 How do they conceive of IM and ICU, how do their interpretations differ, and how do they put those ideas, understandings into practice?

Too often teachers equated IM and ICU, so much so that even when the interviewers stressed that IM was broader than ICU, encompassing in addition both multilingualism and global awareness, the teachers remained uncertain about how they might include these aspects of the curriculum into their discussion of their teaching practice. Despite repeated references back to the triple nature of IM by the interviewers, most teachers continued to discuss teaching IM as being exhausted by their encouraging empathy and tolerance in their students, and in providing information regarding other cultures during lessons.

This stood in contrast to the understanding displayed by the PYP coordinators at both sites. In both cases the coordinators had a rich and developed understanding of the complex nature of IM and were clear in how they were attempting to integrate IM into their school practices so as to meet the significantly different demands created by their school contexts.

The survey similarly provided evidence that a number of teachers in PYP schools in both countries similarly equated IM and ICU. While it is important to stress the centrality of ICU to IM, a problem linked to this would be if ICU was interpreted as solely concerned with understanding other cultures, rather than in having skills to take action with people from other cultures so as to effect transformative change. For many of the teachers surveyed the sense is that IM is ICU and ICU is exhausted with knowing facts about other cultures. If this is the case, this is a very limited vision of IM and one that undermines the stated aims of the IB.

4.3 How do teachers manage the tension to find the best solution when confronted with multiple, potentially conflicting expectations?

One of the things that was abundantly clear in both schools was the centrality of their use of the LP as a key organising structure for the schools' lived curriculum. While the contexts of the schools could hardly have been more different, the structure of the PYP IB curriculum is robust and enabled excellent teaching practices in both contexts. The structure proved malleable enough to meet the very different needs and demands of the very different school cohort of students.

The Melbourne school needed to integrate the IB curriculum with that of the locally state mandated curriculum and also that of Catholic Education. And whilst it was often possible for teachers to stress the similarities in all three of these curricula, tensions were inevitable. This was heightened by the fact that the school had only recently introduced the PYP and that few of the teachers had much experience with the IB prior to it being introduced into the school.

Nevertheless, it was clear that the school had consciously chosen the IB path for the benefits they understood it would provide to its students. The teaching practices witnessed in the school, structured as they were around the LP attributes, were invariably engaging to the students, and did much to build toward the lived experience of IM, often even when the teachers did not necessarily make the connection between the LP and IM. This was true in both schools.

A major tension in the Melbourne school was the feeling of many teachers that the student body were living in a kind of culturally homogenous bubble and that as such it was difficult for them to experience people from other cultures other than 'in theory' – from what they read in books or saw on television. This was repeatedly noted in our interviews, although, the classroom observations of the student body seemed much more ethnically diverse than the teachers' opinions stressed. The teachers were very aware of this conflict and sought to use all three curricula so as to reinforce intercultural awareness, to build a sense of

compassion, and to inspire a sense of gratitude in their students. Two of the teachers interviewed mentioned the importance of travel for the school's students as a means of broadening the intercultural interactions available to them, the teachers stressed that they encouraged their students to experience the world beyond their bubble. None of the teachers at this school sought to engage their students with the cultural diversity extant in Melbourne itself, one of the most culturally diverse cities in the world. Nevertheless, one of the strongest themes that emerged from the school was their need to develop IM in students, and that this was best achieved by integrating IB into the curriculum of the school.

Even though the Singapore school avoided the tension associated with needing to integrate the IB PYP curriculum with other mandated curricula, it faced other tensions. Not least of these was the difficulty in building, maintaining and developing a community in a school that was relatively isolated from the local community of the country while also being composed of students from a vast patchwork of ethnic and cultural backgrounds. The effectiveness of this maintenance work was evident in all aspects of the school observed. The use of the LP as the foundational support for the school community was also evident in every classroom visited and in all aspects of our interactions with the school.

Often the teachers felt that this effort in itself, and more importantly, when coupled with the context of the school's multicultural student population, meant IM could be left to the lived experience of the students. This was something that contrasted significantly with that of the Melbourne school.

While the cultural diversity of the Singapore school was impossible to miss, one teacher stressed the commonalities of the student body. In this she spoke of how socio-economically homogeneous the families of the students where, and how the fact they were all 'strangers in a strange land' gave them more in common than might otherwise be apparent. While the school was certainly not seeking to assimilate its students into the local Singaporean culture, there was also no question that the school was assimilating its students into a culture – the culture of a globally cosmopolitan elite. Sometimes the tensions that such assimilation produced remained just as difficult to manage as were those of the superficially more culturally homogenous Melbourne school.

4.4 How often do IM and ICU arise in the workplace and in what whys do these issues impact or influence teacher practice?

One of the concerns that this research raises, which appears to be confirmed by the survey as being more general than extant only at the two schools visited, is that teachers often saw IM as an element of the IB curriculum. That is, that while IM was understood as being very important, and indeed, important enough that it should be integrated into teaching practice whenever possible, it was not understood that the nature of the IB curriculum itself meant all aspects of the LP sought to build student IM and thereby ICU as well.

This understanding of IM by the teachers meant that often practices were observed in their classrooms that were clearly building student capacity and competence in IM, and yet the teachers understood these much more specifically as practices addressing particular LP attributes.

This meant that in both schools teachers frequently felt they needed to provide examples of their teaching practice from lessons not observed so as to more fully exemplify how they integrated IM into their lesson plans. However, this had exactly the opposite effect, in that it confirmed a more limited notion IM held by the teachers, that was exhausted by building student empathy or of student awareness of cultural differences. However, the strength of the IB curriculum is in building student abilities to work with others so as to effect change. This was witnessed in the teaching practices observed in both schools, however, a greater and more conscious awareness of this universal aspect of the curriculum by the teachers would have added power to the teaching of IM in both schools.

4.5 Are IM and ICU important to IB teachers? Is it viewed as central or peripheral to practice?

As has already been said, IM and ICU were understood by all of the teachers interviewed and surveyed as being essential to their teaching practice. However, while they had and

displayed a strong commitment to IM and ICU, the centrality of these to all of their teaching practice within the PYP curriculum was not something universally recognised.

Nevertheless, the power of the IB curriculum is such that its structure makes teaching IM in this fuller and more inclusive sense a natural outcome of teaching the attributes of the LP. However, what is also central to the IB grounding philosophy is that such teaching ought to be conscious, rather than a positive outcome outside of the agency of those teaching the curriculum. A fuller understanding of the nature, role and all-pervasiveness of IM within the IB curriculum would assist teachers in centring this within their teaching practice.

The fact remains, however, that the practices observed in both schools, by all of the teachers interviewed and observed, and by the staff tasked with coordinating the PYP curriculum, was directed at providing an environment where students would learn the skills, dispositions and attributes necessary to thrive in a world where cross-cultural engagement and action are becoming essential competencies. Both schools, and their teachers, were meeting the complex demands of their local context and providing exemplarity educational opportunities for their students. The researchers on this project left these schools with the highest regard both for the schools we witnessed and the teachers we meet teaching within them. The commitment to providing the IB curriculum and to developing their practice to meet the needs of their students was evident in everything observed across this research project.

5   Recommendations

a) Given the importance IB places upon IM and how IM is understood to be fostered in students by their engaging with the LP, the fact teachers rarely made these connections between the various elements of the IB curriculum implies that professional development ought to focus upon these connections so that teachers can more fully understand the explicit connections implied.

b) The notion that IM is composed of three interrelated elements: intercultural understanding, multilingualism and global awareness, did not appear to be understood by the teachers in either school, despite the PYP coordinators in both schools having sophisticated and deep understandings of these interrelationships. The coordinators in both schools made it clear that they sought to integrate all three aspects of IM into both their curriculum and the life of the school more generally. Finding means to broaden teacher appreciation of these interconnections would help them to both understand the centrality of IM to the IB curriculum, and help them to make these connections explicit in their teaching.

c) Assessing IM was an evident problem in both schools, in that the teachers in both schools were much more likely to say that IM something students were likely to pick up along the way, rather than something that was explicitly taught. It is beyond the scope of this research project to make recommendations upon how to best assess IM in the PYP, nevertheless, the difficulties teachers displayed in being able to define IM beyond the development of empathy and gaining knowledge of the cultural peculiarities of distant countries clearly stand in the way of schools developing effective assessment strategies in this area.

d) The IB is centrally concerned with empowering students so that they do not merely understand problems, but also have the wherewithal to affect change. IM in all of its component parts, provides students with the tools that they can use to affect this change. That is, IM is conceived by the IB as both a theoretical and a practical necessity. It was the practical aspects of IM that were least evident in our observations at the schools. The IB could consider ways to encourage schools to provide students with contact with other schools (perhaps also on the IB network) sufficiently different from the student population in the school. For this contact to be meaningful in developing student IM, the students from the two schools ought to be provided with tasks that require ongoing negotiated interaction to complete.

e) The Melbourne school was particularly concerned by the monocultural nature of their student population. The Singapore school was less concerned with this due to the range of ethnic backgrounds represented in the school, however, one teacher believed the lack of

diversity in terms of socio-economic background of the students meant that the students in the Singapore school were more culturally homogeneous than they otherwise appeared. However, both schools are located amidst rich cultural diversity. In fact, the intercultural understanding that the students in both schools could learn the most from is perhaps that which they can find at their own door step. Finding ways to encourage schools to look for IM by engaging in their local environment could prove a highly effective means to develop IM in students.

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7 Acknowledgements

	Head	Hand	Heart
Melbourne			
	there's so much going on in our kids' lives that if they're not happy how am I ever expected to get them to want to learn? They need to have that focus	We want our kids to go out and be good members of society, to do the right thing, to be happy	I think leading from the heart and thinking about other people is what we really want.
			I think feeling, for me, because from feeling you hope that that would encourage them or inspire them to do something with their hands. So, if they feel strongly about something, their head will be able to tell them that and hopefully will be able to then instruct them on how they can help.
		But I think, for me, it's them just being confident with displaying their work and being confident with the work that they have chosen	
	Understanding	I suppose that understanding and with that comes hopefully they want to act justly and act for other people less fortunate than ourselves.	we talk a lot about our head, heart and hands in terms of our religious context We want people to feel empathy for other people in different situations and we want people to reach out.
	I always say train the brain. That is probably one of my lines is train the brain, you know, I want them to be committed to learning	Obviously, anything kinesthetic, tactile learning, that is always-- both genders love that, everyone learning via hand.	I think the ultimate goal of the IB is to be, and it says it in our mission statement, to be lifelong learners. So, eventually you have got to hit the heart.

	Head	Hand	Heart
	I want them to know there is a big world out there. I do not want them to be complacent in life, I want them to reach their potential, and I believe one of the greatest learning experiences is travel.		
	I want them to acknowledge other perspectives. … I want them to be more open minded and have an acknowledgement that other cultures, other religions, other people around the world have different opinions and beliefs… and live in harmony with these people.	And with their hands, there will probably be sharing this message…if they're taking action to deal with their learning and furthering that themselves, because we really want them to be lifelong learners	That kind of leads onto the heart as well, because with the respect, you want them to show love and compassion, and all of the attitudes that uphold the dignity of every person.
Singapore			
	So that's one thing that I try to just push and as far as head and understanding of the world and 'cause they're so fortunate to have travelled to places For the head really pushing stereotypes, especially about certain groups of people and thinking broader	and hands just if they're taking action, meaningful and thinking through the action that they're taking	and heart just the communication, resolving conflicts. for heart it's really just understanding how do you communicate with other people in a way that's respectful of what you need but also of them?
	their head, to have an understanding of the global world, what's around them. To know that they have a place in the world, as does everyone else.	Hands to basically do something good with your hands	I guess heart is just definitely the feeling of tolerance. I think that's a big one. Tolerance, being tolerant of other people, so understanding their feelings.
	Well, thinking, I want them to be open	Kind of goes back to, if I can, the head	The heart, I think empathy. Just being able

	Head	Hand	Heart
	minded. That's the biggest one. I want them to be open minded and understanding.	concept of the action part. But, knowing that they are empowered to do something. I think that empowering the kids to see that they can do something, but maybe to their scale.	to put yourself in other peoples' positions and being able to, again, understand where they're coming from.
	That you're not stepping on anyone's toes. You're being kind, you're caring, you're communicating and you're being open minded at the same time. I mean academics will come. I mean most kids have it but I think these attributes make them a whole person.	So, these children want to go out, help others, be kind.	I would like my children – whoever I teach they have this embedded in them so that they're always mindful that – and caring about the environment around them and the people and the environment
	I would like them to leave so in their head questioning, definitely questioning.	To encourage others to positive social behaviours, like social relationships, behaviours, things like that, to encourage others to do that as well. So, have the ability to see something that they would like to change or they think they – they could think they could do better, you could think you could do it better, how could we make it better together, and being able to do that collaboratively?	Moral, in their heart, moral development, they leave with morals