Research report

Conceptualizing and assessing International Mindedness (IM): An exploratory study

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Authors' biographies

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Introduction

Central to the mission of the International Baccalaureate (IB) is "the attempt to define international-mindedness in increasingly clear terms, and the struggle to move closer to that ideal in practice" (*Towards a continuum of international education*: 3). Aligned with this central mission, IB World Schools have embraced the notion of International Mindedness (IM) to guide their school philosophies and educational goals.

According to the Request for Proposals, IM could be defined in terms of three attributes: multilingualism, intercultural understanding and global engagement. Although the term international mindedness is not widely used outside the IB and its related publications, the three components as underlying concepts cover a vast range of literature.

This exploratory study aims to document and reflect from a critical perspective upon a range of articulations of IM, related constructs and the conceptualizations of these constructs through a document analysis and literature review. Three overarching research questions (RQ) concern conceptualizing and assessing IM:

RQ1. How is international mindedness conceptualized in the IB curricular context?
How is IM addressed in the educational philosophy of the IB and the curriculum framework of its programmes? How are multilingualism, intercultural understanding and global engagement associated with IM? How are attitudes, knowledge, skills and action associated with aspects of multilingualism, intercultural understanding and global engagement?

RQ2. How are constructs related to IM defined and theorized in the research field of international and intercultural education? What are theories, models, dimensions and core elements of IM and other related constructs? How are multilingualism, intercultural understanding and global engagement defined?

RQ3. How are international mindedness and some related constructs assessed within and outside the IB context? What skills and competences are being assessed? What models and instruments are being used for assessing the intercultural dimension in different educational contexts?

Method

To address the three research questions, an extensive search and review of the existing relevant literature and an analysis of IB documents was conducted.

The primary aim of the literature review was to identify research on the concept of IM, its three core components of multilingualism, intercultural understanding and global engagement, and related constructs; the review also considered learning objectives/ assessment criteria that could inform the document analysis. The analysis of IB official documents was aimed at making inferences about IM in the IB and its programme frameworks, in PYP, MYP, DP and Support Areas. Other documents which did not carry the IB official logo or which were taken from the IB public website were also used where deemed necessary.

Due to the vast amount of data obtained from the above-mentioned sources, the software NVivo (version 8 and 10) was used for coding and retrieving purposes. As a result of the coding process, a list of themes emerged which were organized in categories and subcategories.

Aligned with the research questions, an analytical framework was built. It represented the relationship between:

1. The core components of IM: multilingualism, intercultural understanding and global engagement.
2. The dimensions about how IM might be developed in the IB curriculum and IB learning context: assessment, knowledge, skills, attitudes and action.
3. The related constructs in the field of international and intercultural education as identified through the literature review.
4. The related constructs found in analysed IB documents.

The research is set in a broad social constructionist frame. The research team has been informed by critical discourse analysis as a framework in places, which can be helpful in recognizing the concepts of text, discursive practice (production and distribution of the text) and social practice (context), which form an integrated unit, a discourse.

Overview of the findings

In order to give an overview of the findings from this exploratory study, these will be presented according to the main research questions:

How is IM conceptualized in the IB curricular context?

According to the philosophy of the IB curriculum, the aim of IB programmes is "to develop internationally-minded people who, recognizing their common humanity and shared guardianship of the planet, help to create a better and more peaceful world" (*IB learner profile booklet*: 5).

IM is addressed as an overarching concept, which is seen to be embedded across all the programmes. It has no curriculum of its own. It could be considered as an approach embodying the values of the IB philosophy, and the IB encourages schools and teachers to integrate an international mindedness approach in all that they do.

The analysis of IB documents has revealed that, on the one hand, IM is embodied in the 10 learner profile attributes. The attributes of the profile express the values inherent to the IB continuum of international education: these are values that should infuse all elements of the Primary Years Programme (PYP), Middle Years Programme (MYP) and Diploma Programme and, therefore, the culture and ethos of all IB World Schools (*IB learner profile booklet*: 1).

On the other hand, IM is manifested in the components of multilingualism, intercultural understanding and global engagement.

However, it is not quite obvious how these three components relate to those of the learner profile.

How are constructs related to IM defined and theorized in the research field of international and intercultural education?

Within the field of international and intercultural education, the constructs related to IM as found in IB documents and literature review are presented together with commentary for each of the three core components: multilingualism, intercultural understanding and global engagement.

The IB defines *multilingualism* as "a reconfiguration of how we think about languages that takes into account the complex linguistic realities of millions of people in diverse sociocultural contexts" (*Language and learning in IB programmes*: 8). It can be seen from a scrutiny of the documents that the IB's definition of multilingualism also has elements of the Council of Europe's concept of plurilingualism, since the IB documents value diversity and experience in several cultures. The IB documents recognize that multilingualism is clearly related to questions of identity, to self and other connections, and that there is a potential for multilingualism to help connect people with histories, experiences and understanding of others.

Multilingualism is largely described in terms of speaking and learning languages, including languages for learning purposes. Learners' mother tongue is given considerable importance in relation to learner identity as well as a support for second language learners. English as a lingua franca medium of instruction is encouraged, and recognized as important for success in the 21st century. Language learning is identified as an activity that is positioned largely outside the learner, as opposed to leading to internal change in perspectives for the learner.

Intercultural understanding is recognized as closely linked to language learning, and there is a strong emphasis on developing knowledge of other cultural groups, appreciation of different ways of being and behaving, and developing positive attitudes to others. There is, however, little attention to the questioning of one's own values, or decentring from one's own perspective. Real-time interaction and an accompanying focus on reflexivity and critical cultural awareness are not addressed in any significant fashion in the documents; criticality is largely connected to a cognitive process. Intercultural understanding is largely positioned outside the individual in the IB documents, thereby excluding the critical and transformative aspects of intercultural competence. The IB documents do recognize the wealth of diversity within the individual schools, and at times suggest that this could be developed as a resource for learning. This could be an excellent starting point for developing a transformative and critical intercultural approach. Greater linking to action-taking in the form of external intercultural engagement activities could also offer a good opportunity; again, the IB is well-placed for this kind of development.

Global engagement is described in the documents in terms of undertaking activity outside of schools, in the local community and/or other foreign communities. Global engagement is not closely linked to multilingualism, and there is some reference to intercultural understanding leading to global citizenship. In relation to global engagement, the IB is understandably cautious about taking a political stance; as an international school organization, it is important to adopt a 'universal ethos'. However, the need to avoid taking a political position should not weaken the possibilities for IB to globally engage. Currently there is little reference to dealing with problems and cultural conflicts that might hinder creating a better and more peaceful world. It is difficult to see how a better world can be created if questions of equal opportunity, stereotyping, marginalization, race, gender, poverty, power and religion and faith are not interrogated. While some of these issues are addressed in some places on the public IB website and in support material for teachers, the researchers have not found them to be consistently evident in the official curricular IB documents. It could be helpful for the IB as an organization to consider the notion of power across the curriculum.

How are international mindedness and some related constructs assessed within and outside the IB context?

This research shows that the aspect of assessment of international mindedness is underdeveloped in the IB documents. Rich opportunities exist for adapting current intercultural assessment models to the IB's needs. Through the development of assessment, the interconnected cycle of learning is completed and a wide range of opportunities exist for greater clarification of concepts, teaching and learning outcomes. This will surely help the IB

to develop further its own key concept of international mindedness, and benefit future IB intercultural citizens wanting to develop a more peaceful world.

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1. Introduction

This report, commissioned by the International Baccalaureate, has been undertaken by three European-based researchers with backgrounds in education, language teaching pedagogy, teacher training and applied linguistics, and was conceptualized, researched and written between November 2012 and June 2013. The purpose of this report is to consider the key term International Mindedness as it is conceptualized within official documents produced by the International Baccalaureate and published on its internal database, and also within scholarly literature on the subject or related areas. It is the assumption of the researchers that the purpose of commissioning this report is to better understand the concept of international mindedness as it is currently used both within the IB itself and elsewhere, with a view to considering possible developments within the IB itself. It is also the assumption of the research team that this report will be read by a number of members in the IB community, from policy developers to teachers in individual schools, based in a wide number of countries and contexts. This, along with the IB reality, which encompasses a broad range of types of international schools and geographical contexts, has led the research team to adopt an approach which invites reflection and dialogue with the issues and points it raises.

1.1. Background

International Mindedness (IM) is considered a key concept for International Baccalaureate (IB) education. In this international school organization, represented in 144 countries all over the world, students, teachers and parents use a wide range of languages for a variety of purposes. Yet the IB uses English as a lingua franca and as a medium of instruction (with French and Spanish as the other two official IB languages). This is indeed a major issue as words guide our perceptions. Different languages conceptualize ideas about IM and related concepts in various ways. Words and ideas do not always translate directly.

An IB school is not only part of a multilingual organization (IBO) but also forms a multicultural IB world. Although the concept of IM undoubtedly shares common features across its worldwide IBO, it is not generic but always contextual. The construct of IM is set in a national, social, economic and political context. No matter how well designers of curricula documents agree on its meaning, it will always be interpreted and delivered in classrooms according to a specific cultural context[1].

1.2. Aim and objectives of research

This exploratory study aims to document and reflect from a critical perspective upon a range of articulations of international mindedness, related constructs and the conceptualization of these constructs through a document analysis and literature review[2].

Prior to conducting the research, an initial table of core categories of IM, suggested related constructs and suggested subcategories of related constructs, was developed as a conceptual framework (see Table 1).

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[1] Referred to by Fairclough (1992) as social practice.
[2] In order to gain a deeper understanding of the concept of International Mindedness, a set of related constructs has been articulated in accordance with a constructivist perspective.

IM as concept		
Core categories of IM	**Suggested related constructs**	**Suggested subcategories of related constructs**
Multilingualism	Plurilingual competence	Personal development
		Knowledge and competence in several languages
		Positive attitudes to language plurality
	Multicultural citizenship	Equal opportunity
		Respect
		Commitment to social justice
Intercultural understanding	Intercultural Competence Intercultural Citizenship	Knowledge: of self and other; of interaction
		Skills: interpret and relate; discover and/or interact
		Attitudes: curiosity and openness, readiness to suspend disbelief about other cultures and belief about one´s own
		Critical cultural awareness: ability to evaluate critically and on the basis of explicit criteria.
		Action-taking competence
	Intercultural Dialogue	Mutual understanding
		Mutual respect
		Human rights
		Democracy
		Equal dignity
		Gender equality
Global engagement	Citizenship education	Social and moral responsibility
		Community involvement
	Global education	Understanding of the interdependence among nations
		Attitudes towards other nations
		Reflective identification with the world community

Table 1. *Conceptual framework for IM and related constructs as presented in the Project Specifications –Research Services Agreement.*

This table was drawn from the researchers' prior knowledge and experience in the field. It represents the suggested categories, related constructs and subcategories to guide the analysis of IM as concept in IB documentation and in review literature.

It was argued in the research proposal, and agreed to in the Research Service Agreement, that the framework had to be flexible, allowing emergent themes to be included in the course of the project. It was also stated that the thematic analysis would be both deductive and inductive (Braun and Clarke, 2006) and that through the analysis process some more related constructs with subcategories might be added (see Section 1.4.3 for revised framework).

As stated in the Introduction, it is the assumption of the research team that the underlying purpose in commissioning this report is for the IB community to understand better how they currently conceptualize international mindedness:

> In IB programmes, 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 IB World Schools (*Towards a continuum of international education*: 3).

One purpose of research is to show alternative views, to question what is taken for granted. The researchers' task is a pragmatic one, to take part in the construction of values, not to uncover or dig up hidden facts. It is "a search not for truth but for any usefulness that the researcher's 'reading' of a phenomenon might have in bringing about change for those who need it" (Burr, 1995:162). While the IB Research Office has commissioned the team to develop this research to enable the IB community to increase its understanding of the concept, the ultimate aim of any educational organization is to bring benefit to the students and therefore bring change where needed. A school subject, as well as an overriding approach such as IM, is mediated through teachers; and the teachers, as role models, are of vital importance.

The research is set in a broad social constructionist frame. The team is informed by approaches from critical discourse analysis, which can be helpful in recognizing the concepts of text, discursive practice (production and distribution of the text) and social practice (context), which form an integrated unit, a discourse. Teaching and learning IM and related constructs is an area, or order of discourse, where different discourses compete about the 'true' interpretation. The outcome of such a competition, or hegemonic struggle, either changes or reproduces the power relations within the order of discourse. In this way, research is seen as empowerment and intervention (Fairclough, 1992).

The following three main research questions concern conceptualizing and assessing international mindedness:

1. How is international mindedness conceptualized in the IB curricular context?
   - How is IM addressed in the educational philosophy of the IB and the curriculum framework of its programmes?
   - How are multilingualism, intercultural understanding and global engagement associated with IM?
   - How are attitudes, knowledge, skills and action associated with aspects of multilingualism, intercultural understanding and global engagement?

2. How are constructs related to IM defined and theorized in the research field of international and intercultural education?
   - What are theories, models, dimensions and core elements of IM and other related constructs?
   - How are multilingualism, intercultural understanding and global engagement defined?

3. How are international mindedness and some related constructs assessed within and outside the IB context?

- What skills and competences are being assessed?
- What models and instruments are being used in different educational contexts?

Table 2 illustrates the research focus and process in terms of the core components of IM identified by the IB in the request for proposals and the literature review undertaken which identified the main related constructs as found in theoretical research on the subject, and the assessment of said constructs. The researchers have kept in mind the central focus on the learner and the attributes of the learner profile; all of this is positioned within the educational context. This research process has taken into consideration the conceptual framework for analysis as presented in the previous table.
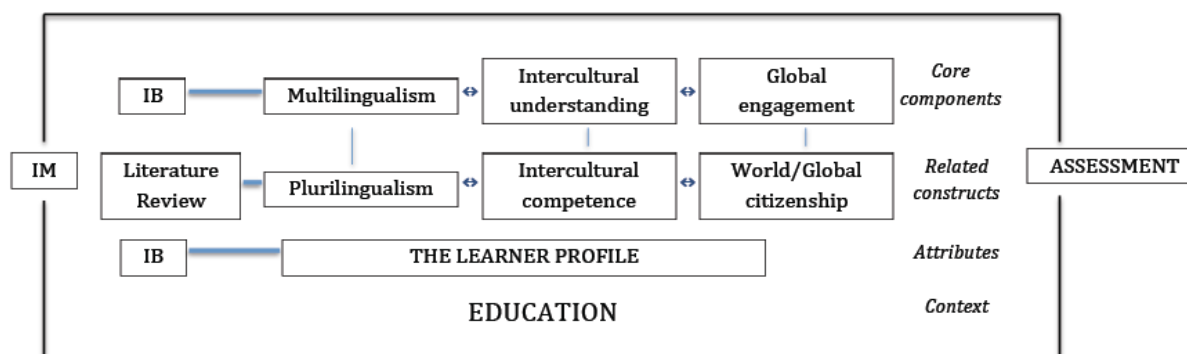
Table 2*. Research focus and process*

1.3. Limitations

This project has been commissioned by the IBO, and the design has been adapted to meet the requirements which were established in the request for proposals (Autumn 2012) and carried out at the requested time of four months, from February-June 2013. The time as well as the specific aim has shaped the frame of the study. While the term international mindedness is not one which is widely used outside the International Baccalaureate and its related publications, its key underlying concepts (multilingualism, intercultural understanding and global engagement) cover a vast range of literature which cannot be exhaustive given the size and timescale of this study. This research report therefore aims to identify a range of literature in the field with the underlying aim of understanding the construct of international mindedness and how it can be seen to relate to current research. Answering a question 'what is international mindedness? would naturally not be restricted to analysing written curricular documents and intended assessment instruments. Curriculum is a multifaceted concept that can be viewed from four perspectives: intended curriculum, implemented curriculum, assessed curriculum and achieved curriculum (Goodland, 1979; Glatthorn, 1987; Gundem, 1997 and others). What actually happens in the classroom involves an understanding of teaching and pedagogy, how assessments, tests and evaluations are used and valued, and students' actual learning (Jackson, 1992). This would, among other research methods, require observations in IB schools worldwide and listening to the voices of administrators, teachers, parents and students. All other aspects of a curriculum, except the intended one, has to be left to further research as they are not possible to include in this research agenda.

1.4. Overview of the report

Section 2 presents the research methodology, covering selection of literature and IB documents, and the research process leading to the development of the analytical framework. Section 3 raises some fundamental questions and issues in relation to values underlying the philosophy of the IB, (research question 1). Section 4 presents the research findings. It provides a presentation and discussion of relevant literature, document analysis and commentary in relation to each of the constructs of multilingualism (covered largely by multilingualism and plurilingualism in the literature), intercultural understanding (covered largely by intercultural competence in the literature) and global engagement (covered largely by world/global citizenship in the literature)[3] (research question 1 and 2). Findings from both the literature and IB documents are covered together in each sub-section, together with authors' commentary, in order to clarify for the reader the relationships identified. In addition, the constructs of multicultural, intercultural and international education will be reviewed, as they are integral to the underlying context of the research. In section 4.5 an overview will be provided of the range of assessment tools currently used for assessing related constructs such as intercultural competence (research question 3). Section 5 provides a synthesis of findings, noting discussion points, and conclusions.

2. Methodology

2.1. Selection criteria

The primary aim of the literature review was to identify potential components of international mindedness and learning objectives/assessment criteria that could inform the document analysis undertaken.

Given the extensive amount of literature available on related constructs, which could potentially be viewed as contributing to our understanding of IM, the following set of inclusion criteria have been developed:

- Available published literature that provides a review of IM related constructs.
- Available published literature that provides insights into scopes and paradigms of assessment for IM.
- Primary studies that focus on IM and provide key concepts and recommendations in the field of international education and global citizenship education.
- Published date of the review from 1995 until 2012.
- A combination of key words (see Table 1) was used to identify appropriate publications for review and primary studies via university databases.

With regard to the analysis of IB official documents, the primary aim was to make inferences about IM in the IB and its programme frameworks.

The research team requested a list of documents from the IB Global Research department in order to begin the analysis. The suggested list covered a range of official IB documents from across the three programmes (PYP, MYP and DP), organized around four categories:

- Primary Years Programme (PYP)
- Middle Years Programme (MYP)
- Diploma Programme (DP)
- Support areas (SA)

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[3]These constructs have been considered to be most closely linked to the attributes of IM as stated by the IB in the request for proposals for this research.

These documents were made available to the team via the online curriculum centre. The team began their analysis using this list. Where it was considered necessary for the purposes of the research, additional documents were analysed. A small number of documents which did not carry the IB official logo or which were taken from the IB public website were also used when deemed necessary. The full list of the documents analysed can be found in the references at the end of this report.

2.2. Coding data

Once the sample of documents from IB Global Research was selected, the software NVivo (versions 8 and 10) was used to code and retrieve data.

For an initial coding scheme, the research team developed operational definitions of the constructs and related constructs as identified in the conceptual framework (Table 1). This conceptual framework was drawn on preconceptions of what IM would include, based on the team's previous knowledge of and experience within the intercultural field. The constructs and related constructs from the conceptual framework were initially the main source of themes.

During the coding process, data were segmented into units of analysis that the researchers considered to be closely related to each theme. Each unit of analysis was coded using the constructs and related constructs as predetermined themes from the conceptual framework whenever possible. However, as the analysis proceeded, additional codes were developed as emerged from the sample. For this reason, the initial coding scheme was revised and defined (see Table 3).

THEME	CODE	DEFINITION
Action-taking competence	ATC	*In education, ability and willingness to take action to solve problems or change the conditions*
Assessment	ASS	*Extracts that refer to Assessment in relation with International Mindedness and related constructs*
Attitudes	ATT	*Attitudes such as curiosity and openness, readiness to suspend disbelief about other cultures and belief about one´s own*
Attitudes towards other nations	ATN	*Attitudes towards other nations*
Citizenship education	CIE	*Preparing students to be citizen*
Commitment	COM	*Commitment to social justice*
Community involvement	COI	*Contribution of individuals to the community in which they reside*
Critical cultural awareness	CCA	*Ability to evaluate critically and on the basis of explicit criteria*
Cultural identity	CID	*Sense of membership to a group or culture*
Equal opportunity	EOP	*Idea that all people should be treated similarly*
Global education	GLE	*Education about global issues*
Global engagement	GEN	*Active commitment to the world*
Global environment engagement	GEE	*Extracts that refer to the environment in relation to people identity, interaction, impact, responsibility*
Human rights	HRI	*Fundamental rights to which a person is entitled because he or she is a human being*
Intercultural Citizenship	INC	*Citizenship activities in communities which are international or transnational*
Intercultural competence	ICC	*Ability to interact effectively with people from cultures that we recognize as being different from our own.*
Intercultural dialogue	IDI	*Process that comprises an open and respectful exchange of views on the basis of mutual understanding and respect*
Intercultural understanding	IUN	*Understanding as cognitive activity for the intercultural encounter*
International mindedness	IMI	*Extracts that explicitly have the concept of International*

		Mindedness stated
Knowledge	KNO	*Knowledge of self and other; of interaction*
Knowledge and competence	KAC	*Knowledge and competence in several languages*
Multicultural citizenship	MLC	*Understanding of citizenship within the world*
Multilingualism	MLG	*Presence of several languages in a given space*
Mutual respect	MRE	*Both parts have respect for one another*
Mutual understanding	MUN	*Affinity between people*
Personal development	PDE	*Activities that improve awareness and identity*
Plurilingual competence	PLC	*Ability to mobilise the plural repertoire of linguistic resources for purposes of communication*
Plurilingualism	PLI	*Individual´s ability to communicate in two or more languages*
Positive attitudes	PAT	*Positive attitudes to language plurality*
Reflective identification	RID	*Reflective identification with the world community*
Respect	RES	*Positive feeling of esteem for a person or other entity*
Skills	SLI	*Skills of interpreting and relating, discovering and/or interacting.*
Social and moral responsibility	SMR	*Implies that that a person can be evaluated with praise or blame for actions based on a moral code*

Table 3. *Coding scheme for document samples*

2.3. Building an analytical framework

Once the themes were identified, the next step consisted in finding out their relationships in order to classify them into meaningful categories and subcategories.

In an initial stage, some decisions were made:

- The theme global environment engagement was included within global engagement, as it was not centrally relevant for the research questions.
- The theme international mindedness was considered as a separate category, not included in the hierarchical structure organization of categories and subcategories (see Table 4). The reason was that the criteria for classifying the units of analysis into the theme international mindedness were when the words 'international mindedness' themselves were explicitly stated in the text.
- The theme assessment was considered as a core theme aligned with the research questions.

After these decisions were made, the themes were sorted into subcategories based on how different themes were related and linked.

The emergent subcategories were:

- Multilingualism
- Intercultural understanding
- Global engagement
- Assessment
- Knowledge
- Skills
- Attitudes
- Action

Due to the relationship between subcategories, the team found that they could be organized into two main categories:

- Core components of IM: multilingualism, intercultural understanding and global engagement.

- Dimensions: dimensions about how IM might be developed in the IB curriculum and IB learning context, including Assessment.

The category 'Components of IM' was considered in relation with the category 'Dimensions', and developed from an interactive process between the literature review and the coding of documents. It reflects the connection between the constructs and related constructs associated with the concept of IM from the literature review and the IB context through the analysis of PYP, MYP and DP programmes as well as IB educational philosophy.

The category 'Dimensions' developed through the research process, as it became apparent that the documents were not only expressing the perspectives of the learners, but also those of the teachers and the school/IB, as follows:

- Knowledge: What the teacher/school/IB needs to know.
- Skills: What the teacher/school/IB needs to be able to do.
- Attitudes: How the teacher/school/IB should help learners value and feel about self/others.
- Action: What the teacher/school/IB needs to do to make a positive difference to the lives of others and to the environment.

In the analysis of the three core components of IM, a distinction was made between statements that made reference to learners, to teachers and to the IB or school. While there was overlap between these distinctions in places, this approach allowed the team to understand more fully the conceptualization of multilingualism, intercultural understanding and global engagement.

Table 4 shows the analytical framework. It represents the relationship between the core components, dimensions, themes derived from the NVivo coding process, and related constructs as identified from the literature review and the analysed IB documents. It can be seen that the horizontal lines from Table 1 (from the research proposal) have been removed; this was in recognition that the concepts were too intertwined to be seen as belonging to one discrete section only.

IM as concept			
Categories	**Subcategories**	**Related constructs in the field of international and intercultural education as identified through the literature review**	**Related constructs found in analysed IB documents**
Core components of IM	Multilingualism	Critical cultural awareness Critical intercultural pedagogy Criticality Cultural awareness Democratic citizenship Global citizenship Global education Global/World Citizenship Intercultural citizenship Intercultural Competence Intercultural education Intercultural encounter Intercultural sensitivity Intercultural understanding International education Language rights Multicultural citizenship Multicultural education Plurilingualism Social inclusion Transcultural competence	Action taking competence Assessment Attitudes Attitudes towards other nations Citizenship Education Commitment to social justice Community involvement Critical cultural awareness Cultural identity Equal opportunities Global education Human rights Intercultural citizenship Intercultural competence Intercultural dialogue Knowledge and competence Knowledge Multicultural citizenship Mutual respect Mutual understanding Personal development Plurilingual competence Positive attitude Reflective identification Respect Skills Social and moral responsibility
	Intercultural Understanding		
	Global Engagement		
Dimensions	Assessment		
	Knowledge		
	Skills		
	Attitudes		
	Action		

Table 4. Analytical framework

3. Some issues in relation to IB philosophy

The purpose of this section is to raise some questions and issues to stimulate thinking and debate on the underlying values in the IB philosophy, as evident in the IB documentation. Consideration is given to the learner profile, terminology and perspectives of IM. This section addresses research question 1, particularly the first sub question.

3.1 The role of the learner profile

Although there is little direct connection in the learner profile to the three components of IM, an initial consideration is essential, given that the learner profile is so central to the IB philosophy. A central focus on the learner was also the starting point for the research proposal:

> The aim of all IB programmes is to develop internationally-minded people who, recognizing their common humanity and shared guardianship of the planet, help to create a better and more peaceful world. (*IB learner profile booklet*: 5)

3.2. The relationship between the learner profile and the core components of IM (multilingualism, intercultural understanding and global engagement)

The Oxford English Dictionary (online) [4] defines the two components of the compound International Mindedness thus:

Minded
> In predicative use only: intending, disposed, inclined *to* (†*for to*) (do something).
> to be so minded: to be inclined to do what has been mentioned or specified.

International
> Existing, constituted, or carried on between different nations; pertaining to the relations between nations.

Thus the meaning of IM may indicate that the aim of the IB programmes is to develop people to be oriented toward issues between different nations.

According to the request for proposals, the three attributes of IM are multilingualism, intercultural understanding and global engagement:

> The IB further defines international mindedness in terms of three attributes: multilingualism, intercultural understanding and global engagement (Request for Proposals, 2012:1).

The team has opted to use the three 'core components' of IM to avoid confusion with the ten 'attributes' of the learner profile.

In almost all IB curricular documents a reference to the IB learner profile can be found, supporting its importance for the IB key construct international mindedness.

> As a key cross-programme component, 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. (*IB learner profile booklet*: 2)

According to the IB programme standards and practices document, the IB sets as implementation practice in Standard A that "school develops and promotes IM and all attributes of the IB learner profile across the school community" (*Programme standards and practices*: 2*)*.

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[4]http://www.oed.com

The learner profile states that learners should strive to be inquirers, knowledgeable, thinkers, communicators, principled, open-minded, caring, risk-takers, balanced and reflective. These ten attributes of the learner profile are said to be "an embodiment of what the IB means by international-mindedness" (*IB learner profile booklet*: 1).

So, on one hand, there are three core components of IM (multilingualism, intercultural understanding and global engagement) (in the request for proposals, 2012:1 called attributes) and on the other hand, there are ten attributes of IM coming from the learner profile according to the following statement:

> The IB learner profile is the IB mission statement translated into a set of learning outcomes for the 21st century. The attributes of the profile express the values inherent to the IB continuum of international education: these are values that should infuse all elements of the Primary Years Programme (PYP), Middle Years Programme (MYP) and Diploma Programme and, therefore, the culture and ethos of all IB World Schools (*IB learner profile booklet*: 1).

3.3. The learner profile as a vision

The IB is eager to point out that the learner profile is a vision to strive towards:

> The learner profile provides a long-term vision of education. It is a set of ideals that can inspire, motivate and focus the work of schools and teachers, uniting them in a common purpose. (*IB learner profile booklet*: 1).

Bullock (2012) has undertaken a literature review on the learner profile where she identifies contemporary learning theories and relates them to the ten attributes set out in the IB learner profile. This extensive review mentions neither the concept international mindedness nor the theoretical foundation on which this construct is built.

Bullock has focused her review on learning theories in relation to the learner profile attributes and grouped the attributes "into four related themes that address the IB emphasis on intellectual, personal, emotional and social growth" (Bullock, 2012:2). The themes coincide with the IB philosophy on how to develop international mindedness:

> Teachers, students and parents will recognize a common educational framework – a consistent philosophy about teaching and learning that focuses on the development of the whole child, and an overarching concept of how to develop international-mindedness.

> Each programme promotes the education of the whole person, emphasizing intellectual, personal, emotional and social growth, involving the traditions of learning in languages, humanities, sciences, mathematics and the arts (*Towards a continuum of international education*: 2)

Given that intellectual, personal, emotional and social growth are the expected learning outcomes of international mindedness (*IB learner profile booklet*: 1) and IM is central to all IB education, this has crucial implications for assessment (see section 4.5.1 for a discussion of the Autobiography of Intercultural Encounters (AIE) which is designed specifically for such development, within an intercultural context).

3.4 'International' versus 'global'

'International' is by the IB differentiated from 'global':

In our highly interconnected and rapidly changing world, IB programmes aim to develop international-mindedness in a global context. The terms 'international' and 'global' describe that world from different points of view—one from the perspective of its constituent parts (nation states and their relationships with each other) and one from the perspective of the planet as a whole. (*What is an IB education?*: 6)

Why, then, is mindedness limited to 'international'? 'International' is a more restricted term than 'global' and does not match the IB key concept 'global engagement'. The above comment is supported by George Walker, former International Baccalaureate Director General, who gave a personal view of this disputed vocabulary arguing that he much prefers the term 'global-mindedness' to 'international-mindedness'[5]. His opinion is that the concept of an international world belongs to the 20th century, when events took place in distant, exotic countries. In the 21st century, frontiers have been largely removed by electronic communication and ease of travel. Today, the global world starts on our doorstep and is closely interrelated, according to Walker (2008).

3.5 The issue of context

The IB philosophy is expressed in the mission statement:

These programmes encourage students across the world to become active, compassionate and lifelong learners who understand that *other people, with their differences, can also be right*. (*Towards a continuum of international education*: 3) italicized by the research team.

The opportunity of learners being wrong in relation to the views of others is not evident. Seen from the opposite angle, the same sentence may, in a critical awareness perspective, be expressed "understand that in *other people's eyes, we with our differences can also be wrong*".

A discussion of different discourses and power, that is, who has the right to decide what is right and wrong, may benefit the development of international mindedness.

The IB learner profile is based on values that are the embodiment of what the organization believes about international education. The attributes described in the learner profile are appropriate to and achievable by all IB students from the ages of 3 to 19. The teacher needs to interpret these attributes in a manner appropriate to the age and development of the student, always bearing in mind that part of *the adaptability and versatility of IB programmes lies in what these attributes may look like from one school culture to another*. (*Towards a continuum of international education:* 3) italicized by the research team.

Does the italicized phrase imply that IB values are negotiable? If so, to what extent?

In IB programmes it is both recognized and appreciated that students come from various backgrounds and bring with them a wealth of experience. All teachers have a responsibility to help students develop as lifelong learners in the context of the learner profile. (*Towards a continuum of international education*: 3)

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[5]http://www.ibo.org/ibworld.

May the above quote be understood to mean that the IB respects local cultural interpretations of IB values? What will the consequences be if the inherent values from family and society clash with IB values?

Within the IB education it is particularly pertinent to consider that terminology and values are not universal but culturally contextual. The aim of the three IB programmes is to develop people who "help to create a better and more peaceful world". Does a 'better' world mean the same to people all over the world? Is there a general consensus on this? The learner profile is value-laden, but are these values universal? As has been pointed out by critics (e.g. Walker 2010; Wylie 2011; Bates 2011), the western values of international education are obvious; this is also recognized by the IB:

> While the three programmes have grown from a western humanist tradition, the influence of nonwestern cultures on all three programmes is becoming increasingly important (*Towards a continuum of international education*: 2).

As the learner profile is world-wide and for all levels, it influences all IB teaching in very different contexts, socially, culturally, politically and age-related. It involves students, teachers and parents with very different expectations and notions of what education is about.

> [I]t is intended that teachers, students and parents will be able to draw confidently on a recognizable common educational framework, a consistent structure of aims and values and an overarching concept of how to develop international-mindedness. The IB learner profile will be at the heart of this common framework, as a clear and concise statement of the aims and values of the IB, and an embodiment of what the IB means by 'international-mindedness' (*IB learner profile booklet*: 1).

Can it be assumed that it is 'recognizable' and 'consistent' in every social, political, economic, religious and cultural context all over the world? For example do "empathy, compassion and respect for others" mean the same in all contexts? The learner profile may well be 'common ground' as a written document but the text has to be filtered through a human mind and interpreted which is dependent on how an individual views human beings and society. According to critical discourse analysis (Fairclough, 1992), the concepts *text*, *discursive practice* (production and distribution of the text) and *social practice* (context) form an integrated unit, a discourse. Teaching and learning IM and related constructs is an area, or order of discourse, where different discourses compete for the 'true' interpretation. The outcome of such a competition, or hegemonic struggle, either changes or reproduces the power relations within the order of discourse. In critical discourse analysis there is an analytic construct named 'floating significant'. An example of this is the word *enough* in the question asked "do we provide our students with enough opportunities to take intellectual risks?" (*IB learner profile booklet:* 3). What is 'enough' in one school context, may not be 'enough' in another.

4. Research findings

This section provides a presentation and discussion of relevant literature, document analysis and commentary in relation to each of the constructs of multilingualism (covered largely by multilingualism and plurilingualism in the literature), intercultural understanding (covered largely by intercultural competence in the literature), and global engagement (covered largely

by world/global citizenship in the literature)[6]. The reason for presenting literature, documents and commentary together has been explained earlier.

In addition, the constructs of multicultural, intercultural and international education will be reviewed, as they are integral to the underlying context of the research. Lastly, an overview will be provided of the range of assessment tools currently used for assessing related constructs such as intercultural competence.

4.1. International/intercultural/multicultural education

According to examples in Bates (2011), in some countries and their linguistic contexts, 'multicultural education' is equated with 'intercultural education' or even used for 'international education'. Another example is Aikman´s study (1999) of indigenous learning in the Peruvian Amazon. It is characterized as intercultural education though the aim of the education is to create equal opportunities for a minority. Though there is some overlap, there are people who ascribe significant differences to the meaning: e.g. Bates drawing on Troutman, (1998:166), Hill, (2007:248) and Portera, (1998:217). Bates (2011:5) argues that multicultural education, ´manifests itself in national settings via such terms …and activities as migrant education, bilingual education, immersion programmes, minority education, and community education… [and appeals to] the concept that all students regardless of their gender, social class and their ethnic, racial and social characteristics, should have an equal opportunity to learn".

Banks and McGee Banks (2010:446-447) define multicultural education as a reform of all education so that students irrespective of race, ethnicity, gender, class or any exceptional characteristics (including those gifted or disabled) will experience equal opportunities in education. In Europe, intercultural education is more often distinctly separated from multicultural education. So does, for example, a joint European project on visual culture[7], which defines intercultural education in terms of developing an understanding of and valuing others and about understanding of and valuing self. Intercultural education provides opportunities to gain insight into one's own knowledge, limits, doubts and attitudes by confronting, interacting and negotiating with other cultures. This requires developing an understanding of why we see the world in the way we do.

Thus multicultural education aims at giving immigrants and ethnic minorities equal opportunities in the society, while intercultural education aims at making majority children aware of the lack of social justice in national and global society.

In comparison to the above concepts, international education pays little attention to the issue of a pluralist society within a national system according to Bates (2011:5 drawing on Hill 2007:248). It emphasizes a supra-national view where the interdependence of nations is fundamental to global cooperation; it proposes a curriculum of international understanding necessary to achieve world peace.

Multicultural education and intercultural education are often used as synonyms (Nieto, 2006; Hill, 2007). In Europe the preferred term is intercultural education while the United States, Canada, Australia and Asia use the term multicultural education (Hill, 2007; Leeman & Reid, 2006). However, in Europe there are differences between countries as well. For example, in Sweden and Spain intercultural education is used while in Great Britain multicultural education is the commonly used term.

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[6] As stated earlier, these constructs have been considered to be most closely linked to the attributes of IM as stated by the IB in the call for proposals for this research.
[7] http://ve.ese.ipcb.pt/index.php?option=com_content&task=view&id=34&lang=en

Multicultural and intercultural education can take different directions. The more traditional approaches recognize the differences and focus on learning about different cultures. The more critical approaches focus on social justice as a core value, on democracy and working against prejudice and discrimination.

As can be seen, then, international education can be seen from different perspectives. Bates (2011) has drawn the attention of the research team to a sometimes taken-for-granted concept. For example, depending upon the understanding of those who are using the term, *international education* could be envisaged as encompassing all or any of the following, depending on context:

1. Education in an international school within a school organization that is represented in a multitude of countries all over the world with an educational philosophy and curricular aims in common.
2. Education in a school where the students have different nationalities.
3. Education in a school with an expressed philosophy to promote the development of personal qualities such as intercultural citizenship (Byram 2006), acting against global social justice and related constructs high on the agenda in teaching /learning.
4. Education in a school that sets international qualifications such as Multilingualism (including English) and global issues high on the agenda to educate people for the international labour market.
5. A combination of 1-4.

Where would IB see itself? This is a good question for IB curriculum developers, teachers, students and parents to ask themselves. For a further discussion on the definition of "international schools" see Harrington, (2007) and Bates (2011).

IB World interviewed Professor Carlos Alberto Torres, UCLA (2008), about his definition of the international dimension to education. His understanding is that:

> an international dimension to education must help young people understand the changes in the global political economy that deeply affect lives. It must recognize the realities of large-scale economic migration that is creating more diverse multi-cultural societies across the European Union and the USA, but now also in countries previously more culturally homogenous, like South Korea. Finally, an international dimension must recognize that in some places the workings of capitalism undermine the basic rights of many, including the right of children to be educated**. ---**

> It is changes in the dynamics of the global political economy that will determine the future shape of societies. Education can contribute to this, and to ensure its contribution is for the better we must learn about the world as it is – cynicism, inequality and injustice alongside cultural richness, morality and love.
> (http://www.ibo.org/ibworld/jan2008/workingforabetterworld.cfm)

The IB documents state clearly that "the IB does not endorse specific understandings or practices for addressing global issues that involve rights". Although a further definition of Standard B2 as implementation practice states that "school ensures access to information on global issues and diverse perspectives" (*Programme standards and practices*: 3). However, the IB learner profile is "the IB mission statement translated into a set of learning outcomes for the 21st Century. The attributes of the profile express the values inherent to the IB continuum of international education" (*IB learner profile booklet*: 1).

In the documents, there is an explicit recognition of the need to understand and appreciate different values, and a commitment to understanding and valuing human rights, as shown in

Standards C2 and C3 when referring to human commonality, diversity and multiple perspectives (*Programme standards and practices,* 2010). The attribute 'principled' of the learner profile explicitly states "they act with integrity and honesty, with a strong sense of fairness, justice and respect for the dignity of the individual, groups and communities. They take responsibility for their own actions and the consequences that accompany them" (*IB learner profile booklet*: 5). This attribute is the closest of the attributes that relates to a commitment to justice. This justice is largely on a personal level and documents analysed do not appear to address the second part of point three above (acting against social justice) which chimes with the broader social, economic and political engagement, which Torres proposes, should be the concern of international education.

These issues are fundamental as they relate to the underlying philosophy of the IB as a global organisation, and within the IB context it may well be that different schools take different approaches to their conceptualisation of what international education means for them in relation to the points raised above.

The above discussion clearly shows that vocabulary related to education is contextual and may well cause confusion when the meaning of a word or a phrase is taken for granted and thought to be universal. It may be helpful for IB or schools themselves to articulate their understanding of international education.

4.2. Multilingualism

4.2.1 Multilingualism: Literature review

Multilingualism is a term whose definition can range from the description of someone who can speak more than two languages at its most straightforward, to one which recognizes that the speaker, subject, context and place are all closely connected to language and, most importantly, that language cannot be separated as an entity from those who are using it, the context within which they are using it, and the purposes for which they are using it. Scollon and Scollon (2003) put forward a spatial and material approach to discourse, arguing for "discourse in place"; Stroud and Mpendukana (2012), with specific reference to the South African Township Khayelishita propose that "discourses across places" is perhaps a more apt description of a "new" multilingualism, one which cannot be easily separated from economics and politics.

Multilingualism, in terms of one person speaking more than one language is commonplace for many people in the world; for example many Arabic speakers and Africans are proficient in other community or tribal languages before Arabic or their national language.

As well as differing descriptions of multilingualism, there are those who make a distinction between what is termed multilingualism and plurilingualism. For example, The Council of Europe sees multilingualism as indicating "the presence of many languages in a given geographical area, regardless of those who speak them" (Beacco *et al.*, 2010: 16). Multilingualism has also been seen as an obstacle for mutual understanding and communication. The Council of Europe sees plurilingualism as "the *individual's* ability to communicate in two or more languages, including the first language or mother tongue and other languages or language varieties. A person with plurilingual competence has a repertoire of languages and language varieties at various levels of competence" (Council of Europe, 2009: 16-17, our emphasis).

The Common European Framework of Reference for Languages (Council of Europe, 2001:168) defines plurilingualism as "the ability to use languages for the purposes of communication and to take part in intercultural interaction, where a person, viewed as a

social agent, has proficiency of varying degrees, in several languages, and experience of several cultures".

The Council of Europe [8](2009) recognizes that plurilingualism opens up opportunities for global identity formation, linguistic/cultural awareness and understanding and broadens perspectives. Language proficiency is highly important; it empowers the individual to democratic participation and to actively practice global citizenship. The significance of plurilingualism lies in the intertwined concepts of social, political and economic inclusion. The Council states that the relationship between plurilingualism and democratic citizenship as a participative activity rests, to a large extent, on language competence, since language competence constitutes a prerequisite for the practice of democratic citizenship in multicultural arenas. Given the diversity of languages in Europe and in a global context, successful communication in democratic processes and activities among citizens depends on their plurilingual repertoire. Furthermore, plurilingualism creates the necessary conditions for mobility either for leisure or for work purposes, providing economic opportunities for the individual. The importance of languages in democratic and economic processes means that plurilingualism is related to the notion of language rights as part of human rights (Skutnabb-Kangas & Philipson, 1997; Starkey, 1995).

Plurilingualism has the potential to be a mark of global citizenship and to extend individuals' horizons provided that they do not feel their local and national identities under threat. Learning one or more foreign languages, hence, entails comparing it with one's own and questioning the native language and culture and this process may have an effect on the individual, which is not only cognitive but also affective (Council of Europe, 2009:17, paraphrased). The development of English as a lingua franca is considered by many to pose a threat to multilingualism and plurilingualism. Philipson (1992) has vividly argued against "linguistic imperialism" and Skutnabb-Kangas (2008) has drawn attention to "linguistic genocide". In spite of these danger signals, the dominance of English as the first foreign language taught across great parts of the world is unquestionable. Discussion on English as a lingua franca recognizes the contribution of power politics and the differing perspectives and roles of the centre and periphery (e.g. Canagarajah, 1999) in terms of English as it is spoken in the world. Jenkins (2007) argues that even though English language teachers are aware of the need to focus on World Englishes as spoken widely across the globe and not just by the centre countries (UK and USA) (Kachru, 1992), many English teachers' attitudes still show a preference for developing English-or American (USA-) style accents for themselves. She sees this as an indication of how difficult it can be to equalize attitudes away from Centre countries, even though approximately 80% of the English in the World is spoken by 'non-native' speakers.

The advantage of lingua franca English is that it allows speakers from different linguistic and cultural backgrounds to have their voices heard and reach a greater public on social media for example in social or political crises. This has been shown to be the case in recent examples of crises in Egypt and Syria. For this reason, the Council of Europe (2009) argues that plurilingualism should include proficiency in English and an awareness of the limitations of any lingua franca to convey subtleties of culture-specific meanings, as otherwise there may be damage both to democratic participation and devaluation of linguistic diversity. However, Piller (2011), based in Australia, reminds us of the real-world consequences of

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[8]The research team recognises that, while a focus on the work of the Council of Europe may not at first sight appear relevant to those working world-wide, it can be considered alongside other governmental and international perspectives, and thus offer the opportunity to understand different perspectives. It should be noted therefore, that this research team does not advocate adopting the policies, procedures and recommendations of the Council of Europe, but where relevant the team have chosen to offer examples from its work which they feel is relevant for consideration, reflections dialogue and as a perspective for comparison with others more familiar to the readers' context.

adopting a mono-linguistic perspective in a multicultural world. Attitudes to accent and the "colour of language" can maintain social and political differences and cause unhelpful stereotyping, and Wierzbicka (e.g. 1992) reminds us that even everyday concepts can mean very different things in different languages.

Plurilingualism is therefore a competence that is far broader than the ability to speak a number of languages, and in some cases, this is also true of multilingualism, depending on how- and the context within which- it is defined. Some of the attributes of plurilingualism described above can be understood in the context of the IB learner profile; for example "communicator- the learner should understand and express ideas confidently and creatively in more than one language and in a variety of modes of communication".

At present, the Council of Europe is dominant in the European discussion of the concept plurilingualism. As the team is part of this tradition, the perspective of this report mirrors this cultural perspective. However the team is fully aware that this is only one perspective among many. A significant proportion of the Asian research in Applied Linguistics has been discussed and published in languages relevant to the countries themselves, ie the major Asian languages of Chinese, Japanese, Korean, Malay, Thai, Tamil and Hindi, among others, and thus has not and still is not read and disseminated in English-dominant global scholarship (for example, Pakir 2004: 70f quoted by Lim, L. and Low Ee-Ling, 2009). However, where possible, the team has made reference to research from non-European scholars (even though they may have been published in Europe) and hopes that non-European scholars involved in other similar reports will cover the vast ignorance of the European team.

4.2.2. Multilingualism: IB documents

The IB defines multilingualism as "a reconfiguration of how we think about languages that takes into account the complex linguistic realities of millions of people in diverse sociocultural contexts" (*Language and learning in IB programmes*: 8). It can be seen from a scrutiny of the documents that the IB's definition of multilingualism also has elements of the Council of Europe's concept of plurilingualism.

The IB documents make a number of references to the IB/schools' concept of multilingualism. Salient features are summarized below. These features are drawn from the analysis of the IB documents. Evidence of the kinds of statements from the documents is outlined in the tables at the end of this commentary.

The documents present multilingualism as a complex question and suggest we should think of language as something we use as opposed to something we have. It is recognized that an additive concept of multilingualism (e.g. 'how many languages can you speak?') does not adequately account for the value of knowing and speaking other languages, which can offer us access to 'new communications systems', and enable us to interact with people different from those who are usually close to us as well as opening doors to accumulated knowledge, experiences, histories and wisdom of other countries. Language is seen as integral to identity, and it is recognized that a foreign language can provide 'insight and awareness'; there is an 'intimate connection between languages and how learners feel about the world', and a recognition that knowing a foreign language can promote intercultural perspectives. Questions of language and identification are not generally considered in terms of 'becoming others' or related to the adoption of perspectives of others; however. It is also recognized that learning other languages can lead to greater understanding of other cultures 'which can potentially serve as more harmonious communication between cultures'. There is a strong recommendation that language teachers need to move away from traditional grammar/linguistics, and embrace language as meaning-making, reflection of identities, and developing intercultural sensitivity, through embracing the 5 C's of foreign language

instruction – communication, cultures, connections, comparisons and, communities. Teachers are recommended to develop deep translingual and transcultural competence, one example would be through choosing literary texts to study which would foster this learning. Teachers are also provided with criteria that inform about collaborative planning and reflection (Standard C1) that "recognize that all teachers are responsible for language development of students" (*Programme standards and practices*: 3). Learners are expected to know about linguistic differences in languages and ask questions, such as 'For what purpose, to address which audience, and in what context am I using the language?' They are encouraged to compare different behaviours, beliefs and communicative patterns across cultures/language in given situations. Students should understand alternative morals, beliefs, and learn to appreciate different perspectives on common issues. Learners also can develop respect for their own and others' mother tongue, and understand that everyone has the right to speak and be listened to.

The IB documents recognize that multilingualism is clearly related to questions of identity, to self and other connections, and that there is a potential for multilingualism to help connect people with histories, experiences and understanding of others. Language learning should be a central part of the IB programmes (see Standard A, *Programme standards and practices*, 2010), and language teachers need to move from traditional approaches to ones embracing the 5 Cs. The learner is positioned as a reflective person who respects others' mother tongue and their right to be listened to, and someone who understands and appreciates otherness through language learning[9].

The learner is not, however, positioned as adopting perspectives of others, and therefore the dimension of experiencing otherness is underdeveloped. Language is situated partly within the person and partly outside the person (see Phipps and Gonzalez, 2004). Statements in the documents which clearly describe what the student should be able to do, these skills are clearly underpinned by knowledge, for example, an activity such as comparing different behaviours, beliefs, etc., is perhaps more of a cognitive activity and only partly an experiential one. Developing learners' ability to adopt the perspective of the other is not something that is emphasized strongly. The recognition of equal rights is clear in the documents, but learner attributes of the references to curiosity and openness are not clearly evident (see Byram, 1997, Arasaratnam and Doerfel, 2005).

Multilingualism in the IB documents is not clearly related to action. The only instances found in the document sample which related to action refer to avoiding conflicts and misunderstanding, as found in the learning outcomes, eg "the student will be able to reflect on his or her own misconceptions about people" (*Social studies scope and sequence*, 38) or "reflect on his or her strategies in dealing with situations of personal conflict" (*Ibid:* 40). This lack of interconnection is also supported by the word frequency documents, as shown in Table 5)

Word	Length	Count	Weighted Percentage (%)	Similar Words
language	8	221	6.51	language, languages, languaging, words
multilingual	12	136	4.02	multilingual, multilingualism, multilinguality, multilinguals
education	9	142	2.97	develop, developed, developing, development, developments, education, educational, educator, instruction, pedagogical, pedagogy, prepares, school, schooling, schools, teach, teaching
learning	8	113	2.42	acquiring, acquisition, conditions, discovered, instruction, knowledge, knowledgeable, learn, learning, reading, sees, studied, studies, study, studying, take, takes, teach, teaching
IB	2	55	1.63	IB

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[9] For a discussion of otherness in relation to language learning, see Murphy-Lejeune, E., Cain, A. & Kramsch C. (1996)

programmes	10	56	1.57	curriculum, planning, programme, programmes, programmes'
students	8	50	1.48	student, students
world	5	53	1.31	domains, global, globalization, globalized, human, realities, reality, university, world, worlds, worldwide
profiles	8	34	1.01	profile, profiles, profiling, visible

Table 5*. Word frequency for 'multilingual' from IB documents*

Scarino (2010:327), drawing on Gadamer, reminds us that language is the essence of what we do and it is integral to learning - not something which we can consider to be separate from who we are. This would suggest that multilingualism needs to be closely connected not only to intellectual development but also to emotional and social development. The word frequency documents also largely focus on what would appear to be intellectual/cognitive issues.

It is clear that multilingualism is closely related to language learning in the IB documents. It overlaps considerably with intercultural understanding, as discussed above.

It is important to note that the IB recognizes clearly the need for second language learners' language development to enable them to provide the same opportunities for all mother tongue speakers, and to offer them support in English. The recognition of the importance of embracing perspectives of learners in relation to their mother tongue shows a respect for the needs of the learner and is a mark of the IB's intent to treat all language speakers as equals and create a 'level playing field' and mutual respect regardless of mother tongue.

The research team considered a series of statements from the theme 'multilingualism' under three headings (see Section 2 'Methodology'). As stated in section 2, a distinction was made between statements, which made reference to learners, to teachers and to the IB or school. While there was overlap between these distinctions in places, this approach allowed the team to understand more fully the conceptualization of multilingualism, intercultural understanding and global engagement. These dimensions considered: What the teacher/school/IB needs to know (knowledge), needs to be able to do (skills); how the teacher/school/IB should help learners value and feel about self/others (attitudes); and what the teacher/school/IB needs to do to make a positive difference in the lives of others and the environment (action).

Below are three tables (Tables 6, 7 and 8) relating to these questions showing a range of statements which the team has categorized in terms of the headings above. These help provide an indication of the IB position in relation to the core component multilingualism. The phrases are taken directly from the IB documents and from the NVivo coded reports on multilingualism, and illustrate the team's findings as a basis for the commentary in this section.

These tables provide evidence to support the points made earlier in this section in relation to multilingualism.

KNOWLEDGE What the learner needs to know	SKILLS What the learner needs to be able to do	ATTITUDES How the learners should value and feel about self and others	ACTION What the learner needs to do in order to make a positive difference to the lives of others and to the environment
Linguistic genres; scientific discourse Knowledge of linguistic difference in 'library' 'librarian' Differences in behaviour, beliefs Show understanding that sounds link with objects events ideas.. which may be different in different languages	Communicate in a variety of modes in more than one language Understand and express ideas and information confidently and creatively in more than one language and a variety of modes of communication Work collaboratively with others Develop in long term 'deep translingual and transcultural competence' Ask questions –e.g. for what purpose to address which audience and in what context am I using the language? Compare different behaviours beliefs and communicative patterns across cultures/language in given situations, students should understand alternative morals, beliefs Learn to appreciate different perspectives on common issues. Build a deeper understanding of multiple points of view Heritage speakers can contribute Demonstrate understanding of the concept of culture through comparisons of the cultures studied and their own.	Importance of languages as affirming identity in multilingual contexts Learning a language is one of the best ways of learning to recognize the world and to see how others and otherness inhabit it…. An education in difference….global citizenship Respect for their own and others' mother tongue Everyone has the right to speak and be listened to Everyone has the right to speak and be listened to	Respect for their own and others' mother tongue

Table 6. Multilingualism: Evidence from the IB documents (Learner focus)

What the teacher needs to know	What the teacher needs to be able to do	How the teachers should help learners should value and feel about self and others	What the teacher needs to do in order to help learners make a positive difference to the lives of others and to the environment
Heritage speakers have a vast reservoir of cultural understanding In classrooms where language is viewed as an invitation to enquire about other cultures, students can	Promote critical thinking Move away from traditional language teaching to encompass intercultural sensitivity The 5 C's of foreign language instruction – communication, cultures,	Affirm each learner's identity Be open and inclusive Inviting students to greater intercultural sensitivity	

| build a deeper understanding of multiple viewpoints

Languages enable us to reflect about ourselves and others | connections, comparisons, communities

Move away from linguistic systems teaching and promote the development of high language proficiency and intercultural sensitivity. | Study literary texts, - lead students to reflect about deep issues that concern all individuals across cultures/languages | |

Table 7. Multilingualism: Evidence from the IB documents (Teacher focus)

What the school/ IB needs to know	What the school/IB needs to be able to do	How the school/IB should help learners should value and feel about self and others	What the school/IB needs to do in order to help learners make a positive difference to the lives of others and to the environment
Complexity of multilingualism - not a+b+c Think of using languages not having them Multilinguality is expressed through actions, perceptions, attitudes and abilities and displays itself through physical cultural and social qualities Part of pluralism A resource , right and fact Language is integral to identity Language is tightly linked to cognitive growth Success in mother tongue is a strong predictor of academic achievement Bilingualism/multilingualism could be argued to be the hallmark of IM Exposing students to languages other than their mother tongue provides an insight and awareness Learning new languages enables us to have access to new communication systems Speaking a new language enables us to interact with people different from those who are usually close to us Understanding materials in another language opens a door into the accumulated knowledge, experiences, histories and wisdom of other communities	Promote intercultural perspectives Promote consistency of practice (in use of English as medium of instruction)) Offer languages / a wide range Mother tongue should be studied for multilingual students Nurture a curiosity Provide opportunities for all students to learn further languages, if possible the language of the host country	Social and emotional conditions that value all languages affirm learner identity promote self-esteem and intercultural awareness Intimate connection between languages and how they feel about the world- they promote responsible citizenship and international-mindedness Essential for enriching intercultural understanding	Learning a language can give greater understanding of other cultures which can potentially serve as more harmonious communication between nations and communities.

Table 8. Multilingualism: Evidence from the IB documents (IB/School focus)

4.3. Intercultural understanding

The intercultural literature contains terms which are not always clearly distinguishable from each other and which are used differently in different contexts. This is not unusual, and is to be expected in particular in the intercultural field, which should by its very definition welcome a variety of languages, perspectives and approaches. Nevertheless, some suggestions are made here which show a shift from early cultural studies approaches to a more broad political engagement.

4.3.1 Intercultural understanding: Literature review

Cultural awareness can be considered to refer largely to the development of a knowledge base about cultural 'others', often as representative of a broader language/national group (eg learning about the French way of life). A comparative approach might be the most common in a culture awareness framework (e.g. Byram, 2002, Dasli, 2011). Dasli (2011) proposes that the second phase of the intercultural field can be considered the cross-cultural mediation phase, where the development of third spaces/places and meaning–making through intercultural encounter can cause reflection in both self and others, encompassing change and (perhaps) adoption of others' perspectives, with a discourse of tolerance and flexibility. Finally, she argues that the development of critical intercultural pedagogy explicitly engages with difference, recognizing the intercultural being in terms of power relations and politics.

The term intercultural competence, or intercultural communicative competence (Byram, 1997) focuses more on the knowledge, skills and attitudes which a person might have or be able to draw upon in an intercultural encounter. Intercultural competence, therefore, does not just describe a state of mind or a range of knowledge, but describes how such knowledge, skills and attitudes might be embodied within an intercultural person or a person acting interculturally. The framework considered most deeply in this report is that of Byram (1997) whose *savoirs* (term deliberately used to encompass both the meanings of knowledge and skills in the English language).[10] Byram's model contains elements from all three of Dasli's intercultural "moments". The political element is explicitly recognized through *savoir s'engager*, critical cultural awareness, which requires learners to evaluate critically on the basis of explicit criteria the perspectives, practices and products in one's own and others' cultures and countries (1997:53).

With specific reference to Byram's model of intercultural communicative competence, Guillherme (2002) develops critical cultural awareness (*savoir s'engager*), broadening it from a personal political position to include a historical-cultural, and political dimension. This positions teachers themselves as critical educators who are: a) reflective practitioners, b) dialogue facilitators, c) transformative intellectuals (Guillherme 2002:218) drawing on Giroux) (see also Barnett, 1997 on transformatory critique in a Higher Education context). Guilherme (2002), drawing largely on the work of Freire and Giroux, provides a useful overview of critical pedagogy, whose defining elements include a focus on future possibilities in education, on an equalizing movement which does not remain content within current structures or curricula, and encourages full participation of learners in this. Critical pedagogy also has a strong ethical and political dimension, engaging with human rights and discourses of equality (Guilherme 2002:19). This involves necessarily taking a position in order to develop in learners the capacity for engaging fully not only within their curriculum but also to understanding the political cultural and historical origins of it, and preparing them for "critical and participatory citizenship" (ibid: 22). Guilherme considers the role of criticality in particular within the foreign languages curriculum, arguing that critical pedagogy is a set of principles which are intrinsically related to culture, power and communication, with central elements of reflection, dialogue, action, difference, dissent, empowerment and hope.

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[10] Byram's model is presented in the Assessment section.

It has been recognized as a limitation that research in the intercultural field has been heavily Euro- or indeed Anglo-centric. In response to this, Arasaratnam and Doerfel (2005) conducted interviews with teachers from across the world, asking them what for them were the key elements of intercultural competence. The research revealed that knowledge, motivation and adoption of other-centred styles of communication were all considered important. Deardorff (2006), drawing on significant non-western contributions to her edited volume, argues that western approaches have spent significant time developing models of individual intercultural competence, whereas perspectives from non-western contexts suggest a need for greater emphasis on relational aspects of intercultural competence, asking the question:

> How can future definitions of intercultural competence better integrate this relational aspect, given its prominence within non-western conceptualizations of intercultural competence? [...] where is intercultural competence situated - within the individual or within all individuals in the interaction? (Deardorff, 2006:266).

Non-western conceptualizations of intercultural competence also place emphasis on the social, historical and political contexts in which intercultural competence is considered, as well as raising questions of (in)equality (for example, Zaharna, 2009, Nwosu, 2009, Piller, 2011).

UNESCO (2013) provides examples of non-English terminology, such as the South African notion of Ubuntu, (seeing ourselves through others, encompassing ethics and human connectedness and relationship), and the Japanese term Uchi-Soto, referring to distinguishing group membership (while also incorporating the understanding that group membership changes over time and across situations). They recommend that these terms should be included in a vocabulary of intercultural competence. The UNESCO publication draws upon work undertaken in five regions in the world.

The term "intercultural understanding" is discussed in detail by Bredella (2003) who argues for a flexible model of intercultural understanding, allowing us to "mediate between relativism and ethnocentrism and to develop a third position which transcends the values of the foreign culture and those of our own" (Bredella, 2003:46). He proposes that understanding is necessarily '"a process of negotiation between the context in which something is said and done and the context within which it is perceived", this process involves seeing from the others' perspective (which he calls 'inner perspective') and seeing things though our eyes – (outer perspective).

Intercultural understanding is not always conceptualized in practice as a combination of both of these perspectives. According to Lundgren (2002) in Sweden, and Peiser and Jones (2012) in the UK, within the Modern Foreign Languages Curriculum (ages 14-16), the term intercultural understanding largely applies in this context to understanding as cognitive activity (knowledge or Byram's *savoirs*), with little reference to adopt Bredella's perspective of the other. While there is mention of appreciation of others' perspectives, this does not go as far as valuing or adoption of others' perspectives. The authors cited above conclude that the descriptions in the curricular documents do not relate clearly to theoretical concepts in the intercultural field.

Woodin (2003) proposes that tandem learning (language exchange between mother tongue speakers and learners of each others' language) offers an ideal opportunity for developing intercultural competence; she also found from an earlier analysis of learner diaries (Woodin, 2001), that critical cultural awareness does not always develop independently and so needs to be taught. Scarino (2010) makes a clear distinction between a cultural orientation and an intercultural orientation, stating that an intercultural orientation "seeks the transformation of

students' identities in the act of learning" (2010:324). Through a constant referencing between the language learned and their own language(s)/culture(s), students learn to decentre from their own worldview and incorporate perspectives of others. She argues that through this process they come to understand culture as the framework through which meaning is negotiated, largely through language. Drawing on an international investigation on teachers' conceptions on intercultural competence, Castro and Sercu (2005) inquire into the extent to which culture teaching is defined in terms of intercultural communicative competence. The findings reveal that teachers define culture teaching more in the traditional sense of passing on information regarding the foreign culture, and far less in terms of promoting reflection on one's own cultural identity, on cultural differences or on how cultures relate and affect each other. Neither does it include an element of autonomous exploration of cultures.

4.3.2. Intercultural Understanding: IB documents

As with the previous section on multilingualism, this sub-section will first discuss the findings from the document analysis, and then present the evidence for this analysis in the form of three tables (learner-focused, teacher-focused and IB/school-focused), compiled of statements from the IB documents themselves. This sub-section also includes comments on how the IB concept of intercultural understanding relates to that identified from the literature discussed above. In relation to intercultural understanding, the IB documents recognize the dynamic nature of culture, which is linked both to individual and community identity as well as language learning:

> In IB programmes language learning, multilingualism and the development of critical literacy are considered important factors in promoting intercultural awareness and international-mindedness (*Language and learning in IB programmes*: 9)

There is a recognition that the multicultural and multilingual nature of IB schools is a potential resource for curriculum planning around intercultural awareness and intercultural understanding; also that learners are motivated by instructional content which has the potential for enabling them to make personal connections with it, as shown in the implementation practice for a further definition of Standard C2: "the written curriculum promotes students' awareness of individual, local, national and world issues" (*Programme standards and practices*: 4). Besides, it is recommended that schools develop the social and emotional conditions which value the languages of all, engage in critical self-reflection and adapt school culture where necessary. The IB Mission Statement states that these programmes encourage students to become "compassionate and lifelong learners who understand that other people, with their differences, can also be right". Literature on the subject of intercultural approaches to language learning takes an intercultural approach somewhat further, for example the Common European Framework of Reference for Languages (CEFR) states that an intercultural approach to language education involves the promotion of the "favourable development" of the learner's whole personality and sense of identity, and that this happens through experiencing otherness in language learning. (CEFR, 2001:1) This whole person approach is not simply a question of recognizing that 'others can be right' but a decentring of one's own perspective and adoption of perspectives of others (see Bredella, 2003).

Skills that are promoted in the IB documents are largely about exploring other perspectives, as shown in the tables later in this section; little reference is made to real-time interaction, mediation, negotiation (part of Byram's critical cultural awareness) or identifying misunderstandings in interaction. References to questioning of values and attitudes, which are the hallmark of a critical approach, are not evident.

Intercultural understanding is not very clearly related to action (making a positive difference to the lives of others and to the environment) (see following tables), and the research team feels that this may be because there is little expectation of intercultural understanding in relation to interaction with others. There is perhaps a sense that learning about others will lead to an understanding of others which in turn will lead to socially responsible action. One might ask if the IB has opportunities for real-world interaction with others which might itself bring about change if supported by an educational context. As Deardorff states (see above), the relational aspect is all-important in non-western conceptualisations of intercultural competence; the IB does not incorporate strongly a relational component in the conceptualization of intercultural understanding. Byram's element of *savoir comprendre* is not included, nor is *savoir s'engager*. The positioning of the learners in relation to intercultural understanding is as though the understanding is outside of the learner (see Phipps and Gonzalez, 2004, and the previous section on literature relating to multilingualism).

An NVivo word frequency examination of the IB documents shows the most frequent words used in conjunction with 'intercultural' are language, learning, understanding and development, which would support this finding[11] (see Table 9).

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[11]The table includes direct matches for 'intercultural' in the second column, as well as synonyms as identified by NVivo 10 programme on the IB documents, when searching for the word 'intercultural' and related synonyms.

Word	Length	Count	Weighted Percentage (%)	Similar Words
Language	8	157	3.83	language, languages, speech, words
Intercultural	13	151	3.76	intercultural, interculturally
Learning	8	183	3.09	acquire, acquisition, conditions, determine, determines, determining, discovered, instruction, instructional, knowing, knowledge, knowledgeable, knows, learn, learning, reading, readings, see, sees, studies, study, studying, takes, teach, teaching
Understanding	13	125	2.73	comprehension, comprehensive, interpretation, interpretations, interpretive, perceived, reading, readings, realization, realized, reason, see, sees, translation, understand, understanding, understandings
Development	11	105	2.01	acquire, develop, developed, developing, development, educated, educating, education, educational, educators, growing, growth, mature, modern, originating, prepare, prepares
Cultural	8	78	1.91	cultivating, cultivation, cultural, culturally, culture, cultures, ethnic, political
World	5	69	1.55	domains, exist, global, globalization, human, humanity, public, universe, university, world, worldwide
Students	8	61	1.52	student, students, students'
International	13	61	1.35	home, incorporating, international, internationally, intimately, nation, national, nationalities, nations, outside
Contexts	8	51	1.17	circumstances, context, contexts, set, sets, settings
Communication	13	48	1.10	communicate, communicated, communicating, communication, communicative, communities, community, nation, national, nationalities, nations
Awareness	9	45	1.08	aware, awareness, minded, minds
IB	2	43	1.07	ib
School	6	62	1.06	cultivating, cultivation, educated, educating, education, educational, educators, school, schools

Table 9. *Word frequencies for 'intercultural' from IB documents*

Below are three tables that provide supporting evidence from the IB documents themselves for the points made above in this section, from the NVivo report on intercultural understanding.

KNOWLEDGE What the learner needs to know	SKILLS What the learner needs to be able to do	ATTITUDES How the learners should value and feel about self and others	ACTION What the learner needs to do to make a positive difference to the lives of others and to the environment
Understand that dialogue within and across cultures is essential Understand that all cultures are internally diverse and fluid Cultural transmission, civilisation, cultural preservation, globalization, cultural interpretations and representations, religion institutions and political influences Cultural encounters: Study of how cultural groups interact with and influence each other across space and time How identities are acquired and expressed at individual and group levels. Critical examination of these identities How language develops in specific cultural contexts, how it impacts on the world and how it shapes both individual and cultural identity. Gain important knowledge for understanding the human condition	Have the opportunity to learn about Muslim cultures Appreciate the world's rich diversity of cultures Identify key features of religious art work Think beyond own cultural assumptions Explore significant differences in perspective and cultural interpretation Decentre from any unilateral cultural-based assumptions and continually question their borders of identity. Show understanding that throughout different cultures, places and times, people have innovated and created new modes in arts. Analyze different art forms & identify common or recurring themes and issues. Recognize that there are many ways to enjoy and interpret arts. Accept feedback from others. Interpret/explain cultural/historical perspectives of a musical composition. Purposeful talk enables the learners to articulate thoughts as they construct and reconstruct meaning to understand the world around them. Gain secure understanding of their own identity and place in the world Use co-operative behaviours it function as part of a group or team Reflect on interactions and appreciate interdependent relationships with other people, living things and the wider world;	Students were provided with opportunities to be open-minded, to consider multiple perspectives, and to develop appreciation of other cultural influences. Inquiring through the concept of perspective offers an opportunity to understand the perspectives of different people in the Lebanese Community and in other cultures Sharing personal and family stories and experiences gives students the opportunity to become more increasingly aware of and sensitive to others not just in their community but in the international community The world is a big family with different backgrounds and people. There is a strong emphasis on encouraging IU-open-mindedness and the attitudes necessary to respect and evaluate a range of points of view. Students should explore the use of facial expressions, gestures, movement, posture, and vocal techniques to convey emotional or cultural meaning to both characters and stories. …students should experience a wide variety of scripts and stories from different times, cultures and places…. Attitudes – appreciation, commitment, confidence, cooperation, creativity, curiosity, empathy, enthusiasm, independence, integrity, respect and tolerance Sharing of experience increases the	Develop a sense of identity and place in the world that prepares them for the people and cultures they will encounter in an increasingly globalized society Students were also given an opportunity to introduce explorers from their own cultures or country of origin When we understand the culture of different peoples, we... understand the concept of being world citizens…. Science- to produce caring and responsible individuals who will think critically and creatively……when solving problems and making decisions about …environment Participate in learning experiences that that foster sensitivity, creativity, and initiative, leading to socially responsible action.

What do we want our students to know? An understanding of our own beliefs, values, attitudes, experiences and feelings and how they shape us; the impact of cultural influences….. How the learner's concept of self and feelings of self-worth affect his or her approach to learning and how he or she interacts with others.	We will know we are successful when we can make links with other people-at school, in our neighbourhoods and further afield. Develop a disposition to be critical consumers of knowledge, exhibit healthy scepticism against oversimplified, biased and unsupported claims about nature, human communication, or patterns in the world. …engage in language, reading and writing as a way of exploring problems about self and others, for expanding their world and their understanding of others through essential questions relevant to all human beings.	students….sensitivity to the experiences of others beyond the local or national community What might be my lifestyle if I lived in a different culture? Show open-minded attitudes when listening to other points of view. Celebrating differences Develop understanding of other cultural groups and an appreciation of other ideas and beliefs	

Table 10. *Intercultural Understanding: Evidence from IB documents (Learner focus)*

KNOWLEDGE What the teacher needs to know	SKILLS What the teacher needs to be able to do	ATTITUDES How the teachers should help learners value and feel about self-others	ACTION What the teacher needs to do to make a positive difference to the lives of others and to the environment
The ability to communicate in a variety of modes in more than one language is essential to the concept of an international education that promotes intercultural perspectives There is often an assumption of a link between learning more than one language and the automatic development of intercultural awareness and international minded-ness. The development of critical language awareness and its role in critical thinking in all learning that is important for the growth of intercultural awareness and international-mindedness. Investigating the possible interpretations of any communication…. is part of being interculturally aware.	The classroom should reflect the diversity of cultures represented in the community and provide children with an appropriate range of resources with which to construct meaning about the experiences they have through play Teachers were mindful to engage students to explore other influences on traditions and beliefs...These discussions proved to be rich as they generated a deeper level of questioning. This unit offers examples of how teachers can work from a piece of literature and connect it to their subjects in a meaningful manner. Intercultural Awareness: helping older students make sense of geopolitical systems, open doors to powerful discussions about similarities and differences – a high yield instructional strategy Create classroom environments in which students can explore significant perspectives and cultural interpretation	Reading enables us to try on identify with and ultimately enter for a brief time the wholly different perspective of another person's consciousness' When language B teachers focus on helping students understand that language is a door to cultural legacies and …they can expand their world view and identity, they are…inviting students to develop their intercultural sensitivity Intercultural attitudes become more accepting and flexible when students have multiple chances to compare sources and evaluate competing viewpoints originating with different groups either within a	Give the student the outlook and skills that equip them with mental flexibility and a basic respect for perspectives other than their own. Learning communities can practise active listening, empathy (walking in someone else's shoes', stand up for others in distress, reflect critically on personal & cultural perspectives and those of others. Engaging students in positive action and contact with other social and cultural environments can

| Reflection and critical thinking in all learning is necessary for the development of international-mindedness and intercultural awareness.

Intercultural awareness is only generated when there is recognition of, and reflection on, a conflict of different viewpoints.

By actively listening incorporating, projecting and responding to other perspectives, learners can engage in….dialogical or critical thinking. Reflection on the different perspectives …enables us to reflect on our own, and the assumptions within it

Literature can become an incredibly powerful source of both personal growth and exploration of others' minds and worlds

Study of different belief systems allows learners to construct a better understanding of their own culture and that of others.

Learning to participate in multiple linguistic communities appropriately involves rasping the cultural dimensions of language and fundamentally learning that all communities have distinctive ways of doing things | What are the points of view? How do we know?
We must be aware that our interpretations can affect others

By inviting students to use the lenses of the biologist, the mathematician, the linguist or the poet to make sense of the world around them, we open students' minds to the most important cognitive achievements of our era.

Develop language learning curricula which address the questions (see MYP document – for what purpose, to address which audience and in what context am I using this language? what cultural language is necessary? Are styles/perspectives
different from those of my own community?

What opportunities outside the classroom can be incorporated to further expand the authentic uses of the language?

Students can be guided to understand how a newspaper in the US can have a radically opposite representation of the same event when compared to one in Spain or France

Intercultural sensitivity is enhanced when both our own and others' native languages and cultures are valued, understood and integrated

Staff must be encouraged to share the vision of intercultural awareness and to exemplify appropriate behaviour | culture or cross-culturally | enrich them emotionally, socially, culturally and morally. |

Table 11: *Intercultural Understanding: Evidence from IB documents (Teacher focus)*

KNOWLEDGE What the school/IB needs to know	SKILLS What the school/IB needs to be able to do	ATTITUDES How the Schools/IB should help learners value and feel about self-others	ACTION What the school/IB needs to do to make a positive difference to the lives of others and to the environment
We need to develop confidence in our own identities and know about cultures other than our own Culture as a dynamic framework on which people build individual and community identity.	Teaching and learning addresses human commonality, diversity and multiple perspectives. (indiv school) The goal of understanding the world's rich cultural heritage invites the IB community to explore human	Social and emotional conditions for learning that value all languages and cultures, and affirm the identity of each learner, promote self esteem and develop intercultural awareness. Conditions that do not affirm identity result	Human rights theory... we need certain conditions in order to live with dignity Schools need to promote freedom of opinion information and religion, so students learn the negotiation skills

Libraries can develop and promote IU

There is a realisation that the diverse multi cultural and multimodal attributes of learners are resources for further learning and for the development of critical literacy. In IB programmes language learning, multilingualism and the development of critical literacy are considered important factors in promoting intercultural awareness and international-mindedness.

Education has a vital role not only in strengthening cultural identity and language competencies, but also in contributing to intercultural understanding in multicultural contexts.

The diverse and complex multilingual language profiles of communities and individuals are a potential resource in curriculum planning for developing intercultural awareness and international-mindedness.

Knowledge is moderated by perspectives | commonality, diversity and interconnection.

The notion of language as a main means for self-expression, for entering and understanding others' worlds and minds, and for engaging in profound meaning-making questions is already the driving force in IB curriculum planning.

Students will benefit from encountering at school multicultural texts that offer 'mirrors and windows' Instruction that is motivating engages adolescents by helping them to make personal connections to the instructional content.

Recent theoretical literature on the topic of multicultural education suggests that if instruction is truly culturally relevant, it must focus on the opportunities for students to reflect on the nature of social inequality | in learners with poor self-esteem and consequent social and emotional issues that adversely affect learning. Such learners will be unable to develop many of the attributes of the IB learner profile, intercultural awareness and international – mindedness.

These programmes encourage students across the world to become active, compassionate and lifelong learners who understand that other people, with their differences, can also be right.

Arts promote attitudes such as empathy and appreciation…work in arts is a way of developing one's sense of self…the demonstration of positive attitudes

Literature offers us a means of understanding ourselves and others….

Schools are expected to engage in critical self-reflection and to adapt school culture where necessary : | IB does not endorse specific understandings or practices for addressing global challenges that involve peace and conflict…they promote sustained inquiry critical reflection and responsible action that reflect local and global contexts for teaching and learning

Understanding personal and cultural values can lead to living together in peace and learning how to collaborate with others

The IB aims to develop inquiring knowledgeable and caring young people who help to create a better and more peaceful world through intercultural understanding and respect.

The IB offers programmes aiming to create a better more peaceful world through the development of intercultural understanding and international mindedness

UNESCO mother tongue instruction,….multilingual education …foreign language learning …
The school promotes responsible action within and beyond the school community.

Sharing the planet rights and responsibilities… communities and relationships….. Access to equal opportunities….peace and conflict resolution.

Developing intercultural awareness concerns the whole school community – this involves examining the

School's organisational structure, the climate within the school, the relationships developed with the community outside, the subject-specific content and the contexts within which the teaching takes place. |

Table 12:Intercultural Understanding: Evidence from the IB documents (IB/School focus)

4.4. Global engagement

Literature most closely related to the constructs global engagement relating to international mindedness can be conceptualized under the theme of citizenship in a broad sense.

4.4.1. Global engagement: Literature review

Byram[12] (2006) clarifies that the notion of education for citizenship is one which has existed in other languages/countries in the form of *politische Bildung*, *education civique*, or civic participation to name a few (for more comparative examples see Alred, Fleming and Byram 2006). These notions have an action-taking element, which is emphasized. Byram argues however that the use of the term "intercultural citizenship" transcends the usual national/regional boundaries implicit (whether theoretically or practically) in citizenship.

Kymlicka (2003) argues that while ideally there should be coherence between the model of the multicultural state and the intercultural citizen, there are tensions between the two. For example he considers religious schools to be justifiable within a multicultural state; however, faith schools, he argues, do little to help the development of the intercultural citizen. Models of intercultural citizenship are unlikely to be able to respond adequately to deep societal rifts with a history of serious conflict he argues, for example.

Global/world citizenship education is often considered a synonym for global education (Trotta, Jacott and Lundgren 2006:3). The term World Citizenship Education is by some scholars distinguished from global education - an academic field, which is education about global issues but does not necessarily involve education for global/world citizenship (ibid.). Global/world citizenship acknowledges the interlinking of local, national and global aspects of citizenship. It is a political concept, an active commitment to the world, which all living beings have in common and for which all humans must take responsibility. Global/world citizenship education is based on the familiar term 'citizenship' that inherently includes both rights and obligations: benefits and requirements inherent in citizenship. It is a holistic approach based on the assumption that there is only one humankind and that global problems require global solutions (Trotta, Jacott& Lundgren, 2008).

Davies and Reid (2005) advocate for the development of a new form of education for world citizenship. To achieve this requires more than simplistic educational proposals, such as the addition of some international content or global education activities into citizenship education programmes. Because globalization is generating new forms of citizenship, educating for world citizenship must be part of the agenda for citizenship. The different meanings and contexts for being a citizen in a globalized world challenge educators, researchers, teachers, students and policymakers. Educators are responsible for preparing students to be citizens of this globalized and interconnected world (Davies, 2006; Davies & Reid, 2005; Dunn, 2002; Robins, Francis and Elliot, 2003; Smith, 2002; Yamashita, 2006).

Cappelle, Crippin and Lundgren, (2010; 2011), drawing on Kerr (2000), Banks (2004) and Davies, Evans & Reed (2005), stress importance of context in shaping the 'delivery' of global citizenship education. It was observed in their first study (2010) about Belgium, Sweden and

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[12]It will be noted that Byram is referred to extensively in some sections of this document. There are a number of reasons for this. Firstly, Byram's work is particularly relevant to IB context as it was specifically developed with (secondary) school teachers in mind, in particular (though not exclusively) foreign language teachers. Secondly, it is accessible to practitioners as well as researchers and offers a framework for developing activities for teaching and learning. This framework is not prescriptive but offers opportunities for developing one's own approach, an advantage for the varied international schools across the globe. Thirdly, it is used as a reference point for many other authors and practitioners across the globe in developing intercultural frameworks, and therefore is of international significance.

Turkey, that Turkey, while reflecting many of the common themes of global citizenship education current in Europe, was operating within a social, cultural and historical context that shaped the manner in which global citizenship education was understood and implemented and, in turn, how teachers were trained.

In another study (2011) the same authors changed the focus from a European setting to a global one. The observations from the first study were reflected in a more global context with focus on the cases of Canada, India and South Africa, looking at both the models for global citizenship education and the influence of contextual factors.

It is clear that broad similarities between curricular statements about citizenship education in Canada, South Africa and India mean very different things in practice. Such statements if they are to take on meaning at the national or local level must be refracted through a prism of contextual factors.

In summary, if the macro or global influences tend to work towards a certain standardization of approach in citizenship education, influences at the micro level often work in just the opposite direction. A similarity of terminology often masks real differences in interpretation or meaning.

Canada's historic geographic isolation (similar to the US) from the major centres of political conflict has created a need for both teachers and students to emphasize the importance of connecting with a global community. The contextual factors in both India and South Africa while different in many ways show a commonality that clearly differentiates them from the Canadian context and influences how they interpret citizenship education and its global perspectives. In contrast the outlooks of India and South Africa are impacted in a major way by certain shared realities. A rich set of cultural traditions based on community as well as on ethical and religious concerns rather than on a Western model of individual rights.

Citizenship education in Canada is free to focus on creating a high level of commitment to citizenship education enhancing a more 'active' approach and focusing more on global issues. In South Africa and India, on the other hand there are vast differences in schools within these countries and the educational resources and constraints (class size, issues of school safety, etc.) under which they operate. Teachers of citizenship education often find at the local level a lack of support from parents and others who feel the time devoted to citizenship education as taking away time from academic subjects as well as English and technology which are seen as more essential to student success in the job market. The same attitude towards a focus on international mindedness by some IB parents is reported by Bates (2011).

From literature on global competencies, Boix Mansilla and Gardner recognize that the role of the teacher is paramount in developing global competencies, recommending that in order to counteract teachers own limitations in the subject area, it could be helpful to focus on four aspects (economic integration, environmental stewardship, cultural encounters and governance and stewardship) for developing these competencies in young people.

Schattle (2011) reminds us that global citizenship emerges today no longer only as an idea, but more frequently as "a concept of action signifying ways of thinking and living within multiple crosscutting communities – cities, regions, states, nations, and international collectives, as well as network-based communities such as neighbourhood groups, professional associations, and service organizations" (2011:3).

Oxfam is an international confederation of 17 organizations networked together in more than 90 countries. It is part of a global movement for change, to build a future free from the injustice of poverty. Oxfam also highlights the action component of global citizenship aiming

to empower pupils to lead their own action. Along with the knowledge and values that they have gained from learning about global issues, pupils need to be equipped with the necessary skills to give them the ability and confidence to be pro-active in making a positive difference in the world.

Oxfam[13] sees a global citizen as someone who:

- is aware of the wider world and has a sense of their own role as a world citizen
- respects and values diversity
- has an understanding of how the world works economically, politically, socially, culturally, technologically and environmentally
- is outraged by social injustice
- participates in and contributes to the community at a range of levels from local to global
- is willing to act to make the world a more sustainable place
- takes responsibility for their actions

Marshall (2011:186) argues that there are two instrumentalist agendas for international education. One is the technical-economic instrumentalist agenda: preparing for the global more competitive knowledge-based economy of the future, a pragmatic and arguably neo-liberal understanding. The overarching goal is to equip young people and adults for life in a global society and work in a global economy. The other is the global social-justice instrumentalism. Marshall cites Oxfam's views as an example and argues that both of these agendas are instrumentalist as they have specific objectives seeing education "as a means to an end not as ends in themselves" (2011:187). Marshall also raises the questions of how schools negotiate the tensions between the two agendas and to what extent schools and educationalists are aware of the particular ideological positions.

Marshall (2011) further argues that the concepts surrounding the notion of global citizenship have been "hijacked" by policy-makers, to such an extent that it has become politically correct discourse. She argues for the need to clarify what people mean by such terms when they are using them in an educational context.

4.4.2. Global Engagement: IB documents

The IB documents state that knowledge of language and culture can help learners to become globally engaged:

> The IB does not endorse specific understandings or practices for addressing global challenges that involve rights. IB world schools promote sustained inquiry, critical reflection and responsible action that respect local and global contexts for teaching and learning (*Global engagement: teaching and learning about rights*: introduction)

The documents make several recommendations. For example, human rights education is suggested as useful way of developing international mindedness, as long as it is not undertaken in a distant fashion. An example of global engagement in an IB school in the Philippines is given where the school is involved in solving pressing local community concerns (*Learning stories –A global learning story about responsible action; Launch of new programme models* 2012). Global engagement is linked to a variety of subjects ranging from literature to science where responsible action-taking is encouraged (for example *Science across the IB continuum*).

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[13]http://www.oxfam.org.uk/education/global-citizenship/what-is-global-citizenship

Action-taking at the school level is also considered; for example, it is proposed that learning about human rights can help stop students from using their power to bully or harass others. Another example is found in the implementation practice for Standard C3 that states, "teaching and learning develops the student attitudes and skills that allow for meaningful student action in response to students' own needs and the needs of others" (*Programme standards and practices*: 4). Understanding the culture of different people, finding commonalities and differences, and concluding that acceptance of difference in the world is a key point for the IB in relation to becoming a global citizen. Sharing experiences, conveying how one feels in relation to refugees, cooperating within a team and examining social and ethical issues in science-related contexts are examples of how the student can engage globally:

> The IB mission statement stresses that its concern extends beyond intellectual achievement; students should develop a personal value system that guides their own lives as thoughtful and active members of local and global communities (*MYP: From principles into practice*: 25)

Students are encouraged to engage and make the world a 'better place' and some curriculum statements (e.g. *Social studies curriculum*) describe what students should be able to do in terms of knowledge, such as explore the relationship between valuing the environment and protecting it, as can be seen in the tables below. Action-taking is not as strong as knowledge in relation to global engagement. Engagement in making the world a better place is clearly encouraged within the IB philosophy. However evidence from the document analysis (see, for example tables at the end of this sub-section) suggests that engagement appears to stop short of politics and of position-taking in relation to social justice (see literature discussion on global engagement, above); some researchers in the field might argue that social justice is a necessary element of global engagement, just as a transformation of the self is integral to intercultural competence. IB learners could be said to be engagers in that they are learning about rights and responsibilities, but they are not necessarily engaged in taking action, nor is there evidence of their explicit recognition of their own values and beliefs and thus developing critical cultural awareness (see Byram, 1997 and Guillherme, 2002). This can be seen from the IB documental evidence in the tables below which illustrate a lesser focus on action-taking in the learner-oriented statements.

However the IB has in recent years developed a multitude of teacher support resources for teachers to inspire their practical teaching on global engagement. On the OCC there are five global engagement documents covering the areas of Human Rights, Conflicts, Cooperation and Governance, Development and Environment. These documents, though largely West oriented, offer a wide range of cross curricular pedagogical input for engaged teachers who want to foster global engagement. There is also The Global Engage website (globalengage.ibo.org) which supports members of the IB community and others, and particularly teachers, in engaging with the global world. Here will be found information, resources, ideas and opinions, links, and suggestions for action concerned with global issues as well as reports of actions taken by the IB community. A dedicated teacher who puts global engagement high on the personal agenda is very well supported with materials. However, as argued by critical discourse theorists and critical curriculum researchers, education is taking place in an arena of "discursive order" (Fairclough, 1992) and the choice and pedagogical preferences by the individual teacher should not be underestimated. The whole field of Global Engagement is highly political and, to some people, a controversial one. "When contrasting discursive practices are in use in a particular domain or institution, the likelihood is that the contrast is ideological" (Fairclough, 1992: 88). A condition for the IB learners to fully benefit from the ambitious resource materials presented above is active support to the teachers by the local school administrators and parents. The curricular documents alone have a weaker emphasis on global engagement than the above resource materials. If, as in

the research team's experience, teachers tend to rely more on curriculum documents than support materials, this could prove to be problematic**.**

KNOWLEDGE What the learner needs to know	SKILLS What the learner needs to be able to do	ATTITUDES How the learners should value and feel about self and others	ACTION What the learner needs to do in order to make a positive difference to the lives of others and to the environment
To understand the culture of different peoples find the common areas and different influences, and come to the conclusion that understanding and acceptance of the worldwide differences is the key point to being a global citizen. Through these issues the students should become aware of the relevance of their learning to real-world issues…. Awareness of individual, local, national and world issues. The study of how and why people construct organizations and systems; the ways in which people connect globally and locally; the distribution of power and authority. Broaden understanding of technology impact on individuals, society and environment.	Their engagement interest and enjoyment of science should foster a positive response to science and contribute to the development of opinion-forming, decision-making and ethical reasoning skills Explore common ground collaboratively, from the multiple perspectives of their individual experiences and backgrounds. Be aware of different perspectives and ways of organising the world Examine social and ethical issues in science-related contexts and express their responses appropriately Use their learning in science to plan thoughtful and realistic action in order to improve their welfare and that of other living things and the environment. (social studies) Students look at and think abut human behaviour and activity realistically, objectively and with sensitivity Investigate how and why groups are organised within communities and the ways in which communities reflect the customs and cultures of their people. explore the relationship between valuing the environment and protecting it Use cooperative behaviours in order to function as part of a group or team Reflect on interactions with other people, other living things and the wider world Appreciate the interdependent relationships between humans, other living thins and the environment. Identify and analyze different perceptions of places home and abroad , societies and environments in order to come to a deeper understanding of the fact that their own culture and perception of the world around them can affect their sense of internationalism Investigating the diverse reasons that have led people to seek asylum and the struggles they face….	This sharing of experiences increases the students' ……sensitivity to the experiences of others beyond the local or national community. Convey how they feel that refugees and members of the global community need to deal with change. The response should be clear concise and in an organised manner. Identify groups you belong to (Global communities) the content aims to develop students' self-esteem, empathy and ability to value diversity- vital in making links between themselves and refugees. The IB mission statement stresses that its concern extends beyond intellectual achievement; Students should develop a personal value system that guides their own lives as thoughtful and active members of local and global communities	Students should further develop their sense of responsibility as individuals towards the natural, built and virtual environment.

Table 13: Global engagement: Evidence from the IB documents (Learner focus)

KNOWLEDGE What the teacher needs to know	SKILLS What the teacher needs to be able to do	ATTITUDES How the teachers should help learners should value and feel about self and others	ACTION What the teachers needs to do in order to help learners make a positive difference to the lives of others and to the environment
As schools promote freedom of opinion, information and religion, students learn the negotiation skills that people need to live in diverse communities. Many memoirs, fiction and non-fiction works focus on conflict, intercultural understanding and the lives of peace builders. Teachers of language B are strategically positioned to prepare students to succeed in their further education, at work and in civic life. …an important opportunity for IB teachers to nurture a new generation of young citizens who embody…IB learner profile aspirations……and participate effectively in today's world (in their classrooms and communities) as they prepare for tomorrow's world	Monitor world events and be sensitive to students' perceptions and concerns about local and global conflict (Ask the question of students) How is it changing? This concept was selected …….because it has particular relevance to students developing international mindedness who are growing up in a world in which the pace of change both local and global, is accelerating	The world is a big family...we need to know each other better and focus on the common areas to ensure a healthy development for all. Exploring issues about rights helps students prepare for living responsibly in free societies. Learning about and respecting human rights can help ensure that students develop positive attitudes and avoid using their power to bully or harass others	For the teachers involved in developing this unit, one of the most rewarding results has been to see the way the students have been increasingly engaged, not just inside the classroom and how they have transferred this understanding to show genuine interest in constructing greater understanding of the world around them ISM put these principles into practice and demonstrated its strong commitment to collaborative planning by hosting as conference in partnership with the Global Issues Network What is our responsibility? This concept was developed because of the need to develop in students the disposition toward identifying and assuming responsibility and towards taking socially responsible action.

Table 14: *Global Engagement: evidence from the IB documents (Teacher focus)*

KNOWLEDGE What the school/IB needs to know	SKILLS What the school/IB needs to be able to do	ATTITUDES How the school/IB should help learners should value and feel about self and others	ACTION What the school/IB needs to do in order to help learners make a positive difference to the lives of others and to the environment
The IB does not endorse specific understandings or practices for addressing global challenges that involve rights. IB world schools promote sustained inquiry, critical reflection and responsible action that respect local and global contexts for teaching and learning Human rights education... can be important springboard for helping students develop the international mindedness they need to address global challenges. This requires a multidisciplinary, confident and flexible approach to education about rights – not simply a theoretical view of distant promises written in formal international conventions	How can schools meaningfully engage in the study of global issues and challenges with integrity in ways that lead to sophisticated student understanding and self-directed action on local and global scales? Using global contexts to understand local challenges, the school engages Filipino	The study of literature in translation …contributes to a global perspective, thereby promoting an insight into and understanding of the different ways in which cultures influence and shape the experiences of life common to all humanity. IB world schools values action that encompasses a concern for integrity and honesty, as well as a strong sense of fairness that respects the dignity of	The vision of MYP sciences is to contribute to the development of students as inquirers scientifically literate, caring and responsible individuals who will think critically and creatively when solving problems and making decisions about aspects affecting themselves, others and their social and natural

Many individuals and groups believe that schools are among the institutions that share a responsibility for helping citizens learn how to manage conflict so that people can live together – not only on a global scale but in personal and classroom interactions. The IB believes that together we can help to prepare students for living and working in a complex, highly connected world WaiCheeDimock suggests………that a critical study of literature across time can reveal that we are more connected in the world than we imagine The IB will continue to explore ways of offering DP students more opportunities to study in an interdisciplinary way in order to allow them to explore multidisciplinary global issues and enhance their learning in general. As the IB's mission in action, the learner profile concisely describes the aspirations of a global community Themes that transcend the confines of the traditional subject areas frame the learning throughout the primary years, including in the early years. Transdicsiplinary themes: Who we are How we express ourselves How the world works How we organize ourselves Sharing the planet Dance is a global discourse. The MYP curriculum was produced in 1987……….emphasis was placed on developing the skills, attitudes, understanding of concepts and knowledge needed to participate in an increasingly global society. The PYP focuses on the heart….. with an extra emphasis on the balance between the acquisition of essential knowledge and skills and the search for the meaning of , and understanding about, the world.	social entrepreneurs and artists to address pressing community concerns – safety for homeless children and preservation of mangrove forests in the Philippines	individuals and groups Prior research and expert practitioners recommend emotional involvement for true understanding and deep processing of literary texts. …. Learning progression idea of moving from personal to local to global. – beginning with students' personal concerns and prior background knowledge , then moving to think of proximal others and only subsequently considering distal others When literature texts are discussed, students learn to connect their own concerns and experiences - …love suffering, frustration, and resilience- to those faced by characters and In this way literature can become a powerful exploration of others' minds and worlds. High quality, text-based discussions that move from the personal to local and global dimensions and incorporate students' personal concerns and experiences, have the potential to turn students into lifelong readers of meaningful literature.	environments. What support do students need in order to meet creativity, action, service (CAS) learning goals for engaging in service that addresses globally significant issues?

Table 15: *Global engagement: evidence from the IB documents (IB/School focus)*

4.5 Assessment

4.5.1 Assessment: Literature

The research team has found little theoretical literature outside the IB documents that consider the assessment of international mindedness itself. This section therefore draws upon assessment of intercultural competence, as in this field there is a thriving discussion and a number of frameworks, which are currently being used. Discussions on intercultural competence have embraced the considerations of multilingualism (in the form of intercultural language learning) and citizenship (in the form of critical cultural awareness and critical pedagogy), which is why this section focuses most strongly on the assessment of intercultural competence. [14]

Prior to focusing on the assessment of intercultural competence, it is worth noting some issues in relation to the possible assessment of citizenship.

Hoskins and Deakin Crick's (2010) report on a study of 551 students in the UK, (ages 16-19), found that the higher-achieving participants in the study were those with a strong degree of civic competence (encompassing learning about shared values, human rights and issues of justice and equality) together with a history of learner-centred teaching with characteristics such as trust, respect, contextualised values education, and context-based, real life learning. The authors conclude that of paramount importance is the quality of dialogue and discourse in the classroom together with making learning personal through linking to learners' real-life stories. In a separate article, Hoskins and Sallah (2011) conclude that assessment of individual competences alone will have limited capacity for effectuating change at the societal level.

This view would position IB schools highly favourably in that the IB school could be seen to be the ideal context for developing civic competence both in and out of the classroom. The authors also remind us that action-taking is central to developing civic competence. Boix Mansilla and Jackson remind us that classroom materials, in order to be effective, need to be made relevant to the individual learner and their experience of the outside world. [15]

Assessment of global citizenship is not as developed as assessment for intercultural competence; however Barskamp and Engberg [16] (2011) propose a scale, based on work undertaken in the USA. The scale reports largely on personal criteria and could be seen to be less about action-taking in the way described by Hoskins and colleagues.

Assessment of intercultural competence is a widely contested field which has come far from covering for example initial attempts at identifying knowledge areas (e.g. Brooks 1964), identification of stages on the way to becoming interculturally competent (e.g. Tomic and Lengel, 1996). Given that intercultural competence is generally couched in terms of processes, this is understandable. However, speaking in a foreign language was also considered to be problematic in its initial stages, and yet over the years it has become commonplace.

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[14] The researchers recognize that before further work can be undertaken in relation to assessment of the core components of IM, the IB will need to provide greater clarification of IM, its core components, and how they are understood in the IB context.

[15] Boix Mansilla and Jackson (2011), is a higly useful document which identifies global competencies as involving investigating the world, communicating ideas, taking action and recognising own and others' perspectives.

[16] http://www.aacu.org/liberaleducation/le-sufa11/braskamp.cfm

Byram[17] (1997) emphasizes the dangers of assessing components (*savoirs*) of intercultural communicative competence separately, stating that this would "not reflect how individuals use their knowledge and abilities nor the psychological reality for the individuals concerned" (1997:105).

Byram (1997) proposes that the context of assessment needs to be defined and that all elements of intercultural competence may not be assessed in all cases. If one adopts the view that intercultural competence is dependent upon the context within which it is required, then universally applicable stages will not prove to be appropriate. Building on his work with Zarate (Byram and Zarate, 1994), Byram (1997) recommends that the purpose and context will determine the aims for the intercultural syllabus. He does, however, propose a threshold level for intercultural communicative competence, an aspect that has been taken up by the Council of Europe through the Common European Framework. A threshold level cannot be determined outside of the context within which the teaching and learning is taking place, and so universal applicability is irrelevant. An intercultural syllabus will therefore depend upon the components that are emphasised and the objectives that are prioritised or excluded from each component (Byram, 1997:78), but Byram rejects the idea of "partially incompetent" or indeed even interculturally "incompetent", which is present in the stages proposed by Tomic and Lengel (1996 see above). He foresees threshold levels of intercultural communicative competence for different contexts in time:

> [They] will be not be an interim attainment, a stage on the way to a goal, but rather the goal itself; i.e. the ability to function as an intercultural speaker. The notion of stages on the way to a desirable goal is replaced by the notion that the goal may be more complex in some circumstances than others and therefore the demands on learners greater and more complex (Byram 1997:78).

Byram's (1997) framework for developing Intercultural communicative competence has been hugely influential in the language-learning field, and beyond. Based on 5 *Savoirs*, the framework is summarized briefly below. Many of the frameworks and models presented in this document have originally been influenced by Byram who, in turn, developed his framework on work undertaken together with Genevieve Zarate.

	Skills interpret and relate (*savoir comprendre*)	
Knowledge of self and other; of interaction: individual and societal (*savoirs*)	**Education** political education critical cultural awareness (*savoir s'engager*)	**Attitudes** relativising self valuing other (*savoir être*)
	Skills discover and/or interact (*savoir apprendre/faire*)	

Table 16: Components of Intercultural Communicative Competence (Byram 1997)

Knowledge: of self and other; of interaction, individual and societal (*savoirs*)
    Knowledge of social groups and their products and practices in one's own and in one's interlocutor's country, and of the general processes of societal and individual interaction (Ibid: 51).

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[17]The justification for a strong focus on the work of Byram is given earlier in this report.

Attitudes: relativising self; valuing others (*savoir être*):
> Curiosity and openness, readiness to suspend disbelief about other cultures and belief about one's own (Ibid: 50).

Skills: interpret and relate (*savoir comprendre*):
> Ability to interpret a document or event from another culture, to explain it and relate it to documents from one's own (Ibid: 52).

Skills: discover and/or interact (*savoir apprendre/faire*):
> Ability to acquire new knowledge of a culture and cultural practices knowledge, attitudes and skills under the constraints of real-time communication and interaction (Ibid: 52).

Education: political education; critical cultural awareness (*savoir s'engager*):
> The ability to evaluate critically, and on the basis of explicit criteria, perspectives, practices and products in one's own and other cultures and countries (Ibid: 53).

It is clear that the element of knowledge, skills, attitudes and action that were identified as dimensions in the research leading to this document, can be considered in the light of Byram's distinctions. It is certainly the case that attitudes, knowledge and skills are recurring themes in intercultural competence assessment (see later in this section; see also earlier in the sub-section *Intercultural Understanding* in the previous section). What perhaps identifies intercultural competence assessment as different from much traditional assessment is that the outcome is not always defined in terms of 'right' or 'wrong' answers, but it is the process itself of developing intercultural competence which is the focus of assessment. While such an open and context-driven approach may appear problematic for the teacher, it is argued here that it is essential for developing intercultural competence. General descriptions of intercultural syllabi are often described in terms of process rather than by outcome, as outcome will depend upon the goal(s) within a specific context. Learners become actively engaged in intercultural learning and the traditional roles of teacher imparting knowledge (sage on the stage) to learners are replaced by a more facilitative role, as the teacher too is also constantly learning and developing (guide on the side) in a process-oriented syllabus. The recent development of the Council of Europe's *Autobiography of Intercultural Encounters, AIE,* (2008) is a welcome example of how these issues can be addressed in practical terms for the assessment of Intercultural Communicative Competence.

In this section the Autobiography is presented in detail, as it is a tool that could be particularly useful for IB Schools, because of its focus on real-time intercultural encounters, an element which has been identified in this report as a real opportunity for IB schools, given their international nature and their geographical location (ie in countries which are not home to many of the school population). Earlier in this report it was stated that intellectual, personal, emotional and social growth are the expected learning outcomes of international mindedness (*IB learner profile booklet*: 1), and the AIE is one tool specifically aimed at such outcomes. It is not possible to discuss in depth all assessment tools within this report, but through considering the AIE in greater depth, the research team invites readers of this report to consider how such an instrument might be used or adapted for their context.

Other instruments are summarized more briefly with follow-up internet addresses so that IB curriculum planners can consider in greater detail their relevance for the IB context and adapt accordingly for K-12 requirements.

AIE is a document for cross-curricular and general use in formal and non-formal educational contexts for all age groups. There are two versions, one for younger learners and one for older learners and adults[18].

The sources used to describe AIE have been the above internet document, Council of Europe 2009 and personal experience of using the tool by the researchers.

The AIE is a document that encourages users to think about and learn from intercultural encounters that have made a strong impression or have had a long-lasting effect on them.

An intercultural encounter can be an experience between people from different countries, but it can also be an experience between individuals from other cultural backgrounds in the same country - for example, from other regional, linguistic, ethnic, or religious backgrounds. Therefore, the Autobiography aims to promote respect for diversity both nationally and across borders. Intercultural experiences can be analysed within disciplines as diverse as foreign language learning, history, geography, religion, citizenship education, etc.

Crucial elements of AIE are the reflections on personal development through the experience of the encounter as well as reflections on the values, beliefs and behaviours of all involved. AIE encourages the users to be active citizens in a multilingual and multicultural world and develop the competences and identities of intercultural citizens.

Users of the Autobiography develop understanding and competences for the future by reflecting critically on the experience by referring to:

- Attitudes: the user's attitudes and feelings towards the whole experience, reflecting to what degree attitudes such as respect for diversity have been developed;
- Behaviour: the interpretation of another's behaviour as well as the behavioural patterns followed by the learner in a particular intercultural experience;
- Knowledge and skills: the user's knowledge about otherness and how people act in intercultural contact situations; the skills applied during and after the event;
- Action: the action taken by the user as a result of analysing the intercultural encounters.

Thus AIE links to attitudes, knowledge, skills and action, which are all included in the analytical framework (See section 2.3).

The retrospective view of the intercultural encounter favours a critical analysis of the way the user acted at the time, how he or she sees the encounter now and how he or she might respond in the future. The Autobiography therefore has the potential to promote change.
The Autobiography is for the learner, who can use it, for example:

- individually, as a way of recording, exploring and reviewing his or her intercultural experiences;
- with the help of the teacher/tutor, who can implement it with the whole class either to deal with users' intercultural experiences in general or to analyse a particular intercultural experience undergone by users (such as a school trip);
- with the help of parents, who may wish to get involved in their children's work.

The Autobiography can also be used as a self-evaluation and development tool. The Autobiography is the property of the learner, who can choose what information she or he wishes to share and what she or he prefers to keep private.

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[18]Both versions, facilitators' notes, a conceptual and theoretical background and some more material is available at http://www.coe.int/t/dg4/autobiography/default_en.aspnotes.

In the case of using the AIE for formal assessment purposes, one can envisage using both self-assessment on the part of the learner as well as tutor assessment.

Both versions of AIE have been used by the research team in teacher education and have been quite useful. Teacher students and teachers have used AIE on their own intercultural encounters and introduced it in practical pedagogic work with schoolchildren. One of the advantages of AIE is the flexibility. In an in-service course for teachers of K-3 the students found the version for younger learners easy to adapt to the children's linguistic level of English as a foreign language

In the case of using the AIE for formal assessment purposes, one can envisage using both self-assessment on the part of the learner as well as tutor assessment.

Recent work of the Council of Europe is underway to develop an Autobiography of Intercultural Encounters through Visual Media. This should be available in first draft in the near future.

A focus on self and/or peer assessment is a common feature of assessment models in the intercultural field. It can be seen in the example of the Lolipop project (Kennedy, F., Bruen, J. and Péchenart, J., 2011) which was funded by the European Union and which ran from 2004-2007. It developed indicators for intercultural assessment based on Byram's (1997) five *savoirs*. [19] The project organisers recognize that their work can be developed further; nonetheless, the descriptors presented in the box below give an indication of one way in which the issue of self-assessment has been addressed by one institution:

Reflections on intercultural groupwork (lollipop project)

Reflect on your experience: How did this experience help you to become more linguistically/interculturally competent? Click Yes or no to the questions below
1. This experience has increased my knowledge of the target culture (e.g. prople and how they behave, history, geography, institutions (savoirs)
2. This experience has encouraged me to learn more about the target culture, and to apply this knowledge in intercultural situations (savoir apprendre/faire)
3. This experience has created a more positive attitude towards the target culture and a deeper understanding of the behaviours, values or practices of that culture (savoir être)
4. This experience made me reflect on my own values and how they can influence my way of perceiving the target culture (savoir s'engager)
5. I can now identify possible misunderstandings while dealing with the target culture (savoir comprendre)
6. This experience has increasedmy knowledge and competence in the target culture
7. This experience has increased my competence in at least one of the following: Reading, listening, writing, speaking,.
8. This experience has encouraged me to learn more about the target language and to use this knowledge in communicating with other people
9. This experience has created a more positive attitude in me towards the target language.

Table 17. Example of Lolipop portfolio self-assessment criteria.

It should be noted that no one assessment instrument is likely to respond to the needs of all IB schools. The following examples have been chosen as they are either comprehensive resources, highly regarded or relatively widely used.

Catteeuw (2013) discusses a wide range of assessment approaches for Intercultural Competence, which can be found in a booklet, published online[20]. Catteeuw's document

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[19]The best description of LOLIPOP is available at http://lolipop-portfolio.eu/.
[20] http://www.faronet.be/e-documenten/a-framework-of-reference-for-intercultural-competence-a-21st-century-flemish-experiment

provides an interesting overview of a number of intercultural competence frameworks and shows how he adapted them for his own context. In this way, it can be relevant for IB curriculum developers to understand his process of arriving at a framework for assessing intercultural competence for business purposes, which could be adapted for learners in school (see appendix 1).

The INCA Project was developed and tested first in the engineering sector, but can - and has been - adapted for use in other fields. It contains comprehensive assessment frameworks for both assessor and assessee to complete (see Appendix 2).

A number of other frameworks and models exist that consider intercultural competence, which will be of use to IB curriculum developers when considering the assessment of international mindedness in the IB context. Some useful examples include Liddicoat's (based in Australia) pathway to ICC[21]; Fantini's (Based in the USA) YOGA model[22]; ICOPROMO: a professional intercultural working project designed to support professional mobility which covered a number of European countries[23]. The Intercultural Communication Institute in the USA lists a number of (psychometric) tools used by professions[24].

> CEF cult is an online assessment platform, which allows you to upload your own speaking files and have them assessed- it is uses both Byram and INCA for this, and aims to work on recognising benchmarks for intercultural competence[25]

All tools have specific foci, which will not necessarily be of direct transferability to the IB. As stated earlier, assessment needs to be integral to and embedded within the context in which learning is taking place. As a guide for those considering their assessment strategies, Deardorff (2009), drawing on the expertise of contributions from around the world, identifies some pitfalls in the assessment of intercultural competence which the research team feels would be extremely helpful to the IB in developing assessment strategies for international mindedness; they are summarized below:

1. Not clearly defining or prioritizing what is being measured (and not consulting the intercultural competence literature when developing a working definition.
2. Not planning intentionally for intercultural competence assessment or simply not having an assessment plan….Without a plan, intercultural competence assessment occurs randomly and may or may not actually measure the stated goals and learning objectives.
3. Blindly borrowing assessment plans, tools, and methods from others, just because another organization is using a particular assessment tools. The assessment plan needs to be tailored to your specific mission/goals/objectives and program parameters, which means others' plans/methods may not work in your particular assessment context.
4. Making the assessment the responsibility of one individual and leaving assessment 'to the end.' Too often, programs bring in an 'assessment person' towards the end of the process, when it becomes much too late to properly develop and implement an assessment plan and team….Assessment needs to be both formative and summative, meaning that it is woven into the entire process.
5. Not aligning assessment tools with stated objectives…[I]t is very important to understand the purpose(s) of each tool/method to make sure those fit in collecting the evidence needed to determine the achievement of the learning objectives.

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[21] http://www1.curriculum.edu.au/nalsas/pdf/intercultural.pdf
[22] http://www.adam-europe.eu/prj/2935/prd/8/1/develop-I-com.pdf
[23] http://archive.ecml.at/mtp2/Icopromo/results/
[24] http://www.intercultural.org/tools.php
[25] http://www.cefcult.eu/

6. Using only one tool or method to assess intercultural competence….One tool or method does not provide a comprehensive measurement of the complexity of this concept. Furthermore, it is important that tools/methods include a multi-perspective approach since part of intercultural competence can only be determined by 'the other' as to how appropriate the individual has been in the interaction.
7. Trying to assess too much at once…it is important to prioritize aspects of intercultural competence and select just a few aspects over a period of time.
8. Collecting the data and then stopping. It is incredibly important to use the data collected in providing feedback to the learners, in improving the program and in communicating results to stakeholders.
9. Not evaluating the assessment plan and process….It is also valuable for the learner to evaluate the assessment process to be able to reflect on the overall process of his or her intercultural competence development and learning.
10. Not using a control group or baseline data…baseline data may be desired to ascertain whether a certain intervention was successful in contributing to a learner's intercultural competence development.   (Deardorff, 2009:485-487, summarized)

It has been known from the beginning of this project that references to assessment of IM are likely to be scarce in the IB documentation. Below are some examples from the documentation which the team feel are worth considering and reflecting upon in the light of instruments available.

4.5.2. Assessment: IB documents

The IB recognizes the intercultural dimension of their programmes as integral in the assessment process, which leads the research team to focus on those specific aspects of intercultural competence that are prioritized in the analysed documents according to the overall mission and purpose of the organization.

> Assessment in all three programmes must support and encourage effective teaching and learning in the classroom. It should be based on professional judgment and should reflect the intercultural dimensions of the programmes. Assessment is aimed at determining the learners' levels of understanding. Therefore, it is essential that teachers determine from the beginning what kind of assessment will allow learners to show that understanding (*Towards a continuum of international education:* 18)

Based on the IB mission statement, "intercultural understanding and respect" may be an aspect of intercultural competence to assess and, therefore, a stated goal. The ways of achieving the stated goal becomes the objectives or learning outcomes.

Assessment is viewed as integral to all teaching and learning (see Standard C4 in *Programme standards and practices,* 2010). In the PYP, the prime objective of assessment is "to provide feedback on the learning process" by guiding students "through the five essentials elements of learning: the acquisition of knowledge, the understanding of concepts, the mastery of skills, the development of attitudes and the decision to take action" (*Making the PYP happen: A curriculum framework for international primary education*: 44). Turning to definitions of intercultural competence as above, the four dimensions are recognized: knowledge, skills, attitudes and action. Besides, from the Standard C4 on assessment, a requirement for PYP is that "student learning and development related to all attributes of the IB learner profile are assessed and reported" (*Programme standards and practices*: 12).

The MYP programme also aims to encourage student learning through assessment.

> The MYP places an emphasis on assessment processes that involve the gathering and

analysis of information about student performance and that provide timely feedback to students on their performance. MYP assessment aims to identify what students know, understand, can do and feel at different stages in the learning process and to provide a basis for practice (*MYP: From principles into practice*: 41)

Whereas in the DP, the focus is merely on results for university entrance adding an international dimension to assessment:

> Assessment in the DP aims to balance valid measurement with reliable results, providing an internationally recognized university entrance qualification whose results are based on both coursework and external examinations (*What is an IB education*: 8).

> Assessment of student learning is based on the objectives and assessment criteria specific for each subject (*Programme standards and practices:* 24)

The reflexivity component of intercultural competence is linked to self and peer assessment:

> Students should be encouraged to be reflective learners through self- and peer-assessment. Evidence of each student's learning must be collected and presented in a manner that allows the student to reflect on the learning and describe his/her progress to others. Records should allow teachers and students to see progress in the development of knowledge, skills and understandings (*Making the PYP happens: A curriculum framework for international primary education*: 38)

Another aspect of intercultural competence is criticality, which is only found in the curriculum when referring to the learning process, but not stated as assessment criteria. Evidences of this presence are found in subjects such as science and language.

> Students should demonstrate critical-thinking skills to analyse and evaluate information in order to make informed judgments in a variety of contexts. (*Science across the IB curriculum*: 15)

> It is the development of this critical language awareness and its role in critical thinking in all learning that is important for the growth of intercultural awareness and international-mindedness (*Language and learning in IB programmes*: 4).

A comparative approach to cultural information is adopted as assessment strategy, however for intercultural competence assessment it would need to have a holistic and contextual understanding of culture by understanding the intricacies of the deeper context and adding an element of reflexivity. For example, taking an autobiography (AIE) approach, or a tandem learning approach could prove interesting, in relation to documenting the feelings, perspectives of the person, and/or those of others:

> A formal written report, no more than 1,500 words, analysing the similarities and differences between two dance styles drawn from different dance cultures and/or traditions, one of which is familiar to the student and one unfamiliar (20 marks) (*DYP, Dance Guide first examination 2013*: 24)

The local school and its teachers are the weak links in all implementation of educational values. The responsibility is theirs for the taught curriculum and the assessed curriculum. The IB learner profile is a tool for school development, the "common ground on which all IB schools stand" and is "applicable to all students and adults involved in the implementation of

IB programmes" (*IB learner profile booklet*: 1). It indicates that the values apply to teachers and administrators as well:

> The learner profile provides a tool for whole-school reflection and analysis. Individual teachers, faculty groups, school administrators and school governors should ask themselves 'To what extent do our philosophy, our school structures and systems, our curriculum and units of work enable students, and the adults who implement the programmes, to develop into the learner described in the profile?' (*IB learner profile booklet*: 2).

> Successful implementation of the IB learner profile in a school will result in a learning environment in which the aims and values of the IB programmes are strongly evident and embraced by all members of the community. This is the challenge for both IB World Schools and the IB. We all must strive to put into practice what we believe (*IB learner profile booklet*: 4).

Does 'we' include every teacher in IB schools all over the world and do they interpret the written document from the same 'horizon of interpretation' or, to use Fairclough´s (1992) terminology, "order of discourse"? How far does the IB allow the local IB school community to extend the 'space of interpretation' of the concept IM?

The IB mission statement says:

> The International Baccalaureate aims to develop inquiring, knowledgeable and caring young people who help to create a better and more peaceful world through intercultural understanding and respect.

> To this end the organization works with schools, governments and international organizations to develop challenging programmes of international education and rigorous assessment. (*Towards a continuum of international education*: 3).

Who is responsible for the assessment of international mindedness? According to the answer below it is 'at the teacher´s discretion'.

On the IB public website[26] (IB answers) one of questions asked is: "Does every attribute of the profile have to be reported on?" The answer is "Yes. However, it is not a requirement to include the feedback on each attribute of the IB learner profile at the end of every reporting period. It is at the teacher's discretion when to assess and how to report on the individual attributes of the profile".

What is not tested is not taught (Byram, 2000:8). As international mindedness is not a course is there a risk that it becomes a "null curriculum" (Schubert 2008:410 in Cambridge, 2011:123) consisting of that which is not subject to educational assessment? Although aspects of international mindedness are embedded in the curriculum, unless explicit reference is made to the assessment of these, there is a danger of IM being overlooked in the assessment process.

The local school shall decide on assessment strategies for PYP and MYP, which means that the strategies are open to cultural decisions. How much are the strategies coloured by the world view of the local educational community? For DP "all courses are assessed by appointed external examiners except for creativity, action, service" (*Towards a continuum of international education*: 18-21).

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[26]https://ibanswers.ibo.org/app/answers/detail/a_id/111/kw/attributes%20international%20mindedness

5. Summary and Conclusions

In this section, the research questions will be addressed and summarized in light of the findings. Some general suggestions and/or questions for consideration by the IB community and readers of this document will be presented, which the team feel require consideration.

1. How is international mindedness conceptualized in the IB curricular context?
- How is IM addressed in the educational philosophy of the IB and the curriculum framework of its programmes?

  The question has been raised in this document as to whether the IB's understanding of international education is underpinned by a philosophy which encompasses a 'living together and sharing common educational aims' philosophy, a focus on the developing high quality international people for the global market, interculturally-aware critical citizens with a strong focus on global justice, or a combination of these. The evidence from the IB documents in this report suggests that the IB subscribes to a combination of these, and in the case of a commitment to justice, this justice is considered largely on a personal level as opposed to a social or societal level.

- How are multilingualism, intercultural understanding and global engagement associated with IM?

  The three core components of multilingualism, intercultural understanding and global engagement are clearly inter-related and it is not always easy to separate them from each other. While it is recognized that these are the three core components of IM, the documents analysed do not specifically explain in what way these components are related to each other. The IB documents do not make clear links between the ten attributes of the learner profile, which is said to be an 'embodiment' of international mindedness, and the three core components of IM (multilingualism, intercultural understanding and global engagement).

- How are attitudes, knowledge skills and action associated with aspects of multilingualism, intercultural understanding and global engagement?

  The IB documents show that the greatest emphasis is on knowledge in relation to these three core components. There is also recognition of opportunities for development of other perspectives (attitudes) and considerable emphasis on what the learners will be able to do (skills). Skills are largely related to what the learner will be able to do with the knowledge they have gained. There is little reference to interactionally-oriented goals for learners, an element which the literature suggests should be considered (if one is to take a global as opposed to a western orientation to IM). Action is under-represented in the IB documents and this is perhaps also related to the evidence described above showing that commitment to justice is largely seen at the personal level as opposed to the social/societal level.

2. How are constructs related to IM defined and theorized in the research field of international and intercultural education?

  IM is not considered as a concept in the literature outside of the context of international schooling. Within literature in the IB context, questions have been raised as to its meaning and, and whether the term global mindedness might represent the broader ideal of the IB philosophy (thus rejecting the national divisions as categorizations).

- What are theories, models, dimensions and core elements of IM and other related constructs?

  IM is addressed as an overarching concept which is seen to be embedded across all the programmes. It has no curriculum of its own. It could be considered as an approach embodying the values of the IB philosophy, and the IB encourages schools and teachers to integrate an international mindedness approach in all that they do. IM is embodied in the 10 learner profile attributes; on the other hand it is manifested in the components (in RfP called attributes) of multilingualism, intercultural understanding and global engagement. It is not quite obvious how these three components (attributes) relate to those of the learner profile.

  It needs to be remembered that the IB task is one of uniting as well as allowing for diverse contextual interpretations. The researchers feel that it is necessary for IB to consider the 'space for interpretation' of IM, (see Section 4.5.2), given that the IB lives with the day-to-day tension of needing to define concepts at a central level and interpret them at a local level (see also Fairclough, 1992).

  Related constructs in the literature (multilingualism/plurilingualism, intercultural understanding/competence, and global engagement/citizenship) highlight a need to focus on the whole person, need for the development of empathy and adoption of the perspectives of others, an incorporation of relational models of intercultural competence and a commitment to change and social justice in order to develop world citizens. Theories focus on dynamic development, process-oriented models and commitment to personal, social development and change. Dimensions identified in the research process, which are related to the understanding of the concept of IM are knowledge, skills, attitudes and action.

- How are multilingualism, intercultural understanding and global engagement defined?

  In relation to the dimensions of knowledge, attitudes, skills and action, these core components are defined largely in terms of knowledge and skills. There is recognition that multilingualism is not an additive process of speaking a number of languages but an opportunity for understanding other ways of thinking and being. There is strong recognition that language and identity are closely connected and the promotion of an ethos of embracing and welcoming all languages spoken on an equal basis[27]. Language learning, however, remains an activity that is positioned largely outside the learner, as opposed to an internalization of languaging (Phipps and Gonzalez, 2004), leading to change in perspective, for example.

  Intercultural understanding is recognized as a dynamic process in the IB documentation, as well as a recognition that schools need to foster social and emotional conditions which value all languages and engage in critical self-reflection. Intercultural understanding in the IB documentation remains largely at the level of cognitive development with some reference to developing empathy. This is not strongly linked to the decentring of one's perspective and the adoption of others, thereby excluding the critical and transformative aspects of intercultural competence. The IB documents do recognize the wealth of diversity within the individual schools, and at times suggest that this could be developed as a resource for learning. This could be an excellent starting point for developing a transformative and critical intercultural approach as described above. Greater linking to action-taking in the form

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[27]While the IB may have official languages there is clear commitment to valuing them other tongues and languages spoken by all those in the IB community.

of engagement activities could offer another opportunity. Opportunities for developing relational-oriented approaches in real-time within the IB community are clearly there but evidence of taking them up is, noticeably lacking. This might also be an area in which IB could contribute strongly to the intercultural field (both theoretically and practically), given its unique make up of international contexts.

Global engagement is most closely linked with making the world a better place, but this does not include position-taking in relation to social justice action (see literature discussion on global engagement, above); IB learners need to know about rights and responsibilities, multiple identities and perspectives, but they are not necessarily engaged in taking action, nor is there evidence of their explicit recognition of their own values and beliefs (thus developing critical cultural awareness (see Byram, 1997, and Guillherme, 2002). Some curricula (eg science) do show commitment to making a difference outside the school through taking into account ethical issues, for example), but there is not a consistent action-orientation to global engagement in the IB documents considered in this research project.

3 How are international mindedness and some related constructs assessed within and outside the IB context?

- What skills and competences are being assessed?

  There is some evidence of assessment of skills and competencies which could be incorporated in an IM assessment, but this would be premature to make suggestions while the IB have not clarified the scope and dimension of the core components of multilingualism, intercultural understanding and global engagement.[28] Recognition of the meaning of these core components for the IB community could help pave the way for clear assessment of IM and its core components).

- What models and instruments are being used in different educational contexts?

  Models and instruments range from self-to-peer assessment models, reflective logs, and learner-and-tutor joint assessment. Still lacking are relational models of intercultural competence assessments although current instruments could be adapted to encompass relational approaches. It must be strongly emphasized that all intercultural assessment tools need to be considered in relation to the context within which they are used and the intended learning outcomes to be assessed, and therefore requires active engagement on the part of the assessors, to ensure the assessment tool suits the context. Deardorff's (2009) assessment pitfalls are a useful starting point when setting out to develop context-relevant assessment.

Concluding remarks

International Mindedness is addressed as an overarching concept, which is seen to be embedded across all the programmes. It has no curriculum of its own. It could be considered as an approach embodying the values of the IB philosophy, and the IB encourages schools and teachers to integrate an international mindedness approach in all that they do. IM is embodied in the ten learner profile attributes; on the other hand it is manifested in the components (in RfP called attributes) of multilingualism, intercultural understanding and

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[28] This is not to say that there may be differences in interpretation of these core concepts in different schools/regions; this is to be expected, but clarification of the core concepts through reflection on the findings of this report could foster helpful dialogue among IB schools and curriculum developers.

global engagement. It is not quite obvious how these three components (attributes) relate to those of the learner profile.

Multilingualism is largely described in terms of speaking and learning languages, including languages for learning purposes. Learners' mother tongue is given considerable importance in relation to learner identity as well as a support for second language learners. English as a lingua franca medium of instruction is encouraged, and recognized as important for success in the 21st century.

Intercultural understanding is recognized as closely linked to language learning, and there is a strong emphasis on developing knowledge of other cultural groups, appreciation of different ways of being and behaving, and developing positive attitudes to others. There is very little in relation to the questioning of one's own values, or decentring from one's own perspective; critical cultural awareness is therefore lacking in the IB documentation. Real-time interaction and an accompanying focus on reflexivity and critical cultural awareness are not addressed in any significant fashion in the documents; criticality is largely connected to a cognitive process. Intercultural understanding is largely positioned outside the individual in the IB documents, thereby excluding the critical and transformative aspects of intercultural competence. The IB documents do recognize the wealth of diversity within the individual schools, and at times suggest that this could be developed as a resource for learning. This could be an excellent starting point for developing a transformative and critical intercultural approach as described above. Greater linking to action-taking in the form of engagement activities could offer another opportunity.

Global engagement is described in the documents in terms of undertaking activity outside of schools, in the local community and/or other foreign communities. Global engagement is not closely linked to multilingualism, and there is some reference to intercultural understanding leading to global citizenship. In relation to global engagement, the IB is understandably cautious about taking a political stance; as an international school organization, it is important to adopt a 'universal ethos', as discussed in Section 2. However, the need to avoid taking a political position should not weaken the possibilities for IB to globally engage. Currently there is little reference to dealing with problems and cultural conflicts which might hinder creating a better and more peaceful world. It is difficult to see how a better world can be created if questions of equal opportunity, stereotyping, marginalization, race, gender, poverty, power and religion and faith[29] are not interrogated. While some of these issues are addressed in some places on the public IB website, the researchers have not found them to be clearly evident in the official IB documents. It could be helpful for the IB as an organization to consider the notion of power across the curriculum.

These findings coincide with the findings of a study by Merryfield et al (2011). 124 IB Diploma Programme teachers representing 110 schools across 40 countries were asked how they conceptualize international-mindedness and how they understand their day-to-day teaching. The authors found that "only a few of the participants raised issues of equity, privilege and power". A question these researchers asked was "Is it the IB curriculum or the choices made by individual teachers that led to little emphasis on the relationships between people who hold economic and political power and the global issues that face the world today?" The research team of this present report would argue that a probable answer would be that there is a heavy responsibility on the IB curriculum[30].

Returning to the earlier discussion of the different discourses of international/intercultural education, and addressing the question 'Where would the IB see itself?' it may be necessary

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[29]While interfaith dialogue is outside the remit of this project, it is worth noting that there is a growing literature within this field which may well offer some insights for curriculum development.

[30] This perspective would also be supported by the work of Boix Mansilla and Gardner (2007), discussed earlier.

(and advantageous) for the IB in the future to clarify its own position. The vIB may also wish to address whether the concept 'international' itself is appropriate for the type of mindedness that IB schools aim to develop.

This research shows that the aspect of assessment of international mindedness is underdeveloped in the IB documents. Rich opportunities exist for adapting current intercultural assessment models to the IB needs. Through the development of assessment, the interconnected cycle of learning is completed and a wide range of opportunities exists for greater clarification of concepts, teaching and learning outcomes. This will surely help the IB to develop further its own key concept of international mindedness, and benefit future IB intercultural citizens wanting to develop a more peaceful world.

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- Global engagement: teaching and learning about conflict. Creating a more peaceful world.

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- Science across the IB continuum.
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Annotated Bibliography

Note: This annotated bibliography offers an opportunity for understanding the range of publications related to the concept of International Mindedness in IB schools. It is presented under four themes: multilingualism/plurilingualism; intercultural understanding/intercultural competence; global engagement/citizenship and IB specific/curriculum development. The first three themes represent the aspects of international mindedness as outlined by the IBO, linked with the most salient parallel concepts as found in the literature. The fourth offers some references which the report's authors have found useful when understanding issues of direct relevance to the IB or indeed to curriculum development in general (within the context of this report).

1. Multilingualism/plurilingualism

Beacco, J-C.*et al.* (2010) *Guide for the development and implementation of curricula for plurilingual and intercultural education*. Strasbourg: Council of Europe.

This text is intended to facilitate improved implementation of the values and principles of plurilingual and intercultural education in the teaching of all languages - foreign, regional or minority, classical, and languages of schooling.

Plurilingual and intercultural education realises the universal right to quality education, covering: acquisition of competences, knowledge, dispositions and attitudes, diversity of learning experiences, and construction of individual and collective cultural identities. Its aim is to make teaching more effective, and increase the contribution it makes, both to school success for the most vulnerable learners, and to social cohesion.

The ideas and proposals put forward in the text form part of the Council of Europe Language Policy Division's project, "Languages in education – languages for education", contributions to which are published on a "Platform of Resources and References for Plurilingual and Intercultural Education" (www.coe.int/lang)[31]

The text comprises three chapters, covering issues and principles involved in designing and/or improving curricula in the context of plurilingual and intercultural education. The second considers in more depth the following: *How can the specific content and aims of plurilingual and intercultural education be identified and integrated within the curriculum, while also respecting the specific content and aims of teaching individual languages?*; and *How can curriculum scenarios be used to project the spacing-out in time of this content and these objectives?* Finally, several appendices provide tools and reference lists.

Woodin, J (2010) Tandem learning as an intercultural activity, PhD Thesis, University of Sheffield.

This thesis investigates bilingual conversations between tandem learners (native speakers of each others' language of study), using a dual approach incorporating both AM (Acquisition Metaphor) and PM (Participation Metaphor) approaches. Tandem conversations on word meaning are considered through a word association task, and a conversation analytic approach

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[31] http://www.coe.int/t/dg4/linguistic/langeduc/le_platformintro_EN.asp?

is used to understand the intercultural nature of the conversations. It is found that while non-native speaker (NNS) interlocutors defer to their native-speaker (NS) partner for linguistic (e.g. grammar) support, they rarely to do so in relation to word meaning. This suggests evidence of growing ownership of the language on the part of the learner, and a joint negotiation of meaning. Adoption of others' perspectives is shown to lead to new levels of learning for the participants.

(UNESCO) (2013) Intercultural Competences: Conceptual and Operational Framework[32]

This recent publication recognizes the need for the inclusion of words from languages other than English in a framework of intercultural competence and incorporates into the UNESCO framework the Southern African term *Ubuntu* (seeing ourselves through others, encompassing ethics and human connectedness and relationship), and the Japanese term *Uchi-Soto*, referring to distinguishing group membership (while also incorporating the understanding that group membership changes over time and across situations). (see also the section Intercultural Competence)

Wierzbicka, A. (1997) *Understanding culture through their key words: English, Russian, Polish, German and Japanese*, Oxford: Oxford University Press; and Wierzbicka A. (1999) *Emotions across cultures: Diversity and Universals*. Cambridge, Cambridge University Press.

Wierzbicka shows how through an understanding of semantics from the perspective of NSM (Natural semantic metalanguage), the need for plurilingualism and the adoption of perspective from languages other than English is paramount in understanding perspectives other than our own. Her work is illuminating and a cross-semantic comparative approach such as hers could be helpful in developing linguistic sensitivity in students.

Piller, I. (2011) *Intercultural Communication: A Critical Introduction*, Edinburgh: Edinburgh University Press.

In Chapters 9 and 10 of this excellent and highly accessible book, Piller (based in Australia) discusses the issue of hidden racism disguised as linguistic inadequacy in a number of migrant South-North migration contexts, reminding us that language policies aimed at integrating migrant populations into employment can only be effective if the workplaces themselves adopt a less racist attitude to ethnic difference in the workplace, in particular through the 'colour of language', in relation to accent. Real-world implications of having less access to justice, support and employment are considered in conjunction with the recognition that it is people who make policies language and language usage, which are embedded in social practices and ideologies. Piller also reminds us that language allows us to enact our identities, and therefore lack of language constrains our possibilities for performance. Again, an understanding of the interconnectedness of language with power culture and politics invites the reader to take a more plurilingual approach to language as opposed to stopping short at multilingualism.

Liddicoat, A. and Scarino, A. (2013) *Intercultural Language Teaching and Learning*, Chichester: Wiley-Blackwell.

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[32]Availableathttp://unesdoc.unesco.org/images/0021/002197/219768e.pdf

This book, written by Australian-based authors, offers a clear introduction to the field of intercultural teaching and learning, together with some practical suggestions for developing curricula, courses, and individual classes linking language and intercultural learning, thus offering teachers resources for focusing more on plurilingual development as opposed to multilingualism.

2. Intercultural competence/ Intercultural understanding

Arasaratnam, L. & Doerfel, M. (2005) 'Intercultural Communication competence: Identifying key components from multicultural perspectives', in *International Journal of Intercultural Relations*, Vol. 29, Issue 2, pp. 137-163.

The authors conducted research involving respondents from 12 different national backgrounds, identifying knowledge, motivation and adoption of other-centred styles of communication as a sign of competence across respondents from a number of countries from around the world.

Bredella, L (2002) 'For a flexible model of intercultural understanding', in Alred, G, Byram, M & Fleming M. *Intercultural Experience and Education*. Clevedon: Multilingual Matters, pp 30-49.

Bredella argues for a flexible model of intercultural understanding, allowing us to 'mediate between relativism and ethnocentrism and to develop a third position which transcends the values of the foreign culture and those of our own. He proposes that understanding is necessarily 'a process of negotiation between the context in which something is said and done and the context within which it is perceived', this process involves seeing from the others' perspective (which he calls 'inner perspective') and seeing things though our eyes – (outer perspective).

Byram, M. (1997) *Teaching and assessing intercultural communicative competence*. Clevedon, UK: Multilingual Matters.

This book is considered by many across the globe to be a landmark in the recognition of intercultural competence as an important component in language learning. It has been enormously influential in the development of policy and practice from governmental and European level (also at world level through the world of UNESCO) to the local level of the language classroom. Byram proposes a development of Hymes' communicative competence framework to focus specifically on intercultural communicative competence, incorporating five *savoirs*, covering knowledge, skills and attitudes necessary for the development of an intercultural language learning environment. As well as providing a comprehensive set of objectives for each component of the *savoirs*, Byram makes suggestions for developing assessment which is context-specific and which responds to the need of the task in hand as opposed to universal outcomes, which may prove irrelevant at the local level. The role of the teachers is developed further than before from the all-knowing information-giver to the intercultural learner alongside his or her students.

Nwosu, P.O. 'Understanding African's Conceptualisations of Intercultural Competence', in Deardorff (ed.) 2009, pp 158-198.

Nwosu argues that in the African continent, for historical reasons the study of communication has been largely couched in terms of developing journalists – that is with a heavy media focus, and with some focus on communication systems indigenous to the continent (such as oral tradition), but largely with little focus on human communication. In terms of intercultural competence, Nwosu identifies this to be most closely linked for many Africans to the appropriacy of communicative behaviours, these being communalism (including deference to group and reverence for age and status), relational orientation (including a focus on strong interpersonal bonds and obligations), a cyclical time orientation, a focus on being as opposed to doing, including a blurring of work and home life and long-term loyalty to the work organisation.; and a non-linear discourse orientation, with the purpose of confirming, solidifying and promoting social order (Momeka 1996)'Interpersonal communication in communalistic societies in Africa'. In Gudykunst, W. Ting-Toomey, S. and Tsukuda, N (Eds) *Personal communication across cultures*, pp. 197-216. Thousand Oaks, Sage.

Scarino, A. (2010) 'Assessing intercultural capability in learning languages: A renewed understanding of language, culture, learning, and the nature of assessment' *Modern Language Journal*, **pp324-329.**

Scarino, based in Australia, reminds us that language is the essence of what we do and it is integral to learning, and therefore not separate from who we are. She makes a clear distinction between a cultural orientation and an intercultural orientation, stating that an intercultural orientation involves identity transformation on the part of the students, involving decentring from their position and perspective and adopting that of others. This shifting of perspectives can develop an understanding of culture as a contextual cultural frameworks within and through which meaning is negotiated.

UNESCO (2013) *Intercultural Competences: An Operational Framework*
This volume is a synthesis of discussions held by UNESCO committees in recent years, and draws specifically on five regional reports on intercultural competence:

DragićevićŠešić, M., &Dragojević, S. (2011) *State of the arts and perspectives on intercultural competencies and skills*. **Report prepared for UNESCO Experts Meeting on Intercultural Competences, Paris, France, September 21-22, 2011.**

Grimson, A. (2011) *State of the art and perspectives on intercultural competences and skills in Latin America*. **Report prepared for UNESCO Experts Meeting on Intercultural Competences, Paris, France, September 21-22, 2011.**

Holmes, P. (2009) *Intercultural competence: Asia-Pacific c Region: Concepts, methods, and tools for intercultural competence and mediation*. **Report for the State of the Arts and Perspectives on Intercultural Competences and Skills, UNESCO.**

Steyn, M. (2009) *Intercultural competences in Southern Africa: The African philosophy of Ubuntu. **Report for the State of the Arts and Perspectives on Intercultural Competences and Skills, UNESCO.**

Youssef, M. (2011*) State of the art and perspectives on intercultural competences and skills in Arab cultures*. **Report prepared for UNESCO Experts Meeting on Intercultural Competences, Paris, France, September 21-22, 2011.**

From these five reports Deardorff (2011) summarized the findings in the following publication.

Deardorff , D.K. (2011) Promoting understanding and development of intercultural dialogue and peace: A comparative analysis and global perspective of regional studies on intercultural competence.Report of the State of the Arts and Perspectives on Intercultural Competences and Skills, UNESCO.

She identifies from these world reports the following minimal skills and competences for developing intercultural competence:
• Respect ("valuing of others");
• Self-awareness/identity ("understanding the lens through which we each view the world");
• Seeing from other perspectives/world views both how these perspectives are similar and different;
• Listening ("engaging in authentic intercultural dialogue");
• Adaptation ("being able to shift temporarily into another perspective");
• Relationship building (forging lasting cross-cultural personal bonds);
• Cultural humility ("combines respect with self-awareness").

From this synthesis, Deardorff proposes that both the educational and the legal route are important systems for ensuring an appropriate focus on intercultural competence.

Zaharna, R.S. (2009) 'An associative approach to intercultural communication competence in the Arab World' in Deardorff (2009) pp 179-195.

Zaharna argues that despite the diversity running across the Arab world, there are also common thread running through Arab societies; namely that of what can be called an 'associative' view of communication, with relationships and context as central.

Arguing that firstly the diversity within the Arab world is often ignored, Zaharna reminds us that although a single language may appear to unite them, ethnic groups under the Arab umbrella, such as Kurds, Berbers and Armenians, may well have Arabic as their second or third language. Within the 'Arab world' there also exist a diversity of Arabic language in spoken form, of religions, and of ethnicities. She also rejects the simplistic notion of Arabs being collectivist, and through using examples from the Quran, demonstrates an individualist-collectivist tension which she suggests is could be more appropriately defined as 'strong individuality rooted in an associative social context' (2009:185).

Recognising the dangers of essentialising all Arab culture into one homogenous group, which it clearly is not, she proposes that one could identify a rich associative perspective in both the Arabic language and the Islamic religion. For Zaharna, the emphasis on relationship-building and social context means that for Arab societies a 'broad-sweep' comparative approach of Arabs - Americans cultures will not work. She also reminds us that individual identity issues are involved in communication situations, and that culture is not the only element which may affect communication.

Guilherme, M. (2002) *Critical Citizens for an Intercultural World: Foreign Language Education as Cultural Politics.* **Clevedon, UK: Multilingual Matters**[33]**.**

Guilherme provides a useful overview of critical pedagogy, whose defining elements include a focus on future possibilities in education, on an equalizing movement which does not remain content within current structures or curricula, and encourages full participation of learners in this. Critical pedagogy also has a strong ethical and political dimension, engaging with human rights and discourses of equality. This involves necessarily taking a position in order to develop in learners the capacity for engaging fully not only within their curriculum but to understanding the political cultural and historical origins of it, and preparing them for critical and participatory citizenship. Guilherme argues that critical pedagogy is a set of principles which are intrinsically related to culture, power and communication, with central elements of reflection, dialogue, action, difference, dissent, empowerment and hope.

3. Citizenship/ global engagement

Ashwill and Oanh (2009) 'Developing globally competent citizens: The contrasting cases of the United States and Vietnam', in Deardorff (ed.), pp141-157.

With regard to developing globally competent citizens in the US, the authors argue that in the USA, given the overarching sense of superiority in relation to patriotism, and the fact that attitudes to one's country are 'not merely a matter of the mind but also of the heart and soul' (2009:148), an attempt at global citizenship education requires a re-orientation of one's worldview and must be approached with caution. However in the case of Vietnam, patriotism and nationalism combine a sense of pride coupled with a feeling of inferiority; the authors attribute this to the 'sense of isolation from the world' (2009:152). It is proposed that in Vietnam which has a history of exploitation by other countries it may be easier to develop globally competent citizens than in the USA where cultural superiority and a missionary spirit are prevalent. The authors recommend that the development of intercultural competence through forging 'deep, mutually beneficial, and lasting cross-cultural personal bonds' (2009:156) will allow for the connections of the global and the local in a way which will transcend the limiting visions of patriotism and nationalism.

Feng, A. (2006) 'Contested notions of citizenship and citizenship education: The Chinese case' in In G. Alred, M. Byram, and M. Fleming, (Eds.) *Education for Intercultural Citizenship: Concepts and Comparisons*. **Clevedon: Multilingual Matters, pp. 86-105.**

Feng offers a useful historical and linguistic consideration of the roots of conceptual equivalents to the term *citizenship* in China. He discusses the strong focus on obligations, moral standards and loyalty, and how the notion of rights is considered as conditional on fulfillment of obligations and social duties. He also discusses differences in approaches between the governmental and academic positions on the notion of citizenship, noting that China is currently undergoing huge change brought about multicultural interaction.

Kymlicka, W. (2003) 'Multicultural States and Intercultural Citizens' in *Theory and Research in Education* **1 (2), 147-162.**

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[33]Guilherme's work has been discussed in the report under the section 'intercultural understanding' ; however it can be seen to bridge all three core components of IM, and has here been selected in the category of Citizenship/Global engagement as it is specifically educationally-focused.

Kymlicka discusses tensions between the multicultural state and the intercultural citizen, , recognising that while there should be coherence between them, this isn't always the case. For example he considers religious schools to be justifiable within a multicultural state; however, faith schools, he argues, do little to help the development of the intercultural citizen. Models of intercultural citizenship are unlikely to be able to respond adequately to deep societal rifts with a history of serious conflict, for example.

Osler, A & Starkey, H. (2003) Learning for Cosmopolitan Citizenship: theoretical debates and young people's experiences, in *Educational Review*, Vol. 55, No. 3, 243-254.

Since citizenship is a contested concept, education for citizenship is also a site of debate and controversy. This article explores the limitations of education for national citizenship, and reflects on the deficit models of young people which are often presented in justifying citizenship education. Extending political theorist David Held's model of cosmopolitan democracy, the authors propose the term *education for cosmopolitan citizenship*. They explore the features of education for citizenship in the context of globalisation, noting that citizenship education addresses local, national, regional and global issues. Such a perspective is critical in preparing young people to live together in increasingly diverse local communities and an interdependent world. The authors report on research carried out with young people living in multicultural communities in Leicester, UK, to explore understandings of community and levels of civic engagement. They explore the multiple identities and loyalties of these young people and identify sites of learning for citizenship in homes and communities. Drawing on these findings, the article concludes that a re-conceptualised education for cosmopolitan citizenship needs to address peace, human rights, democracy and development, equipping young people to make a difference at all levels, from the local to the global.

Parmenter L. (2006) 'Beyond the Nation? Potential for intercultural citizenshipeducation in Japan', in Alred, G., Byram, M and Fleming, M (Eds.) *Education for Intercultural Citizenship: Concepts and Comparisons*, Clevedon: Multilingual Matters, pp. 144-163.

Parmenter notes that much of citizenship education in Japan includes the characteristics of what could be called intercultural citizenship, but she argues that the only identity which is accepted in Japanese education which goes beyond the nation is that of being Japanese. Being International is not considered in Japanese education, but multiple identities of family, school, community and nation are accepted. Parmenter argues that in order to develop education for intercultural citizenship, Japanese education system will need to take a more flexible approach to identity beyond the level of nation.

Schattle, H. (2008) *The Practices of Global Citizenship.* Rowman & Littlefield: Lanham, MD, USA.

Schattle describes the practices of global citizenship in Education in the fifth chapter of this book. He points to the role of human agency as located in the process choosing to practice global citizenship while at the same time he alludes to the diverse ideological agendas behind the ways that individuals, organizations, corporations and nation-states stake a claim on the term. In these ways, the book responds to the increasingly poignant questions: global citizenship 'for what?' and 'says who?' Schattle avoids advocating for a particular definition

or practice of global citizenship, and instead describes the range of meanings it currently represents.

Trotta Tuomi, M, Jacott, L & Lundgren, U. (2008). *Education for World Citizenship: Preparing students to be agents of social change.* **CiCe Guidelines, London Metropolitan University.**

The text raises questions about the relationship between world or global citizenship, European citizenship and national citizenship and clarifies the questions, both in theory and in practice. It includes a critical approach to the subject as well as practical ideas on how to present it to others. It is directed towards a broad audience of course designers and lecturers in specific faculties in Higher Education Institutions, from teacher trainers and students of World Citizenship Education, to other interest groups such as social and health services, legal aid workers and youth workers, and to all those interested in the subject matter.

4. IB- specific/ curriculum development

Bates, R. (2011) *Schooling internationally: Globalisation, internationalization and the future of international schools.* **London: Routledge.**

The aim of this book is to offer critical perspectives on the contemporary issues impacting on international schools. The three chapters that explore the IB do so from three different perspectives. James Cambridge provides a comprehensive analysis of the IB curriculum within the frame of curriculum theory, covering the diverse global and national interpretations of the purposes and utilisation of the IB. Tensions arising from different contextual demands are also identified by Richard Bates in his examination of the wide-ranging international school assessment systems. The chapter considers the link between the IB qualification and entry into higher education, as well as discussing the connection between philosophical and instrumental pedagogical issues. The challenges faced by the IB and its branding are set within an historical trajectory by Tristran Bunnell. The dilemma of maintaining exclusivity of the product while at the same time promoting expansion is identified as a key issue for the future.[34]

Lundgren, U. (2002) Interkulturellförståelse i engelskundervisning – en möjlighet. Doctoral dissertation Lund University, Department of Education and Psychological Research, MAH. English summary pp. 265-303 [35]

This study examines the prospects of developing intercultural understanding through English as a foreign language (EFL) in the Swedish comprehensive school, with the following aims: (1) to analyse and problematize the intercultural dimension of EFL as three discourses, research discourse, authority discourse and teacher discourse; (2) to relate the above discourses to each other in order to reveal a space for the interpretation of culture teaching and learning culture in EFL.

The findings are summarized as:

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[34]See also (Yvonne Stewart (2012): Professional Development in Education, 38:1, 155-157. (http://dx.doi.org/10.1080/19415257.2011.584430
[35]http://www.lub.lu.se/luft/diss/fulltextall.html

Positive prospects: (1) A theoretical base is available in agreement with the Swedish value base. (2) International and national guidelines prescribe understanding of otherness across the curriculum. (3) EFL syllabus introduces intercultural understanding and intercultural competence. Intercultural understanding shall be assessed. (4) The interviewed teachers find developing students´ understanding of otherness and self to be important. (5) An increasing number of multicultural students contribute to alternative perspectives.

Negative prospects: (1) Current research does not reach teachers. (2) National syllabus narrows culture to factual knowledge, vague concepts and no assessment criteria. (3) National tests do not assess intercultural understanding. (4) School organisation, obstructs cross - curricular thematic education. (5) Teachers lack time for didactic reflection and development. (6) Local micro context is seen as main obstructions. (7) Students´ lack of ability to take the perspective of the other is considered a major obstacle.

Finally the three discourses are related to each other and a model is presented showing a space for the interpretation of culture teaching and learning culture in EFL.

Peiser, G. & Jones, M. (2012) 'Rhetoric or reality: intercultural understanding in the English Key Stage 3 Modern Foreign Languages curriculum', *Curriculum Journal*, 23:2, 173-187

This article is concerned with the construct of *intercultural understanding* as a component in the revised Key Stage 3 (ages 11–13) Modern Foreign Languages curriculum in England. It critically examines the extent to which recent initiatives have been conducive to promoting the development of intercultural understanding (IU) amongst pupils at Key Stage 3. It argues that while policy appears to have placed increased emphasis on IU, it has been predominantly concerned with the need to complement a wider set of broader policy goals, not educational objectives and the development of an intercultural language pedagogy. Peiser and Jones also identify that the UK curriculum takes a largely static, descriptive approach to culture as opposed to a more open process and context-oriented approach. They also argue that the Modern Foreign Languages curriculum articulates intercultural understanding largely in cognitive terms, and that it lacks an emotional or perspective-taking element of understanding.

The article is useful in reminding us that the language of policy documents can easily fall into rhetoric and/or opt for the most straightforward approach (e.g. a cognitive view of intercultural understanding).

Walker, G. (2010) *East is East and West is West*. International Baccalaureate Organization.[36]

This position paper addresses the long-standing criticism that the International Baccalaureate (IB) is too closely associated with western values and, despite its title, does not enable students to see the world from a truly international perspective. Considering evidence from different authorities, it analyses the IB learner profile and asks how appropriate it is for the cultures of East Asia.

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[36]Also available at http://blogs.ibo.org/positionpapers/files/2010/09/East-and-West_George-Walker.pdf

The paper concludes that the learner profile does indeed reflect the strong western humanist foundations of the IB, but accepts that the organization's successful growth (not least in its Asia- Pacific region) makes sudden change unlikely and undesirable.

Instead, it recommends that the learner profile be reviewed regularly and used as a focus for internal debate on this issue. It also proposes that some limited regional variation be encouraged in order gradually to seize "the great opportunity for the creation of new thought by a new combination of truths" (Tagore 1961: 222).

Wells, J. (2011) International Education, values and attitudes: a critical analysis of the International Baccalaureate (IB) Learner Profile. *Journal of Research in International Education* **10(2) 174–188**

This article provides a critical review of the way that the International Baccalaureate (IB) promotes international education and international mindedness through the IB Learner Profile. While discussing theories of values and attitudes, and the teaching of values and theories of value acquisition, the paucity of such topics in IB texts is noted. It is acknowledged that the IB is in the process of providing support for schools in their delivery of the Learner Profile, and this article is intended to contribute to discussion as to how best that might be done.

Jia, W., Lu, Xing, and Heisey, R. (Eds.) (2002) *Chinese communication theory and research: reflections, new frontiers, and new directions.*

The authors in this volume offer an interesting history of Chinese Communications theory, showing how it has traditionally focused on mass communication, and noting that Chinese theory has adapted aspects of western Communications theory in a 'Chinese' way, such as for example the inseparability of theory from practice in Chinese scholarship, and the Chinese understanding of mutuality in achieving understanding in an interaction; that is, the focus on the relational factors in Intercultural interaction.

Yoshitaka Miike (2003) 'Toward an Alternative Metatheory of Human Communication: An Asiacentric Vision' Special issue Asian Approaches to Human Communication *Intercultural Communication Studies* **XII-4 pp39-63.**

Miike proposes that an Asiacentric view of human communication needs firstly, to explore and establish Asian concepts in Asian everyday languages in order to reconsider and reconceptualise the nature of human communication, secondly to identify and analyse relationships among Asian concepts so as to explore cultural worldviews and values manifested in these concepts. This is important, Miike argues, in order to develop an understanding of the concepts in relation to those in the world stage ; and thirdly, to compare and contrast Asian concepts in different Asian languages in order to understand their culture-general and culture-specific implications for communication, as opposed to comparing and contrasting them with western concepts. This is an interesting proposal which could be of great interest for IB schools to pursue through their curricula

Jing Yin, J. (2007) 'The clash of rights: A critical analysis of news discourse on human rights in the United Stated and China', *Critical Discourse Studies***, 4:1, 75-94.**

Yin argues that the different approaches of the New York times and the China People's Daily in relation to human rights represents the powerful trying to fix the preferred meaning of

human rights through arguing what the term means, while the powerless (in this case the Chinese) try to negate the dominant meaning of the term   The New York Times attempts to project the notion of natural rights as universal truth, whereas People's Daily defines human rights as a process of development to counter western condemnation as well as to justify rights abuses in China. The struggle over articulation is also a manifestation of the hierarchy of discourse. Yin suggests that the powerful try to fix the preferred meaning while the powerless strive to negate the dominant meaning. (adapted from the abstract)

Appendix 1

Catteeuw's (2013) Framework of reference for intercultural competence for business urposes.

FRAMEWORK OF REFERENCE FOR INTERCULTURAL COMPETENCE FOR BUSINESS PURPOSES		
Basic = knowing	**Advanced = understanding**	**Proficiency = applying**
1. Critical awareness (attitude) Can deal critically and consciously as an individual with the society in which he/she lives		
1 Notices that he/she lives in a changing society	Dares to question the society in which he/she lives	Is aware of and has a critical approach to the society in which he/she lives
2 Recognizes prejudices, racist feelings and attitudes within oneself and others and knows the cultural stereotypes	Can make prejudices, racist feelings and attitudes within oneself and others subject of discussion and understands the origin of stereotypes	Can prevent oneself and others from prejudices, racist feelings and attitudes and can see through the cultural stereotypes
2. Openness - right to differ - respect for otherness (attitude) Can deal with ambiguous situations, is open to others and can accept and respect possible differences		
3 Recognizes other cultures and cultural diversity	Tolerates other cultures and cultural diversity	Functions within other cultures and cultural diversity
4 Recognizes otherness (culture, class, gender, age, health, sexual inclination, ethnicity, appearance, …)	Accepts otherness	Functions according to the principles of equality
5 Recognizes culture shock within oneself and others when in contact with a different culture	Knows how to deal with the problems of culture shock	Effectively overcomes the problems of culture shock
3. Flexibility and empathy (attitude) Can be flexible when dealing with realistic situations and demands and can understand intuitively what other people think and feel in realistic situations		
6 Is aware of past experiences	Learns from past experiences	Adapts to the actual situation
7 Is willing to learn the partner's language: CEF - A	Is willing to learn the partner's language: CEF - B	Is willing to learn the business partner's language: CEF - C
8 Notices that business partners can react differently	Understands that business partners can react differently	Accepts the other as a coherent individual and deals tactfully with different reactions
4. Communicative skill (skill) Can communicate effectively and correctly with others in realistic situations		
9 Recognizes the intercultural background and possible problems in written, oral and non-verbal communication	Understands the intercultural background and possible problems in written, oral and non-verbal communication	Can prevent possible intercultural problems in written and oral communication and in non-verbal communication
5. Solution oriented attitude (skill) Can think and act in a solution oriented way in realistic situations		
10 Recognizes misunderstandings and conflicts, possibly related to the cultural background	Understands the origin of misunderstandings and conflicts, possibly related to the cultural background	Can prevent misunderstandings and conflicts
11 In individual situations, makes an extra effort to learn from misunderstandings and conflicts.	As a rule makes an extra effort to learn from misunderstandings and conflicts.	Will purposely seek out situations in which can be learned from living, working or studying with people from different cultures or with a different background
6. Cultural knowledge (knowledge) Can acquire knowledge of a different culture and can use this knowledge in actual situations		
12 Knows the concepts relating to interculturality	Can see a link between professional situations and the concepts relating to interculturality	Can apply the concepts relating to interculturality in professional situations
13 Recognizes the problems of neglected target groups: immigrants, asylum seekers, the underprivileged, .. whom he/she has to deal with in his/her working environment (subordinates, colleagues)	Knows how to deal with and understands the problems of neglected target groups	Effectively deals with people from neglected target groups in a spontaneous way
14 Recognizes the sociocultural conventions of target groups he/she comes into contact with: companies, expats, …	Understands the sociocultural conventions of the target groups he/she comes into contact with	Incorporates the sociocultural conventions of the target groups he/she comes into contact with

Appendix 2

INCA Framework: Assessor version

INCA Framework (assessor version) Level ☐ Competence ☐	1 'Basic'	2 'Intermediate'	3 'Full'
General profile	The candidate at this level is on the ladder of progression. They will be disposed to deal positively with the situation. Their responses to it will be piecemeal and improvised rather than principled, even though mostly successful in avoiding short term difficulties. These will be based on fragmentary information.	The candidate at this level has begun to induce simple principles to apply to the situation, rather than improvise reactively in response to isolated features of it. There will be evidence of a basic strategy and some coherent knowledge for dealing with situations.	The candidate at this level will combine a strategic and principled approach to a situation to take the role of a mediator seeking to bring about the most favourable outcome. Knowledge of their own culture and that of others, including work parameters, will be both coherent and sophisticated.
i) Tolerance of ambiguity	1T Deals with ambiguity on a one-off basis, responding to items as they arise. May be overwhelmed by ambiguous situations which imply high involvement.	2T Has begun to acquire a repertoire of approaches to cope with ambiguities in low-involvement situations. Begins to accept ambiguity as a challenge.	3T Is constantly aware of the possibility of ambiguity. When it occurs, he/she tolerates and manages it.
ii) Behavioural flexibility	1B Adopts a reactive/defensive approach to situations. Learns from isolated experiences in a rather unsystematic way.	2B Previous experience of required behaviour begins to influence behaviour in everyday parallel situations. Sometimes takes the initiative in adopting/conforming to other cultures' behaviour patterns.	3B Is ready and able to adopt appropriate behaviour in job-specific situations from a broad and well-understood repertoire
iii) Communicative awareness	1C Attempts to relate problems of intercultural interaction to different communicative conventions, but lacks the necessary knowledge for identifying differences; tends to hold on to his own conventions and expects adaptation from others; is aware of difficulties in interaction with non-native-speakers, but has not yet evolved principles to guide the choice of (metacommunication, clarification or simplification) strategies.	2C Begins to relate problems of intercultural interaction to conflicting communicative conventions and attempts to clarify his own or to adapt to the conventions of others. Uses a limited repertoire of strategies (metacommunication, clarification, simplification) to solve and prevent problems when interacting with a non-native-speaker.	3C Is able to relate problems of intercultural interaction to conflicting communicative conventions and is aware of their effects on the communication process; is able to identify and ready to adapt to different communicative conventions, or to negotiate new discourse rules in order to prevent or clarify misunderstandings; uses a variety of strategies (metacommunication, clarification, simplification) to prevent, to solve, and to mediate problems when interacting with a non-native-speaker.

INCA Framework: Assessee version

Level (horizontal axis) Dimension (vertical axis)	Level 1 Basic	Level 2 Intermediate	Level 3 Full
Overview of competence	I am already willing to interact successfully with people of other cultures. I tend to pick things up and learn from them as I go along, but I haven't yet the experience to work out any system of dealing with intercultural situations in general. I respond to events, rather than planning for them. At this stage I am reasonably tolerant of other values, customs and practices although I may find them odd or surprising and approve or disapprove.	As a result of experience and/or training, I am beginning to view more coherently some of the aspects of intercultural encounters I used to deal with in a 'one-off' way. I have a mental 'map' or 'checklists' of the sort of situations I am likely to need to deal with and am developing my skills to cope with them. This means that I am more prepared for the need to respond and adapt to the demands of unfamiliar situations. I am quicker to see patterns in the various experiences I have and I am beginning to draw conclusions without having to seek advice. I find it easier to respond in a neutral way to difference, rather than approving or disapproving.	Many of the competences I developed consciously at level 2 have become intuitive. I am constantly ready for situations and encounters in which I will exercise my knowledge, judgement and skills and have a large repertoire of strategies for dealing with differences in values, customs and practices among members of the intercultural group. I not only accept that people can see things from widely varying perspectives and are entitled to do so, but am able to put myself in their place and avoid behaviour I sense would be hurtful or offensive. At this level of operation I am able to intercede when difficulties arise and tactfully support other members of the group in understanding each other. I am confident enough of my position to take a polite stand over issues despite my respect for the viewpoint of others.
Openness	**O1.1** When uncertainty arises from cultural difference, I adopt a tolerant attitude as long as the issue is not a sensitive one for me TA **O1.2** Sometimes I may jump to conclusions about different behaviour that I later realise were not entirely correct RO	**O2.1** I now see the uncertainties that can arise from intercultural encounters as an interesting challenge, provided that the issues involved are not sensitive for me TA **O2.2** I react neutrally to cultural differences, rather than hastily categorising them as good or bad RO	**O3.1** I am aware of ways of coping with ambiguous situations even when these give rise to inner moral conflicts that are serious for me TA **O3.2** I fully respect the right of those from other cultures to have different values from my own and can see how these values make sense as part of a way of thinking RO
Knowledge	**K1.1** I have some general knowledge about the cultures of those I work with. This knowledge consists of facts that are not always connected and I don't yet have an overall picture of the relevant cultures KD **K1.2** I learn from intercultural experiences and add to my previous knowledge KD **K1.3** Although I often find culturally different behaviour curious, I try to make allowances for it E	**K2.1** I take the trouble to find out about the cultures I am likely to be working with, paying attention not only to isolated facts, but to values, customs and practices common in those cultures KD **K2.2** When I experience new values, customs and practices I use the knowledge to develop into an overall system of principles KD **K2.3** I have developed a mental checklist of how others may perceive, feel and respond differently to, a range of routine circumstances. This supports my concern to put others at ease and avoid upsetting them E	**K3.1** I have a deep understanding of cultures I encounter frequently. When involved in new intercultural situations I strive to acquire the best possible available knowledge and understanding both through prior research and by seeking regular clarification within the group KD **K3.2** I have acquired a system of principles that can be applied reliably to almost any intercultural encounter KD **K3.3** I often imagine myself in the place of those from different cultures when trying to understand all aspects of a work problem. This supports my spontaneous concern that others in the group should receive fair treatment and consideration E