# A comparative study of international mindedness in the IB Diploma Programme in Australia, China and India

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# Executive summary

This report discusses findings from a qualitative study of international mindedness in the Diploma Programme (DP) in six International Baccalaureate (IB) schools in Australia, China and India. The aim is to provide a resource for the IB community of empirically based concepts and practices of international mindedness that have emerged from the experiences and perspectives of students, parents and teachers in IB schools.

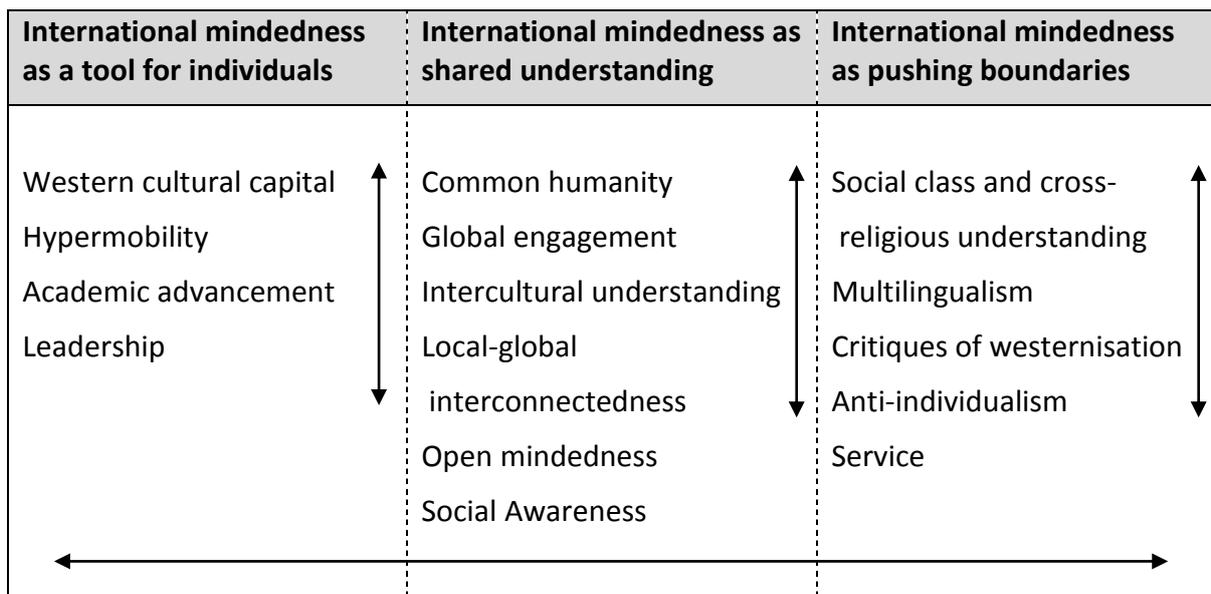The research focused on four main areas of inquiry:

- Students', parents', and teachers' conceptualisations of international mindedness in relation to the IB DP in Australia, China and India;

- The relevance of international mindedness to students' post-school trajectories;

- Possible approaches to the assessment of international mindedness in IB schools;

- Cross-case comparisons of international mindedness by schools and countries.

As part of a multi-sited approach, 196 parents, teachers, and students were interviewed in six IB schools in Australia, China and India. Additionally, observations of classroom practices and school events offered ethnographic insights into schooling practices of international mindedness across the six sites.

## Key findings and recommendations

### 1.  The on-going critiques of international mindedness

International mindedness is a contested, multiply constituted concept that has varied implications for thinking, being and doing. Our analysis shows how it can act as a tool for individual gain, an orientation towards shared understanding, and a way to push boundaries for change. Participants draw on multiple constructs to understand international mindedness in these ways, as summarised below. The movement between constructs, both across and within categories, are represented by the arrows in the following table.

| International mindedness as a tool for individuals | International mindedness as shared understanding | International mindedness as pushing boundaries |
|---|---|---|
| Western cultural capital<br>Hypermobility<br>Academic advancement<br>Leadership | Common humanity<br>Global engagement<br>Intercultural understanding<br>Local-global interconnectedness<br>Open mindedness<br>Social Awareness | Social class and cross-religious understanding<br>Multilingualism<br>Critiques of westernisation<br>Anti-individualism<br>Service |

IB DP students, parents and teachers are engaged in an ongoing critique of international mindedness, based on their engagements with the IB curriculum, school activities, and international and local experiences and knowledge. Some of these critiques highlight how:

- International mindedness is seen as a form of western cultural capital, especially in terms of being a tool with which to negotiate western higher education. While this was highly valued by parents, many teachers critiqued this conception of international mindedness as being narrow and inadequate;

- IB DP students in this study were hypermobile and for this group international mindedness is mediated through their experiences of global hypermobility and diverse cultural knowledge. Findings from the analysis suggest that more explicit connections between students' global mobilities and international mindedness could enrich pedagogies for international mindedness. This would enable more considered examination of the structural conditions and contingencies of students' hypermobility and international mindedness;

- Notions of international mindedness as a form of 'common humanity' appeal to a sense of global community and shared understanding, but these can paper over the complex histories, conditions and contingencies of 'shared understanding' in an unequal world.  A more reflexive approach highlighted by some students and teachers is that of 'local-global interconnections';

- The IB DP curriculum provides rich ways of tracing 'local-global interconnections' to encourage international mindedness. A key challenge for teachers as part of their pedagogy for international mindedness is to engage with: (a) non-western knowledges and (b) students' cultural knowledges in making these interconnections;

- Many IB classrooms are multilingual sites, supporting postmonolingual pedagogies for international mindedness. A key challenge for teachers as part of their pedagogy

for international mindedness is to recognise and harness multilingual capacities. A recognition of intellectual equality through language will help teachers address the hegemonic centering of western knowledge in notions of international mindedness;

- Ideas of community service are key to 'doing' international mindedness, but depending how this is supported in schools it can be a notion that is more oriented towards self-service than towards productive community work. The most effective use of community service observed in schools was when the service curriculum was integrated explicitly into all school activities and the overall school vision.

## 2. International mindedness and post-school trajectories

All IB DP students in the study planned to attend university, and almost all students in the Indian and Chinese schools aspired to attend universities in the west. Participants considered the ideas of international mindedness as highly relevant to students' internationally-oriented university pathways and career aspirations. International mindedness was seen as a tool for global mobility, a form of western cultural capital and a strategy for academic advancement. However, the analysis also illuminated that students' post-school trajectories are shaped by:

- The cumulative advantages they gain from and through their parents, more so than their schooling;

- The international experiences of their parents, and those they themselves experience;

- The diasporic network of which they and their families are a part;

- The work of their parents which is integral to their learning.

This being the case, there is a warrant for greater attention to be made by IB schools to the valuable and valued knowledge of individuals and families. These knowledges, networks and experiences greatly enhance collective capabilities for international mindedness.

## 3. Assessing international mindedness

Five possible scenarios for assessing international mindedness emerged from the research analysis: international mindedness as not assessable; the assessment of internationally-minded citizenship; the assessment of internationally-minded capabilities; the assessment of significant changes effected through international mindedness; and, the assessment of international mindedness through rational disagreement.

Reflecting on these scenarios, the following key criteria for designing the assessment of international mindedness include:

- That the IB and its schools are committed to supporting the inventiveness and potential innovativeness of practices of international mindedness;

- Designing minimalist modes of assessment that ensure continuity and coherence in education for international mindedness;

- Being responsive to emergent obstacles;

- Providing for the renegotiation of the design of modes of assessment as circumstances change;

- Using assessment mechanisms to detect emergent patterns of inventiveness and potential innovativeness in practices of international mindedness;

- Feeding emergent learnings about international mindedness back into the IB and schools to secure improvements in practices at all levels.

## 4. Comparisons of international mindedness across the three national contexts

IB schools are sites of contestation where the conceptualisation and implementation of international mindedness is mediated through national historical, social and political contexts.

- For the Chinese students who experienced a public education system that underscores patriotic education, developing their international mindedness involves clarifying the relationship between the local and the global. The students, parents and teachers in IB schools in China are reinterpreting the relationship between patriotism and internationalism through their experiences, perceptions and conceptions. This is significant as an increasing number of private and public schools in China are choosing to offer the IB DP program;

- IB schools are pushing boundaries in Australia by fostering shared educational spaces where cultural and linguistic diversity transform IB students' lived experiences. Diversity plays out intellectually and pedagogically through everyday multiculturalism and multilingualism on Australian IB campuses. Students' collaboration through diverse languages and cultural knowledges nurtured a postmonolingual learning community that consolidated intellectual diversity;

- The visibility of poverty and social exclusion in India, as well as the everyday experiences of religious and linguistic diversity, shaped the IB community's engagement with international mindedness. In India, international mindedness as cross-class, caste, and religious understanding has the potential to push boundaries; to engage students in reflexive discussions about inequality, and to bring to the centre non-western knowledges and practices in conceptualisations of international mindedness.

Understanding the 'local' characteristics of international mindedness, and how they are shaped by social and historical contexts is centrally important for connecting international mindedness more explicitly to students' experiences and multiple, non-western knowledge frameworks.

## 5. Comparisons of international mindedness across the six school contexts

The practices of international mindedness varied across the six school contexts and were dependent on school cultures, level of commitment from teachers and leadership teams,

and level of integration and promotion across school activities. Observations of successful school practices of international mindedness occurred when schools:

- embedded international mindedness into their long-term strategies by clarifying and supporting the place of international mindedness in relation to the school's curricular planning (e.g. Bangalore Academy);

- introduced major agents in school leadership to drive the school planning and practice of international mindedness (e.g. Brisbane Public School);

- embedded research about issues related to international mindedness and the implementation of the IB DP Programme (e.g. Beijing Private School);

- explicitly linked school events to ideas relating to international mindedness;

- engaged the critical and creative capacity of students to plan and organise events for international mindedness;

- diversified school events for international mindedness and intensified students' intercultural experience through participating in events that were grounded in productive intellectual exercises, for example, Model United Nations, TOK forums and International Olympiad for Linguistics (See Table 10);

- provided opportunities for students to develop and practice international mindedness through attending international events;

- promoted ongoing thinking and meaning-making about international mindedness through organising academic conferences, seminars and forums, and disseminating participants' perspectives.

However, planned and purposeful integration and support of international mindedness was not even across the six schools. For example, in most cases there was little evidence to suggest that at an organisational level, schools were capturing, documenting and giving accounts of how international mindedness was being implemented.

In addition, participants tended to perceive international mindedness as something 'additional' to the curriculum. Therefore the IB needs to focus on ways of embedding and recognising international mindedness across the curriculum. Part of this is for school communities to recognise the multiple conceptions and contestations of international mindedness, and the different ways it can be deployed (See Section 3).


## 6. Recommended pedagogies for international mindedness

Drawing together its findings, the study recommends seven features for teaching international mindedness. These seven features can inform school engagement, curriculum planning, and assessment practices relating to international mindedness in IB schools.

Pedagogies for international mindedness need to:

- promote **epistemic reflexivity**; be reflexive about their assumptions, and make explicit the limitations, conditions and contingencies of their associated constructs.

- be **ethically engaged** such that they privilege constructs that are transformative and enhance critical capacities.

- be **situated** in terms of socio-cultural and economic/political contexts, including students' backgrounds, diasporic experiences, and parental work networks.

- be recognised as **contingent** on shifting social, cultural, economic and political contexts, and need to be **responsive** to these shifts.

- be premised on **intellectual equality**, including recognition of multilingualism, non-western knowledges, and student/family cultural knowledges.

- be **interconnected** and **relational** in terms of the national contexts of IB schools.

- be **embedded** and **explicit** in school activities, curriculum planning and the overall school vision.

This report has presented the voices and experiences of a number of members of the IB community whose critiques, perspectives and conceptions have led to these recommendations. It is hoped that a continued dialogue that values epistemic reflexivity, intellectual equality and ethical engagement enriches future understandings and transformations of international mindedness for the twenty-first century.

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# 1. Introduction

This report discusses the key findings from an in-depth comparative study of international mindedness in six International Baccalaureate schools in India, China and Australia. The study was commissioned by the International Baccalaureate in 2012 and was conducted by researchers at the Universities of Sydney and Western Sydney.

The project critically examined 'international mindedness' as a conceptual and pedagogic approach to education in Australia, China and India. International mindedness embraces an active, intercultural engagement with local and global issues and a self-reflexive awareness about other societies and customs. International mindedness is being used as a cross-curricular perspective in International Baccalaureate (IB) school programmes across the world. In the IB, education for international mindedness aims to develop global citizens who, 'recognising their common humanity and shared guardianship of the planet, help to create a better and more peaceful world' (IBO, 2008a: 5).

The project investigated how 'international mindedness' takes shape in the IB's Diploma Programme (DP) in relation to different socio-cultural contexts in Indian, Chinese and Australian schools. Its driving aim was to generate intercultural, empirically-grounded, and theoretically-informed knowledge to better understand how international mindedness is manifested in IB Diploma Programmes (DP).

The study focused on:

- Students', parents', and teachers' conceptualisations of international mindedness in relation to the IB DP in India, China and Australia;

- The relevance of international mindedness to students' post-school trajectories;

- Possible approaches to the assessment of international mindedness in IB schools;

- Cross-case comparisons of international mindedness by schools and countries.

This report contains detailed discussions of these key areas, drawing on empirical evidence from qualitative school-based research. It is hoped these discussions and ensuing recommendations will be a useful resource for the IB community and beyond to reflect on international mindedness for the twenty-first century.

## 1.1 Background

Over the last decade, there has been significant growth of the IB Diploma Programme. Australia, India and China are now the three largest IB providing countries in the Asia Pacific region, and are in the top seven IB providing countries worldwide (IBO, 2011). This growth signals increasing interest and investment in new globally-oriented knowledge networks and internationally-minded perspectives (Doherty, 2009; Tarc, 2009). The profound social changes occurring within these countries provide an important context for this project. Australia is facing increasing population mobilities and globalisation of its industries (Hugo, 2006). India and China are heavily industrialised, are leaders in global markets, and contributing to social modernisation globally. New economic interdependencies of these three countries, especially in the areas of education and resource-trade, raise important

questions about how schools should respond to dynamics of global interconnectedness, and about the relevance of international mindedness to students' post-school futures. Furthermore, the marked social, economic and cultural diversity of the populations within each country means there are heterogeneous 'local' experiences and knowledge which shape understandings of international mindedness.

## 1.2 Conceptualising international mindedness

Many education systems and schools throughout the world have a strong interest in internationalising the education of their students. Among these, an increasing number look to the International Baccalaureate continuum of school Programmes to find innovative elements that are suitable for implementation, adaption or elaboration. In recent years there has been a rapid growth in the number of IB schools. There are now 3923 schools in 148 countries that teach at least one of the four programs it offers. There are currently 1174 schools in 97 countries which are authorised to teach the Primary Years Programme (PYP); 1094 schools in 91 countries authorised to teach the Middle Years Programme (MYP); 2,567 schools in 143 countries authorised to teach the Diploma Program (DP), and; 84 schools that offer the recently developed IB Career-related Certificate (IBO, http://www.ibo.org/facts/fastfacts/index.cfm). A key reason for many of these schools adopting an international education profile is to attract students for whom international mindedness is seen as integral to their future work/life trajectory. There is a belief that IB Programmes provide more meaningful learning for their students, given the focus on providing them with the linguistic tools and intercultural understandings to pursue global engagements.

What *is* international mindedness? This study has emerged from the need for greater clarity – both empirical and theoretical – around the construct of international mindedness for the twenty-first century. It adds empirical insights to the theoretical and conceptual work conducted by Singh and Qi (2013) on the evolution of international mindedness in the International Baccalaureate. In particular, the study's focus on the Asia-Pacific region engages with a key challenge for the IB: to broaden its perspectives beyond the western humanist tradition, particularly to recognise the important influence and mobilities of non-western cultures and knowledges for international mindedness.

International mindedness is considered as a foundational principle of the IB's educational philosophy. It is embodied through the IB Learner Profile which maps a lifelong learning trajectory, and the core focus of the IB programme. Specifically, internationally-minded learners are knowledgeable about local/global issues, empathetic inquirers, critical thinkers, communicators, risk-takers as well as being caring, open-minded, balanced, reflective and able to make responsible work/life decisions. The idea of international mindedness expresses the IB's holistic concern for learners as *whole persons*. Teachers are encouraged to engage with the idea of international mindedness and embed it into their pedagogies, curriculum and assessment (cf. Doherty & Mu, 2011).

The development of international mindedness of IB learners centres on extending and deepening IB learners' understanding of humanities' commonality; their sense of a shared guardianship of the planet, as well as their active commitment to world peace and development. Based on their study of the production of intercultural citizens through the

International Baccalaureate, Doherty and Mu (2011) distinguish between the competing logics of just living together in the midst of diversity, and a range of premises and dispositions for such living together ethically.

Singh and Qi (2013) have analysed the theoretical constructs underpinning the IB understanding of international mindedness with respect to the IB Learner Profile. They show how Internationally Minded learners are expected to demonstrate ten (10) attributes and/or learning outcomes. Together these attributes '*imply a commitment* to help all members of the school community learn *to respect themselves, others and the world* around them' (IBO, 2012: 3, italics added). Each attribute incorporates key values, attitudes, knowledge, understanding and/or skills, which are associated with 'the development of cognitive competencies and others having an emphasis on dispositions and attitudes' (IBO, 2008b: 12).

These ten attributes are associated with the three key concepts of international mindedness, identified by the IB, namely:

- Global engagement;

- Multilingualism;

- Intercultural Understanding.

The idea of *Multilingualism* is manifest in the IB learner attribute of 'communicators', which encourages students to develop skills for multilingual and multimodal communication and effective collaboration. *Intercultural understanding* relates to 'open-minded', which means 'appreciation of own cultures/personal histories, open to other values, traditions, and views, seeking and evaluating different points of view and willingness to grow from experiences'. *Global engagement* is directly associated with 'knowledgeable', in its exploration of local and global concepts, and  knowledge  and understanding across disciplines.

An internationally-minded learner is above all a competent communicator, open-minded and knowledgeable. However, these qualities cannot be achieved without the remaining seven attributes, which fall into the two categories of cognitive competence (inquirers; thinkers and reflective practitioners), and disposition (principled, caring, risk-takers, and balanced).

Table 1, from Singh and Qi (2013), maps the conceptual relationship between IB learner attributes and IB notions of international mindedness.

## Table 1 IB learner attributes and international mindedness

| Core elements of international mindedness | Attributes of IB learner | Supportive attributes |
|---|---|---|
| **Multilingualism**<br><br>-learning to communicate in a variety of ways in more than one language … supports complex, dynamic learning through wide-ranging forms of expression. | **Communicators**<br><br>-*multilingual & multimodal communication;*<br><br>-*effective collaboration* | |
| **Intercultural understanding**<br><br>-recognising and reflecting on one's own perspective, as well as the perspectives of others.<br><br>-increasing intercultural understanding by learning how to appreciate critically many beliefs, values, experiences and ways of knowing.<br><br>-understanding the world's rich cultural heritage by inviting the community to explore human commonality, diversity and interconnection. | **Open-minded**<br><br>-*appreciation of own cultures/personal histories;*<br><br>-*open to other values, traditions, and views;*<br><br>-*seeking and evaluating different points of view;*<br><br>-*willingness to grow from experiences* | *Cognitive competence:*<br>Inquirers<br>Thinkers<br>Reflective |
| **Global engagement**<br><br>-a commitment to address humanity's greatest challenges by critically considering power and privilege, recognising that they hold the earth and its resources in trust for future generations;<br><br>-exploring global/local issues, including developmentally appropriate aspects of the environment, development, conflicts, rights and cooperation and governance;<br><br>-developing the awareness, perspectives and commitments necessary for local/global engagement;<br><br>-aspiring to empower people to be active learners who are committed to service with the community. | **Knowledgeable**<br><br>-*exploration of local & global concepts/ ideas/issues;*<br><br>-*knowledge and understanding across disciplines* | *Disposition:*<br>Principled<br>Caring<br>Risk-takers<br>Balanced |

*Source:* Singh & Qi, 2013.


## 1.3 Contesting international mindedness

The IB recognises a key challenge is to conceptualise an approach to international mindedness that is appropriate for the twenty-first century. Specifically, the IB

acknowledges the problem of its programmes having 'grown from a western humanist tradition [and now] the influence of non-western cultures on all IB programmes is becoming increasingly important' (IBOa, 2008: 2). Based on a study in post-colonial Mauritius where some so-called 'local knowledge' is securing a place in IB programs, Poonoosamy (2010: 26) reports that despite 'the IBDP claims [of] international mindedness, some westernised knowledges and knowledge developments remain privileged.' Tamatea's (2008) study of IB schools in Malaysia and Brunei showed that 'curriculum at these schools is set within a liberal-humanist framework, which [to] some might suggest the project of 'westernisation.'

The IB acknowledges that its educational culture must necessarily be affected by the transformations occurring in the non-western countries where it operates. Thus, in 2010 the IB produced the document, *Intercultural understanding: Exploring Muslim contexts to extend learning* for its Primary and Middle Years Programmes. Now the problem is not merely a matter of developing a deeper understanding of international mindedness and its related concepts, but to consider how international mindedness might now be interpreted and operationalised in different ways. For example, is international mindedness simply a matter of integrating aspects of Muslim history and cultures into teaching materials so as to expand students' knowledge and understanding of, Muslim cultures? Or might more be gained from a conception of international mindedness that explores Muslim contributions — both past and present — to planetary intellectual conversations and borrowings? What if, in exploring Muslim intellectual cultures, international mindedness meant exploring the intimate ties between and among them and those of Buddhist, Jewish, African and Latin knowledge producers in disciplines relating to agriculture, commerce, science and philosophy, literature and politics?

Thus, IB programs aspire to represent the best knowledge from many different countries rather than privilege the exported knowledge from one source. However, Poonoosamy (2010: 19) argues that 'this educational aspiration, though noble and grandiloquent, is vague, and the best from many different countries may still be decided by the western knowledge industry.' These questions about what might constitute the basis for a twenty-first century orientation to international mindedness indicate that deciding the educational influence non-western intellectual cultures are to have on the IB's continuum of programmes is increasingly important. It is equally of crucial importance to inform on-going professional learning throughout education systems and schools interested in internationalising their education and the international mindedness of their students. How international mindedness might be conceptualised to further the influence of non-western linguistic, humanistic, scientific, mathematic and artistic cultures on all IB programs is as important as it is challenging.

Much effort has been devoted to bringing clarity to the concept of international mindedness (Haywood, 2007; Walker, 2006) and informing professional development in schools (Ellwood & Davis, 2009). Cause (2011) contends that the literature does not clearly define international mindedness nor explain ways of developing it, nor present innovative ideas for dealing with many clashing themes. Murphy (2000: 5) went so far as to argue that because interpretations of international mindedness differed so much between schools, countries and cultures, that we should 'stop trying to organise the unorganisable.' Against this Swain (2007) argues that, although there are many different ways of defining and applying

international mindedness in schools around the world, this is fertile ground for exploring commonalities that might be used as a basis for formal learning. In turn, these efforts have added to this important debate.

For Tate (2013: 2) international education encompasses the promotion of international mindedness, or global awareness/understanding with respect to 'global engagement, global or world citizenship, intercultural understanding, respect for difference, tolerance, a commitment to peace, service, and adherence to the principles of the United Nations (UN) Universal Declaration of Human Rights and the UN Charter.' However, there are always legitimate concerns about efforts to internationalise education that are contrary to the idea of international mindedness, including those raised below:

- The support it might be giving, as a universally applicable educational programme, to what has been described as 'global cultural convergence', with consequent negative implications for the world's cultural diversity;

- Its association with the emergence of cosmopolitan or transnational elites remote from the concerns of ordinary people rooted in particular societies;

- Its reinforcement in some countries of the socio-economic position of local elites and of a widening gap between them and the rest of society;

- Its effect in detaching some students from local allegiances and traditions, and the negative consequences that might flow from this;

- How its community service projects may sometimes strengthen rather than weaken stereotypes of 'the Other' and serve as a distraction from tackling the more fundamental inequalities and injustices of the world order;

- Its preoccupation with global citizenship at the expense of the even more pressing demands of local and national citizenship;

- Its support in practice for the growing dominance of the English language and its associated cultures, given the preponderance of English as the medium of instruction in schools offering IB programmes (Tate, 2013: 5).

Tamatea (2008) contends that the achievement of international mindedness is not constrained by liberal-humanist philosophy, but by the 'sociocultural and economic context in which schools are located [especially] contexts characterised by cultural diversity and ethno-nationalism'. More recently, Resnik (2012: 265) argues that the IB has shifted from international understanding to international mindedness, because 'international understanding referred to understanding between nations, [whereas] international mindedness centers on desired attitudes between individuals.' Furthermore, Resnik (2012: 265) argues that this represents a shift from 'a liberal humanist framework toward a neoliberal one.'

Hughes (2009) argues that the aims of internationalising education are obstructed by the nation state, but that within the IB programmes there are possibilities for transcending these limitations. Doherty (2013) also draws attention to the internationalisation of education as a vehicle for de-nationalising or otherwise eroding national systems, replacing common school with uncommon schooling. Resnik (2012: 251, 265) agrees that 'the

diffusion of international education […] entails the denationalisation of education in that it erases what has been historically constructed as national education. […] a process that weakens national education traditions that have been built up, in many cases, over centuries.'

Bunnell (2010: 359) has contributed to this debate through exploring class consciousness rather than international mindedness as a key outcome of producing 'IB Learners' who could be more committed to their own 'economic advantage, utilising its international links and networks [on] the social mobility route'. Resnik (2009) argues that cognitive, emotional and socio-communicative multiculturalism have emerged with tremendous vigour in the field of business management and that the IB curriculum and schools aim to respond to these needs of global capitalism. In relation to this, Doherty (2009) argues that the increasing attractiveness of the IB for public and private schools in Australia is due to the process for producing an increasingly transnationally mobile labour force.

According to Harwood and Bailey (2012), everything that is included in a school's learning program can be modelled on local cultural forces with no expectation of common ground or common outcomes. International mindedness need not be part of the curriculum that students encounter in school, in part because philosophical ideals must be contextually appropriate and the design of the curriculum needs to be constructed accordingly. Because of its ambiguity, international mindedness lends itself to a variety of uses, abuses and non-uses.

There is a plethora of terms claiming an association with 'international mindedness' including 'cosmopolitanism' and 'intercultural education' (Bunnell, 2008). These competing and contested concepts echo the fluctuating developments in socio-economic globalisation, as much as the extensive interactions within and across multicultural societies and the increasing emphasis on developing students' international awareness as global citizens. International mindedness is said to embrace knowledge and critical thinking skills needed to analyse and propose solutions about global issues and their interdependence, especially those relating to cultural differences. According to Hill (2012: 246), international mindedness is directed towards 'putting the knowledge and skills to work in order to make the world a better place through empathy, compassion and openness to the variety of ways of thinking which enrich and complicate our planet.' This contrasts with a market oriented approach to internationalising education which is characterised by meritocratic and positional competition with national systems of education.

Through a comparative perspective, this research explores local epistemologies and socio-educational practices of international mindedness in order to understand the ways in which it is differently conceptualised and enacted in school communities. The aim is to provide an empirically based resource for the IB community to engage with 'bottom up' notions of international mindedness; constructs of international mindedness that have emerged from the lived experiences and concepualisations of IB students, parents and teachers. With a focus on difference and 'local' knowledge production, we discuss how international mindedness could have the potential to mitigate the critiques of reifying Eurocentric norms and cultural universalisms.

# 2. Research design and methodology

## 2.1 Research design

The study employed a multi-sited approach (Marcus, 1995; Hannerz, 2003) to conduct in-depth qualitative research in six schools in Australia, India and China, with a focus on the IB Diploma Programme. This enabled us to connect and compare the pedagogic, curricular and assessment approaches that are shaping education for international mindedness in different contexts. The selection of schools (2 schools in each country, total n=6) and student/teacher participants was made in consultation with the IB. The study was approved by the University of Sydney Human Research Ethics Committee. Ethical informed consent was obtained from all participants. Pseudonyms for all schools and participants are used throughout this report.

India, China and Australia were chosen as the three sites for the research as these countries have the highest growth in IB curriculum provision in the Asia Pacific Region.

Schools in these countries were selected according to the following criteria:

- Schools in which at least 30% of the student population undertaking the IB DP is from the local/national population (as many IB schools, particularly in India/China, are 'international schools' which serve expatriate communities);

- Schools which have been duly authorised by the IB to implement the IB DP for at least 2 years. This will enable the research to examine international mindedness in schools that have had a reasonable length of time to engage with the IB educational mission, philosophy and pedagogy;

- Schools in which at least 30% of students are undertaking the IB DP (as many schools also offer local curricula) in order for the research to examine school contexts in which IB educational principles are more embedded.

Table 2 provides summary profiles for each of the participating six schools.

**Table 2 Participating school summary**

| School Name (Pseudonym) | Location | Summary Profile |
|---|---|---|
| Bangalore Academy | Bangalore, India | Large international school on the outskirts of Bangalore. 100 students in each year level, primary and high-school. Serving mostly upper-middle class Indian students. High-fee charging. IB curriculum for PYP and DP. Cambridge curriculum for middle years. Mostly Indian teachers. |
| Mumbai Academy | Mumbai, India | An international school that is certified for IB DP for students in Grades 11 and 12. There are approximately 50 students at each year level in the IB DP. From Grade 6 to 10 students follow the curriculum of the Cambridge International Examinations which leads to the IGCSE examinations at the end of Grade 10. The school serves upper-middle class families, charging high fees. While run by English expatriates, most of the teachers are Indians, but they do include teachers from Australia as well as England. |
| Beijing Urban School | Beijing, China | Mid-sized high-school in urban centre of Beijing. Serving mostly middle-class Chinese students. High-fee charging. IB curriculum for MYP and DP. Mostly international teachers. |
| Beijing Private School | Beijing, China | Large private school in a developing suburb of Beijing. Serving middle-class Chinese students. High-fee charging. IB curriculum for PYP, MYP and DP. Mostly international teachers, and some Chinese teachers with overseas degrees. A research centre dedicated to the research of IB education in China. |
| Brisbane Public School | Brisbane, Australia | IB DP school in urban area of Brisbane. Small-size public school. Serving middle-class students of multiple cultural backgrounds. Large numbers of students of Chinese and Indian backgrounds. Low-fee charging, academically selective. Mostly Australian teachers. |
| Gold Coast Private School | Gold Coast, Australia | An independent primary and secondary education provider. IB DP for students in Grades 11 and 12, a program undertaken by less than 10 students a year, as well as the Queensland Board of Studies curriculum which is undertaken by the majority of students (over 100 each year). Mostly Australian teachers serving middle-class students of multiple cultural backgrounds, but mostly Anglo-Australians. |

**2.2 Data collection**

Two weeks were spent in each school by one member of the research team. Data was collected in the following ways:

1. School-based ethnographic study:

   - Observations of lessons and school events (assemblies, performances, meetings). Detailed fieldnotes enabled rich ethnographic accounts of international mindedness. Classroom observations focused on the different resources, interactions, and evaluations (curriculum, pedagogy, and assessment) of international mindedness;

   - The collection of school-based artefacts and documents (visual, electronic, written). These were used to develop a situated understanding of each school's culture and how international mindedness manifests through these cultures;

   - The study of local and regional media, policy, and social characteristics also provided a broader contextualisation of each school site;

   - Interviews and informal discussions took place with administrators and other school officials to aid in further understanding the role of the school in mediating student understandings and engagement with international mindedness.

2. Participant interviews:

123 interviews were conducted as part of this study, with the involvement of 196 participants. In-depth interviews investigated how students, parents and teachers differently perceive, experience, and conceive the possibilities and outcomes of education for international mindedness. Interviews were audio-recorded and have been fully transcribed for analysis. Most interviews were conducted in English, the language of instruction in all schools. Some interviews with parents in Beijing were multilingual, to accommodate the language preference of participants. These interviews have been translated into English by a member of the research team (Qi Jing).

In each school the following interviews took place:

   - Individual semi-structured interviews with 10 DP students. Interviews explored students' post-school options, expectations, aspirations and constraints, and the relevance of international mindedness to their imaginaries of life beyond school;

   - Focus-group or individual interviews with parents/guardians of DP students. Interviews explored parents' experiences, perceptions and conceptions of international mindedness with relation to their aspirations and expectations for their children. Interviews explored parents' interest in the IB Diploma Programme, their interpretation of learning frameworks used in schools, and their reflections on their children's work/social futures;

   - Focus-group interviews with DP teachers. Interviews focused on two main areas. The first investigated teachers' understanding of international mindedness in relation to pedagogy, curriculum and assessment. The second part of the interview explored teachers' experiences, perceptions, and conceptions of international mindedness in relation to students' post-school trajectories.

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The interactive nature of focus groups enabled us to analyse what concepts are in contention when international mindedness is being discussed by the professionals responsible for its implementation and development.

As many teachers in international schools are expatriates and not local teachers, it was important to hear what they had to say about international mindedness as expressed in their own lives, and its relationship to the education of their students. Teachers' own conceptions (drawing on multiple sources/contexts/experiences) have offered rich data to analyse the relationship between the global and the local in the constitution of international mindedness.

## 2.3 Data analysis

### 2.3.1 The conceived-lived-perceived framework: recognising participants' critical capacities

The 'conceived-lived-perceived' triad has been developed by Professor Michael Singh (2011) during his extensive cross-cultural research, and informed the approach to data collection and analysis. The triad opens up the problem of defining 'research participants' as theorists by positioning 'conceptualisation' (i.e. theorising) as a normal feature of their intellectual work. Research participants' capabilities are presumed to include the capacity for using theoretical tools such as categories, metaphors and images (Turner, 2010). There is a tendency in much case study and ethnographic research to privilege the experiential knowledge, perceptions or the voice of research participants, with little consideration is given to their conceptualisation – or theorising – of the world. Data collection instruments were designed to explore with participants their conceptions of international mindedness (see Appendices 9, 10 & 11 for interview schedules).

Conception refers to intellectually worked-out concepts metaphors and/or diagrams (symbols, images, schematics) that the research participants speak and/or write about (Turner, 2011; Williams, 1976). Conception is the dominant focus of knowledge production in modern societies, from China, to India and Australia. This project was interested in participants' 'conceptions' of international mindedness, and presents a detailed discussion of key constructs which emerged from these conceptions.

Lived experiences refer to research participants' use and/or inhabiting of international mindedness, either actively or passively. Their lived experiences of international mindedness are expected to be complex because it is continually shaped by the educational culture of their schools and societies of which they are a part. In this study, neither localisation nor globalisation is presumed to be all-determining with respect to the participants' lived experience of international mindedness.

Perception refers to the ways in which the research participants decipher the projected possibilities of international mindedness for their work/education/life trajectories and daily realities. These three dimensions of the triad – 'conceived-lived-perceived' – are interconnected so that the research participants can be expected to move from one to another in their consideration of international mindedness.

The power of this analytic device is that it enables a deep, systematic and contextually nuanced exploration of the production of knowledge for international mindedness. In effect, Singh's 'conceived-lived-perceived' triad is open to the possibility of the emergence of new theories of international mindedness, and contributes to the renewal of the category of theoretical actors and forms of theorising. Indeed, a major contribution of this project is its insights into participants' critical capacities and international mindedness itself as a form of critique.

### 2.3.2 A comparative approach

The project developed a comparative cross-case approach for its analysis. Following Miles and Huberman (1994) cross-case analysis allows us to search for patterns, similarities, and differences across cases with similar variables and similar outcome measures. Each case was treated as a separate study in the cross-synthesis (Yin, 2009).The cross-case comparison focused on (a) identifying key findings across the studies, (b) examining discrepancies in the major findings and their contributing factors, and (c) interpreting the outcomes in terms of relevant theories. Innovative features of this research include: samples from three countries using an economically feasible number of sites and participants; a methodologically appropriate standardisation of data collection instruments and cross-checking of fieldwork procedures with allowances as these were adjusted to local contexts; and an iterative data coding procedure leading to a theoretically driven interpretation.

There are three levels of analysis – (a) the school, (b) the nation, and (c) IB programmes across the three nations (i.e. transnational ideals). This enabled our analysis to focus on within-case characteristics (the school and national context each as units of analysis), as well as cross-case comparisons (how international mindedness manifests differently across each school, and each national context).

To assist with the analysis of the extensive data collected for this study, all interviews were transcribed in full and entered into NVIVO. A coding frame (see Appendix 5) was developed through initial readings of the data, and organised after consideration of the emerging key themes. Interviews were coded and analysed, following the process detailed in Appendix 6. Ethnographic fieldnotes were written up as profiles and vignettes of international mindedness in action.

The following sections present the findings of the analysis of interview and observational data.  Discussions focus on:

- How IB students, teachers, and parents in India, China and Australia conceptualise international mindedness;

- The relevance of international mindedness to students' anticipated and desired post-school trajectories;

- How international mindedness can be approached through assessment practices;

- Comparative understandings of international mindedness in the six IB schools in Australia, China and India.

# 3. Conceptualising international mindedness

Almost all participants interviewed in this study expressed that international mindedness is difficult to define. Many pointed to the ways international mindedness has multiple meanings. Participants drew on a range of experiences, perceptions and concepts in their conceptualisations of international mindedness. In this section we discuss key constructs underlying these conceptualisations. Our aim is to provide a picture of the diverse meanings participants across schools have attached to the notion of international mindedness and analyse the implications of the key conceptual trends for practices of international mindedness in the IB DP.

Our analysis of the data shows that the constructs associated with international mindedness can be clustered into three main categories, which are listed in Table 3.

**Table 3 Three categories of constructs associated with international mindedness**

| International mindedness: Three categories |
| --- |
| • A tool for individuals<br>• Shared understanding<br>• Pushing boundaries |

Each category reflects an orientation to international mindedness that is shaped by different treatments of power: power to be used, power as unseen, and power to be critiqued.

International mindedness as a *tool for individuals* foregrounds the ways international mindedness has a specific utility. The focus here is on *using* international mindedness as a form of, or conduit to, power. International mindedness is seen to enhance individual capacities and progress. The focus on the individual and the use of power makes this cluster of concepts largely inward-looking.

In contrast, international mindedness as *shared understanding* is more outward-looking. It gestures towards a human commonality as well as a liberal celebration of diversity. Concepts clustered into this category tend to view international mindedness as beneficial for society (not just for the individual). However, constructs in this category are often not explicit about the workings of power and inequality that enable and constrain international mindedness as shared understanding. Through discourses of shared understanding, power often remains unseen.

The third category, *pushing boundaries*, involves discourses which attempt to engage more explicitly with issues of power and inequality. Constructs of international mindedness in this cluster are change-oriented and present critiques of established borders and hierarchies.

We arrived at these three categories from our analysis of interview data across the six schools and three national contexts. It is important to note that participants often moved across these categories in their discussions of international mindedness, drawing on

multiple discourses in different contexts. In Table 4 below, we present a summary of participants' key constructs of international mindedness and their relation to the three categories. As can be seen in our subsequent discussion of interview data, constructs can be associated with multiple categories depending on how they are contextualised and deployed. For example, 'social awareness' was positioned by participants both in terms of a tool for individuals as well as an aspect of shared understanding. For the purposes of summarisation, Table 4 presents the most dominant categorisations of international mindedness across the interview data, and the arrows represent the movement and contingencies of these constructs.

**Table 4 Categorising participants' conceptual constructs of international mindedness**

| International mindedness as a tool for individuals | International mindedness as shared understanding | International mindedness as pushing boundaries |
|---|---|---|
| Western cultural capital<br>Hypermobility<br>Academic advancement<br>Leadership | Common humanity<br>Global engagement<br>Intercultural understanding<br>Local-global<br> interconnectedness<br>Open mindedness<br>Social Awareness | Social class and cross-<br> religious understanding<br>Multilingualism<br>Critiques of westernisation<br>Anti-individualism<br>Service |

In the following sections we discuss the key constructs in these categories to show how students, parents and teachers conceptualised international mindedness in relation to their experiences and practices. What becomes clear in this analysis is that the constructs are highly contested by participants. In this way, we show how participants were engaged in an ongoing critique of international mindedness, and we argue that it is productive to take into account the nature and implications of this critique. As one teacher expressed:

> I'm not an advocate for what you call international mindedness *a la* IBO. I'm worried about their field of view. I'm worried about their elitism. I'm worried about their approach in many, many ways. So I find this advocacy very disturbing. I would like to hear it discussed more critically. I would like to see the lacuna looked at. I would like to see the gaps looked at. I would like to see other approaches. The IB approach is just one approach and it may well be an elitist and a wrong footed approach. (Teacher 14, Beijing Urban School)

### 3.1 International mindedness as a tool for individuals

#### <u>Western cultural capital</u>

For many parents in India and China, international mindedness was seen as a way of accessing western culture. For example, international travel to western countries was seen as an important learning experience for students, as this Chinese parent in Beijing Urban school explains:

> I try to let her feel the western culture, and let her to learn the traditions, customs, because the first real goal is let her go abroad in the future to have a college education. So if she has to go abroad, that means she has to feel comfortable about the western culture, and the way to approach everybody and the situation. (Parent 4, Beijing Urban School)

Parents often spoke about international mindedness as a form of western cultural capital. This is seen as particularly important for students who are intending to pursue higher education in the west, as was the goal for almost all students we interviewed. A westernised curriculum and culture was seen as a driving factor in many parents' choice of the IB for their children. As one parent in Beijing put it, 'the IB program is based on western ideas and western traditions. In this way it's a westernisation for you…it's so different also from your schooling experience…' (Parent 6, Beijing Urban School).

However, parents often made an important distinction in their discussions of international mindedness as western cultural capital. They emphasised that it was a *tool* with which their internationally mobile children could negotiate the world, but this did not mean that it was making their children more 'western' in their thinking or culture. As a Chinese parent in Beijing delineated:

> I don't think the purpose of international mindedness should be to make the children's thinking more western. It should be first to let the kids learn more languages and to survive into different environments. (Parent 2, Beijing Urban School)

This kind of instrumentality was also acknowledged by teachers, however, they were often more critical of the notion that international mindedness was a form of western cultural capital. They felt this notion engendered a narrow and individualised view of education. For example, this Indian teacher discussed how the construct of international mindedness as western cultural capital fails to support mutual exchange or broader societal benefit:

> They [students] are definitely seeing it [international mindedness] as how the West can help them and less about how them, as Indians, can benefit the West. (Teacher 48, Mumbai Academy)

The teacher goes on to raise concerns about students losing their sense of identity and cultural knowledge when western culture is valorised through a narrow understanding of international mindedness:

> I get a bit of a feeling that the Indian students are always thinking west is the best. […] That's one of the concerns that I would have with this international

mindedness, it's the local cultures being… a disconnection with your local heritage…what I'm saying is I think it needs to be carefully managed so that we don't have that occurring where people are losing their sense of identity and their cultural background. (Teacher 48, Mumbai Academy)

The concerns about loss of identity were also echoed by some teachers in Australian schools, revealing that contestations about international mindedness – and the role of international schools more broadly – as a form of westernisation was an issue facing educators in the west too. As one teacher put it, 'you could say there was a sort of quasi-imperial project to international schools' (Teacher 76, Gold Coast Private School). So, while parents were broadly supportive of the idea of international mindedness as western cultural capital, this instrumentality was being questioned by teachers. Many commented that the IB curriculum was too western-centric:

the textbooks are so western-based, everything is based on America and European business models and studies but the Asians do things differently. There's a different culture here. So why aren't we incorporating more of that into the IB syllabus so there is an understanding of different models. (Teacher 5, Beijing Urban School).

If you see that history book, how much Indian history is there? Or how much Mayan history is there? How much Norwegian history is there? It's not, it is about world war - it is about Germany. It is about the First World War. Then you are disregarding the whole of Africa. Where is the history of the subcontinent? Nothing. Why can't we have more Chinese literature? Why can't we have literature from Vietnam or Indonesian folk tales? That would be international minded. (Teacher 41, Bangalore Academy)

The tension between parents' support for international mindedness as western cultural capital and teachers' concerns that this was too narrow was captured by this teacher. She emphasises the dilemma of international mindedness: that it speaks to the modern westernisation agenda while simultaneously attempting to unsettle it.

They're [students] more interested in the West… I see them in the shopping malls, the Phoenix Mills palladium. It's all American, European shops, that's where the students hang out on the weekends. They don't go down to the local Irani café, the things that make Mumbai unique… They want to be part of the westernisation, modernisation agenda. So that creates an interesting dilemma for whatever this idea of international mindedness should or might be. (Teacher 46, Mumbai Academy)

The students who participated in the study also spoke frequently about the instrumental benefit of international mindedness. However, unlike parents and teachers, this was not as explicitly connected to western cultural capital. Students associated international mindedness with being mobile, global citizens. We examine this more closely below in relation to the construct of hypermobility.

**Hypermobility**

Mobility in terms of travel and global movement is a key theme through which IB students, as well as parents and teachers, expressed their understanding of international mindedness. International mobility was normative in the contexts of these international schools, and was largely enabled by the socio-economic privilege of families. In all three countries, students' frequent experiences of global mobility – as expatriates and tourists, and through school-related trips – shaped the notion of international mindedness as 'being at home in the world'. As one Indian parent commented, in relation to her daughter's international mindedness: 'Every holiday, we travel to the US or Europe. And wherever we go… it's like she is at home, here, or she's at home there. Wherever she goes, she's at home…' (Parent 17, Bangalore Academy). The term 'hypermobility' captures the frequency, normativity, and extensiveness of students' international movements.

Many participants spoke about international mindedness as a tool for enabling students' experiences of global mobility, and this is where clear connections can be made to the construct of international mindedness as western cultural capital. As one teacher explained, international mindedness means 'you can live anywhere without any difficulties; without the barriers between thoughts and ideas' (Teacher 16, Beijing Private School). However, here we also see that experiences of hypermobility for many students was also connected to deeper notions of learning; intercultural understanding, local-global connectedness, and open-mindedness. So, hypermobility was not only seen as a tool for individuals, but also as a vehicle through which to develop shared understanding. The IB curriculum was specifically identified as offering valuable opportunities to develop this shared understanding through its promotion of global mobility:

> I think learning a new language, on top of what I already knew definitely helped with that [intercultural understanding]. So I had the opportunity to go to Germany on an exchange program. It really helps with the curriculum, with learning a new language, your understanding of different people, how they live. I don't think you get that kind of opportunity and you don't appreciate it as much if you're in a normal curriculum. (Student 44, Brisbane Public School)

> I attended the Global Young Leaders' Conference in 2012 in my summer holiday. I went to New York and Washington DC. I represented the United Kingdom. In my group there are 24 students from different countries. There are cultural exchange events: we know students from Egypt, their currency; their policies, or funny stories from different cultures. I think it's a way to enlarge my international mindedness. (Student 7, Beijing Private School)

> I think the outside world is a big influencing factor on your view of international mindedness because when I went to France [on a school trip] I saw how different things were. They have lots of monuments there, the Eiffel Tower and the way they talk to you, everything about them, it just changed. Because you may have a preconceived notion about what people are like in this country but you won't know until you go there. (Student 25, Bangalore Academy)

Students' hypermobility was a profound learning experience. Their global travels enriched their production of knowledge, stories, and cultural, religious and economic expressions. Indeed, the everyday experiences of living in different countries makes international mindedness a lot less abstract or theoretical to most of the students we interviewed. They spoke directly about the emotional and practical experience of having real connections with real people in different social and cultural contexts. This experience also built a common 'internationally-minded' culture among the IB student body, as this Australian student explains: 'we've all lived in third world countries in common, so I guess we just share that appreciative understanding' (Student 54, Gold Coast Private School).

However, some students and teachers contested the link between their hypermobility and the development of international mindedness, arguing it was a narrow view and raising issues of power. These critiques emerged from their recognition that global mobility (in the forms of tourism, relocation, and school-trips) were only available to a privileged minority. As this teacher articulated:

> My concern is that the kids here will…(only) have an understanding of how other middle class people live in Singapore, Hong Kong, Beijing and London. They don't really know how poor people live in Singapore. The Bangladeshi workers, they don't really know how farmers in China live. They don't really know how they underclasses in British slums live and they don't know how the people in Logan, Bankstown or Campbelltown live. This is my main concern about international mindedness, *does it become a substitute for international upper bourgeois mindedness* where there's this sort of network of people that very much like the 19th century European aristocracy where the Russian and French aristocrats had more in common with each other than the... (Teacher 75, Gold Coast Private School)

In response to such charges of elitism, many students recognised the internet as a more democratic way for people to connect and communicate across the globe, which facilitated the movement of ideas and information and the development of international mindedness. And some argued that global mobility was not a precondition for international mindedness. As one student explained, international mindedness is 'more of having empathy and trying to understand other people rather than… you don't have to move to another place just to understand…' (Student 21, Bangalore Academy).

There is significant potential for teachers to strategically deploy the languages and knowledge – concepts, metaphors and images – which emerge from students' experiences of hypermobility in their interpretation of the IB's internationally-minded curriculum. Observations and interviews suggested that the IB DP curriculum presents rich opportunities for international engagement, but teachers were not often seen to draw on students' own experiences of 'lived' international mindedness as a resource to build critique. Doing so would encourage a greater reflexivity about the conditions and contingencies of global mobility.

As we have seen in this brief summary of hypermobility, the curriculum *does* provide the necessary stimulus for students, teachers and parents to think beyond their place-boundedness to imagine possibilities for their own mobility, and thus contribute to the formation of students' orientation to international mindedness. The core components of the

DP 'Theory of Knowledge' and 'Creativity, Action Service' (CAS), national and international excursions, as well as specific subjects – arts, literature, languages - instigated reflections about mobility that engendered contrasting understandings of international mindedness, some students favoring a humanitarian orientation and other a more materialist self-interested disposition. However, from our classroom observations it was not clear that the IB schools are making productive educational use of the mobility of their students and/or parents and their admixture of their languages and knowledge. Greater consideration might be given to students' transnational mobility – real and/or desired – as analytical keys to forming and informing their international mindedness, and that of IB schools' curriculum pedagogy and assessment.

### 3.2 International mindedness as shared understanding

A number of linked constructs can be associated with the idea that international mindedness is a form of 'shared understanding'. The most common construct in this category emerged from the IB Learner Profile attribute of open-mindedness. As this teacher describes:

> When we talk about international mindedness we talk about wanting our students to have a really rich understanding of the world around them so that they can make informed judgments. You can't be the brightest and smartest person in the world but just live in your own little region and not appreciate the differences that exist within the world that they're going to be interacting in. So that's how we would see international mindedness. We want our students to be open-minded. We want them to be informed so they can make knowledgeable contributions to the world in which they're going to interact. (Teacher 70, Gold Coast Private School)

Indeed, the alignment between international mindedness and the IB Learner Profile was made explicit by a number of students too, across each of the schools. For example, when asked what 'internationally-minded' meant, this student responded:

> Definitely open-minded. Considering more than one point of view, and considering more than one consequence. Just not locked into in specific train of thought on different levels. Because it's not just what other people think, it's also what is going to happen and whether that will affect the - for example business you're in and stuff like that. But also an enquirer and a thinker. Because I'm drawing this from the learner profile. But I think they very succinctly capture what it means to be an international minded person. But yeah, I think it's someone who is consciously thinking about and is self-aware and is aware of everything around them, and conducts themselves according to their awareness. (Student 52, Gold Coast Private School)

In both these quotes there is an explicit link between a state of 'awareness' (international mindedness as a way of thinking) and 'conduct' (international mindedness as a way of being and doing). However, this link was not always apparent. Conceptualisations of international mindedness as 'shared understanding' and 'open mindedness' invoked notions of having 'awareness', 'understanding', and recognising a 'common humanity'. However, these liberal

notions of shared understanding and open-mindedness were often not accompanied by explicit narratives of power or inequality, which meant they were often conveyed as romantic or moralistic discourses that did not have clear implications for practice or change, nor did they promote reflexive engagement. In the following section, we examine more closely how constructs of 'shared understanding' were deployed by participants, especially how some participants were challenging these constructs to have a more critical, reflexive, boundary-pushing significance.

## Common humanity

A theme raised by participants in all schools was the ways in which international mindedness was the recognition of a 'common humanity'. As one teacher summarised, 'We are all people. We all are striving to be happy, and we all suffer from sadness and depression and all these other things, so how can we hate each other when we're all the same?' (Teacher 24, Beijing Private School). For students, being an international student in a foreign country, having to learn new cultures and languages, was often a key learning experience for international mindedness. A Korean student studying at Bangalore Academy expressed how his experience made him realised that 'every human being is the same' (Student 19, Bangalore Academy). Indeed, the experiences of global mobility of many IB students have shaped their perceptions of international mindedness, as another student at the same school explained: an internationally-minded person is 'able to open their mind and see that it's all the same – culture is different, yes, but then they are human beings no matter where they go' (Student 22, Bangalore Academy).

But are these kinds of broad statements about common humanity merely romantic in the sense they paper over social complexities, inequalities, and differences? And do such discourses of a common humanity eschew reflexive dispositions and practices among the IB community? When we asked participants to explain in detail their concepts of 'common humanity', we found that the IB curriculum was itself seen as a rich source for more detailed, reflexive engagement with these ideas.

For example, an Indian student at Bangalore Academy who had a particular passion for History emphasised that 'internationally-minded people need to be well read', but this was about 'not just learning the contextual knowledge [in History], but learning about how the people felt and why they felt that. This helps you pick up on things about humankind in general, because that's what's really important'. This student went on to explain how the IB curriculum 'helps you understand humanity as a whole', for example, in analysing Russian texts in his English class 'we are completely immersed in a world of a person who was living in a Soviet gulag. So… and then we learn about existentialism, we learn about nihilism, and we learn all about this stuff, but we learn about it in a context that's not familiar to us' (Student 27, Bangalore Academy).

Indeed, this student's reflections on shared human experiences – despite differing contexts – was echoed in this teacher's account of his approach to English and History teaching at Gold Coast Private:

> That's what I think literature should teach us, that there's a universality of
> human kind undefined by borders and cultures and in fact borders and cultures

are probably our biggest impediment at times.  So as an English teacher, that's where I come at and as a history teacher, one can't help but see the interconnectedness of societies, cultures and the modern nation state as it stands.  (Teacher 76, Gold Coast Private School)

Here, this teacher expresses that international mindedness – understood as a universality of human-kind – is embedded in her English and History pedagogy. It is important to note that this teacher emphasises the *interconnectedness* of societies and cultures, rather than a 'universality' of human experiences. Indeed, another teacher at the same school raised a critique of the construct of 'commonality', arguing instead for an emphasis on 'interconnection':

I think difference can be good, so it's that balance of trying to understand where we are, where we come from and what makes us different but at the same time also being able to link across.

This focus on interconnectedness provides an important critique to discourses of 'common humanity'. In terms of how international mindedness is understood, a focus on 'interconnections' enables the development of a shared understanding that isn't blind to difference, context and inequality or that doesn't eschew issues of practice and change. We examine the construct of local-global interconnectedness below, with a focus on how the IB curriculum has enabled these interconnections to be drawn in reflexive ways.

### **Local-global interconnectedness**

A common construct of international mindedness was the notion of local-global interconnectedness. As we've started to see, the notion of interconnectedness took a much more reflexive view of 'shared understanding', highlighting the impact of actions, locally and globally, and moving beyond a moral or romantic register. Many students – especially in the Indian and Australian schools in the research – spoke passionately and reflexively about a number of global and local social issues. That is, they were committed to understanding connections and contingencies of their own actions, social positions, and conditions in terms of global issues of inequality. For example:

I think international mindedness is basically looking on how what you do personally has - how on a global scale what impact it has. So it's not just thinking about yourself or your society but looking beyond it and expanding beyond it. For example, if you see the civil war that's going on in Syria right now it does not have an impact just on the country but I think it has a global impact. So I think international mindedness is that where you're able to define the actions that you take as a society, how that will affect the global world as a whole, also looking at something from different perspectives. (Student 34, Mumbai Academy)

One of the clear strengths of the IB DP observed in the study was the opportunities for students to make these interconnections within their classroom activities and assessment tasks. International mindedness as 'local-global interconnectedness' was supported through

the cross-curricular perspectives of the IB, and found expression across a number of subjects. For example, it is worth quoting these two students at length:

> I was looking at water laws the other day, because for my geography study, and just in the Middle East, how - the water wars, I guess, between the countries. I just… which part of the river belongs to who…and the people who suffer because geographically where they live. I think - in my view, I think that's unjust in a way as well because it's not their choice where they live. That's just how it's panned out. The river - that's part of theirs and that means they don't get enough water. The farmers - their crops weren't enough so they don't earn enough money and are suffering. That's one thing I was looking at. (Student 57, Gold Coast Private School)

> Even as a whole, when we were doing literature we did *Doll's House* by Henrik Ibsen and the whole focus was on feminism and the gender bias that was present in the society during that time. It's written around 18th century I think. What was interesting was that it is so relevant in India, in the society in India today; I mean it was so pertinent. I found the irony was that it allowed me to compare on how forward we have moved as a country, are we actually moving forwards with the time.

> Because in India today I think gender bias is one of the biggest problems that it present in the country, because there's still - there are rape cases that are increasing… There's still child marriages that take place and there's still domestic violence and you still see women - not just in the villages but even in the city not having their right and who are living under the command of men. That was exactly what was discussed in the *Doll's House* and that was written during the 17th, 18th century and right now we are in the 21st century and we are still dealing with these problems. So it does make you question on how forward you have gone as a society and what you can do.

> Yeah, so it just helps you understand - compare yourself as a citizen to the world outside and help you move forward, because I think if we don't have that viewpoint of what the global world is doing then I don't think we can move forward as a country. (Student 34, Mumbai Academy)

Both these students articulate their understanding of international mindedness as global-local interconnections in ways which highlight how this perspective has been supported and inspired through the IB curriculum. The student from Mumbai Academy in particular shows how she was able to connect ideas from western, historical fiction to contemporary social issues in India, and moreover, see such theorisations as part of her understanding of global citizenship.

Arguably, the success of international mindedness as 'local-global interconnection' in the IB DP relies on interconnections to be based equally on non-western theories, texts, and language. However, as we have seen, teachers report on the dominance of western knowledge frameworks in the curriculum (see page 24), which means the movement of ideas as described by the student above tends to be singular in direction. Local-global interconnectedness in this view risks being reduced to westernisation. Students themselves

are have articulated this concern, as this student – drawing on some of the discussions in a recent TOK class – explains, international mindedness must address global knowledge hierarchies:

> There could be a brilliant person sitting in Africa who's not been born in - I don't know, Europe. That person could really come up with something unique that can be shared so I don't think that you can categorise knowledge coming in from certain countries as good and certain countries as bad. (Student 31, Mumbai Academy)

### 3.3 International mindedness as pushing boundaries

We have already seen how some constructs of international mindedness, such as 'global-local interconnectedness' can be deployed to push boundaries, challenge hierarchies, and promote critical reflexivity. In this section we examine more closely key constructs drawn on by participants which position international mindedness in these more change-oriented senses. We look at three such constructs which highlight aspects of thinking, being, and doing through a critical international mindedness: social class and religious understanding (thinking); multilingualism (being); and service (doing).

### <u>Social class mindedness and cross-religious understanding</u>

A few participants extended the meaning of international mindedness to include the ability/ willingness to cross borders of all forms of power, including social class and religious diversity. This points to an interpretation of international mindedness that emphasises inclusivity and equality in local domains; international mindedness is not only seen to be applied across different cultures in global contexts, but also across different classes and communities in local contexts. Interestingly, these interpretations of international mindedness as a form of 'social class mindedness' and 'cross-religious understanding' most frequently came from students in the Indian schools.

Part of the conceptualisation of international mindedness as 'social class mindedness' involved the trait of being able to communicate with diverse people. For example, one student explains that 'anyone who has an international mind knows how to deal with not just people from different cultures, but I would say with different people from all walks of life, in the sense, the rich, the middle class, and the poor' (Student 27, Bangalore academy). This student explained that the need for this kind of thinking emerges particularly from the Indian social context in which there are deep divides along class, caste, and religious lines:

> There are people who are forbidden to going into villages and who aren't - who people won't even look at or touch. So when you can look at yourself and you can make sure that you don't look at other people in any - with any negative attitude, and… I've seen the hurt in people's faces when - and their resentment and also just the resignation. They just feel the acceptance of the fact, and I don't feel that anyone should ever have to accept that they're lower than anyone else. I don't agree with this, right. So hence I'm talking - so my basic

philosophy stems from the fact that everyone's equal, right. (Student 27, Bangalore Academy)

This student went on to explain, 'being internationally-minded is opening to other cultures, but definitely opening up to other races, creeds and classes'.

Beyond this 'openness', some students also expressed the need for interrogating the assumed 'deficits' of disadvantaged communities. For example, one student from Mumbai academy described how illiteracy is a significant issue in India and elsewhere, but this is not caused by the lack of capability or commitment in poor communities as is often thought ('probably they have the most potential'), but is caused by the lack of social and material support and opportunity from wider society. International mindedness for this student involves the recognition of intellectual equality across all classes, inferring that international mindedness is about being oriented towards an equality of opportunity.

Some students also conceptualised international mindedness as being related to cross-religious understanding. In India, the experiences of living in a religiously diverse society was seen to shaped students' openness to religious diversity, as this student in Mumbai academy explains:

> I was able to see that the connections between so many different religions. […] They all have almost the same basis, but they might have different ideologies, but you know, the way every single religion according to me functions is similar, because they all believe in a god. They all have their own religious texts that they believe in, which is respected, which should be respected and the Indian Government and the Constitution make sure that almost every single - not almost - every single religion - is respected and I feel, to not be able to discriminate between one religion and another makes us more internationally-minded. (Student 29, Mumbai academy)

A student from Beijing Private reflected how his cross-religious beliefs helped him be more 'inclusive' which he saw as a key concept of international mindedness:

> I'm a Christian, since two years ago. And I'm Buddhist too. I have two religions. […]
>
> My religions - my religious views and knowledge make me more inclusive. I can understand more people. I can understand their minds, their way of thinking. I can know why they have such a view, why they have such emotion. I know how to embrace them, so it - because there's so many different races, different cultures in a world. To be international - the key to be international is to be more inclusive. (Student 8, Beijing Private School)

Students also described how being part of a religiously diverse community within their international schools, both in India and elsewhere, provided them with rich learning opportunities:

> I used to always think that Muslim people, like Islam as a culture, is very restrictive. I thought that the people who follow Islam they probably feel the pressure and they feel the restriction but when I went there [to an IB school in London] - and I had a few close Muslim friends and they told me that they

follow it because there's a logic behind it and it's not blind faith. I realised that every time - I think we just point from outside. But when you step into their shoes you get this whole perspective. I think this IB has a lot of influence on how I see myself today as opposed to what I would have thought before. (Student 34, Mumbai Academy)

While international schools were often seen as diverse spaces that afford these kinds of significant learning experiences, it should also be noted that students were at times uncritical about the conditions and limits of 'inclusivity' in these privileged domains. For example, one student invoked the idea that the world is a 'global community' when explaining how racial discrimination is decreasing. Her case in point was an elite international holiday club frequented by her family that has an increasingly racially diverse clientele:

> But today, you will see white people there when they come on holidays there. You will see us as members there and you will see others - since clubs are affiliated with other clubs, like you would see even blacks out there.  Race is never discriminated on. The world has moved on and progressed from that, so I feel it's so much more of a… we are starting to build upon the idea of a global community.  (Student 29, Mumbai Academy)

Here we see how the idea of a 'global community' can be blind to 'social-class mindedness'; the student invokes the idea of inclusivity but overlooks the reality that these elite clubs are very exclusive, accessed only by the wealthy. This student's comments point to the need for more critical engagement with multiple forms of inequality so that international mindedness is not reduced to these thin notions of global community, or as we discussed earlier, 'common humanity'. Social-class mindedness and cross-religious understanding go some way towards this.


**Multilingualism**

A common construct of international mindedness mobilised across all schools was 'multilingualism'. Being multi-lingual (whether through the knowledge of multiple formal languages, or other dialects, codes, or symbols) was seen as an important way of pushing knowledge boundaries. As this teacher explains:

> Multilingualism teaches you that it is not just the language but the way you think - that it's not the only possible way of thinking.  […] I'm not an expert in Chinese but in my mediocre knowledge, I came across certain not just phrases but ways of thinking that are enlightening that I could never come across in my language. (Teacher 23, Beijing Private School)

What was particularly positive to see in participants' discussions of multilingualism was a commitment to the intellectual equality of all languages. As this student explains:

> Just because you're speaking an Indian language does not make you less… doesn't make you inferior or someone else superior who talks to their mother in English or French... I feel that every single language should be given equal importance.  There's no one language which is more important and one

language that should be less important. […] So to be able to - to be multilingual and to be able to communicate with everybody is very important, because I see communication is one of the best modes of bridging the gaps between countries. (Student 29, Mumbai Academy)

While the knowledge of multiple languages might be seen as a 'tool for individuals', we observed how multilingualism in IB schools was also about 'pushing the boundaries' of monolingualism (and English in particular) as the dominant paradigm of knowledge construction (Yildiz, 2012). Despite English being the language of instruction in each of the schools, a number of multilingual practices persisted, often in ways that enriched classroom discussions. For example, in Brisbane Public School we observed: the use of Chinese concepts to interpret real life situations and improve students' understanding of international mindedness (see Appendix 7 for a more detailed account of this case-study); deconstructing the stereotypes of 'gypsies' in a Spanish class; requiring students to write a bilingual recipe for a food of home culture origin; understanding and memorising science concepts in the mother tongue and translating it into English.

These are all examples of how IB teachers are using 'postmonolingual pedagogies' as a way of pushing boundaries which privilege Euro-American knowledge as expressed in English. A strength of the IB language curriculum as well as the multilingual, international community of IB schools is that they are very well-placed to promote international mindedness through multilingualism in order to move beyond western-centric notions of international mindedness.


## Service

The construct of 'service' was used frequently as a way to explain the practical implications of international mindedness. That is, an internationally-minded person was one who was also committed to service for their community. Across all schools, the IB's CAS programme provided an important structure for international mindedness as service. However, the extent to which these programmes supported sustained change-oriented forms of service varied from school to school and seemed very much dependent on how integrated CAS was across the school's ethos and other activities. For example, CAS at Beijing Urban School seemed to primarily involve fundraising drives and visits to migrant-schools, but these activities were not explicitly connected into other activities of the school. In contrast, at Bangalore Academy, service was strongly integrated throughout the school curriculum, in terms of house activities, the CAS programme, and subject areas. The varied nature of 'service' meant that as a concept and practice it often took self-serving significance (e.g. community service as a resume-building activity), or a paternalistic endeavor which reinscribed social hierarchy (e.g. decontextualised charity events). Here again we see how constructs for international mindedness move between the categories of 'tools for individuals', 'shared understanding' and 'pushing boundaries'.

In this section we focus on one particular example of international mindedness as 'service' in Bangalore Academy to highlight the potential of this construct to be deployed in ways that encourage students to be reflexive about their privilege and interrogate the drivers of inequality.

Perhaps the most noticeable thing about Bangalore Academy is its explicit focus on community service which they have integrated throughout all school activities. For example, the school established and runs a 'Community School' adjacent to the main campus, which is an English medium school serving the local poor community. IB Students conduct much of their CAS work in the Community School, and the main-school teachers are heavily involved too. The principal of the school in an interview explained: 'the IB is a philosophy, a 'way of life'; it is not just about learning a curriculum. For us, international Mindedness is achieved through Service Leadership'.

International mindedness has been recontextualised in Bangalore Academy as service leadership: the concept combines the power and privilege of leadership, as well as the responsibility and ethics of service. The school has a comprehensive service leadership curriculum that complements the IB curriculum: leadership is foregrounded in academics, but also arts, sports, and community service. The narrative of service leadership is communicated strongly to students, and informs the school identity, from the school song to house-activities. For example, during a whole-school assembly, the principal spoke about the transformative potential of students' education, and the role of service leadership:

> We are in the business of transformation. There is a need for us to look at the purpose of education. It cannot be limited to the preparation of your life. We need to shift this thinking… it is not the preparation of MY life, but the preparation of OUR lives. For the sustainability of the planet. Service leadership and a whole-education are the pivots. Leadership is not innate, there is no leadership gene. Our efforts to make the world sustainable have to be the trust of schools. (Principal, Bangalore Academy, reconstructed field notes)

Here we see messages of anti-individualism, collective thinking, and sustainability. The principal in many of his addresses speaks explicitly against caste politics, and assuming one's privilege. These are powerful messages in a society that has deep social stratification and inequalities. During the assembly, he continues:

> as resources dwindle, then what will happen? Ring a bell of caution – the underprivileged will come up and take your wealth away. Your BMW away. So don't have an illusion that Daddy's wealth will look after you. (Principal, Bangalore Academy, reconstructed field notes)

The significance of these messages is that this school is reworking notions of international mindedness in ways that respond to the charges of it being an elite ambition that foregrounds global consumption and individual advancement. Rather, through the discourse of service leadership, this school has been able to have ongoing conversations about global social justice, and resist unchecked privilege. Perhaps most significantly, the notion of international mindedness in this school is reflexive about power and the responsibility that comes with it.

**3.4 Key messages**

International mindedness is a contested, multiply constituted concept that has varied implications for thinking, being and doing. It can act as a tool for individual gain, an orientation towards shared understanding, and a way to push boundaries for change.

IB students, parents and teachers are engaged in an ongoing critique of international mindedness, based on their engagements with the IB curriculum, school activities, and international and local experiences and knowledge. Some of these critiques highlight how:

- International mindedness is seen as a form of western cultural capital, especially in terms of being a tool with which to negotiate western higher education. While this was highly valued by parents, many teachers critiqued this conception of international mindedness as being a narrow and inadequate;

- The IB students is this study are hypermobile and international mindedness is mediated through their experiences of global hypermobility and diverse cultural knowledge. More explicit connections between students' global mobilities and international mindedness would enrich pedagogies for international mindedness. This would enable more considered examination of the structural conditions and contingencies of students' hypermobility and international mindedness (see below);

- Notions of 'common humanity' appeal to a sense of global community and shared understanding, but these can paper over the complex histories, conditions and contingencies of 'shared understanding' in an unequal world.  A more reflexive approach highlighted by some students and teachers is that of 'local-global interconnections';

- The IB curriculum provides rich ways of tracing 'local-global interconnections' to encourage international mindedness. A key challenge for teachers as part of their pedagogy for international mindedness is to engage with: (a) non-western knowledges and (b) students' cultural knowledges;

- Many IB classrooms are multilingual sites, supporting postmonolingual pedagogies for international mindedness. A key challenge for teachers as part of their pedagogy for international mindedness is to recognise and harness multilingual capacities. A recognition of intellectual equality through language will help teachers address the hegemonic centering of western knowledge in notions of international mindedness;

- Ideas of community service are key to 'doing' international mindedness, but depending how this is supported in schools it can be a notion more oriented towards self-service than to productive community work. The most effective use of community service observed in schools was when the 'service' curriculum was integrated explicitly into school activities. This required a clear, consistent, and well-conceptualised approach of its aims, as well as its links to international mindedness and other agendas of the school.

# 4. The relevance of international mindedness to students' post-school trajectories

In this section we discuss how the conceptual constructs of international mindedness have shaped students' imaginations of their future study and lives. The post-school trajectories for student participants in this study were defined by hypermobility. One teacher described that being internationally-minded has provided students with 'a far broader sense of place', and that 'their imagination of their future occurs around their place in a vast expanse of space' that is grounded in thinking 'beyond the local borders' (Teacher 76, Gold Coast Private School). Participants considered the ideas of international mindedness as relevant to students' post-school trajectories, specifically with regard to their university pathways and career aspirations.

### 4.1 International mindedness and university pathways

The connections between the IB students' international mindedness and their university pathways are strong and explicit. One student articulated that being internationally-minded meant 'having the opportunity to have doors opened in other countries and widely renowned universities' (Student 57, Gold Coast Private School). Table 5 compares preferred university destinations and rationales of the IB DP students across the three countries.

**Table 5 Main university destinations and rationales**

| IB students in | Main university destinations | Rationales |
|---|---|---|
| India | USA <br><br> United Kingdom | -Prestige of western universities <br><br> -Flexibility of the US university system <br><br> -Connections with families overseas |
| China | USA | -Prestige of US universities <br><br> -Connections with families overseas <br><br> -Competition in the Chinese Gaokao[1] system |
| Australia | Australia | -Prestige of local universities <br><br> -Academic connections between local universities and the IB schools |

Students across the three countries shared a western orientation with regard to their university preferences. An 'American mindedness' marked Chinese students' university

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[1] The Entrance Examination to Chinese Universities at the end of Year 12 in China.

pathways, with over 90% of the participants planning to enrol in a university in the United States. Australia, Canada and France were also favoured albeit by a limited few on account of previous travel experiences, connections with families overseas or aspirations to study arts. The international currency of the IB DP diploma gained popularity among the Chinese parents who are themselves middle class, well-educated and well-informed about western countries. These parents perceive western education as more useful than what the Chinese national curriculum could offer to their children (Student 6, Beijing Urban School). Learning every subject in English, as well as mixing with teachers and students from different countries are expected to prepare their children for a higher education in the West (Parent 4, Beijing Urban School).

Students' increasing intercultural exposure, especially to western popular culture, feeds their imaginations about the West and their future study and life there. For example, a Chinese student revealed that her choice of New York University had been inspired by American shows like Gossip Girl and Sex and the City (Student 9, Beijing Private School). One teacher expressed his concern as follows:

> If you ask a kid, 'why do you want to go to an American university', I'm sure most answers are, I don't know. 'America's great'. 'It's the best university', or 'my parents said that it's the best university'. When they go there, what happens? (Teacher 5, Beijing Urban School)

Likewise, having a university degree from 'aboard' is perceived as an indicator of success in India (Teacher 51, Mumbai Academy). Similarly, the scope of 'aboard' includes largely first world western countries. Universities in the United States are the first choices for most Indian students, followed by those in United Kingdom. IB students and parents in India demonstrated a good understanding of their preferred western universities from their travels abroad. Some students have had experience studying individual units in western universities. For example, one Indian student complimented the flexibility of the US higher education system in comparison to that in India and United Kingdom.

> If I go to the US for liberal arts then […] I'm learning in different classes in various disciplines. I'm not restricting myself. It broadens my career options because I've taken classes in just not one particular discipline. Indian and United Kingdom systems are similar. If I go to United Kingdom, I will only be studying economics in depth. (Student 28, Mumbai Academy)

In terms of whether students are likely to move internationally, Australian students expressed greater attachment to their own country/language than those in either China or India. Overall, IB students from Australia are less keen to work internationally than IB students from China and India. However, the evidence also shows that IB students from Australia are as equally internationally-minded as their Indian and Chinese peers, and generally seem well prepared for post-school trajectories involving international work. Previous international experience and multilingual capabilities are a major influence on the extent and direction of their consideration of the prospects for international mobility.

In both China and India, intense competition to enter local universities has been named by a handful of students as a reason to pursue higher education overseas. This is often mixed with a critique of the nature of local education. For example, Indian universities are

considered 'religious' with very 'rigid' competition (Parent 22, Bangalore Academy). Only a couple of students planned on staying in India for their first degree to study more context-bound disciplines such as Law, but were considering going overseas for further studies. In China, going overseas was an option for some students from wealthy families to avoid taking part in the much-dreaded Gaokao system - the Entrance Examination to Chinese Universities at the end of Year 12. Parents and students also critiqued the Gaokao system for its focus on developing students' skills in rote learning and memorisation, among a range of other issues. Joining families who have migrated overseas also influences students' preferences of university destinations. Quite often students would keep a second or third option such as United Kingdom, Canada, Singapore or Thailand to join their families. These families are internationally-minded and mobile between at least two countries.

Being internationally-minded was seen as important for gaining an understanding of the educational systems, academic and community cultures in the West. Participants believed that to be internationally-minded would help students adapt to western universities, both for academic learning and intercultural interactions with people from all over the world (Student 25, Bangalore Academy). In fact, students considered international mindedness instrumental to their acculturation overseas. As one student put it, 'if you don't know what's happened abroad, the issues, the problems which everybody focuses on globally, you cannot get into their community, even their society in the future' (Student 16, Beijing Private School). Similarly, another student expected international mindedness to be very helpful 'because we are going abroad so we have to accept different cultures, different teachers, [and] different friends' (Student 10, Beijing Private School). In a word, having traits of international mindedness are regarded as essential by students, in order to 'be able to develop well in a foreign country' (Student 8, Beijing Private School).

Beyond these understandings of international mindedness as a 'tool' for individual advancement, students also spoke about its relevance in terms of having a social awareness and social responsibility in their post-school trajectories. For example, a student who planned to study Anthropology in America was particularly interested in corporate social responsibility in relation to humanitarianism. The student explained that 'I've always liked helping people. I want to use anthropology in that' (Student 27, Bangalore Academy). There are examples where former IB DP students have continued taking on service leadership in universities. For instance, a parent described the service his older son was doing for international students at his university:

> they organise different events for international students and help them. They do quite a lot of things. […] Last week he was also nominated for the college outstanding new leader award by his house master. He's also opened up a small non-profit business to sell students' art works and other things. (Parent 21, Bangalore Academy)

## 4.2 International mindedness and career aspirations

Concepts and values associated with international mindedness influence many IB students' consideration of career trajectories. We provide examples of how students' career aspirations are linked with concepts such as hypermobility, multilingualism, intercultural

understanding, social awareness and service leadership, as well as values from the IB Learner Profile such as caring and risk-taking.

The idea of global and local mobility is often invoked when talking about students' future career choices. For example, one parent from Gold Coast Private commented that students need 'a really big picture outlook' in terms of career and work opportunities 'because they might not even be able to stay' (Parent 34, Gold Coast Private School). Many participants expected that the traits of international mindedness, particularly being globally mobile, multilingual and interculturally aware, would help IB students who will most likely work in multilingual, multicultural and multiethnic environments.  In one case at Gold Coast Private, a student's passion for learning multiple languages has formed his decision to make a career out of his multilingual capabilities.  As his teacher explained, 'his parents hoped he would be a doctor, but he just fell in love with Italian, and then he studied in Italy. He's now doing French and several other languages. He wants to go into the UN' (Teacher 76, Gold Coast Private School). It should be noted that returning to home countries is a choice for some students. One teacher revealed that one of his former IB students who studies Maths and Economics at Oxford said that he will come back to India and teach (Teacher 43, Bangalore Academy).

Another teacher from Mumbai Academy identified the potential of internationally-mindedness for generating skills that students need for their career development in the twenty-first century:

> This is where I think you score if you're international minded,  even with careers because it gives them what I feel is twenty-first century skills so they are more prepared for the twenty-first century economy.  So they're obviously more technology savvy, more versatile with the new economy, with the globalisation, with the e-marketplace.  They are more prepared for new careers and opportunities.  (Teacher 50, Mumbai Academy)

One teacher from Brisbane Public School commented that their students are 'fairly focused on the next phase is in their life', which 'of course means career and travel and so on'. However, this teacher goes on to express his concern that 'there's a lot of them who probably reduce it to that lower common denominator of it being where I can go with this, rather than what contribution can I make with this international mindedness', suggesting the privileging of international mindedness as a tool for individual rather than for pushing boundaries or social change. That being said, he also explained, 'that applies to some and certainly not all' (Student 42, Brisbane Public School).

Indeed, a number of IB students who aspire to be medical doctors explained their commitment to community service in driving their career aspirations. A commitment to service leadership is explicit in students' articulation of this career aspiration. In fact, many of these students came from the same school as the teacher. One student emphasised how his passion for being a doctor ties in with his understanding of the greater medical needs of rural and remote areas:

> I want to be a doctor because I want to help people, so I don't really know if being a metropolitan doctor is something I'd want to do, when there's plenty of them and I don't know if it's really an experience that I feel I'd get the most

out of. I feel I'd get the most out of going somewhere rural and remote where people will appreciate the help that I can offer a lot more. (Student 44, Brisbane Public School)

A similar aspiration is shared by another student who has witnessed the numbers of patients in a hospital in Shanghai.

I probably won't end up working in Australia. I'll probably end up working in China or India or Africa. […] Health systems around the world in third world countries or politically third world countries require health and medical assistance. I was involved in the Shanghai Summer Youth Camp last year. One of my friends suffered from a stomach bug so we went to the hospital there. That really struck me. When I went to the hospital I saw that there were so many patients. […] Something struck me in terms of needing that assistance. I felt that the medicine system there has to - there has to be some improvement that we could do. […] Yeah because of the increase in population and the high population density in Shanghai as it is. It is more challenging. But in that sense it's where the help is required. (Student 42, Brisbane Public School)

Another student from Brisbane Public School expressed how her concern about the health system in her country of origin is drawing her to establish a career in medicine or international public health: 'the goal is to get into some kind of health degree and really go into the grassroots of countries and help the healthcare system because coming from PNG I honestly didn't really feel that the healthcare system was of a good quality at all…it's one area that really needs some work' (Student 50, Brisbane Public School).

In one case at Bangalore Academy, the global mobility of this Indian student has provided him with medical experiences in an American veterans' hospital at the age of 14: 'In Houston I worked in this veteran's hospital, I worked in the spinal cord injury section and the geriatric section.  In geriatrics I would test people for Alzheimer's and dementia and stuff like that.' This student went on to explain that this experience has nourished his aspiration of becoming a doctor:

Working in the veterans' hospital, especially working with the spinal cord injury people, they were so dedicated to what they had done in the past.  They said we would do it again for our country and stuff like that.  So when I was thinking about it, I was thinking I want to be dedicated to something as well.  I want to have that passion. I always knew I wanted to work in the service industry because it is a sense of satisfaction that you get from providing services for people.  This experience was more of a confirmation of the fact that I do want to be a doctor. (Student 21, Bangalore Academy)

Here is an example of service being understood as 'dedication' to a local community, but also taking inspiration from one's 'dedication' to a nation. International mindedness as 'service leadership', then, doesn't preclude a national-mindedness.

## 4.3 International mindedness and post-school trajectories

The experiences of international schooling and the IB curriculum are significant factors that influence students' development of international mindedness, however students also emphasised a number of resources, experiences, and knowledges outside their schooling which shaped both their understanding of international mindedness and their imaginations of their post-school trajectories. In the following sections we discuss the key extra-school factors that emerged from the research and how the IB might consider these within their programmes to enrich its approach to international mindedness.

### 4.3.1 Cumulative advantages

The choices individual students make about their post-school trajectories are rooted simultaneously in personal resources and social structure. Attending a high school with more advantaged classmates increases the odds of a university pathway after high school graduation: 'Pursuing full-time schooling after high school is a pathway pursued by individuals who can afford it, whose prior academic record legitimates it, and who view post-secondary education as a route to success for people like them' (Giudici & Pallas, 2014: 112). However, high school resources are not the central or exclusive mechanism by which advantages may accumulate over time. The links between social origins and post-high school institutional pathways are strong. It is possible that this cumulative advantage might be stronger in IB schools which made educational use of students' socio-economic background factors as part of the school's intellectual resources to enhance the effect of producing internationally-minded graduates.

> I went to America [i.e. USA] before and before I came to the school and my mum wanted me to visit America [i.e. USA] and then to see how their society works or how their schools are running. Then I went to Stanford with my mum when I was in America [i.e. USA] and then I find that American [i.e.US] university is really nice. I discussed with my parents and then we all agreed to come to this school. (Student 1, Beijing Urban School)

School transitions, where progression from each step depends on attainment of and satisfactory performance in the previous step may have the character of building cumulative advantage. However, not all those who complete schooling gain strong cumulative advantage through schooling (Attewell, 2001). Those students whose parents can afford for them to access high-status schools gain an immediate positional advantage, an investment which can generate in the cumulative advantage of securing entry into a high status university. The international experiences, knowledges and perspectives of parents are significant, as demonstrated by these Chinese participants, and could be valued explicitly in schools' engagement with international mindedness:

> My mum was also in Siemens – they [my parents] met in the company. There was a trip - a business trip to Germany and my dad and mum went together. So they actually had similar experiences and they met there. It's very romantic. They also went to Sweden, Other countries - and they both speak English very well. That might be the - and my grandparents are also very open minded. (Student 52, Gold Coast Private School)

So when I go to this institute, when I start my work, and that time our China is more open than before. For the technical work we need to contact with the culture from different countries. Yeah, we need discussed different international standards. We must together, sit together to discuss. The finally may be - in the world have an international standard. So we need communicate, understand with each other. At that time I begin, or start to think…communicate, to understand each other is really, really very important. Sometimes it's not only for the sentence. Sometimes need to understand the history, the background, the thinking. So sometimes one English sentence for us, maybe we totally have different thinking, understanding, we call interpretation of it. So it's very important. (Parent 4, Beijing Urban School)

Based on a study in the Czech Republic, the United Kingdom and Hungary, Sherman, Carl, Engelhardt, Balogh and Balla (2010) explore the cooperative networking between language schools and multinational companies and what this means for managing multilingual practices in education. They found that the presence of multinational companies in given regions of these countries creates demand for the services of language schools. Employees in these companies need to learn the local language, and/or the language of the company, and/or the language spoken by its clientele. The cooperative networking between these language schools and multinational companies serves to legitimise and explain the business of the other, and help to ensure the efficient and effective use of financial resources and knowledge. Consider the movements and multilingualism of this student from South Korea.

Facilitator:  You've been at Bangalore Academy for four years, what made you choose India and this school?

Student 19: Actually my father is working in Chennai.  It's Tamil Nadu state. My father is working in Hyundai Company so my father told me to come and I didn't have a choice. Before India I was in China for studying Chinese. That also my father told me to go China.

Facilitator:  Was he based in China at that time?

Student 19: No.  He was just saying that China was a big country so you need to study Chinese for your future, better learn Chinese, he was saying that so I went to China and then I study for one year or two, was one and a half years. (Student 19, Bangalore Academy)

Cumulative advantage may arise from the interaction of family status and resources, so that some children benefit from growing up in families with they have a cumulative exposure to a wealth of intellectual resources. The positive effects of growing up within such families increases with duration and the duration of these effects vary with the age of the children. Thus, children who live in internationally oriented and mobile families are likely to produce children with more worldly knowledge and increase the capabilities for worldly behaviour.

Student 52: I've been travelling since I was a kid, because my parents took me everywhere. I have - on my mum's side, my aunty lives in Japan and my other aunty lives in New York. So we visited them two or

three times each. Or we always see each other in the Philippines anyway because its home base. On my dad's side, I haven't particularly visited them, but he has nine brothers and sisters and they've all got old kids and some of them are in Paris, some of them are in Boston, some in New York.

Facilitator: So you find your parents are very internationally minded?

Student 52: They're very internationally aware which, in my opinion, links very much. So yeah, they're watching the news, reading the articles, so I was, tell me about it. (Student 52, Gold Coast Private School)

The evidence suggests that internationally-minded schools can give greater effect to securing students' cumulative advantage by drawing intellectual resources from their socio-economic origins to influence their post-school trajectories or pathways. This suggests that it is important to move beyond a snapshot of individual students' educational and occupational status at a predefined moment in time. It is important to identify the distinctive institutional pathways in the years following high school graduation, so as to describe the transition out of high school in all its complexity, inconsistency, and uncertainty over time. Individuals can modify (when resources allow it) the type or the intensity of their social participation in school and work. Of course, not every family provides advantageous resources for producing internationally-minded students:

Indian parents who have not experienced international mindedness will actually hold back from letting their kids experience it too […] That's the thing. If you have parents who been abroad, worked abroad, studied abroad, they would also influence their kids to learn about international - what the world has to offer. When you have parents and grandparents who have lived in India, who've not left the country, who've not even spoken - who don't want to speak to anyone from abroad. They don't want to interact […]You'll have kids like that just being to themselves, like close-minded, as I say. You won't have them interacting. (Student 22, Bangalore Academy)


**4.3.2 International experiences**

In terms of whether students are likely to move internationally, Australian students expressed greater attachment to their own country/language than those in either China or India. Overall, IB students from Australia are less keen to work internationally than IB students from China and India. However, the evidence also shows that IB students from Australia are as equally internationally-minded as their Indian and Chinese peers, and generally seem well prepared for post-school trajectories involving international work. Previous international experience and multilingual capabilities are a major influence on the extent and direction of their consideration of the prospects for international mobility.

Student 48: My mum's Japanese, and my dad is Malaysian-Chinese. I was born and raised here until I was six but then after that we moved to Japan and then Switzerland.  Then I came back here four years ago.

Facilitator:  Why did you need to move like this?

Student 48: It was basically all my dad's job opportunities - it was a bit hard for me to cope with all the languages.  In Switzerland I also did the IB Programme so it was bit easier for me when I came here.

Facilitator:  What does your dad do, may I ask?

Student 48: My dad's a traffic engineer. He basically just times the timings of the traffic lights for a smoother transport.

Facilitator:   That's why you move around?

Student 48: Yeah. Basically depending on which country has bad traffic. (Student 48, Brisbane Public School)

An investigation by McDevitt, Hess, Leesatayakun, Sheehan and Kaufeld (2013) into the career aspirations of students in an international school in Bangkok (Thailand) found that they aspired to a range of careers based on their own abilities and interests, with advice from parents also being important. Factors related to globalization, including their proficiency with second languages, experiences with other cultures, and interests in traveling were also important. In India, parents of IB students perform substantial educational labour when it comes to introducing their children to 'western culture', in particular in negotiating and being responsible for their everyday lives in the 'west':

> The most crucial factor that has allowed me to understand the western culture has been my parents, definitely. They've given me the opportunity to travel abroad. My brother studying abroad has made such a big difference because I've lived there with him. I've understood how they lead their life. You know, they are very independent and they're responsible for themselves. When we're in India my parents are still responsible for me and everything I do is a direct reflection on them but if you go abroad everything that you do is a direct reflection upon yourself. You know, there's no one else who's responsible for you and I think that's the whole point. You know, if you can live independently then you can live anywhere. (Student 50, Mumbai Academy)

Of course, not all international education require international travel.  Parents schooled in contemporary 'western' art forms share their labour with their children, creating a worldly imagination that feeds the desire for travel:

> I come from an artistic family.  My father is a sculptor and I've been listening to his kind of music since a long time. So now my musical influences include artists ranging from Pink Floyd, Muse, John Mayor, Linkin Park, Nickelback. When I joined the IB I wanted to know if I could incorporate my two passions into my art subjects.  So after a tedious working out of which topic I would like to choose, I stuck with lyrics of songs.  I found that when I listen to songs and I just close my eyes my mind paints this picture of the song, not only the words but also the tone and the sound.  So I wanted to visually depict what I saw in my imagination through art.  (Student 36, Mumbai Academy)

Gil-Flores, Padilla-Carmona and Suárez-Ortega (2011) examined the influence of gender, educational attainment and family-related variables on students' academic aspirations, and found that educational attainment levels of parents have greater power than gender in

shaping students' aspirations. Similarly, DiRenzo, Weer and Linnehan (2013) found that mentor networks and family role models positively influence students' career-based self-efficacy, enhancing the career aspirations of underprivileged youth.

### 4.3.3 Diasporic network effects

There is a potentially strong network effect in IB students' consideration of their post-school trajectories, and especially their options for international mobility. Beine, Noël and Ragot (2014) report students' post-school trajectories, and especially their determination to undertake international education is influenced by having an international family network, especially a skilled diaspora:

> The presence of country nationals at destination tends to act as a magnet for international students. Interestingly, this effect is found to increase with the level of education of the network at destination. The higher the level of education of migrants already present in the host country, the higher the flow of students of the same nationality (Beine, Noël and Ragot, 2014: 51).

Indeed, a number of students in this study described their internationally-networked family as an influence on their post-school trajectories:

> My mum's sister has been overseas and so she has always told me that you must go abroad and you must - only because of the way they teach and the options that you have.  Not because oh I want your mother to be proud of you because you want abroad, not some Indian stereotype that I want my kid to go abroad. Just because of how they teach and what they teach.  That you should go abroad just to know that there's a lot more than what you see just in the Indian education system. I was born here in Australia. My parents and brothers were born in England, but before that, being born in India, my grandparents weren't always the wealthiest people and they've talked to me many times about how fortunate that we are now that we're in a country like this and we've had such a great experience growing up. So I guess having the opportunity to apply what I've learnt to help others who don't have the kind of opportunities that I have is something that's always been a really attractive proposition to me. (Student 28, Mumbai Academy)

Compared with their Indian and Chinese peers, few of the Australia students had any substantial long-term international experiences of living in another country (other than their homeland). This is perhaps due to the likelihood of those in India and China coming from wealthier families.  However, there were students from all schools who had a very high level of international experience and others who has had a very low level of international experience. Interestingly, those India and Chinese students who had lived in another country for more than 3 months, tend to live the USA, United Kingdom or Germany. The Australia students tended to have lived in Indonesia, India, China, in part because many had migrated from those countries. Further, students from China and India were more likely to participate in international study abroad programmes than their Australian peers.

### 4.3.4 Work integrated learning

To establish the relevance of international mindedness to students' post-school trajectories, schools might work with students and their parents to identify tradable occupations as well as industries where there is international trade, or in which it may potentially exist. This is consistent with the need to identify areas of substantial growth for highly skilled labour and the factors leading to increased relative demand for high-skilled labour.

> My parents are both business people. The enterprise is about Chinese silk, and traditional culture of China. Now we are learning what we want to do in the future, like business. I am now taking business and economics - these two subjects give me knowledge that I will use in future, so I'm now preparing for my career. I'm all the time thinking about what I will - how high I will achieve my goals the things I have to take - have to do, to pay attention to. So it's closely linked to my future. I'm going to run my family business about silk. Now not only in China but all over the world, so I have to understand different cultures, to show people of different cultures the beauty and the meaning of silk and the lives it represents. So I have to understand them, and then show them. I'll just go to the United States, and work - maybe work in some companies of advanced ideas. Then I will come back, and practise in my family business with the things I learned from those firms. Because learning doesn't have to take place in universities, but it's just like a shortcut. The knowledge has been summarised by some professors. I will always have ways to learn and to develop. (Student 8, Beijing Private School)

In terms of students learning to work, parents play an important role in nurturing their transition from school to work. That proactive families contribute to work-related learning is important in developing students' international mindedness, because they make significant contributions to their children's life/work trajectory and thus the development of a local/global workforce. Not all work integrated learning that shapes students' post-school trajectories has to come from school or university; families are very important educational sources:

> We have an organic skincare and healthcare company and we're very education-based; talking about toxins in the environment and toxins in the home and in skincare and wellness and wellbeing and the importance of organics in the food chain and agriculture and that kind of thing…We look at issues worldwide, so that's about looking at various issues in different countries and around the world and coming up with alternatives, options. Alicia's grown up hearing us talk about these big sort of important to us concepts that have global ramifications and you know has heard me yelling at the TV saying what load of crap; what are they trying to sell us? She's grown up with that questioning; just question everything. (Parent 36, Gold Coast Private School)

Students leaving high school to study as civil engineers, computing professionals, legal professionals and economists can enter internationally tradable employment, while teachers in primary and secondary schools, medical doctors and nurses enter potentially-tradable occupations. Interestingly, Eliasson, Hansson and Lindvert (2012) report that: (i) the

number of workers employed in tradable services (those that can be off-shored) appears to be at least as large as in the manufacturing sector, (ii) tradable services require much higher skills than manufacturing, and (iii) that the number of Chinese and Indian workers capable doing this service work is increasing.

## 4.4 Key messages

All IB DP students in the study planned to attend university, and almost all students in the Indian and Chinese schools aspired to attend universities in the west. Participants considered the ideas of international mindedness as highly relevant to students' internationally-oriented university pathways and career aspirations. International mindedness was seen as a tool for global mobility, a form of western cultural capital and a strategy for academic advancement. However, the analysis also illuminated that students' post-school trajectories are shaped by:

- Cumulative advantages they gain from and through their parents, more so than their schooling;

- International experiences of their parents, and those they themselves experience;

- Diasporic network of which they and their families are a part;

- Work of their parents, which is integral to their learning.

This being the case, there is a warrant for greater attention to be made by IB schools to the valuable and valued knowledge of individuals and families. These knowledges, networks and experiences greatly enhance collective capabilities for international mindedness.

# 5. Assessing international mindedness

To explore the question of whether international mindedness for the twenty-first century can be assessed, we present *five* interrelated scenarios based on the analysis of evidence from students and teachers in the six IB schools. Here, it is important to note that the evidence does not allow for the generation of a single answer to the problem of conceptualising and assessing international mindedness. The reason for this is that to identify the conception and assessment of international mindedness with a single solution is to underplay the ineradicable complexities observed in IB schools in Australia, China and India. These complexities are part of the very ambiguities and uncertainties which international mindedness for the twenty-first century is meant to address.

We have generated a series of five different scenarios from the evidence we collected and analysed (Konno, Nonaka & Ogilvy, 2014). To inform professional learning and decision-making these scenarios or narratives can be arrayed radially along various axes, such as preferred, desirable, likely, necessary, or indispensable. These scenarios may be used to explore a range of possible futures, and thereby encourage long term thinking and planning, while providing useful opportunities for discussing issues central to international-mindedness. These scenarios also provide some useful terms to inform schools' strategic, imaginative conversations about making international mindedness a recurring everyday practice, helping to identify opportunities it could help fulfil.

## 5.1 Scenario 1: International mindedness as not assessable

A number of interviewees contended that international mindedness is not teachable and not assessable. For example, one student commented that identifying the 'criteria' for international mindedness is tricky because it is a very broad concept with 'no border' (Student 12, Beijing Private School). Another student cautioned that 'in school when teachers assess that, you can pretend that you are internationally-minded, but maybe you're really not' (Student 10, Beijing Private School). A student suggested conversations and debates as possible ways of assessment 'to find out about what they know about other cultures' (Student 24, Bangalore Academy). Another student considered international mindedness as a capability or a set of skills that have to be tested more comprehensively through, for example, observations of specially designed activities (Student 14, Beijing Private School). A student remarked that formal and explicit assessment of international mindedness 'wouldn't be a way to promote the system' (Student 57, Gold Coast Private School). Another student added, 'I feel like if you started assessing it, it would become like a chore instead of something to grow'. This student gave CAS assessment as an example:

> We're pretty good in CAS in that we often enjoy the activities we want to do and we get to pick them, but I still think some kids feel that CAS is a chore. If international mindedness became a task to checkbox, it would become more of a chore and you'd probably resent it more than appreciate it. Filling out CAS reflections becomes a bit of a bore for everyone. They're just like, 'I just want to get this over with'. (Student 58, Gold Coast Private School)

A student commented that 'there is not a line where it says above this are people who are internationally-minded and people below it are not' (Student 10, Beijing Private School). International mindedness cannot be assessed because even if students score very high, the overarching purpose may be lost:

> When we're studying other subjects like Economics, Mathematics and Biology we're also driven to get the best grade, then we sort of lose the point of actually understanding what the concept and the theory is proposing and actually means and all that. We just [think, well] you know this is the concept, let's load it up so we can get a good grade. (Student 32, Mumbai Academy)

The apparent amorphousness of the concept of international mindedness was questioned by a teacher who maintained that 'a very clear definition of international mindedness' must underpin its assessment, noting that 'if we ask a bunch of different people we'll probably get different answers' (Teacher 18, Beijing Private School). For some study participants international mindedness can only be assessed at a 'very superficial level' (Teacher 55, Brisbane Public School), with traits such as intercultural 'acceptance' and 'empathy' identified as particularly difficult to assess (Teacher 58, Brisbane Public School). One of the teachers at Gold Coast Private called international mindedness 'the soft skills' that are related to awareness and emotions, which 'should not be marked' (Teacher 77, Gold Coast Private School).

One teacher in Brisbane Public School articulated that 'to have to quantify it would be ultimately quite a negative experience. I wouldn't like to rate a student A, B, C, D or E on their international mindedness frankly' (Teacher 55, Brisbane Public School)**.** As explained by a teacher at Brisbane Public School: 'if they're following the program properly, international mindedness would be automatically underpinning everything that they do in their assessment'. He went on the say that international mindedness is assessed inadvertently through written assignments, individual presentations, interactive discussions, and paper writings in the IB curriculum. These learning activities engage students in reading, writing and discussing about topics and issues in different cultures (Teacher 77, Gold Coast Private School). For some, international mindedness equals studying the USA and perhaps Europe is important. Somewhat ironically, a teacher gave an insight into this perspective through a discussion of nationalism:

> Some of the sources I present to them are very nationalistic views. Some of them are very objective so I try to get them to understand those types of skills to validate those sources. So if they're able to pull out those things and say, this source seems to be very subjective and it's a speech by a President in America, so it might be American focus, then I'm proud of that, that they're able to recognise those different things. (Teacher 19, Beijing Private School)

These participants provided reasoned and reasonable grounds for rejecting any form of assessment of international mindedness. Thus, it is possible to argue that international mindedness cannot, and should not be assessed. The interviewees identified characteristics of what they took to be international mindedness that supported their case against its assessment:

- Recognising that students cannot be internationally-minded because they have not lived everywhere else;

- Accepting that international mindedness requires English;

- Allowing that IB students' engagement with popular culture and world news demonstrates that they are internationally-minded;

- Accepting that the doing of 'country studies' or 'world studies' is what constitutes education for international mindedness.

This evidence indicates there may be a number of competing arguments against efforts to conceptualise and assess international mindedness. It is necessary to consider further scenarios in terms of participants' conception, evidence, reasoning and arguments about the assessment of international mindedness.


### 5.2 Scenario 2: Assessing internationally-minded citizenship

The evidentiary excerpts in this section raise the question of how international mindedness is to be assessed. Specifically, it asks whether it is possible to 'assess' internationally-minded citizenship through 'enacting' rather than more conventional modes of assessment. Here the assessment focus is on students' developing and demonstrating an awareness of the enactment of international mindedness (Schulz, 2007). Similarly, Baker and Kanan (2005) argue that the assessment of international mindedness needs to go beyond the 'knowing' level to the 'doing' or 'being' levels.

One reason for assessing internationally-minded citizenship is because 'nation-states face international regimes that emphasise human rights, empowered persons, international non-governmental organizations, environmental consciousness, and sustainable development mantras' (Ramirez & Meyer, 2012: 21). Internationally-minded citizenship can be defined as a multidimensional construct composed of the interrelated dimensions of social responsibility, global competence, and global civic engagement (Morais & Ogden, 2011). These dimensions need to be present simultaneously to constitute internationally-minded citizenship. Thus, having a sense of social responsibility but engaging in merely discussing issues does not make for internationally-minded citizenship. So, assessing students' internationally-minded citizenship is concerned with more than them demonstrating that they have developed international awareness or a more rounded person:

> it is also about rights and responsibilities, and duties and entitlement. That is, education for global citizenship is specifically concerned with understanding the nature of global issues and taking an active role in addressing them. (Lim, 2008: 1073)

Students also have to undertake, purposefully, local/global civic actions with the necessary competencies needed to engage the world effectively to be regarded as internationally-minded citizens (Açikalin, 2010). Moreover, assessing students' internationally-minded citizenship must also address questions about how to counter the intolerance of cultural diversity evident in provincialism and parochialism (Lyons, Hanley, Wearing & Neil, 2012).

Participants in the study spoke about a number of school events and engagements that lend themselves to 'internationally-minded citizenship', particularly relating to issues of gender

justice. We draw together this data to reconstruct a scenario, outlined below, in which international mindedness is assessed through a focus on citizenship.

As the following quotes illustrate, several schools in our study decided to organise their own citizenship-oriented events:

> We decided to organise our own *IB Internationally Minded Citizens' Conference*. We wanted to use this as a teaching/learning project to mix them up. Through IB Internationally Minded Citizen student projects we tried to create learning situations where they worked in multi-ethnic groups around a common goal. The teachers created learning situations in their classroom where students had opportunities to interact on an academic level, sharing concepts from their languages to explore a shared educational goal. (Parent, Gold Coast, reconstructed field notes)

> It's nice on a certain level to have an 'international night'. The parents are involved and bringing food from their countries. They wear national dress or they bring in items from the country they identify with. Many IB schools have done this. At this IB school we wanted to do this as part of the culminating activity for the IB Internationally Minded Citizens' Conference, but we wanted to do much more. We wanted it also to be an event where students and teachers presented in-depth reports on a significant issue that could promote our international mindedness. We wanted to create a project where, as a whole school we really looked a particular topic through different languages, through thinking about being locally and globally engaged, and in a way they develop our intercultural awareness. (*Teacher 3, Beijing Urban School*)

The parents, teachers and students in some schools set out to emphasise the importance of bringing a gender perspective to debates about *Internationally Minded Citizens* and what this means for international approaches to development:

> We decided to focus on 'Women,' and how women in different countries are local/global citizens. In terms of feeding our minds, we wanted to do something a little bit meatier so the students, teachers and parents could better understand how women in this country were engaging in the work of local/global citizens. In this way we could all learn how women contribute to the operation of this country and other countries, and how their governments function. (Teacher, Mumbai Academy, reconstructed filed notes)

The participants in the projects undertaken in the lead up to the IB Internationally Minded Citizens' Conference were interested in the well-being and intellectual agency of women, the power relations in which they find themselves embedded, and ways of ensuring they are treated better. However, they made the focus on their project-based investigations the agency of women. Rather than being positioned as the passive recipients of welfare-enhancing help from outsiders, both male and female students searched for evidence of women as active citizens, working as intellectual agents of change, that is as 'the dynamic promoters of social transformation that can alter the lives of both women and men (Sen, 1999: 189)

> The students discussed the issues of 'Women' in class and also at home with their parents. We started by telling them our own life history and that of their

grandmothers and what we had observed and experienced as women. My husband also wanted to be in it, so he told the life story of women in his family. They recorded this for their project report. Then they compared this with what women were doing here locally and elsewhere in India and overseas to address some of these issues. Because many of the students have family and/or business ties around they were able to use these as part of their knowledge networks when investigating this question. (Parent, Bangalore Academy, reconstructed filednotes)

The life-history method, described in the above participant quote, is a well-established empirical method for identifying and documenting patterns in individuals and groups micro-historical experiences, and situating these within a larger macro-historical framework (Hagemaster, 1992). Participants can discuss their life/work history, and can provide evidence about past and present labour market conditions (Ladkin, 1999).

With respect to the objective of having students develop and demonstrate awareness of internationally minded citizenship, Schulz (2007) recommends that one of the key components for assessment should be social variables such as gender ( as well as age, social class, religion, ethnicity, and place of residence) in terms of their relationship with situational variables (e.g., context and role expectations, including power differentials). Together, these social and situational variables shape the verbal, nonverbal, and paralinguistic communicative interactions and behaviours required for international mindedness. A focus on these variables shifts assessment from matters of government policy per se, to the important work of citizens in struggling to give shape and form to government policies. Significantly, the following evidentiary excerpt from a teacher in Mumbai Academy focuses on issues of gender differences and international mindedness:

Rather than doing the usual comparative study of different government policies in various countries, the students asked a really important question: *'Are women in other countries also working to address the issues that face them?'* This was an important way of framing the question, because it assumes that not all women are victims, some are actively working to address important concerns facing women. It also assumes that women are not stupid, they actually know the challenges they face, and doing something about them. Often, it seems to me, that comparative studies just show people as victims, as not understanding the problems they face, and this leads outsiders to being the ones who know the solutions, and provide the solutions. This provided the students a very different way to look at the human rights of women, through women working for human rights everywhere. The students included that when they were doing our essays, and reflecting on what women are doing to change the local issues they face, and what these mean globally as women everywhere are doing likewise. The students could see really important similarities across the world as women engaged in different projects to improve their lives. When our daughter presented her report at the Global Citizen Conference that opened my husband's eyes; it was an education itself. (Teacher, Mumbai School, reconstructed fieldnotes)

There is, for instance, a range of literary forms in south China which explore the relationship between the agency of young women and their experiences as migrants and social change (Sun, 2014). These new literary forms contest prevailing narratives about rural migrant women's inexperience and vulnerability, and present alternative perspectives on the lives of these women.

The intellectual agency of women now provides an important focus for developing international mindedness, even though it was once little acknowledged or investigated in schools. Amirtham (2011) explores the strategic options exercised by women in India to exercise some degree of civic agency and resistance with respect to patriarchy, thereby showing IB schools the possibility and importance of going beyond constructing Indian women as passive recipients of patriarchal conditionings. Assessing students' enactment of international minded citizenship focuses on their capability for assuming civic responsibility for adopting an ethical stance which recognises that we and others have identities which are linguistically and culturally variable, assuming a civic responsibility to respect and seek to develop sensitivity towards multiple perspectives and needs (Crichton & Scarino, 2011). For instance, this might begin with an understanding of poor rural women's uses of home herbal gardens in food security, sustainable development and in the livelihoods of rural poor, especially primary health care (Torri, 2012). Debate – argumentation - is integral to assessing students' efficacy in this regard:

> So the students were obligated to debate the issues they had chosen. They were given marks for their oral presentations and written reports. The students went off researching many different instances of women citizens in our local community, and they linked the work of these women to activities throughout this country and what is happening elsewhere in the world. The students from different countries or different cities in this country would share the knowledge they could access, often via their first language, about their topic, 'Did you hear about this case? This happens in various parts of that city.' This helped develop their international mindedness. (Teacher 46, Mumbai Academy, reconstructed field notes)

Women's intellectual agency, their human capability to know and to act, means that they have the capability to make known the goals they choose and to act with knowledge to achieve them. Amirtham (2011) explores Indian women's civic agency in asserting their dignity. Such agency is a key element of their freedom in spite of their ability to determine the course of their lives being severely restricted. So too, the belief that individual students' actions can make a difference and that their involvement in national and international issues is important is integral to assessing their efficacy with respect to enactment of international mindedness (Hansen, 2010). This suggests that a focus for the assessment of international mindedness could be students' recognition of - and adding of value to - people's knowledge which is otherwise unacknowledged and undervalued, and countering the treatment of such people as necessarily ignorant or intellectually deficient (Singh & Qi, 2013). This could involve assessing students' acknowledgement and valuing of women's theories about the possibilities of 'winning' and 'losing' for women and workers, and the students' capability for adding value to such women's knowledge by generating new

questions, alternative theoretical frameworks and innovative research processes (see for example Ramamurthy, 2000; Takhar, 2011):

> We focused on a topic we found is a really hot issue locally and globally, namely gender. Some students looked at issues pornography or prostitution or female infanticide or ethical business management in the clothing industry, here locally and gradually constructed maps showing connections to people elsewhere in the world working on the same issues. Gender equality is such a big question, but we collectively work to explore many aspects of it for the Internationally Minded Citizens' Conference. This was really interesting because we are only high school students, and this helped us develop mature thoughts about these problems. (Student 16, Beijing Private School, reconstructed field notes)

Here the focus of assessing students' internationally-minded citizenship is on evidence they generate about women's intellectual agency around the world and what this enables such women to achieve through conciliation, mediation, contestation and change. One of Amirtham's (2011) significant findings is that Indian women do not hesitate to undo their patriarchal conditioning when confronted with concerns about violence and abuse. Women in every country of the world are involved with action-oriented groups which make positive contributions to women's education and independence.  In terms of assessment, the question is how does such an orientation to gender issues, such openness to new ways of thinking about women, develop internationally minded student-citizens capable of putting such knowledge and associated skills to work in order to make the world a better place for such women? As this student reflects,

> I reported on my work about the Remote Learning Centres (RLCs) which have been established to educate women.  My friend Sonia, and I interviewed two young women who know women who go to the RLCs to find out about what they think about the RLCs and what they think about the women in the RLCs. They said when they started the RLCs it was bad for the women; men would say that they shouldn't be educated, that there's no reason for women to be educated. We asked them really specific questions. They said the elders in their community were against it; that is their grandfathers.  But as time went by, say a year to a year-and-a-half, the men started cooling off, and it started to become an accepted practice.  It became that women could actually be educated. The men started accepting it and they also started valuing it, because they saw how helpful (to them) it was for the women to be educated. They now understood the differences in prices of goods; they understood how to use a computer, all this helped them in their household, rather than threaten it. When you educate women they have power and that's really important. If you're not educated you can be more easily manipulated.  The only thing you have is brawn, and that is not going to get you far, especially if you're a woman. So you have to have your mind. (Student 21, Bangalore Academy)

The study of active and informed women can provide new insights for IB students, both males and females, regarding what constitutes oppressive situations and how women can

develop their capabilities for self-assertion and self-affirmation. This approach to studying international mindedness can provide students a focus for planning strategies that enable women to take control.

> An important social issue here and around the world is, how can young girls grow up to create a better life, a life of equality. So this issue that I was raising in my artwork is very much related to an international social issue. What I'm trying to show through my visual art is how today's women are a little rebellious. They're using the term feminism to bring the women of this society up, equal. That is what I'm trying to show. It's very relevant in today's world. Lady Gaga is one of the icons. She's sees her bodily representation as art. Forbes has listed her as the 6th most powerful person in the world – not a 'powerful woman' but a 'powerful person'. So that's what I want to bring into the 21st century. I've taken the way she expresses herself to create an artwork that is dressed in her kind of different attire. I'm creating a mixture. Like Lady Gaga I am showing how women aren't completely rebels, but that at the same time we cannot be completely subjugated. There must be equality in between women and men. (Student 37, Mumbai Academy)

These activities provided a range of vehicles for assessing internationally-minded citizenship that attend to the part played by local/global citizens, both female and male students, in initiating a diversity of socio-economic civic activities. The extensive reach of the intellectual agency of women as local/global citizens is one of the more neglected areas for assessing students' capabilities as internationally-minded citizens. As we have seen in this scenario, there is a scope for modes of assessment which focus on the leadership and participation of women in making economic and social improvements in their own lives, and that of men and children. In terms of internationally-minded citizenship, the mode of assessment explored here, include but goes beyond the 'knowing' level to the 'doing' or 'being' levels. This forms of assessment focuses on students' developing and demonstrating their internationally-minded citizenship. Assessing students' enactment of international minded citizenship focuses on their capability for assuming civic responsibility based on an understanding that recognises peoples' civic agency and intellectual equality.


## 5.3 Scenario 3: Assessing capabilities of international mindedness

Assessing students for their capabilities as internationally-mindedness may also mean assessing their practical sense of knowing what are appropriate ways of creating local/global engagement, being inter-culturally understood, and speaking multilingually in the myriad circumstances in which they might find themselves. This means that assessing students for their capabilities internationally-mindedness cannot and should not be reduced to acquiring a set of rules which they apply in a classroom examination. In the following section we look at three capabilities of international mindedness: local/global engagement, intercultural understanding, and multilingualism, and their possibilities for assessment.

**Local/global engagement**

A key capability of international mindedness is local/global engagement. As one teacher explained,

> It's about having an understanding that you live in a global context and that is at a planet level. It's also bringing that global context to a kind of microcosm in the sense that you shouldn't assume that everybody sees the world as you see it.  (Teacher 58, Brisbane Public School)

This requires the capability to understand the local and the global as being interrelated, co-existing and shaping each other, creating possibilities for exploring local/global engagements:

> forming a one group no dependence country … being in the one group as a global as a world.  (Student 23, Bangalore Academy)

Participants saw it as a mistake to see the local and the global as separate, where one is seen as more immediate than the other, or vice versa, one is seen as distant from the other:

> looking on how what you do personally has - how on a global scale what impact it has. So it's not just thinking about yourself or your society but looking beyond your society and expanding beyond it. … International mindedness is that where you're able to define the actions that you take as a society, how that will affect the global world as a whole, also looking at something from different perspectives. (Student 34, Mumbai Academy)

Indeed, for some it is the co-existence of the local in the global, and the global in the local that accounts for the dramatic increase in the complexities of our own participation in our own life/work trajectories. International mindedness is the capability to 'be able to conduct yourself appropriately in an environment abroad' (Student 1, Australian School 2).

> You need to care about the world around you, not only your country but also the outside world … there are many global problems like the environment, global warming. You need to think about these things, because it also affects your own life.  (Teacher 4, Beijing Urban School)

The capability for making local/global engagements is seen as relating to de-nationalising students' thinking and action:

> In daily life, international mindedness is associated with being 'borderless … there is no boundary … you can live anywhere without any difficulties; without the barriers between thoughts and ideas.' (Teacher 16, Beijing Private School)

What then does the forgoing evidence suggest for assessing international mindedness that focuses on students' capabilities for local/global engagements? Based on what these students and teachers have actually been able to achieve to date, these excerpts suggest that they have capabilities for future achievements based on seeing the global in the microcosm of the local and the ability to looking beyond the local. Here international mindedness is assessed in terms of the capabilities students have for local/global engagements based on decisions for caring about the world, not only their particular national homeland.

**Intercultural understanding**

Another capability of international mindedness is being inter-culturally understood. Intercultural understanding means, in part having the capability for *bringing forward the knowledge* – theories of knowledge if you like - from one's homeland to exchange in an international community of knowledge producers:

> you have people coming from abroad, who are based abroad … so you have western ideals coming to cultures for example in India … So you have many students from - who come from the West, who've lived in America all their lives coming and staying here. So you see an influence of their *ideals* and how they react to Indian subcultures. … It's not that they've become Indian themselves, but they've accepted it … they've garnered some *traits* that they think are beneficial to them from the Indian subculture and they've taken traits from their western subculture that are helpful for them. So they've literally *collated everything together* and helped - they've helped themselves grow. … that's a trait that I believe is very, very important for someone who's internationally-minded. (Student 27, Bangalore Academy)

> If we all thought the same, if we all were on the same common ground there would be no sort of interaction in terms of *exchange of ideas* … there is a lot of scope for exchange of ideas and opinions more exchange of ideas. (Student 32, Mumbai Academy)

Knowledge exchange is a political process of intercultural understanding that involves producing, communicating, negotiating, debating and applying knowledge. Knowledge has been exchanged for centuries across intellectual cultures and is the subject of a vast literature. For instance, Buell (2007) provides an account of the transmission of considerable medical knowledge from China to Mongol Iran and the Islamic World, and of Islamic medical knowledge being transmitted to the east to become the preferred medicine of Mongol China. Effective strategies of knowledge exchange need to be informed by history and emphasise reciprocity.

> I had gone to London and someone asked me, 'Do you still ride elephants in India?' At first I was a little hurt, they were really ignorant about our culture. The only way that's going to change is if we and they are open minded. International mindedness comes into play when they're willing to understand our culture and *we're willing to explain our culture*. (Student 32, Mumbai Academy)

In terms of developing others' intercultural understanding, Stultz (2002) explains that *being willing to clarify one's culture* is necessary in the face of ethnocentrism which entails isolation through a denial of differences; a denigration of others and/or or feelings of cultural superiority as part of defence of cultural norms, and a minimization of any sense of difference. Further, *willingly informing others about one's culture is necessary to gain open acknowledgment of c*ultural differences, through to securing an appreciation of cultural differences. Moreover, a *willingness to describe one's culture* can lead to the incorporation of new culturally different ideas and practices into one's own perspective.

History has a place in teaching and learning international mindedness with regard to the local/global exchange and co-production of knowledge:

> With regard to other cultures, you see a unity of this creation. It could be borrowed from everybody, it could be shared with everybody. (Parent 25, Brisbane Public School)

> … how my world is enriched because of their culture.  How my culture maybe sometimes can make an influence on theirs and vice versa. (Teacher 59, Brisbane Public School)

What then does the forgoing evidence suggest might provide a valued and valuable assessing international mindedness that focuses on students' capabilities for intercultural understanding? Here international mindedness is evident in two key capabilities the students and teachers have for intercultural understanding. First, being able to define our own capabilities through our for intercultural sharing with others and enriching ourselves through intercultural influences, while giving form and substance to intercultural understanding by willingly explaining our culture to others. Second, there is the capability for understanding the opinions of others through accessing relevant forms of participation, which includes all the complexities of listening and negotiating with others opinions without having to agree. This evidence opens up opportunities for considering assessment of intercultural understanding that address the capability of students, schools and the IB to affect their world by means of bringing forward one's homeland theoretic-linguistic knowledge, rational disagreement and building on the history of local/global knowledge exchange and co-production.


## Multilingualism

What are students' capabilities for speaking multilingually? A student from an Indian school directly contested the hierarchical relationship that exists among languages in schools:

> Speaking an Indian language does not make you less - makes you inferior or someone else superior who talks to their mother in English or French (Student 29, Mumbai Academy)

Education for international mindedness is a 'real-world' activity that necessarily involves the complex reconciliation of an extensive variety of possibly contradictory cross-cultural standpoints, with the aim of producing multilingual language learning. The growth of English as a local/global language is as much driven by the demands of people who want to exploit its potential for their own ends, as it is an expression of governments, universities and English language education enterprises in the USA or United Kingdom to serve their own interests. However, the spreading uses of English is being resisted because it poses a threat to the vitality of other languages and subtracts from the establishment of advancing knowledge generating capabilities in those languages (see for example, Phillipson, 2010). Ironically, English provides an important vehicle for giving written expression to the mounting resistance the apparent interlocking relationship between English and local/global politico-economic forces (see for example, Alatas, 2006).

it's about being able to apply the knowledge that they have of the Australian culture, learning about the Italian culture or German, Japanese or French - whichever language they're doing - and being able to reach a place where they can operate - start thinking like people from that culture and having an understanding of the differences, the similarities. (Teacher 79, Gold Coast Private School)

Expressed as a capability, multilingualism is the capability for people, especially those in any given situation who speak the hegemonic language to make productive relationships with multilingual speakers. This point was reiterated by another student at the same school:

Every single language should be given equal importance. There's no one language which is more important and one language that should be less important. Every language should be given equal weight. (Student 29, Mumbai Academy)

The definitions of multilingualism by students from India, officially the only multilingual nation in our study, present the insightful challenges to monolingual presentation of languages education in schools.

to be multilingual and to be able to communicate with everybody is very important …communication is one of the best modes of bridging the gaps between countries. … to be able to just communicate and get their *ideas* … to be able to *share knowledge* - just share knowledge amongst us it's very important to be multilingual. (Student 29, Mumbai Academy)

To be able to understand their point of view as well, because translation can always the meaning sometimes can be lost. If you take a sentence in Hindi and you directly convert it into English, it's never the same. … the exact translation never makes sense, so to be able to know that language is to know their point of view and not lose the pure meaning and the essence of what they want to communicate. (Student 29, Mumbai Academy)

That languages are rarely sufficient to themselves, frequently borrowing words from other languages, suggests the need for a focus on the multilingual characterises of all languages, including English.

many English words are incorporated into Hindi these days … now there are hundreds of words that … get incorporated [into Hindi] it's a really fascinating way to see how cultures influence each other. (Student 31, Mumbai Academy)

What then does the forgoing evidence suggest might provide a valued and valuable dimension for assessing international mindedness that focuses on students' capabilities for multilingualism? Students and teachers multilingual capabilities are better understood by participating in contesting inferior/superior linguistic power relations. Assessment of capabilities for multilingualism are informative with regard to whether students, schools and educational organisations give equal weight to every language within their domain, especially the sharing of the knowledge and ideas inherent these languages. Assessment of capabilities for multilingualism focus on the meaning of translations and the ownership of English words once that are incorporated into another language, and vice versa. This

presents possibilities for students being assessed on the etymology of English words used in their studies to explore the historical flow of these words and the reasons for them entering English. This evidence suggests that students, schools and the IB might be assessed on their productive relationships with people's multilingual capabilities.

### 5.4 Scenario 4: Assessing changes effected through international mindedness

One teacher pointed out that some of the CAS outcomes, such as 'engaged with issues of global importance' and 'consideration of ethical implications' are a somewhat 'low-profile' assessment of international mindedness. The teacher remarked that 'If I was going to put it [assessment of international mindedness] anywhere I would put it in CAS…and I would lift the profile of it in CAS' (Teacher 58, Brisbane Public School).

The assessment of changes effected through international mindedness is a dialogical procedure (see Choy & Lidstone, 2013; Dart & Davies, 2003). The primary purpose of this mode of assessing international mindedness is to focus and improve the work of IB schools towards the valuing of education for international mindedness. This approach to assessing international mindedness is based on stories (accounts, accountings) about changes that students participate in and experience during and as a result of their particular efforts with respect to education for international mindedness, rather than pre-defined performance indicators alone. The assessment of 'changes' can be directed towards formative or summative assessment through having IB schools inquire into and provide credible evidence regarding unexpected and most successful learning outcomes for students and the school. Through modes of continuous assessment designated IB schools, or discipline areas within IB schools search for significant PYP, MYP, DP and the IBCC outcomes, such as critical incidents, and then deliberate on the value and valuing of these outcomes. The findings from this assessment process can serve to generate knowledge of exemplars of international mindedness for the twenty-first century. Those exemplars judged to be valued and valuable can be included through IB on-line documents as illustrations for the concept of international mindedness.

The assessment of changes effected through international mindedness is an appropriate approach for the conception and assessment of international mindedness for four reasons (see Heck & Sweeney, 2013). First, this approach allows the collection of data concerning a complex phenomenon, namely international mindedness for the twenty-first century, and allows for diverse student outcomes in terms of the capabilities they achieve across education contexts as diverse and as different as Australia, China and India. Second, the school-based organisational learning to be pursued regarding the conception and assessment of international mindedness can be identified and ensuing school-based changes can be charted over time. Third, this approach to assessing international mindedness focuses on participatory learning approaches to school and curriculum change at each individual site. Finally, the approach to assessing change through international mindedness is useful for charting the ways in which the stories of staff and student have input into the IB's conception and assessment of international mindedness for the twenty-first century. Importantly, this approach can capture unanticipated and unexpected changes, while providing important contextual evidence to better understand the

relationships between changes and the project activities associated with international mindedness.

### 5.5 Scenario 5: Assessing international mindedness through rational disagreement

As the following student articulates, international mindedness might also be considered to include the capability to engage in *rational disagreement:*

> It's not necessarily that I have to make you believe my opinion is correct. You don't have to believe that but if you can understand my opinion and if you can bear that in mind when you're stating your opinion that's a lot of development. (Student 32, Mumbai Academy)

International mindedness entails educating students to be intellectually responsible when they realise that their local/global peers disagree with them, especially regarding the moral issues confronting today's world. Audi (2011) argues that a principled approach for dealing with such rational disagreements may involve seeking evidence, attempting to achieve a kind of reflective equilibrium, focusing on the grounds for our beliefs, making interpersonal comparisons, and rectifying any disproportions in our beliefs. To develop and maintain international mindedness as an intellectual virtue Audi (2011) contends that it is important to draw upon a diversity of evidence; include a diversity of those in disagreement in any consensus, be cautious in making assertions, be humble and open to reconsidering one's own position, and being tolerant and not coerce others to accept your position. Thus, international mindedness means having the capability to deal with:

> different perspectives on the same thing.  So if you have something that is being discussed you may have an opinion on it and I may have an opinion on and if I'm international minded I may not agree to your opinion but I will listen to it. I will in my own way allow myself to think okay he can also be right and I'm also right in my own way - so for me that's international mindedness. (Teacher 50, Mumbai Academy)

A teacher emphasised the rational disagreement that people can experience within themselves about being internationally-minded, and thus the need for constant self-monitoring:

> I believe it's on a continuum. It continues to develop.  I believe that whilst I am quite internationally-minded, there are times when my own narrow focus and my own insularity can sometimes intrude. I actually think you have to deliberately make a point of refocusing your attention all the time. (Teacher 55, Brisbane Public School)

The following is an example of the rational disagreements that have to be worked through in the interests of being internationally-minded:

> I had a homework assignment and it was about intellectual property rights in China. This was talking about how over the years China is trying to protect copyright laws basically. The question was - I said something like 'what was wrong with China taking copyrighted ideas before and now how is it changing now'? The student's answer was 'China doesn't steal, China's good, there's no

problem'. So definitely we'd missed the part here where he's removing himself from his nationalistic – 'we have to protect our stuff, we have to protect China' – to be able to see that every country has good and bad and recognising what can be improved in your country or any other country. It's not like a personal attack it's an opportunity to see what's working well and what can go better. So you can definitely tell when a student has not got that perspective. (Teacher 18, Beijing Private School)

Scenario 5 frames rational disagreement (Fay, 1987) and professional argumentation as integral to the conception, assessment and pursuit of international mindedness for the twenty-first century. Thus, students, teachers and parents can understand quite well what each has to say about the conception, assessment and pursuit of 21st Century international mindedness. However, as rational people they disagree, and they continue to be rational in expressing their disagreement. Because of this, the conception, assessment and pursuit of international mindedness needs to recognise the existence and the defensibility of rational disagreement. In other words, disagreements over the conception and the assessment of international mindedness are not signs of failure, ill will or irrationality (see Andrews, 2010; Duschl & Osborne, 2002). Such argumentation is integral to the rational production of the practice and knowledge of international mindedness for the twenty-first century. Rational disagreements constructed through evidence and counter-evidence, arguments and counter-arguments are necessary to explaining and justifying the pursuit of international mindedness (see Kuhn & Udell, 2003; Osborne, Erduran & Simon, 2004; Weinberger & Fischer, 2006).

In Scenario 5 the conception and assessment of international mindedness assumes that it is a learning journey whereby IB students, IB schools and the IB itself engaged in arguing around alternatives, shifting perspectives to refine conceptual models and methods of assessment. Professional learning through rational disagreement is seen as integral to the conception and assessment of international mindedness for the twenty-first century. In other words, capabilities of international mindedness act as guides for doing, being and saying but must be critically interpreted in order to be really useful to specific situations (Fay, 1987).

**5.6 Key messages**

A challenge in designing (and redesigning) any assessment of international mindedness is to ensure that it provides educational support for its practices, rather than to displace knowledge of its actual practices. Reflecting on these five scenarios, the following key criteria for designing the assessment of international mindedness include:

- That the IB and its schools are committed to supporting the inventiveness and potential innovativeness of practices of international mindedness;

- Designing minimalist modes of assessment that ensure continuity and coherence in education for international mindedness;

- Being responsive to emergent obstacles;

- Providing for the renegotiation of the design of modes of assessment as circumstances change;

- Using assessment mechanisms to detect emergent patterns of inventiveness and potential innovativeness in practices of international mindedness;

- Feeding emergent learnings about international mindedness back into the IB and schools to secure improvements in practices at all levels.

# 6. Cross-country, cross-school comparisons

The conceptualisation and implementation of international mindedness is shaped by national and school contexts. This component of the report discusses the similarities and differences of international mindedness across socio-cultural and institutional contexts.

## 6.1 National context and the development of international mindedness

The social and educational contexts of countries continue to shape international spaces. Table 6 summarises the influence of major contextual factors to participants' experience, perception and conceptualisation of international mindedness in Australia, China and India. We discuss each of these factors in the sections that follow.

**Table 6 International mindedness mediated through national contextual tensions**

| Country | Major contextual tensions | international mindedness |
|---------|---------------------------|-------------------------|
| China | Patriotic education and national allegiance | International mindedness through mediating the local and the global |
| Australia | Multiculturalism and monolingual learning environment | International mindedness through multicultural collaboration in learning |
| India | Class, caste, and religious inequalities | International mindedness through cross-class, caste, and religious understanding. |

### 6.1.1 International mindedness through mediating the local and global in patriotic China

In China, the IB programs are increasingly popular among its rising middle class. As at July 2014, there are 81 schools in China which offer IB programmes, with 67 of them offering the IB Diploma Program (http://www.ibo.org/country/CN/). A significant number of these schools in China are not international schools, but private or public schools offering DP as an exclusive, alternative or additional pathway for Chinese students. Most of these students grow up in the Chinese educational system before enrolling in the DP program.

One of the characteristics of the Chinese public education system is the continuous campaign for a patriotic education. Loving the motherland is historically considered honourable in China, and is repeatedly and explicitly promoted by educational laws and guidelines, and systems. For individual students at all school levels, it is one of the key criteria to evaluate their moral righteousness. Patriotic education aims at improving students' understandings of their national history and culture, and preparing them to make contributions to the Chinese society and nation (Liu, 2005). The late Deng Xiaoping emphasised the importance of patriotic education in a time of rapid economic and social development since the initiation of China's Reform and Opening. The *Patriotic Education Guidelines* issued in 1994 escalated patriotic education across the country. Regular activities aimed at fostering patriotic sentiments include expos, movies, speech contests, knowledge contests, singing contests and visits to patriotic education sites.

Most students at Beijing Private had grown up amid such patriotic sentiments. Clarifying the relationship between the local and the global is significant for the development of international mindedness. The school's motto—胸怀祖国心,志做世界人—is a re-interpretation of the IB philosophy and learner profile in the educational context of China that is patriotism-oriented. Stylistically a Chinese couplet, the motto translates into 'Cherish the motherland heart; Aspire to become a global citizen'. The motto demonstrates Beijing Private's commitment to improving students' international mindedness through addressing the relationship between them as individuals in China and in the world.

According to the school's DP management, this motto inspires students 'to serve their own countries, but also get the opportunities to perform on the global stage' (DP director; DP coordinator, Beijing Private). Specifically, by encouraging students to cherish 'a motherland heart', the school 'respects students' patriotic feelings'. Beijing Private has a small number of students from other countries, so this part of the motto also 'recognises and respects their different cultural traditions and values'. The second part of the motto gives prominence to students' potential career advancement in the midst of greater labour mobility across the world, which has been brought about by globalisation of the knowledge economies (DP director, Beijing Private). Table 7 overviews participant understandings of the Beijing Private school motto.

**Table 7 Participants' interpretations of the school motto**

| School motto | 'Cherish a motherland heart' | 'Aspire to be a global citizen' |
|---|---|---|
| Participants' understandings | -Love one's motherland; (S7)<br><br>-Honour one's local rootedness (S9;)<br><br>-Assume responsibilities for one's motherland, and its reputation (S9;)<br><br>- Practice one's motherland culture, tradition and values;<br><br>-Love the land, the country, even though the country still has some problems' (T15) | -Understand and appreciate other cultures of other people;(S7)<br><br>-Understand different peoples and prepare for global collaboration and competition; (S2; S9)<br><br>- Assume responsibility as a human in the world (S8) |

Many student participants attested to the sentiments which the school motto articulates. As one student put it, 'wherever my branches go my root is still here' (Student 11, Beijing Private School). Another student explained in more detail: 'you need to be responsible, to remember that you are Chinese. You grew up in China and you were influenced by Chinese culture and your parents are Chinese and you've got the skin colour of the Chinese. Wherever you go you'll still be a Chinese' (Student 15, Beijing Private School).

At the same time, mixed feelings were also expressed about the implications of the school motto. For instance, one teacher remarked: 'I think it takes away from international mindedness because what we're doing by teaching international mindedness is fighting that natural tendency to embrace your nationalism and defend it and say oh America is the best'

(Teacher 18, Beijing Private School). However, others emphasised that it is important to 'have both things and learn through both' (e.g. Teacher 18, Beijing Private School). The juxtaposition between patriotism and internationalism is legalised in China. For example, education for patriotism and internationalism were both constitutionalised in China in 1982[2]. Other educational laws in China also endorse the role of both patriotism and internationalism in education. However, what is meant by the two concepts has been undergoing changes in China, and the dynamic relationship between the local and the global could only be analysed within each specific scenario.

### 6.1.2 International mindedness through multicultural, multilingual collaboration in Australia

Australia is one of the most culturally and linguistically diverse nations among the western democracies. Australians 'speak over 260 languages and identify with more than 270 ancestries' (Australia Government, 2013: 2). Australia can be considered a nation of 'super-diversity' (Vertovec, 2007): among Australia's 22 million people, one in four was born overseas, and 44 per cent were born overseas or have a parent who was overseas born. Since 1973, multiculturalism has been endorsed as an official national policy to encourage a national ethos of care and openness for its diverse ethnic communities (Harris, 2009). Annual surveys have indicated high levels of social inclusion in terms of perceptions of worth, belonging, participation, acceptance and equity among Australians (Markus, 2010). However, there has also been a well-documented backlash against multiculturalism in Australia (see Vertovec, 2010). Recently, heated political debates about asylum-seekers and the racial discrimination act have produced some ambivalence and explicit resistance toward multiculturalism.

In spite of Australia's multiculturalism, school education has 'refocused away from linguistic diversity towards a narrower monolingualism' (Liddicoat, Heugh, Curnow & Scarino, 2014, p.269). Four million Australians speak a language other than English. However, a monolingual mindset is predominant in Australia, and the nation does not have a national policy on languages and languages education. In schools, knowledge and learning occur through the single lens of English and western/Australian culture (Scarino, 2014).

However, in the two Australian IB schools of this study, everyday multiculturalism and multilingualism are harnessed to reshape how diversity plays out intellectually and pedagogically. Shared educational spaces which are culturally and linguistically diverse transform students' lived experiences. At Brisbane Public, 70 per cent of students speak a different language other than English at home and classrooms were very mixed spaces (Principal, Brisbane Public). The use of languages other than English for teaching and learning was observed as a regular practice, especially in language classes such as Spanish and Chinese. A bilingual teacher from Canada who teaches English at Brisbane Public reported that sometimes her students would opt to have a classroom discussion in French,

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[2] Article 24 of the Constitution of the PRC states that: 'The state advocates the civic virtues of love for the motherland, for the people, for labour, for science and for socialism; it educates the people in patriotism, collectivism, internationalism and communism and in dialectical and historical materialism.'

with her help (Teacher 60, Brisbane Public School). Everyday multiculturalism also works where heterogeneous cultural-educational elements are incorporated in Australian classrooms. For example, a Chinese teacher of Mandarin began his class in the typical Chinese way, with students bowing and greeting the teacher.

In the two Australian schools in our study, students across 40 different ethnic groups were observed collaborating through diverse languages and cultural knowledges, establishing a postmonolingual learning community (see page 33 for a discussion of the concept of multilingualism and postmonolingual pedagogies). For example, we observed one school conduct an event called *Australian Business Week*, involving an online simulation of taking over and growing a business[1]. One of the teachers remarked that the most striking international element about an event like this at Brisbane Public is the way students work together:

> They come from very vast backgrounds, as you can see. Right from the beginning, when they arrived at this place, they're knee-deep in that international feel, which is brilliant. I've never seen it work so well in the places I've seen it. (Teacher 57, Brisbane Public School)

Arguably, this kind of intellectual diversity decentres hegemonic 'white' culture from the imaginary of Australian schools. In a psychology class we observed, there were 10 students and one teacher from six different ethnic communities in the Asia-Pacific region. Their learning activity required them (including the teacher) to assume five different roles. The task was to work collaboratively to help one student complete a self-evaluation of his essay (projected onto the screen), using Bloom's triangle. The student analysed his line of argument, his uses of different perspectives, the methodology in the studies he cited, and his use of academic language. The teacher asked questions to scaffold the students' analyses, giving comments such as how methodologies/assumptions can be ethnocentric. Next to the screen two students were making notes on a whiteboard. One of them analysed the transitional and linking phrases in the essay. The other analysed the assumptions in the research and the concepts. The rest of the class formed a panel to give feedback to the student during and after the analysis. The multicultural environment at Brisbane Public was said to be 'so natural that we no longer think about it' (Student 44, Brisbane Public School). The natural and relaxed ways of interaction 'helped us in being able to communicate in that kind of global realm' (Student 52, Gold Coast Private School).

There were instances in which students' cultural knowledge is more explicitly sought after in classes. Students were recognized and valued as rich sources of cultural knowledge in these learning activities. What was consolidated was not ethnic difference, but intellectual diversity through collaboration. Here knowledge and learning is reconceptualised as multilingual constructs in which individuals make and interpret meaning using different

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[1] Students have to invent a new product and run their business quarter by quarter. Data is entered into an online simulation of real-life market competition. A simulator tells them what their share prices are and what their profit and loss statements are, and then gives them more of the data for the business to make decisions for next quarter. They produce a 30-second television commercial for their product. They then have to go and record and present and they also have to come up with a trade display and at the end of the week, they give a five-minute oral presentation on their products, their business.

linguistic and cultural resources at their disposal (Singh 2009, 2012, 2013; Scarino, 2014). In this sense, IB schools are pushing boundaries in Australia. Table 8 provides some examples.

**Table 8 Examples of the uses of students' home culture knowledge in class**

| Subjects | Examples |
|----------|----------|
| English | We had one text which was from Vietnam. It was quite interesting because a few people in class were from Vietnam. So, those classes invite discussions and people's different background, that's when I think you get the greatest appreciation (Student 47, Brisbane Public School). |
| History | The history teacher would go - if there's a person from that cultural background-how do you pronounce this name? Do you know anything about it first? Do you have any anecdotes to share? (Student 52, Gold Coast Private School). |
| | There was a boy from Russia. When we were learning about Stalin, he had a lot of knowledge in that respect. That was quite interesting. It also made it quite personal in a good respect, from a different perspective, from even what the book gave (Student 47, Brisbane Public School). |

### 6.1.3 International mindedness through cross-class, caste, and religious understanding in India

India's social and political context profoundly shaped ideas of international mindedness – and attendant discourses of justice, inclusion and social change – in the Indian schools of the study. India is a postcolonial country of significant religious, linguistic and regional diversity. A secular democracy, Hinduism is the dominant religion (culturally, but also politically with the recent election of a Hindu-right government). Islam, Christianity, Sikhism, Buddhism, Jainism, Judaism, and Zoroastrianism make up the nation's significant minority religions. Social stratification in India occurs in many intersecting ways: caste inequalities tend to map onto class inequalities, and minority religious and tribal groups continue to be significantly marginalized, politically and economically.

Since the liberalization of its economy in 1991, India has experienced significant economic growth and the expansion of the middle-classes. However, it is a country that continues to be marked by deep social, economic and educational inequalities. Poverty and caste, gender and religious discrimination are highly visible forces of social stratification. India is currently ranked 136 in the UN's Human Development Index with educational and health indicators suggesting the mean years of schooling for the adult population is just 4.4 and mean life expectancy is 65.5 years (UNDP, 2014). So, international high-fee private schools in India such as the IB schools of this study serve the country's socio-economic elites. Most are aware of their relative privilege, as one student explained:

> … it's really easy to cocoon yourself because almost all of us, we live in gated communities. […] A lot of people say that India's like - India's now modernising and India's this, India's that, but India is leaving a lot of people behind while it's doing all this. (Student 18, Bangalore Academy)

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Significantly, the state has attempted to address the deep stratification in India's education system. Under the 2009 Right to Education Act (RTE), all schools including elite providers are required to enroll at least 25 percent of students from disadvantaged communities. While many schools have resisted this highly contested requirement (see Sarangapani 2014 for a detailed examination of schools' responses to the RTE), it brings issues of social and educational inclusion squarely into the domain of all schools, including the elite IB institutions of this study.

Compared to the schools in Australia and China in this study, international mindedness in the Indian IB schools was more explicitly seen through the lens of class, caste and religious understanding. The visibility of poverty and social exclusion in India, as well as the everyday experiences of religious and linguistic diversity, shaped the IB community's engagement with international mindedness. One teacher even remarked that international mindedness was already 'in the minds of Indians':

> I'd say that the International Baccalaureate definitely enhances that kind of discussion [about international mindedness] or those kinds of ideas. But it's not absolutely necessarily in forming these ideas in the minds of Indians, because I think one thing that Indians really pride themselves upon is the diversity in this country. Because we have people of so many different religious and ethnic groups living together, I'd say that these ideas are already enforced in the people. When we do a course like the IB Diploma and we come across more examples or varied examples, not only from India but from other parts of the world, about things like this, we just gain a more in depth perspective of it. But I'd say that these ideas do exist in the minds of Indians. (Student 33, Mumbai Academy)

There is significant opportunity for the IB community to recognise and harness concepts of international mindedness that emerge from the social and economic contexts of India. For example, this teacher who had experience in teaching in Australia, explained how the 'exposure' to wealth inequality enables Indian IB students to 'really engage' with the social justice elements of international mindedness:

> I think there's a lot of compassion amongst the students. They're quite an intelligent group so they understand a lot of these concepts and they've seen them for… and they're exposed to a lot of them living here in India. Where we've seen rapid economic growth but the beneficiaries of that economic growth are only a few. You still have huge disparities of wealth within this country. So I think that's helped students really engage with this. Perhaps more so than in Perth, western Australia where just about everyone's middle class and they don't get exposed to the poverty and some of these issues. (Teacher 48, Mumbai Academy)

Similarly, the diverse religious practices among students and teachers provide multiple ways of conceptualising international mindedness, especially beyond western perspectives. For example, this Hindu student explained how her religious practice of fasting helped her to be 'internationally-minded':

So I ask my nani [maternal grandmother] last year what's the purpose behind it [fasting]? So she told me that it's about the Lord and more than that, for her, it's about giving back to society. The food that we are supposed to consume goes to some people who are not as fortunate as us. So helps me to be internationally-minded, because it helps me - it helped me to go and research about it and this led to further research about - this led actually to my whole thought process about poverty and illiteracy and everything. (Student 29, Mumbai Academy)

The challenge for IB schools in India is to develop pedagogies for international mindedness that recognise and build on local contexts and knowledge. This is not always easy for teachers who might be unfamiliar with such contexts or bodies of knowledge. As this student explains:

Right now, we don't discuss a whole lot of India-based issues, we discuss what's happening across the world and across the globe. Last year, I remember we spoke a lot about issues in India and the rape that happened last December, so we were discussing that. I think with Mr C [a non-Indian teacher at the school], it's more of a more global approach and he's cautious on certain things because I think he - I don't think he wants to make it seem like he'll offend some of us. Although I don't think anyone's going to get offended. (Student 31, Mumbai Academy)

However, as we have seen in Section 4.3, students and parents have valuable critiques of international mindedness which emerge from their diverse experiences and perceptions of the world. An important starting point for teachers is the recognition of these critical capacities, and the use of 'local' contexts and knowledges to debate international mindedness. In India, international mindedness as cross-class, caste, and religious understanding has the potential to push boundaries; to engage students in reflexive discussions about inequality, and to bring to the centre non-western knowledges and practices in conceptualisations of international mindedness.


## 6.2 School context and the development of international mindedness

The following section of the report compares how schools implemented international mindedness at an organisational level. It focuses on the place of international mindedness in relation to the school's vision, as well as its practice in school events.

### 6.2.1 Longer term vision for international mindedness

International mindedness was embedded in some of the schools' long-term strategies for planning and organisational structuring. These strategies have facilitated school staff and students' development of international mindedness. However, not all schools had a clear strategic vision for international mindedness. Three examples of a longer-term vision for international mindedness are shown in Table 9, and are discussed below.

**Table 9 Examples of longer-term vision for international mindedness**

| School | School planning related to international mindedness | Students' practice of international mindedness |
|---|---|---|
| Beijing Private | Educational Research Institute: dual journal system | Internationalisation of education as a key research topic |
| Brisbane Public | Major agent and team driving international mindedness | International mindedness as multicultural collaboration and multilingual learning |
| Bangalore Academy | Community School[3] | Service leadership as a daily practice |

Beijing Private School established its Educational Research Institute in October 2011. The institute strategically positions internationalisation of education at the centre of its research activities, scholarly events, as well as staff training services. The institute has a dual journal system which facilitates the school's efforts toward an internationally-minded education. Its quarterly, the *New Global Vision,* gathers the theoretical and empirical insights of its educational managers, teachers and researchers regarding the enactment of IB programs through the Chinese private education system. Another journal, the *Chinese Studies Exchange*, honors students' home language and cultural capabilities by publishing their writings in the areas of Chinese philosophy, literature, history, and theme camping trips about Chinese studies. This dual journal system also addresses parents' concern about their children's intellectual orientation in a westernized curriculum and schooling environment (Parent 15, Beijing Private School). The ongoing delivery of IB programs at Beijing Private since 1998 has provided up-go-date empirical evidence for its research and consultation service as well. For instance, the DP director has been invited to discuss issues around the possibility of delivering IB programs through public schools in China. The institute also provides consultation services to inform decision-making of governments and other schools in China which invest in international curricula and pedagogies.

At Brisbane Public we observed another example of school's longer-term vision for international mindedness. The principal remarked about the school's adjustment of priorities in the different stages of development:

> 'When I arrived, being a state school that the government had invested lots of money in puts us under a microscope. So we are to deliver and we're to deliver on results. So my role initially was all around processes, operations, organisation, and pedagogy. So the focus wasn't on international mindedness because that wasn't where we were at'. (Principal, Brisbane Public School)

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[3] An account of Bangalore Academy' community school and its significance for developing students' international mindedness is provided in Section 3.3.

In the seventh year of its journey and with a strong academic profile, the school is now shifting its planning toward a more internationally-minded education. As the principal went on to say:

> 'Last year I was in the fortunate position to recruit a new deputy principal. So we recruited a Deputy Principal (Students). She had been a head of middle school in an IB school overseas, and so it was quite purposeful in hiring her. She was given a task of priority and her strategic leadership was around global citizenship, service orientation, and the IB Learner Profile'.

> 'So we formed what was called the Academy Spirit Team to work with her around the IB Learner Profile, celebrating things like Harmony Day, International Day. They've got a strategic plan mapped out of what are all the next initiatives along the way to continue this international strategy. (Principal, Brisbane Public School)

However, there has been little evidence which shows that at an organisational level, schools were capturing, documenting and giving accounts of how international mindedness was being implemented. We are not suggesting that this organisational approach being used as a measure of good practice in and of itself. Rather, collecting and displaying such evidence may stimulate discussion and invite critique for further understanding and improvement of an internationally-minded education. Having major agents in IB schools whose remit explicitly incorporates developing international mindedness is also important. These agents could be key individuals, such as a deputy headmaster at Brisbane Public, or key organisations. We also identified some factors which hinder the strategic vision and planning to support international mindedness, including high staff turnover, unclear leadership of programmes, and a marginalized IB structure within schools (i.e. where the majority of students doing non-IB curriculum).

### 6.2.2 International mindedness and school events

All schools in this study organised a collection of cultural events, contests, forums, and academic and cultural trips. Students also participated in international contests and programs through their schools. These events provided students with opportunities to develop their international mindedness through intercultural exchange and intellectual engagement (See Table 10).

**Table 10 Examples of school events for international mindedness**

| Types | Examples | |
|---|---|---|
| On-campus cultural events | Harmony Day or International Festival (all schools)<br><br>School Annual Day (Mumbai Academy; Bangalore Academy)<br><br>Habba Festival ( Bangalore Academy)<br><br>Translation Slam ( Beijing Urban) | |
| On-campus forums | Annual Summit of Alumni (Beijing Private)<br><br>TOK forum on international mindedness (Mumbai Academy)<br><br>Leadership Summit (Bangalore Academy) | intercultural exchange<br><br>&<br><br>intellectual engagement |
| On-campus contests | Model United Nations (all schools)<br><br>Australian Business Week (Brisbane Private) | |
| School-organised cultural trips | Cultural travel (all schools)<br><br>International homestay exchange (all schools) | |
| International contests and conferences (selected participants from some schools) | Model United Nations (International)<br><br>International Olympiad for Linguistics<br><br>Global Young Leaders' Conference | |
| Academic programs (selected participants from some schools) | Summer School in western Universities<br><br>Subject-related overseas/domestic trips | |

Student clubs play an important role in the nature and themes of such events. These events have contributed to students' intercultural understanding, multilingual exchange, global engagement, and/or service leadership. Most schools organise multicultural events every year such as Harmony Day, Language Day or International/Ethnic festivals to celebrate diversity. The ethnic diversity in schools where the demographic constitution is more multiethnic and multilingual bolsters the primary purpose of such events to build intercultural understanding. The international committee at Gold Coast private held a larne number of events which emphasised global outlook:

> The international committee does a lot of work, international days are celebrated, flags are flown. In the junior school things like Taste of Asia Day, lectures by well-known Mandarin professors and things like that are all parts of the way that we involve our community from the parents and the staff and the students all the way through. (Headmaster, Gold Coast Private School)

Although students do gain exposure to more noticeable cultural elements such as dress, food and performances, some participants consider such events as tokenistic, and called for events that lends 'more depth' (e.g. Teacher 1, Beijing Urban School).

Many students considered their participation in the Model United Nations as conducive to the development of their international mindedness. One student at Mumbai explained that:

> In Model United Nations you are representing a country, so there might be times when the beliefs of the country or what happens in the country goes against what you believe in. But you still have to defend that country and that forces you to think what the positive side that I can see is, or how to solve the country's problem rather than just complaining about it. (Student 34, Mumbai Academy)

The event was also reported as influencing the career aspirations of some students. One parent said that his son has decided to take international relations as a university major ever since he started participating in Model United Nations. The parent considered Model United Nations as 'a path towards international mindedness' (Parent 23, Bangalore Academy).

Other events have provided intellectual challenges that develop students' international mindedness. One student gave an example about the International Olympiad for Linguistics:

> We looked at numbers systems of different cultures that used different bases. So the Babylonians Basic C, also lots of even tribes in Australia or PNG that use different bases, such as base eight, four or six…it's tricky to try to think of it because we use everything base 10. So, that was indirectly how maths is related to international mindedness. (Student 47, Brisbane Public School)

There are also examples where schools have held forums and conferences that focus distinctively on internationalisation and international mindedness. For example, the theme of Beijing Private School's 2013 Annual Summit was internationalisation of education, where 'students, teachers and school leaders presented, and discussed its meaning and implications' (Student 17, Beijing Private School). Also, the 2012 TOK forum on international mindedness at Mumbai Academy was organised by a teacher who said: 'I wanted to have students reflect on what the word international means in Mumbai Academy where most people are Indian nationals' (Teacher 52, Mumbai Academy).


### 6.2.3 The promotion of international mindedness and its challenges

Across all six schools, the development of students' international mindedness is subject to challenges. The promotion of international mindedness has to account for these challenges, including regular curricular pressure, time constraint, different degrees each subject or topic lends to international mindedness.

The pressure of the IB curriculum and time constraints have rendered it less realistic to focus on the development of international mindedness constantly. One teacher at Bangalore Academy said: 'The curriculum is always a challenge. We have certain portions and certain things to complete. It's very important that the children know the techniques. Then you have to combine an international idea on things at the same time. Sometimes it's a challenge for us to combine the two' (Teacher 38, Bangalore Academy). This is added with

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the practical constraint of time. 'I would love to have discussions periods after periods but we cannot do because these times of debates and discussions can go on and on and on. As much as I love it I cannot continue it. Somewhere I will have to stop it and proceed with my syllabus' (Teachers 31, Bangalore Academy). Is international mindedness a western idea? One Chinese student provided an example to show that the multiethnic constitution of the population in China does provide opportunities to develop ideas of international mindedness, such as tolerance of and respect for differences. She described that the so-called 'ethnic minorities' in China have different customs and ways of living. Some of them are religious while the majority of Chinese, or the Han people, do not practice religion. To illustrate her point, she said, 'for example, some of they don't eat pork. We were taught that we should not […] I try to avoid eating pork when I meet with them. I think they learn to tolerate us too […] they won't get irritated because we eat pork'. As a summary, she said: 'I think you learn to tolerate the difference, because people from different places sometimes have some very different behaviours that maybe bizarre to you at the beginning, but you need to know that it's just the way they live and you need to understand them' (Student 6, Beijing Urban School).

So to what extent is the idea of international mindedness encouraged in the IB schools? According to this student, these ideas are largely marginalised because of the academic pressure upon students in China. 'It exists', but it is not emphasised as much as one would expect it, 'because the Chinese don't really have that much time to pay attention to this kind of thing. It's trivial in comparison to schoolwork. But they don't have a choice. It is important and if they want to have a better future. The competition is there. So they just need to spend the majority of time on academic work' (Student 6, Beijing Urban School).

The prevailing learning styles of rote memorisation in China seem to be going against students' development of international mindedness. Another student commented that IB does 'enhance' students' international mindedness but does not necessarily 'form' the ideas of international mindedness which already existed in the multiethnic, multifaith and multi-linguistic India.

> I'd say that the International Baccalaureate definitely enhances that kind of discussion or those kinds of ideas. But it's not absolutely necessarily in forming these ideas in the minds of Indians, because I think one thing that Indians really pride themselves upon is the diversity in this country. Because we have people of so many different religious and ethnic groups living together, I'd say that these ideas are already enforced in the people. When we do a course like the IB Diploma and we come across more examples or varied examples, not only from India but from other parts of the world, about things like this, we just gain a more in depth perspective of it. But I'd say that these ideas do exist in the minds of Indians. (Student 33, Mumbai Academy)

The same pressure is shared by IB students in Australia: 'because we are just focusing on the IB and focusing on the syllabus that we have to learn sometimes has become a bit detached from the current - right now I'm doing more the sciences and maths, it's a bit more detached from what's happening in the world because it's not as direct as in the other subjects' (Student 47, Brisbane Public School).

Students' interest can help or limit how teachers could scaffold the development of international mindedness. Generally students in India and China are more interested in the country where they are going to study and live in, but much less about the non-West. Across all schools in these two countries, there are examples where children are more interested in life and study in the West, but less about the social issues there. 'Sometimes they're just Miss, tell us about London. They want to know about life in England' (Teachers 38, Bangalore Academy). However, this is different in Australia, where a sense of service leadership to help the Third World is common.

Additionally, in the view of some participants, international mindedness has to leave space for the achievement of pragmatic education outcomes: 'Our strong belief is that we are preparing global citizens. But for 90 per cent of them the most immediate thing is where they will articulate to in terms of their tertiary destinations. So we have to have a focus on that. We could be as globally outlook oriented and internationally-minded as we want, but if we weren't fulfilling that primary responsibility we wouldn't have any students' (Headmaster, Gold Coast Private School). Interestingly, as the following quote illustrates, conflict of interest was also considered an ultimate barrier to international mindedness. 'Internationalism and international mindedness can happen to a certain degree but it can't happen after a certain point of time because there will be a conflict of interest. That's bound to be a conflict of interest between any country and any different kind of people. So we might have the United Nations and we might have people meeting and talking and trying to resolve issues like Syria and all of that, but there will still be conflict.' (Student 31, Mumbai Academy)

## 6.3 Key messages

IB schools are sites of contestation where the conceptualisation and implementation of international mindedness is mediated through national and school contexts:

- In China, for the students who experienced a Chinese public education system that underscores patriotic education, developing their international mindedness involves clarifying the relationship between the local and the global. The students, teachers and parents in IB schools in China are reinterpreting the relationship between patriotism and internationalism through their experience, perception and conception. This is significant as an increasing number of private and public schools in China are choosing to offer the IB DP program;

- IB schools are pushing boundaries in Australia. Shared educational spaces where cultural and linguistic diversity transform IB students' lived experiences. Diversity plays out intellectually and pedagogically through everyday multiculturalism and multilingualism on Australian IB campuses. Students' collaboration through diverse languages and cultural knowledges nurtured a postmonolingual learning community that consolidated intellectual diversity;

- The visibility of poverty and social exclusion in India, as well as the everyday experiences of religious and linguistic diversity, shaped the IB community's engagement with international mindedness. In India, international mindedness as cross-class, caste, and religious understanding has the potential to push boundaries;

to engage students in reflexive discussions about inequality, and bring to the centre non-western knowledges and practices in conceptualisations of international mindedness;

The practices of international mindedness varied across the six school contexts and were dependent on school cultures, level of commitment from teachers and leadership teams, and level of integration and promotion across school activities. Observations of successful school practices of international mindedness occurred when schools

- embedded international mindedness into their long-term strategies by clarifying and supporting the place of international mindedness in relation to the school's curricular planning (e.g. Bangalore Academy);

- introduced major agents in school leadership to drive the school planning and practice of international mindedness (e.g. Brisbane Public School);

- embedded research about issues related to international mindedness and the implementation of the IB DP Programme (e.g. Beijing Private School);

- explicitly linked school events to ideas relating to international mindedness;

- engaged the critical and creative capacity of students to plan and organise events for international mindedness;

- diversified school events for international mindedness and intensified students' intercultural experience through participating in events that were grounded in productive intellectual exercises, for example, Model United Nations, TOK forums and International Olympiad for Linguistics. (See Table 10);

- provided opportunities for students to develop and practice international mindedness through attending international events;

- promoted ongoing thinking and meaning-making about international mindedness through organising academic conferences, seminars and forums, and disseminating participants' perspectives.

However, planned and purposeful integration and support of international mindedness was not even across the six schools. For example, in most cases there was little evidence to suggest that at an organisational level, schools were capturing, documenting and giving accounts of how international mindedness is being implemented.

In addition, participants tended to perceive international mindedness as something 'additional' to the curriculum. Therefore the IB needs to focus on ways of embedding and recognising international mindedness across the curriculum.  Part of this is for school communities to recognise the multiple conceptions and contestations of international mindedness, and the different ways it can be deployed (see Section 3).

# 7. Conclusions and recommendations

This report concludes by reflecting on the major findings across each of the key areas of inquiry in relation to their implications for developing pedagogies for international mindedness. Our discussions are framed by Fazal Rizvi's (2009) theoretical contributions to debates about global citizenship, cosmopolitanism, and internationalisation in education. Specifically, we consider his notion of 'cosmopolitan learning' in relation to international mindedness for the twenty-first century. The value of Rizvi's cosmopolitan learning is that it helps to orient us to the *learning processes* through which international mindedness occurs; pedagogies for international mindedness. Rizvi's ideas about cosmopolitan learning are particularly relevant as they align with the IB's agenda for international mindedness as ethical engagement (see page 10). A central question of concern is, 'how should education be framed so that it provides students with both an empirical understanding of global transformations, but also an ethical orientation towards them?'

Cosmopolitan learning, as a pedagogy for international mindedness:

- encourages students to examine the political meaning of intercultural experiences, seeking to locate them within the transnational networks that have become so much part of the contemporary era of globalization. (p.265)

- demands new resources of learning about how our lives are becoming re-shaped by global processes and connections, and how we might live with and steer the economic, political and cultural shifts that contemporary forms of global connectivity represent . (p.253)

- Is not so much concerned with imparting knowledge and developing attitudes and skills for understanding other cultures *per se*, but with helping students examine the ways in which global processes are creating conditions of economic and cultural exchange that are transforming our identities and communities. (p. 265-266).

A focus on the *process* of learning here is significant. A processual orientation moves international mindedness away from being positioned as a fixed disposition, or as the accumulation of knowledge about other cultures. Instead, it is explicitly oriented towards developing reflexive, ongoing engagements with the ethics of global interconnectivities. Importantly, Rizvi points out that such engagements see 'knowing' and 'knowledge'

> as always tentative involving critical exploration and imagination, an open-ended exercise in cross-cultural deliberation designed to understand relationalities and imagine alternatives, but always from a position that is reflexive of its epistemic assumptions. (Rizvi, 2009: 264).

Building on Rizvi's theories of cosmopolitan learning, especially his call for epistemic reflexivity, we outline seven interrelated pedagogic features of international mindedness for the twenty-first century and indicate how these features relate to the key findings of the study.

## 7.1 Recommended pedagogic features of international mindedness

### Epistemic reflexivity

Pedagogies for international mindedness need to promote epistemic reflexivity. That is, the IB community (students, parents, and teachers) need to be reflexive about the knowledge and positional assumptions they are making in their engagements with international mindedness. Part of this is to be aware and critical of the various ways international mindedness is being deployed in schools. A starting point would be to make explicit the three categories of international mindedness presented in this report (see page 21) and how these categories and their related constructs are variously used and contested in and beyond IB contexts. Learning about international mindedness as mutable and contested promotes a second-order reflexive engagement with the concept. It also makes explicit the limitations, conditions, and contingencies of constructs that position international mindedness as a 'tool for individuals', 'shared understanding', or 'pushing boundaries'.

### Ethically engaged

Pedagogies for international mindedness need to be ethically engaged. That is, the IB community needs to identify and privilege constructs of international mindedness that are transformative and enhance critical capacities. Evidence in this study suggests there is rich potential for emphasising local-global interconnectedness in the IB DP curriculum (page 29), service leadership (page 34), multilingualism (page 58), and cross-caste, class, and religious understanding (page 31) as ways of pushing boundaries towards ethical engagement.

### Situated

Pedagogies for international mindedness need to be situated; socially, culturally and with respect to economic and political contexts in local and global domains. Part of this is to recognise the situatedness of students' knowledge that is linked to out-of-school factors: family background, diasporic experiences, and parental work networks are all important resources which situate students' experiences, perceptions and conceptions of international mindedness (see discussions on pages 41-47). These strongly influence students' post-school trajectories and how international mindedness is configured in relation to these trajectories.

### Contingent and responsive

Pedagogies for international mindedness are contingent on shifting social, cultural, economic and political contexts in local and global domains, and need to be responsive to these shifts. In the possible scenarios of assessing international mindedness, we have seen how it is important for assessment practices of international mindedness to avoid being deterministic and rigid (see discussion on

pages 49-62). Rather, the evidence suggests that given international mindedness is a contingent concept, its assessment needs to be responsive to innovation and change.

**Premised on intellectual equality**

Pedagogies for international mindedness need to be premised on intellectual equality. IB schools need to address head-on global knowledge hierarchies as part of their epistemic reflexivity and ethical engagement for international mindedness. Part of this could involve the promotion of multilingualism and the recognition of post monolingual pedagogies (page 58), the more explicit inclusion of student and family cultural knowledge (pages 41-47), and the de-centering of western knowledge claims in the IB curriculum (pages 23-24).

**Interconnected and relational**

Pedagogies for international mindedness need to recognise the relationalities and interconnectedness of international mindedness. This importantly eschews universalist discourses of international mindedness by foregrounding how it is situated and contingent on participant contexts (see above), and also mediated through the social, political contexts of schools. The evidence suggests that international mindedness in India, Australia and China is mediated through different national tensions (pages 64-70). Making these mediations explicit and how they shape assumptions about international mindedness will enable schools and the broader IB community to have greater epistemic reflexivity in their engagements with the concept and its ideals.

**Embedded and explicit**

Pedagogies for international mindedness need to be embedded across school activities, from classroom practices, school functions and events, to co-curricular offerings (pages 70-76). Schools that made international mindedness explicit in their aims, agendas and vision were able to articulate and present coherently-theorised ideals and expectations for international mindedness.

These seven features of pedagogies for international mindedness can inform school engagement, curriculum planning, and assessment practices for international mindedness. This report has presented the voices and experiences of a number of members of the IB community whose critiques, perspectives and conceptions have led to these recommendations. It is hoped that a continued dialogue that values epistemic reflexivity, intellectual equality and ethical engagement enriches future understandings and transformations of international mindedness for the twenty-first century.

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# Appendices

**Appendix 1 Participant summary by school (interviews & focus groups)**

| Country | Participating schools | No. of participants | | | |
|---|---|---|---|---|---|
| | | *Students* | *Teachers* | *Parents* | *School subtotal* |
| Australia | Brisbane Public School | 11 | 16 | 7 | 34 |
| Australia | Gold Coast Private School | 16 | 23 | 5 | 44 |
| China | Beijing Urban School | 6 | 14 | 6 | 26 |
| China | Beijing Private School | 11 | 15 | 10 | 36 |
| India | Bangalore Academy | 10 | 19 | 8 | 37 |
| India | Mumbai Academy | 13 | 6 | 0 | 19 |
| *Subtotal* | *6* | *67* | *93* | *36* | |
| Total no. of participants | | *196* | | | |

**No. of interviews & focus groups: 123**

**Appendix 2 List of student participants**

| No. | School | Gender | Background | Preferred university destination(s) or disciplines | Interview/Focus Group No. |
|---|---|---|---|---|---|
| 1 | Beijing Urban | Female | Chinese | USA | Student interview 1 |
| 2 | Beijing Urban | Female | Thai | Thailand | Student interview 2 |
| 3 | Beijing Urban | Male | German | Canada, England or South Africa | Student interview 3 |
| 4 | Beijing Urban | Female | Fijian | England or Australia | Student interview 4 |
| 5 | Beijing Urban | Female | Chinese | England or USA | Student interview 5 |
| 6 | Beijing Urban | Male | Chinese | 'A foreign university' | Student interview 6 |
| 7 | Beijing Private | Female | Chinese | USA | Student interview 1 |
| 8 | Beijing Private | Male | Chinese | USA | Student interview 2 |
| 9 | Beijing Private | Female | Chinese | USA | Student interview 3 |
| 10 | Beijing Private | Female | Chinese | USA | Student interview 4 |
| 11 | Beijing Private | Female | Chinese | USA | Student interview 5 |
| 12 | Beijing Private | Female | Chinese | Australia | Student interview 6 |
| 13 | Beijing Private | Female | Chinese | USA | Student interview 7 |
| 14 | Beijing Private | Male | Chinese | USA | Student interview 8 |
| 15 | Beijing Private | Female | Born in China; lived in Belgium | USA | Student interview 9 |
| 16 | Beijing Private | Female | Chinese | USA | Student interview 10 |
| 17 | Beijing Private | Female | Chinese | USA | Student interview 11 |
| 18 | Bangalore Academy | Female | Born in India; grew up in USA | USA | Student interview 1 |
| 19 | Bangalore Academy | Male | South Korean | Japan | Student Interview 2 |
| 20 | Bangalore Academy | Female | Kuwaiti | USA | Student Interview 3 |
| 21 | Bangalore Academy | Female | Born in the USA; moved to India at age 12 | USA | Student Interview 4 |
| 22 | Bangalore Academy | Male | Born in India; grew up in Singapore and Hong Kong | USA, United Kingdom or Australia | Student Interview 5 |
| 23 | Bangalore Academy | Male | Born in Japan; grew up in Japan and India | Japan | Student Interview 6 |
| 24 | Bangalore Academy | Female | American | USA | Student Interview 7 |
| 25 | Bangalore Academy | Male | American | USA | Student Interview 8 |
| 26 | Bangalore Academy | Male | Born India; raised in the USA | USA | Student Interview 9 |

| | | | | | |
|---|---|---|---|---|---|
| 27 | Bangalore Academy | Male | Indian | USA | Student Interview 10 |
| 28 | Mumbai Academy | Female | Indian | USA | Student interview 1 |
| 29 | Mumbai Academy | Female | Indian | USA or United Kingdom | Student Interview 2 |
| 30 | Mumbai Academy | Male | Indian | USA | Student Interview 3 |
| 31 | Mumbai Academy | Female | Indian | 'abroad' | Student Interview 4 |
| 32 | Mumbai Academy | Female | Indian | USA | Student Interview 5 |
| 33 | Mumbai Academy | Female | Indian | India | Student Interview 6 |
| 34 | Mumbai Academy | Female | Indian, lived in England a few years | Art | Student Interview 7 |
| 35 | Mumbai Academy | Male | Indian | USA or Canada | Student Interview 8 |
| 36 | Mumbai Academy | Female | Indian | unknown | Student Interview 9a (during an art class) |
| 37 | Mumbai Academy | Female | Indian | unknown | Student Interview 9b (during an art class) |
| 38 | Mumbai Academy | Female 2 | Indian | unknown | Student Interview 9c (during an art class) |
| 39 | Mumbai Academy | Female 3 | Indian | unknown | Student Interview 9d (during an art class) |
| 40 | Mumbai Academy | Female 4 | Indian | unknown | Student Interview 9e (during an art class) |
| 41 | Brisbane Public | Female | Taiwan | Australia | Student Interview 1a |
| 42 | Brisbane Public | Male | India | Australia | Student Interview 2 |
| 43 | Brisbane Public | Male | Born in India, to Australia at 6. | Australia | Student Interview 3 |
| 44 | Brisbane Public | Male | Born in Australia, lived in England | Australia | Student Interview 4 |
| 45 | Brisbane Public | Female | India, last 8 years in Australia | Australia for Bachelor, then international | Student Interview 5 |
| 46 | Brisbane Public | Female | Born in Taiwan, moved to Australia at 5 | Australia | Student Interview 6a, 6b |
| 47 | Brisbane Public | Female | American | Australia | Student Interview 7 |
| 48 | Brisbane Public | Male | Born Australia, to | Australia | Student Interview 8 |

| | | | | | |
|---|---|---|---|---|---|
| | | | Japan and Switzerland at 6. | | |
| 49 | Brisbane Public | Male | Indian | Australia | Student Interview 9 |
| 50 | Brisbane Public | Female | Born in PNG | Australia | Student Interview 10 |
| 51 | Brisbane Public | Female | Australia | 'I have no idea' | Student Interview 11 |
| 52 | Gold Coast Private | Female | Filipino, moved to Australia at 7. | Unknown | Student Interview 1 |
| 53 | Gold Coast Private | Female | Born in India, also lived in Sri Lanka and Australia. | Unknown | Student Interview 2 |
| 54 | Gold Coast Private | Female | Australian, lived in Indonesia. | Singapore, Hong Kong, or Indonesia | Student Interview 3 |
| 55 | Gold Coast Private | Female | Born South Africa, to Australia at 4. | Unsure | Student Interview 4 |
| 56 | Gold Coast Private | Male | Australian | Army service officer specialty of medicine or law | Student Interview 5 |
| 57 | Gold Coast Private | Female | Australian of Chinese parents | USA | Student Interview 6 |
| 58 | Gold Coast Private | Female | Born Wales, moved to England, then Australia. | Australia | Student Interview 7 |
| 59 | Gold Coast Private | Female | Born Slovenia, moved to Australia. | Engineering | Student Interview 8 |
| 60 | Gold Coast Private | Female | Chinese (Hong Kong) | Animator or psychologist | Student Interview 9 |
| 61 | Gold Coast Private | Female | Australian | Animator | Student Interview 10 |
| 62 | Gold Coast Private | Male | Australian | Australia | Student Interview 11 |
| 63 | Gold Coast Private | Male | unknown | unknown | Student focus group 1 (in-class) |
| 64 | Gold Coast Private | Female | Born in Australia to Chinese parents, family in the USA | unknown | Student focus group 1 (in-class) |
| 65 | Gold Coast Private | Male | Chinese | unknown | Student focus group 1 (in-class) |
| 66 | Gold Coast Private | Female | unknown | unknown | Student focus group 1 (in-class) |
| 67 | Gold Coast Private | Female | Australian | unknown | Student focus group 1 (in-class) |

**Appendix 3 List of teacher participants**

| No. | School | Gender | Background | Subjects and/or other roles | Interview No. |
|---|---|---|---|---|---|
| 1 | Beijing Urban | Female | westerner | Design Technology | Teacher focus group 1 |
| 2 | Beijing Urban | Male | Hong Kong/Canada | Maths | Teacher focus group 1 |
| 3 | Beijing Urban | Female | westerner | Maths | Teacher focus group 1 |
| 4 | Beijing Urban | Male | westerner | Science | Teacher focus group 2 |
| 5 | Beijing Urban | Male | British | Economics | Teacher focus group 2 |
| 6 | Beijing Urban | Male | Australian | Science | Teacher focus group 2 |
| 7 | Beijing Urban | Male | American | English | Teacher focus group3 |
| 8 | Beijing Urban | Male | Welsh | History | Teacher focus group 3 |
| 9 | Beijing Urban | Male | Mexican | Humanities | Teacher focus group 3 |
| 10 | Beijing Urban | Female | Chinese | Chinese | Teacher focus group 4 |
| 11 | Beijing Urban | Male | Chinese | English | Teacher focus group 4 |
| 12 | Beijing Urban | Female | Chinese | Mandarin | Teacher focus group 5 |
| 13 | Beijing Urban | Male | British | Arts | Teacher focus group 5 |
| 14 | Beijing Urban | Male | Irish | Biology | Teacher focus group 5 |
| 15 | Beijing Private | Female | Chinese | English | Teacher focus group 1 |
| 16 | Beijing Private | Female | Chinese | Homeroom teacher | Teacher focus group 1 |
| 17 | Beijing Private | Female | Chinese | Chinese | Teacher focus group 1 |
| 18 | Beijing Private | Male | American | Economics | Teacher focus group 2 |
| 19 | Beijing Private | Male | American | History and English | Teacher focus group 2 |
| 20 | Beijing Private | Male | American | Business Management | Teacher focus group 3 |
| 21 | Beijing Private | Male | Chinese | Business Management | Teacher focus group 3 |
| 22 | Beijing Private | Male | Chinese (Hong Kong) | Economics | Teacher focus group 3 |
| 23 | Beijing Private | Male | Born in Holland, lived in Germany, Canada and Korea. | Philosophy, TOK | Teacher focus group 4 |
| 24 | Beijing Private | Male | American | English | Teacher focus group 4 |
| 25 | Beijing Private | Male | Born in Japan to western parents | Arts | Teacher focus group 5 |
| 26 | Beijing Private | Male | Chinese | Physics | Teacher focus group 5 |
| 27 | Beijing Private | Male | Born in Taiwan, and moved to Guam. | Maths | Teacher focus group 5 |
| 28 | Beijing Private | Female | American | Biology | Individual Teacher Interview 1 |
| 29 | Beijing Private | Female | Chinese | DP coordinator | Individual Teacher Interview 2 |
| 30 | Bangalore Academy | Female | Indian | Learning and career Counselor | Teacher focus group 1 |

| | | | | | |
|---|---|---|---|---|---|
| 31 | Bangalore Academy | Female | Indian | Chemistry | Teacher focus group 1 |
| 32 | Bangalore Academy | Female | Indian | Physics | Teacher focus group 1 |
| 33 | Bangalore Academy | Female | Indian | English, Maths | Teacher focus group 2 |
| 34 | Bangalore Academy | Female | Indian | Physics, Maths, Biology | Teacher focus group 2 |
| 35 | Bangalore Academy | Female | Indian | Economics | Teacher focus group 3 |
| 36 | Bangalore Academy | Female | Mexico | Spanish | Teacher focus group 3 |
| 37 | Bangalore Academy | Female | Indian | Biology | Teacher focus group 3 |
| 38 | Bangalore Academy | Female | Indian | ESL | Teacher focus group 3 |
| 39 | Bangalore Academy | Female | Indian | German | Teacher focus group 4 |
| 40 | Bangalore Academy | Female | Italian | French | Teacher focus group 4 |
| 41 | Bangalore Academy | Male | Indian | English and History | Individual Teacher Interview 1 |
| 42 | Bangalore Academy | Female | unknown | PYP and MYP English and Maths | Teacher focus group 5 |
| 43 | Bangalore Academy | Female | Indian | PYP teacher | Teacher focus group 6 |
| 44 | Bangalore Academy | Female | English, grew up in India | PYP teacher | Teacher focus group 6 |
| 45 | Bangalore Academy | Female | American | PYP teacher | Teacher focus group 6 |
| 46 | Bangalore Academy | Female | Indian | PYP teacher | Teacher focus group 6 |
| 47 | Bangalore Academy | Female | Indian | PYP teacher | Teacher focus group 6 |
| 48 | Mumbai Academy | Female | Lived in Belgium, Canada and Australia. | Geography | Individual Teacher Interview 1 |
| 49 | Mumbai Academy | Female | Born in Pondicherry. | French | Individual Teacher Interview 2 |
| 50 | Mumbai Academy | Female | Indian | Physics | Individual Teacher Interview 3 |
| 51 | Mumbai Academy | Female | British | English literature | Individual Teacher Interview 4 |
| 52 | Mumbai Academy | Male | Irish | English literature | Individual Teacher Interview 5 |
| 53 | Mumbai Academy | Female | Unknown | Art | Individual Teacher Interview 6 |
| 54 | Brisbane Public | Male | Australian | Psychology, | Individual Teacher |

| | | | | Biology, TOK | Interview 1 |
|---|---|---|---|---|---|
| 55 | Brisbane Public | Male | Australian | DP coordinator | Individual Teacher Interview 2 |
| 56 | Brisbane Public | Male | Australian | Business | Individual Teacher Interview 3 |
| 57 | Brisbane Public | Male | Australian | Business | Individual Teacher Interview 4 |
| 58 | Brisbane Public | Female | English | History and English | Teacher focus group 1 |
| 59 | Brisbane Public | Female | Australian | Chaplain | Teacher focus group 1 |
| 60 | Brisbane Public | Female | Canadian | Head of Department Group 3, history | Teacher focus group 2 |
| 61 | Brisbane Public | Male | Australian | Maths | Teacher focus group 2 |
| 62 | Brisbane Public | Female | Australian | Principal | Individual Teacher Interview 5 |
| 63 | Brisbane Public | Male | New Zealand | Design Technology and TOK | Teacher focus group 3 |
| 64 | Brisbane Public | Female | Australian | Mandarin and TOK | Teacher focus group 4 |
| 65 | Brisbane Public | Female | Australian | Environmental Systems and Society, and Biology | Teacher focus group 3 |
| 66 | Brisbane Public | Male | Chinese | Mandarin | Teacher focus group 4 |
| 67 | Brisbane Public | Female | Spanish | Spanish | Teacher focus group 4 |
| 68 | Brisbane Public | Female | Australian | English Literature | Teacher focus group 4 |
| 69 | Brisbane Public | Female | Australian | French | Teacher focus group 4 |
| 70 | Gold Coast Private | Male | Australian | Dean of MYP, Chemistry | Individual Teacher Interview 1 |
| 71 | Gold Coast Private | Male | Australian | Headmaster | Individual Teacher Interview 2 |
| 72 | Gold Coast Private | Female | Australian, | German | Teacher focus group 1 |
| 73 | Gold Coast Private | Male | Scottish | Maths | Teacher focus group 1 |
| 74 | Gold Coast Private | Female | Australian | Music and Japanese | Teacher focus group 1 |
| 75 | Gold Coast Private | Male | Sri Lankan | English literature, TOK | Teacher focus group 1 |
| 76 | Gold Coast Private | Male | Australian | History, TOK and English | Teacher focus group 1 |
| 77 | Gold Coast Private | Male | Australian | Philosophy and TOK | Teacher focus group 2 |
| 78 | Gold Coast Private | Female | Australian | Biology | Teacher focus group 2 |
| 79 | Gold Coast | Male | Australian | Languages | Teacher focus group 2 |

| | | | | | |
|---|---|---|---|---|---|
| | Private | | | | |
| 80 | Gold Coast Private | Female | Australian | Physics | Teacher focus group 2 |
| 81 | Gold Coast Private | Male | Japanese | Japanese | Teacher focus group 3 |
| 82 | Gold Coast Private | Female | Australian | Business | Teacher focus group 3 |
| 83 | Gold Coast Private | Male | Australian | Maths | Teacher focus group 4 |
| 84 | Gold Coast Private | Female | Australian | French, History and English | Teacher focus group 4 |
| 85 | Gold Coast Private | Male | Australian | Visual Arts | Teacher focus group 4 |
| 86 | Gold Coast Private | Male | Australian | Business, English, and History | Teacher focus group 4 |
| 87 | Gold Coast Private | Female | Australian | PYP Deputy | Individual Teacher Interview 1 |
| 88 | Gold Coast Private | Female | Chinese | Mandarin | Individual Teacher Interview 2 |
| 89 | Gold Coast Private | Female | Australian | Dean of Information and Technologies | Individual Teacher Interview 3 |
| 90 | Gold Coast Private | Male | British | Religion and Philosophy | Individual Teacher Interview 4 |
| 91 | Gold Coast Private | Male | Australian | Physics and Chemistry | Individual Teacher Interview 5 |
| 92 | Gold Coast Private | Female | Australian | French | Individual Teacher Interview 6 |
| 93 | Bangalore Academy | Male | Indian | Principal | Unrecorded interview |

**Appendix 4 List of parent participants**

| No. | School | Gender | Background | Interview/Focus Group No. |
|---|---|---|---|---|
| 1 | Beijing Urban | Female | Fiji | Parents focus group 1 |
| 2 | Beijing Urban | Male | Chinese | Parents focus group 1 |
| 3 | Beijing Urban | Female | Chinese | Parents focus group 1 |
| 4 | Beijing Urban | Female | Chinese | Parents focus group 2 |
| 5 | Beijing Urban | Female | Chinese | Parents focus group 2 |
| 6 | Beijing Urban | Female | German | Parents focus group 2 |
| 7 | Beijing Private | Male | Chinese | Parents focus group 1 |
| 8 | Beijing Private | Male | Chinese | Parents focus group 1 |
| 9 | Beijing Private | Female | Chinese | Parents focus group 1 |
| 10 | Beijing Private | Female | Chinese | Parents focus group 2 |
| 11 | Beijing Private | Female | Chinese | Parents focus group 2 |
| 12 | Beijing Private | Male | Chinese | Parents focus group 2 |
| 13 | Beijing Private | Female | Chinese | Parents focus group 3 |
| 14 | Beijing Private | Male | Chinese | Parents focus group 3 |
| 15 | Beijing Private | Female | Chinese | Parents focus group 3 |
| 16 | Beijing Private | Female | Chinese | Parents focus group 3 |
| 17 | Bangalore Academy | Female | Indian | Individual parent interview 1 |
| 18 | Bangalore Academy | Female | Indian | Individual parent interview 2 |
| 19 | Bangalore Academy | Female | Indian | Individual parent interview 3 |
| 20 | Bangalore Academy | Female | Singaporean | Individual parent interview 4 |
| 21 | Bangalore Academy | Female | Indian | Individual parent interview 5 |
| 22 | Bangalore Academy | Female | Pakistani | Individual parent interview 6 |
| 23 | Bangalore Academy | Female | Indian | Individual parent interview 7 |
| 24 | Bangalore Academy | Female | Indian | Individual parent interview 8 |
| 25 | Brisbane Public | Female | PNG | Parents Focus Group 1 |
| 26 | Brisbane Public | Female | Australian | Parents Focus Group 1 |
| 27 | Brisbane Public | Female | Australian | Parents Focus Group 1 |
| 28 | Brisbane Public | Female | Australian | Parents Focus Group 2 |
| 29 | Brisbane Public | Female | Australian | Parents Focus Group 2 |
| 30 | Brisbane Public | Female | Australian | Parents Focus Group 2 |
| 31 | Brisbane Public | Male | Australian | Parents Focus Group 2 |
| 32 | Gold Coast Private | Male | Filipino | Parents Focus Group 1 |
| 33 | Gold Coast Private | Female | Filipino | Parents Focus Group 1 |
| 34 | Gold Coast Private | Female | Born British, raised in New Zealand | Parents Focus Group 2 |
| 35 | Gold Coast Private | Male | Australian | Parents Focus Group 2 |
| 36 | Gold Coast Private | Female | Australian | Parents Focus Group 2 |

**Appendix 5 The coding frame**

| Topic areas | Analytical aims | Codes |
|---|---|---|
| *Conceptualisation of international mindedness* | To comparatively analyse how IB students, teachers, and parents in India, China and Australia experience, perceive and conceptualise international mindedness through:<br><br>• curriculum<br>• pedagogy<br>• assessment | Anti-individualism |
| | | Global Engagement |
| | | Hypermobility |
| | | Intercultural Understanding |
| | | Post-monolingual pedagogies |
| | | Local-Global Interconnectedness |
| | | Multilingualism |
| | | Open-mindedness |
| | | Peer Collaboration |
| | | Service Leadership |
| | | Social Justice |
| | | westernisation |
| *The relevance of international mindedness* | To explore the relevance that teachers, parents, students attach to international mindedness with respect to students' anticipated/desired post-school trajectories. | University Pathways<br><br>Career Aspirations |
| *International mindedness and school contexts* | To compare schools' strategic initiatives and events in relation to international mindedness. | Longer term vision for *international mindedness;*<br><br>School events for *international mindedness* |
| *International mindedness and national contexts* | To identify and compare major contextual features in each country which have shaped the participants' understandings and practice of international mindedness. | Indian<br><br>China<br><br>Australia |

**Appendix 6 Data analysis process**

In order to systematically analyse interview and observational data, a new stand-alone project was created in NVivo 10. All data were imported into 'Internals folder' and grouped under six school folders. Each school folder contains three subfolders for different groups of stakeholders (teachers, students and parents). This early organisation of data facilitated later-stage data comparison and cross-check.

Manual coding was conducted in this Nvivo project. Data was read literally, interpretively and reflexively (Mason, 1996, p. 109). Open descriptive coding was used to generate a basic inventory of participants' experience, perception and conception of international mindedness. Three types of codes were used to represent the main idea and attribute of coded data excerpts. These include in vivo codes (a word or, a phrase from the actual data), concepts drawn from the literature, and our own terms.

Focused coding was then used to group this list of codes into major categories that address the main research questions and aims. These include: conceptualisation of international mindedness, the relevance of international mindedness, international mindedness and school contexts, and international mindedness and national contexts (See the coding frame for more details). Through axial coding the dimensions and properties of these central categories were further coagulated. Finally theoretical coding was conducted to systematically link all codes and categories, the outcome of which informed the structure of this report.

**Appendix 7 Post-monolingual pedagogies in Brisbane Public School (an example)**

This example shows how a Mandarin teacher scaffolds students' understanding of international mindedness by encouraging them to make explicit connections between Chinese concepts from Lun Yu [论语] and their real life situations. One of the student Yun described her assignment (See the table below).

| | *Evidentiary excerpts* | *Theme* |
|---|---|---|
| **Task** | So 老师给我们 [the teachers gives us] just different concepts from Lun Yu and we have to define it, giving examples of what we have observed from real life situations, then link it to how we can apply it in real life, and then reflect on the concept. | Task summary |
| **Concept and meaning** | I talked about 己所不欲， 勿施于人**,** [which] is talking about the concept of 将心比心 I linked it to another Chinese concept: 己欲立而立人，己欲达而达人。I say, it's also like 立是立足的立；达是到达的达。身为有仁德的人，你必须要在你成功的时候也要带领别人一起成功。 | 己所不欲， 勿施于人。己欲立而立人，己欲达而达人。 |
| **Observation of real-life examples** | 然后我观察到的现象就是，在我们的学校，大家都会互相帮忙。老师也会鼓励我们不要为了自己"我好像就是跟你是对手的关系"，所以不要有这种排斥的心理，然后要互相帮助。因为我也会定期的看新闻，所以发现有一些资源比较匮乏的国家，他们也是会互相帮助。特别就是去年那个日本的海啸，很多国家都捐助物资或金钱或者精神上的帮助，给他们打气。 | Peer collaboration and help in school;<br><br>Tsunami in Japan-International aids |
| **Reflection** | 然后反思。这个[Chinese concept] 是 IB Learner Profile 里"身为一个有同情心的人"的宗旨跟用意。同情心不只是，"哦，我好同情你，或者说对你很可怜"。而是你也要觉得说有一个大同世界，每个人都要平等，如果我好，你也要好。 | IB Learner Profile- "Caring" |
| **Another example in school** | It is really close to our learning… J is like one of the smartest kid in Australia because he got the first prize for Banbury Challenge in psychology. He's also an ARC [members of the student council in the school] and he treats everyone equally and listens to others. I think it's a really important quality for a leader and also ordinary people to have: to have empathy and then to be able to put him or herself in other's shoes. | Leadership quality - empathy |

*Source: Student 1, Chinese background, Brisbane Public School.*

The Chinese concept of 己所不欲, 勿施于人 means that 'what you do not want shall not be imposed onto others'. 己欲立而立人, 己欲达而达人 means that 'If [the person of perfect virtue] wishes to be established, he/she seeks also to establish others; if he/she wishes to achieve, he/she seeks also to help others achieve.' Yun associated this Chinese concept with one of the virtues in the IB Learner profile- caring, and argued that having sympathy and more importantly empathy—to be able to identify with people around you and with the whole world— is one of the important leadership qualities, as well as a quality for everybody to possess. Yun's frequent and fluent shift between English and Chinese in the interview revealed both connection and tension she felt in her use of the two languages. She used both languages to introduce and explain a Chinese concept and revealed herself as an internationally-minded knower and learner. Through this example, we also suggest that the guidance and scaffolding of teachers make a difference in how students take the leadership in mobilising different languages in making multilingual learning more viable.

**Appendix 8 Information sheet to schools**

Faculty of Education and
Social Work

ABN 15 211 513 464

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Your school is invited to participate in the research project:


**A COMPARATIVE STUDY OF INTERNATIONAL MINDEDNESS IN THE IB DIPLOMA PROGRAMMES IN AUSTRALIA, CHINA AND INDIA**


## 1. What is the study about?

*'International mindedness values an active, intercultural engagement with local and global issues and encourages reflections and awareness about other societies and customs'.*

This study will critically examine 'international mindedness' as a conceptual and pedagogic approach in the IB's Diploma Programme (DP) in Australia, China and India. It aims to comparatively analyse how IB students, teachers, and parents interpret international mindedness through IB DP curriculum, pedagogy and assessment. It also explores the relevance of international mindedness to students' anticipated/desired post-school trajectories.

The study will be conducted in six schools in Australia, India and China, in order to connect and compare the pedagogic, curricular and assessment approaches that are shaping education for international mindedness. The selection of schools (2 schools in each country) has been made in consultation with Bradley Shrimpton, Global Research Manager, IBO.

2. **Who is carrying out the study?**

The study is being conducted by:

> ***Dr. Arathi Sriprakash (Chief Investigator 1)***
> *Faculty of Education and Social Work*
> *University of Sydney*
>
> ***Professor Michael Singh (Chief Investigator 2)***
> *Centre for Educational Research*
> *University of Western Sydney*
>
> ***Ms Qi Jing (Research Officer)***
> *Centre for Educational Research*
> *University of Western Sydney*

3. **What does the study involve?**

If your school chooses to be included, a researcher will spend two weeks in your school. Researchers will collect data from your school in the following ways:

- **School-based study** will enable researchers to develop a situated understanding of your school's culture and how international mindedness is experienced through these cultures.

  *Classroom observations* will be conducted of lessons which take as an explicit focus international mindedness during the course of the field study, and as permitted by the normal teaching schedule. Field notes will be made by the researchers and used as part of the analysis. These observations will not disrupt normal lessons or activities.

- **Participant interviews** will investigate how teachers, parents and students differently interpret international mindedness.
  Interviews will be audio-recorded and transcribed for analysis. The selection of student/teacher/parent participants will be made in close consultation with your school to ensure minimal disruption to the operation of your school and students' learning.

  Data collection will be in English, the language of instruction in your school. A translator will assist with parent interviews if required.

  The following table shows a summary of the interviews that the researchers would like to conduct in your school:

**Table 1 A summary of interviews to be conducted in your school**

| Interviewee | Form and no. of interview | Focus of interviews |
|---|---|---|
| Final year DP Students | 10 individual interviews (1 hour each) | -Students' post-school options, expectations, aspirations and constraints, and the relevance of international mindedness to their life beyond school. |
| Parents/ guardians of student participants | 4 group interviews (3-4 parents in each group) (1.5 hour each) | -parents' interpretation of international mindedness in relation to their aspirations and expectations for their children. <br> -parents' interest in the IB Diploma Programme, their interpretation of learning frameworks used in schools, and their reflections on their children's work/social futures. |
| Teachers | 4 group interviews (3-4 teachers in each group) (1 hour each) | -teachers' understanding of international mindedness in relation to pedagogy, curriculum and assessment. <br> -teachers' interpretations of international mindedness in relation to students' post-school trajectories. |

4. **Can students, teachers and parents withdraw from the study?**

Being in this study is completely voluntary – students, teachers and parents are not under any obligation to consent and - if they do consent – they can withdraw at any time without affecting their relationship with the University of Sydney or the University of Western Sydney.

Participants may stop the interview at any time if they do not wish to continue. The audio recording will be erased and the information provided will not be included in the study.

We can foresee no risks for your school by participating in this study and all information will be de-identified.

5. **Will anyone else know the results?**

The name of the school and the individual participants will be strictly confidential and de-identified, and only the researchers will have access to information supplied by, and about the schools and the participants.

A report of the study will be circulated internally within IBO schools and will be submitted for publication. Your school and the individual participants will not be identifiable in that report or any other publications.

**6. Will the study benefit my school?**

The study will help IB schools, teachers and parents better understand the significance of international mindedness to students.

**7. Can I tell other people about the study?**
Yes.

**8. What if I require further information about the study or my involvement in it?**
**9.**

Dr. Arathi Sriprakash can discuss any aspects of the project with you further and answer any question you may have.  If you would like to know more at any stage, please feel free to contact her (See contact details on page 1).

Or, please contact Bradley Shrimpton, Global Research Manager, IBO.
Bradley.Shrimpton@ibo.org  Tel: +65 6579 5161

*This information sheet is for you to keep*

**Appendix 9 Student interview schedule**

*INTRODUCTION*

The researcher explains the project and the interview process (tape recorder, etc). I'd like to start by asking you to tell me a little bit about yourself:

- Where are you from?
- What class/grade are you in?
- What do your parents do?
- What would you like to do after you finish school?
- What are your interests?

*CONCEPTION*

We are interested in your understanding of the world.

1. What do you see as the key social issues or big ideas in the world or in this region at the moment? What do you see as your possible role or responsibility in responding to these issues / ideas?

2. Are you familiar with the idea of international mindedness? What does it mean to you?

   - Can you give any examples of this in society?
   - What does it mean to be an internationally-minded person? (Some examples provided as prompts if students are not familiar with the idea).
   - Do you think international mindedness is relevant in the context of the issues you mentioned [in Question 1?] How/Why?
   - Do you get to put these ideas into practice? Examples?

3. How did you come to have this idea of international mindedness? What sorts of things or experiences in your life have influenced your thinking?

4. Do you think these ideas of international mindedness will be relevant to your future life? How / Why? What do you expect you'll be doing in 5 years' time? (link to post school **aspirations** and **expectations**)

5. Do you think many students in your country have the opportunity to realize the aspirations you have in mind? How do you feel about this? What might be done about this?

6. What are the limitations of the idea of international mindedness itself? (is it a realistic idea?) What factors hinder or limit the possibility of somebody being internationally-minded? What factors work against international mindedness?

### *RESPONSE TO IB CONCEPTION*

We are interested in how you learn about international mindedness in your school. Okay let's discuss how this idea of international mindedness works in your school in particular.

1. Why did you choose to go to this school? What is special/ distinctive about the kind of education you get here?

2. You might be familiar that international mindedness is a key part of the IB curriculum at your school. Have you heard of the concepts of: global engagement; intercultural understanding; multilingualism.How do you understand these terms?

3. Can you give examples of how these concepts might look in practice?

4. Do you think these are relevant concepts to your life after school? How?

**5.** Do you think these are relevant concepts to address the big issues in society / the world? How?{introduce IB concepts of global engagement, intercultural understanding, and multilingualism}

6. How do your teachers teach these ideas of international mindedness? Recent example from a lesson?

7. What topics you have studied are particularly related to these ideas of international mindedness? What texts or other resources are useful in learning these ideas?

8. Can you assess whether a person is internationally-minded? How are these ideas around international mindedness tested or assessed in class? Examples?

9. What factors hinders or limits the possibility of how your school *teaches* these concepts, as elements of international mindedness?  What factors work against international mindedness?

10. What factors hinders or limits the possibility of how you *learn* these concepts, as elements of international mindedness? What factors work against international mindedness?

**Appendix 10 Parent/guardian interview schedule**

***INTRODUCTION***

The researcher explains the study (international mindedness and its relevance to your child's future) and interview process. I'd like to start by asking you to introduce yourself to the group and tell me a little bit about yourself:

- Your names, and where are you from?
- What do you do?
- What drew you to this school?

***CONCEPTION***

We are interested in your understanding of international mindedness and how it connects to your children's lives.

1. What do you see as key social issues in the world at the moment? Do these issues impact your child's future? Do you see their education as helping them prepare to respond to the future? How?

2. You may be familiar with the IB interest in something called 'international mindedness'. What does the idea of international mindedness mean to you?

   - Can you give any examples of this concept in society?
   - What does an internationally-minded person look like or do?

3. What opportunities do children here have to learn about these ideas of international mindedness? Do they get to put these ideas into practice? Examples?

4. Do you think this idea of international mindedness is important for your children (in their futures)? Why/why not? Do you think learning international mindedness is relevant in helping your children address social issues?  Or develop a sense of responsibility? How/Why?

5. What are your children's plans after school?

   - How did you arrive at that plan? Did you talk to your children about it?
   - How have you and your children changed these plans over the last few years? What has caused these changes (school experiences? Interests through the IB?)
   - Do you think the goal of international mindedness influences their plans? If yes, how?

6. What are the limitations of the idea of international mindedness itself? Is it realistic? What works against these ideas – in society, in schools?
7. What factors hinder or limit the possibility of somebody being internationally-minded? What factors work against international mindedness?
8. Do students in other schools in this country have the opportunity to realize the aspirations they have in mind? How do your children feel about this? What might be done about this?

## *RESPONSE TO IB CONCEPTION*

We are interested in your understanding of international mindedness in IB schools. Okay let's discuss how this idea works in your children's school in particular.

1. Why do you and/or your children choose an IB school? Why this school?

   - What is special/ distinctive about the kind of education children get here?
   - What do you think of the IB Diploma Programme?

2. You might know that international mindedness is a key part of the IB curriculum at your school. How do you think the idea of international mindedness relates to the ideas of: global engagement; intercultural understanding; multilingualism? How do you understand these terms? {introduce IB statements of these terms for discussion}

3. Do you think these are relevant ideas to students' life after school? How?

4. Do you think these are important ideas for children to learn at school? How do you think children should be encouraged to take on these concepts at school? Do you think these ideas should be tested in school exams?

5. What factors hinder or limit how children learn these elements of international mindedness? What factors work against international mindedness?

**Appendix 11 Teacher interview schedule**

***INTRODUCTION***

The researcher explains the project and interview process (audio recorded, discussion). I'd like to start by asking you to tell me a little bit about yourself:

- Names, and where are you from?
- What DP courses do you teach? How long have your been teaching these courses?
- What are some of the distinctive aspects of this school? (How would you describe it to an outsider like me?)

***CONCEPTION***

We are interested in your understanding of the world and international mindedness.

1. What do you see as some of the key social issues in the world or in the region at the moment?

2. Do you think your students are concerned about these issues? Or have a sense of responsibility? Why? Is it important for schooling to address their concerns about these issues, or develop this responsibility? Why/why not?

3. You are probably familiar with the IB idea of international mindedness, but I wanted to get a sense of what meaning **you** have for it – rather than just the IB definition. What does the idea of international mindedness mean to you?

   - What does it mean to be an internationally-minded person?
   - Can you give any examples of this in society?

4. What opportunities do students in this country have to learn about these ideas of international mindedness? (Beyond school).

   - Do they get to put these ideas into practice? Examples?
   - Do you think teaching international mindedness is important?  How/Why not?
   - Do students in other schools in this country have the opportunity to learn about or practice international mindedness? What do you feel about this?

5. Are you familiar with your students' plans after school? Do you think the idea of international mindedness influences their plans? If yes, how? Why not?

6. What are the limitations of the idea of international mindedness itself? What works against these ideas – in society, in schools?

- What factors hinder or limit the possibility of somebody being internationally-minded? What factors work against international mindedness?
- Is it a realistic goal? (Is it possible for everybody to be internationally-minded?)

### *RESPONSE TO IB CONCEPTION*

We are interested in how international mindedness is taught in your school. Okay let's discuss how this idea works in your school in particular.

1. Why do you think students choose to go to an IB school? Why this school? What is special/ distinctive about the kind of education they get here?

2. International mindedness is a key part of the IB curriculum at your school. The IB relates international mindedness to the concepts of: global engagement; intercultural understanding; and multilingualism.

3. How do you understand these terms? {introduce IB statements of global engagement, intercultural understanding, and multilingualism}

4. Do you think these are relevant concepts to students' life after school? How?

5. How do you teach these concepts? Recent examples from your lessons? (pedagogy)

6. Curriculum: what topics have you taught that are particularly related to these ideas of international mindedness? What IB teaching resources are useful in teaching these ideas?

7. Can you assess whether a person is internationally-minded? How are these ideas around international mindedness tested or assessed in class? Examples?

8. What factors hinder or limit how you **teach** these elements of international mindedness? What factors work against international mindedness?

9. What factors hinder or limit how students **learn** these elements of international mindedness? What factors work against international mindedness?