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# **“It makes me feel like part of the world”: How children in the International Baccalaureate Primary Years Programme understand international-mindedness**

Caroline Anne Joslin-Callahan

## **Abstract**

This thesis investigates how children learning within a Primary Years Programme international school understand international-mindedness, the goal of all International Baccalaureate programmes. Children in PYP schools are expected to develop international-mindedness as a consequence of the curriculum, yet international-mindedness is a difficult term to apprehend. It is defined through the IB learner profile, intercultural understanding, global engagement, and multilingualism, but remains a “fuzzy concept” making it difficult to assess its impact on learning. Investigating how children understand international-mindedness will help educators, and others, to ascertain the impact of international-mindedness on student’s thinking.

The research employed a qualitative phenomenographic framework and used focus group interviews and a thinking template to elicit children's views on international-mindedness. The data analysis resulted in four categories of description that represent how children understand international-mindedness. These are international-mindedness as friendship, international-mindedness as adapting to the world, international-mindedness as an outcome of social interactions, and international-mindedness as a change in thinking about yourself and the world. Underpinning these categories are three themes of expanding awareness that express the structural variations within the categories. These are 1) the contexts for the development of international-mindedness, 2) the attitudes, skills and knowledge children associate with international-mindedness, and 3) children’s thinking about themselves, others and their place in the world. The process of becoming internationally-minded occurs as children become consciously aware of the phenomenon through critical introspection of their life experiences and global realities. Through reflection on their friendships, their experiences of adapting to new situations, their social interactions with others, as well as their emerging sense of who they are vis-à-vis the world, children learn about the contexts, knowledge, attitudes, skills, and personal, social and global positioning that contribute to the development of IM, which can be enhanced through skilful educators.

**“It makes me feel like part of the world”: How children in the  
International Baccalaureate Primary Years Programme understand  
international-mindedness**

Caroline Anne Joslin-Callahan

A thesis submitted for the degree of  
Doctor of Education

School of Education  
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## **1 Introduction**

This thesis shares the findings of a small-scale qualitative study to explore how children learning in an International Baccalaureate Primary Years Programme school understand and articulate what it means to be internationally-minded, one of the goals of International Baccalaureate (IB) curriculum programmes. The Primary Years Programme (PYP) has been designed to be implemented with children from the age of three, yet little research has been conducted to ascertain children's capacity to understand international-mindedness (IM). Educators in PYP schools will have difficulty identifying the effectiveness of the curriculum unless they can access and process the variations in the ways children understand IM.

### **1.1 Focus of the research**

The research focuses on children's understanding and articulation of IM including

- the factors children identify as influential in developing IM,
- the attitudes, knowledge, and skills children associate with IM, and
- how children view and position themselves, and others, within the world.

My interest in the topic stems from my own background as an international school student and IB graduate. My affiliation with the IB as an educator and PYP coordinator, as well as an IB workshop leader and school evaluation visitor, has given me considerable personal and professional experience of the programme. As a researcher, I have pursued my interest in international education at the undergraduate and master's level. As part of my Ed.D. course work, I undertook a pilot study using an early draft of a "thinking template" I developed to ascertain its viability for collecting children's ideas about IM. The results of the pilot study confirmed that children at the end of the PYP can articulate their views on IM, and that they could record their ideas on a thinking template. I subsequently adjusted this tool in light of the feedback from the children, and in response to the data I collected, in preparation for this study. The School of Education Ethics Committee of Durham University approved this study, which was required as it involves research with children.

I am interested in children's understanding of IM; the factors they believe develop IM, the knowledge, skills and attitudes they associate with IM, and how IM impacts the way they see themselves, others, and the world around them. As children are the key stakeholders in an international curriculum, their ideas about IM are important. Hayden (2006) claims that within the research on international education, "one voice is infrequently heard...it is rarely the case that the thoughts of the children themselves

are actively sought in any systematic way” (p.56). This study is an attempt to redress this imbalance.

In this introduction, I will share my reasons for conducting the research by explaining the wider issues it addresses, including international education, intercultural competence, multilingualism and global citizenship (1.2). The role of the IB within international education will be briefly discussed (1.3) before justifying the rationale for the research (1.4). I will then explain the methodological choices I made to both address the research questions and promote children’s engagement with IM (1.5). This includes the use of a “thinking template” and focus groups as research tools that align with the pedagogical values of the PYP curriculum. Furthermore, I will describe how the data analysis emerging from a phenomenographical study will result in an outcome space that includes categories of description and themes of expanding awareness of the ways children perceive and articulate IM. I will confirm the research objectives and introduce the research questions (1.6) before ending with a brief summary (1.7).

## **1.2 The context for the research – globalisation and education**

The world is becoming connected at the global level. People are moving beyond the confines of national, cultural and linguistic borders, both physically and via electronic communication, in unprecedented numbers. Financial, environmental and political tremors in one part of the world reverberate across the globe. Issues that challenge humankind’s existence will only be solved with the cooperation of global coalitions. The way that individuals view and position themselves within this connected world will have consequences for the future. Education systems, and the schools within them, are beginning to recognise the need to educate students for a changing world, one that will be characterised by these global trends.

Globalisation and internationalisation are contested concepts that surround the field of international education. The response to globalisation within education is seen primarily in the expansion of types of schooling and changes to the curriculum as education systems and schools consider reforms to address societal and economic changes. This internationalisation of education occurs at the level of “policies and practices of institutions in relation to global trends and issues”, but also the delivery of educational services across borders (O’Neill & Chapman, 2015, p. 3). The internationalisation of education in this sense leads to greater market choice, increasing curriculum diversity, and the development of international schools that provide curriculum with an international outlook (O’Neill & Chapman, 2015). The growth of international education is itself a function of globalisation as schools emerge



to fill the appetite for a particular brand of education, but also to address the question of how to position students successfully for a globalized future. These two issues will be addressed in turn.

Hayden, Levy and Thompson argue that the field of international education is changing in response to globalisation (2015). As the number and diversity of international and national schools offering an international curriculum increases, the goals of an international education become more complex. An international education has become a sought-after commodity appealing to a wider range of parents for both pragmatic and ideological reasons than the expatriate business and diplomatic communities for whom many international schools were originally founded. There are now fewer distinctions between schools that aim to deliver an international education for ideological aspirational reasons and those seeking commercial and pragmatic advantages (Haywood, 2015). Cambridge and Thompson (2004) have long highlighted the inherent paradoxes of international education claiming that the ideological internationalist goals of such an education need to be reconciled with globalist aspirations. From a globalist perspective, international education aims to position students with prized transferable educational qualifications that may secure a successful economic future. This expansion of an international education may happen at the expense of local national schools representing local, cultural values, and may result in “global cultural convergence towards the values of the transnational capitalist class” (Cambridge & Thompson, 2004, p. 173). International education, from this perspective, becomes a desirable educational commodity that is sanctioned through international accreditation agencies with direct benefit to a small, elite group of students, especially those attending international schools. This outcome stands in opposition to the internationalist goals of international education, as promoted by organisations such as the International Baccalaureate, which centre on shared humanity, peace, moral development of the individual, service to the community, responsible global citizenship, cultural diversity and IM (Cambridge & Thompson, 2004).

The globalisation of education may require educators to reconsider the role of education in an interconnected world (Marshall, 2015). However, the demand for the internationalisation of the curriculum in response to globalisation may reflect a “neo-liberal imaginary” for education’s role in a changing world, rather than arising from globalisation itself according to Rizvi (2015). The internationalisation of the curriculum has as its primary goal to instil competences in students that will prepare them for a changing future. These competences will include those oriented to success in a global marketplace but will also include those aimed at offsetting the difficulties arising from

global convergence. Schools need to equip students to understand the complexity and diversity that characterises the world they live in while positioning them to overcome future economic challenges (Cushner & Mahon, 2009; Suárez-Orozco, 2005). The skills, attitudes and knowledge predicted to ensure success in a world characterised by increased fluidity of goods, ideas and services must be reconciled with those that will develop competent global citizens who will be capable of shaping a better world. Reconciling the globalising trend of international education with the internationalising of the curriculum requires a focus on the intentional outcomes of such an education. Rizvi (2015) suggests that an international education should equip students - who find themselves within the vortex of globalisation - with the skills “with which to critically interpret, reflect upon and engage with the contemporary processes of globalization that are now reshaping all our identities and communities” (p. 338). Haywood (2015) suggests that educational enterprises geared towards growth and profit can produce internationally-minded global citizens as the goals of such institutions are not necessarily in opposition to this outcome and will be more determined by the institutions’ specific contexts and intentions.

Writers of educational guidelines that promote a global outlook need to address both the philosophical orientation, either pragmatic or aspirational, of the curriculum and where it will fit within an already crowded school day (Suárez-Orozco, 2005). Some schools are already replacing traditional citizenship or language programmes with ones that promote the development of skills, knowledge and attitudes required for global competence (Harwood & Bailey, 2012). However, acquiring the requisite skills, attitudes and knowledge in a meaningful way within the curriculum requires a broader lens than a single discipline or programme (Mansilla & Jackson, 2011).

The emergence of frameworks that encourage development of a global perspective across the curriculum can be seen as a reaction to the limitations of previous approaches. These frameworks encourage a more pervasive influence of a global orientation across the curriculum. Both the current interest in such curricula and the growth of international schools are indicative of the need to accelerate the preparation of students for a changing reality.

Within the context of this thesis, if the goal of the IB’s international education is IM, then the outcome of this education on the child’s orientation to the world is important as it could indicate the impact of an international curriculum with an intentional ideological vision. However, realistically, there are limits to a curriculum’s ability to transcend globalist filters that may exist at the school and societal level, and that may impact children’s development of IM. The goals of international schools offering an

international education and the impact of this international education on children's development of IM will be further addressed in Chapter 2, section 2.2.4. While curriculum frameworks with a global orientation differ in their component parts, they share many commonalities including the aspiration to graduate students who are equipped for a global future. A comparison of selected curriculum frameworks in Chapter 2, section 2.1, will further explain the role of the curriculum in developing IM. This will include a focus on the PYP curriculum, which is one of the frameworks issued by the IB, as will be explained below.

### **1.3 The International Baccalaureate and international-mindedness**

The IB, a non-profit educational foundation started in Switzerland in 1968, has been central to the development of international education within schools (Plotkin, 2013). The philosophy, curriculum and pedagogy of the four IB programmes are designed to create internationally-minded students (Pearce, 2013; Hayden & Thompson, 2013b). Indeed, international education has often been linked to international schools and the IB (Walker, 2007), although this association is changing due to the proliferation of the variety of international curriculum frameworks and international schools.

The IB provides educational frameworks for children aged 3-19. The four IB programmes were developed independently of one another, with the Diploma Programme (DP) for students aged 16-19 starting in 1968, the Middle Years Programme (MYP) for students aged 12-16 following in 1994, and the Primary Years Programme (PYP) for children aged 3-12 extending the continuum in 1997. A fourth, the IB Career-related Programme (CP), was added for the oldest students in 2012. IM, as the core underlying principle of all four programmes, is expressed within the IB's mission statement as a commitment to making the world a better and more peaceful place through intercultural understanding and respect (IB, 2015), although IM is not specifically referenced (Plotkin, 2013). Attempts have been made to align the IB's programmes through other areas of commonality including language learning, constructivist pedagogy, trans- or cross-disciplinary learning, and each programme's culminating projects of student learning (the PYP exhibition, the MYP personal project, and the DP extended essay) (Hemmens, 2013). However, IM remains the IB's most distinctive hallmark and the core of internal consistency across its four programmes.

The influence of the IB on the development of an international education within participating schools is considerable. Roberts (2013) claims that international curriculum bodies such as the IB undertake the same responsibilities as national education systems. They create curricula, identify standards, evaluate schools, and

issue school leaving exams and credentials. As such they are influential in prioritising an education that is international, regardless of how the outcome is defined. Indeed, the IB is seeking to extend its outreach beyond IB schools to become an authority on international curricula in support of government authorities and education organisations with an interest in this goal (Bunnell, 2011; Walker, 2011; Plotkin, 2013).

The robust growth of IB schools, with over a million students involved in 6,425 programmes being offered across 4,960 schools worldwide as of October, 2018 (<https://www.ibo.org/about-the-ib/facts-and-figures/>), provides both risks and opportunities for the organisation and its goal of creating internationally-minded global citizens. Some fear that the growth represents another cog in the machinations of globalisation, with the IB's extended outreach representing dominance of a successful business enterprise rather than expansion of a philosophical mission (Caffyn, 2011). IB programmes are now more likely to be implemented in state-funded national system schools than in independent schools; by 2010 fewer than one in eight IB schools was an international school in the traditional sense (Walker, 2011). How these demographic changes will influence the future course of the IB and impact its vision of IM will continue to occupy researchers within international education.

The IB is currently redrafting its definition of IM in response to demographic and global changes. Hill (2012) claims that increasing global interdependence, greater access to international education, the disassociation of international education with international schools, and access to IB programmes in different languages have precipitated this move. IM connotes learning about countries and their relationships, which the IB recognises is an outdated concept (Walker, 2011). In its new iteration, IM will be underpinned by the pillars of multilingualism and intercultural understanding, and global engagement (IB, 2013). Chapter 2 will explore how these facets of IM may enhance understanding of IM through related research literature. Their influence on PYP children's school experiences and thinking about IM is the focus of this thesis.

#### **1.4 Rationale for the research**

Students in IB programmes are expected to develop IM. The standards and practices that IB schools must adhere to refer to IM as a core value and within programme evaluation protocols, IB schools are required to demonstrate how they are working towards successful implementation of this outcome (Hayden & Thompson, 2013b). However, how IM impacts the individual is not well understood and the term itself is often described by stakeholders within IB schools as a "fuzzy" concept (Hacking et al., 2017, p. 38).

In order to clarify its vision of IM, the IB has commissioned four separate studies. The research has focused on definitions of IM, assessment tools and evidence of IM within existing IB documentation (Castro, Lundgren & Woodin, 2013), the alignment of multilingualism, intercultural competence and global engagement within IB programmes (Singh & Qi, 2013), and the implementation of IM in particular geographical contexts (Sriprakash, Singh, & Qi, 2014; Hacking et al., 2017). Independent research has also addressed the IB and IM, including the potential for conflict between the pragmatic and the idealistic values of IM, although the focus has been on others aspects of the IB (Gunesch, 2004). Until the recent study by Hacking et al. (2017), which sought the views of students, parents, teachers and administrators involved with the PYP, research has mostly been conducted and concerned with older students in the MYP and DP, whose views on IM have been solicited through questionnaires and interviews (Large, 2012; Hayden, Rancic & Thompson, 2000). The research into younger children's ability to become internationally-minded and how this might be expressed, which was a small factor within the scope of the Hacking et al. (2017) study, is limited.

The lack of research into IB children's diversity of experience and development of values (Caffyn, 2011), leaves "no single coherent picture of the 'internationalism' or 'international-mindedness' within the individual that, presumably, international education aims to develop" (Gunesch, 2004b, p. 252). Children in the PYP are expected to become internationally-minded, yet educators in IB schools have few descriptions of the different ways that children may apprehend this phenomenon. Without such descriptions, educators may not know what children are capable of, or may fail to recognise IM within their students. Children need the support of knowledgeable teachers who will enable their continued growth in this area.

The lack of research may, in part, be attributed to the perceived difficulty of soliciting children's views on sophisticated concepts such as multilingualism, intercultural understanding, global engagement, and IM. Indeed, the question has been raised as to whether children can understand the concept of IM (Singh & Qi, 2013; Skelton, 2007). Yet children at the end of the PYP, ten- and eleven-year-olds, have been exposed to an international curriculum, some of them for the entirety of their schooling. Furthermore, the demographics of the international school may provide a learning context that supports the development of IM (Barrett et al., 2014; Straffon, 2003). I therefore argue that children at the end of the PYP are able to articulate what IM means to them and that their perspectives about the meaning of IM can inform our understanding of this phenomenon.

## 1.5 Methodology and personal positioning

The concern that younger students may not be capable of forming or expressing their understanding of abstract ideas – such as IM – may relate to the challenges of securing their views in developmentally appropriate ways. However, consistent with a phenomenographical stance (Marton & Booth, 1997), which I will elaborate on in chapter 3, I believe that children’s understanding of phenomena is the aggregate of their experiences and their processing of those experiences. As the ability to articulate this awareness accompanies language development to some degree, I have chosen to work with children in the final year of the PYP.

While children are constantly immersed in experiencing the world around them, their awareness of particular experiences will be enhanced at certain times, particularly when their attention is drawn to them. The researcher, seeking to understand children’s perspectives, can focus awareness on a phenomenon through the use of appropriate methods. In this study, and consistent with a phenomenographical approach (Åkerlind, 2005a), the methods used include a “thinking template” and focus group interviews. Children invited to reflect on their beliefs about a topic which – though perhaps nebulous – may be relevant to their lives, can bring their experiences to the foreground and begin to articulate their thinking.

A qualitative, interpretive approach suits the quest to understand children’s perceptions of IM, a phenomenon that resists measurement. Qualitative research “is a situated activity that locates the observer in the world” (Denzin and Lincoln, 2003, p.4) and allows exploration of a particular social and historical context. The children within the study whose perceptions are being sought exist in a reality that is defined by a narrow intersection of time and place. Many of their families are mobile; the average stay at an international school is three years. They join a classroom community that is characterised by diversity, and usually they are living in a country other than their own. For many, the question, “where are you from?” will result in a lengthy explanation of passports, parental nationality, languages spoken, and countries lived in. They are at the end of their IB PYP experience, on the cusp of entering middle school. Their perceptions of what it means to be internationally minded will have been forged by their experiences within this social context, but also by their many experiences outside of this environment.

My own positioning in regards to the research topic has developed through a similar trajectory, as an IB school graduate. Furthermore, my definition and understanding of IM has been influenced by my experiences within the children’s school context as a

PYP programme coordinator, school administrator, workshop leader, curriculum writer and school evaluator. It continues to be challenged through my research into children's conceptions of IM and my reading of related literature. Although subject to change, my current perception is that IM is the conscious and evolving vision that people hold of themselves regarding their place within the world. As such, it embodies personal identity and positioning towards others within a global outlook. It defines individuals' behaviour, interactions, attitudes, and thinking about global issues. Its enactment requires knowledge of the world and effective communication skills, neither of which can be achieved without a deep interest in others and a concern for their well-being.

When reflecting on children's understanding of IM within the findings in chapter 5, I will include examples of children's words and images drawn from the transcripts and thinking templates. This aspect of the phenomenographical process will make children's thinking more visible to the reader and enhance transparency of the analysis (Åkerlind, Bowden & Green, 2007). Children's words and images were captured in a fleeting moment of their lives and can only represent their attempt at articulating their thoughts at that moment in time. In order to render the children's responses meaningful to my understanding of IM, I needed to aggregate similar and diverse responses towards describing the different ways that children articulate their understanding of IM. The final outcome space, with categories of description and themes of expanding awareness, may look "neat and coherent", but this belies the complexity and shifting nature of people's perceptions" (Barnacle, 2007, p. 50). Accepting this limitation, I will clarify the research objectives.

## **1.6 Research objectives and research questions**

This study aims to investigate how children who are learning through the PYP curriculum within an international school understand IM. It investigates the different ways that children describe the phenomenon of IM, using a phenomenographical research approach (Marton & Booth, 1997). It seeks to elicit children's perceptions of the factors that influence the development of IM, as well as the skills, attitudes and knowledge that contribute to the profile of a person who is internationally-minded. It will investigate children's views on how people who are internationally-minded understand themselves and others and contribute to the global good. Analysis of the data and discussion of the findings will draw on research into IM and the components of multilingualism, intercultural understanding, and global engagement, and look for evidence that children's thinking is connected to the PYP curriculum.

The following research questions (RQ) will be explored and the findings incorporated into categories of description with themes of expanding awareness in an attempt to encapsulate children's understanding of IM. The research questions, and their link to the thinking template and the focus group interview protocol, will be further explained in chapter 3.

**RQ1** How do international school children at the end of the International Baccalaureate Primary Years Programme understand and articulate their understanding of international-mindedness (IM)?

**RQ2** Which factors do children identify as significant to the development of IM?

**RQ3** Which attitudes, knowledge, and skills do children associate with IM?

**RQ4** How does IM influence the way children understand themselves, others, and their role in the world?

## **1.7 Summary**

There is growing interest in using education to develop people who will be prepared to live in a world characterised by complex global interconnections. The IB is a curriculum provider with considerable global outreach that continues to exert an influence on defining what an international, or global, education should consist of. The IB describes the outcome of such an education as international-mindedness, IM, which pervades the four curriculum programmes it offers. However, in response to changes in the schools which subscribe to IB programmes, and a growing demand for international education programmes, the IB is reconceptualising IM.

IM is not currently well understood by those involved in its implementation within schools, and including additional concepts – such as intercultural understanding, multilingualism and global engagement – to define it may prove beneficial. Perhaps more concerning, there is limited research into how IM impacts students, especially those within the PYP. This study will share the views of children who are the key stakeholders in a curriculum that is designed to develop IM.

Children may develop IM through the curriculum or through experiences outside of school. Children's identification of factors that contribute to the development of IM and their beliefs concerning the attitudes, skills and knowledge that are associated with IM may show evidence of the contributing role of the PYP curriculum. Furthermore, IM may impact children's sense of self, the way they view others, and their beliefs about



how people who are internationally-minded act as global citizens. Accessing, interpreting, and describing the range of ways that children perceive IM through a phenomenographical framework, using a thinking template and focus group interviews, provides insight into the way this phenomenon impacts their lives.

Children's articulated perceptions of IM, as presented through categories of descriptions and themes of expanding awareness, reveal how they experience this phenomenon; this could, in turn, allow PYP educators to improve children's experiences of IM within the curriculum. Although this study investigates the articulated experiences of only a small group of children within a specific PYP school context, it shows how children within an international community view themselves as part of the wider world. Children's reflections about IM inform us about their perspectives on a range of topics: intercultural friendships, language learning, the influence of travel and relocation, diversity, and how people can take positive action within the world. As educators around the world are implementing curriculum programmes designed to add a global perspective to children's learning, the relevance of the study will not be limited to those involved with the IB (Hayden & Thompson, 2013b). Its findings may also be of interest to researchers in the field of international education, intercultural competence, global citizenship, multilingualism, and children's social development.

## **2 Literature Review**

The chapter begins with an overview of the field of international education and the educational frameworks designed to develop students' knowledge, skills and attitudes towards a global orientation (2.1). The next section (2.2) explores the IB's current and evolving definition of IM before broadening the exploration of the literature beyond the IB to include concepts related to IM such as intercultural competence, global citizenship and plurilingualism. The final section reviews efforts to find evidence of IM within IB schools and to assess IM and related concepts (2.3). The chapter concludes with a summary of the key themes and issues emerging from the literature that have informed the study's research questions (2.4).

### **2.1 International education and frameworks that develop an international education**

This study investigates how children in a PYP international school understand IM. As the number of schools seeking to identify themselves as international increases, either for ideological or commercial reasons (Hayden & Thompson, 2013a), so too does the debate about international education, "what it is, what it should be, and what it could become" (Haywood, 2015, p. 45). A body of literature has emerged within research on international education that analyses the IB's role and influence as an international curriculum provider. Combined with IB curriculum documents, this literature facilitates an understanding of the IB's goal to create students who are globally-oriented. However, preparing students for a globalised future is not unique to IB schools, and educational authorities around the world are seeking to position students favourably in this regard with a corresponding interest in defining the curriculum components of an international or global education (Jacobs, 2010; Zhao, 2009; Roberts, 2015).

Defining international education is an increasingly contentious endeavour as the educational contexts that use the term expand (Hayden, 2006). Perhaps, as Cambridge (2012) concludes, international education "constitutes a hollow semiotic space that can be filled in a variety of ways" (p. 233). Any reference to the term should therefore articulate its usage, as it defines both a field and a process that depends on a context for its enactment (Wylie, 2008). Marshall (2015) proposes the use of an umbrella term such as global education to describe "an adjectival educational model with holistic, affective, cognitive and participatory dimensions" (p. 109), which broadly captures the aspirations of international education as it applies to this study. However – as will be explained later in the chapter – international schools in the traditional sense often refer to the education they offer as an international education. The term

international education can also encompass such fields as comparative education, student exchange programmes, and educational extension programmes (Cambridge, 2012). I recognise the problematic nature of the terms international and global education to describe the educational goal of preparing students well for the future, as discussed in section 1.2, and I consider both terms to be equally as necessary and as limiting. The shortcomings of the term international education have been noted in the previous chapter and will be revisited in section 2.2.4, but the term is readily associated with the IB and with international schools. The term global education, defined as an umbrella term above by Marshall (2015), aligns well with the internationalist aspirations of international education (Cambridge & Thompson, 2004) and I will therefore use the terms interchangeably to convey this meaning.

At one time, developing an international perspective through the curriculum would have been the domain of foreign language or social studies classes and would have been addressed through issues such as multicultural awareness, peace studies, human rights, development education, world studies, and environmental education (Marshall, 2015; Hicks & Holden, 2007). However, schools increasingly adopt comprehensive curriculum frameworks that implement an international education in a more pervasive way across the curriculum (Marshall, 2015; Hicks & Holden, 2007; Roberts, 2015). These frameworks have been formulated by international organisations such as the Council of Europe (COE, 2016), the Organisation for Economic Co-operation and Development (OECD, 2018), non-governmental agencies such as Oxfam (2006) and the Asia Society (2011), international curriculum providers such as the IB and the International Primary Curriculum (IPC, 2014), and national ministries of education. The schemes differ in structure, content and purpose, leading some to fear that the “proliferation of diverse models presents a dilemma to educational planners and policy makers who wish to find an authoritative model upon which to base their work” (COE, 2016, p. 27). However, the frameworks also have similarities and often reference other models. The Asia Society and the OECD acknowledge the IB’s contributions to its frameworks, and the OECD publication, *PISA – Preparing Our Youth for an Inclusive and Sustainable World*, draws from both COE’s (2016) *Competences for Democratic Culture* model and Asia Society’s (2011) *Educating for Global Competence: Preparing Our Youth to Engage the World*.

Curriculum frameworks designed for educational planning must include components that are “teachable, learnable and assessable” (COE, 2016, p. 27). Furthermore, to promote an international education they must identify the learning essential to this goal. There is considerable alignment on the broad features of an international education. It should provide the opportunity to critically address global issues and develop

intercultural skills (Hicks & Holden, 2007; Reimers, 2009; Walker, 2016), should promote additional language learning and mother tongue maintenance (Reimers, 2009; Walker, 2016) and encompass a values-based ideology of making the world a better place (Reimers, 2009; Walker, 2016). Ideally, it is delivered through pedagogical approaches that prepare learners to participate as local and global citizens (Hicks & Holden, 2007). These broad categories provide the placeholders for defining the specific knowledge, skills, and attributes necessary for a global education. This will be discussed in detail through a review of three influential global education frameworks.

The frameworks selected are recent, research-based models, not specifically designed for national educational systems. They are: the OECD's *PISA Framework for Global Competence* (2018) (with reference to Asia Society's (2011) *Educating for Global Competence: Preparing Our Youth to Engage the World* from which it was developed), the COE's *Competences for Democratic Culture* (2016), and the IB, with an emphasis on the PYP. Further selection criteria were the contributions experts within the field of international education and intercultural competence had made to the frameworks and the likely importance of those frameworks within particular geographical areas. The COE (2016) model emanates from the work of several researchers who have become prominent in the field of intercultural competence and its application within educational settings, notably Martyn Barrett, Michael Byram and Darla Deardorff. The COE (2016) model builds on work with assessment tools that will be further discussed in section 2.3 and its sphere of influence is likely to be European schools that are invested in supporting democratic societies and the social integration of diverse populations. The OECD (2018) model has its origins in a previous framework, the Asia Society's Global Competence (2011) model, and it is difficult to present the OECD (2018) model without referring to changes made to the original version. Veronica Boix Mansilla, who leads the IdGlobal Project within Harvard University's Project Zero work, has been an influential contributor to both iterations and Darla Deardorff has been involved in the OECD (2018) version. The significance of the OECD (2018) model is its commitment to a wide spread testing of global competence within the PISA assessment protocol. The OECD (2018) model may appeal most directly to the 34 OECD member states, but also other countries that have used the PISA assessments to evaluate educational achievements. The IB has been an important contributor to international education for over fifty years and its international curriculum frameworks are the most widely implemented of the frameworks reviewed. Of the four IB programmes, I will explain the PYP framework (IB, 2007) as it is the one relevant to this study. In selecting these frameworks for particular scrutiny, I was aware that I was omitting others, notably the United Nations Educational, Scientific and Cultural Organization's (UNESCO)

framework for *Global Citizenship Education* (UNESCO, 2015). This decision was made because the intended goal of the UNESCO framework is global citizenship and because the framework draws heavily from the Oxfam model, both of which will be discussed in in section 2.2.3.

The selection of the frameworks could be criticised for representing a predominantly western perspective in terms of curriculum components and values, although the Asia Society's framework has been included. The frameworks all reflect a similar approach to curriculum in that they include specific curricular objectives under the broader categories of attitudes, skills, and knowledge. From the perspective of the researcher investigating the impact of the IB curriculum, these common curriculum components facilitate comparison of discrete curricular objectives. However, I recognise that the selected frameworks could be critiqued for perpetuating the globalisation of education by representing the goals of an international education from such a singular perspective. By contrast, a recent UNESCO (2018) document *Global Citizenship Education: Taking It Local* offers a unique perspective on how values drawn from diverse global communities, such as *ubuntu* ("I am because we are, we are because I am", p. 3), *shura* (consultation) and *gross national happiness*, can support the goal of contextualising global citizenship at the local level, an interesting topic for future comparisons. Following a discussion of each framework and the individual components of an international curriculum, I will offer some concluding remarks on the strengths and limitations of international curriculum frameworks in section 2.1.5. For ease of reading, the frameworks will be referred to by the name of the issuing organisation.

### **2.1.1 Competences for Democratic Culture**

The COE's conceptual model encompasses the competences necessary for living successfully in diverse democratic cultures. Designed to be adapted for a variety of educational purposes and societal contexts, the competences were identified through the systematic analysis of 101 democratic and intercultural conceptual schemes. The framework consists of values, attitudes, skills, knowledge and understanding as represented in the model below.

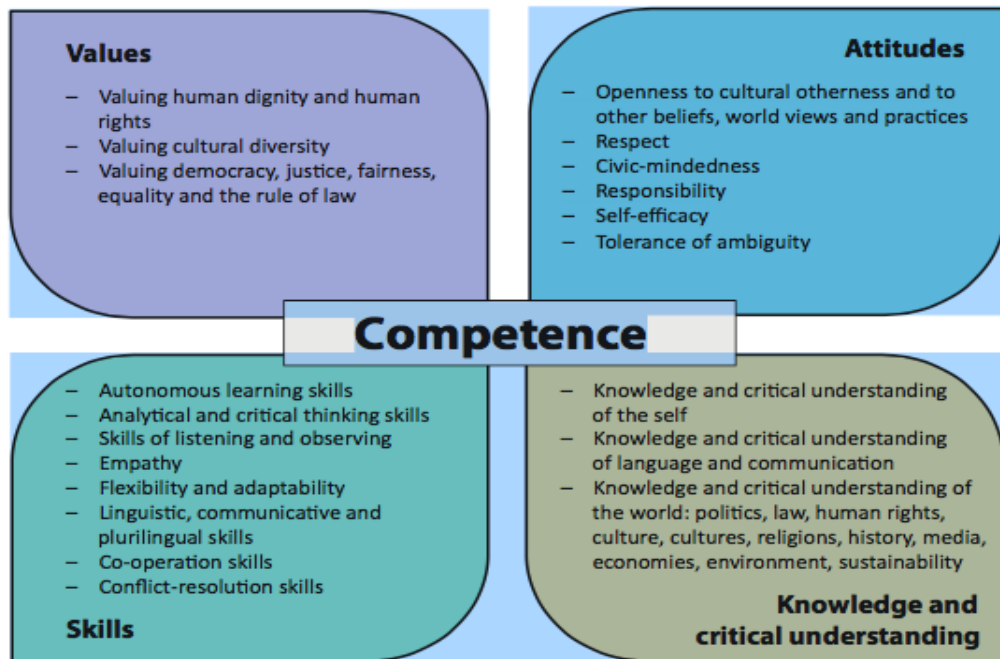


Figure 1. The 20 competences for democratic culture (COE, 2016, p. 7)

Competence within this model is defined as “the ability to mobilise and deploy relevant values, attitudes, skills, knowledge and/or understanding in order to respond appropriately and effectively to the demands, challenges and opportunities that are presented by a given type of context” (COE, 2016, p.23). The contexts envisioned will be democratic and intercultural, requiring competences to support intercultural dialogue and civic participation. While the model does not prescribe pedagogical approaches, many of the competences, such as autonomous learning skills, rely on opportunities for interaction and active exploration of knowledge. No specific assessments or teaching examples are currently provided.

### 2.1.2 OECD PISA Global Competence Framework

The OECD framework derived from the Asia Society’s model, which was a collaborative project between the Council of Chief State School Officers, an organisation of state level heads of education in the USA, and the Asia Society, an organisation promoting relationships and understanding through education between the USA and Asia. A task force of educational leaders, university scholars, and practitioners identified the competences students need to prepare for three main global challenges: a changing global economy, mass migration, and climate instability (Mansilla & Jackson, 2011). The resulting framework, as below, can be used across disciplines within existing school curricula.

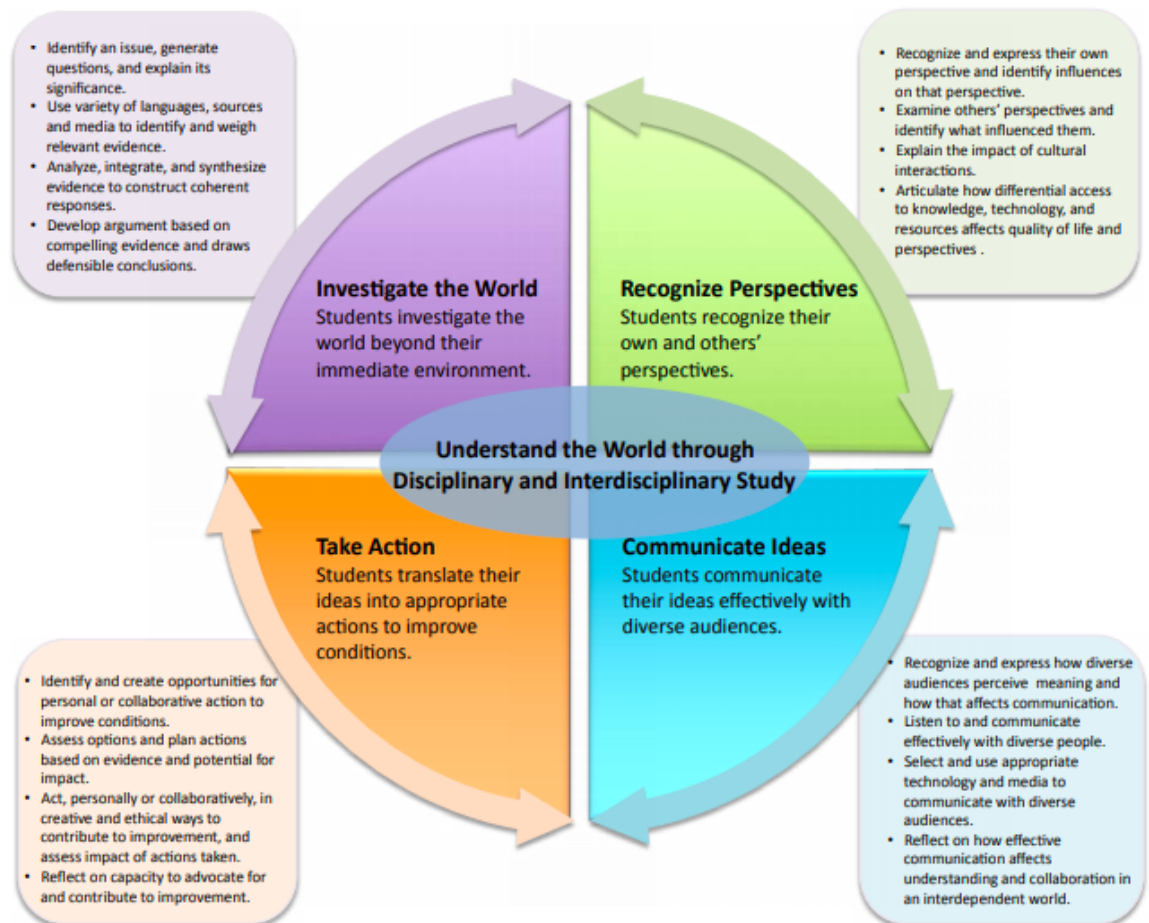


Figure 2. The four domains of global competence (Asia Society, 2011, p.11).

Teachers infuse the curriculum with skills from the four domains using a checklist to guide them through the planning process. Additional resources include learning outcomes and rubrics for the competences benchmarked at key age levels across primary and secondary education. Examples of successful practice are included to illustrate the constructivist pedagogical approach advocated.

This original model has since been updated in collaboration with the OECD. This inter-governmental forum of thirty-five member states was formed to address issues such as globalisation and has published two global educational documents, one in collaboration with the Asia Society - *Teaching for Global Competence in a Rapidly Changing World* (Asia Society/OECD, 2018) - and one independently, *Preparing Our Youth for an Inclusive and Sustainable World* (OECD, 2018). The OECD framework is designed to underpin the assessment of global competence that formed part of the 2018 PISA testing protocols. In justifying an assessment of global competence within the PISA tests, Schleicher (in OECD, 2018) appeals to the urgency of addressing the UN's 17 Sustainable Development Goals (SDGs), claiming they will only become a reality through educators "who hold the key to ensuring that the SDGs become a real social

contract with citizens” (p. 2). Further, a quality education must place a “strong emphasis on learning to live together sustainably” (OECD, 2018, p. 2). Global competence within this model is the educational means to creating harmonious multicultural communities, ensuring employability in a changing labour market, and promoting responsible and effective use of media platforms (OECD, 2018). The definition of competence and the framework include an explicit focus on intercultural competence, action, and sustainability:

*Global competence is the capacity to examine local, global, and intercultural issues; to understand and appreciate the perspectives and world views of others; to engage in open, appropriate, and effective interactions with people from different cultures; and to act for collective well-being and sustainable development. (OECD, 2018, p. 11)*



Figure 3. The dimensions of global competence (OECD, 2018, p.11).

The framework’s goal of confronting global issues is thought to be achieved through competences that encompass cognitive and affective domains (OECD, 2018). The framework advocates a cross-curricular approach with teaching that supports student interaction, engagement and discussion. Drawing from the COE’s (2016) competences, the OECD’s four dimensions of global competence include knowledge, skills, attitudes and values. However, the list is not prescriptive and schools or organisations can define and target these items to suit school contexts (OECD, 2018).



### 2.1.3 The IBPYP

The IB is an international curriculum provider with four programmes sharing the goal of developing IM within students. The programmes developed independently of the original Diploma Programme (DP) and share a common mission statement and learner profile (LP):

**Mission statement:** “The International Baccalaureate aims to develop inquiring, knowledgeable and caring young people who help to create a better and more peaceful world through intercultural understanding and respect. To this end the organization works with schools, governments and international organizations to develop challenging programmes of international education and rigorous assessment. These programmes encourage students across the world to become active, compassionate and lifelong learners who understand that other people, with their differences, can also be right.” (IB, 2015)

**Learner profile:** “The aim of all IB programmes is to develop internationally minded people who, recognizing their common humanity and shared guardianship of the planet, help to create a better and more peaceful world. IB learners strive to be inquirers, knowledgeable, thinkers, communicators, principled, open-minded, caring, risk-takers, balanced and reflective.” (IB, 2013, see Appendix 1 for the full LP)

Within the IB framework, IM is described as an overarching concept that is underpinned by the IB LP, but without a separate curriculum (Castro, Lundgren & Woodin, 2015). The goal of an IB education is to create people who are internationally-minded, and the ten learner profile attributes are the traits they would need to become so. In addition to IM, a common set of teaching and learning principles underpin IB programmes and support an international education (Fabian, 2016). Approaches to teaching consist of six pedagogical principles: inquiry-based, concept-driven, contextualised, transdisciplinary, differentiated, and informed by assessment (Fabian, 2016). Approaches to learning are transdisciplinary skills that permeate IB teaching supporting the belief that how you learn is equally important to what you learn (IB, 2014). They comprise social, communication, self-management, thinking and research skills.

These principles are translated into programme-specific, age-appropriate curriculum guidelines, with the PYP serving the educational needs of the youngest learners, aged 3-11, as depicted in the model below.

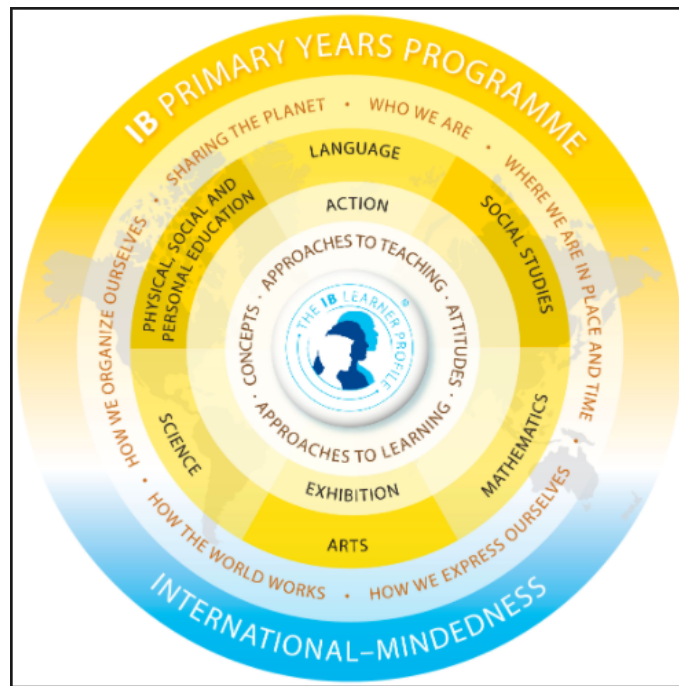


Figure 4. The PYP curriculum model (IB, 2014)

The PYP curriculum consists of five essential elements: concepts, skills, knowledge, attitudes and action (IB, 2014). With the LP, these elements are thought to contribute to the development of IM through a transdisciplinary, inquiry-based curriculum. Knowledge, skills, attitudes, and conceptual understanding are acquired through units of inquiry that address six transdisciplinary themes: Who We Are, Where We Are in Time and Place, How We Express Ourselves, How We Organise Ourselves, How the World Works, and Sharing the Planet. Schools develop units of inquiry that are relevant to their unique locations and populations. The subject areas - languages, mathematics, arts, personal, social and physical education, science and social studies - are integrated into the units of inquiry where meaningful. Attitudes describe the values, beliefs and feelings that children should develop towards learning, the environment and people. Action should arise from the learning process, which can be service to others or an extension of learning for the individual (IB, 2007).

#### 2.1.4 A comparison of the curriculum frameworks

The frameworks seek to deliver a global education by shaping students' thinking and behaviour through the curriculum. **RQ2** and **RQ3** explore the factors, attitudes, knowledge and skills children in an international school identify as important to the development of IM towards investigating children's awareness of an international curriculum. The components of an international curriculum will be discussed in detail

below by contrasting the frameworks, expanding to related literature where appropriate.

Each curriculum framework describes the goal of a global education with a unique term. The COE (2016) and OECD (2018) models both use the term competence, perhaps because it suggests a desirable educational outcome that can be assessed. While the OECD (2018) specifies global competence, the COE (2016) does not label competence, instead referring to the contexts where it will be enacted, democratic and intercultural societies. The IB, in contrast, uses the term IM, suggesting a mindset with a global orientation.

In evaluating the goals and words used to describe the outcomes of an international education, Roberts (2015) distinguishes between conceptions that imply “doing good” and those that connote “doing well”. Global citizenship implies “doing good”, taking a principled stance by promoting cooperative global action, whereas global competence suggests “doing well” by acquiring knowledge and skills that will provide a competitive economic edge in a globalised world. The term global competence avoids use of the word *citizenship*, which may be a red flag to stakeholders within schools opposed to a politicised vision of international education. Global competence suggests skilful participation in an interconnected world, perhaps straddling the ideological and pragmatic aims of an international education. Competence, in general, connotes proficiency, which is intrinsic to most educational endeavours. In defining the outcome of an international education through the LP, the IB has chosen a different approach, leaving the relationship between the LP and international education open to interpretation. In an effort to describe this connection, Singh and Qi (2013) claim that internationally-minded learners must be open-minded and knowledgeable communicators, with the seven remaining attributes specifying the cognitive competences and dispositions required to be so. While the IB’s definition of IM has its critics, which will be explored in section 2.3, some acknowledge that the LP creates an accessible reference point for stakeholder reflection about a global curriculum (Asia Society/OECD, 2018).

International education frameworks must articulate an educational vision, for both the pragmatic goals and the ideological aspirations of the curriculum, in a way that can be easily referenced by those involved. The choice of outcomes and competences within each framework further characterise this vision and the prevailing interests of the issuing body. Equally, they reflect an evolving understanding of the necessary curriculum components of such an education. How the educational vision might be implemented through pedagogical approaches will be discussed next.

#### **2.1.4.1 Pedagogy for an international education**

There is general consensus that a global education is best delivered through a participatory and experiential pedagogy: collaboration, dialogue, active engagement and critical thinking around relevant global content allow students to acquire the skills needed for intercultural competence and civic engagement (Hicks, 2007; Gaudelli, 2003). The OECD/Asia Society (2018) frameworks advocate innovative, collaborative practices and provide pedagogical examples such as project work, including some from IB schools. Teachers are encouraged to establish respectful norms and routines to promote classroom cultures that instil the values and attitudes which underlie global competence (Asia Society/OECD, 2018; OECD, 2018). The COE (2016) framework likewise implies that a student-centred approach will develop autonomous and critical thinkers. The IB's main pedagogical approach is inquiry (Fabian, 2016), which is thought to develop the requisite skills and attitudes of IM (Hacking et al., 2017; Hill, 2012). As IM is not a body of knowledge to be transmitted, it cannot be taught or developed in a didactic way; rather, it is "mentally constructed by each individual learner" (Hemmens, 2013, p. 67). Hemmens (2013) suggests that students develop IM as they "actively engage in the cognitive process of critical evaluation of subject content and personal experience" (p. 68).

Within an international education, how students are taught is equally as important as what they are taught. The attitudes, skills and values needed for IM, competence for democracy, or global competence are acquired through interactions with others through participatory teaching methods that promote development of the affective domain (Cushner & Mahon, 2009). Collaborative pedagogical approaches are an essential component of an international education. However, the ability of those issuing curriculum frameworks to enforce a particular pedagogical approach within schools may be more problematic.

#### **2.1.4.2 Values and attitudes for an international education**

The COE curriculum framework (2016) includes values such as human rights, justice, and respect for diversity, as these will be necessary for living harmoniously in diverse democratic communities. Deviating from the original Asia Society model which does not include values, the OECD (2018) framework identifies them with the justification that education helps to form values and may "motivate certain behaviours and attitudes" (p. 18). The framework advocates for values such as human dignity and cultural diversity, but lacks specific mention of sustainability, the apparent driver of this curriculum. By contrast, the Asia Society's (2011) framework consists primarily of

cognitive, skill-based competences with minimal reference to attitudes or values. Perhaps these were intentionally downplayed, as they are likely to be the more controversial components of a curriculum, especially in some educational contexts. IB programmes are based on a set of values identified through the LP with attitudes embedded within the descriptors of each of the attributes (see Appendix 1).

### Attitudes

Deardorff's (2009) research into the components of intercultural competence identified respect, openness, curiosity and discovery as the foundations for appropriate intercultural communication. The COE (2016), drawing on Deardorff's research, claims that openness and respect are the precursors to intercultural interactions while civic-mindedness, self-efficacy, responsibility, and tolerance of ambiguity ensure effective participation in a democratic society. Within the OECD (2018) model, openness, respect and global-mindedness are described as essential, with global-mindedness defined as being "a citizen of the world with commitments and obligations toward the planet and others, irrespective of their particular cultural or national backgrounds" (p. 17). The IB LP definitions for the attributes open-minded, caring, inquirers, and principled include reference to the attitudes of respect, curiosity, empathy, integrity and responsibility, all of which are thought to contribute to the development of responsible members of global communities (IB, 2013).

Interacting successfully with diverse groups of people, the goal of all global education frameworks, requires social and emotional sensibilities, or attitudes (Suarez-Orozco, 2005). Further, attitudes are heavily influenced by societal factors such as schooling (Barrett, 2006), making attitudes an important component of an international education. Particular dispositions, such as openness and respect, are required to view interactions with diverse groups of people as opportunities (Reimers, 2009) and for effective intercultural communication (Deardorff, 2009). Attitudes such as responsibility (COE, 2016), global mindedness (OECD, 2018), and principled (IB,2013) may spur individuals towards a worldview that embraces the challenge of effecting positive change on earth.

#### **2.1.4.3 Skills for an international education**

The COE (2016) model identifies skills needed to promote successful intercultural communication and adaptation, such as listening, speaking different languages, observing, and empathising, as well as critical thinking skills needed to engage knowledgeably within a democratic society. The OECD (2018) framework emphasises skills related to critically evaluating information, intercultural communication, conflict resolution and adaptability. Skills within IB programmes focus on both disciplinary

learning objectives and transdisciplinary skills (social, self-management, thinking, research and communication) that support learning across the curriculum (Fabian, 2016). Social and communication skills within the IB underpin intercultural understanding, while thinking and research skills support the deep knowledge required to understand global issues. The value of communication skills is further embedded within the LP attribute communicator: “We express ourselves confidently and creatively in more than one language and in many ways. We collaborate effectively, listening carefully to the perspectives of other individuals and groups” (IB, 2013). Self-management skills ensure that the learner develops independence and self-efficacy.

The skills students develop through a global education should prepare them not only for the social world but, pragmatically, also for the workplace of the future. This will require the ability to work independently, collaboratively and flexibly (Cheng, 2007) and to use technology to facilitate global communication (Zhao, 2009). A range of interpersonal, social and communication skills need to be addressed through the curriculum to ensure effective interactions within diverse communities. Learning additional languages is one way to develop these skills and may therefore play a significant role in a global education (Byram, 2010; Reimers, 2009; Walker, 2016). Becoming skilful in critically evaluating information will assist in developing rational positions and understanding others’ perspectives (OECD, 2018).

#### **2.1.4.4 Knowledge for an international education**

Global education requires engagement with global and intercultural issues (Hicks, 2007; Reimers, 2009; Walker, 2016). Reimers (2009) suggests that complex global issues are best addressed through an interdisciplinary approach as complex global issues require perspectives drawn from the different subject areas. The OECD/Asia Society (2018) frameworks suggest how disciplinary perspectives contribute to global competence, but not in a prescriptive way, while within the IB IM is a concept that imbues, and is supported by, disciplines across the curriculum.

The frameworks refrain from delimiting the knowledge content of the curriculum. The COE (2016) and OECD (2018) models recommend topics such as culture and intercultural relations, socio-economic development and interdependence, environmental sustainability, global institutions, conflicts and human rights (OECD, 2018). Both the OECD/Asia Society (2018) and COE (2016) models assert the importance of self-knowledge for understanding others. The COE (2016) model further identifies critical understanding of language and communication as a competence, reflecting the primacy of intercultural perspectives within this framework. The PYP (IB,

2007) transdisciplinary themes encourage exploration of local and global issues through units of inquiry that reflect schools' geographical and social contexts. The units are not prescriptive, allowing educators to respond to a changing world. The transdisciplinary themes may be significant to the development of IM, and could have become the foundation of the entire IB curriculum (Walker, 2011). Knowledge within the IB is also defined through concepts, which are powerful transdisciplinary ideas that allow "teachers to teach beyond the local context and national or cultural boundaries. Concepts are no respecters of boundaries of culture, which is why they are so important in international education" (Fabian, 2016, p. 95).

Knowledge within an international education needs to be dynamic and therefore relevant allowing students to make personal and local connections to global issues (Hicks, 2007). There should be a focus on developing students' critical perspectives, self-knowledge, and nuanced understandings of global issues, which may encourage action.

#### **2.1.4.5 Action within an international education**

The COE (2016) model claims that values motivate action as they form the criteria whereby people judge and plan behaviour. Attitudes such as civic-mindedness and responsibility encourage duty and contributions to the well-being of the wider community (COE, 2016). The OECD (2018) framework likewise advocates for action towards collective well-being, but also sustainable development, perhaps because of its commitment towards the SDGs. It promotes young people's empowerment to act within their "multiple realms of influence ranging from personal and local to digital and global" (OECD, 2018, p.11), OECD (2018) describes examples of action such as opposing discrimination and sharing informed points of view. Within the PYP curriculum (IB, 2007), action is viewed as the outcome of learning. It can involve service, mostly at the personal, school and community level, but also an extension of learning. Hacking et al. (2017) report that PYP students develop skills and attributes that support the development of the LP and IM as they participate in decision-making involving action.

An international education must identify the aspirational consequence of learning. Oxfam's *Curriculum for Global Citizenship* (2006) has been influential in promoting action as the desired outcome of an global education. This model positions students to become global citizens who will act for the good of humankind and the planet. In the same way that citizenship education promotes local civic participation, an education for global citizenship promotes participation within the wider world (Kubow, Grossman &

Ninomiya, 2000; Dower, 2003; Noddings, 2005). All of the models advocate an active stance, although not global citizenship, perhaps due to the political connotations of the term. In another illustration of the interconnectedness of the curriculum components, action relies on attitudes such as respect and empathy (Reimers, 2009). Roberts (2013) further claims that being principled, the ethical compulsion to act, is critical; students need to learn about issues and to care about them, as it is caring that ultimately leads to action.

### **2.1.5 Essential components of an international education**

This review of curriculum frameworks that prepare students for a global future reveals some essential and common components. All models emanate from a similar quest - to promote students' understanding of the world and empower them to become informed participants of the global society (OECD, 2018). The models generally advocate an interdisciplinary and participatory approach through which to explore significant global and intercultural issues. Classroom practices and climate should support the development of intercultural skills and dispositions through dialogue, collaboration, and opportunities for students to make relevant decisions. The attitudes and values to be included in an international education are the ones required for successful interactions with others. In addition to social, interpersonal and communication skills, students must be able to access and critically evaluate information. Knowledge should be relevant to students and address significant global issues. Students should feel empowerment, through the curriculum and through the pedagogical approaches. This may encourage them to act on behalf of others and the environment as a consequence of learning. The sum of these curriculum parts should add up to global learners.

There are several limitations of these curriculum frameworks to effect the desired educational outcome. Firstly, they do not describe the process whereby values, attitudes, skills and knowledge promote the development of the curriculum's international goals and lead to action. Secondly, curriculum frameworks are guidelines for educators and schools who are ultimately responsible for their implementation. Thirdly, it will be factors other than the curriculum that will determine the influence and outreach the frameworks achieve, as addressed below.

The COE (2016), Asia Society (2011) and OECD (2018) frameworks are available at no cost and can be blended with existing school curriculum. In contrast, IB programmes are comprehensive educational frameworks requiring accreditation, specific assessment protocols, and approved professional development, which come with an annual fee. The likely audience for the various curriculum frameworks will



therefore be different. Using Haywood's (2015) definition of the term, international schools – that operate outside of a national education authority with the autonomy to make comprehensive curricular decisions – were the traditional market for IB programmes. The COE's (2016) framework is oriented to the European educational sector, while the Asia Society's work is best known in the USA and parts of Asia (Roberts, 2015). Yet unknown is the possible influence of the OECD's (2018) model which may increase as a consequence of adding global competence to the PISA assessment. Whether educational authorities and governments will embrace PISA's aim to support them in monitoring the implementation and progress of global competence will remain to be seen.

Each framework contributes uniquely towards defining the components of an international education. COE (2016) offers the most comprehensive and research-based list of competences; however, it is not yet framed within an educational model that makes it easily accessible to educators. The OECD's (2018) contribution is that it includes a comprehensive global competence assessment, which will be described in section 2.3.2. Following the adage that what gets assessed gets taught, including global competence within the PISA testing protocol may encourage school authorities to take this aspect of education seriously. The OECD (2018) and COE (2016) models provide a menu of choices, in terms of the knowledge, attitudes, skills and vision of action, from which schools or educational authorities can select, allowing for implementation with varying degrees of fidelity. It is perhaps in the specificity, comprehensiveness, programme support, and prescriptive nature that the IB framework is different. Indeed, the OECD (2018) document comments that IB programmes have translated the complexity of global competence "into a coherent sequence of lessons and learning materials at all curriculum levels" (OECD, 2018, p.13). Emanating from the LP, which embodies the attributes required for being internationally-minded, each part of the PYP curriculum framework can be justified as supporting this vision. Furthermore, the prescribed inquiry-based pedagogical approach corresponds to the way students learn to become globally competent (Hicks, 2007; Gaudelli, 2003). IB schools commit to both upholding the vision and implementing the curriculum framework if they wish to be an IB school.

As one of the earliest providers of international education frameworks, the IB has significant influence in the field of international education. Its promotion of IM as an ideological component of learning is recognised as an innovative approach to framing international education (Haywood, 2015). However, the IB may risk its standing as a leader in this field if it does not address current shortcomings of the conception of IM. Further, as will be explored in the next sections, in spite of a curriculum framework that

includes the components of an international education, as explained in the previous section, IM remains a problematic concept for stakeholders within IB schools. The journey of IB schools towards achieving IM as the outcome of an international education and the journey of the students within IB schools becoming internationally-minded will be instructive to all interested in the future of global education. The chronicling of this journey for PYP students in particular is underexplored, hence this study.

## **2.2 Evolving conceptions of IM**

Until recently the IB has resisted providing a definition of IM, ostensibly to encourage schools to explore its meaning within IB schools' diverse educational settings (Castro et al. 2013; Hacking et al., 2017). There is general consensus within these schools about the term's meaning and the LP's role, even without specific curricular guidance on how it should be developed or assessed (Haywood, 2007). However, Cause (2011) argues that while IB schools carry some responsibility for acquiring an understanding of IM, it is a "slippery concept for the purposes of implementation and development in an educational setting" (Hurley, in Cause, 2011, p.20). Further, IM may no longer reflect the realities of the educational world, which through increasing global interdependence has led to greater access to international education, the dissociation of international education and international schools, and access to IB programmes in different languages (Hill, 2012). As explained in chapter 1, the IB's demographics have changed drastically since its early days as a curriculum provider for the "traditional" international school. Additional shortcomings of the IB's current definition of IM will be explored below before turning to the reconceptualisation of the term that the IB is proposing.

Lacking a clear definition, there have been attempts to define IM by those within the IB research community. Hill (2012) describes it as the "study of issues which have application beyond national borders and to which competencies such as critical thinking and collaboration are applied in order to shape attitudes, leading to action which will be conducive to intercultural understanding, peaceful coexistence and sustainable development for the future of the human race" (p. 259). Towards operationalising the concept in order to develop school and student surveys, Harwood and Bailey (2012) offer the following definition: "IM (global consciousness) is a person's capacity to transcend the limits of a worldview informed by a single experience of nationality, creed, culture or philosophy and recognise in the richness of diversity a multiplicity of ways of engaging with the world" (2012, p. 79). Harwood and Bailey (2012) propose the term *global consciousness* as an alternative to IM. The use of

*global* within this alternative implies the limitations of the word *international* within the formulation *international-mindedness*, which may connote relationships between nation states rather than engagement with global issues, the intended meaning (Walker, 2011; Roberts, 2013). Although IM is currently the IB's preferred term, a variety of related words are used to describe the concept, even within IB schools (Hacking et al., 2017; Roberts, 2013). Other attempts to create alternative phraseology to IM use words that carry currency beyond the IB, such as intercultural understanding and global citizenship (Walker, 2011), and cosmopolitanism (Gunesch, 2007).

The LP represents the pragmatic and ideological aspects of an international education and refers to both the development of a critical mind and a compassionate heart (Walker, 2007). But the IB's reliance on the LP to define IM has its critics (Cause, 2011; Haywood, 2007). Hemmens (2013) finds the relationship between IM and the LP attributes unclear as IM is only specifically addressed within the definitions of *knowledgeable* and *open-minded*. Furthermore, some traits that may be significant to the development of IM may be missing and the relative importance of individual traits is lacking (Hemmens, 2013). Some attributes have proven problematic within particular cultural and societal contexts and the term *risk-taker* in particular has caused controversy, leading the IB to offer an alternative term, *courageous*. Hemmens (2013) questions whether IM necessarily develops as a consequence of acquiring LP attributes, and whether a person who is not internationally minded could equally demonstrate the traits. Perhaps recognising that a more complete and updated vision of IM was needed, the IB has recently introduced three pillars to support the explanation and understanding of IM: multilingualism, intercultural understanding, and global engagement (IB, 2015). The IB subsequently commissioned several studies (Castro et al., 2013; Singh & Qi, 2013; Rizvi et al., 2014; Sriprakash, Singh & Qi, 2014; Hacking et al., 2017) to identify how IM and these pillars are addressed within IB documents, can be defined, theorised and assessed, and are translated into effective practices within IB schools. The findings of these research studies will be summarised below.

### **2.2.1 IB-commissioned research into IM**

Singh and Qi's (2013) review of IB documents and literature related to IM provides an account of various conceptualisations of IM and possible assessment methods. They build on existing formulations of IM towards a definition more attuned to current global realities. Singh and Qi (2013) suggest that adding global engagement and multilingualism broadens IM's current association with intercultural understanding. Singh and Qi (2013) caution against thinking of IM as a utopian vision for the future

rather than an everyday reality. They further warn that framing IM around “difference” can lead to polarisation and conflict. Towards reconciling IM with non-Western perspectives, they advocate the valuing of alternative knowledge and ways of knowing, and retaining a critical, sceptical stance towards knowledge claims.

Castro et al. (2013) used a critical discourse analysis of IM within IB documents. They critique not only its terminology, but also its conceptualisation, claiming that it fails to encourage robust interrogation of personal beliefs and values. They recommend prescribing a critical perspective on world issues as without this guidance IB educators may fail to engage students in critical discourse. As transformative change can only occur through critical personal introspection, IB learners may remain surface level global citizens who can interact effectively with others, but fail to feel compelled to act on what they know (Castro et al., 2015).

Sriprakash et al. (2014) explored implementation of IM through a comparative study of six IB Diploma Programme (IBDP) schools in Australia, India and China. The team interviewed parents, students and teachers, observed classrooms and school events, and analysed documents to gain insight into IM across the sites. Constituents found IM difficult to define and describe, but the team was able to identify three overarching categories representing participants’ views. Firstly, IM was viewed as a commodity that can be used for personal gain as a form of cultural capital because it provides access to further education and job opportunities around the world. Secondly, IM promotes a vision of a common humanity which is enhanced by local and global engagement. Finally, IM was regarded as a catalyst for challenging the intellect and changing thinking. In order to implement IM more fully, the researchers recommended that schools identify curricular and extra-curricular opportunities for IM to be developed, assign faculty members to lead implementation of IM, and establish cross-school networks and events for students to engage intellectually with the concept. Furthermore, Sriprakash et al. (2014) suggest that IB schools need to have the autonomy to implement IM in response to the sociocultural, economic and political realities of each site. However, they acknowledge that the IB and IM have a distinctly western focus, which may impede successful global implementation.

Rizvi et al. (2014) studied the interpretation, adaptation and implementation of LP attributes in nine IBDP schools, three each in India, Australia and Hong Kong. Surveys and interviews with stakeholders, administrators, teachers and students within the schools, identified six key findings, three of which relate to IM. The first is that the purpose of the LP is not well understood by DP schools. It is associated with both IM and the IB’s pedagogical approach, but without a transparent connection. The second

is that the ten LP attributes relevance for older students, inherent value, and possible cultural bias were questioned. Finally, IB school leaders struggle with the tension between uniformly implementing an externally mandated set of values such as the LP, and allowing the diversity of educational settings and cultural contexts to influence interpretation.

A year-long case study of IM in nine cross-programme (PYP, MYP, DP) schools in different geographical contexts sought to identify promising practices in implementing IM (Hacking et al., 2017). Using focus group interviews, documentation review, observations, and photographic evidence, the research team explored how IM translates into various school settings, including those in challenging political, religious and economic locations. The team found no consensus of what IM is, and report that many similar terms are used to describe it. PYP educators use the LP to frame IM more prevalently than their MYP or DP counterparts (Hacking et al., 2017), perhaps because the LP originated with PYP, or because the attributes make IM more accessible to younger students. IM was primarily identified as a conception held by individuals that is “influenced and, therefore, defined in part by the contexts and cultures to which they belong” (p. 104). IM, in this regard, seems to develop through relationships and impacts the identity of the individual in a process that Hacking et al. (2017) describe as “‘reaching out’ to relate to others and ‘reaching in’ to understand ourselves” (p. 40). It was further viewed as a dynamic concept that individuals could choose to engage with, depending on curiosity and motivation, and that could be nurtured by schools. Despite ambiguity over its meaning, schools prefer that IM remains defined by and within each unique school context. Furthermore, the conceptualisation of IM is viewed as a journey, for both the individual and the institution, as it develops in response to changes in context (Hacking et al., 2017). As schools engage with defining IM for themselves, they become more intentional in its implementation.

These studies point to the difficulties the IB faces in implementing a coherent vision of IM. Establishing an overarching ideal to permeate curriculum programmes for students from a wide range of ages within very different school contexts around the world is a challenging prospect. If IM becomes too tightly defined, it may not allow for the site-specific and individual engagement with the concept that seems important to implementation. Although the IB curriculum contains the essential components of a global education, as explored in the previous section, the constraints of implementation may thwart realisation of the IB’s mission. Further, even if schools commit to school-wide practices that support implementation, an individual’s experiences outside of school may determine the acquisition of IM more than school experiences alone. Lack

of specificity from the IB on what IM means, coupled with a lack of guidance on how to implement it, may lead to inconsistent implementation and questionable impact on students; this seems to be borne out so far in the limited studies into this area (Roberts, 2013; Cause, 2011).

However, Hacking et al.s' (2017) study presents a hopeful picture of schools that are willing to engage with the concept with some promising results. Expanding the definition of IM to explicitly incorporate multilingualism, intercultural understanding and global engagement aligns philosophically with the IB's vision (Singh & Qi, 2013) and may provide further support and guidance for schools and educators. The reconceptualization of IM is described as developing within a global context of IB schools through "learning communities in which students can increase their understanding of language and cultures, which can help them to become more globally engaged" (IB, 2013, p. 6). Including multilingualism, intercultural understanding, and global engagement within its formulation expands IM's research base to areas outside of the IB context such as plurilingualism, intercultural communicative competence and global citizenship. How findings within these fields and within IB specific research could assist schools in conceptualising and implementing IM, and potentially impact children's understanding, will be explored below.

### **2.2.2 IM and its relationship to multilingualism and intercultural understanding**

Language learning plays a significant role in a global education when it supports the development of intercultural competence (Byram, 2010), and learning a language provides the stereoscopic vision needed for acquiring a global mindset (Reimers, 2009). In suggesting that multilingualism is integral to IM, the IB is acknowledging both the value of language learning and the contributing role of language learning in identity formation and intercultural understanding (Castro et al., 2015). Multilingualism is a well-recognised concept, although plurilingualism has become the preferred term to express the connection with intercultural competence.

Multilingualism shares features of plurilingualism, the term used by the Council of Europe (Beacco et al., 2016), and both recognise the value of language learning for exposing children to cultural experiences (Castro et al., 2013). The COE (Beacco et al., 2016) however, has made the connection between plurilingualism and intercultural competence explicit, and in tandem they are "the ability to use a plural repertoire of linguistic and cultural resources to meet communication needs or interact with other people and enrich that repertoire while doing so" (Beacco et al., 2016, p. 10). Piccardo (2013) critiques multilingualism as a concept that reinforces the distinctiveness of

languages within societies and individuals and focuses on acquisition and mastery of each language in a discrete way, whereas plurilingualism, coupled with intercultural competence, focuses on the interconnectedness of languages, stressing the dynamic process of language acquisition and use. However, the IB has chosen to couple multilingualism with intercultural understanding in defining IM, which will be explored in a later section.

Languages play an important role in IB schools. For many parents the benefits of attending an international school is that children will learn English (Mackenzie, Hayden & Thompson, 2003). This concerns Allan (2013) who claims that when English is the predominant language in a school, it predicates a western cultural orientation. In spite of mission statements that uphold the value of diversity, the experience of an international school can therefore result in “a homogenising induction into western global culture, creating a cultural hegemony which accompanies the western-dominated global economy” (Allan, 2013, p. 160). He calls for a critical multiculturalism within schools that rejects monological discourse and supports exploration of “the nature and culture of language” (p. 161). Sriprakash, Singh, and Qi (2014) suggest that multilingualism can support intellectual equality between western and non-western conceptions of knowledge within IB schools. Additionally, home-language programmes, which are part of multilingualism, may help to affirm identity and mitigate the dominance of English (Hacking et al., 2017).

Languages influence identity formation and intercultural relationships in IB schools (Hacking et al., 2017). Languages are significant cultural references that are not necessarily connected to national identity, and important to student identity (Grimshaw & Sears, 2008). Competency in a particular language may allow a speaker to play a social role unavailable to them in another language. Experiences within multilingual international schools place learners at the “centre of a dynamic process of interaction between language, culture and identity” (Grimshaw & Sears, 2008, p. 268). The variety of linguistic contexts that IB schools represent and the diverse linguistic and cultural backgrounds of students within many IB schools offer significant resources for students to build up plurilinguistic and cultural repertoires (Beacco et al., 2016).

An additional goal of plurilingual and intercultural education is to develop linguistically and interculturally competent individuals, well-positioned to participate in diverse democratic societies (Beacco et al., 2016, p. 10). Through learning a new language, students begin to understand the nuances of power differentials in communication, which sensitises them to the need for respectful communication with others (Barrett, Byram, Lázár, Mompoin-Gaillard & Philippou, 2013). This component of language

learning is connected to intercultural understanding, the ability to “experience otherness and diversity, analyse that experience and derive benefit from it” to participate within diverse communities (Beacco et al., 2016, p. 20).

The IB’s formulation of intercultural understanding focuses on the ability to recognise one’s own and others’ perspectives, which it suggests can be enhanced through IB programmes that “foster learning of how to appreciate critically many beliefs, values, experiences and ways of knowing” towards “exploring human commonality, diversity and interconnection” (IB, 2013). However, the IB’s guidance on intercultural understanding and how it might be implemented in schools is scant, which I will return to after summarising key findings about intercultural competence below.

Developing intercultural competence (IC), or intercultural communicative competence (ICC), is thought to be a continuous, lifelong and context-dependent process (Deardorff, 2009). Research into the attributes and skills of IC has yielded some consensus on the salient components (Deardorff, 2009; Barrett et al., 2013; COE, 2016). Terms, definitions and models vary, but there is general agreement that effective intercultural communication is the outcome of the application of knowledge, skills, attitudes and behaviours appropriate to a particular context (Deardorff, 2006; Spitzberg & Changnon, 2009)

Byram’s (1997) model of ICC and Deardorff’s (2009) process model are considered to be the most fully realised descriptions of the concept and how it works. Deardorff’s (2009) model, based on components identified by experts in the field, illustrates how attitudes, skills, knowledge and comprehension lead to an informed personal frame of reference resulting in effective intercultural interaction. Byram’s ICC model (1997) was originally aimed at language teachers seeking to enhance learners’ linguistic and socio-cultural competence. It outlines the competences (savoirs) that learners might acquire by learning another language. Although it focuses on interactions with people of other languages and countries, it can be generalised to communication with people from diverse social groups. Byram’s model (1997) has changed the goal of many language learning programmes from achieving native speaker competence to acquiring competence in various domains and successfully communicating with people who speak different languages and hold different values, beliefs and assumptions.

While these models can identify the attitudes, skills, knowledge and behaviours that make up intercultural competence, they become more problematic when speculating about “interconnections, casual pathways or developmental interdependencies between them” (Barrett, 2012, p.2). Even when there is consensus regarding the



components, as with Deardorff's model, the elements may lack cross-cultural generalisability as they have invariably been elicited through restricted situations with limited numbers of participants from a small range of cultures (Spitzberg & Changnon, 2009).

Effective communication between people is enhanced when appropriate and responsive attitudes and behaviours are used based upon knowledge of each other. Whether this can be taught and assessed given the multiple contexts within which communication takes place, has been questioned (Borghetti, 2017). Furthermore, Kim (2009) argues for the primacy of personal identity when evaluating intercultural exchanges, echoing Spitzberg's caution that, "groups do not interact, individuals interact" (Spitzberg & Changnon, 2007, p. 7).

Some find the word "culture", as in "intercultural competence", problematic. Van Oord (2008) suggests that intercultural exchanges are better defined as intergroup exchanges, as culture carries too many divergent meanings and may not be the prime determiner of thought and behaviour. The educational focus should therefore be to understand intergroup dynamics towards improving intergroup communication. To categorise on the basis of culture is to find difference and diversity as self-evident and fundamental, an essentialist view (Holliday, 2010). Describing encounters as intercultural emphasises the cultural while disregarding such important aspects of social identity as gender, age, personal life trajectories and other elements, which can also serve as the basis of commonality or difference (Lavanchy, Gajardo & Dervin, 2011). More recently, Holliday (2013) has described intercultural competence as understanding the universal cultural processes that underpin identity development and human relationships. This interpretation of intercultural communication embraces an inclusive definition of culture whereby individuals define themselves dynamically through interactions that transcend the influence of national, tribal, linguistic or ethnic affiliations (Holliday, 2013).

Within IB documents intercultural understanding is identified as the development of knowledge, positive attitudes and means of communicating with diverse groups of people with lasting impacts on both individual and community identities (Castro et al., 2015). The main critique of the IB's existing stance on intercultural understanding is that it fails to emphasise the importance of a critical or engaged perspective (Castro et al., 2015). The capacity to transcend one's own perspectives in order to see the world through others' eyes through negotiation and repositioning of values is an important component of intercultural communication (Byram, 1997) and the development of personal identity. Yet these interrelated concepts have not been addressed within the

reformulation of IM. Furthermore, IB documents lack specific links from the goal of acquiring understanding of others to becoming socially conscious world citizens (Castro et al., 2015). Components of intercultural competence and global citizenship overlap (Zhu, Jiang & Watson, 2011). As Deardorff explains, “it is possible to have intercultural competence without global citizenship, one could argue that it is not possible to decouple global citizenship from intercultural competence” (in Zhu et al., 2011, p. 348). Barrett et al. (2013) emphasise that intercultural competence is the foundation for global citizenship and a process that is enhanced through intercultural experiences, including those in schools, which will be explored below.

### **2.2.3 IM and its relationship to global engagement**

While Beacco’s (et al., 2016) conception of plurilingualism and intercultural competence makes an explicit link between knowing languages and becoming a global citizen through active participation in social, political and economic spheres, the IB emphasises this aspect of IM through the inclusion of global engagement within its definition. Global engagement describes the IB’s obligation to address world problems by developing students’ “awareness, perspective, and commitments” (IB, 2013, p. 7). IB programmes are intended to empower learners to take action through service within the community (IB, 2013). The propensity to act on learning for the benefits of others, and the world, has its origins in notions of global citizenship.

Global citizenship is an ethical conception that draws parallels to dimensions of citizenship education. Just as citizens of a nation have a set of privileges and responsibilities, a feeling of identification, and can participate in social and political life, so, too, can global citizens (Osler and Starkey, 2003). As globalisation makes boundaries of nation-states almost obsolete, people become citizens of global communities by default and must therefore learn to participate as such (Osler & Starkey, 2003; Kubow, Grossman & Ninomiya, 2000). Furthermore, even within nations, identities and loyalties are often more oriented towards personal, ethnic, linguistic, religious, geographical and cultural connections than the state (Osler & Starkey, 2003). Global citizenship education therefore enables “learners to make connections between their immediate contexts and the national and global contexts” (Osler & Starkey, 2003, p. 252).

Oxfam defines a global citizen as an individual who “is aware of the wider world and has a sense of their own role as a world citizen; respects and values diversity; has an understanding of how the world works; is outraged by social injustice; participates in the community at a range of levels, from the local to the global; is willing to act to make

the world a more equitable and sustainable place; takes responsibility for their actions” (2006, p. 3). Global citizenship presumes a high level of personal responsibility for actions that will lead to positive change in the world. Global citizenship education encourages students to understand and redress the inequalities of the world (Schultz, in Bates, 2012). The propensity to take action is inextricably linked with the notion of global citizenship in much the same way that civic participation is the goal of citizenship education (Kubow, Grossman & Ninomiya, 2000; Dower, 2003; Noddings, 2005). Global citizenship education must enable “pupils to develop the knowledge, skills and values needed for securing a just and sustainable world in which all may fulfil their potential” (Oxfam, 2006, p. 1).

Global citizenship is closely linked to cosmopolitanism (Appiah, 2007; Appiah, 2008; Cushner, 2015), which is concerned with the fate of people within and outside one’s own society and seeks to understand differences through dialogue. It is a personal worldview that attempts to transcend local confines by seeking out and engaging with cultural diversity without abandoning one’s own values (Gunesch, 2004). Gunesch (2007) views “cosmopolitanism as a personal cultural identity form” for international education (p. 91), as its development is not limited by institutional settings and curriculum programmes. Travel is an indispensable experience for developing cosmopolitanism, but it must be accompanied by engagement and reflection if it is to be transformative (Gunesch, 2007). Indeed, many international school students have an advantage in regard to mobility. For many, the question of home remains conceptually open, but students may fall short of developing a cosmopolitan cultural identity if they fail to critically process their experiences. Gunesch (2007) suggests that a continuum showing development towards a cosmopolitan identity may best express IM at the personal level.

A shortcoming of the new pillars of IM is the failure to address the question of global or national identity in a significant way. Global engagement does not answer the question, if within national school systems the goal is to create citizens with a common sense of national identity, what is the goal of an international school? Cambridge (2012) suggests that the goal for many international schools is to reproduce national identity within an expatriate context rather than creating global citizens. Some constituents of an international school community, who support the pragmatic goals of international education, would reject a shift of allegiance from the national to the global, and Hill (2012) notes that IB schools have no melting-pot aspirations. Furthermore, taking a decidedly non-political orientation to global engagement has critics wondering whether learners will acquire the necessary critical perspectives to explore global issues (Castro et al., 2015). While Sriprakash, Singh, and Qi (2014) suggest that IB schools

embrace service learning as a tool for addressing issues of social justice, inequality and personal responsibility, given its global context, the IB may be cautious about advocating a stance on particular social justice or political issues. The IB's reconceptualisation of IM to include global engagement makes the connection between action, a PYP curriculum component, and IM more transparent. It also emphasises a global rather than an international context, shifting IM as a concept focused on learning about countries and their relationships to one concerned with addressing global issues, thereby mirroring trends in international education (Walker, 2011).

The new pillars of intercultural understanding, multilingualism and global engagement may enhance understanding of IM, are inherent in existing IB documents, and place IM on a firmer research base, however, the relationships between these concepts and to IM, and specific actions and behaviours associated with these concepts, have yet to be defined by the IB (Cushner, 2015). They are also not widely known or used within IB schools (Hacking et al., 2017). However, the IB's vision for IM is now more clearly defined. Cushner (2015) notes that intercultural understanding has always been central to the IB's conceptualisation of IM, so the clarification is that global engagement and multilingualism contribute to the development of this understanding (Cushner, 2015). Although there are some differences in the terms used and the formulations, aligning intercultural understanding and multilingualism to plurilingualism allows for further exploration of these concepts through the literature, which was more problematic when the only reference point was IM. The term global engagement, which seems to have an obvious intent, will need further description, and perhaps prescription, if it is to ensure that students engage critically with world issues, which risks polarising IB community opinions. The IB's renewed focus on defining IM is timely given that the number of curriculum frameworks that provide a global education is increasing and that global competence has become part of the 2018 PISA assessment protocol. These factors may confront the IB with its lack of clarity around IM and the corresponding vision for assessment.

The philosophical commitment the IB has made to IM as a core value of its programmes raises its profile within schools, and IB schools are required to put global education at the heart of their mission and the forefront of curriculum planning. It is therefore unsurprising that the IB's vision of IM remains oriented towards its spheres of influence: IB school communities, which I will turn to next. However, how IM develops within the individual and the impact of IM on the individual have not been adequately addressed, which has led to this study, how children learning in an IB environment understand and express their understanding of IM. The context of the international school will be explored next for its contributing role in developing IM.

#### **2.2.4 International schools as contexts for implementing an international education and IM**

International schools are often composed of diverse, multilingual communities and may be particularly suitable environments for developing intercultural understanding and awareness through the curriculum (Castro et al., 2015; Skelton, 2015) and logical places for the exploration of international education (Hacking et al., 2017). However, Cambridge (2012) questions the appropriate “unit of analysis” (p. 231) within international educational research as the relationship between international schools and international education varies by context. An international school may no longer be distinguishable or definable as an entity as national system schools adopt a global perspective within the curriculum (Cambridge, 2011).

Pearce (2013) found very little uniformity amongst the variety of schools that label themselves as international and claims that all international schools are “intrinsically exceptional” (p. xii). Even when they share common features, such as subscribing to IB programmes, they are more different than similar given the vast range of geographical, logistical and historical contexts within which they have developed. In an attempt to distinguish international schools, Brown and Lauder (2011) identified three types: fee-based schools with an international curriculum, an expatriate community and few students from the host country; fee-based schools with an international curriculum and a mix of international and host country nationals; and state schools with an international curriculum and mostly local national students. The first two categories represent the most traditional conceptualisation of an international school, which is being challenged as national system schools adopt an international curriculum (Yemini, 2012). Further, some schools with nationally-oriented curricula make the claim to be international schools based on the diversity of the school community alone; so confusingly, an international school may offer an education that makes no claims to be international, while students who did not attend a self-designated international school may in fact have experienced an international education (Hayden & Thompson, 1998). Hayden and Thompson (2008) differentiate international schools from national system schools by the following criteria: they offer a different curriculum than the host country within which they operate, and the students, teachers and administrators are often not nationals of the host country (although this is changing with the increase of affluent nationals attending international schools).

Globalisation is a reason for the existence of international schools, and the rate of globalisation has increased the growth of such schools (Hayden & Thompson, 2013a). Self-proclaimed international schools multiplied in number by 335% between 2000 and

2017, with an estimated 8,000 English-medium international schools with 4.26 million students currently established around the world in 2015 (Keeling, in Walker, 2016). International schools are beginning to expand within national education systems, where an international, bilingual education is promoted as preparation for the economic challenges of globalisation (Allen, 2013). While most international schools claim to have an idealistic, globally-oriented vision that drives education, in reality, pragmatic and commercial aims are often equally as compelling.

The conflict between the pragmatic and ideological purposes of international schools and international education may create competing agendas that could influence the development of IM (Bates, 2011; Hayden & Thompson, 2011; Bunnell, 2011; Cambridge, 2011). The current growth of international schools may be more attributable to parents seeking future economic advantages for their children than making ideological choices (Bates, 2011). The privileged clientele of international schools selects schools and programmes for the leaving qualifications that are portable, transferable, and of the highest standard, rather than the commitment to peace, international understanding and responsible world citizenship (Cambridge, 2011). Brown and Lauder (2011) wonder whether the skill sets of a global education will be used for personal advantage within global markets, thereby creating a transnational ruling class, or used to the benefit of the common good? Bates (2012) suggests that both are possible, as an international education should develop skills and dispositions that support economic development and a just global society. Given the tension between the pragmatic and ideological purposes of an international education, establishing the appropriate embodiment of these values within schools may be problematic. Noddings (2005) claims that schools will be challenged by the complexities of globalisation, particularly as the global issues that unite people prove divisive when self-interest prevails, and deciding whose diversity to embrace can be less than unifying. Beyond paying lip service to international education, schools will need to consciously reconcile these conflicting values or students may experience an international education in name only (Cambridge, 2011).

Equating an international school education with the development of IM is problematic, which has resulted in the outcome of an international education being defined by the vision of the student emerging from the experience (Haywood, 2007). This vision must account for the development of IM, especially the interplay between children's personal, social, national and cultural identities and their school and life experiences (Haywood, 2007). Harwood and Bailey (2012) have suggested that children's development of IM is linked to broader personal and social development, with the context within which this is taking place being the significant differentiating factor.

Hemmens (2013) claims that for “many globally mobile students, the IB focus on international-mindedness will constitute the very cultural foundation onto which they can root their own cultural identities” (p. 74). Towards addressing this aspect of IM, the limited research on children’s development of IM will be reviewed below.

Hacking et al.’s (2017) multi-faceted research into IM within a variety of IB schools included interviews with PYP children. The findings of these interviews were part of a much larger data set, and are reported on more generally within the report. The children in the PYP schools visited associate IM with diversity, knowledge of global issues, languages, celebrations, cultures and identities. The authors further confirm that PYP children could talk about IM in “pragmatic terms in relation to being able to communicate with others and live in different parts of the world” (Hacking, 2017, p. 224). Children in international schools have life experiences that may influence the development of an internationally-minded identity. Even if children are exposed to a common curriculum in school, variability of their experiences, including exposure to diverse people, relocation, family circumstances, and attending an international school, will influence their knowledge and feelings about other people (Barrett, 2005).

The relationships children form in school may influence both the development of IM and their sense of self. Skelton (2015) claims that being international means “engaging positively, productively and enjoyably with “*an other*” and that many international schools are advantaged in being able to provide a wider diversity of “others” (p. 77). Encounters with others inevitably trigger particular emotions and begin to form attitudes. However, when these encounters pose a threat to the self, they may negatively influence the development of IM (Skelton, 2007). From a psychological perspective, Barrett (2006) claims that no single theory can account for the interplay between cognition and affect in the formation of national and ethnic identities. By age six most children know their nationality, and subsequent development depends on factors such as languages spoken at home and school, the geographical location of home, and ethnicity (Barrett, 2006; Barrett & Oppenheimer, 2011).

Children who experience relocation may acquire hybrid identities with cultural practices and values that reflect the home culture, the school culture and the various host countries (Pollock & Van Reken, 2009; Useem & Downie, 2011). These experiences have been described through a body of anecdotal research (Bell-Vilada & Sichel, 2011, Pollock & Van Reken, 2009, Zilber, 2009) about Third-Culture Kids (Useem & Downie, 2011) and global nomads. The research claims that mobility during a child’s formative years creates a distinct identity that finds more commonality with other members of this imagined community than with fellow citizens (Pollock & Van Reken, 2009).

Children's identity within international schools is influenced by both locations and family circumstances. Children become bicultural by growing up within bicultural families, or by living in places for so long that they become bicultural and bilingual (Byram, 2008). Being bicultural, which results from living in particular situations, is different from developing intercultural competence, which can be achieved through education (Byram, 2008). Bicultural people usually enact a cultural identity that is most appropriate to their living context. However, if asked to mediate or to explain the relationships between the two cultures they know, they may not be able to do so, as this requires intercultural competence (Byram, 2008). The impact on identity of bilingualism and biculturalism depends on the context, and bicultural and bilingual learners may suffer if they reject part of their identity in favour of a dominant language or culture (Byram, 2008). Further, "becoming bicultural can be difficult and depends on how different the two cultures are as well as the acceptance by other people" (p. 71). Byram (2008) argues that the difference between acting interculturally and being bicultural is the degree of conscious awareness and that learners who are supported in recognising the complex process of identity development will become more self-aware.

School is where children may first encounter diversity and begin to develop affiliations with particular groups (Buchanon-Barrow, 2005). The international school may represent a unique context within which children develop their identity and Sears (2011) suggests that "identity in a postmodern world is hybrid, composite, dynamic and unfixed, with identity positions being negotiated according to the social possibilities and constraints of each context" (p. 3). Identities in a globalised world may be less determined by bounded concepts of location, as mobility and technology lead to new understandings of place, meaning and identity (Edwards & Usher, 2008). However, in the search for community, international schools may create a sense of belonging for dislocated students. Perhaps these schools could be considered global spaces (Starkey, 2011), diaspora spaces (Edwards & Usher, 2008), third spaces (Kramsch, 2009) or liminal spaces (Schaetti & Ramsay, 1999); places where identity develops through intercultural exchanges, a suggestion put forth by Grimshaw and Sears (2008). It does seem that national, ethnic and linguistic affiliations become less important within international schools, but as a consequence, children may have to contend with "the management of their multiple selves" (Grimshaw & Sears, 2008, p. 266). Pearce (2011) fears that the cultural accommodations children make within international schools can negatively impact identity formation and that being with peers of a common nationality may provide a sense of belonging, especially at school entry and if there are language differences with the wider community. An international school experience may indeed leave children with complex linguistic, academic and cultural



backgrounds and insecure identities (Grimshaw & Sears, 2008), although Pearce (2011) questions whether there is in fact a common third-culture experience as values within international schools represent “more of a mosaic than a blend” (p. 170).

Children in international schools often live in pockets of economic prosperity and are shielded from the harsher realities of life. Research on the implementation of IM within IB schools reveals concerns amongst stakeholders that this cloistered, privileged existence leads to a conception of IM that extends only to similar others, rather than to a wider spectrum of society (Hacking et al., 2017). If IM is to become more than an association with similarly positioned peers, children will require the assistance of skilled educators. Children need to learn to process their experiences of the world around them, and the role of the teacher in the development of IM cannot be underestimated, which will be explored briefly below.

Curriculum is mediated through teachers’ beliefs, and teachers need skills and a personal level of intercultural competence that can only be gained through experience if they are to effectively engage students with a global education (Bennett, 2009; Cushner & Mahon, 2009). Yet teachers, the mediators of the curriculum, may not have explored their own beliefs about IM (Merryfield, 2012). IB educators, like most international school teachers, have national qualifications and must rely on training from organisations such as the IB for support in implementing an international education (Pearce, 2013). Teachers must be able to transfer the features of IM into curriculum goals and meaningful learning experiences for students, or it will be little more than a buzzword. Further, the way teachers characterise and describe students’ diversity affects their perceptions of themselves (Pearce, 2013). IB educators must engage with IM personally and professionally in order to recognise their potential for encouraging its development within students. With appropriate teacher support, the diversity of the student population in many IB schools can become an important resource for developing IM as students will be able to draw on their experiences, stories and questions to enhance learning (Hacking et al., 2017). The quest to understand how international school children conceptualise IM derives from the belief that educators should attempt to access children’s thinking about IM as a starting point for learning. IM, however, is not an easy concept to access, as will be discussed in the section below about the assessment of IM.

### **2.3 Assessing IM**

The IB has promoted international education and advocated for the development of IM through its programmes for longer than most educational organisations (Cushner,

2015), yet it has resisted defining appropriate means of assessing this concept. As a leader within international education, the IB must be responsive to current movements and research (Mansilla & Jackson, 2011; Walker, 2011), which includes efforts to operationalise and assess similar concepts such as global competence (OECD, 2018). Research into related constructs, such as intercultural competence, has yielded some consensus on assessment tools, although mostly for adults (Fantini, 2009). The reconceptualisation of IM to include intercultural understanding, multilingualism, and global engagement provides access to assessment tools that have been developed and have legitimacy outside of the IB context. Further, IB-commissioned research into IM in different contexts (Hacking et al., 2016) reveals mixed approaches to the assessment of IM. How IB-commissioned research has addressed the assessment of IM will be discussed below.

Both at individual and school-wide level, IB schools struggle with whether and how to gauge development of IM (Hacking et al., 2016). In the schools studied by Hacking et al. (2016), assessment of IM was rare, there was little enthusiasm for summative or formal evaluations of IM, and some stakeholders expressed concern that to attempt to assess IM may constrain its development. Formative assessment protocols for IM, particularly reflection, were thought to be more appropriate for a concept as highly individual, dynamic, and dependent on background and context as IM (Hacking et al., 2016). Hacking et al. (2016) noted that schools that had addressed the assessment of IM reaped benefits through discussions about IM, establishing a baseline for future comparison, and advancing implementation “from the implicit to the explicit” (p. 118). Sriprakash et al.’s (2014) exploration of IM in six IB Diploma Programme schools led to development of criteria for designing assessments of IM. These should be innovative, allow for flexible use, and provide feedback to improve practices, rather than be overly prescriptive. Singh and Qi’s (2013) review of instruments for assessing IM confirms that measurement is problematic and may require a combination of approaches drawn from tools that evaluate related concepts. Furthermore, they caution that any assessment will prioritise particular knowledge and skills, may or may not provide consistent findings, and may fail to reveal the multiple competencies that constitute IM. Concerns with assessing IM as a concept is not unique to the IB and similar arguments have been raised by Borghetti (2017) regarding the assessment of intercultural competence.

Borghetti (2017) questions whether it is ethical to assess intercultural competence. She cites concerns with the validity of using assessments without specific correspondence to the taught components and conceptualisations of culture and intercultural competence. Further, given that competence is an internal outcome of learning, it is impossible to distinguish between actual competence and the behavioural

manifestation of such competence. Additionally, intercultural competence assessment scenarios require both a context and others with whom to interact, factors that are difficult to manipulate. Finally, Borghetti (2017) wonders whether it is fair to assess an individual's attitudes, which are linked to personality traits. Given the problems associated with assessing intercultural competence, Borghetti advocates formative reflection tools. As there is an undeniable need to account for the development of IM, for the purpose of improving programmes and individual provision, some existing tools will be reviewed in the next section.

### **2.3.1 Seeking ways to explore IM within the child**

Many of the tools for assessing IM identified by Fantini (2009) and Singh and Qi (2013) are inappropriate for use with PYP children as they are primarily aimed at older students and adults, or follow specific cross-cultural experiences (Zhu, Jiang & Watson, 2011). Harwood and Bailey (2012) attempted to define and operationalise IM for an online assessment to evaluate IM in older IB students. School and student surveys were developed based on a conceptual framework of IM consisting of the following areas: global issues, culture, language, human society, and world-views. Students' self-reported involvement in community action, ranging from the personal (me, my school) to the wider context (my country, the world) was also captured. Acknowledging the limitations of the computer assessment, Harwood and Bailey (2012) recommend supplementing it with a combination of surveys and portfolios to promote student reflection on IM. The authors recognise the tool's limitation in predicting or assessing behaviour. They also caution against the difficulties of defining culture as a distinct entity with clear boundaries, especially for globally connected and mobile students whose formative experiences and resulting identities are not confined to a specific location or single group. The online assessment aligns with IM's pillars of global engagement, intercultural understanding and multilingualism. Focusing students on these areas, and on their participation in civic action, would in itself promote reflection on IM, which would be further enhanced through the use of additional surveys and portfolios. Perhaps the most problematic aspect of this assessment is the linkage of terms and definitions to discrete assessments items. It is unknown if this assessment was ever trialled.

Large (2012) sought to elucidate older IB students' understandings of international education through questionnaires and focus groups. The object of the study was not students' perceptions of IM per se, but rather their definitions of an international education. The use of focus groups to explore the meaning of terms aligns with the IB's advocacy of an inquiry-based pedagogy. By addressing international education rather

than IM, the study hones in on the pragmatic aspects of IM rather than the more contentious term. Hacking et al. (2017) successfully used focus group interviews and photo elicitation tasks to ascertain PYP children's perceptions about IM within the PYP schools included in the case study of the implementation of IM. Although the data generated from the use of these tools became part of a much larger data set and was not specifically analysed towards understanding children's perceptions of IM, the results indicate that children can address complex issues such as IM when provided with appropriate tools. Castro et al. (2013) recommend aligning assessment of IM with intercultural competence frameworks and assessment protocols, particularly Byram's *savoirs* (1997). Consistent with the view that developing IM is dynamic, Byram advocates assessing intercultural communicative competence as an evolving process that takes place within specific contexts, rather than as a static attribute. Assessment of the process necessarily involves self-reflection and towards this end the Council of Europe commissioned a team, including Byram, to develop reflection and assessment tools. The *Autobiography of Intercultural Encounters (AIE)* (Byram, Barrett, Ipgrave, Jackson & Méndez García, 2009), and *Autobiography of Intercultural Encounters Visual Methods (AIEVM)* (COE, 2013) are the result.

The AIE (Byram et al., 2009) is a diary-like notebook that structures reflections on a specific intercultural interaction or visual image. A series of prompts, which can be responded to in oral or written form, attempt to capture children's current thinking about intercultural competence and further develop that competence as a consequence of reflection. The prompts probe intercultural knowledge, skills, attitudes, and behaviour, including the predilection to take action. The facilitator can select images for children to choose from, or the children can respond to images they have encountered. A second version of the tool, the AIEVM (Barrett, Byram, Ipgrave & Seurrat, 2013), focuses on media images and challenges students to consider the implicit intent of the messages. Both versions can be used as self-assessment tools, or within a classroom context. Castro (et al., 2013) suggests that the tool may be compatible with IB goals and philosophy, as it promotes learning while allowing for collection of data and it would suit the demographics of IB schools and could be used across the IB age range. Further, the focus on analysis through cross-disciplinary perspectives and reflection on attitudes, knowledge, action and behavioural skills aligns with the IB curriculum and could support development of the learner profile attributes. As the tool is an open-ended questionnaire, it is compatible with a constructivist, inquiry-based pedagogical stance. However, the AIE (Byram et al., 2009) / AIEVM (Barrett et al., 2013) are underpinned by a particular model of intercultural competence and in some ways would be incompatible with IB school contexts, as will be discussed below.

Children are guided through a reflection that probes certain facets of intercultural competence. While the authors assure that the intent is not to reify culture and identity, the facilitator is encouraged to choose images that represent cultures other than those of the children in the class. The sample images seem to invite contrasts of dress, race, gender and provenance. Culture is isolated as the key distinguishing factor, and difference, rather than commonality, seems to be emphasised. Within an international school community, it may be difficult to identify and isolate a single intercultural encounter, as they occur with such regularity that they may no longer be distinctive. This could lead to a focus on problematic encounters and potentially highlight difference. The tool leads children to reflect on pre-determined facets of intercultural competence. While children can respond in an open-ended way, there is little room for expression of ideas that fall outside of the protocol. It is a highly structured exercise, rather than an exploration of children's thinking. The AIE (Byram et al., 2009) relies on written language for reflection and requires an extended written response, or one-on-one support from an adult for scripting. Children's responses may depend on their literacy levels and even if the questions are engaging and challenge thinking, some children will find the number of prompts daunting. While oral responses can be recorded during a one-on-one facilitator session as an alternative, this may not be practical in a classroom context. While the AIE (Byram et al., 2009) / AIEVM (Barrett et al., 2013) could be used for children to reflect on intercultural interactions with others, they do not allow the researcher to broadly probe children's conceptions of what it means to be IM, which is why in this study that I developed my own, similar tool.

### **2.3.2 Large-scale assessment efforts**

Although not appropriate for the age group involved in the study, the PISA 2018 assessment of global competence represents an alternative model. It is designed to "not only measure how well students are prepared to live in multicultural societies but also to identify what works in global education" (OECD, 2018). Similar to the IB, the PISA assessment needs to account for the large variety of geographic and cultural contexts within participating countries (OECD, 2018). However, unlike the IB, it is testing something that is not necessarily part of the existing curriculum in many schools.

The PISA 2018 assessment consists of a written test and questionnaire. The cognitive portion assesses students' ability to use knowledge of global issues and cultural differences to respond to a series of scenarios. It includes some open-response items that were scored against a qualitative rubric. The questionnaire uses statements with Likert-type scales to elicit information about students' attitudes, knowledge, and skills.

It asks students about the opportunities they have in school to learn about other cultures and global issues, and whether they participate in events celebrating cultural diversity or take community action outside of school (OECD, 2018). The OECD (2018) concedes that some areas, such as understanding communication norms and differences, could not be translated into test items, leaving some cognitive processes better represented than others. Furthermore, values were not assessed as they proved the most complex issue to operationalise in the absence of a clear understanding of how they affect global and intercultural understanding. Teachers, school leaders, and parents were also asked to complete a survey about global education.

The PISA assessment is an ambitious undertaking that should contribute to an understanding of students' ability to use their knowledge of cultural and global issues and to reflect on their personal commitment to a global orientation. Limitations will be similar to other large-scale assessments that rely on operationalisation of terms linked to discrete test items: it can only assess what is asked. It may provide insight into students' attitudes but cannot predict behaviour. Answers to the questionnaires from stakeholders within schools will provide comparative information about how education systems are integrating global and intercultural perspectives within the curriculum and through classroom activities (OECD, 2018). Perhaps most importantly, it establishes the significance of including global and cultural education within the curriculum, and may invigorate schools, or even countries, who are lagging behind in this regard.

Assessing IM and similar concepts will require compromises from stakeholder groups. Acquiring IM is a dynamic, largely internal process and there is no single point at which an individual becomes competent. Deardorff (OECD, 2018), who advised the OECD on the PISA assessment framework, claims that assessments of concepts such as global competence are context-dependent and that no single measure will ever be sufficient. Educators must therefore identify which dimension they are trying to measure and accept that assessments providing feedback on the process of acquiring global competence are more important than summative assessments. Student surveys, visual templates and focus groups that promote reflection and secure feedback are examples of tools that this review of the literature has revealed as promising. The use of focus groups and a "thinking template" to elicit children's conceptions of IM, which will be described in the next chapter, is my attempt to put these precepts into practice within my study.

## 2.4 Conclusions and emergent research questions

This review of the literature has revealed several themes with corresponding research questions. Firstly, there is an expanding interest in providing a global education through comprehensive curriculum frameworks, yet little is known about the impact of these frameworks on student's understanding. Secondly, there is a growing population of students within international schools for whom an international education and a community characterised by diversity is the norm, but the factors within these children's experiences that influence the development of a global orientation has not been extensively researched. Thirdly, children are learning and growing within PYP international schools and may be developing social and personal identities that reflect IM, but without research into children's perceptions of how the phenomenon of IM manifests itself in their lives and into the appropriate tools to conduct this research, educators will have little more than theoretical accounts of IM upon which to base pedagogical decisions. The relationship between these themes and the research questions will be explained below.

The components of global education frameworks – the specific attitudes, skills, knowledge, and values – are similar and have been informed by research from the fields of intercultural competence, global citizenship and plurilingualism. Curriculum frameworks reflect the goals and intentions of the issuing agency and will therefore appeal to different school circumstances. Each framework's aspirational outcome is reflected by a different term, including global competence (Asia Society/OECD, 2018), competence for democratic culture (COE, 2016) and international-mindedness (IB, 2013).

IM is purportedly the outcome of curriculum frameworks developed by the IB. Educators delivering IB programmes are expected to develop students' IM through the learner profile attributes. The PYP curriculum framework includes curriculum components that support the development of an international education: transdisciplinary themes that allow for exploration of global issues, a focus on conceptual understanding, skills and attitudes that align with intercultural competence, a commitment to collaborative pedagogical practices, and an expectation that children should take action as a consequence of learning. Yet case studies of implementation within IB schools reveal that IM is a problematic phenomenon that is not well understood by IB educators (Hacking et al., 2017). An expanded definition that includes intercultural understanding, multilingualism and global engagement has more recently been proposed by the IB (IB, 2013). The debate over defining terms will no doubt continue, but without a clear definition and means of assessment, IM risks

remaining a utopian principle (Singh & Qi, 2013) that has little impact on children's learning. Further, as the IB has considerable global outreach and influence within the field of international education, research into IM may provide insights into the effective implementation and assessment of such an education.

The investigation of the contributing role of an international curriculum on children's understanding of IM comes to the fore in

**RQ3** Which attitudes, knowledge, and skills do children associate with IM?

Students in IB schools may have school and life experiences that provide fertile ground for researching IM. The IB is implemented in schools representing unique geographical and cultural contexts. Although IB schools may appear to offer ideal contexts for defining and operationalising IM, and many have the autonomy from national curriculum constraints to do so, they continue to struggle to describe how IM's successful implementation will be recognised school-wide and within individuals. Researchers are therefore calling for a more complete understanding of how IM manifests itself by "listening to the voices of administrators, teachers, parents and students" (Castro et al., 2013, p. 188).

The factors within and outside of school that may play a role in children's development of IM are addressed by

**RQ2** Which factors do children identify as significant to the development of IM?

IM develops within individuals seemingly as part of their personal identity development and in response to others and experiences they encounter. As no theory can adequately explain how children develop a cultural identity, Barrett suggests "the correct unit of analysis is the 'child in the environment', with this unit being construed as an integrated and holistic system that is continuously changing over time" (2007, p. 288). Children within the international school environment experience a unique community, one characterised by diversity without the expectation of converging to a national norm. This may contribute to the development of IM as part of their social and personal identities. It may likewise influence the way that they view their positioning within the broader context of humanity. Research question 4 is designed to investigate these aspects of IM:

**RQ4** How does IM influence the way children understand themselves, others, and their role in the world?



IB research focusing on identifying pockets of exemplary practice and implementation may help to clarify the IB's vision of global education, as will the addition of global engagement, intercultural understanding and multilingualism within its definition of IM. However, without resolving the question of appropriate assessment of IM, the IB cannot be seen as a leader of international education as it claims to be. Given the range of IB schools contexts, it seems unlikely that prescriptive assessment standards or tools will be embraced (Hayden & Thompson, 2013b), although the PISA assessment of global competence (OECD, 2018) may provide a provocative model. Formative reflection tools and methods that collect information at the school and individual level about IM, similar to the AIE (Byram et al., 2009), seem more compatible with IB philosophy and pedagogy.

The current lack of guidance from the IB on assessment of IM highlights the need to investigate this concept at the individual level for two reasons: firstly, to have a sense of how it is, or is not, having an impact on children's thinking; and secondly, to support evidence-based decisions on how to improve the curriculum and learning experiences designed to develop the concept. As my study explores how children at the end of the PYP think about IM, and as only one known study has attempted to research IM in PYP students (Hacking et al., 2017) – as one small aspect of a much broader research agenda – this study will contribute to an understanding of how children in IB schools experience and conceptualise IM to address the overarching research question:

**RQ1** How do international school children at the end of the International Baccalaureate Primary Years Programme understand and articulate their understanding of international-mindedness (IM)?

This chapter summarises the literature that was reviewed to investigate what is known about children's understanding of IM. Emerging from the research themes are the following research questions.

**RQ1** How do international school children at the end of the International Baccalaureate Primary Years Programme understand and articulate their understanding of international-mindedness (IM)?

**RQ2** Which factors do children identify as significant to the development of IM?

**RQ3** Which attitudes, knowledge, and skills do children associate with IM?

**RQ4** How does IM influence the way children understand themselves, others, and their role in the world?

### **3 Methodology**

This chapter introduces the research methodology used in the study. It begins with the criteria I determined for selecting an appropriate methodology (3.1). This is followed by an explanation of phenomenography (3.2), the research approach I chose, and the ontological and epistemological perspectives that underpin the research design and align with my research interests. Next (3.4), the methods of data collection are described, including a discussion of conducting research with children within schools and the resultant ethical considerations. A description of the data analysis procedures (3.5) precedes a concluding discussion of trustworthiness as it pertains to this research approach (3.6).

#### **3.1 Methodological considerations**

In the previous chapter I introduced IM as an expected outcome of learning within IB programmes. IM develops within individuals and it may be cultivated through the curriculum within IB schools. My research questions suggest that children within PYP schools hold views about what it means to be internationally minded. If I can access and explore children's conceptions about IM, I will better understand IM from their perspective and my findings may support educators interested in improving curricular engagements towards IM's furtherance. These assumptions lead to the following criteria for the research methodology. The first is that the research methodology should support the research aims, which is to understand how children in a PYP school understand IM. The second is that the research methodology and tools should support the PYP curriculum's constructivist stance and my beliefs about children and their role in society (Punch, 2002a; Clark, 2011; Wagner, 1999). I will explain the criteria in more detail below before offering a justification for the research approach selected.

Children's development of IM is an example of how "social experience is created and given meaning" (Denzin & Lincoln, 2003, p.13). To understand children's perspectives on IM and to make their world visible, I need to listen to their experiences and attempt to represent the meaning it has for them (Denzin & Lincoln, 2005). Children's experiences are rooted in their reality yet changing because social reality is a dynamic process. Children's understanding of IM can best be described using a qualitative research approach that generates conditional statements to interpret how humans are constructing their realities at a given point in time (Charmaz, 2003). I will attempt to describe the properties or attributes that are "essential to the phenomenon as defined by those who experience it" (Charmaz, 2003, p. 277). Collecting children's views on IM requires the researcher to be a quilter who "stitches, edits, and puts slices of reality together" and "creates and brings psychological and emotional unity – a pattern – to an

interpretive experience” (Denzin & Lincoln, 2005, p. 5). Data analysis will reflect multiple individual realities which will be sorted and clustered to represent a collective vision of how this group of children at this particular juncture in their lives understand IM.

While attempts have been made to isolate and measure components of IM towards investigating causal relationships, the methods used – primarily surveys – do not align with the constructivist pedagogical values of the PYP. As a PYP educator, I view children as competent beings who are able to form and voice thoughts relevant to their lives. I am therefore seeking insight into the world of children as active social agents, since “simply cataloguing or measuring influences on children (without taking into account children's active interpretations and transformations) overlooks the active involvement of children as arbiters of their own experience” (Clark, 1999, p.39). While children’s development as social beings is influenced by their role in society, adults’ attitudes towards them and their individual differences (Punch, 2002a), they are not merely the outcome of societal forces. Social cognitive theorists from Piaget to Vygotsky have viewed children as agents in their own socialisation who construct their knowledge and conceptual understanding through selective interactions with their environment (Hala, 1997). Research methods and tools need to support the collaborative, inquiry-based curriculum that the children learn through. Data collection tools should allow for children’s multiple interpretations and views of IM and further its development.

My positioning as a researcher who cannot remove herself from her educational role and responsibility confirms the choice of a qualitative, interpretive paradigm. I acknowledge that my experience and background may influence my interpretations (Lichtman, 2014), although within the research methods I will attempt to ensure that children’s conceptions of IM prevail. Focusing on the collective experiences of children to bring into focus an understanding of IM corresponds with the epistemological stance of phenomenography, which is concerned with knowledge in terms of the various meanings associated with a phenomenon towards representing a “collective consciousness” about the phenomenon (Marton & Booth, 1997). Phenomenography, which developed within educational research to investigate the qualitatively different ways people experience or think about phenomena (Marton, 1988), encourages open-ended questioning in a variety of forms to elicit participants’ views, making it compatible with the research context. Further, phenomenography’s aim to distil multiple voices into categories that describe variations of understanding about a phenomenon is not dissimilar to what teachers do regularly in classrooms to improve teaching and learning. It may therefore appeal to the intended audience for this

research, primarily educators, who may respond more intuitively to a research approach that reflects the complexities of classrooms (Wall, 2012).

### **3.2 Phenomenography**

Phenomenography is a relatively new research approach that originated in studies of learning conducted during the 1970s at Goteborg University (Marton & Booth, 1997). It developed in reaction to learning being conceived in naturalistic ways and sought to redress this by making the learner's perspective the reference point for understanding with the aim of making this perspective visible (Tight, 2016; Sandbergh, 1997; Svensson, 1997). Researchers using this approach often attempt to provide a more articulated understanding of phenomena to inform educational practices and instructional decisions primarily related to learning in higher education (Tight, 2016). Expanding from its empirical roots, it now encompasses a set of "epistemological assumptions, a theoretical basis and specification of methodological requirements underlying the approach" (Åkerlind, 2012, p.115). While it includes some commonalities in terms of methods, it accepts that tools and procedures must correspond to the research aim and the phenomenon being investigated (Svensson, 1997). Phenomenography is useful for investigating the variations in the way children understand a common phenomenon towards improving educational provision and supports the use of tools appropriate to the phenomenon of interest and the research context. It is therefore compatible with my research questions, the school setting and the intended audience of the research. I will explain the assumptions underlying phenomenography and how they support my research questions below.

#### **3.2.1 Phenomenography as a research approach**

Phenomenography uses the subjective realities of individuals to explore variation in understanding (Marton & Booth, 1997). It seeks to identify patterns and describe the different ways people perceive and conceptualise the same phenomenon (Marton, 1981; Yates, Partridge & Bruce, 2012). The research interest lies not at the individual's level of understanding, but rather in building a collective description of the differences in the conceptions of the phenomenon. Individually created perceptual narratives can be analysed for patterns of response through phenomenography "helping to surface and consider the meta-themes that – while not the true story of any one of us – at some level help to define the story of all of us" (Cherry, 2005 p. 58).

Phenomenography straddles theoretical positions. It is non-dualistic, acknowledging that individuals experience reality as they construct their own awareness arising from their experiences (Marton & Booth, 1997). Marton and Booth (1997) suggest that "we

cannot describe a world that is independent of our descriptions or of us as describers. We cannot separate out the describer from the descriptions. Our world is a real world, but it is a described world, a world experienced by humans” (p. 113).

The object of phenomenographical research is human experience and the variation in the ways of experiencing a phenomenon (Marton & Booth, 1997). Bowden (2005a) emphasises the relational aspect of phenomenography as it focuses not on the phenomenon, but rather on the “relation between the subjects and the phenomenon” (p. 12). Understanding of a phenomenon arises from the accumulated, related experiences an individual has within context-specific situations (Marton & Booth, 1997). Bringing a phenomenon to the foreground requires becoming aware of an aspect, or conception, of reality, yet awareness is constantly changing as it is the sum of an individual’s experiences of the world (Marton & Booth, 1997). The meaning attributed to an aspect of reality corresponds to discerning the pattern of the parts and the relationship between the parts that are the objects of focal awareness at a particular point in time (Marton & Booth, 1997). An ontological assumption underlying phenomenography is therefore that “an individual’s experience of a phenomenon is context sensitive, and so can change with changes in time and situation” (Åkerlind, 2012, p. 124). There are seemingly limitless variations in the ways that individuals will process and define their experiences, yet “a particular way of experiencing something reflects a simultaneous awareness of particular aspects of the phenomenon” (Marton & Booth, p. 107). In the case of IM, children will have experienced a similar curriculum, which against the backdrop of all of their life experiences may provide some common ground for their understanding of IM, yet their lives and experiences are constantly changing, meaning that their understandings may be transient.

A phenomenographical research approach may support the constructivist pedagogy of the PYP. Reconciling theories of individual constructivism and social constructivism, Marton and Booth (1997) find that the former emphasises the value of the individual’s active role in learning while the latter emphasises the role of cultural, social and linguistic contexts in acquiring knowledge. To bridge this internal and external focus, they claim that “the world is not constructed by the learner, nor is it imposed upon her; it is constituted as an internal relation between them. There is only one world, but it is a world that we experience, a world in which we live, a world that is ours” (Marton & Booth, 1997, p. 13). Reflecting on new experiences in connection to prior knowledge in order to acquire new and deeper understandings is at the heart of the PYP’s inquiry approach to learning.

From an epistemological standpoint, phenomenography views knowledge as a relationship “between the learner and the phenomena being learned – between the knower and the known, the learner and the learned” (Booth, 2008, p. 451). In phenomenographic results, knowledge is expressed as being intentionally constituted by individuals’ experience of their reality, their subsequent conceptions are interpreted by the researcher who creates categories of description of these conceptions (Sandbergh, 1997). Conceptions are viewed as both the results of and the conditions for human activity. This can be described in abstract terms as parts of an organised whole that describes a phenomenon (Svensson, 1997). Knowledge within phenomenography is seen as dependent on an external reality towards which human activity and thinking is directed. Knowledge and conceptions therefore have a relational nature, as “conceptions are dependent both on human activity and the world or reality external to any individual” (Svensson, 1997, p. 165). From a PYP learning and curriculum perspective, children develop conceptual understanding through their experiences in the world, which are processed as abstractions or generalisations and are confirmed or refuted by subsequent knowledge and experiences, which aligns with a phenomenographical stance.

### **3.2.2 The results of phenomenographical research**

A phenomenographic proposition is that the ways of experiencing a phenomenon will be limited in number and logically related, allowing the researcher to both describe the variations in categories, called categories of description, and suggest a structural relationship between them in an outcome space (Åkerlind, 2012). Categories of description are not “general characteristics of the conceptions but forms of expressing the conceptions” (Svensson, 1997, p. 168). The outcome space represents the different ways a group experiences a phenomenon, based on their answers to open-ended questions, and the relationship between the different ways and the phenomenon. The outcome space is “inevitably partial, with respect to the hypothetically complete range of ways of experiencing a phenomenon” (Åkerlind, 2012, p. 121). Phenomenography requires the researcher to take a second-order perspective, “to step back consciously from her own experience of the phenomenon and use it only to illuminate the ways in which others are talking of it, handling it, experiencing it, and understanding it (Marton & Booth, 1997, p. 121). My purpose in researching IM with children is to be able to describe their understanding of the phenomenon. While the outcome space of this study can only represent the understandings of this group of children, it will provide a sense of the range of ways children can conceptualise IM. The relationship between the different ways children understand IM may provide direction for instructional purposes.

### 3.2.3 Contrasting phenomenography with other approaches

Lichtman (2013) claims that researchers plan a research study using three considerations: the approach to be used; identifying who or what will be studied; and determining the topic of study. I had identified from the outset of my doctoral studies that children's understanding of IM would be the focus of my research, which meant that I needed to determine an appropriate methodological approach. I knew that certain methods, such as focus group interviews, had been used successfully with children to secure their views on IM (Hacking et al., 2017). Further, I believed that a qualitative, descriptive research method was most suitable for describing children's understanding of IM as I was not seeking to make predictions, or determine cause and effect. Logistically, as a full-time educator with responsibilities within my school, I had to plan a study that was achievable within the parameters of my part-time researcher status. These considerations led to the evaluation of methods that could address the research objectives within the natural setting of a school. Of the five main qualitative methods - ethnography, narrative inquiry, phenomenology, grounded theory, and case study - that Creswell (2013) identifies, I selected phenomenography, which is loosely related to phenomenology, as the most appropriate method for the reasons I will explain below.

I selected phenomenography as the appropriate methodology as it is grounded in the search for understanding a group's perspective of a phenomenon. Phenomenography differs from other qualitative research traditions by its interest in "related not independent meanings, awareness not beliefs, context-sensitive awareness not stable constructs, interpretive not explanatory focus, collective not individual experience and stripped not rich descriptions" (Åkerlind, in Tight, 2016, p. 321). This will be explained beginning with a brief explanation of the difference between phenomenology and phenomenography.

The research object of both phenomenography and phenomenology is human experience and awareness and they share common epistemological ground. However, phenomenography employs an empirical stance to studying collective experiences, while phenomenology is primarily a philosophical approach, with its own methodology, that is concerned with understanding and describing how the individual experiences the world (Marton & Booth, 1997). Phenomenological research considers participants' shared experience of a phenomenon in order to distil experience into a description of a universal essence (Creswell, 2013). Phenomenography likewise seeks to identify categories of description that represent participants' experiences and understanding of a phenomenon. Both research approaches collect information through interviews.

Similar to phenomenography, data analysis in phenomenology extracts exemplar statements from the interview transcripts. However, the conclusion of a phenomenological study is a description of the “essence” of the phenomenon, which generally expresses the participants’ common experience of the phenomenon itself (Creswell, 2013) whereas in phenomenography the outcome space is an expression of descriptive categories that represent the variations in the way that the participants articulate their understanding of a phenomenon. The aim of a phenomenological approach is to find a single theory of experience, the essence of a phenomenon, through a philosophical method, while the aim of phenomenographical research is to identify the variations in the way a phenomenon is experienced, which are “temporary and transitional” (Marton & Booth, 1997, p. 117).

As my research interest lies in the different ways that children express their experiences and understanding of IM and to present the findings in a concise way that will be accessible to educators, phenomenography was selected as the most appropriate methodology from amongst other qualitative approaches for the following reasons.

Narrative research would have meant a focus on the life stories of only a few children rather than representing the broader range of experience of a cohort, in this case a class of 24 children, that phenomenography addresses. As the children are still young, their individual narratives about their life experiences and their opportunities to collect relevant artefacts linked to IM may be more limited than the narrative methodology presupposes (Creswell, 2013).

A grounded theory approach may have been a viable alternative to phenomenography as theory regarding the development of IM within PYP children is lacking. In common with phenomenography, a grounded theory approach uses data collected about people’s experiences of the social world to reveal categories that represent the theoretical meaning of phenomena (Creswell, 2013). The goal of such research would have been to provide a theory of children’s development of IM based on their experiences of the phenomenon. Grounded theory conclusions would have transcended descriptions of IM in order to explain participants’ experiences. However, this is suggestive of causality, and as grounded theory seeks to identify theories that can be generalized more broadly, I rejected this methodology as these precepts exceed the scope of this study which was intentionally situated within a specific context. In practical terms, for the researcher working as an employee within a school setting, grounded theory methods may be more problematic as multiple visits within the research site may be required until enough data has been collected to saturate each



category with relevant information (Creswell, 2013). I needed to negotiate access to the children with the classroom teacher, whose main concern was the children's learning. My visits to the classroom interrupted the children's regular schedule and I therefore sought access to the children's views through a thinking template that could be completed within four classroom sessions and one additional focus group session. Finally, grounded theory relies on developing theoretical sampling from participants without close proximity or interactions (Creswell, 2013), which did not encompass my concern with conducting research with mutual benefit to children's learning within a classroom setting.

My desire to work with children as part of the research process could have led me to an ethnographic approach, which seeks to examine common behaviours, beliefs and language, and issues of power and authority, of a defined group (Creswell, 2013). This approach to understanding IM would have required a long-term commitment with extensive fieldwork to conduct observations of a group of children. The resulting lengthy, narrative accounts may have a more limited audience (Creswell, 2013) whereas phenomenographical analysis yields concise, condensed categories of description that may be more accessible to educators.

While ethnography attempts to report on how culture works, the case study approach seeks to understand an issue using a particular illustrative case (Creswell, 2013). The investigation of an issue within a case study is tracked over time and involves the collection of multiple sources of information (Creswell, 2013). Hacking et al. (2017) conducted a case study of the implementation of IM within different IB school contexts, involving multiple researchers and generating a huge data set. Case studies, such as the Hacking et al. (2017) example, are particularly effective for such comparisons. The difficulty in conducting a case study related to IM within the research context of a classroom would be defining the appropriate case. This would involve justifying the selection of particular children, or a particular classroom, based on predetermined criteria. Such criteria may have screened out the perspectives on IM that emerged. Further, my interest was in exploring children's understanding of IM in a more general way and not necessarily the contexts that supported this development, such as the classroom environment, although it was possible that the context within which IM develops would be identified by the participants as significant to its development.

Phenomenography was the research methodology, with its associated methods and research outcomes, that could best support my research aims. Perhaps because phenomenography emerged within the field of educational research it has a natural

affiliation with research questions that are rooted in the desire to understand children's thinking towards addressing educational provision. In this sense, phenomenography could assist me in identifying the different ways that children understand the phenomenon of IM, through analysis of children's words and images, towards sharing descriptions of this understanding with other educators. Further, phenomenography, as an approach, could support learning as will be described below.

### **3.2.4 Phenomenography as a research approach that supports learning**

Using this research framework within an educational setting can promote children's learning about IM, given that engagement with learning tasks both reflects understanding and changes understanding of phenomena (Marton & Booth, 1997). Learning represents a shift from not being able to do something to being able to do it as the result of an experience (Booth, 1997). To explain this, Marton and Booth (1997) distinguish between a situation, which is bound in time, space and context, and a phenomenon, which represents the totality of the experiences and meaning connected to the situation. The way we experience a situation is influenced by our previous encounters with related phenomena, while our understanding of phenomena is further informed and moulded by a particular situation. Marton and Pang (2013) suggest that "it is better to enable learners to see something in an additional way that we believe to be powerful – in certain contexts, that is – than not doing so. Accordingly, we may try to help learners to see something in a new way, that is, in a way that they have not previously been able to" (p. 31). The research process can promote learning as it engages learners with awareness of a phenomenon.

A phenomenographical approach is compatible with the view that children are participants in a dynamic social culture who are beginning to conceptualise their own reality. Furthermore, the research approach and methods support learning and teaching as they seek to uncover thinking and understanding in order to improve it. If those working with children can understand their conceptions, they can adjust learning experiences accordingly. As a researcher of IM, I can use phenomenography to explore how the world appears to children, and how they have come to see it that way, which in turn gives me insight into what the world is like and how it could be (Marton & Booth, 1997).

Learning within schools is driven by pedagogical and philosophical values, either implicitly or explicitly stated, and these values should influence research design. To do otherwise risks dissonance between the methodology used and the dominant pedagogical culture. Research methodology should encompass and reflect the ways

that children have been learning. School-based research requires alignment between the research philosophy and the methods selected (Wall, 2008) and should attempt to bridge the gap between research and pedagogy (Wall & Higgins, 2006). Within the context of this research project, asking children to reflect on their understanding of IM through a phenomenographical approach not only aligns with the pedagogy and philosophy of the PYP, but also promotes development of the phenomenon. Further considerations about research with children will be introduced below.

### **3.3 Research with children within educational settings**

When conducting research within schools, the researcher must be aware of the power relationships that exist between children and adults. This power gap is particularly prevalent in schools where children have limited autonomy as powerful adults place boundaries on them (Punch, 2002a) and adults organise everything from the sequence of the day to the arrangement of the furniture (Cox & Pant, 2008). School exerts considerable influence on children's behaviour and voices, sometimes constraining them to teacher-pleasing responses (Burke in Thomson, 2008). When completing research tasks within school, children may adopt what Bragg and Buckingham (2008) identify as a school response. However, the researcher can reduce the power differential and create a comfortable research situation within school settings by using familiar tasks as the research tools (Punch, 2002a).

The researcher working with children has three choices when selecting research tools: to view children as essentially the same as adults and treat them similarly, to accept differences and endeavour to access their world through ethnographical approaches, or to develop tools compatible with their competencies (Punch, 2002b). Tools that allow children's voices to be heard may also mitigate a predominant adult perspective that may otherwise exist in research settings. Data collection tools need to accommodate children's developmental differences, verbal and literacy competencies, relative lack of experience and shorter attention spans (Clark-Ibanez, 2008; Punch, 2002b). Children's physical and cultural contexts – their experience, age, native language, social status, and preferences as individuals (Punch, 2002b) – must also be taken into account. Using a variety of methods helps to maintain interest and capture most completely a particular phenomenon (Punch, 2002b; Denzin & Lincoln, 2003). Many conventional tools can be moderated for use with children (Clark, 1999; Punch, 2002b).

The data collection tools – a thinking template to promote reflection and focus group interviews, which will be described in the next section – were selected to align with the

PYP curriculum and to ensure that children experienced the research process as part of their everyday learning at school.

### **3.4 Data collection**

Data collection within phenomenographical research often begins with participants responding to a problem or prompt to initiate reflection on the phenomena to be explored. It always includes interviews, to involve participants in a state of “meta-awareness”, and may include other sources of data (Åkerlind, 2005a). Zhu et al. (2011) found that using open-ended questions provided a rich and detailed picture of children’s perspectives following an intercultural experience. In this study, children’s conceptions were stimulated and collected through a “thinking template”, a series of prompts to promote reflection on IM, which is explained below.

#### **3.4.1 The thinking template**

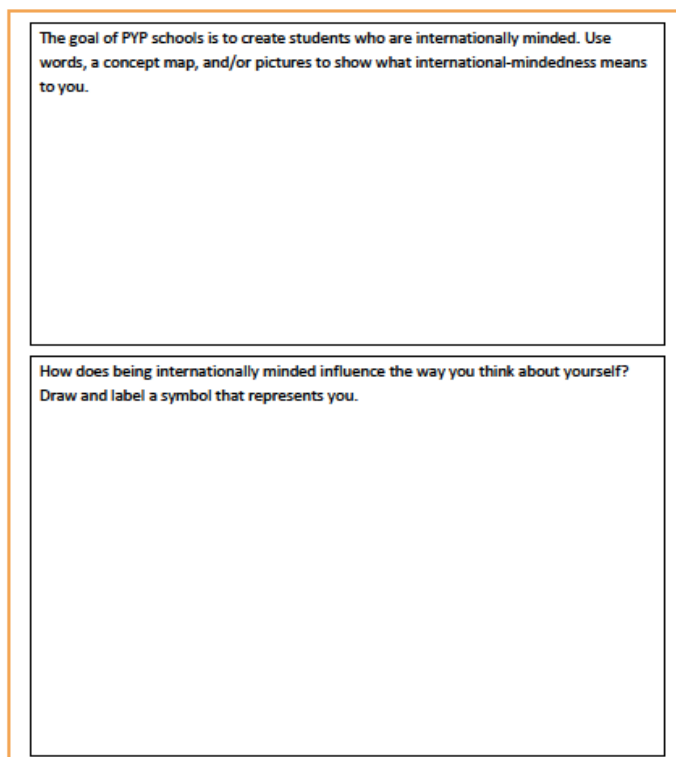
I developed a thinking template to provide children within the study a shared experience of the phenomenon, which can enhance research results (Säljö, 1997; Collier-Reed et al., 2009). Templates soliciting children’s views scaffold abstract responses, promote learning and provide rich data (Wall, 2008). Concept mapping (Pearson & Somekh 2003; Ritchhart, Turner & Hadar 2009), pupil views templates (Wall, 2006), and “Sketch to Stretch” (Short, Burke & Harste, 1996) are examples of classroom-based open-ended reflection tools that influenced the design of the thinking template. The tool aligns with a phenomenographical research framework as it encourages broad thinking, invites a range of responses, and raises the phenomenon to the level of conscious awareness.

##### **3.4.1.1 Using prompts in the thinking template**

The thinking template contains six prompts that invite either a written or a visual response (see Appendix 2). The prompts are structured to stimulate, but not restrict, broad thinking (Wall, Hall & Woolner, 2012). Elicitation prompts require a balance of guidance and stimulation. Woolner, McCarter, Wall, and Higgins (2012) found that respondents were more successful with a structured template than an open-ended drawing task preceding oral responses. I attempted to address this balance by dividing the template into six prompts, loosely connected to my research questions, which will be explained below.

The first prompt (see figure 5) elicits children’s broad perceptions of IM to answer **RQ1** *How do international school children at the end of the International Baccalaureate*

*Primary Years Programme understand and articulate their understanding of international-mindedness (IM)?* The prompt orients children to the overall purpose of the template and uses the IB-specific term “internationally-minded”. While the term is not unproblematic, it is the one used by the IB and it can be broken into its component parts to be explained to children. My assumption was that the word “international” would trigger associations, as it is a familiar term for the children partly because they attend a school with this word in its name, although they may not have considered its meaning. “Minded” and “-mindedness” needed more unpacking, but the word “thinking” is a reasonable synonym in this context. Linking “international” to “mindedness” meant simplifying it to “thinking”, as in “IM is thinking internationally”, which is inelegant, but an alternative conceptual construction. Concept development is enhanced by contrasting familiar concepts and by specifically labelling target concepts (Arnone, 1987). I explained to the children that they attend a PYP school, and that all PYP schools attempt to create children who are internationally-minded. Using these variations meant that I was not over-simplifying terms, which may lead to superficial responses (Alderson, 2011).



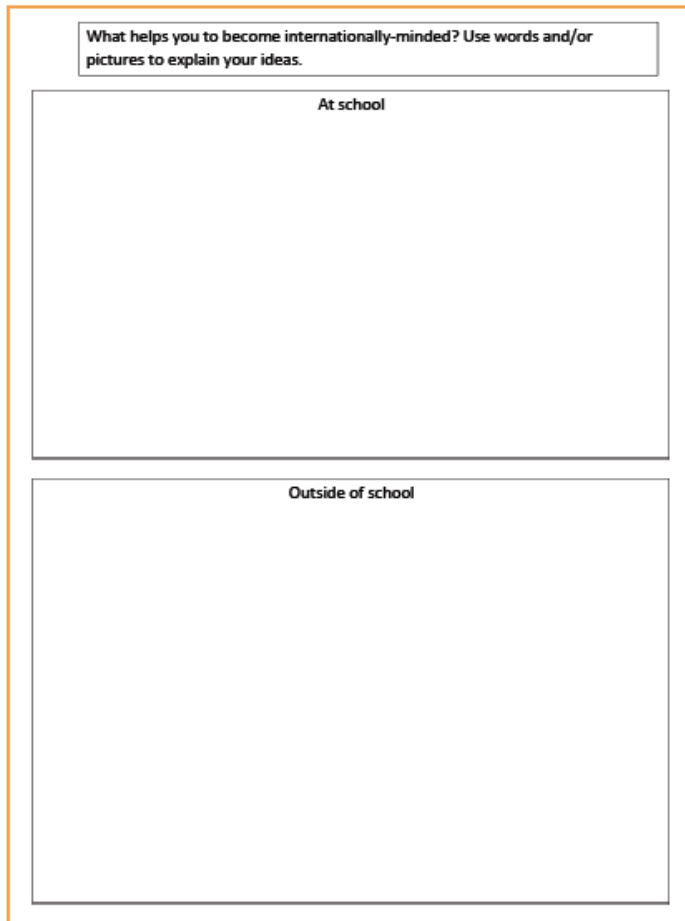
The goal of PYP schools is to create students who are internationally minded. Use words, a concept map, and/or pictures to show what international-mindedness means to you.

How does being internationally minded influence the way you think about yourself? Draw and label a symbol that represents you.

Figure 5. Thinking template prompts 1 and 2

The second prompt (see figure 5) asks the children to describe the relationship between IM and themselves and is consistent with a phenomenographical search for how individuals experience a phenomenon. It corresponds to the first part of **RQ4** *How*

does IM influence the way children understand themselves, others, and their role in the world? The invitation for children to represent their ideas by drawing a symbol derives from the research of Christensen and James (2008) who found that a graphic image could provide concretisation of an abstract concept and facilitated a “rich, multi-layered and mediated form of communication.” (p.160).



The image shows a thinking template with an orange border. At the top, a small box contains the text: "What helps you to become internationally-minded? Use words and/or pictures to explain your ideas." Below this, there are two large rectangular boxes. The top box is labeled "At school" and the bottom box is labeled "Outside of school". Both boxes are currently empty, intended for children to draw or write their responses.

Figure 6. Thinking template prompts 3 and 4

Prompts 3 and 4 (see figure 6) encourages children to explore how their experiences both inside and outside of school contribute to the development of IM towards answering **RQ2** *Which factors do children identify as significant to the development of IM?* The prompts correspond to the phenomenographical stance that experiences shape the development of conceptions. Asking children to consider their experiences beyond school allows for a broader perspective on IM to emerge.

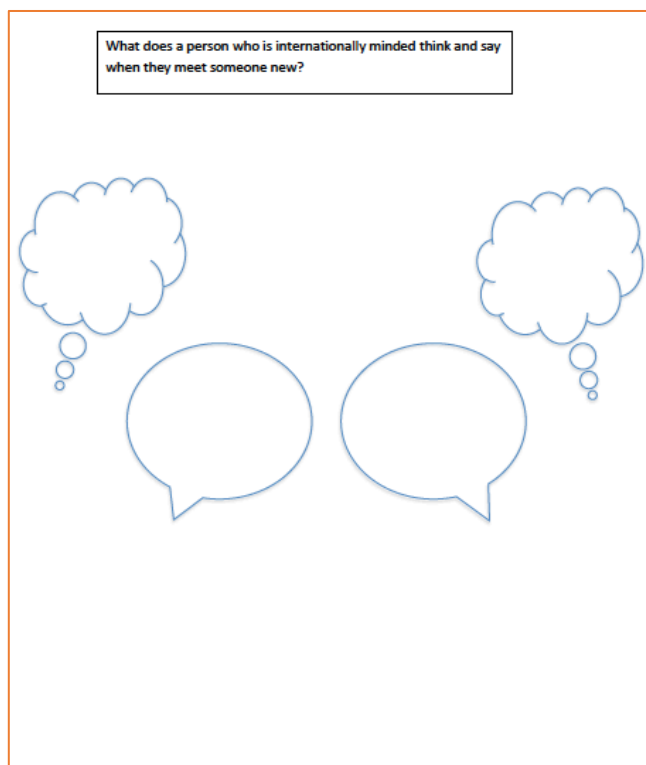


Figure 7. Thinking template prompt 5

The speech and thought bubbles in prompt 5 (see figure 7) stimulate children to consider how people think and act when meeting others in new situations to elicit responses about interactions with others. The prompt aligns to aspects of both **RQ3** *Which attitudes, knowledge, and skills do children associate with IM?* and **RQ4** *How does IM influence the way children understand themselves, others, and their role in the world?* The speech and thought bubbles technique comes from the research on pupil views templates (Wall, 2008; Woolner et al., 2012). In this case, it prompts children to think about and record both external manifestations of IM and internal thoughts about the concept. While it is similar in intent to the AIE diary (Byram et al., 2009), the prompt allows children to determine the characteristics, such as gender, nationality, age, ethnicity, and languages spoken, of those involved in the exchange and does not refer to a specific intercultural interaction. The prompt invites a variety of scenarios, with the dialogue bubbles indicating what was said, and the thought bubbles corresponding to internal reflections on the encounter.

What does a person who is internationally minded do to make the world a better place?

Figure 8. Thinking template prompt 6

Prompt 6 (see figure 8) is an open-ended question designed to encourage children to consider how IM may influence behaviour in a broader context than at the level of personal interactions. It provokes children to consider the possible consequences of IM within the wider world towards addressing the latter part of **RQ4** *How does IM influence the way children understand themselves, others, and their role in the world?*

Children could respond to the template prompts using words, drawings, or concept maps. Concept maps may encourage extended responses as children can explore ideas that can be difficult to articulate in full sentences (Ritchhart, Hadar and Turner, 2009). Prosser (2007) suggests that concept maps are helpful in mediating interviews with children as they allow the child to be in control, slow thinking down, and encourage children to decide what is important. The decision to include drawings as an option arose when investigating visual research modes that offer children semiotic and cognitive resources which may not be available to them verbally (Kress & van Leeuwen, 2006; Lodge, 2006). Children can create meaning through a “semiotic interplay” between text and graphics to represent the experienced world (Kress & van Leeuwen, 2006, p. 113), which may particularly benefit children within the research group with developing levels of English.

In the spring of 2013 I trialled an early version of the thinking template, with a small group of grade 5 children, at the international school where the thesis research took place. The trial encouraged me to pursue this research tool while making some adjustments as described below.

#### **3.4.1.2 Pilot of the thinking template**

As the school’s PYP coordinator responsible for managing the IB evaluation self-study process, I was obliged to seek students’ views on the curriculum. I was granted



permission to convene a group of children to secure their views on IM using the thinking template. I received retroactive approval from Durham University's School of Education Ethics Committee to evaluate the use of the thinking template, trialled during the self-study process, for research purposes. To collect children's views on IM, I used the thinking template and met with a volunteer group of children for a single 50-minute session.

While the thinking template was an effective way of supporting children's ideas about IM, raising it to the level of conscious reflection, several problems emerged during the trial that I subsequently addressed within this study. Firstly, children wanted to engage in discussion about IM before responding to the thinking template prompts, so for the current study I changed the time allocation for completing the thinking template, breaking it down so that children addressed a few prompts at a time, and I added the focus group interview component, which will be described in the next section.

Secondly, children had difficulty knowing how to refer to a particular section of the original template, so I redesigned the template with distinct sections with one prompt per section, providing a clearer sense of purpose for each part. Thirdly, the original template contained a prompt asking what a person who was IM would think, say and do. The children's feedback on this item was that thinking, saying and acting are inextricably linked. While they had not considered how people sometimes speak and act at a subconscious level, they felt that if thought and speech bubbles were there to accompany action, these underlying thoughts would emerge. I therefore amalgamated these items in prompt 5. As few children during the trial chose to represent their ideas visually on the thinking template, saying that they could explain their ideas better with words, I expanded the options for completing the prompts on the final version. During the pilot study thinking template session, I relied on handwritten notes to collect children's feedback, which proved ineffective. I consequently added video-recorded focus group sessions to support data collection of children's views in this study, which will be described below.

The trial of the tool was useful for adjusting the template and reconsidering procedures when undertaking research with children. Perhaps more importantly, during data analysis – which I conducted as a thematic analysis – I became more interested in the variations in how children understand IM than in their individual responses, hence the decision to undertake a phenomenographic analysis in this study. An important component of all phenomenographical research is interviewing, which I undertook in the form of focus groups; this will be explained in the next section.

### 3.4.2 Interviews

During phenomenographic interviews researchers attempt to collect as complete a description of the phenomenon as possible while participants increase their awareness of the phenomenon through reflection. As the children in the study were regularly grouped for inquiry discussions, I decided to use focus groups instead of individual interviews. Focus group interviews support the collection of multiple perspectives on reality (Brotherson in Vaughn, Schumm & Sinagub, 1996). Furthermore, they allow the interviewer to engage as an inquirer and construct a deeper understanding of the topic being probed. Finally, the goal of such interviews is not to establish and generalise truths, but rather to describe the perspectives held by the members of a group on a particular concept derived within a specific context (Large, Beheshti & Rahman, 2002). Children can build on each other's ideas and generate discourse representing individual attitudes, thoughts, and experiences to explore ideas. Focus groups have been used successfully with children (Large & Beheshti, 2001) and allow efficient collection of children's perceptions in a small amount of time. Punch (2002a) found that young research participants enjoyed focus groups because they could explore topics broadly in the company of peers and gain new perspectives. Focus groups have been used successfully with PYP students during a case study of the implementation of IM in different IB school contexts (Hacking et al., 2017).

Within phenomenographic research, researcher bias is mitigated, in part, by an interview protocol (Bowden, 2005). Participants within the different groups hear the same introduction and new topics for discussion are introduced according to the protocol. The interviewer's role is to encourage elaboration and further explanation. Phenomenographic interviews ask questions and solicit concrete examples, "to elicit underlying meanings and intentional attitudes towards the phenomenon being investigated" (Åkerlind, 2005a, p. 65). The interview protocol (see Appendix 3) was designed to replicate and expand on the thinking template questions in order to offer children a chance to explain their thinking further, to provide specific examples, and to explore their thinking with their peers. The questions were designed to assist children to consider IM in different ways by drawing on their experiences.

As an educator within the school, I anticipated that the children would be able to respond to the questions, especially since they had completed the thinking template in advance and were familiar with open-ended questions to support an inquiry process. In the next section I will explain how the children were selected for the study and the nature of school where the study took place.

### **3.4.3 Research context and participant selection**

The research was carried out at a large international school in Germany located in the outskirts of a major city and serving the needs of the international business and diplomatic community in Germany. The school implements the PYP, Careers Programme (CP) and Diploma Programme (DP) with a curriculum designed in-house for use with middle level students. The language of instruction is English and the teaching faculty is international, but mostly from Anglophone countries. International companies usually cover tuition as part of the benefits package, but about one-third of the population, mostly wealthy German families, are self-paying. The children who attend the school represent over 40 nationalities. There are approximately 824 PYP students at the school of over 1770 students, spread across three campuses.

The selection of the school was one of convenience of access, as I was working as the assistant principal and PYP coordinator at the Elementary School during the time of data collection. The decision to conduct the research at an international school was made for two reasons, first of all because I believed that IM was a topic relevant to the children, and secondly because IB educators constitute a significant part of the intended audience for the research.

The 24 children who took part in the study were in one of five classes of grade 5 (aged ten-eleven years) students at the school. They had passports from nine different countries, many held two passports, and they were native speakers of six different languages – English, German, Dutch, Korean, Spanish and Japanese. The 11 boys and 13 girls in the class had been placed in the classroom based on criteria such as gender, language profile, nationality, and academic proficiency, in the same way that children in the four parallel classes at that grade level had been. The children had been at the school for between one and eight years, as some had started in the early childhood section of the school. Those who had attended other schools had experiences ranging from public schools in their home countries to international schools in other countries. The class was chosen primarily because the classroom teacher was supportive of the research project.

From a phenomenographical perspective the number of students in the class corresponds to the recommended 20-30 participants for a study (Bowden, 2005). The class composition was typical for the school and I believed would represent variety in the understanding of IM. While the study could not reveal what all children understand about IM, it could represent the views of IM from a grade 5 PYP class in this international school (Bowden, 2005).

#### **3.4.4 Ethical considerations**

Conducting research with children within schools requires the researcher to consider the consequences of research on the research participants (Hammersley & Atkinson, 2007). This was particularly true because of my role at the school as an administrator and educator, which will be explained in detail in section 3.6.1. Collecting data during children's learning time obligated me to use methods that represented an authentic learning experience for them. I hoped to provide children with an opportunity to inquire into something of relevance to them, rather than imposing an externally set learning chore, although I acknowledge the tenuous difference. I needed to attempt to bring value to the participants, as to do otherwise would be to take knowledge for no return (Franks, 2011). Aligning the research methodology to the educational context helped to address the power differential between children and adults, which will be further discussed below.

Children in schools are in a subordinate role and have little choice over participation (Cox & Pant, 2008). My position as an administrator may have only heightened this disparity. While for organisational reasons I wanted to work with a class cohort, I also wanted the children within the class to decide freely on participation. To solicit the children's support, I did what teachers do daily in schools, attempted to explain to the children the importance of the undertaking and their role within it, not from a personal perspective of a researcher gathering data, but as an inquirer of IM eager to know more about their thoughts and experiences. Alderson and Morrow (2011) claim that the researcher must be able to explain the research purpose clearly enough that those taking part can give informed consent. Children should understand how the research will benefit them, or their peers in similar situations, as well as how their views and participation will be used (Franks, 2011). In explaining my research to the children, I wanted them to consider their part as a wider community of learners within PYP schools. Their participation in the research project may help PYP teachers better understand the perspectives of children within IB schools, with eventual benefits to children's learning in their own school and other similar schools.

Collecting the data in a familiar lesson-like way may have made the children more comfortable than imposing a formal research setting (Punch, 2002b). As I was not the children's teacher, I could strive for a trustful relationship with them but maintain a distance that may have encouraged children to reveal their perspectives more freely (Punch, 2002b). However, I also needed to consider the consequences of asking children to reflect on their experiences (Guillemin & Drew, 2010) as the interviews or thinking template reflection could impact their feelings. Although IM is part of the

school's curriculum, I could not discount that children might feel anguish as the result of the research process, particularly as the class included one recently arrived new-to-English speaker. Offering to children the choice of participating in the research project, to withdraw at any time, to refrain from answering questions, and allowing collaboration within the data collection process were my ways of mitigating these ethical concerns.

Within school research there may be expectations for action as a result of the study, and phenomenographic research outcomes are intended to inform and influence educational practices (Green, 2005). As I am still employed by the school, I will make a summary of the research available to the community via the school's website and through school publications for children or families wishing to engage further with the topic. I will offer a session for teachers interested in the subject as part of the school's professional development programme. As I have received a small grant from the IB for purchasing data analysis software, I will provide a summary of the research to the IB research site and offer to report on the findings at conferences and workshops.

Research in schools necessitates securing permission and building relationships with parents, classroom teachers and administrators. As an employee of the school, these issues were less problematic. Ethics approval from Durham University's School of Education Ethics Committee was sought and received for both a trial and the subsequent study. Children reviewed the consent form (see Appendix 4) in school and completed it at home with their parents. The form secured permission to participate in the research and clarified ownership, use and future audiences of data generated (Thomson, 2008; Guillemin & Drew, 2010). Accompanying the permission was a short questionnaire about the family's countries of origin, languages spoken, countries lived in and the child's prior school experiences (see Appendix 4). The quotes and images used within the thesis have been coded so as not to reveal the identity of the child.

#### **3.4.5 Completing the thinking template and conducting the focus group interviews**

I worked with the class for four sessions of approximately 40-50 minutes, firstly to introduce the project and to seek the children's willingness to participate, and then for three sessions to complete the thinking template. At the beginning of the sessions, I used a PowerPoint slide presentation (see Appendix 6). The presentation was designed to stimulate thinking, to introduce the six thinking template prompts, and to explain to children the range of options they had for providing responses. In creating the presentation, I was mindful of the choice of images so as not to present IM from a particular perspective. At the same time, I needed to provide enough information to the

children so that they could understand the intent of the research and the possible relevance to their lives in order for them to make informed decisions about research participation. I considered whether presenting the project in this way would be too leading and would influence children's thinking but had to weigh this possibility against the risk that children would not be able to access prior knowledge, or have enough context to understand what they were being invited to think about. I decided to treat the introductory sessions as I would any other learning engagement, based on my priority that the research supports children's learning.

Within the presentation (see Appendix 6) I attempted to explain to the children the purpose of my research and the reason why I was asking for their participation. I said that I was interested in IM and what it meant to children like themselves. I referred to IM as the goal of PYP schools and reminded them that they were students in such a school. I also said that there were many more children in PYP schools around the world who may be developing IM. I explained that to find out about IM I had to do a lot of reading, which was part of research, and that my reading had revealed lots about IM, but not very much about how children in international schools understand this phenomenon. I said that this was the reason for asking for their participation in the study. I explained the forms of data collection mentioning the focus group interviews and showing the thinking template. This concluded the first session. Between the first and the second session I waited to receive the permission forms, soliciting the homeroom teacher's help to ensure these were returned.

In the second session, the children completed the first two prompts (see Figure 5) as follows. As the children looked at the thinking templates I had prepared and distributed, I explained each prompt and the response options using the PowerPoint slides. For the first prompt I explained that I was looking for their ideas about the meaning of IM. I shared the slides that show examples of concept maps and a piece of writing with a picture to explain the response options for this prompt. For the second prompt I said that I was interested in learning about how IM impacts their thinking about themselves. I asked the children if they knew what a symbol was and I showed them three examples (a heart, a peace sign and a flag) on the slide. For any children who said that they could not think of a symbol as they completed the thinking template prompt, I said that they could attempt to explain their thinking using any of the previously introduced response choices - pictures, words, or concept maps. The children completed the templates individually and I collected and kept the templates until the next session.

I returned for a third session and started with a recap of the first session using the slides I had already presented, as above. I then introduced the next two prompts (see Figures 6 and 7) in the following ways. The two questions (see Figure 6) about the factors in and outside of school were explained fairly quickly and the response options were reiterated. The “think and say” prompt (see Figure 7) required some explanation about scenario options and the juxtaposition of thinking and speaking. I said that they could determine that two people involved in the interaction and the nature of the meeting. In order not to be leading, I did not say that the characters had to be from different backgrounds, nor did I mention age or gender. I explained that they should record both what the person was thinking upon meeting the other person, and what the words exchanged would be.

In the fourth session, I quickly recapped what the children had done so far, using the slides to remind them, and I introduced the final prompt (see Figure 8). For this prompt soliciting children’s views on how people who are internationally-minded make the world a better place, I showed the slide of the world and reminded them of the response options.

The shared experience of thinking about IM through the template ensured a greater likelihood of “establishing a joint definition of what is being talked about in the interview situation” (Säljö, 1996, p.23-24). Within two weeks of completing the thinking template, I convened focus groups interviews, each approximately 50 minutes long. I divided the 24 children in the class into four groups with equal numbers of girls and boys and a spread of nationality and language groups, anticipating that this would generate a richer discussion. I conferred with the classroom teacher on the groupings and made some minor adjustments. In addition, I met with a small group of students who had missed a thinking template session, and with a few individuals to ask for elaboration on their thinking template responses. The interview protocol allowed a colleague to run two of the four focus groups so that I could observe and take notes. I video-recorded each session to facilitate transcription.

The children had their thinking templates with them during the focus group, which helped to redress the power differential by placing the child in control of sharing. Children rarely need prompting if they use products such as pictures generated during the course of the research as the starting point for elaboration (Leitch, 2008). Without this frame of reference there is the possibility that children may resort to adult-pleasing responses rather than reflecting their real views (Wall, 2008). During the sessions, I was able to clarify any confounding responses from the templates (Vaughn, Schumm, Sinagub, 1996), although pre-determined guiding questions created commonality

across the four focus groups (Bryman, 2008). My use of the interview protocol deviates from Bowden's (2005) as he suggests that verbal interactions with the participants about the phenomenon be minimised so as to avoid possible rethinking, or reconceptualisation of the phenomenon. However, the goal of focus groups is to encourage the cross-pollination of ideas, and if the ideas being exchanged emanate from the participant group, there is little risk of the interviewer's views interfering. More importantly, I believe that there should be some benefit to the participants' understanding of the phenomenon as a consequence of the research experience. In my study, as children's learning was an ethical consideration, the focus group approach served two purposes: to promote discussion and learning, and to reduce the power differential that may have existed had the interview been conducted between an adult and an individual child. School settings may not be the most conducive sites to generate the free flow of conversation that focus groups aim to achieve, (Large & Beheshti, 2001), but with the thinking template and the children's familiarity with discussion groups within the PYP, inhibitions were perhaps reduced.

### **3.5 Data analysis**

Phenomenographical research elicits and uses the individual voice to develop collective meaning and representative categories (Marton, 1988). Applied to this study, I used the articulated relationship between each child and IM to describe the features of IM as apprehended by the group of children as a whole.

During data analysis I aimed to achieve a balance between preserving children's authentic voices and synthesising data to represent findings in a meaningful way (Punch, 2002b; Leitch, 2008; Thomson, 2008). This was aided by the phenomenographical analysis process of using actual transcription quotes to determine categories of description. By including drawings as an optional form of response, I needed to consider the relative role of the visual images children had created, which generally depends on whether they constitute the primary data source or serve as illustrative interpretations (Guillemin & Drew, 2010). As the purpose of the data analysis was to collect as much information as possible in order to find distinct commonalities and differences in the way IM is perceived, I decided to include any images where the intended meaning was clear enough for me to interpret and code. Within data analysis, the thinking template responses and focus group transcriptions were given equal weight. The children had their thinking templates with them during the focus group interviews and some referred to them during the discussion. In this sense, the thinking template responses may represent children's initial thoughts and the focus



group transcriptions their more considered ideas, with both indicating variations in thinking about the phenomenon.

The thinking template data illustrated the children's individual responses to the prompts. This data reveals the children's initial thoughts about IM before their ideas were amalgamated with the thinking of their peers. Further, it may reflect more complex thinking because of the time the children were allocated for completing the thinking template and because of the cognitive nature of recording thoughts in writing, symbols, concept maps, and pictures. The focus group transcripts provide additional data that reflect the children's thinking, oral elaboration on their responses on the thinking template, and also retorts to and affirmations of each other's voiced ideas. Booth (1997) discusses the dynamics of awareness which, with learning, are the interest of phenomenographical research. She explains that different ways of learning, such as discussions between peers or a learning task, create different opportunities for developing awareness. Students whose awareness is raised through different approaches often demonstrate deeper rather than surface level understanding. Therefore, as the goal of the research methods in this instance were both to gather rich data and to provide a learning experience for the participating children, then having different ways to examine their thinking about IM served both purposes. The treatments of both data sources within the processes of recording and analysis were similar. Both sets of data were uploaded to the data storage and analysis software (see Figure 9). The thinking templates were scanned and uploaded and the video recordings of the focus groups were transcribed and uploaded. The transcription process of a focus group interview is arduous and many researchers prefer instead to listen and extract themes from the recordings (Lichtman, 2013). However, the phenomenographical analysis relies on verbatim extracts, so I read and reread each focus group interview and coded each part. I then systematically reviewed each section of each child's template and assigned a code to text or images that were relevant to IM (see section 3.5 and Figure 9). In this sense, the two different data sets were both drawn upon and treated equally as examples of children's thinking about the meaning of IM. The objective of phenomenographical analysis is to determine the variations in the way that a cohort understands a phenomenon using what participants have said as the content of the analysis. However, although these utterances are used as the basis for the analysis, the content is not considered in terms of meanings of linguistic units, but rather as the expression of a relation to a phenomenon within the world (Svensson, 1997). This consideration makes the data source of the expression of relation less significant than might be the case in other methodological approaches.

While there are general principles of phenomenographic analysis, Åkerlind (2012) bemoans the lack of concrete descriptions of analytic practices. It does require transcribing, sorting, coding and clustering data towards identifying categories of description of the phenomenon of interest within an outcome space. The relationship between the categories of description that is expressed within the outcome space defines both meaning and structure of the phenomenon as perceived through human awareness (Åkerlind, 2005b). The goal of phenomenographical analysis is therefore “to discover the structural framework within which various categories of understandings exist” (Marton, 1988, p.147) until the “whole system of meanings is stabilised” (p. 155). In my study, I followed data analysis guidelines as delineated by a variety of phenomenographical researchers to achieve this goal, as will be explained below.

### **3.5.1 Immersion phase**

Booth (1997) describes an immersion phase as the initial stage of data analysis. The researcher studies the data sets, looking across the responses and noticing differences and similarities. The goal of this phase is to ascertain holistic meaning of the phenomenon based on what participants have said, or done. Åkerlind (2012) recommends focusing on the data as a collective set without too much regard for the individual transcripts in this initial phase.

My immersion into the data began through the transcription process. Dependability within phenomenographic research relies on accuracy of transcription as transcription is also an interpretive act (Kvale in Collier-Reed et al., 2012; Sin, 2010). I transcribed the focus group recordings using Hyper Transcribe software and subsequently used Hyper Research software to create 24 cases, one for each child. As the analysis focused primarily on words, other recorded linguistic or behavioural features were not noted within the transcriptions.

Each case consists of scanned images of the children’s text and graphic template responses, and the relevant focus group transcription. The software allowed me to analyse and code graphical elements as well as text (see Figure 9 below) and made data analysis manageable, which can be a challenge for those undertaking phenomenographical research (Åkerlind, 2005a). Figure 9 shows how I used the coding software to select parts of the transcripts and assign a descriptive code to the textual and graphical elements. I was able to identify the source for each element selected, whether it was a section of the thinking template, or derived from the focus group interviews.

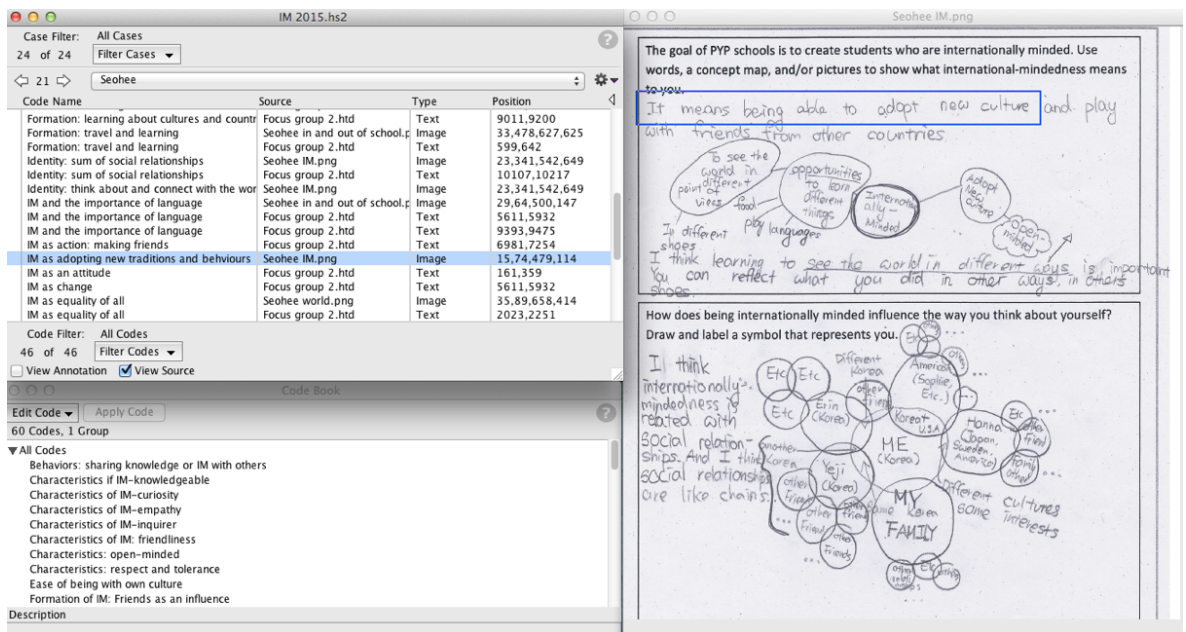


Figure 9. Screenshot of Hyper Research case and coding facility

During this phase I repeatedly read through the thinking templates and the focus group interview transcripts, becoming familiar with the data as a set. My familiarisation with the data was enhanced by the transcriptions that I completed by hand. Consistent with a phenomenographical approach, I began analysis only once all of the interviews and transcriptions were completed, as each transcript only takes on meaning in relation to the whole (Åkerlind, 2005a). This differs to other naturalistic methods which would encourage the researcher to respond to emerging data and even adjust the research design (Green, 2005).

### 3.5.2 Marking and emergence of features phase

Åkerlind (2012) suggests that an early analysis phase consists of marking utterances of relevance to the research focus. During this stage I made sense of the data by coding utterances - both text and image - that related to IM. I initially examined and coded the data by reviewing each individual child's responses, and then selected by highlighting (see Figure 9) comments or images that related broadly to IM and that represented different perspectives. The codes were not determined a priori, but were ones that I designated as they seemed broadly applicable to and descriptive of the meaning of an utterance regarding IM. In assigning names to codes, I invariably used words that corresponded to aspects of the IB curriculum such as the learner profile attributes, attitudes and transdisciplinary skills, as these words corresponded referentially to the ideas expressed, although I did not restrict coding to these features (see Appendix 5). Once the coding had been completed, I was able to use the codes to

access and retrieve items from the data base using a search function. This helped me to easily find, select and copy utterances and images associated with particular codes from across the data set for the purpose of collating similar responses and choosing exemplar statements.

Preliminary coding yielded 60 codes (see Appendix 5 for initial codes). I then began the process anew and assigned a descriptive code to similar responses and assigned new codes to any novel responses. The responses that I coded included images generated from the thinking template prompts (see Figure 9). Children often chose to include words with their images to represent their ideas. Children's images do not always lend themselves to straightforward interpretation and researchers should try to ensure that their views are correctly interpreted (Thomson, 2008). However, this would have necessitated additional individual interviewing so I coded text within concept maps and visual images that I could interpret in the same way as children's words. Symbols and visual images with no text were dealt with as single units.

At first, I sought to explore how individual children had responded to the different prompts, but this was not a productive way to distinguish broad categories. As any individual could have aspects of the phenomenon within their responses, I needed to look across the cases for exemplary excerpts. Findings such excerpts, while disregarding "irrelevant, redundant or unhelpful components of the transcripts", is an approach that makes the data manageable (Svennsson & Theman, in Åkerlind, 2005a).

By the end of this phase I had codes with exemplary excerpts associated with each code. I then began to amalgamate these codes and statements under broader categories until this process of clustering became stable. I identified, extracted and clustered textual and graphical examples of children's thinking to look for commonality and exception as the basis of the phenomenographical analysis. I could now begin to explore the "pool of meanings" to which each utterance seemed to connect in order to identify the different features of the phenomenon (Åkerlind, 2012, p. 118). Booth (1997) describes this process as one whereby features of the phenomenon begin to emerge, but in fleeting ways. Some will remain, while others merge together as links and relationships between the features become more apparent.

### **3.5.3 Emergence of categories of description**

While the categories are not predetermined but emerge from the data, phenomenographers (Åkerlind, 2012; Hasselgren & Beach, 1997) point to the inherent difficulty of attributing the emergence of categories solely to the understandings and

experiences of the research participants without attribution - at least in part - to the researcher's own ideas. Meaning has to be arrived at reflexively through a process of "analytic juxtaposition" (Hasselgren & Beach, 1997, p. 194). The analysis consists of grouping utterances that share commonalities as categories that represent meaning in some way. These categories representing meaning are "identified against the background of the shifting totality of meaning comprised within the study and because individual statements can only obtain their meaning in relation to this expanding totality" (Hasselgren & Beach, 1997, p. 194). Parts of the data are therefore abstracted from the rest, condensed and grouped under categories (Svensson, 1997).

Once I had sorted and clustered excerpts into categories that seemed to exemplify the variations in meaning, I began to look for category names that were broad enough to encompass the range of expression that had emerged from the data: friendship, adaptation, and changes in thinking were some of the original ones.

The categories of description reduce and condense the data to summary descriptions that correspond to conceptions of the phenomena (Svensson, 1997). The categories represent forms of expressing the conceptions, not the characterization of the conceptions themselves (Svensson, 1997). I therefore attempted to articulate the differences and commonalities between categories by assigning descriptive names and writing a comprehensive description of the conceptions of IM that children had articulated within each category. I acknowledge that the descriptions will have been influenced by my researcher perspective and that their significance can only be determined in relation to the data set and to relevant theory on the phenomena (Svensson, 1997). Since meaning is not predetermined, it has to be found (Svensson, 1997).

#### **3.5.4 Emergence of the outcome space**

A phenomenographical analysis develops an outcome space of conceptual, descriptive categories (Marton, 1988) through a process of iteration of transcript analysis (Green, 2005) until differences between categories and coherence within categories have been maximised (Bowden, 2005a). As children could all articulate IM in some way, the question became how the categories were qualitatively different.

The relationship between the categories becomes more apparent in the outcome space. The analysis at this stage must therefore encompass the different parts of the data that may refer to different parts of a phenomenon and the delimitations of the phenomenon (Svensson, 1997). Booth (1997) states that as learners become aware of

a phenomenon it is “contemplated from different aspects, throwing different perspectives on these, which brings different thematic fields into awareness” (p. 146). These themes fall into “new positions of relatedness, which is the start of developing the structure of awareness” (Booth, 1997, p. 147).

The categories of description each contained smaller aspects, which had been coded, that related to the different ways that children understand IM. During this phase I addressed the relationship between utterances that answered the RQs and the categories that had emerged through the holistic analysis. The RQs had been included within the thinking template and the interview protocol as the literature and theory on IM suggested that these aspects of the phenomenon may be prevalent in children’s thinking. I identified themes of expanding awareness and subthemes within the themes that represented the variance within the children’s thinking on these aspects of IM. I systematically reviewed each child’s responses on the thinking template as I investigated the smaller conceptions that underpin the categories of description and answer the RQs. I found that identifying key exemplar phrases and images solidified the differences between categories and became the orientation point for recognising these structural referents, such as the attitudes, behaviours and skills that underpin particular ways of understanding IM.

During this phase of analysis I also became more interested in the views of children whose responses I could not clearly code as evidence of thinking about the IM. Now, what they did or did not say gave me a more complete appreciation of a continuum of understanding of IM. I returned often to the transcripts, using the codes, to revisit the context of the responses. I became very familiar with individual children’s words and images. I could see consistency in individual children’s responses between prompts and during the focus group discussions, could spot the similarity amongst ideas, and when children had novel responses I could appreciate how these were inclusive of themes that had been identified.

In constituting the final outcome space, I was mindful of the three criteria Marton and Booth (1997) identify as significant: that each category reveals a distinctive way of understanding the phenomenon, that the categories are logically related, and that the variation is represented by as few categories as possible. While the categories of description focus on meaning, structure is explained through the relationship between the categories through themes of expanding awareness (Åkerlind, 2005b).

Once each category seemed to be distinct and well-defined, and I had several indicative samples of text or images to support the category, I attended to the

relationship between the categories which brings meaning to the phenomenon as it has been interpreted. There are differing opinions on whether the analysis should represent the increased awareness of a phenomenon through a linear structure (Åkerlind, 2005b), or through a concept map with branches showing inclusive hierarchical relationships (Bowden, 2005). I resolved this by encompassing the relationship between the categories of description and the themes of expanding awareness within a visual representation that forms the basis of the outcome space and the findings, which will be explained in detail in Chapters 4, 5 and 6 and in Tables 1, 2 and 3.

### **3.6 Trustworthiness**

While validity and reliability emanate from a positivist research orientation, qualitative researchers often address issues of quality by using trustworthiness as the criteria for ensuring rigour and measuring the value of research (Collier-Reed, Ingerman & Berglund, 2009). Further, as an interpretive process cannot be objective and can only represent the data as experienced by the researcher, the criteria for quality within a phenomenographic study needs to focus primarily on the alignment of research aims and methods (Åkerlind, 2012). Both trustworthiness and the criteria for quality will be addressed below.

Trustworthiness within a phenomenographic study should ensure consideration of credibility and dependability as delineated by Lincoln and Guba (Collier-Reed et al., 2009). Establishing credibility means that the researcher should have a comprehensive grasp of the phenomenon being investigated and critical awareness of her role as well as maintaining methodological fidelity. Dependability of a study relies on accurate interviewing and data collection. In my study the interview protocol (see Appendix 3) is both open-ended and guided to ensure that similar questions are asked with the option to ask follow-up questions. Further, the thinking template allowed for more data to be collected than would be the case with interviews alone. Adherence and continuous reference back to the transcripts during the data analysis stage helped to maintain a rigorous focus on children's actual responses. Finally, the research findings include multiple excerpts from the transcripts as exemplars of the categories of description and the themes of expanding awareness, which ensures transparency. Member checking, which is prevalent in other forms of qualitative research, is not relevant within phenomenography as the transcript becomes significant beyond the individual and the circumstances of its generation, which Cherry (2005) describes as having "an independent life of its own" (p. 59). Critique of phenomenographical methodology sometimes centres on this interconnection between oral expression, meaning and conception which Sin (2010) suggests could be mitigated by encouraging interviewees

to reflect on the meaning of their expressions. However, further probing of children's thinking about their conceptions of IM following the completion of the thinking template and the focus group interviews did not seem practical or valuable.

Both communicative and pragmatic quality checks are used by phenomenographic researchers to ensure alignment of aims and methods (Åkerlind, 2012).

Communicative validity pertains to the researcher's ability to present the research audience with a defensible interpretation of the data based on the use of appropriate methods (Åkerlind, 2012). Pragmatic validity relates to the usefulness of the research outcomes (Åkerlind, 2012). Research that is valid in these respects will resonate with the intended research community and provide insights to support teaching and learning (Åkerlind, 2012). Collier-Reed et al. (2009) add that the trustworthiness of research should be considered in relation to the research context. Findings should enable change within that setting, in addition to contributing to a wider body of knowledge that may support broader societal change. Within phenomenographical studies the specifics of each study are bound by a unique context, but categories of difference may be more generalisable and reflect how individuals in different situations will apprehend the phenomenon, or the different ways it may appear to similar groups (Marton & Booth, 1997). While the research study concerns the experiences and perception of children within an IB international school setting, the research findings may equally apply to children in other school settings, or learning through other curriculum programmes. It should therefore resonate with educators who are knowledgeable about and interested in children's development of IM and similar constructs.

Sandbergh (1997) asserts that researchers must assume a critical attitude towards their findings and interpretations. He calls for the "researcher's interpretive awareness" in order to deal with subjectivity throughout the research process (p.209). Sin (2010) suggests that this interpretive awareness, which is akin to reflexivity, should focus on both the research process and the researcher's preconceptions. In addition, researchers within the field of education who explore social phenomena within their own educational context must consider whether the advantages of insider knowledge outweigh the outsider's ability to take a critical and independent view (Alderson & Morrow, 2011). Towards meeting this aspect of trustworthiness, here is an account of my positioning towards the research phenomenon, IM, within the research setting.

### **3.6.1 Reflexivity and positionality**

My role as a researcher within my own school required particular reflection on possible bias, or lack of critical positioning. On the one hand, qualitative research purports the



benefit of “close connections to the lived experience” of the phenomenon being studied as it “produces the clearest and most informed understanding of that phenomenon” (Stanczak, 2007, p.5), and I do believe that being part of the children’s school community enabled my exploration of their social reality (Grimshaw & Sears, 2008). On the other hand, I need to make my personal and social history transparent to reveal the possible impact it will have on the phenomenon being investigated (Hammersley & Atkinson, 2007).

My interest in IM has developed through a long history with international education as an IB student, the parent of two IB graduates, a PYP teacher and administrator, and PYP workshop leader and school accreditation visitor. I left England at the age of eight to attend an international school in Germany. I have lived in four countries, I hold a British and a German passport, and I speak with a distinctly North American accent as the consequence of schooling and marriage to a U.S. citizen. The loss of national affiliation, identifiable accent and sense of where home is contrasts with the benefits of speaking other languages and being part of a wider international community, all of which have influenced my interest in international education.

Due to my primarily positive experiences with international education, I needed to be attentive to alternative perspectives. Perhaps my positive experiences have been influenced by my participation within the international community as a native English speaker with a European background who can negotiate an Anglo-American influenced, English-dominant school environment. Further, within the school where I conducted the research, IM is apprehended and discussed primarily as a celebration of diversity and cross-cultural communication. The optimistic platitudes that define IM within the school rarely confront its problematic complexities. I was aware of the need to persistently challenge myself to adopt a critical stance in my own thinking in this regard.

My own understanding of IM has developed within this largely uncritical environment and I was conscious that phenomenographic researchers must consider their relationship to the phenomenon under study so as not to impose their own understanding on the interpretation of the perspectives of the participants (Bowden, 2005). Sandbergh (1997), however, suggests that “the researcher cannot escape from being intentionally related to the research object, the categories of description are always the researcher’s interpretation of the data obtained from the individuals about their conceptions of reality ... as the researcher is a human being, he/she is always intentionally related to the research object” (p. 208). With this caution in mind, I had to

further consider my professional role within the school and vis-à-vis the children within the study.

At the time of the research I was the school's PYP curriculum coordinator, creating a "duality of roles" as both an educational practitioner participating in the inquiry process, and as a researcher on the inside (Cochran-Smith & Lytle, 2009, p. 41). My responsibility as PYP coordinator was to ensure that the PYP framework was embedded within the school's written, taught and assessed curriculum. During data analysis the challenge may be to see "what is rather than what is perceived or hoped to be" (Hammersly & Atkinson, 2007, p. 16), which was especially true given my professional responsibility for implementing the PYP curriculum. My job was primarily accomplished through the facilitation of collaborative planning with teachers, provision of professional development, and articulation of the written curriculum. My relationship to the children within the school was indirect, as I had no teaching or assessment responsibilities. At least twice a year I would conduct lessons connected to their units of inquiry, so they were familiar with me probing their thinking. The children viewed me as an authority figure, but not one who was involved in evaluating or commenting on their academic progress.

The issues raised above remind the researcher of the need to validate research analysis and avoid bias. My research intentions were to explore and analyse children's conceptions of IM as faithfully as possible using an established and credible research methodology, phenomenography, and by doing so to further develop my own understanding. I am aware of the responsibility inherent in interpreting others' thoughts and the need therefore to carefully apply research methods and retain a critical stance. I will summarise these ideas below.

### **3.7 Summary**

The research methodology and methods selected to inform my understanding of the phenomenon of IM and answer the RQs were chosen because they supported children's learning within the context of the PYP curriculum. Phenomenography focuses on accessing and analysing conceptions in order to improve educational provision. Phenomenographical methods align with an inquiry-based curriculum such as the PYP as they include focus group interviews, which facilitate the construction of understanding through dialogue, and open-ended response tasks – such as this study's thinking template – which promotes reflection. Providing children with a range of options for responding, including drawing, allows for more detailed and individual answers. Working with children requires particular ethical and research considerations,

especially within school. By conducting the research within a classroom setting, with methods familiar to children, I hoped to both collect rich data and demonstrate that exploring children's conceptions of IM is achievable and may benefit children's learning. The result of this phenomenographical study is an outcome space with categories of description that represent the different ways that IM is understood by the research participants. Themes of expanding awareness further explain differences across categories. This research study's value is established by the researcher's reflexive stance and the thoughtful application of the research methodology, phenomenography, which will be evidenced in the next chapter.

## **4 Orientation to the Study's Findings**

In this brief chapter I report on how the findings of the study emanated from the phenomenographical data analysis. This is organised into three sections. The first (4.1) recaps the study's aims and the role of a phenomenographical framework in meeting the research objectives. The second section (4.2) explains the process of data analysis and how this has resulted in categories of description (categories) and themes of expanding awareness (themes). The third section (4.3) introduces an abbreviated version of the broad categories which express the different ways that children within the study understand IM. The themes that illustrate key variations within the categories (Åkerlind, 2005) will be introduced in the final section (4.4) towards preparing the reader for the findings in chapter 5. The final outcome space that addresses the overarching **RQ1** *How do international school children at the end of the International Baccalaureate Primary Years Programme understand and articulate their understanding of international-mindedness (IM)?* will be presented in chapter 6.

### **4.1 Methodological alignment with the research aims**

This study aims to understand children's conceptions of IM. As IM is a difficult concept to define and assess, an alternative way to acquire an understanding about how this phenomenon is impacting children's thinking is through a phenomenographical study and analysis of their understanding of the concept. Children's textual and graphical responses to a series of prompts on a thinking template and their oral answers to questions about IM formed the data representing their thoughts about IM at the point of time of the study. Subjecting this data to an iterative process of sorting and coding, as described in chapter 3, section 3.5, has resulted in descriptive categories of the different ways that children understand IM, and themes that illustrate the variations in the categories, which will be explained in the next sections.

### **4.2 Data analysis – process and resulting categories and themes**

The culmination of phenomenographical analysis consists of descriptive categories of the phenomenon of interest (Marton, 1988). Categories are not determined before data analysis and are not representative of any individuals' perceptions, rather they represent consolidation of the children's views as a cohort. Any individual child's thinking may span the categories. Each category is an attempt to capture at least part of the nebulous whole that is IM as articulated by the children.

Each category was constituted through an exhaustive process of sorting and collating examples of text and images until similar exemplars were clustered into distinct

categories. Once the categories represented different ways of conceptualising IM, I read through the collected examples in each category repeatedly to interpret the underlying meaning of the category as it related to IM. I assigned a descriptive title to each category, such as *IM as friendship*, signifying that each category represents a unique way of understanding IM. The search for consolidation of the categories spanned several years and involved multiple reviews of the individual transcripts to ensure that the categories were stable (Marton & Booth, 1997).

Once the categories have been established, phenomenographical analysis seeks to find the relationship between them. These structural links are only considered once categories have been identified in order to minimise possible researcher bias (Bowden, 2005). There are differing opinions on whether this relationship should represent the increased awareness of a phenomenon through a linear structure (Åkerlind, 2005), or variations of the categories through a concept map with branches showing inclusive hierarchical relationships (Bowden, 2005).

I decided that the categories should reflect an inclusive hierarchical structure showing children's "increasing breadth of awareness" (Åkerlind, 2005, p. 152) of IM rather than be expressed as branching structural links. I made this decision for two reasons. Firstly, exploring the structural relationship between the categories without considering a continuum of complexity did not further my understanding of children's perceptions of IM. Secondly, I believed it would be more useful to educators who are familiar with rubric-type descriptions of progression in thinking. However, my trepidation was that I had not set out to create an assessment of IM and I did not want the children's thinking to be classified in this way. Åkerlind (2005) helped me to resolve this issue in the following way.

The search for a logical structure within the meaning of a phenomenon, Åkerlind (2005) argues, inevitably leads to categories of inclusiveness. Aspects of awareness exist in all the categories, but in less complex ways, with those at the far end of the hierarchy constituting more complex and complete ways of understanding the phenomenon. Furthermore, any phenomenographical exploration of a phenomenon will yield a finite number of critical aspects, the themes, that represent differences in understanding of a phenomenon. For educational purposes, having discrete critical aspects within categories that represent a hierarchy of awareness of IM from less to more complete, from more simplistic to more complex, is pragmatically more helpful for educators hoping to move individuals along a spectrum of understanding. As an individual child's understanding may span several of the categories, the attempt is not to explore the

individual's understanding, but rather the spectrum of understanding of the group. This will be further explained below.

### **4.3 Categories of description**

Four qualitatively different ways of understanding IM emerged from the data analysis with three themes supporting the distinction between categories. The four categories are:

- IM as friendship
- IM as adapting to the world
- IM as the outcome of social interactions
- IM as a change in thinking about yourself and the world

A brief overview of the categories follows in order to orient the reader to the findings of the study contained in chapter 5. The categories will be explained in full in chapter 6 when I answer the overarching RQ 1 *How do international school children at the end of the International Baccalaureate Primary Years Programme understand and articulate their understanding of international-mindedness (IM)?*

#### Category of description 1: IM as friendship

Children associate IM with friendship. Making friends is an important component of children's social world and mostly occurs at school. Friendships within the international school often involve intercultural interactions with peers, which impacts the way they understand IM.

#### Category of description 2: IM as adapting to the world

Children associate IM with the ability to adapt to new places. For children within an international school, adapting to new places often involves extensive experience with relocation and travel, which shapes their understanding of IM.

#### Category of description 3: IM as an outcome of social interactions with diverse people

Children understand IM as the result of social interactions with diverse people. Through their travels, children learn to communicate with many different people. Each interaction represents an opportunity to learn more about the world and to practise effective intercultural communication.

#### Category of description 4: IM as a change in thinking about yourself and the world

Children identify IM as a process that has a wide-ranging impact on themselves. It shapes the way that they interact with others, think about themselves and act on the world around them. They become aware of the life choices available to them through their understanding of IM.

These categories are supported by three themes that were derived through data analysis and answer the RQs as explained below.

#### **4.4 Themes of expanding awareness**

While the categories represent the range of meanings found in the study, layers of detail are added through the themes (Åkerlind, 2005). These themes arise from analysis of the data collected in response to the RQs. The data was analysed in a similar way as the categories, with one key difference. The RQs determined the focus of the theme, but not the emerging subthemes, or results. The subthemes are the facets of IM that underpin and differentiate the categories. I think of the categories and themes as forming the warp and weft of the fabric woven from children's understanding of IM.

The three themes are

- Contexts for the development of IM
- Attitudes, knowledge and skills related to IM
- Personal, social and global positioning and IM

Each theme will be addressed in chapter 5, using the children's responses from the thinking template and the focus group discussions to illustrate the findings. Following the findings and discussion of each theme, I will present an evolving graphic depiction of the relationship between the themes and the categories. The final outcome space (chapter 6) shows the resulting alignment of the categories and the themes which underpin the answer to **RQ1** *How do international school children at the end of the International Baccalaureate Primary Years Programme understand and articulate their understanding of international-mindedness (IM)?*

## 5 Findings and Themes of Expanding Awareness

In this chapter I will answer the research questions and introduce three themes of expanding awareness (themes) derived from analysis of children's responses to **RQ2** *Which factors do children identify as significant to the development of IM?*, **RQ3** *Which attitudes, knowledge, and skills do children associate with IM?*, and **RQ4** *How does IM influence the way children understand themselves, others, and their role in the world?* The three themes illustrate key variations within the categories of description representing the ways that children apprehend IM (Åkerlind, 2005). The emerging structural relationship between the themes and categories of description is expressed in table form following the exploration of each theme. The themes are:

- Contexts for the development of IM (5.1)
- Attitudes, knowledge and skills related to IM (5.2)
- Personal, social and global positioning and IM (5.3)

Each theme will be illustrated by children's texts and images from the focus group interviews and the thinking templates in order to make their thinking transparent and support the research findings. The screen shots of children's words and drawings, complete with scrawling handwriting and misspellings, provide context and allow their young voices to penetrate the adult narrative. Some examples of children's thinking are used more than once to highlight different points. Quotations extracted from the transcription are presented in italic font with the speakers distinguished by a code: "S", for student, followed by a number which corresponds to the assigned case within the analysis software, and "I", for interviewer. The same coding is used for screen shots.

Each section begins with an introduction of the children's responses, using quotes or illustrations from the children to illustrate the findings. I then compare my findings to those generated by other relevant research towards exploring children's understanding of IM. The sections conclude with a graphic depiction of the relationship between the categories of description and the theme of expanding awareness and a brief explanation of this relationship. The chapter will end with a brief summary (5.4).

### 5.1 Theme of expanding awareness 1: contexts for the development of IM

This theme emerged from children's responses to questions related to **RQ2** *Which factors do children identify as significant to the development of IM?* It reveals how children relate the context of their experiences of IM to the development of IM. Children report that the experiences they have while attending an international school,



relocating and travelling contribute to the development of IM. I will focus on children's school experiences (5.1.1) before addressing relocation and travel (5.1.2).

### 5.1.1 The international school as a context for the development of IM

Children identify that attending an international school is significant to the development of IM as this experience affords opportunities to establish relationships with peers and teachers from different countries, learn about the world through the curriculum, learn and speak other languages, and participate in celebrations as part of an international community. These factors will be addressed in turn.

#### Attending an international school

The children describe IM as an expectation of those attending an international school and as an outcome of this experience, as explained below.

*S 9: I think everybody in this school is at least half IM because...*

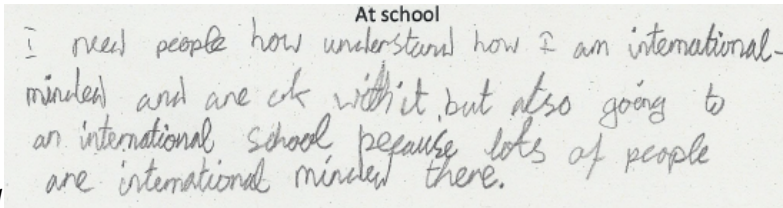
*S 1: Or they are getting there...*

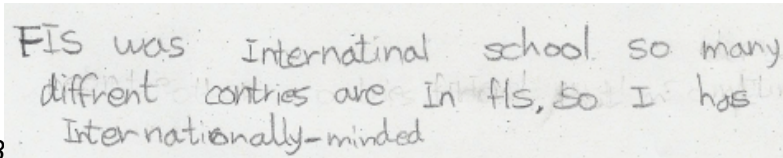
*I: They are working towards... Is it something you can always get better at?*

*Several: Yeah.*

*I: But why? Why do you say that everyone is at least half?*

*S 9: Because we are in an international school and if international people all meet then probably other people there will become IM too.*

S1 

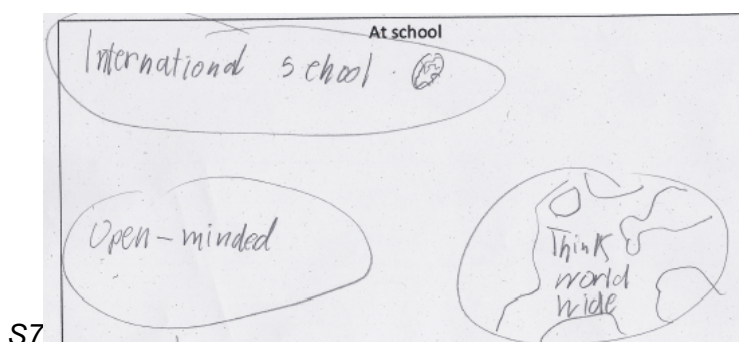
S3 

Children suggest that the international school provides an important context within which to develop IM. They seem to believe that becoming IM is almost contagious and inevitable at an international school, and the connection between attending an

international school and becoming internationally-minded had to be further uncovered with the children. When children were prompted to go beyond their initial correlation, they explained that being with children and teachers from many countries and the curriculum's broader perspective were the aspects of an international school that promoted IM. As one child explains below when asked whether it was more about what was learned in school, or the mix of people within the school, the relational aspect remained more compelling:

*S24: I think it's the mix because people think differently and then after you know how other people think you may use their method or like how they think and combine that with your own thinking skills so then you can like, you know more things...*

One child suggested that attending an international school leads to developing an open-minded attitude and an expansive world view, as illustrated in the image below, although it is not clear which factors within the school the child believes may influence this development.



The international school is an important context for IM to develop through interactions with others, which will be addressed next.

### Friendships

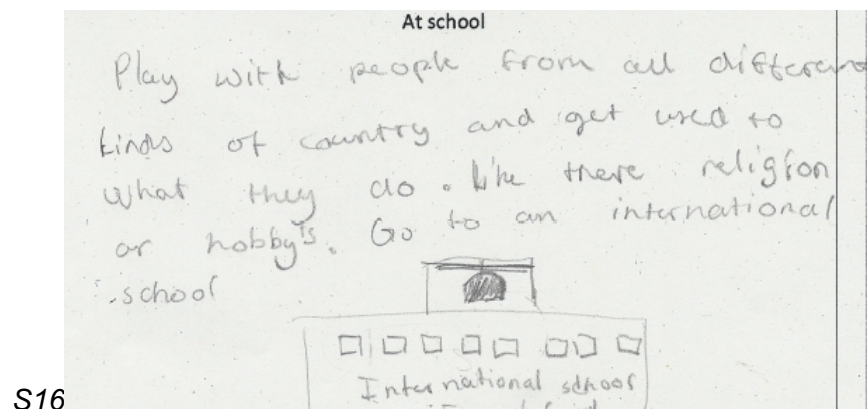
The international school provides the meeting ground for children from different countries to interact. The children and their parents are often very reliant on the school for social connections. Having moved to a new country without existing social relationships, the international school offers many expatriate families the context for forming friendships with others from similar national and linguistic backgrounds, or with those from more diverse backgrounds. Children report that the friendships that they develop contribute to the development of IM, as explained below.

*I: How do you think S5 got to be IM?*

*S2: Well I think it's partly because he has all these international friends because this is an international school so people come from like America, England, Korea, and Paris and like everywhere.*

*S13: Well your friends are from all different places so you get to meet them and make friends and hear about their culture and language.*

Children at the international school become quickly aware that their classmates may speak different languages, celebrate new holidays, and bring in unfamiliar snacks and lunches. When children are invited to each other's homes for play dates or birthday celebrations, they have further opportunities to learn about their friends. As can be seen in the following example, children believe that being in an international school with peers from different places allows them to acquire an awareness and acceptance of diversity.



When children were asked whether they thought they were internationally-minded, several replied that they were because they had attended one or more international schools.

*I: Do you think that you are IM?*

*S11: Yes, because I have been to two international schools, lived in two countries and know a lot, travelled a lot.*

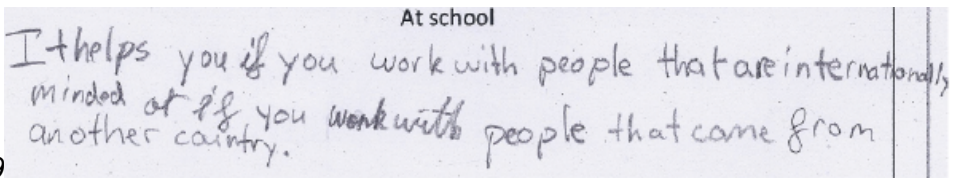
### Collaboration

While the development of friendships is reported as significant, the children also recognise that working collaboratively within the classroom situation may be conducive to developing IM. In the dialogue below a child explains how these two items are connected:

*S4: And in my old school we never used to do big projects alone, which is why it helps here because you get to have your own say in a project whereas if we did a project in my old school it would be all as a class or it would be a quick like five-minute project in partners.*

*I: Why do you think that helps you to become more IM?*

*S4: Because you get to bond with other cultures and other people and say I did a project with some people that I don't really work with in my class I would get to learn more about their culture and how they even do things and do things differently to us.*

S9  *At school I+helps you if you work with people that are internationally minded or if you work with people that come from another country.*

The children suggest that when they work with others who are not initially their friends, they become more open-minded to new relationships as described in the text below.

*S1: Because you don't have a friend in that group and you work on it a lot in your homeroom and then you have to be open-minded to other people then because either you get, make yourself a friend or you'd be bored and not do anything and probably you would get a friend... But you would rather chat with someone and then usually you start to talk about where you are from. Me and Max in the beginning we were like, we hated each other and then a week later we became friends and we talked together and we played soccer together.*

Although the child is struggling to articulate the connection between working with others, being open-minded and developing IM, the words suggest that collaboration fosters the development of relationships, which within an international learning community promotes cross-cultural interaction. Another indication of the importance children place on collaboration is the suggestion below that teachers assign groups based on diversity to promote IM within the classroom:

*S15: Maybe the teachers could choose groups, but just sometimes, so just not groups with friends together but people who you never had a project with, so from other countries or cultures so you still learn more about them and never knew something about them before and now you know some more and that would help.*

## Teachers

The role of teachers in developing IM was illustrated in the example above. In addition, children listed the diversity of their teachers and the experiences they bring to the classroom as contributing to the development of IM, which is described in the exchange below:

*I: Is there anything that goes on within the learning right in your classroom which helps you to become more IM?*

*S9: The teachers.*

*S1: In some countries they use other methods in math or in spelling.*

*I: Say more about what you mean when you say the teachers. What are the teachers doing that helps you to become more IM?*

*S1: Like Ms. JC is doing the program about getting IM.*

*S10: And you learn from the teachers, you learn everyday so you start speaking accents and you learn about their culture sometimes.*

The homeroom teachers are mostly from Anglophone countries and the diversity represented by the faculty is limited. However, children notice the differences of accents as well as pedagogical strategies. In addition to teachers, parents are also members of the international school community whose role is noticed and commented on by the children.

## Parents

Children recognise that those amongst them who have parents from different backgrounds may have an advantage in developing IM, with one child claiming:

*S12: And you can get it from your parents if your parents are from different countries they can teach you about other countries.*

Children observe their parents working within international businesses and travelling for work and seem to gain second-hand knowledge of the world from them, as described below:

*S1: I think it's even IM when Dad goes to different places and you have to learn the times when you can call him. Because my dad travels a lot into Canada and*

*China and I always learn what time difference it is. In America it is 8 hours different and I have to figure out 8 at night.*

*S6: (Responding to the question whether they know someone who is internationally minded): My Dad because he works for the Bank of Korea and now he's in Germany and he works on Germany and Europe problems and things like that as well as Korea problems, economic things.*

Children notice that the world of work involves cross-cultural and international collaboration, which may prepare them to recognise the pragmatic value of IM.

### Curriculum

In addition to recognising the potential of pedagogical strategies such as collaboration to developing IM, the children could identify some examples of curriculum content that were conducive to the exploration of IM. In the following extract the child refers both to the topic of global exploration, which was one of the six units of inquiry within the grade 5 curriculum, and the importance of working in groups.

*S6: We work in different groups (with) people from different places. Also, our lessons, for instance I can remember Beyond the Horizon when we did explorers, we could choose explorers from different countries. So, I think the lessons relate to IM also.*

While PYP units of inquiry are designed to encourage the study of topics through multiple cultural and national lenses, it was mostly children who had recently transferred from a national system school who recognised this aspect of the curriculum. They were able to contrast the scope of the content they had experienced in the different schools with the current curriculum. While some of the children in the class had only ever attended a PYP school and were not aware of the differences, these children identified that within their national system schools the focus of the curriculum usually related to a particular country whereas in the PYP there was a broader perspective, as illustrated in the following extracts:

*S5: In my old school ... there weren't a lot of international people ... you don't get to know a lot of different people from cultures or people from other places which couldn't make them very IM and they also didn't teach a lot of other stuff like let's say the units of inquiry, they didn't have that and we also couldn't learn about any other religions, different places or cultures, like only from there.*

*S13: In my other school we didn't learn about different countries and we focused, like history was about where we were in our state and we didn't learn about other cultures or traditions or languages, it was just where we were and studies like that.*

*S11: No, at my last school, which was in the US, we really didn't learn about any other countries. Like, I know we had to learn, um, all the states in the US, but it was mainly focused on America. I guess every once in a while, they might throw a little bit about another country, maybe in Europe, I guess, but it's normally just in the US.*

*S6: In Korea, when we learn about history, we learn from being Korean. Here (at the international school) we learn from being people.*

The comments suggest that children can and do notice the orientation of the curriculum especially when contrasted with national frameworks. In addition to recognising differences in the scope of the curriculum content, children were also able to contrast the PYP's focus on learning through globally relevant units of inquiry to a more traditional disciplinary curriculum approach as illustrated in the two examples below:

*S20: And teacher (at the international school) doesn't only teach about math and all this stuff but tell about other important stuff about the world.*

*S7: In my old school they didn't do like units of inquiry and I think here they make us more IM by doing all the units of inquiry and all the projects ... in my old school we just learned about math, reading, and writing, we didn't really learn about like the energy, or weather.*

*I: And why does that help you to become more IM?*

*S7: Because then you start thinking about different things like different cultures, for example, and like different countries and then you become more open-minded.*

Both examples illustrate the importance children attribute to the inclusion of global issues such as energy and climate within the curriculum. The second extract also shows that children are able to make a link between the content focus of the PYP curriculum and the development of IM. Learning about topics from a global perspective seems to enable children to transcend the specific curriculum context and become more consciously aware of the wider world. The child suggests that this awareness

encourages an open-minded disposition. This exchange demonstrates the child's understanding of how curriculum can foster attitudes that underpin IM. In addition to the units of inquiry, children identified learning languages as an important curriculum contributor to the development of IM.

### Languages

The PYP curriculum requires learning a second language from the age of five and embeds the value of language learning within the learner profile attribute "communicator". Children at the school learn German daily, at different proficiency levels. They learn English, if needed, with the support of specialist teachers until they have reached a degree of communicative competence. Furthermore, they hear friends, families and teachers communicating in a variety of languages on a daily basis. There are opportunities for children to develop their mother tongues through lessons outside of school time, through curriculum-connected activities, and with books in the library in different languages. Some children contrasted the opportunity to learn a new language with prior school experiences where this had not necessarily been the case, as below:

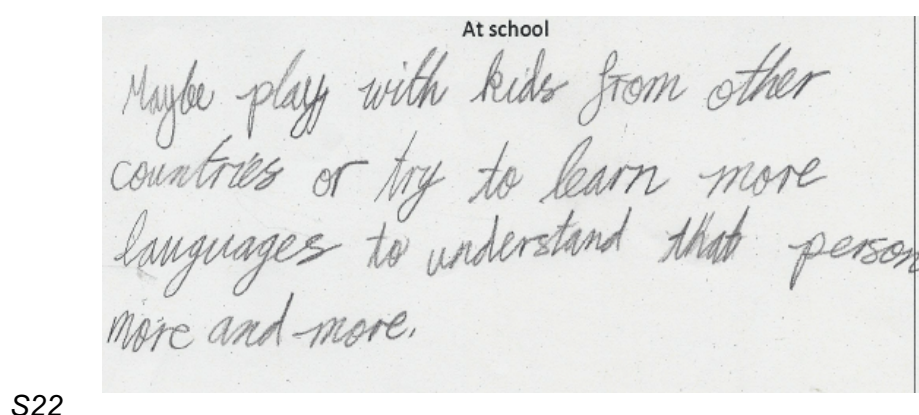
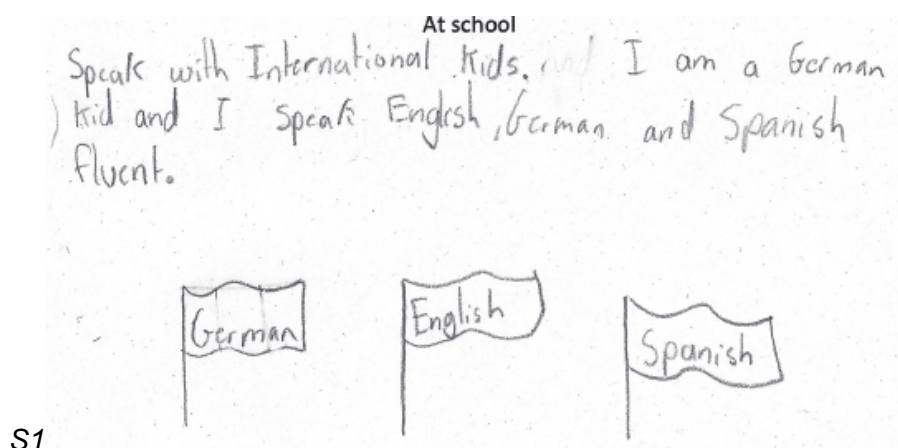
*S21: At this school there are more languages. In my other school there was only one language and everyone had to learn it.*

While the children recognised the advantage of having opportunities to learn at least one new language, they were looking forward to having more language options available to them in grade 6. Some felt that there should be a wider choice in the Elementary School as this would promote IM, as illustrated below:

*S17: In the Upper School they learn French, Korean, Spanish and there should be more languages in the Elementary School. There should be more choices in the Elementary School for languages.*

Children explained that learning and speaking languages helps to both establish initial contact and connect in a deeper way with others at the international school, as can be seen in the two examples below:



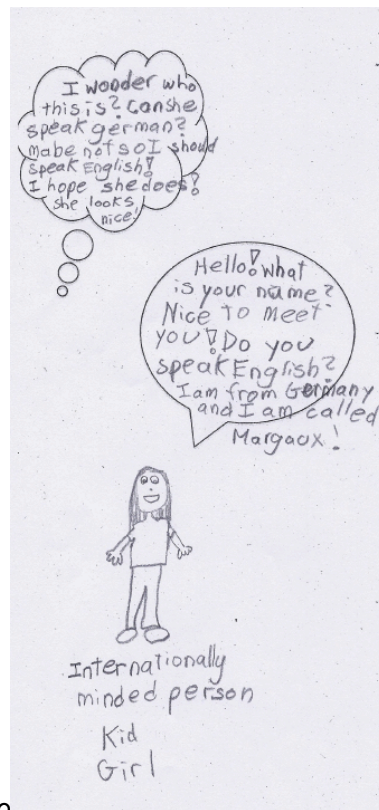


Children realise that knowing languages can be useful, especially in a school setting where children often arrive without English proficiency. The second excerpt indicates that the children are beginning to recognise the power of language to better understand others. They could relate experiences of being new and needing help with the language, and translating for newly arrived non-English speakers, as illustrated by the examples below:

*S10: People trying to communicate with others that don't speak their language so they try other languages that they don't know very well.*

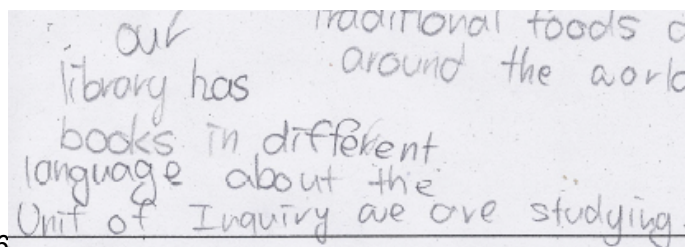
*S1: I think Erin is getting IM because when she came here she didn't know English and now she knows way more.*

The second example, and the one below, are indicative of the way children perceive language learning as part of the profile of a person who is internationally-minded. The children seem less aware that it is incumbent on the non-English speaking newcomer to learn the common and instructional language of the new school and how challenging this may be.



S9

PYP schools are expected to support children’s mother-tongue development and provide resources, and children noted multilingual resources, such as books in different languages, as a factor contributing to the development of IM as below.



S6

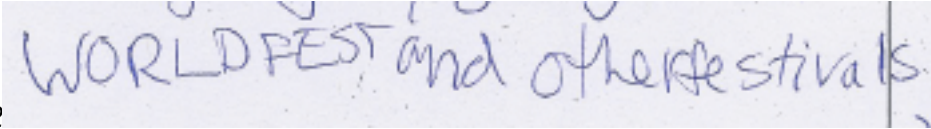
Providing access to the curriculum through books in different languages perhaps signals to the children the importance of valuing different languages and supporting access to the curriculum in multiple languages within the international school.

### School celebrations

In addition to curriculum-connected experiences, children also identified school-based events such as an annual “Worldfest” and assemblies and cafeteria offerings with an international theme as contributing to the development of IM. International school events often highlight the diversity of the community through visible ways such as national dress and food. The events seem to stand out in children’s minds as times when IM becomes more tangible and can be experienced, as the excerpts below show:

S6: This school organizes assemblies and like World Fest and things so you cannot just learn, you can experience those.

S21: Like FIS activities that let you experience and learn about different places.

S12 

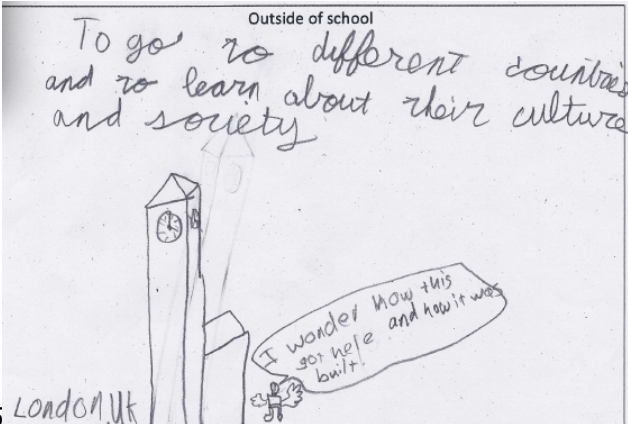
The value of events that highlight community diversity seems to be in the opportunity to celebrate and engage with that diversity, even at a surface level.

In addition to school, children in the study identified living in and travelling to different countries as significant contexts for the development of IM; this will be explored in the next part.

### 5.1.2 Travel and relocation as contexts for the development of IM

The contexts that the children report as significant to the development of IM outside of school are connected to their life experiences, which are often influenced by their families' geographic mobility. As minors, children are usually subjected to their parents' choices about schooling, relocation, and travel. While they cannot necessarily make decisions about the places where they will live or travel, the way that they process these experiences seems to influence their understanding of IM, which will be described in this section.

Children reported the ability to experience new places and people and learn from these experiences as a significant factor in the development of IM. These first-hand encounters with the wider world seem to engender curiosity as they confront the children with a mosaic of alternative ways of living. The children generate questions and collect relevant information through travel and relocation, as can be seen in the examples below:

S5 

Outside of school  
When I'm outside my family and I travel a lot like all over and some times we stay some where for a few days and some times we live there. It helps me by doing new things and learning new cultures that makes me become internationally minded.

S23

The novelty of experiences is linked to both learning and becoming internationally-minded in the excerpt above. The children connect these experiences with learning about cultures and societies, albeit as static, knowable entities, which may indicate their current developmental ability to critically understand these concepts.

### Relocation

Children at the international school experience mobility in different ways. Some children move frequently, some have only ever lived in Germany, and for others the time in Germany will be their only overseas experience. Those children who have moved can reflect on how the process of relocation relates to IM.

*S20: About the IM. So, you think differently. So, if you are IM and you just came here you think like, "this is a good experience to learn about another culture", but if you are not IM you will think like, "it's very bad to be in another country and I would like to stay in my home country".*

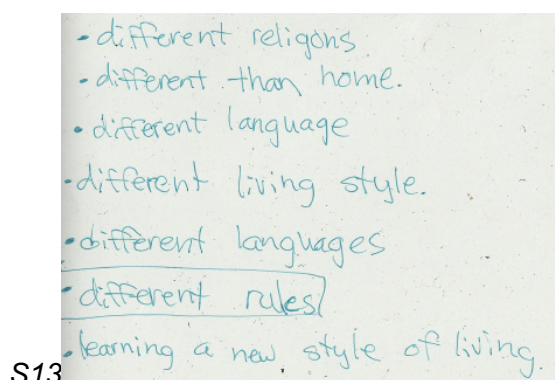
to you. I think international mindness means that when somebody lived in another country and then moves back to his home country it could be that, that person thinks other than before. Maybe that person than has other friends, because that person knows how people from that country react.

S22

Children who had relocated were more able to contrast the differences between their home country and Germany. In the first example the child is suggesting that there are attitudinal choices to be made about relocation, which involve learning and embracing the new if one is internationally-minded, while in the second the child is reflecting on



the long-term implications of moving, which result in a change in thinking and possibly friendships. The extent of the changes families encounter when they move to a new country is encompassed in the example below:



The child's description of these experiences as different, rather than new, especially when contrasted to *home*, may indicate the challenge that relocation poses, although the resolution at the end of the list is in being able to learn a new way of doing things. This is a further example of children making a link between experiencing the new, learning, and IM. This child had recently arrived from the US, leaving older siblings behind. She related that her experiences with having family on two different continents made her feel internationally-minded because she had to become aware of such things as time zones. Everyday life presents opportunities for the child to become attuned to the realities of the world.

Living in another country means that everyday neighbourhood encounters and activities take place in a new language and provide opportunities to make intercultural friendships. Activities such as participating in sports and club activities and making friends through these activities were identified as factors that contribute to the development of IM both in and outside of school. When they take place within the school's programme, they offer another opportunity for children to mix and interact with like-minded peers outside of the classroom. When the activities take place outside of school, usually within the well-developed club structures that exist in all German towns, participation means an opportunity to speak German and to engage with the local community.

*S16: I have been in Germany for four years, have lots of different friends. I got more open-minded to German culture and I play in the neighbourhood.*

*S6: You can meet people with similar interests and grow relationships from them.*

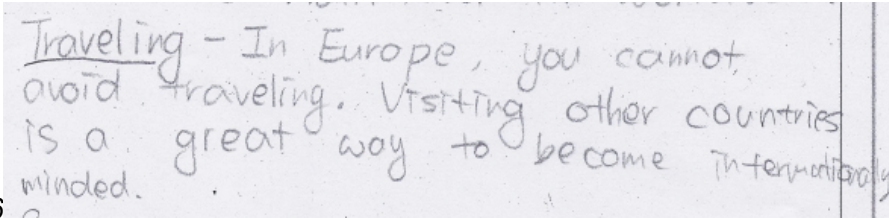
For children who are not German these activities are opportunities to build cross-cultural relationships. The children identified that having a common interest was at the foundation of forming these relationships. However, for many international school children, this type of neighbourhood bonding is rare. School schedules, parental fears about unsupervised play outdoors, and more abundant school sponsored after-school activities often mean fewer opportunities for casual relationships to be formed. A common complaint about the international school community is that its members become socially isolated from the local community.

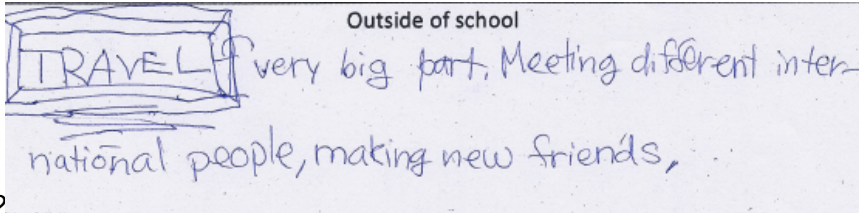
Children who have only lived in Germany encounter the novel through travel and through interactions with people who have moved to Germany from elsewhere, which is reflected in the comment below:

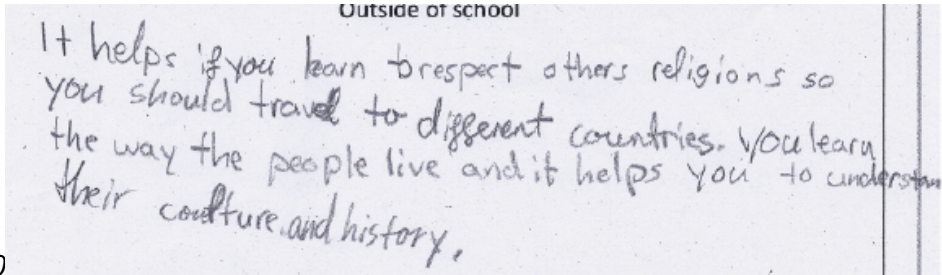
*S8: I have lived in Germany my whole life. We have new neighbours and I learn about people. I travel a lot and learn about new things.*

## Travel

Travel fosters interactions with diverse people and provides the children with information about how people live, which is exemplified in the excerpts below.

S6  A handwritten note on lined paper. The text reads: "Traveling - In Europe, you cannot avoid traveling. Visiting other countries is a great way to become internationally minded."

S12  A handwritten note on lined paper. At the top, it says "Outside of school". Below that, the word "TRAVEL" is written in a box. The text continues: "very big part. Meeting different international people, making new friends,"

S10  A handwritten note on lined paper. At the top, it says "Outside of school". The text reads: "It helps if you learn to respect others religions so you should travel to different countries. You learn the way the people live and it helps you to understand their culture and history."

*S5: Yes, because I have moved a lot, lived and been to a lot of different countries. Meeting people and learning about them helps me to be internationally-minded.*

*S11: I think to become internationally-minded... it can... like you can get it from the places that you visit and the things that you see there because then you, kind of like, learn the culture, like what they do, like how they do things, like when I visit places for, like break, or whatever, I really... I think that, like, helps to become internationally-minded.*

Children associate travel with meeting new people and learning about the world, both of which seem to develop curiosity and knowledge, which are necessary for IM. Through direct experience, children are becoming aware of the world's cultural diversity and are beginning to question how that diversity is shaped by various external forces and reflected in current ways of living.

Children's association of IM with travel and relocation was widely held and some resisted the idea that it would be possible to become internationally-minded without these experiences. However, some alternative avenues to becoming internationally-minded were identified as in the examples below:

*S16: You could still be internationally-minded if you look at the world news and study different countries you can also get an open mind about different countries.*

*S8: I mean like, if you stay somewhere, other people, like, move from another country, or just stay. You can become internationally-minded by learning something new from them, or seeing differences and stuff.*

In both exchanges, children connect the idea of becoming internationally-minded to learning something new, in the first example through the media and in the second through meeting new people. These novel experiences become associated with the development of particular attitudes and behaviours, such as open-mindedness and noticing diversity respectively.

The idea that attitudes are necessary for travel experiences to transfer into IM was further explored in the focus group exchange that follows:

*I: Do you think that there are people here who do travel and don't become IM?*

*Several: Yes, that could be possible.*

*S17: Like if they don't really...*

*S14: Care.*

*S11: If they don't really try.*

The children recognise that becoming IM involves a degree of personal investment as the experience alone will not guarantee its development. The connection between these findings and related research will be explored in the next section.

### **5.1.3 Discussion of contexts for the development of IM: the international school and relocation and travel**

Children believe that attending an international school and the experiences they have of relocation and travel contribute to the development of IM. The importance of the school context is perhaps unsurprising given the prominence schooling has on children's social lives (Buchanon-Barrow, 2005). However, the school may take on increasing importance for children who relocate and Sears (2011) noted that highly mobile children find comfort in the international school environment because of an inclusive ethos where making friends is valued. Travel and relocation are contexts that may be more readily available to children in international schools, and they were prominent in children's thinking about IM. I will discuss the impact of schools on IM before turning to travel and relocation.

The international school context provides a safe place for children to navigate multilingual and multicultural environments. As their confidence grows in these environments, their curiosity and openness to the world expands (Zhu et al., 2011). Attending an international school seems to socialise the child into a specific milieu. The children's comments that becoming IM is almost contagious suggests that they recognise this process of conforming to a particular way of thinking and behaving. The children within the study indicate that the international school is a place where intercultural learning takes place. This involves forming friendships and working collaboratively with diverse others. Zhu et al. (2011) claim that intercultural learning is primarily a social activity that involves making friends and establishing relationships, which develops open-mindedness and a curiosity about others. Working collaboratively, particularly within a PYP inquiry-based classroom, seems to "model and develop aspects of IM such as responsibility, care and respect for others and open-mindedness" (Hacking et al., 2017, p. 57). There is wide-spread agreement that a participatory and experiential education is the best way for students to learn about global issues while acquiring the skills necessary for intercultural understanding and



eventual global engagement (Hicks & Holden, 2003, 2007; Barrett et al., 2014), which is aligned with the children's identification of the international school with the PYP curriculum as a factor in the development of IM.

While children within the study claimed that learning about cultures and countries was important to the development of IM, they were less able to recognise when this learning was occurring within the PYP curriculum. The role of curriculum content such as the units of inquiry in developing IM was not prominent in children's thinking, although children who had experienced a national curriculum were more aware of the global orientation and the transdisciplinary nature of the PYP curriculum. The children did not mention the PYP exhibition, a self-selected research project the children in the study had engaged in as part of their completion of the PYP. The PYP exhibition has significant potential as a means of reflection on IM, and Hacking et al. (2017) report that in some PYP schools it is used as an assessment of IM. The minimal association children made between curriculum content and IM could be attributed to natural attrition of learning, or to the fact that the connection between the units of inquiry and IM was not made explicit to the children. While I cannot know the reason, strengthening the association between curriculum content and IM as part of the delivery of the curriculum may enhance this connection.

The children believe teachers contribute to the development of IM within the international school and suggest that hiring teachers from a wider range of countries would benefit IM. While some IB schools institute hiring strategies to diversify the staff (Hacking et al, 2017), this is not guaranteed to increase IM. Teachers' attitudes towards IM may be more important than staff diversity, particularly as IB documentation is not prescriptive in how IM should be implemented through the curriculum (Castro et al., 2015). Further, teachers may not have considered their perspectives on IM, or received adequate professional development in this area (Hacking et al., 2017). Teachers need clear guidelines on developing global competencies (Boix Mansilla & Gardner, 2007), and these are not being provided to IB teachers. While some skills can be acquired through professional development, many have argued that competence can only be gained through relevant experiences that foster a global outlook (Cushner & Mahon, 2009; Becker, 1982; Bennett, 2009). The development of IM through the curriculum relies on teachers who can translate it into meaningful learning experiences for students and make the connection between the curriculum and IM explicit (Cause, 2009), which will be discussed below.

Hacking et al. (2017) observed lessons in IB schools, noticing that IM was evident through the teaching engagements selected, the examples and resources used, and

the extent to which multiple perspectives were included. Merryfield (2012) further recommends that teachers employ strategies to develop open-mindedness that will support children's understanding of the contextual factors – geographical, economic, historical, political, religious, and technological – that shape the way people think and live. Opportunities to engage with multiple perspectives in this way abound within the PYP curriculum and must be used by teachers for children to develop a more nuanced understanding of IM, as they need to consider questions of privilege and power – controversial issues that Merryfield et al. (2012) found teachers may be reluctant to raise because they challenge children's beliefs and values. Teachers can leverage the power of the curriculum to enhance IM if they have the proclivity and the skills to do so.

Children's responses indicate that language learning is significant to the development of IM. For children within a multilingual school environment, languages represent the means to developing relationships. Hacking et al. (2017) found that multilingualism, one of the pillars of IM that was discussed in chapter 2, was a highly visible practice in IB schools. Multilingualism, as a concept, acknowledges the importance of languages for making connections, but Castro et al. (2015) claim that it fails to emphasise the affective, personal impact that arises from questioning one's own language and culture. The children are beginning to recognise that knowing languages promotes understanding of different perspectives. It develops empathy, as was evident in the children's attitudes towards newly arrived classmates. A stronger association with the affective impact of language learning and IM may strengthen this connection. The children's views on the importance of language learning stand in contrast to the disputing views of experts on the role of language in intercultural competence (Deardorff, 2009). Some research into intercultural competence suggests it is only advanced proficiency in languages that is related to higher levels of intercultural competence (Barrett, 2010). However, the children recognise the value of languages, perhaps because they notice how inextricably language is linked with their classmates' identities. Language learning will be further addressed in the next section, but based on the findings, languages are an essential component of IM and of a global education.

Children view community events that feature traditional costumes and foods as public celebrations of the diversity that exists within the school. Hacking et al. (2017) encountered similar practices across the nine IB schools they researched. A criticism is that these events lack authenticity and provide a shallow experience of cultural diversity and IM (Skelton, 2007). However, community practices and rituals may impart beliefs about identity to children in school, as Barrett (2007) found in his research into the development of national identity through schooling. Within the international school

context these events demonstrate a commitment to IM, perhaps signalling the routinisation of a set of shared beliefs (Holliday, 2013).

Children notice their parent's ability to interact successfully within global business and diplomatic communities through knowing languages and having global knowledge, features they associate with IM. Sriprakash, Singh, and Qi (2014) warn that IM can become viewed as a form of cultural capital by stakeholders within IB schools. Further, there is a risk that IM will be perceived as an attribute attainable only for similar others unless children are helped to develop a more nuanced view through the curriculum and skilful teachers.

Experiencing an intercultural educational programme such as the PYP may increase the opportunity to develop attitudes conducive to IM. This claim is supported by Straffon's (2003) research finding that the time spent in an international school was positively correlated with intercultural sensitivity. Barrett (2010) likewise found that intercultural competence can be enhanced through extensive contact with people from other countries in places such as international schools. The children's suggestion that one becomes IM by merit of attending an international school is somewhat problematic because it infers a simplistic cause-and-effect relationship between the development of IM and a specific context. However, the children were immersed in the international school context during the study, and it was relevant to their experience of IM at the time. The children's responses indicate that international schools can provide an important context for the development of IM, particularly when they have an international curriculum and skilled teachers to deliver it. Children also reported that relocation and travel are important contexts for developing IM, and this will be addressed next.

Experiences children have through relocation shape their everyday environment and provide rich opportunities for observation and learning. The everyday circumstances of living in a new country afford opportunities to learn. The importance of language learning, for example, is reinforced as the child is compelled to use the host country language while playing in the neighbourhood and in local teams, clubs and musical groups. Hacking et al. observed (2017) that music and sport, in particular, were ways of nurturing intercultural friendships. Mobility presents children with new ways of living, allowing comparison with prior experiences, which seems to promote the development of IM. Hacking et al. (2017) confirm that IM includes learning to live and adapt to new cultural contexts. Edwards and Usher (2008) suggest that mobility leads to new understandings of place, meaning, and identity and Sears (2011) found that internationally mobile children can recount complex life narratives demonstrating the

impact of relocation on themselves. The Third-Culture Kids (TCK) literature likewise affirms the significance of relocation on children, as living in cross-cultural worlds within a highly mobile community can lead to a sense of belonging that is found primarily in relationships with others who have had similar experiences (Useem & Downie, 2011; Zilber, 2009; Bell-Vilada & Sichel, 2011; Pollock & Van Reken, 2009). While the TCK literature does not reference IM per se, the suggestion that children become deeply attuned to places and people outside of their home countries, aligns with the children's comments about IM and mobility.

Travels likewise presents children with information and engenders questions about the world, which they associate with the development of IM. The limited research into how travel develops their understanding of the world has focused on geographical knowledge (Barrett, 2007). Barrett (2007) confirms that children recognise the importance of meeting people and establishing relationships through travel and suggests that personal contact with people from other countries impacts attitudes and understanding. Wiegand (in Barrett, 2007) also found that children who had travelled were able to provide more detailed and less stereotypical information about people. These direct experiences of how people act, interact and communicate are "the best way to develop attitudes of respect, curiosity and openness, and to acquire knowledge of other cultural orientation and affiliations" (Barrett et al., 2014, p. 29). Given the privileged living circumstances and the age of the children within the study, their experience of travel will have been mostly positive as their parents have the means to shield them from many of the world's harsher realities. Children's travels may therefore result in a positive emotional association with diversity and IM.

Children can identify ways other than travel and relocation to become IM, including meeting people from different places and reading about the world, although these were not prominent in the children's comments. They also recognise that travel alone will not ensure the development of IM, which they believe requires some personal motivation. Hacking et al. (2017) confirm that IM is dependent on curiosity, choice and motivation. So, while travel and relocation may provide the opportunity for IM to develop, they do not guarantee that necessary attitudes such as curiosity or open-mindedness, will ensue (Doherty and Mu, 2011), which the children also acknowledged. The seeming importance of travel and relocation to the development of IM raises issues for global curriculum frameworks. Firstly, as these frameworks are to be applied in a variety of school contexts, how can IM avoid being construed as an elitist concept that is associated with international travel and relocation? This concern is shared by educators in IB schools (Hacking et al., 2017). Secondly, educators will need further

guidance from curriculum frameworks on how to support children’s reflection on their experiences of mobility and travel towards developing IM.

#### 5.1.4 Categories of description and theme of expanding awareness 1: contexts for the development of IM

The categories of description of IM emanating from the study are underpinned by three themes. The first theme, which emerged through analysis of the data from children’s responses to **RQ2** *Which factors within and outside of school do children identify as significant to the development of IM?* relates to the contexts within which IM develops. The key subthemes have been included in the table below. An explanation of how these findings contribute to an understanding of children’s conceptions of IM follows.

<b>Table 1</b>	<b>Categories of description</b>			
<i>Themes of expanding awareness</i>	<b>1</b> <b>IM as friendship</b>	<b>2</b> <b>IM as adapting to the world</b>	<b>3</b> <b>IM as an outcome of social interactions</b>	<b>4</b> <b>IM as a change in thinking about yourself and the world</b>
<i>Contexts for the development of IM</i>	The international school as a place to make friends	Relocation and travel as opportunities to contrast the known to the new	The international school, relocation and travel as contexts for interacting with diverse people	The international school, relocation and travel as places to learn about oneself by learning about the world

Table 1 Categories of description and theme of expanding awareness 1: contexts for the development of IM – the international school and relocation and travel

##### IM as friendship

The international school provides a safe environment for children to learn to become friends with peers from a variety of backgrounds. There is a high motivation for making friends, which is a valued skill within a mobile context (Sears, 2011). Friendships sometimes develop through collaborative learning projects that are encouraged within an inquiry-based PYP curriculum. Relationships also develop through shared interests such as music and sport either at school or within the local community.

### IM as adapting to the world

Children become aware of the differences in the world as they contrast what they have known to new experiences associated with attending school, travel and relocation. Each of these new experiences is observed as novel and registered as requiring an attitudinal response, such as being open-minded. In particular, children who have relocated become more attuned to the differences between what they have experienced in the past and the changes the new context requires of them.

### IM as an outcome of social interactions

Children's exposure to diversity increases through attending an international school, relocation and travel. Children recognise these encounters as opportunities to learn more about the ways that people live and the beliefs they hold. They note that the differences they observe require respect, although it is not evident that children understand the complexities of the contextual factors that shape the different ways that people think and act (Merryfield, 2012).

### IM as a change in thinking about yourself and the world

For some children, the experiences they have within the contexts of attending an international school, relocating and travelling change the way they understand the world and themselves. They recognise that these experiences shape the way they think, the choices they make, and the friends they have. They become more globally-oriented in their outlook and the world becomes their reference point.

This concludes the discussion of the first theme of expanding awareness – the contexts within which the children observe and experience the development of IM. The second theme pertains to the dispositional and behavioural attributes children believe are important to IM, and the knowledge they associate with IM's development.

## **5.2 Theme of expanding awareness 2: attitudes, knowledge and skills children associate with IM**

Children's responses to thinking template prompts and focus group interview questions related to **RQ3** *Which attitudes, knowledge, and skills do children associate with IM?* provided the data for this theme. The data analysis reveals the children's ability to recognise and name many components of IM that correspond to the PYP curriculum. I have organised the chapter around the headings **attitudes (5.2.1)**, **knowledge (5.2.2)**

and **skills (5.2.3)** as this will facilitate a discussion about the components of an international education.

### **5.2.1 Attitudes children associate with IM**

Children report that attitudes are important to the development of IM. As related in section 5.1, children believe that certain attitudes, such as open-mindedness and respect, need to accompany experiences in order for IM to develop. Additionally, children described risk-taking, empathy, tolerance and caring as significant to IM. In their responses, children sometimes named specific attitudes, while at other times I inferred an attitude from a description or depiction of behaviour. This distinction, with the original response, will be clarified. Attitudes that correspond to the IB learner profile or the PYP attitudes will be identified.

Children use attitudes to describe IM. The children's excerpts below suggest an understanding that IM is defined by the attitudes a person holds and displays.

*S6: I think that like I agree with that and I think people who are like IM, but IMness is not really a thing but the person's, more like the person's attitude and it can change later on and improve too.*

*I: How do you know that someone is internationally-minded?*

*S11: The way that they act. They would be open to other people. They know more about what is going on in the world.*

In the excerpts above the children recognise IM as a dynamic trait that is subject to change and improvement. This complex understanding is indicative of the children's ability to engage with thinking about IM, and in these cases, attempt to define it. Many children agreed that being open-minded towards others and to new ideas was significant to IM as the examples below show.

#### Open-minded

The attitude that children used most often in their explanations of IM was open-minded, an IB learner profile term. In each focus group at least one child within the group claimed that a person who was IM would have to be open-minded. Below are some of these responses.

*S11: You have to have the right attitude.*

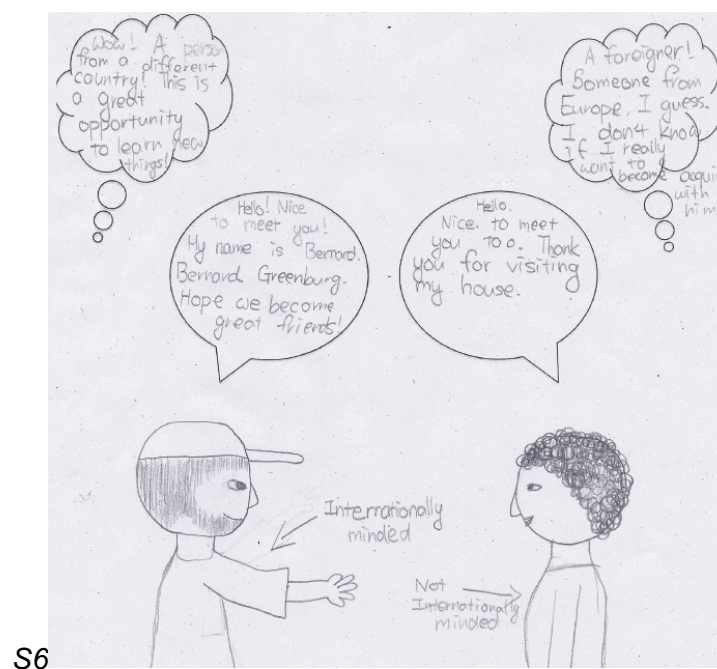
*I: So what attitude do you have to have?*

*S11: Um, an open mind.*

*S6: Yes, I have friends from different countries. I am open-minded. Social relationships have a lot to do with IM.*

*S12: They think more broadly and open-mindedly.*

The children suggest that open-mindedness is essential to developing IM as it signals a receptiveness to other people, the basis of all friendships and relationships.



In this example the child is consciously contrasting being open-minded and internationally-minded with someone who is not. While the exchange is polite, the thought bubbles indicate the differences in attitude. Developing an open-minded disposition seems to start with personal relationships and become generalised to people from other places and their ways of living. In the excerpts below, the children refer to open-mindedness as it applies to new ideas and places:

*S7: Because like when you are IM you have to like think about the whole world and what is happening around the world and sometimes I listen to the news on the radio and yeah, to also be open-minded for new ideas from different cultures and that's really easy at this school so I've got a few Korean friends, a few American friends, a few German friends and so I think I am kind of IM.*



Internationally minded are people who are open minded to different countries, regions, continents, etc.

S16

The children suggest that being open-minded predisposes people to an expansive worldview. It leads them away from a nationalistic orientation to a global one, changing the way they process information, as the child below explains.

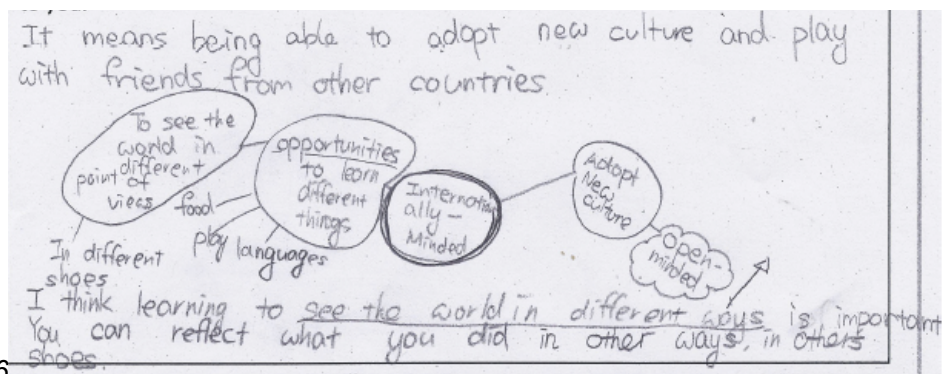
The goal of PYP schools is to create students who are internationally minded. Use words, a concept map, and/or pictures to show what international-mindedness means to you. International mindedness is, to me, knowing and thinking open mindedly and worldly in even every day life. ~~When~~ Before I lived anywhere other than my home country, my mind was very limited to just my country. International mindedness can help you think more logically, understand more (people, things), and change the way you think entirely. You acquire all of the PYP/Learner Profile skills by becoming open minded.

S12

The child in the excerpt above references the learner profile and seems to prioritise open-mindedness as the requisite attitude. The child also makes a link between gaining a new perspective through relocation, which reiterates the importance of these life events on the children's development of IM. Within this excerpt the child connects IM to a cognitive function that aids in understanding people and things and becomes a way of thinking. The relationship between being open-minded and becoming internationally-minded is further explained below.

I think when I become international I will get more open-minded

S 20



S6

The children seem to suggest that becoming open-minded is a consequence of being internationally-minded. In the second excerpt above, the child equates being internationally-minded with adopting new cultures. Some children could foresee that being open-minded and receptive to new ideas and cultures may eventually result in a loss of affiliation with aspects of the home country as illustrated in the following excerpt.

*S6: I think sometimes when you agree with international and open-minded things you kind of have to give up the things that you only see in your country and your individual and your society and things like that.*

Children predicted that being open-minded may lead not only to acceptance, but also to adoption of new ideas and ways of living. Trying new things requires an element of risk-taking, which the children suggested was an important attitude, especially when travelling or relocating, as will be explained below.

### Risk-taking

The children did not use the word risk-taking, a learner profile term, but provided several examples of trying new things, usually related to relocation and travel. The children recognised that there is a choice involved in the degree of receptiveness one has to a new stimulus and that this was related to taking risks. They claimed that in order to become IM, people would need to be willing to try new things.

*I: What experiences that you have outside of school help you to become IM?*

*S23: Doing new things you haven't done before. Like food.*

*S21: If you move from place to place, you might think I want to do things in the same way, but I try new things. I lived in India, my mom is Japanese.*

The children acknowledged that moving to different places, which develops IM, could be both a benefit and a challenge. In order to counter the challenges of change brought about through moving, the child above seems to suggest that replicating old patterns of living would be one approach, one which this child rejects in favour of exploring the new. Those with IM may be more open to the inevitable changes that relocation may bring. An interesting side note is the child's explanation of the mother's nationality as a factor in embracing new things. This child's father is Swedish and the child seems to be suggesting that having a diverse family background predisposes you to be open to new ideas.

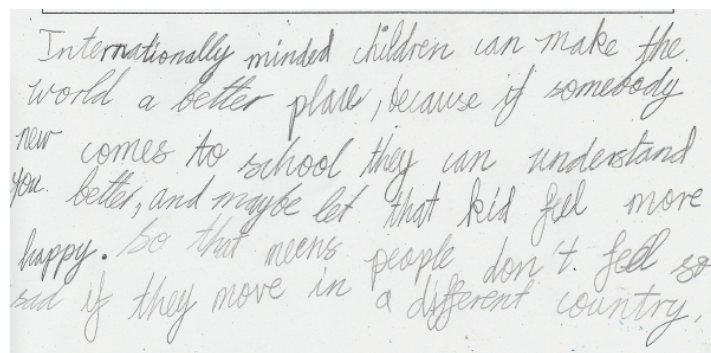
One child in particular grappled to explain his thinking about the value of acquiring new ideas by trying new things, concluding that there may be a potential for personal growth as a consequence.

*S24: I think I am IM and most of my friends too, but I think I could become more IM by trying lots of new things and like, combining, let me see, let me get this, like trying new things in different ways, like if you played soccer, you could play indoor soccer, and if you played baseball you could play like softball, or something like that, and so on, or you could just try new things that you have never done and maybe these things would help you with other things and then like that you would, like, add on to what you already are and it will change what people think about you.*

The child concludes that trying new things and integrating them into your own sense of self changes how others perceive you.

#### Empathy and caring

Empathy, a PYP attitude that was inferred, and caring, a learner profile term used by the children, are evident in children's explanations of how being internationally-minded helps you to relate and respond to newly arrived children at school.



*Internationally minded children can make the world a better place, because if somebody new comes to school they can understand you better, and maybe let that kid feel more happy. So that means people don't feel so sad if they move in a different country.*

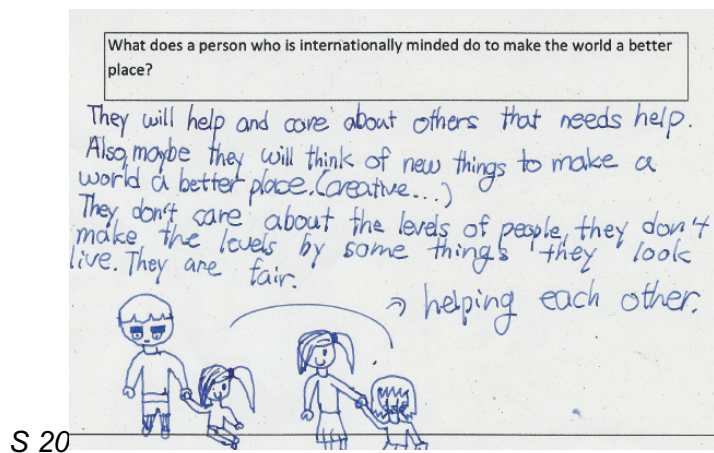
S22

*S20: So maybe, I'm Korean and when I came here I was very sad to be here because I was not really internationally-minded. But I'm becoming internationally-minded now. And Erin just came here. And I can understand more about Erin's mind so that I can help her to become more internationally-minded.*

The children seem to have a strong memory of what it means to be new and draw on these experiences to empathise with their peers. Their ability to form friendships

quickly may be related to this sense of empathy and desire to help the newcomer to acculturate.

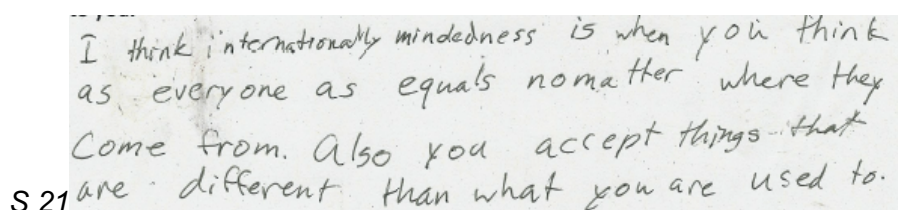
The term caring was used to describe how people who are internationally-minded show kindness towards others without regard to status. Caring in this example transcends personal interactions and becomes the attitude needed to make the world a better place.



The example above illustrates the importance children attribute to fairness and equality, which underpin caring actions.

### Respect

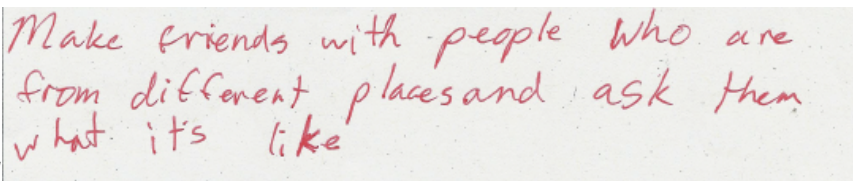
Respect, a PYP attitude that was inferred, is related to fairness and equality in the children's explanations. Being internationally-minded means that you accept others and see them as equals regardless of origin. This respect applies to countries as well as individuals.



For the children at an international school, acceptance, regardless of country of origin or background, is important, an idea which may become woven into their beliefs about others. Children may transfer this personal understanding to their conceptions of IM, which then becomes defined as a belief regarding the equality of all people and countries.

### Curiosity and inquiry

Children believe that their experiences of the world help them to become internationally-minded because they promote curiosity, a PYP attitude, and inquiry, a learner profile term, as demonstrated in the excerpts below.

S21 

*I: So what attitude do you have to have?*

[...]

*S16: And be an inquirer too and ask questions*

Children's international experiences, which are propelled through curiosity and an inquiring mind, help them to become knowledgeable.

### **5.2.2 Knowledge children associate with IM**

Children suggest that people who are internationally-minded need to be knowledgeable, a learner profile attribute, about countries and people's cultures, languages, and beliefs. Knowledge was thought to increase with travel and international experiences. The following two extracts provide insight into the knowledge that children consider to be important to the development of IM:

*S13: Yeah. I think I wasn't IM before I came here because I had lived in the same spot for a very long time and I didn't leave North America before, but I think I wasn't because I only knew one language and I stuck to the same thing and didn't know much about other parts of the world besides America.*



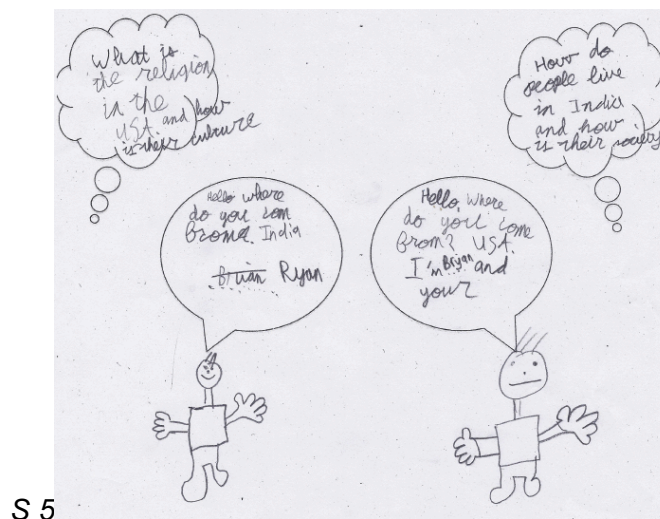
In this extract, the child recognises the limitations of her experience of the world before relocating. Mobility and travel have increased this child's awareness of her lack of knowledge of the world.

*I: Could you become more so? How do you become IM?*

*S4: Yeah, probably. Well there are a few cultures I don't really know a lot about, but I know people from there and maybe I could learn more about their cultures and what life is like where they are from.*

In this extract, the child indicates a similar awareness, but also a way of addressing this deficit. However, the notion that there are finite numbers of cultures with people who embody those cultures is problematic, an issue which has been addressed previously and to which I will return in the discussion of the findings.

The sensory impressions children gain through direct experience afforded through travel may add texture to learning and generate curiosity, which motivates further knowledge acquisition. Children recognise that knowledge and curiosity are both the instigator and outcome of interactions with people. Additionally, to become knowledgeable, one must ask questions and be an inquirer, which the child illustrates in the exchange below.



Knowing something about other people promotes the interaction that is so important to the development of IM, as expressed by the following child.

*S17: I have something to say about what IM means to me. So, like I think it's also that if you know people from different countries you know like their traditions and what they like and maybe if you believe in the gods Germans believe in because they're Christians, or something. So, like you know about*

*different countries and know how to interact with people from different countries.*

This excerpt links the knowledge the children believe they need about others with the requisite skills for successful interaction, the subject of the next section.

### **5.2.3 Skills children associate with IM**

The skills that children identify as important to the development of IM fall under three headings: communication, social and collaboration, and adaptation. The headings express the main function of the skills in promoting IM.

#### Communication skills

Children believe that communication is essential to the development of IM and recognise the value of being able to communicate in more than one language to connect with others. Language skills help to both initiate contact and gain insight into the way others live and think, as the following excerpts illustrate.

*S14: If you speak [different languages] you can go to different places and speak to them and make friends.*

*S16: IM people have friends from different countries. With more languages you can understand what things mean to them – the celebrations, traditions of people in different countries.*

Children recognise that speaking another language may open up new ways of thinking and expression.

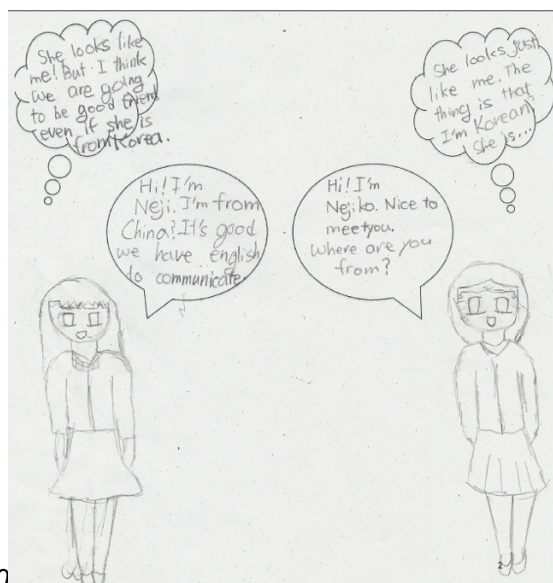
*S6: It changes the way you think. German is different to English. It is more direct. You think differently in other languages.*

Pragmatically, speaking another language allows one to more easily adapt to a new place and collaborate with others, which are useful skills for highly mobile children in the international school, as they explain below.

*S13: Moving to a new country requires learning a new language. If you go to an international school you want to learn the language of the country you live in. It helps if you think differently and helps you to communicate with people who don't speak English.*

*S18: If you go and you can speak the language it is easier. You can learn better, it is easier to work.*

For children who don't speak English, English quickly becomes the lingua franca at the school, as the following exchange illustrates.



*I: Are kids accepted when they come here?*

*S6: I couldn't speak English. The other Korean kids helped me out.*

The children recognise that newcomers who do not speak English are at a disadvantage and that they rely on classmates who can help them negotiate the new environment until they reach a certain level of proficiency.

Children believe that IM means forming friendships that transcend nationality, although there was a recognition that sometimes having a common language does facilitate interaction and may signal other commonalities.

*S14: That is true because if you speak the same language you can communicate better and probably you come from the same country and you have personal like things that you do the same and you think...*

*S11: Yeah, I don't like I guess it's nice to have somebody who comes from the same place because it's just easier but like if you still like somebody and they're from a different country it doesn't really matter, but I guess sometimes it's just easier.*

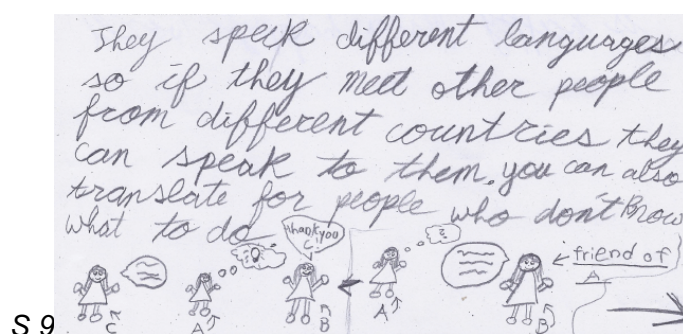


Although speaking another language facilitates communication and insight into others' perspectives, some questioned what proficiency would be needed, while others suggested that speaking another language did not trump attitudinal and behavioural dispositions.

*S17: If you only learn a bit of a language it won't help you to become internationally-minded. You need to reach intermediate or high, enough to have a bit of a conversation with someone.*

*S11: It can help sometimes, but you don't have to know and learn a new language. It helps you to learn the culture and how they act. I think I am internationally-minded even though I am a beginner in German. What is more important is the way you act and treat other people.*

The ability to mediate using languages surfaced in different contexts. Several children felt that people who speak different languages make the world a better place because they can communicate with, and translate for, others.



S 9

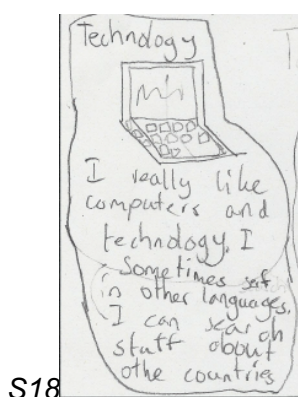
*I: What change occurs as you are becoming internationally-minded?*

*S 10: People trying to communicate with others that don't speak their language so they try other languages that they don't know very well.*

Children believe that learning languages is important to becoming internationally-minded as they have first-hand experience of how languages are essential to communication and to success in the contexts where IM is developed. In addition to language, they also reported that knowing how to use technology to communicate was an important skill for the development of IM.

Children recognise that technology can promote global communication and facilitate access and sharing of information. International families rely on technology to stay in touch, and children also referred to the use of online educational games to compete

with others across the world. Technology becomes a way to learn about the world and connect with others globally.



It is perhaps because the children are still young that the use of technology was not more prominent in their thinking. From an instructional perspective, apart from online math competitions, children did not report that technology was used often to promote global interactions at school. Children did not mention non-verbal communication skills, another interesting omission.

### Social skills

Social skills enable effective interactions with others ranging from friendships to collaborative learning. Within the international school context, making friends quickly is an important skill as the student turnover each year means that friendships can be unstable. The children below explain the process of making friends with children from other countries and how this leads to discovering more about the world.

*S14: Maybe at first you might treat them differently because you don't know them that well but if you actually want like to try it out and, in the end, you probably will like them even though they are from another country you have never even been to... But you would rather chat with someone and then usually you start to talk about where are you from.*

*S12: And sometimes having international friends can help IM because they can teach you other things about places that you've never even heard of. They can help you to be IM.*

Children who are forming intercultural friendships may require a particular set of attitudes and skills, such as empathy for the new arrival and the communication skills that were identified earlier. The motivation for the development of these skills are the relationships that children hope to form, as the child below reveals.

Outside of school  
S9  
Speak many languages at home,  
do after school activities with  
other kids, have playdates  
and sleepovers (play) with inter-  
national friends

Children believe that intercultural interactions are a prevalent factor in developing IM. Their descriptions suggest a reciprocal connection between IM and intercultural relationships. On one hand, being internationally-minded encourages you to form relationships, and, conversely, the relationships you form help you to become internationally-minded.

*S13: Well your friends are from all different places so you get to meet them and make friends and hear about their culture and language.*

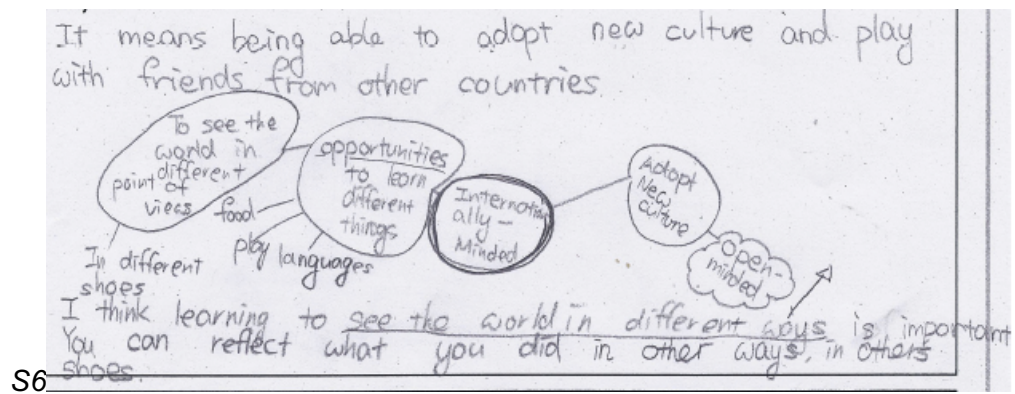
S21  
Make friends with people who are  
from different places and ask them  
what it's like

In these excerpts several previously explored attitudes emerge as part of the skill set of forming intercultural friendships, including curiosity and inquiry.

There was an acknowledgement that as friendships rely on having commonalities, one could lose friends if they were not internationally-minded, as the child explains below.

*S11: It may be harder to interact with people who are not IM. Like you might go back to friends in America and not have anything in common with your friends.*

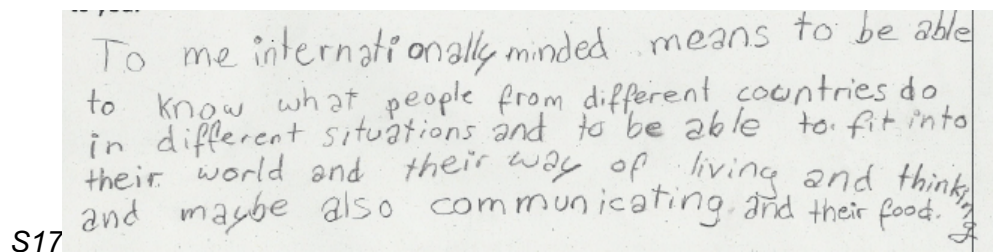
Making friends requires a degree of empathy, as already discussed. The child's description of IM in the concept map below links the skill of making friends with children from other countries to the ability to see the world from different points of view.



In this understanding of IM, socialising is an important aspect of IM that allows the child to learn new things and to see the world from different perspectives. This child also makes a connection between understanding others' points of view and adaptation in the description of IM. The decisions people make about how to live their lives derives from their experience of the world and an understanding of available options, which will be addressed in the section below.

#### Adaptation skills

People require particular skills for integrating into a new context or environment, starting with the ability to notice and recognise new elements in the environment.



According to this child, knowledge about behaviours and ideas allows for decisions to be made regarding possible accommodations.

The children recognise that adaptation can have a profound influence on the way people think and do things, changing habits, likes and beliefs.

*S11: Like, if you live in the like, I don't know now, like, if you live in a town that's very, like, caring to the environment you'll get used to doing that and then if you move you'll carry that on to the other places you go.*

*S13: I think that could be true because if you're living in another country for a while you could start to like something. For example, when I was in America I*

*used to hate sausages and now I love them, so it has changed, so it can change what you like and maybe style, it's different in different countries.*

Children report that the downside of adaptation may be a loss of identity, as illustrated in the examples below.

*S2: Another downside could be like let's say you meet a person, let's say from Brazil and you get to learn the culture from Brazil you might like believe in it and get into it so much that you like stop believing in your god and your religion and like abandon your culture.*

*S11: You could get confused with the cultures. You might interact with a person in a certain way, in the way they would. You would act like someone else. Then you would no longer be yourself. You do what they do. You may even do something that you don't want to do.*

There was some evidence of stereotypical thinking about others, which may represent the child's attempt to explain a concept as complex as adaptation.

*S17: Well, like I know Kenny is from America so and I know that American girls like to play soccer because I've lived in America and I have heard of that a lot and that's why I play soccer with Kenny a lot at recess and with my other American friends.*

Children observe and experience adaptations to new cultural circumstances in their daily lives. Those who have relocated are conscious of the changes they and their families have made. In some families, the need to adapt due to relocation has occurred over generations, providing a historical narrative around which to understand this concept, as illustrated in the example below.

*S21: My dad was born in Belgium but his parents are Swedish so when he moved to the US he had to learn English, and in his job, he travels a lot.*

Children notice newcomers at the school adapting to the language and international school environment. They are becoming aware that adaptation is a choice that one makes, and that adaptation may come at a cost to one's sense of self. How the findings from **RQ2** concerning the attitudes, knowledge and skills that children identify as significant to the development of IM align to research in this area will be addressed in the next section.

#### 5.2.4 Discussion of the attitudes, knowledge and skills children associate with IM

The competencies that are thought to be conducive to the development of IM, and related concepts, are extensive. Spitzberg and Changnon (2009) identified over 300 discrete items drawn from various models of intercultural competence. These discrete items usually fall under the core conceptualisations *motivation-knowledge-skills* that describe competence (Spitzberg & Changnon, 2009), which correspond to the PYP curriculum elements *attitudes, knowledge and skills*. These components, therefore, with the IB learner profile, help to define IM. However, the IB runs the risk of perpetuating a static definition of what it means to be internationally-minded if the focus is on a static list of attributes. Hacking et al. (2017) prefer a journey metaphor, suggesting that IB learners are on a life-long journey to acquire traits that will help them to become internationally-minded.

The attitudes children identified as important to the development of IM largely correspond to those in models of intercultural competence (Spitzberg & Changnon, 2009) and included within educational programmes that support intercultural competence (Barrett et al., 2014). The children identified that being open-minded to intercultural learning and to other people is essential to IM. Barrett et al (2014) claim that “being willing to seek out opportunities to engage and co-operate with individuals who have different cultural orientations and perspectives from one’s own” (p. 19) is an important attitude to cultivate within an educational context. The children report that this is part of their everyday school experience. Being open-minded is linked to curiosity (Barrett et al., 2014; Byram, 1997), which the children suggested can lead to risk-taking, which in turn is perhaps the behavioural manifestation of these attitudes. The children’s willingness to try new things is directly related to their access to these novel experiences in situ. The significance of open-mindedness and risk-taking to the development of IM has been noted in other IB schools (Hacking et al., 2017). Caring and empathy are attitudes that children develop towards newcomers to the school, which is manifested within the context of the children’s social environment. These attitudes may then generalise to more distant relationships, thereby further promoting the development of IM. The children’s positioning of empathy as an integral precursor to the development of IM positions it differently to Deardorff’s (2009) model of intercultural competence, where it sits as an outcome. Caring and empathy are attributes that stakeholders within IB schools strongly associate with IM (Hacking, et al., 2017). Respect within the children’s thinking seems to be related to equality and fairness, perhaps as they recognise the need for these dispositions to form the foundation of the way that children from different countries and backgrounds are treated. Murdock, Hirt & Ferring (2014) report that increased exposure to different

nationalities within a school context raises awareness of differences, but also awareness of the need for respectful coexistence. IM seems to emanate from these personal interactions to become a belief about how people and countries should be viewed.

Children within the study often referred to the need to *know* about culture. Their ideas about culture show limited understanding within the examples they provided, generally referring to languages, food, and ways of living. Within IB documentation culture is viewed as a dynamic concept that involves knowing about others and developing positive attitudes towards them (Castro et al., 2015). Being knowledgeable is one of the learner profile attributes, and within IB schools IM is associated with having knowledge, often framed as intercultural competencies, upon which to base skills and values (Hacking et al., 2017). These include knowledge about people's ways of living, global issues, cultural and religious practices, countries, and worldviews (Hacking et al., 2017). Having some knowledge of others in order to promote successful interactions is part of models of intercultural competence, including Byram's (1997) knowledge (*savoir*). However, this knowledge requires an understanding of the formation of social identities and perceptions with reference to the influence of cultural facets at a deep level (Deardorff, 2009). To preclude children developing problematic cultural assumptions, educators need to provide guidance, especially with younger students who are developing beliefs about themselves and others within an international environment (Skelton, 2015). Perhaps a more critical approach to knowledge is warranted along with an understanding of how that knowledge contributes to the process of becoming internationally-minded.

Children identify communication, social and adaptation skills as important to IM. Communication skills are needed for successful interactions with others. Languages surface again as significant for IM as the children believe they facilitate contact, helpfulness, and expression of ideas in new ways. The IB has taken a strong stance on additional language learning, making it compulsory from age 7, which may have an impact on the way children view its importance. Within IB schools it is common for language learning to be viewed positively as languages provide windows into other cultures and position students advantageously for future job markets (Hacking et al. 2017). The children in the study seemed to be acquiring an understanding that languages are important for learning new perspectives, which promotes the development of intercultural competence (Byram & Feng, 2004). However, while the children were empathetic to the struggles of newcomers with limited English, only those who had experienced the need to quickly learn a new language in order to integrate could fully understand the impact of this life change. This immersion –



particularly into predominantly English-language schools, which may bring with it a prevailing Western orientation (Allan, 2013) – may threaten the child’s sense of self. If, as Skelton (2015) suggests, the way the child is assisted in processing these life experiences may determine their view of IM, schools need to thoughtfully prepare for the arrival of children new to the school language and promote multilingualism and home language learning as a way of affirming all languages and identities. A few children mentioned the role of technology in enhancing communication that would benefit the development of IM. For these digital natives, technology is perhaps not a separate consideration for their communication needs. As Zhao (2009) points out, “the virtual world is as real as the physical world, psychologically, economically, politically, and socially” (p. 128).

Children’s motivation for intercultural interactions within the international school context is friendship. Social skills are valued within mobile communities as they allow children to quickly form new relationships (Sears, 2011). Deardorff’s (2009) ICC model likewise positions the ability to form relationships as the Desired External Outcome of intercultural encounters. Children acknowledge the reciprocal nature of the process whereby IM both triggers and is the result of intercultural interactions, and Deardorff (2009) suggests that future models of intercultural competence will be less concerned with the development of particular skills, knowledge and attitudes within the individual and more focused on the relational transactions between people. Successful relationships rely on effective social skills, but whether intercultural relationships require a particular skill-set, such as a higher degree of empathy and curiosity, is unknown. Edwards & Usher (2008) suggest that people on the move form communities that may only exist for a short period of time, such as the international school environment where cohorts of children spend short periods of time together. In these diaspora spaces, the key skills are necessarily mapping, the ability to position oneself within the universal networks to which we all belong, and translating, the ability to derive meaning from various forms of communication with diverse people. Communication and social skills underpin this concept of translating, while mapping resonates with adaptation skills, which the children also identified as significant to the development of IM.

Adaptation skills allow children to thrive in a new cultural environment, and some children recognise that adaptation is a choice. They were able to provide examples of when adaptation could lead to a loss of personal identity. Deardorff’s (2009) model of intercultural competence includes adaptability as a Desired Internal Outcome, involving adjustment to particular cultural circumstances, which corresponds to the children’s thinking. The children would need more experience, perhaps by discussing scenarios,



to appreciate the nuance between adaptation and adaptability within particular contexts. Spitzberg and Changnon (2009) critique the concept of adaptability within ICC models because the question remains to whom one is adapting in the absence of a defined target. Within IB schools, according to Hacking et al. (2017) stakeholders sometimes voice concerns about the pressure to adapt to a common school culture which may lead to homogenisation and a loss of cultural distinctiveness. I suggest that for students within IB schools, the target for adaptation could be the internationally-minded global citizen that these schools aspire to develop, thereby creating a “third culture’ to which both can subscribe” (Deardorff, 2009 p. 268), but this may run counter to developing a sense of national identity, a tension that will be explored in the next theme.

The development of IM requires particular attitudes, knowledge and skills, which have been identified above. The relationship between these components of IM is important for understanding the underlying process of the development of IM, especially if it is conceived as a journey (Hacking et al., 2017). Singh and Qi (2013) have produced several models that attempt to compare the various theoretical constructs that underpin IM, but none clarify how the components contribute to the development of IM. Towards understanding these interrelationships, the next section will explain how attitudes, knowledge and skills inform and differentiate children’s conceptions of IM.

#### **5.2.5 Categories of description and theme of expanding awareness 2: attitudes, knowledge and skills children associate with IM**

The second theme of expanding awareness emanating from the children’s responses to **RQ3** *Which attitudes, knowledge, and skills do children associate with IM?* provide further insight into their understanding of IM and how it develops. The key variations in the children’s thinking have been added to the table. Below, I will provide an explanation of how the findings from this theme support each category of description.

Table 2 Categories of description and theme of expanding awareness 2: attitudes, knowledge and skills children associate with IM

<b>Table 2</b>	<b>Categories of description</b>			
<i>Themes of expanding awareness</i>	<b>1 IM as friendship</b>	<b>2 IM as adapting to the world</b>	<b>3 IM as an outcome of social interactions</b>	<b>4 IM as a change in thinking about yourself and the world</b>
<i>Contexts for the development of IM</i>	The international school as a place to make friends	Relocation and travel as opportunities to contrast the known to the new	The international school, relocation and travel as contexts for interacting with diverse people	The international school, relocation and travel as places to learn about oneself by learning about the world
<i>Attitudes, knowledge and skills</i>	Open-minded and caring attitudes and effective social skills assist in forming friendships in a transient community. Language learning extends opportunities for friendships.	Curiosity, risk-taking and adaptation skills assist in negotiating new living and learning environments. Language learning helps with adjustment to new places.	Respect and communication skills assist in interacting with others as they travel and relocate. Language learning provides opportunities for interaction.	Empathy assists in learning about others' perspectives and considering their own. Language learning provides access to others' ways of thinking and new forms of self-expression.

### IM as friendship

Within the international school environment social skills that support interactions with peers are highly valued. Due to the mobile nature of the community, children recognise the need to signal openness to new friendships. As many of the children have experienced being new at school, they are aware of the importance of demonstrating kindness and caring for initiating friendships. Language learning is valued as a way to increase the friendships you can make.

### IM as adapting to the world

Children become aware of differences from the known as they travel and relocate. They approach the novel with curiosity and recognise that there are choices to be made about new habits to adopt. Trying new things involves taking risks. Children who have relocated appreciate the changes that they and their families make in order to adapt to a new environment. In order to adapt to a country where the language is new, language learning is essential.

### IM as an outcome of social interactions

Children value communication skills as a means of interacting with people within the diverse contexts they experience as they travel and live in different places. They recognise the reciprocal value of these encounters in becoming IM. As people communicate with each other, they learn more about each other; as they learn more about each other, they communicate better. Respect is viewed as essential for these interactions, and grows as a result of these interactions. Language learning, at some level of proficiency, supports these interactions.

### IM as a change in thinking about yourself and the world

Children become aware of the existence of different perspectives through their experiences within the world. Empathy is the attitude that precipitates a benevolent mindset to children's social encounters. As they learn more about other people, starting with their peers in school, children begin to appreciate the different ways that people think and are able to contrast these with their own ideas. IM is seen as resulting from the confluence of these different perspectives. Language learning provides insights into people's thinking and allows for new forms of personal expression.

The first theme of expanding awareness described variations in the ways that children considered where and how they experience IM, while the second theme concerned the dispositions, knowledge, and skills that children report as essential to the development of IM. The third theme relates to the way that children see themselves influenced by IM, how it shapes their outlook on their relationships with other people, and may impact their view of engaging within the world.

## **5.3 Theme of expanding awareness 3: personal, social and global positioning**

This theme emanated from the children's thoughts on the relationship between

IM and their personal identities, the way they view others, and their positioning in regards to the world. The data was primarily collected from the thinking template prompts designed to address **RQ4** *How does IM influence the way children understand themselves, others, and their role in the world?* but also from relevant focus group dialogue. The section is divided into three parts – personal positioning (5.3.1), social positioning (5.3.2), and global positioning (5.3.3).

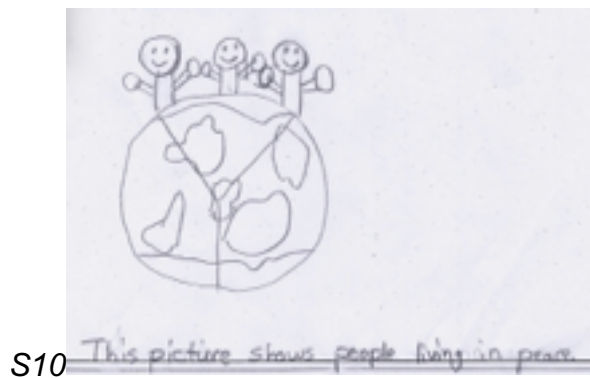
### **5.3.1 Personal positioning**

On the thinking template children were asked to consider how IM influences the way that they think about themselves and draw and label a symbol that represents themselves. Children's responses reveal a connection between IM and countries of origin, travel and relocation, and social relationships. In some cases, as described below, the children selected images that they may have encountered through posters promoting international events at the school.

Creating a symbol proved a challenging task for some children and some created images one might find on the Internet through an image search for IM (although the children did not have access to devices during the data collection). It was more difficult to interpret these images, as they appear less personal and would have required individual interviews to determine this connection.



S19



The mental images that children have of IM, as illustrated above, celebrate unity, peace, and diversity, which indicates a positive personal orientation to IM. However, without further explanations by the children the images were difficult to analyse in regard to an understanding of IM. The challenge this task posed suggests that children need to be encouraged to consider IM's influence from a personal perspective, or it may be a flawed prompt.

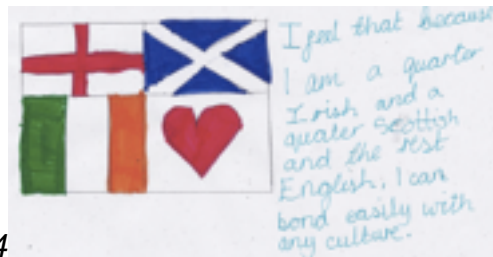
### The self connected to an affiliation to home countries

For some children, connecting themselves with IM starts with affiliation to a country as illustrated below.





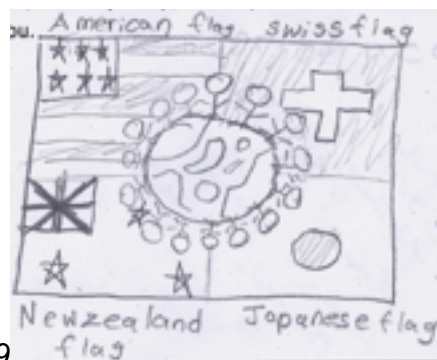
S22



S4

These children's symbols include reference to a place of origin, perhaps indicating a positioning that starts with a strong identification to a home country. In the first two examples, the connection seems to be affirming roots in a home country. In the third example, the child seems to suggest that a mixed background supports connections with others. A variation on this thinking came from the child who explained her symbol below to me, which I annotated on her template:

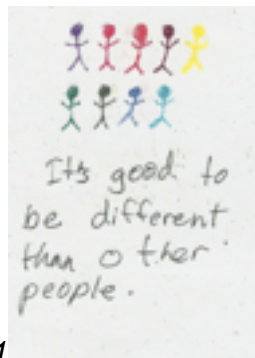
*S9: The middle part represents internationally-minded. It is my nationality. I was born in New Zealand, my father and sister come from Switzerland and my mother comes from Japan. I speak English and go to an English school, so the US flag, that is included.*



S9

The child is equating IM with the sum of the key influences relating to important places as they connect to family members. Children with parents from different

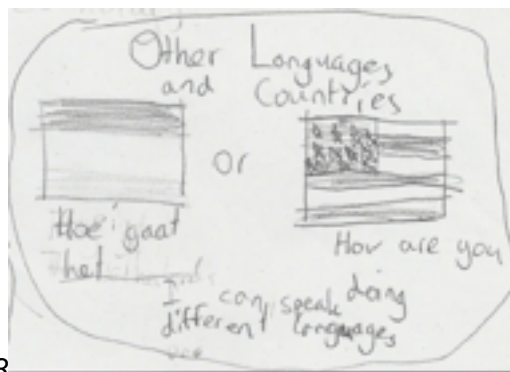
cultural backgrounds have grown up with diversity, perhaps leading the child below to reflect on IM as a way of asserting and celebrating that diversity as part of her identity.



S21

### The self connected to travel and relocation

Some children included references to other countries and languages encountered through travel and relocation in their attempts to connect themselves with IM, as demonstrated below.



S18

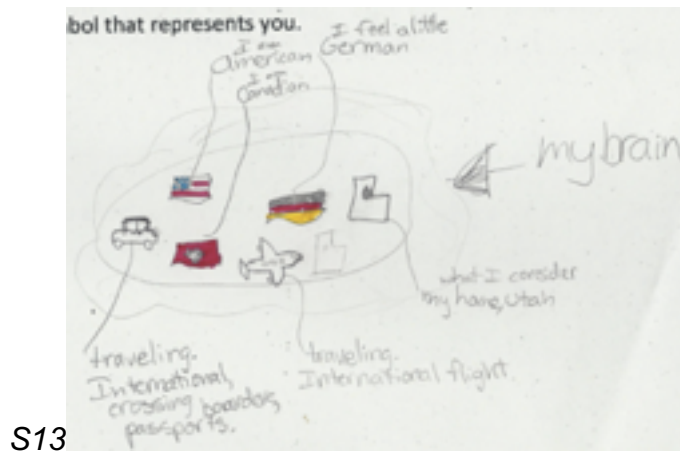


S8

These children seem to be explaining influences on their sense of self that arise from their travel and relocation, the contexts where they experience the development of IM.

Some children considered how these factors were contributing to their sense of

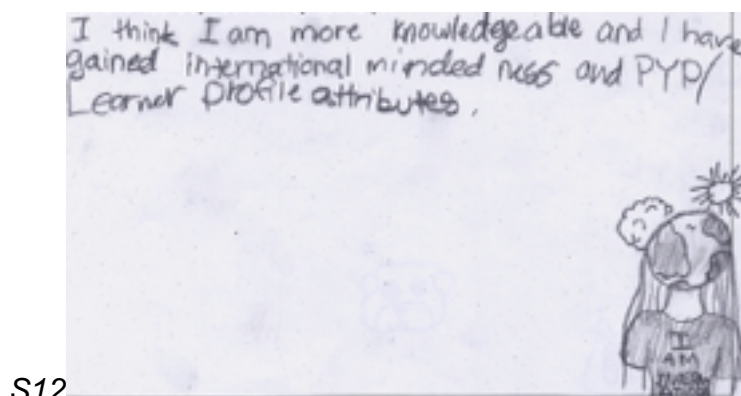
self and attempted to illustrate their thinking processes, as shown in the following examples.



S13



S11



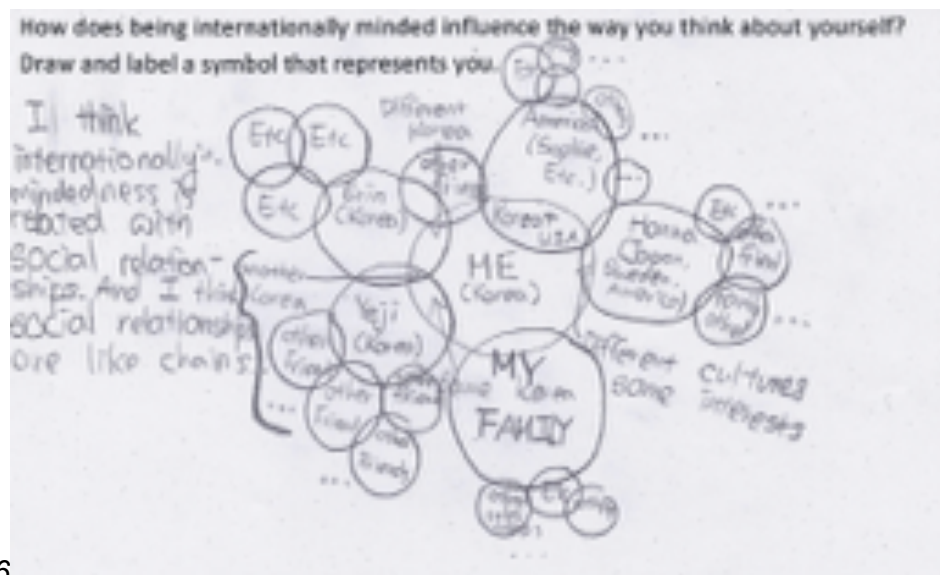
S12



The children seem to allude to a cognitive component of IM required to make sense of their experiences of relocating and travel, while also referring to the affective impact of the experiences, in the last example by referring to the learner profile attributes. In the second example, the child references how she might be perceived by others, indicating a heightened awareness of her physical self in contrast to others. Children seem to view IM as a phenomenon that profoundly impacts their sense of self.

### The self connected to social relationships

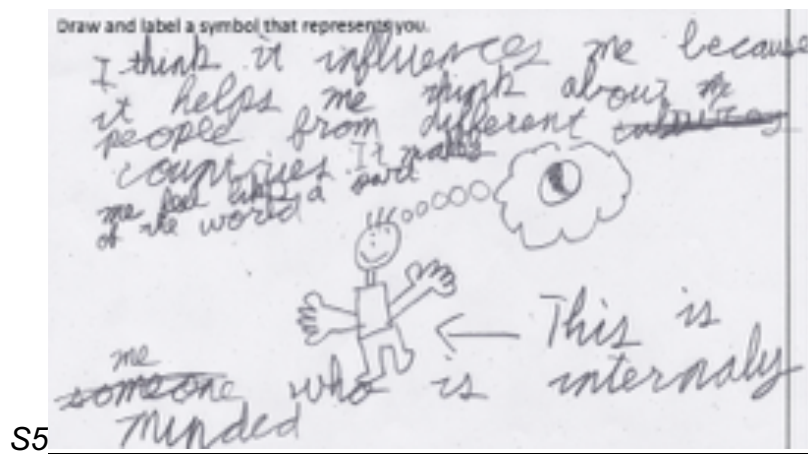
Some children's understanding of IM as it pertains to their personal identity is expressed through their understanding of the self in relation to others.



S6



S7



S5



S14

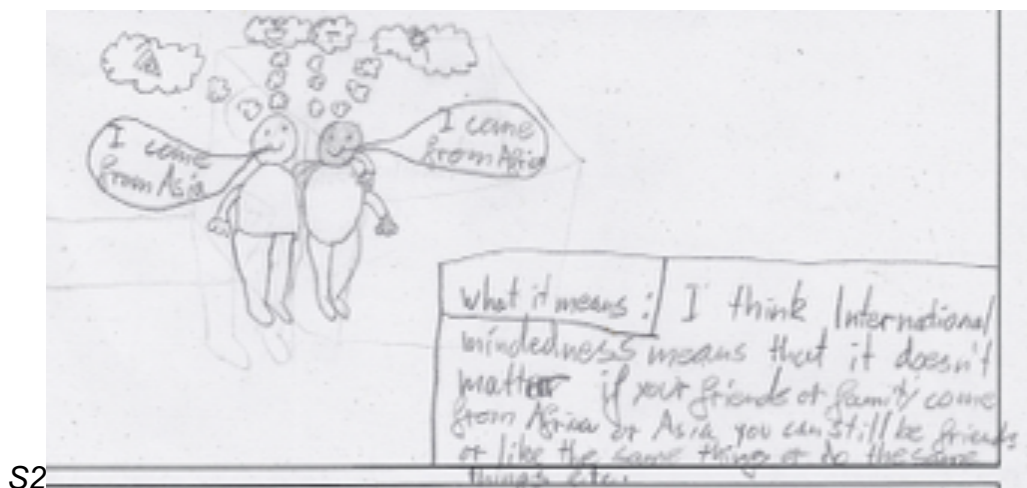
Within this orientation to the self and IM, importance is attributed to the expression of IM with others. The first example illustrates the child's understanding of the influence of all social interactions on her sense of self with interlocking circles indicating a reciprocal impact on others. The second example expresses a similar idea in a sparser way through the words *connect each other*. Both the second and third examples use the words *think about*, in reference to cultures and people from different countries respectively, which suggests the importance of being mindful of others. In the third example, the child expresses his sense of being a part of the world, thereby situating himself within the broader context of humanity. The final example is indicative of the internationally-minded child positioning himself as open to new social connections, especially friendships. These social relationships will be further explored in the next section.

### 5.3.2 Social positioning

Children's understanding of IM seems to develop largely through their interactions with others. These interactions demand a response, both attitudinally and behaviourally, which may be influenced by the commonalities and differences they observe in people. The school context, with its diverse student population, and perhaps living in a new country, provides children with opportunities to observe and contrast what they know about people. Children's positioning in regards to others shows several variations. These variations include asserting the equality of all, seeing opportunity in diversity, and noticing difference.

#### Asserting equality

Some children use their recognition of difference as the starting point for asserting equality. The examples below illustrate how children frame their understanding and response to others in the context of their social relationships within the international school.





S12

Seeing others who speak different languages and come from different countries as equal is linked to an inclusive stance which perhaps the children develop, in part, at school. Being accepted as a newcomer is important to all, and children are sensitive to the need to make friends quickly within the mobile international school setting. They form relationships with peers based on mutual interests and through collaboration in class. Children discuss the culture of the school as being an inclusive one that seems to absorb the different national groups.

*S3: At my school they would have, if you were from a different place, most of the kids would treat you differently. There would be different groups of different religions and different places and if you entered into one of those groups they would just push you out immediately. But here it's like all combined with German, American, English and Dutch and things like that.*

*S4: Here it's not focused on one culture, it's all mixed up and um people aren't treated differently if they are from a different place or a different culture, we are all treated the same.*

The views of the children may be overly optimistic and perhaps they need to learn how to observe interactions amongst the diverse groups at the school with a critical eye. However, the attitudes they are developing regarding equality may develop into beliefs, as expressed by the children below.

to you.  
I think international mindedness is when you think  
as everyone as equals no matter where they  
come from. Also you accept things that  
are different than what you are used to.

S21

I think that international minded means that even if people  
are different or are from a different country or skin  
color, you are still all humans. So I think International  
minded means that no one should be left out of anything  
because of their skin color or country or their difference.

S14

Within the international school context children have multiple opportunities to position themselves socially towards others with different backgrounds. This may lead to the development of particular beliefs, which includes valuing differences as opportunities for learning, which will be described below.

#### Responding to perceived differences as opportunity

Children observe the pragmatic and tangible benefits of being internationally-minded. They cite their parents' travel and collaboration with global colleagues as examples of IM. They suggest that learning to speak other languages and gaining knowledge of places and people allows them to engage with others, adapt to new places and make friends. These benefits accrue through the relationships and interactions they have with people who do things in different ways. They learn about the world from others, as illustrated by the examples below.



S5

S8: You can become IM by learning something new from them or seeing differences and stuff.

Recognising the opportunity that comes with difference requires an open and curious mind, as the following exchanges demonstrate.



S21





S20

In the first exchange differences are recognised, accepted and an opening to friendship has been made. In the second exchange, a common language must be established before a relationship can be struck, and while the two characters acknowledge that they look similar, their nationalities and languages are points of difference that may represent an opportunity for learning.

The main orientation of children's conceptions of IM is relational and the motivating force for becoming internationally-minded is to form relationships. They recognise that certain skills, knowledge and dispositions are helpful to interacting with diverse people. The development of IM is reciprocal in many ways. In order to form relationships with people, it is helpful to know something about them. As you get to know them, you learn more, as the child below explains.

Knowing other culture and learning different things about other country. Getting to know lots of people with different nationality. Also understanding international kids different thoughts. Maybe to be open-minded.

S20

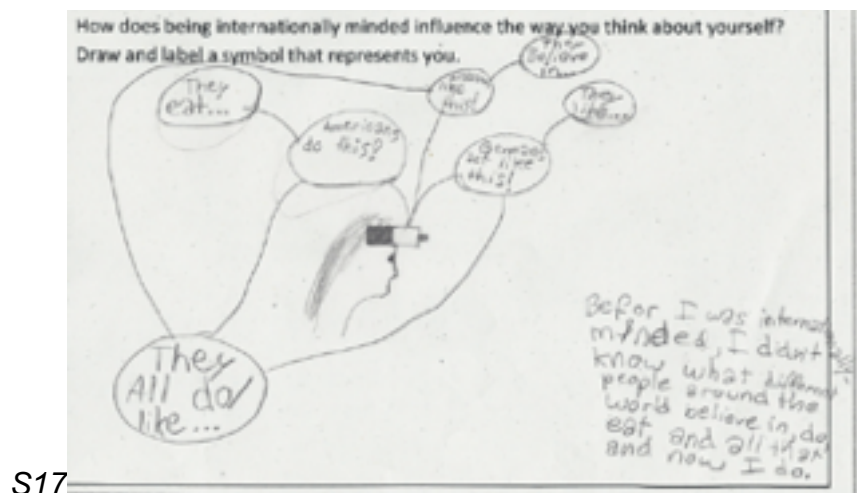
The context within which the children find themselves may predispose them to an orientation that sees opportunity in diversity. Exposure to others is not primarily a cognitive exercise taking place in a foreign language or social

studies classroom. It is an integral part of children's daily social experience of forming relationships at school. However, a variation in the children's understanding of differences between people, particularly as it relates to culture, also demonstrates that sometimes these differences are merely observed and commented on and not processed further as will be explained below.

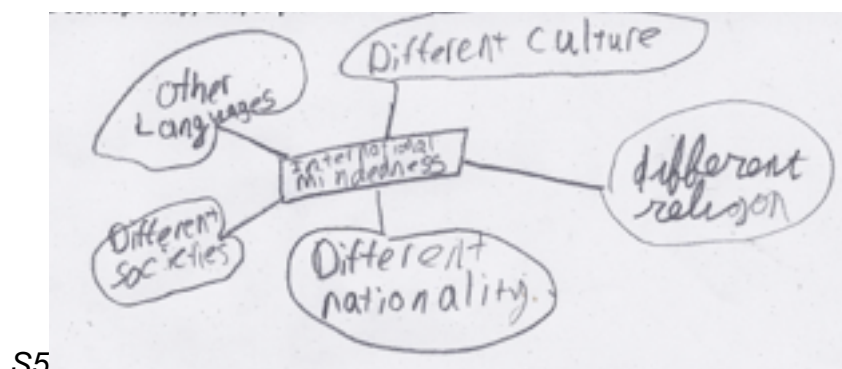
### Responding to perceived differences as differences

Children identify that people are different and refer to externally recognisable features such as languages spoken, customs, and religion, often using the word culture to cluster these differences between people, as demonstrated in the examples below.

*S8: See differences in other people, like see what they do in their culture and see what's different in that person's culture.*



S17



S5

In the first example, the child is referring to culture as a homogeneous quality that is possessed by others. This may indicate of a lack of emphasis within the



curriculum of helping children to understand culture. The second example indicates a similar attribution of ways of doing things to nationalities, although a recognition of commonalities seems to be expressed through the words *they all do/like*. In the third example IM is expressed as differences, suggesting that noticing differences facilitates the formation of IM.

IM impacts children's sense of self and their positioning towards others. The focus of the next section will be how internationally-minded people act within the world.

### **5.3.3 Global positioning**

Curriculum frameworks designed to produce internationally-minded students expect that they will choose to act towards improving the status quo as a consequence of learning. Children's understanding of the connection between IM and action was probed through the thinking template prompt *How do people who are IM make the world a better place?* The prompt was intentionally directed at people in general rather than the children personally as it seemed unfair to suggest their responsibility for improving the world. The variations in children's responses, extracted from thinking template prompts and focus group discussions, indicate that they understand that action can be taken at the personal and at the global level. A further finding is that children identify helping others to become internationally-minded as a form of personal responsibility.

#### Helping others at the personal level

Children related that being internationally-minded means that you help others. At the most direct level this involves being of service to someone in your immediate environment, such as assisting newly arrived children by translating for them and helping to negotiate the new school context. The children's examples below illustrate this understanding of action.

They speak different languages so if they meet other people from different countries they can speak to them, you can also translate for people who don't know what to do.

S20

Internationally minded children can make the world a better place, because if somebody new comes to school they can understand you better, and maybe let that kid feel more happy. So that means people don't feel so sad if they move in a different country.

S22

1  
They seem nice. I wonder if there new here and I should show them around.

Hi, Whats your name? Do you want me to show you around.

2  
I only speak a little English, but I am going to give it my best shot as they seem really nice.

Hi, how are you? I only speak a little English, where are you from?

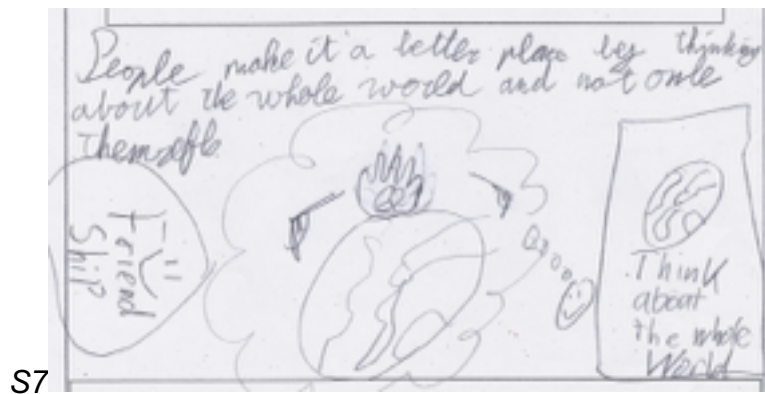
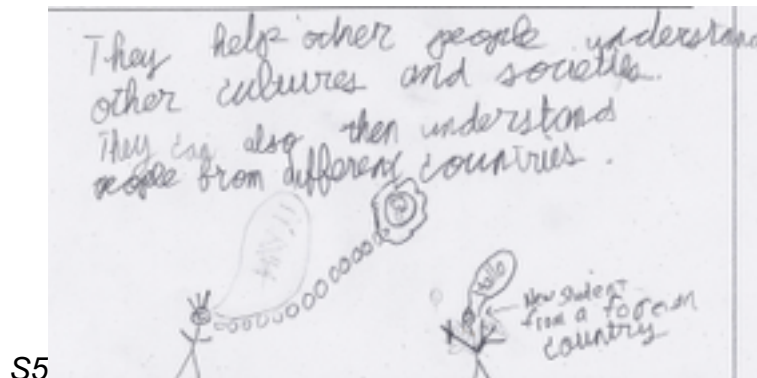
12 support cultures!

12 girls!

S4

It is a common experience for these children to watch a peer start school with little or no understanding of English. Others who speak their language will support the incoming child, either through a formal arrangement orchestrated by a teacher, or informally. Empathy seems to underpin the responses to newcomers that children describe. The children relate to the feelings of others

who may be different, yet have had similar experiences. Understanding others' perspectives can be generalised beyond the people in their immediate environment, as the examples below seem to indicate.



In the first example, the child is making a connection between a personal responsibility for understanding and extending support to others, and a broader commitment to tolerance. In the second one, the child is appealing for a less egocentric positioning in order to incorporate a global perspective. These children recognise the limits of action at the personal level and show awareness of the many global issues that require attention, which will be explored below.

### Helping others at the global level

When children begin to describe global issues to be confronted, their ideas of helping becomes less personal and more associated with organised efforts such as conservation and global service projects, although the first example below shows action emanating from personal knowledge before it defers to third party causes.

S1 They learn how to re-use plastic and save forest so when we have free time we can do something to stop it. We also learn how to consume or preserve energy. We also donate money to poor people and animal shelters. We assist programs and donate money to them like Operation Smile.

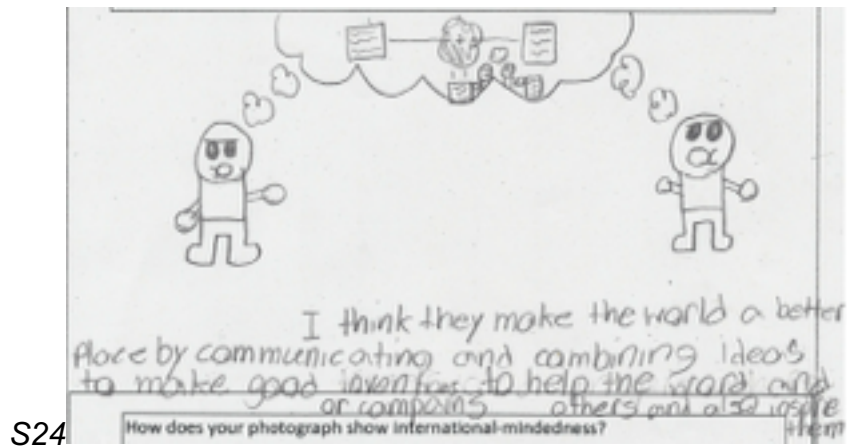
S21 If you are internationally minded, you can think about problems or issues all over the world and take action towards it which can make the world a better place. For example, there is the outnumber hunger programs if they did that all over the world, it would make the world a better place.

In both examples, action is linked to knowledge of and support for global projects that tackle world issues. Children may be influenced by the service learning projects that take place in the Upper School within the school. While not directly involved in the implementation of these projects, children in the Elementary School are aware of the projects and participate in fund-raising efforts, although without the benefits of service learning education. Children reference specific world problems, such as energy, hunger, poverty, the environment, and conflict, and suggest that people who are internationally-minded may be able to contribute solutions to these problems, as shown in the examples below.

S23 If a person was internationally minded he would give new ideas to help the earth and find new ways to stop cutting down trees and find something else to write on.



The first illustration shows a person standing next to a tree, with a sign that says "use something else to write on, no cutting trees". The second illustration shows a person standing next to an electric car, with a sign that says "use electric cars so the don't create Global warming".



S24

In the first example, innovation is called for to solve problems, while in the second one collaboration through communication is identified as the way to address global issues. Other children also focused on the skills or dispositions needed for becoming an effective global citizen as the following extracts illustrate.

He is nice to every culture and likes every culture, he is interested in many things. helps people, poor or rich with there problems. For example he will give money to the poor. He will help the rich, to help the poor and not be selfish with there money and do something good with it.

S14

An internationally minded person will do things and take actions to make this world a fair and better place everyone around the world. A person who is IM will think and care about how their decisions will affect the not only their countries and communities, but the whole world.

A balanced, fair world is what an IM person aims for.

Where principles and facts are used and understood.

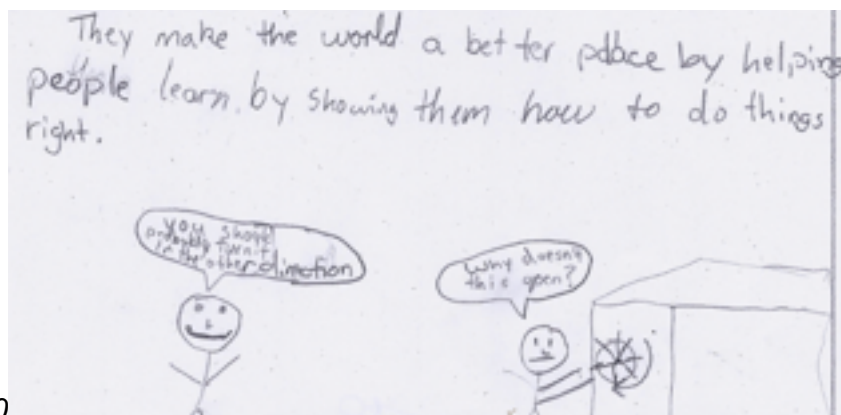
political decisions laws (rules) conflict solving, etc.

global combine economic depression

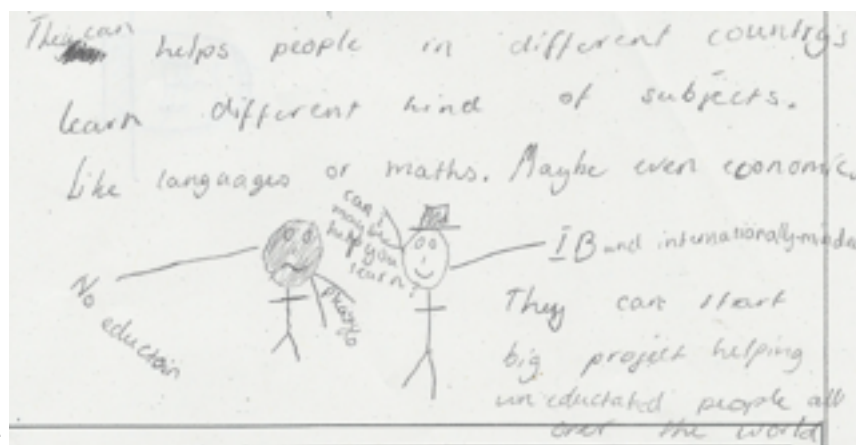
S6

In the first example, the child identifies the attributes that predispose an internationally-minded person to act generously for others' benefit while in the

second, the imperative is on the individual to act in a principled way for the betterment of all. The children's responses indicate an ability to consider the ethical component of action, although some responses demonstrated a well-intentioned but problematic understanding of service, as illustrated below.



S10



S16

In these examples, knowledge is perceived as the commodity that people lack, which is provided by a more knowledgeable benefactor. Disregarding the racial references of the second extract, this understanding of service is problematic and may point to the need for further classroom instruction and programme considerations in this area.

Children can identify personal attributes that support action and ways that individuals can coordinate efforts to make the world a better place. A further variation on how children view action is described in the next section and relates to sharing IM with others.

### IM as a form of action

Children explain that people can make the world a better place by sharing ideas



about IM with others. In the “infection model”, one person shares their understanding with another person, thereby transferring a set of values and knowledge. This is seen to perpetuate an ethos of tolerance, as these examples seem to show.

They bond with other cultures and spread their knowledge of the world. They learn about different religions and what we can do for their beliefs. They will care more for other cultures and beliefs and will. It makes the world a better place because they support other religions and cultures other than their own.

S4

He/she tries to encourage other people and inspire them in the idea.

you know it is not very smart to just say that or stay away from them because no matter how strange you think they are you can still be friends.

read first

Hello, there are a whole lot of new kids in my school from all these different places and some of them are weird because they come from weird places.

ooh when I should tell my friends

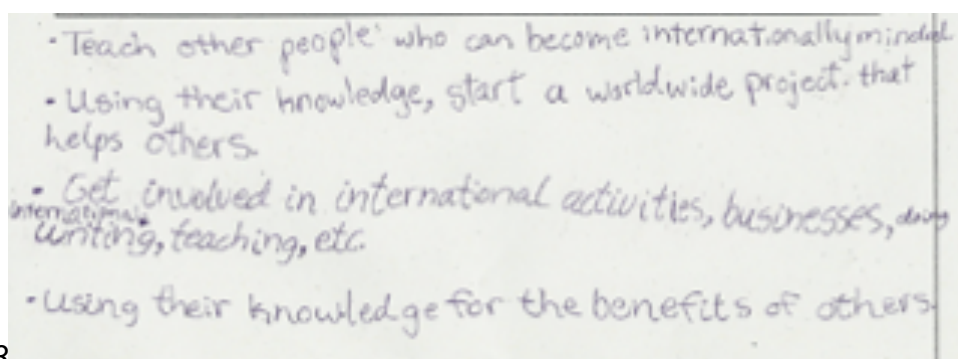
S2

They know more about the world which is great. They are nicer to the new kids. They know things that others do not. All of those things catch on to other people, and soon everyone will not be internationally minded, but they'll be better people.

S11



S17



S13

In the examples above, children indicate that IM is an attribute that can be transmitted. Those who are internationally-minded are viewed as knowledgeable of and caring towards others, starting with children within the context of the school and extending to the wider world community. Personal responsibility lies in demonstrating IM and then helping others to develop it. Children seem to understand IM as a positive value underpinned by a set of attitudes that improves relationships amongst diverse people. Action is therefore behaving in accordance with those beliefs.

### 5.3.4 Discussion of personal, social and global positioning

Children recognise that IM impacts their lives. It influences the way they see themselves, the way they position others, and the way they envision the world becoming a better place. I will address these points in this order.

Children at an international school are confronted with their national identities on a regular basis. One of the first questions that children who arrive at school



are asked is, “where are you from?” Maps representing the children’s countries of origin are prominently displayed in many classrooms, although few adequately reflect the life trajectories of the students. Children connect their country of origin to an understanding of themselves and IM. The importance children attribute to nationality may depend on the social context as Murdock, Hirt and Ferring (2014) report in a study of the salience of nationality on adolescents’ self-concept at two different school sites, one a European school with a diverse population and the other a largely homogenous national school. They found stronger identification with nationality at the European school, and suggest that self-concept and relationships with others are influenced by the context within which “social comparisons are made” (p.122). For the child within a diverse international school community, having a country of origin is one difference that everyone shares. Holliday (2010) suggests that nation maybe is an “external cultural reality which provides a framing for identities” (p.175). In this sense, country of origin may carry broad cultural meaning for children as they consider their personal identities. Particularly within international school contexts children may need to reconcile national identity with IM, which includes “knowing your own culture and mother-tongue, having a sense of your own values, interests and opinions, as well as an awareness of your own abilities and weaknesses, and an acceptance of your past and background” (Hacking et al., 2017, p. 42).

For some children the experience of travel and relocation has a profound impact on their identities. Hemmens suggests that IM can become “the very cultural foundation into which they can root their own cultural identities” (2013, p.74). Sears (2011) claims that children can develop an integrated identity by using the narratives of their travels to explain who they are, as “an individual’s history of mobility together with the associated experiences is a core feature in accounting for the child’s sense of self at that point in time” (p.81). Children who become aware of the choices available to them as individuals may begin to develop a more flexible understanding of culture and gravitate towards a more global orientation. Mobility does seem to lead to a more fluid and globally-oriented identity, as Edwards and Usher (2008) have suggested.

Some children struggled to connect IM with themselves through an image and responded to the prompt with graphic examples they may have encountered on

promotional posters for international events. Some of the images they used align with those Large (in Hayden, 2013) found as he surveyed older IB students' understanding of international education and invited a graphic response. While the specific elements vary, the predominant themes were people from around the world coming together, which included representations such as: hands holding a globe; globes composed of flags, or with flags; people of different countries holding hands; and people holding hands around a globe; maps or jigsaws of the world (Large, in Hayden, 2013).

IM seems to engender particular visual associations within students at IB schools. Whether or not there is a hybrid international school identity made up of "third culture kids" (Useem & Downie, 2011; Pollock & Van Reken, 2001) will continue to be of interest, especially as the international school population grows. A paradox of students' identification of themselves as members of a distinct international school culture is that it becomes an exclusionary factor and creates a perceived in-group (Tajfel, 1981), the very bias that international schools should be attempting to limit. These associations are positive but perhaps superficial, indicating that children may need to develop a deeper understanding of how IM impacts them as people.

The development of an IM-connected identity corresponds to Skelton's (2015) conceptualisation of IM as a continuum of development of the self which starts with the egocentric individual and grows through interaction with others into "independence and interdependence on a global scale" (p. 75). IM sits at the end of the continuum and "represents the most complex development between 'self' and 'other'" (p. 75). Skelton suggests that IM is less achievable for young children who have had less time to process life experiences that will reduce egocentrism. In particular, these life experiences involve interactions with diverse others which impact the development of personal attitudes, behaviours, and sense of self (Skelton, 2015). In this study, I have demonstrated that younger children do have the capacity to consider the meaning of IM as a phenomenon that impacts their lives in a significant way. IM can be a means for children to consider their own identity and become more self-aware. Children must be assisted through their educational programme in processing their life experiences in order for them to develop secure personal identities and successful interactions with others. The way that children understand the

development of IM through social interactions will be addressed next.

Children view IM as a process that involves interactions with diverse others that they meet through travel, in their neighbourhoods, and at the international school. As these relationships form, children recognise that some aspects of themselves might change. These changes occur as a result of the interactions they have, and in turn begin to impact the interactions they have. IM becomes a dynamic, relational process with consequences for the self and for interactions with others. Hacking et al. (2017) describe the process as “reaching out’ to relate to others and ‘reaching in’ to understand ourselves” (p. 40).

Children’s social identity is formed within their social context and is “an amorphous and protean sense of who one is and where one stands in relation to the social world” (Van Oord & Corn, 2013, p. 30). The variations in the children’s thinking regarding identity reveal the importance of the international school context and IM. Schools help children to develop attitudes towards others through the curriculum, resources, practices and rituals (Barrett, 2007), and in the international school it is the diversity of the school community that confronts the children and initiates a response. In positioning themselves in regards to others, some children maintained an egalitarian stance, while others noticed differences, and yet others identified diversity as an opportunity for learning. All of the children recognised the value of interaction and building relationships to acquiring IM, perhaps indicating that there are different pathways to the same goal.

The international school with an international curriculum may present a unique context within which children develop an intercultural identity. Such an identity develops over time in response to the experiences one has with diversity (Kim, 2009). Children in the international school are confronted with diversity from an early age and on a daily basis. They need to establish what Kim (2009) refers to as identity security, the ability to act flexibly and with consistency to a set of personal beliefs that support effective intercultural relationships. Kim (2009) suggests that as people begin to know others as individuals, they become aware of the universality of human nature. This predisposes them to act in constructive, personal ways towards others. Some children recognise that confronting other’s differences on equal terms requires a particular personal

positioning, such as being open-minded, respectful and curious, and Bennett (2009) confirms that curiosity is a potent motivating force for cultivating intercultural relationships. As they assert the equality of all, some of the children may be displaying an awareness that individual relationships rely on such a positioning and are the basis for successful human interactions.

Seeing each person as an individual requires acknowledging their differences, and some children focus on differences in their understanding of others. However, responding to differences may require the development of identity inclusivity, the ability to formulate a non-stereotypical personal response to perceived differences in others (Kim, 2009). From this positioning, children may begin to generalise their understandings of difference. Understanding differences can be an effective strategy in reducing prejudice. A study by Cameron, Rutland, Brown and Douch (in Quintana et al., 2006) found that emphasising differences as well as similarities was a more effective intervention in reducing intergroup bias than focusing on universal similarities and commonalities alone. However, Van Oord (2008) warns that the “perception of human difference is potentially dangerous” (p. 144) and cautions against interpreting differences as cultural, especially within international schools. To do so creates the expectation that differences can be attributed to culture, which becomes viewed as a static and definable entity. This study points to the risk that children’s thinking about others could become dominated by such essentialising discourses, which will be discussed below.

Without the tools to be able to articulate differences in another way, children may engage in cultural profiling, which occurs when there is a failure to move beyond the recognition of what is similar or different, leading to an “othering” orientation (Holliday, 2013). Skelton (2015) would agree that children need guidance and coaching in how to respond appropriately to diversity if they are to proceed emotionally unscathed along a continuum towards IM. At their most fragile time of development, educators must be aware of the potential for children to be confronted with experiences with others that may have long-ranging consequences on their attitudes, behaviours and identity. Perhaps the potential for essentialising culture is somewhat mitigated through the number of interactions and friendships that children within the international school form with people of the same nationality. In their study of the salience of nationality at

two different schools, Murdock et al. (2014) note that “increased exposure to different nationalities raises awareness of difference...but also awareness of respectful living with each other” (p. 132). However, I would contend that awareness of respectful living could be further enhanced through educational interventions to engage children with understanding difference as an opportunity, rather than a disparity. Educational interventions may also support children in better understanding how IM develops people who choose to act towards improvement of the world, which will be addressed below.

Children claim that people who are internationally-minded are helpful and caring to others. They identify certain responsibilities that accompany IM, including assisting peers at school and supporting others beyond their immediate community through service organisations and charity. A variation in the children’s thinking relates to their understanding that sharing IM with others is itself a form of action as it makes the world a better place. Hacking et al. (2017) describe this implicit and unspoken message regarding the valuing, respect and tolerance for diversity as a form of hidden curriculum within IB schools. These findings will be further discussed below.

Assisting newcomers to the school allows children to act on their feelings of caring, responsibility and empathy. Their identification with the newcomer builds the ability to understand others’ perspectives and to respond accordingly. Children can employ the skills that they believe are important to the development of IM, including their social and communication skills, as they provide assistance. Providing service to others within their immediate environment as an outcome of IM may influence the way children begin to view their ability to act globally. The IB has chosen to use the term global engagement as a pillar to support its vision of IM, yet face-to-face service may be the better starting point.

The children can identify some global issues that confront humanity. The children’s developmental maturity and exposure to certain topics may preclude extensive consideration of global positioning and politics, and their orientation for action is primarily within the context of the school, which includes service projects operated by Upper School students. Although the children had a limited range of ideas about how people address global issues, there may be some

value to their association of IM with tackling these problems. Large (2012) found that older IB students considered international education to be valuable in part because it was concerned with reducing poverty and inequality. The majority of children's responses reflect a sense of optimism and hope for humanity that they indicate IM brings.

The children in this study did not mention local engagement and their focus seemed to be on distant development projects, which may indicate the need to raise children's awareness of community action. Further, the children may need more experiences with community service at the local level in order to develop their understanding of service. Without such an understanding, the children have a restricted and sometimes problematic view of how people help others. Andreotti (2006) claims that the goal of a global education should be on critical reflection rather than awareness-raising, otherwise children's good intentions may translate into viewing action as benevolent acts towards others, which was evident in some children's thinking. Hacking et al. (2017) report that in the PYP schools they visited, local community action was viewed as more important in the development of IM than international projects because it builds decision-making skills. They also noted that of the three pillars that support IM, global engagement had the least resonance amongst stakeholders at IB schools. Children will acquire a more refined understanding of service and how it relates to IM through the curriculum if appropriately guided towards local initiatives.

Children seem to recognise the importance of IM as a worldview because it embodies a set of attitudes and values. Furthermore, these values and attitudes seem to spur action, suggesting their importance within the curriculum. In their conceptions, children equate IM with ethical behaviour. This is demonstrated through their claim that sharing IM with others makes the world a better place. The children's positioning resonates with conceptions of global citizenship, global engagement and global competence, as will be explained below.

Educational frameworks that promote an international or global approach to curriculum have action (IB, 2007), global engagement (IB, 2013), global citizenship (Oxfam, 2006), or global competence (OECD, 2018; Asia Society, 2011) as a desired outcome. The rationale is that once equipped with the necessary competencies for becoming IM, and when confronted with the issues

facing humanity, learners will feel both prepared and compelled to act. The importance of values and attitudes both to initiate and perpetuate action was evident in the children’s thinking, suggesting that a global curriculum should explicitly include a focus on these components. While global issues such as the Sustainable Development Goals should be addressed through the curriculum, as the OECD’s (2018) framework suggests, the focus for younger children needs to be on what can be achieved through personal involvement at the community level.

### **5.3.5 Categories of description and themes of expanding awareness: personal, social and global positioning**

The third theme of expanding awareness addresses the children’s understanding of the impact of IM on themselves, their relationships with others and their ability to act on their beliefs. The findings were drawn from the children’s responses to **RQ4** *How does IM influence the way children understand themselves, others, and their role in the world?* The variations of children’s understanding within this theme underpin the categories of description and provide further insight into children’s understanding of IM and its development. I will explain these connections and provide a summary of the main findings towards laying the foundation for the outcome space, which will be the subject of the next chapter and which concludes the findings of the study.

Table 3 Categories of description and theme of expanding awareness: personal, social and global positioning

<b>Table 3</b>	<b>Categories of description</b>			
	<b>1</b>	<b>2</b>	<b>3</b>	<b>4</b>
<i>Themes of expanding awareness</i>	<b>IM as friendship</b>	<b>IM as adapting to the world</b>	<b>IM as an outcome of social interactions</b>	<b>IM as a change in thinking about yourself and the world</b>
<i>Contexts for the development of IM</i>	The international school as a place to make friends	Relocation and travel as opportunities to contrast the known	The international school, relocation and travel as contexts for	The international school, relocation and travel as places to learn about

		to the new	interacting with diverse people	oneself by learning about the world
<i>Attitudes, knowledge and skills</i>	Open-minded and caring attitudes and effective social skills assist in forming friendships in a transient community. Language learning extends opportunities for friendships.	Curiosity, risk-taking and adaptation skills assist in negotiating new living and learning environments. Language learning helps with adjustment to new places.	Respect and communication skills assist in interacting with others encountered through travel and relocate. Language learning provides opportunities for interaction.	Empathy assists in learning about others' perspectives and considering one's own. Language learning provides access to others' ways of thinking and new forms of self-expression.
<i>Personal, social and global positioning</i>	Understanding of the self is expressed through interactions with others. Helping others within the school environment uses skills and attitudes that perpetuate action.	Travel and relocation experiences impact personal identity. Differences are noticed and used as a way of learning about people.	Attitudes that develop towards friends can be generalised to wider communities. Interactions and collaboration between people can foster innovation and organizational support to tackle global issues.	Sense of self is connected to the development and expression of IM. IM involves putting a set of personal beliefs into practice with personal, social and global impact.

### IM as friendship

Children develop a sense of themselves within a diverse international school community. The friendships they form with peers from diverse backgrounds require and further develop particular skills and attitudes, especially social skills and open-minded and caring dispositions. These skills and attitudes allow children to recognise and respond to the needs of newcomers at school, sometimes in the form of translating languages. The proclivity to respond to others' needs becomes associated with action as a component of IM.



### IM as adapting to the world

The travel and relocation that children experience has a wide-ranging impact on their sense of self. Each place they have lived in becomes part of their personal narrative (Sears, 2011). The differences within people they encounter on their travels present opportunities to learn about alternative ways to live and think, especially if one speaks another language. Approaching new things and new people requires curiosity and may pose an element of risk to oneself. If there is support from family and school for the challenges faced during travel and relocation, and if encounters with others become characterised by respect, then these positive experiences may result in an integrated self-identity and an inclusive global orientation.

### IM as an outcome of social interactions

Children realise that the skills and attitudes that allow them to successfully make friends can be extended to others beyond their immediate environment. These communication skills, including knowing other languages, can be leveraged through travel and relocation to enhance interactions with others. The value of this interaction is collaboration at a global level that facilitates sharing of innovative ideas and organisational cooperation towards addressing the world's shared problems.

### IM as a change in thinking about yourself and the world

Children's sense of self becomes inextricably connected with IM. It develops through their experiences with others in the world, starting with friends at school and extending to people encountered through travel and relocation. Children approach others with empathy and an expectation that they will be like them in many ways although there will be differences. Languages are helpful to gaining a better understand of these differences and expressing ones' own ideas. Caring about how others may feel dominates personal behaviour and manifests itself in relationships and actions with impacts beyond the immediate environment.

## 5.4 Summary

This concludes the introduction of the three themes of expanding awareness

- Contexts for the development of IM
- Attitudes, knowledge and skills related to IM
- Personal, social and global positioning and IM

that arose from analysis of the data and answered **RQ2** *Which factors do children identify as significant to the development of IM?*, **RQ3** *Which attitudes, knowledge, and skills do children associate with IM?*, and **RQ4** *How does IM influence the way children understand themselves, others, and their role in the world?* In the next chapter (6) I will complete the description of the categories that represent the ways that children conceptualise IM and elaborate on the themes of expanding awareness towards answering the overarching **RQ1** *How do international school children at the end of the International Baccalaureate Primary Years Programme understand and articulate their understanding of international-mindedness (IM)?* and addressing the theoretical implications of the study.

## 6 The outcome space

The purpose of the study was to examine the ways that children understand IM in order to share their perceptions about this phenomenon with educators and others interested in international education. In this chapter I share the results of this phenomenographical research through a complex called the outcome space (Marton & Booth, 1997), which is a representation – derived through rigorous data analysis – of children’s understanding of IM. The chapter consists of three parts. The first is a comprehensive description of the categories that characterise the different ways that children understand IM (6.1). The second is an explanation of how themes of expanding awareness (themes), constituted within the findings in chapter 5, contribute to the categories of description and an understanding of children’s perceptions of IM (6.2). The third is my researcher interpretation of children’s understanding of IM that considers the theoretical implications of this inquiry and answers the overarching **RQ1** *How do international school children at the end of the International Baccalaureate Primary Years Programme understand and articulate their understanding of international-mindedness (IM)?* (6.3). The chapter concludes with a brief summary (6.4).

### 6.1 The categories of description of children’s understanding of IM

The categories of description (categories) represent the collective range of meanings of the phenomenon of IM found within the study. The four categories show the different ways that children understand IM. The four categories are

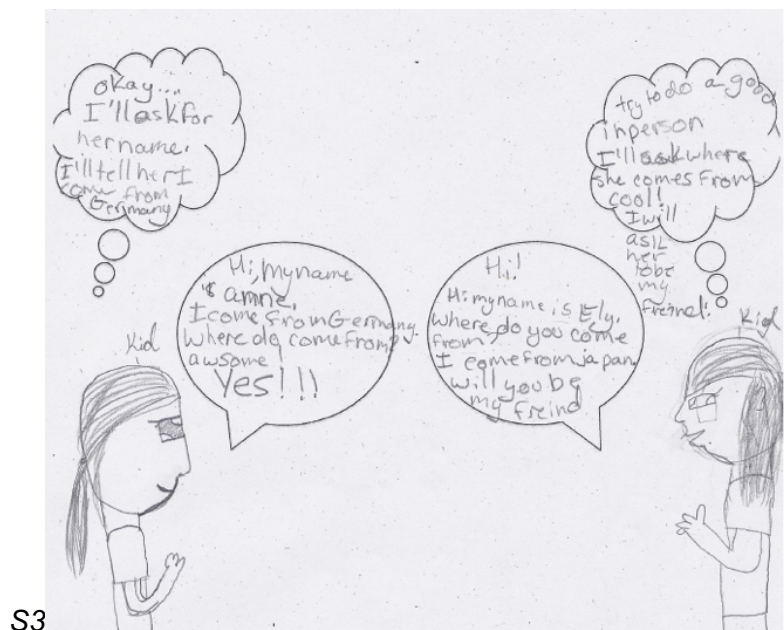
- IM as friendship
- IM as adapting to the world
- IM as the outcome of social interactions
- IM as a change in thinking about yourself and the world

These will be explained below with exemplar quotes and images that illustrate the category preceding the descriptions to provide context and transparency.

#### Category 1: IM as friendship

*S22: I think I am IM. I have friends from Japan, England and America and Korea, Germany, Swiss and Greece.*

*S4: That you don't mind where someone is from. That you can still be friends with them no matter where they are from.*



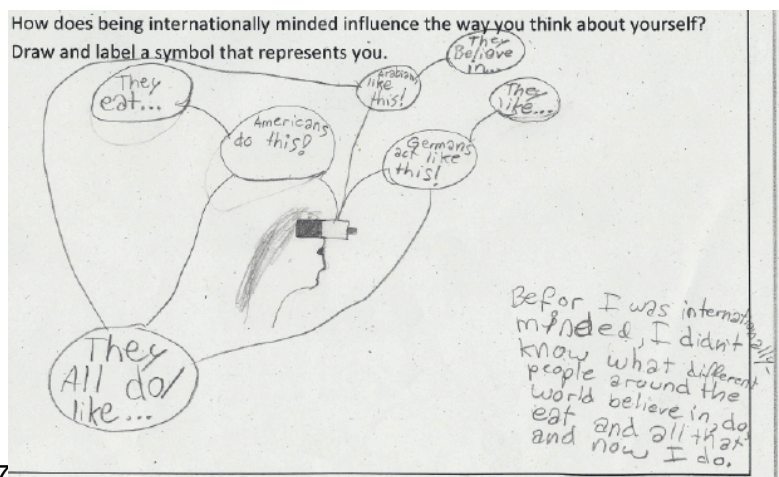
S3

*S14: Well your friends are from all different places so you get to meet them and make friends and hear about their culture and language.*

Children identify friendship as a powerful motivating force for IM and suggest that IM is the consequence of intercultural friendships. Children make friends at their international school and in the neighbourhood, which for some children represents a place that is linguistically and culturally different from their homes. Being part of an international community allows children to make friends with peers from around the world. Children suggest that knowing about the places their classmates are from and the languages that they speak helps to initiate and deepen relationships. Learning languages helps to overcome communication barriers. Being responsive to others starts with an open-minded, caring disposition that increases the opportunity for successful relationships to form. IM as friendship is primarily concerned with interactions with peers and does not imply an impact on oneself. From this orientation to IM, friendships amongst people in the world would make the world a better place.

The focus within this category is face-to-face interactions with peers for the purpose of friendship. The child becomes aware of the diversity within the community and responds to it by adjusting behaviours and attitudes that will facilitate friendships. There is little reflection of how intercultural friendships may have an impact on oneself, or others, beyond acknowledging that certain skills, attitudes and knowledge may assist the process of forming relationships.

## Category 2: IM as adapting to the world



*S18: I live in Germany but I'm born in the Netherlands, so I learn another culture here. I also learn a new language here.*

*S12: You become IM by going to an international school and know other cultures and live in other countries.*

*S22: I think IM means when somebody lived in another country and then comes back to his home country it could be that when somebody new comes that lived in that country the person just gets knows how those people behave or what those cultures are and don't make fun of them.*

Children view IM as a means of adapting to new cultures experienced as a result of travelling to and living in different places. The international school is seen as a place that shapes the development of IM as children adapt to this environment and to their peers within this environment. Culture is described as the observable features and habits of people, such as their food and traditions, about which there is a presumed uniformity.

Children identify skills such as communicating in different languages and observing and noticing differences as important for adapting to new environments. Curiosity and risk-taking are reported as attitudes that promote and enable exploration of new things. Children depict communicative exchanges as opportunities for finding out where people are from and what they therefore may be like. Languages play an important role in supporting this process. Children believe that IM is further developed by acquiring more knowledge about cultures through travel. In describing IM as adaptation, children's comments indicate a sense of inevitability that it happens as a consequence of international experiences, without consideration of the role of the self in processing

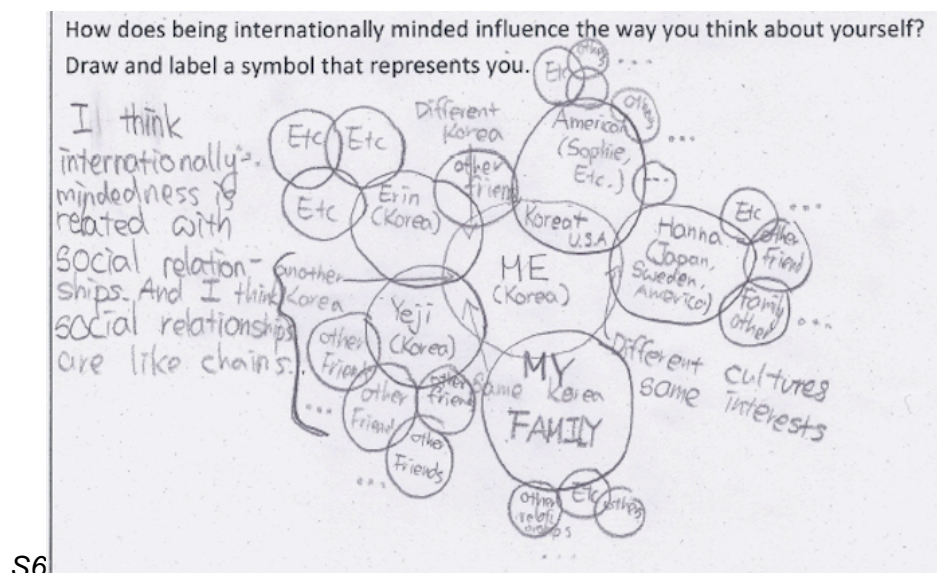
these experiences. Adapting to new cultures primarily involves accepting, and liking, new food and celebrations, but does not necessarily extend to understanding the complexities of who is adapting to whom, and when adaptation could be maladaptive. In extending IM to the wider world, children report that people who are adapting to new environments, such as a new school or country, need help, which can be provided by those who recognise the challenges they face.

Category 2 shows the child becoming increasingly aware of the responses required to manage the external changes in the environment encountered through travel and relocation. The responses to these changes are largely behavioural, such as trying things or adding habits. The attitudinal shifts are ones that are required for being responsive to the new contexts. There is a growing awareness of the pragmatic benefits of acquiring new skills and knowledge through intercultural interactions.

### Category 3: IM as an outcome of social interactions with diverse people

*(In response to the question, do you think you are internationally minded?)*

*S5: Yes, because I have moved a lot, lived and been to a lot of different countries. Meeting people and learning about them helps me to be IM.*



*S14: But you also learn how they think and then you may think a bit like them and then you might get IM.*

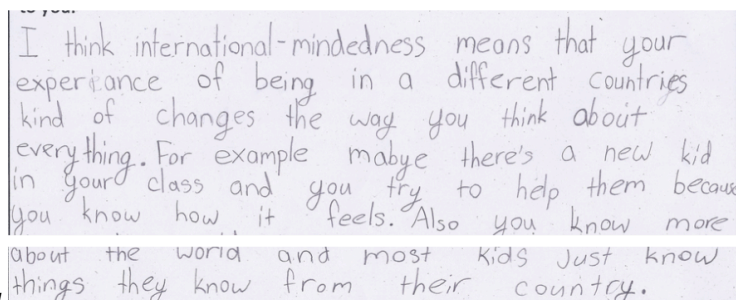
*S4: Well there are a few cultures I don't really know a lot about, but I know people from there and maybe I could learn more about their cultures and what life is like where they are from.*

Children view IM as developing through interactions with diverse people. These interactions are experienced through travel, relocation and working collaboratively within groups at the international school, for example. The thinking suggests more interactions with diverse groups leads to more learning about the world, and results in IM. Children report that successful interactions with diverse people require an assertion of equality and respect for difference. They characterise intercultural exchanges as opportunities to notice differences and similarities. Children suggest that communication and collaboration skills, especially speaking other languages, are necessary for successful interactions. Children view knowledge about the world and its people as helpful when working and interacting socially with others. This includes knowing ways to communicate with people across distance and time zones. The ability to translate for others is viewed as a desirable ability and a helpful skill. Projecting beyond their immediate context, children suggest that people can collaborate and organise themselves at the global level to make the world a better place.

While this understanding of IM within Category 3 incorporates aspects of social interaction from Category 1 and adaptation from Category 2, it is distinctive in the emphasis on the importance of all social interactions, not just friendships. Category 3 IM is focused on diverse social interactions that include, but extend beyond friendships. IM is seen to enable communication with diverse groups as it both shapes and emanates from intercultural interactions. Collaborating with diverse people requires and generates attitudinal and behavioural changes.

#### **Category 4: IM as a change in thinking about yourself and the world**

*S14: But you also learn how they think and then you may think a bit like them and then you might get IM.*



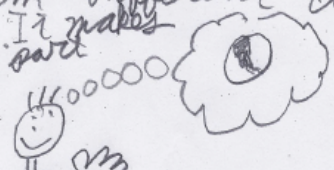
I think international-mindedness means that your experience of being in a different countries kind of changes the way you think about everything. For example maybe there's a new kid in your class and you try to help them because you know how it feels. Also you know more about the world and most kids just know things they know from their country.

S11



S12 to you. International mindedness is, to me, knowing and thinking open mindedly and worldly in even every day life. ~~When~~ Before I lived anywhere other than my home country, my mind was very limited to just my country. International mindedness can help you think more logically, understand more (people, things), and change the way you think entirely. You acquire all of the PYP/Learner Profile skills by becoming open minded.

S24 Learning new languages and combining your thoughts with someone who thinks opposite of you and after that you use what you learned in school.

S2 I think it influences me because it helps me think about the people from different countries. It makes me feel like a ~~part~~ <sup>part</sup> of the world. 

Children report that IM is a process whereby new attitudes, knowledge and dispositions are developed. It involves new thinking, which arises as a consequence of combining existing ideas with new ones to see things differently. Children believe that international schools, travel and relocation provide access to diverse ideas and perspectives. IM is believed to require personal engagement, an individual investment in seeking to know and learn. In enacting IM, actions must be compatible with beliefs. IM, from this reference point, connects the individual to the wider world. Developing IM is seen to be part of the process of learning from new environments and people. Being open-minded is identified as both a prerequisite and an outcome of new learning within novel contexts. Empathy with others is viewed as an important attitude, as it seeks to understand others' feelings and perspectives. Knowledge helps one to understand cultures and people's perspectives. Knowledge is also enhanced when people combine their ideas to come up with novel solutions and ways of thinking. Thinking skills are important for processing and working through new information derived from interactions and experiences within the world. Learning another language opens up new ways of understanding and expressing ideas. People are thought to have choices



about adopting new behaviours, and there is a recognition that there may be some loss to one's identity if one chooses to adopt new features. These choices can have a lasting impact on habits and ways of thinking. Becoming IM may impede relationships with others who may not think in a similar way, as there would be fewer common beliefs about matters that are important. Making the world a better place involves having information about world problems, thinking in creative and innovative ways and taking concerted action. One way to improve the world is to spread IM. As IM assumes equality, this involves speaking up against injustice or prejudice.

Category 4 builds from Category 3, as it expands on the awareness that changes in thinking are the unavoidable consequence of living in the world with others. These changes in thinking are apparent and therefore represent choices that can be intentionally made. The possible downsides of adaptation are recognised, as in a loss of kinship with others, but so are the benefits of collaborating and thinking with others to effect positive change. People make the world a better place by promoting IM amongst others.

The categories provide a lens into the ways that children understand the phenomenon of IM. They can be considered as the pathways through which children engage with IM. Each category represents a particular conceptualisation of IM drawn from the collective accounts of the children's articulated experiences. The categories express a continuum of children's thinking about IM as they show a progression in the complexity of thinking. The proviso when regarding the categories as a continuum is that an individual child's thinking may span the categories. The categories are complete in that they encompass the children's collective and articulated experience of IM at the time of the study as categorized through my analysis. Children's thinking about IM is also manifested within the themes of expanding awareness.

## **6.2 Structural relationship between the categories of description**

The themes are aspects of children's thinking about IM that illustrate variations between and provide structural support to the categories (Åkerlind, 2005). In the previous chapter, exemplar quotes and images from the original transcripts were used to show the provenance of the children's thinking that generated the themes through analysis. The three themes are

- Contexts for the development of IM
- Attitudes, knowledge and skills related to IM
- Personal, social and global positioning and IM

The matrix presented in chapter 5, (see Table 3) shows how the relationship between the themes of expanding awareness and the categories of description evolved through the RQs. How the themes reflect children's understanding of IM, will be explained below.

### **Theme of expanding awareness 1: Contexts for the development of IM**

Children believe that the international school, relocation and travel are contexts that support the development of IM. These contexts enable encounters with people and places, providing experiences from which to learn. The factors associated with IM at the international school are peers and teachers from different countries, the international PYP curriculum - including language learning, and school celebrations of diversity. The school is the main forum for the children's intercultural interactions and relationships form as part of the regular school experience. While some school experiences arise through the diversity of the community, others occur intentionally through an international curriculum. The curriculum promotes learning about global issues from a variety of perspectives, while the predominant learning strategies encourage collaboration and project work. Children recognise the value of learning and speaking other languages as they observe their classmates communicating in different languages and appreciate the non-native speakers becoming familiar with the common instructional language, English. Travel and relocation enable children to contrast previous experiences with new ones and to notice differences and learn from them. Children also recognise that the learning necessary for IM to develop can also take place within familiar contexts through encounters with people who are different, and through exposure to media sources. The children's experiences provide a rich curriculum resource for the development of IM, and can further promote IM if they are thoughtfully processed through learning engagements. What the children have observed and noticed and how they therefore think provides a scaffold for transferring experiences towards the development of IM. The children within the study had all experienced learning within an international school and travel, providing them with rich contexts for developing IM.

### **Theme of expanding awareness 2: Attitudes, knowledge and skills related to IM**

The experiences children have in the above contexts require particular attitudinal and behavioural responses. Attitudes that help children to embrace new experiences include open-mindedness, curiosity, inquiry and risk-taking, and ones that support successful interactions comprise respect, caring and empathy. Children believe that cultural and geographical knowledge will both derive from and enhance interactions,

although their understanding of culture is mostly limited to externally manifested features such as languages, food, and observable habits. Children observe the need for communication and social skills to initiate and sustain interactions that can lead to friendships. Children believe that learning new languages supports friendships, adaptations to new places, interactions with other people, and the ability to understand other's perspectives. Some children can see the potential for personal self-expression to be enhanced through learning a new language. Children recognise the importance of these skills within global interactions. For children who have relocated, adaptation skills are deemed essential for responding to changing life circumstances. The importance children attribute to attitudes and languages may have implications for curriculum frameworks promoting a global outlook.

### **Theme of expanding awareness 3: Personal, social and global positioning and IM**

IM is relational in that forming relationships with others is the motivating factor. However, in order to form successful relationships, one needs a stable identity from which to proceed. For some children this requires reference to national and linguistic roots, which is not unusual within diverse school settings. Children's sense of self develops in conjunction with relationships with others. In diverse communities this involves noticing and responding to difference. Some children assert that everyone is equal and respond to diversity in a positive way, while others notice difference as an opportunity, and yet others notice difference. Becoming internationally-minded moves children from an insular perspective to one that sees possibilities in making connections beyond themselves. IM situates the child within the world and requires a response. Children report different ways in which people who are internationally-minded take action, including assisting newcomers to the school, contributing to global organisations towards addressing world issues, and sharing IM with others. The propensity to connect with others in positive, caring ways may predispose the child's thinking towards engaging globally, which has a similar goal but on a grander scale. Children's understanding of more complex relationships within the world may emanate from the empathy and caring they show towards others within the school context perhaps as they have had similar experiences of being new. The deployment of particular attitudes and skills towards assisting their peers may become generalised to more distant situations. However, some children's understanding of action is problematic, especially when it equates service with charity, which seems to happen when children consider how to address global issues. A more nuanced understanding of action may require direct experience of service learning within the local community. Children regard IM as a valuable attribute that, when passed along to other people, contributes to a better, more peaceful world.

This summarises my findings of children's understanding of IM, both its development and expression. In the next section I will consider how these findings correspond to phenomenography and theories of IM to address the overarching **RQ1** *How do international school children at the end of the International Baccalaureate Primary Years Programme understand and articulate their understanding of international-mindedness (IM)?*

### **6.3 Theoretical considerations**

In considering how children understand IM, there are various frameworks that can be referred to. As discussed in chapter 2, international curriculum frameworks (OECD, 2018; Asia Society, 2011, COE, 2016; IB, 2007) encompass the knowledge, attitudes, skills and understanding that are thought to develop a particular educational outcome. The frameworks aim to both describe a desired vision – IM (IB 2007), global competence (OECD 2018; Asia Society, 2011), or competence for democratic societies (COE, 2016) – and to serve as educational guidelines for implementation. The frameworks identify discrete components in order to operationalise a complex and highly individual process. However, educational frameworks cannot account for the development of IM within the individual, although they can support its development through learning environments and experiences. To understand children's development of IM I turned to the theoretical framework of phenomenography.

From a phenomenographical orientation, the only route into children's experience of a phenomenon is through their words and acts (Marton & Booth, 1997). Children experience phenomena through multiple situations within a "sociospatiotemporal location-a context, a time, and a place" (Marton & Booth, 1997, p. 82). These situations are linked with the past and reflect experienced similarities or differences. Phenomena are constructed abstract entities that bring meaning to these collective situations. Experiences are always embedded within a context as it is not possible to experience a phenomenon in total isolation. Therefore, in order to understand and be able to describe their experiences and the phenomenon of interest, children must first be able to discern it from the surrounding context - that is - become aware of it. In this study, the international school was a context that the children shared. Their awareness of IM was heightened through the research methods. Children discerned the parts of IM, resulting in the themes and reflected on the whole, as expressed in the categories through RQs and research methods that elicited their thinking through words and images.

The categories represent how children in this study apprehend the phenomena of IM, while the themes reflect the various aspects of IM and situations that children have encountered that have led to this understanding. Children's understanding of IM was variable, as described through the different categories. Children can have "simultaneous awareness of some aspects of the phenomena reflected by a more advanced way of experiencing it" (Marton & Booth, p. 197). From a phenomenographical perspective, the importance of the contexts of IM - the international school, travel and relocation - as identified within this study, is that they are experiences that disrupt the child's reality and "break the natural attitude temporarily" which leads to an opening in "our awareness to the possibility that something may be other than we thought" (p. 148).

However, experience alone will not result in IM as there is a cognitive aspect to its development. Learning about IM means that the child develops the capacity to experience the phenomenon within new situations in a more conscious way, beyond previous capability, resulting in "a change in eyes through which to see the world" (Marton & Booth, p. 142). The child's relationship to the phenomenon will have been fundamentally changed through awareness and learning. This change may be fleeting as the child will encounter the phenomenon in new ways through each novel situation, but the experience will be processed in a more complex way.

The role of educators and an international curriculum is, therefore, to develop children's critical understanding of IM, through a knowledge component, and more advanced mastery of the skills and attitudes associated with it. Genuine learning about IM must, however, relate to the learner's reality of the phenomenon, the world as already experienced, otherwise "learning is very likely to fail" (Marton & Booth, p. 140). Educators must engage children with the phenomenon of IM by increasing their awareness of it, with reference to children's experiences. This will be further discussed in relation to the IB's conceptualisation of IM.

The IB's definition of IM through the learner profile (LP), is problematic, as discussed in chapter 2. The attributes themselves have been questioned (Hemmens, 2013), and they carry different meanings within different school and cultural contexts (Cause, 2009). However, the attributes are significant in framing IM, especially in PYP schools (Hacking et al., 2016), which was corroborated in this study. The LP attributes provided children within the study with common terms to describe the attitudes, skills and values they were acquiring in becoming internationally-minded.

Towards expanding the definition of IM, the IB added three pillars – multilingualism, intercultural understanding, and global engagement – which Singh and Qi (2013) subsequently found were represented within IB documentation, although they are not well recognised within IB schools (Hacking et al., 2016). To my knowledge, there has been no guidance from the IB on how to use the pillars, or their relationship to IM, except for a brief introduction in the IB document entitled, *What is an IB Education?* (2013). As the children's understanding of IM expands to all three pillars of IM, these will be addressed next, beginning with intercultural understanding.

The IB's conception of intercultural understanding is that it provides a pathway to global engagement and multilingualism, aligns to intercultural competence and is facilitated by cultural diversity within schools if it is framed around the concept of shared humanity (Singh & Qi, 2013). Castro et al. (2015), critique the IB's theory of intercultural understanding as it fails to address relational aspects and positions understanding outside of the learner, falling short of developing a critical approach by questioning values and attitudes.

This study indicates that interactions provide the motivation and generate the dispositions for intercultural understanding, global engagement and multilingualism. Connecting with others was both the stimulus for extending beyond oneself and the means of knowing more about them. Interactions with others developed the attitudes, knowledge, and skills needed to perpetuate effective communication. The process of becoming internationally-minded in an international school is akin to acquiring a new language through immersion, rather than through instruction. Children are situated within a diverse community of learners and their experiences of intercultural interactions within this context influence their understanding of IM. When the context is a supportive one, such as in the international school, and is characterised by diversity, it seems to instil an open-minded orientation to relationships and people. A world view, called international-mindedness, seems to originate in these contexts and through these relationships.

The IB's conceptualisation of global engagement is not connected to intercultural understanding, but it infers that people will seek out positive changes if they know about others (Castro et al., 2015). Global engagement is intentionally non-political, and involves acting within local and global communities, but resists taking a stance on issues of social justice (Castro et al, 2015). However, in order to become more globally engaged and to learn through their actions, students need to critically evaluate their own beliefs and values (Castro et al., 2015).

Children's understanding of global engagement, with its roots in responding to classmates' needs with empathy and caring, suggest that these experiences of personal action and the associated dispositions could become generalised to situations farther afield. The children had a sense of social responsibility and some knowledge of significant global issues, but they lacked the competence, the necessary knowledge and critical thinking, to understand meaningful action beyond the community level.

Multilingualism is acknowledged as an important component of IM and was the pillar most evident in the IB schools Hacking et al. researched (2017). However, multilingualism should promote self-knowledge, not just interactions, and should further emphasise the connection to global engagement (Castro et al., 2015).

The children noticed the value of multilingualism within their school environment, such as multilingual library resources and language learning opportunities, and recognised its importance to intercultural understanding. However, valuing language as a means of self-knowledge was not prominent in the children's conceptions. In contrast, children could readily recognise that multilingualism facilitates global engagement.

Situated outside of the pillars of IM, children's identification of adaptation to new contexts as a description of IM indicates the importance of relocation and mobility in their lives. At a stretch, perhaps these life experiences represent a form of global engagement, although the children's ability to act, rather than respond, within these contexts is limited by parental decisions. Travel and relocation are more related to conceptions of cosmopolitanism than facets of the IB's definition of IM. Singh and Qi (2013) claim that for the expatriate, "cosmopolitanism is the experience of adapting to the lifestyle and more of a different civilisation, country, or culture without wholly abandoning his/her own" (p. 27). For the globally mobile child, cosmopolitanism may reflect the reality of a lifestyle. However, Singh and Qi (2013) question whether cosmopolitanism represents a genuine desire to engage locally as it implies mere tolerance and does not seek mutual benefit and co-creation of knowledge within educational settings. The children learn from their experiences of travel and relocation, and some do engage locally, but for many transient children the international school is the focus of their learning, and less so the host country.

Castro et al. (2015) wonder whether the IB "provides for real-world interaction with others which might itself bring about change if supported by an educational context" (p. 192). The IB describes these places where interactions with others are supported through education as "global learning communities" (IB, 2013, p. 6). The children within the study seem to confirm that an international school with a PYP curriculum provides

such a context. Hacking et al. (2017) note that within such schools “students learn, in a very implicit and subtle way, that difference and diversity is the norm, which creates a feeling of respect, tolerance and acceptance, in line with the IB learner profile” (p.93). However, IM is enacted in different school contexts and may therefore be more defined through these contexts than the IB’s definition (Castro et al., 2015; Hacking et al., 2017; Sriprakesh, Singh and Qi, 2014). Given the diversity of IB school contexts, as discussed in chapter 2, it will be the confluence of the IB’s vision for IM and the school’s ethos that create an environment for IM to thrive (Hacking et al, 2017). An IM ethos will be reflected by the level of commitment, integration and promotion of IM within each school (Sriprakesh, Singh and Qi, 2014). It could be argued, therefore, that any school can become one with an IM ethos, if they care, or if they try, which are the same words that the children used to describe whether a person will become IM given a similar set of experiences. The importance of intentionality in creating a school ethos supportive of IM will be addressed next.

The children’s omission in recognising IM within the curriculum suggests a lack of intentionality in making this phenomenon overt. Singh and Qi (2013) note that PYP curriculum components are designed to promote the development of IM. If they fail to do so, the question must be *why?* Critics would point to a lack of definition of the concept of IM. However, Hacking et al. (2017) found that IB schools value IM as a process that transcends a static definition. Castro et al. (2015) are more critical of the IB’s stance and remain sceptical that IB learners will “undergo transformative change or take action from an informed perspective” if they are not required to “adopt critical positions or to interrogate their own beliefs and values” (p. 193). They question the point of having a mission statement that believes in creating a “better and more peaceful world” but does not develop courageous learners who will address problematic global issues. Without guidance on how to leverage IB curricula to develop critical thinkers there is a risk that IM will develop as an exclusive, elitist concept, as some of the findings within this study have shown. The children’s understanding of culture, service to others, and the pragmatic value of IM would benefit from critical scrutiny towards developing more nuanced views. The IB must support the development and implementation of critical perspectives of IM within schools by providing guidelines that clearly outline the intent of the curriculum, which will be addressed in the next chapter.

In summarising these findings, I offer the following answer to **RQ1** *How do international school children at the end of the International Baccalaureate Primary Years Programme understand and articulate their understanding of international-mindedness (IM)?*



The process of becoming internationally-minded is one that schools and individuals undertake by becoming more consciously aware of the phenomenon through critical introspection of life experiences and global realities. Through reflection on their friendships, their experiences of adapting to new situations, their social interactions with others, as well as their emerging sense of who they are vis-à-vis the world, children learn about the contexts, knowledge, attitudes, skills and personal, social and global positioning that contribute to the development of IM. In the hands of skilful educators this learning is enhanced.

IM begins in children's interactions with others. It is further developed through travel and relocation as children notice and learn about the different ways that people live their lives, recognising that certain attitudes and communication, social and adaptation skills are helpful to fitting in. It is perpetuated through a school curriculum that supports collaboration and instils open-mindedness, curiosity and respect for the way others think. When children recognise the influence of the diversity around them in shaping who they are becoming and how they position themselves in the world, they see the potential for internal changes in thinking which can effect positive actions in the world.

#### **6.4 Summary**

This study has investigated children's understanding of IM through a phenomenographical methodology. I elicited children's understanding of IM by raising their awareness and recording their articulation of the phenomenon with a thinking template followed by deeper exploration in focus groups. The data analysis has resulted in four descriptive categories which explain how children within the study understand IM. The categories represent the different ways children understand IM which are: IM as friendship, IM as adapting to the world, IM as the outcome of social interactions, and IM as a change in thinking about yourself and the world.

This study is bound by time and context. Further research would need to be conducted on how children in non-IB schools, IB schools outside of the traditional international school model, or international schools that are not IB schools would respond to similar questions. However, the research does raise some important issues both for IB educators and those involved with international education more widely, which will be addressed in the next chapter.

## 7 Conclusion

In this chapter I reflect on the study and consider implications and limitations of the research findings. In the first section I provide an overview of the study with the major findings and conclusions (7.1). This is followed by the study's contributions to knowledge (7.2). I then address the theoretical, methodological and pedagogical implications of the research (7.3). In the final section, I suggest areas for further research and make concluding remarks (7.4).

### 7.1 Overview of the study

In this study I have explored IM's meaning for children towards answering the overarching **RQ1** *How do international school children at the end of the International Baccalaureate Primary Years Programme understand and articulate their understanding of international-mindedness (IM)?* I found that children's understanding of IM can be represented through four categories of description

- IM as friendship
- IM as adapting to the world
- IM as the outcome of social interactions
- IM as a change in thinking about yourself and the world

These categories of description are supported and differentiated by three themes of expanding awareness that emanate from the data and answer the RQs, as below.

- Contexts for the development of IM
- Attitudes, knowledge and skills related to IM
- Personal, social and global positioning and IM

**RQ2** *Which factors within and outside of school do children identify as significant to the development of IM?*

Children relate the context of their experiences of IM to the development of IM. Children report that the experiences they have while attending an international school, relocating and travelling contribute to the development of IM.

**RQ3** *Which attitudes, knowledge, and skills do children associate with IM?*

The data analysis reveals that the children associate the following attitudes with IM: open-mindedness, risk-taking, empathy and caring, respect, curiosity and inquiry. Knowledge is associated with cultural and geographical knowledge, some of which can

be acquired through the curriculum. The skills identified relate to communication, adaptation and social interaction.

**RQ4** *How does IM influence the way children understand themselves, others, and their role in the world?*

Children's personal positioning can be characterised as the self connected to an affiliation to home countries, the self connected to travel and relocation, and the self connected to social relationships. Social positioning was related to seeing others as equal, responding to others' perceived differences as opportunities, and responding to these differences as differences. Children's global positioning involved helping others at the personal level, helping others at the global level, and viewing IM as a form of action.

A summary of children's understanding of IM as developed through these findings is provided below.

IM is the result of a process of awareness and learning that begins with social interactions with peers. Within an international school context, interactions involve children from many different countries. Children recognise that a response is required to the diversity that confronts them. Particular skills, knowledge and attitudes are valued and developed to support successful social interactions within this diverse school community, leading to intercultural understanding. Travel and relocation provide further opportunities for children to interact with people from around the world and to learn the different ways that people live their lives. These experiences continue to nurture appropriate skills, knowledge and attitudes, including language learning. The experience of making friends with children from around the world, adapting to new situations through travel and relocation, interacting socially with diverse others, when supported through the curriculum with skilful teachers, leads to a globally-oriented personal and social positioning that seeks to contribute in a positive way within the world, which is IM.

## **7.2 Contributions to knowledge**

This study provides insight into how children in a PYP school experience and understand IM. There have been few attempts to capture children's thinking about IM. While research has been commissioned to investigate the concept through IB documentation and related literature (Castro et al., 2013; Singh & Qi, 2013) and to explore its implementation in schools (Hacking, et al., 2017) and with Diploma Programme students (Sriprakash et al., 2014), there have been few attempts to

research the concept with PYP children. Hacking et al. (2017) included PYP students' views on IM within the large data collection undertaken within three of the nine school contexts included in the research, but the children's responses were subsumed within a large data set and not reported on in depth.

Eliciting and describing children's conceptions of IM has yielded several contributions to the body of research surrounding the IB and international education. The first concerns children's ability to understand IM, which has been questioned (Singh & Qi, 2013; Skelton, 2007). My study has demonstrated that children's understanding of this phenomenon is robust and can be expressed through their own words and images. Children within the study were able to articulate the attitudes, skills and knowledge that they believe have contributed to the development of IM. They were able to reflect on their experiences within school and outside of school towards expressing which experiences had shaped the development of IM. Further, they could reflect on interactions with others and document the different perspectives that might be evident in people's thinking and speech during these interactions. Finally, they could reflect on the positive contributions a person who was internationally-minded may make within their world. The variance of children's responses, both the utterances and the forms of expression, demonstrate how reflection on IM is within the cognitive and communicative range of a class of grade five children. If children are able to express their understanding of IM, then it is a phenomenon that is clearly within their grasp.

The second key finding is that children's thinking about IM can be elicited through reflection tools such as a thinking template and focus group interviews. While large scale assessments such as the PISA assessment of global competence (OECD, 2018) can attempt to quantify the attainment of isolated components associated with constructs such as IM, it will be the formative reflection tools that educators can use in an ongoing way to enhance awareness of IM that will have the most impact on the individual child and learning. As children process and document their experiences through such tools, educators can monitor the development of IM at the individual and class level. This will assist them in identifying areas that may become problematic if left unaddressed, such as the limited way that some children within this study understood culture and service. The use of reflection tools within this study will be further addressed within section 7.3.2.

A third contribution to knowledge is that children's understanding of IM is not strongly associated with the PYP curriculum. The IB curriculum - like all curriculum frameworks that claim to develop IM or similar constructs - can only be successful in guiding educational experiences that may enhance the development of IM. IM resides within

individuals and is expressed through their attitudes, the behaviours they exhibit in their interactions with others, and the choices they make in acting within the world. A child's experiences extend beyond the school grounds and as such they will be exposed to many conflicting messages regarding IM. The contribution of an international curriculum is that it has the potential to heighten awareness of a phenomenon such as IM and can encourage educational experiences that may enhance the development of relevant skills and attitudes, if it is appropriately and intentionally implemented by educators. A child's development of IM may therefore be described as the outcome of experience and awareness, which can be heightened by an international curriculum. The role of the IB curriculum, in particular, in developing IM will be further addressed in section 7.3.3.

Finally, the categories of description representing children's understanding of IM, as described in Chapter 6 section 6.1, provide a unique insight into children's experiences of the social world, especially those encountered within an international school context. Without descriptions of how children may understand IM, educators find it difficult to consider how to facilitate IM's development in their classrooms. The descriptions could support educators to capitalise on children's experiences that may contribute to IM's development. Children's friendships, for example, can become the catalyst for raising awareness of IM, as can their travels and relocation, their extended social interactions and their evolving sense of their place within the wider world. Each category offers opportunities for children's reflection about IM towards IM's development.

### **7.3 Implications**

In this section I will address the implications of the research from theoretical (7.3.1), methodological (7.3.2) and pedagogical (7.3.3) perspectives.

#### **7.3.1 Theoretical implications**

IM is not associated with particular theories, which is why it remains a problematic concept to explore. It is defined through a set of attributes and associated with related concepts such as intercultural competence, global citizenship and plurilingualism which loosely correspond to IM's pillars of intercultural understanding, global engagement and multilingualism. This study confirms the importance of engaging critically with languages within conceptions of IM. It further affirms that IM emerges through intercultural understanding, which develops through interactions with others. The study's findings that global engagement requires a critical stance and begin through personal action towards others should be considered by those involving young children in service learning.

This study points to the importance of considering IM from personal orientations. It defines IM through categories of description that emanated from children's reflections on their experiences in regard to this phenomenon. The existence of IM is only manifest in how it is consciously experienced and processed by individuals and schools who are on a journey to becoming internationally-minded.

As a researcher I was reliant on securing perceptions of IM from those for whom it is relevant in order to develop my understanding, which led me to a phenomenographical methodology for the study.

### **7.3.2 Methodological implications**

Phenomenography provided a solid research framework for engaging with children's conceptions of IM. The ontological assumptions underpinning phenomenography, that "by learning about how the world is like to others, we will learn what the world is like" (Marton & Booth, 1997, p. 13) correspond with my beliefs about IM, that it is not possible to capture IM in a tangible way, although it can be acknowledged as existing within our lives.

Phenomenography relies primarily on language elicited through interviews as the conduit between the experience and those seeking to understand it (Svensson, 1997). Säljö (1997) points out the limitations of relying on language "as indicative of ways of experiencing" (p. 177), as utterances can serve a variety of functions, not always ones that will further the researcher's quest. In short, "we are studying what people say" (p. 179). Svensson (1997) counters that as the focus is on expressing a relationship to a phenomenon, "specific forms of language used, although the basis for analysis, subordinate to their expressed content" (p. 170). In this study children's words and images were used as the basis for understanding IM. The focus on these articulations of IM ensured that the children's perspectives, as conveyed through their words and images, dominated and penetrated the analysis and the research narrative.

Children in the study were able to articulate their views on IM by responding to prompts on a thinking template, rendering their understanding accessible to themselves and others. They were able to elaborate on their ideas during focus groups sessions with classmates. IM was not necessarily prominent in the children's thinking, although their life experiences, which involved international travel and relocation, and their daily school lives provided a rich background against which to consider the phenomenon's meaning. Once the children began to share their views of IM, they became aware of its relevance to their lives and could relate their experiences through this lens.

Children developed their thinking and understanding about IM as they considered its meaning, both individually and through dialogue with others. This was an intentional outcome of the choice of methodology, which was selected to reflect the research site's pedagogical approach and enhance children's learning about IM as a consequence of participation within the study. This confirms that phenomenography is a valuable research methodology within educational settings as it is "essentially an educational research specialisation, with an interest in learning" (Marton & Booth, 1997, p. 125).

I am aware that the children's responses may be influenced by their understanding of existing social norms and will not necessarily imply future courses of action (Mair & Kierans, 2007). This may be particularly true of IM whose value is publicly articulated within the international school community. Within the data collected and analysed, a variety of understandings emerged, indicating that a range of perspectives were incorporated into the findings. However, whether children's articulated beliefs translate into commensurate behaviour is a limitation of this research approach.

### **Phenomenographical analysis**

Phenomenographical analysis emanates from transcripts of the research participants' words and images. The outcome space is a holistic description of the phenomenon as represented through categories of description and the aspects in which these categories differ, themes of expanding awareness (Åkerlind, 2005). Constituting the outcome space and considering the relationship of these two components was both intuitive and challenging. It required frequent reference to the transcripts to verify that my interpretation of children's perceptions was evident in their utterances and images. As referred to in chapter 4, the question of whether the relationship between the categories and the themes should reflect a hierarchy, or branches showing related, yet not expanding variations in meaning, was difficult. I resolved the issue pragmatically by deciding that it would be more useful for educators to show how children's thinking about IM evolves and becomes more complex.

The thinking template provided children with response choices. These included words, drawings, or concept maps. Analysing these responses was sometimes challenging, especially if an image was not accompanied by text. For most responses, I could code individual components towards answering the RQs, but I also attempted to derive a holistic impression to inform the phenomenographical analysis. In future research I would allow time to interview individual children about their images.

Phenomenographical analysis is often conducted collaboratively with researchers seeking consensus on the categories of description. A possible limitation of conducting

analysis alone is that it may result in a less complete outcome space. Nonetheless, an individual can still contribute to the understanding of a phenomenon, even if group research might have taken that understanding further (Åkerlind, 2012)

## **Methods**

The methods used within the study were selected to both stimulate and record children's thinking while providing them with options. Phenomenography employs tools that I had identified as appropriate to my research goals, research questions, and the study's research context, although my use of focus groups and a thinking template were innovations on the more traditional interview method, as explained below.

### The thinking template

As described in chapter 3, children had response choices for the thinking template prompts. Children could write, draw, or create a concept map to document their thinking. Many of the children's responses included writing ranging from a label to bullet points to complete paragraphs. Children's willingness to write may have been increased by having other alternative choices.

Concept maps offered children a way to record multiple ideas quickly without copious writing. Children used drawing to express their ideas, including illustrations of themselves engaging in an activity, illustrations of particular aspects of IM, or symbolic representations. Their drawings supported my understanding of their views (Lodge 2006) and perhaps created time for the children to reflect on IM (Gauntlett & Holzwarth 2006). In retrospect, I should have allocated additional time to meet with individuals to review their thinking templates. This would have allowed me to clarify questions I had about their responses and to annotate further where needed.

### Focus groups

The focus group discussions provided an additional opportunity for me to collect data and for children to develop their thinking. I was able to review the consistency of children's responses between the thinking template and the focus groups. The transcripts reveal that children's ideas did sometimes change in response to their peers. The interview protocol was invaluable for ensuring consistency in questioning across the four sessions, although the transcripts show that additional lines of inquiry were pursued in response to children's answers.

### Transcripts and screenshot considerations



Using HyperTranscribe and HyperResearch (KOGI) software to code and retrieve children's images and words was invaluable. It enabled me to revisit the data many times over as part of the phenomenographical analysis. I am aware of the fleeting nature and value of transcripts in that they represent only what was said in a very specific context (Duranti, 2006). However, they enabled me to gain insight into the children's conceptions of IM. In selecting children's words and images as exemplars, I am conscious of decontextualising their ideas from the original source. I am mindful that the screenshot technique I employed to extract images from the scanned templates stored in the software could be criticised for showing only part of the thinking template prompt. Likewise, snippets of dialogue selected, do not always reflect ideas that preceded or followed the text. However, by using the children's actual words and images, I hoped to both honour their contributions and demonstrate in a transparent way the connection between the data and my analysis. In a sense, I was acting as a curator of their ideas for the purpose of putting on an exhibition of their understanding of IM.

### **Limitations of the study**

The findings reflect the perceptions of children within a particular context, an international school, and one of the limitations of the study is that the context of the international school emerged within the themes of expanding awareness. The question may arise as to whether the findings are therefore limited to children within PYP international schools. The answer to this question will need to be addressed through further research. However, it is unsurprising that international schools emerged as important contexts for the development of IM. IM was initially conceived by the IB as part of curriculum designed originally for international schools. Given the change in the IB's demographics, more attention will need to be paid to how PYP children in all IB school communities develop an understanding IM, an undertaking already initiated (Hacking et al., 2017).

### **7.3.3 Pedagogical implications**

The criteria for the validity, or trustworthiness, of a phenomenographical study relates amongst others to its primary purpose and potential (Collier-Reed et al., 2012). In brief, the researcher must be able to answer the question: why is the study worthwhile? Studies should be able to claim critical, collective, or performative potential and therefore pedagogical, social and or collective legitimacy (Collier-Reed et al., 2012).

This study aims to identify the ways in which children understand the phenomenon of IM towards providing this information to educators in the belief that it is within IB

classrooms that changes directly impacting children will occur. However, IM is an integral component of IB programmes and the IB bears responsibility for ensuring that teachers have appropriate guidance for how to promote children's thinking and development of IM. This will be addressed in turn below.

### **Implications for educators**

IB teachers should not delay children's engagement with IM until the concept is well-articulated, either by the IB or within schools (Singh & Qi, 2013). Students need support in understanding themselves and their relationships with others. This can occur via learning opportunities that invite students to reflect on their experiences, using IM as conduit. PYP children can practise the skills and attitudes that enhance personal relationships from the youngest ages. They can learn to understand differences, similarities, and perspectives. As they become older, students need to develop the ability to reflect critically on the complexities of identity and culture, including the potential for conflict to arise within the negotiation of differing points of view.

Children towards the end of the PYP can engage with thinking that is formulated around the PYP curriculum components, including the learner profile, skills, attitudes, and knowledge. These components further support teachers in including an international perspective within the curriculum. Children's awareness of the international intent of the IB curriculum could thereby be enhanced. From a pedagogical standpoint, the children recognise the value of collaboration. Grouping for learning could more often be structured to promote the sharing of diverse perspectives, which may build curiosity and respect.

The three pillars of IM – intercultural understanding, multilingualism and global engagement – can be used within classroom and school settings to enhance IM. As human differences cannot be easily classified as cultural differences, international schools with diverse populations should support student understanding of effective intergroup communication (Van Oord, 2008). Educators could capitalise on these ideas to enhance children's capacity to view others as individuals, rather than as representatives of particular groups, towards promoting the development of IM through intercultural understanding. The children in the study were very aware of the challenges new children face when they join the school. Ensuring that new students are well supported through transition programmes involving children already within the school would allow them all to engage in meaningful, personal action, towards the development of IM. This could be done by linking together speakers of the same language and a speaker of the school's instructional language, thereby promoting the

children's understanding of multilingualism as a facet of IM. Exploring additional opportunities for local community service may give children a more nuanced understanding of global engagement.

For educators interested in exploring students' understanding of IM, the research tools used within the study, the thinking template and the focus group questions, could be used to stimulate and gauge children's thinking. Ideally, this would occur within the context of a unit of inquiry related to relationships, identity, or culture, rather than as an isolated activity.

### **Implications for schools**

Cochran-Smith and Lytle (2009) claim that local knowledge generated within a specific context that can become public knowledge and impact practice and policy beyond the research site. This is a small-scale study of a group of children within a specific school context. Their experiences, though, are not dissimilar from children in other international schools and they further reflect children's growing social awareness in general. The findings arising from the study that pertain to schools regard staffing, diversity and languages.

Children suggested that the diversity of the students and faculty they experienced at school was important to developing IM. While staffing policies in IB schools could encourage the hiring of teachers from a wider range of cultural backgrounds, more concerted efforts to help students to understand and value diversity may be needed within schools. IB schools may be ideal contexts within which to enact Allport's contact hypothesis of reducing prejudice (1954). Within these schools, interactants have equal status, there are common goals, intergroup cooperation is encouraged, and particular behaviours – in this case the learner profile and IM – are institutionally approved. Perhaps more importantly, students have sufficient contact to establish the close relationships that will allow them to discover similarities and adjust initial attitudes (Van Oord, 2008). These relationships may reduce prejudice by increasing opportunities for mutual exchange, leading to increased empathy and reduced anxiety about interaction with people with perceived differences (Pettigrew et al., 2011). Schools should focus on developing children's personal and social skills for this reason, and foster secure personal identities towards the full realisation of meaningful intercultural relationships.

Children believe that languages play a role in becoming IM. When asked how the school could further support them in becoming IM, many suggested that the range of languages offered should be increased. While adding language programmes is not always possible, children can be encouraged to communicate through multiple

languages while at school - something that English-medium schools sometimes resist - thereby affirming the importance and profile of different languages. Home language programmes and library resources in a variety of languages may contribute to a multilingual environment.

Hacking et al. (2017) report that within IB schools there is a tension between viewing IM as an attribute to be acquired by students and an educational philosophy. In IB schools it must be both. Engaging with IM at the school level raises conscious awareness and enhances its profile amongst the faculty, students and parent community. Teachers need time and support through professional development to establish their own orientation to the topic. By developing a common understanding and operational definition of IM, a school would be well-positioned to consider how IM could have an impact on the ethos of a school, the faculty and students. This impact would manifest itself in decisions ranging from the language policy adopted, to assessment practices, and events the school community celebrates.

### **Implications for the curriculum**

By including the pillars of intercultural understanding, multilingualism and global engagement in defining IM, the IB has signalled a change in its vision. However, it has not yet addressed expectations for schools' implementation. Each of the above components belongs within an international education, but the relationship between these pillars, the connection to the LP, and guidance for how to enact and track children's development towards IM within schools is lacking. In particular the areas identified below should be considered.

Languages are a prevalent factor in the lives of the children who attend an international school, may be living in a country whose main language is different to many of their home languages, and may be learning English as their academic language. The connection between learning languages and developing intercultural understanding towards developing IM should be strengthened within the IB's formulation of IM. A potentially problematic aspect of promoting intercultural understanding could be a tendency within the curriculum to focus on cultural differences. Children within the study often referred to culture as a static, finite entity and may need support, through learning engagements, to better understand this concept. Children's orientation to action begins with caring and empathy at a personal level. It seems to grow into a recognition that collaboration with others, both the thinking and the effort, can be a powerful force for taking positive action within the world. Global engagement would seem to be a meaningful outcome of IM, as long as engagement can reflect the small

actions ranging from helping a new classmate, to sharing one's perspectives and acting on personal beliefs, and not become too associated with distant service projects. Further guidance from the IB on global engagement may therefore be warranted.

IB-commissioned research has focused on the documentation of its programmes (Singh & Qi, 2013; Castro et al., 2013). Perhaps this has been necessary for putting IM on a more research-based foundation. However, it needs to be translated into documents, guidelines or models that are more accessible to educators. Hacking et al. (2017) call for frameworks, models or rubrics of IM that can be used by IB schools to attach their own contextual understandings of IM. They further recommend that these tools include the learner profile, the three pillars of IM, intercultural competencies, and the process that characterises the development of IM (Hacking et al., 2017). In their view, each school's context is so unique that there should be the latitude to develop IM practices and assessments to suit those contexts, with accountability established through self-report on successful implementation (Hacking et al., 2017). However, this means that the responsibility for IM rests solely on the schools, without the IB's guidance towards a coherent vision of IM.

A process model of IM would be helpful to educators and provide schools with a common frame of reference for the vision of IM. Within their IB-commissioned study, Singh and Qi (2013) developed five different models of IM that emerged from their research into IB documentation and related literature. They claim that no single model will account for the complexity of representing the formation of IM within students. A process model demonstrating the interplay between the learner profile, multilingualism, global engagement, intercultural understanding and the approaches to teaching and learning that underpin all IB programmes (Fabian, 2016) may make schools more intentional in the implementation of IM and assist IB students to engage more deeply with the concept.

#### **7.4 Directions for future research and final researcher reflections**

Future research into IM should explore how children within different school contexts experience and understand this, and related phenomena. It will be important to contrast and account for differences resulting from children's experiences of relocation with those who attend an IB school and experience a less transient lifestyle.

Tracking the influence of the three additional pillars of IM as IB schools implement IM will be important research to conduct towards further programme enhancements. Research into IM conducted within schools with educators, parents and children who are directly impacted by the phenomenon, such as the recent Hacking et al. (2017)

study, are the most revealing of the reality of IM and provide a cautiously optimistic outlook.

I will conclude with a few personal reflections on the research study.

IM is a phenomenon that has been prevalent in my life. As an IB student I felt a strong sense of connection to the world, which led me to the field of international education in my undergraduate work. As a teacher in an international school, I was intrigued by children's intercultural relationships in the classroom, and encouraged by the transcendence of nationalistic and myopic viewpoints that I believed an international perspective enabled. As a parent, I watched my own children navigate between languages and traditions that were dominant in their lives as a result of having bicultural parents and living in a country that was not the original home of either parent. As an IB coordinator, PYP workshop leader, and IB school visitor, I was aware of the gap between the documented goals for IM and schools' and teachers' ability to implement and account for this vision. These were the reasons for undertaking this research project.

In this chapter I have shared the conclusions of a study that will be of interest to those similarly engrossed in the topic of international education. Castro et al. (2015) suggest that IB learners ask themselves, "What do I understand by underlying concepts, such as IM, and how does it affect me and those around me?" (p. 194). With this study I have attempted to redress a prevailing perspective of many involved in education, that younger students are not capable of forming or expressing their ideas about sophisticated concepts such as IM. In sharing the children's ideas, I have illustrated that children do hold views on the meaning of concepts such as IM that may be significant to them, and that they can articulate their views given appropriate tools. For the children who engaged with the research project, I hope that their understanding of IM as a phenomenon that impacts their personal and social lives was enhanced. Provided with the opportunity and scaffolds to explore important concepts, children at the end of the PYP can reflect on their experiences of the world and consider their own developing beliefs and should be supported in doing so.

## **Appendix 1 IB Learner Profile**

The aim of all IB programmes is to develop internationally minded people who, recognising their common humanity and shared guardianship of the planet, help to create a better and more peaceful world.

### ***IB learners strive to be***

**Inquirers:** We nurture our curiosity, developing skills for inquiry and research. We know how to learn independently and with others. We learn with enthusiasm and sustain our love of learning throughout life.

**Knowledgeable:** We develop and use conceptual understanding, exploring knowledge across a range of disciplines. We engage with issues and ideas that have local and global significance.

**Thinkers:** We use critical and creative thinking skills to analyse and take responsible action on complex problems. We exercise initiative in making reasoned, ethical decisions.

**Communicators:** We express ourselves confidently and creatively in more than one language and in many ways. We collaborate effectively, listening carefully to the perspectives of other individuals and groups.

**Principled:** We act with integrity and honesty, with a strong sense of fairness and justice, and with respect for the dignity and rights of people everywhere. We take responsibility for our actions and their consequences.

**Open-minded:** We critically appreciate our own cultures and personal histories, as well as the values and traditions of others. We seek and evaluate a range of points of view, and we are willing to grow from the experience.

**Caring:** We show empathy, compassion and respect. We have a commitment to service, and we act to make a positive difference in the lives of others and in the world around us.

**Risk-takers:** We approach uncertainty with forethought and determination; we work independently and cooperatively to explore new ideas and innovative

strategies. We are resourceful and resilient in the face of challenges and change.

**Balanced:** We understand the importance of balancing different aspects of our lives—intellectual, physical and emotional—to achieve wellbeing for ourselves and others. We recognize our interdependence with other people and with the world in which we live.

**Reflective:** We thoughtfully consider the world and our own ideas and experience. We work to understand our strengths and weaknesses in order to support our learning and personal development.

*The IB learner profile represents 10 attributes valued by IB World Schools. We believe these attributes, and others like them, can help people become responsible members of local, national and global communities. (IB, 2015)*



## Appendix 2 IM “thinking template”

Name:

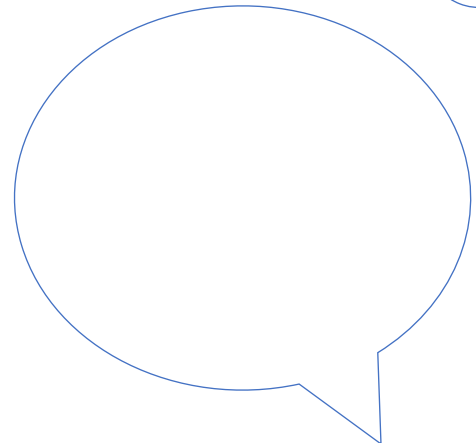
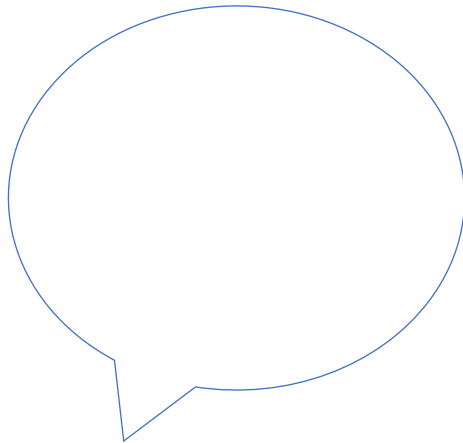
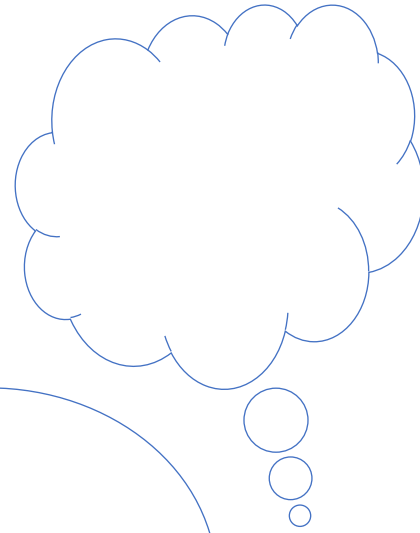
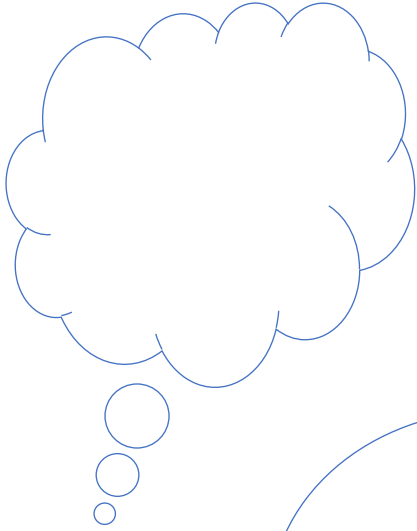
Date:

Class:

The goal of PYP schools is to create students who are internationally minded. Use words, a concept map, and/or pictures to show what international-mindedness means to you.

How does being internationally minded influence the way you think about yourself? Draw and label a symbol that represents you.

What does a person who is internationally minded think and say when they meet someone new?



What helps you to become internationally-minded? Use words and/or pictures to explain your ideas.

At school

Outside of school

What does a person who is internationally minded do to make the world a better place?

**Introduction:** I am [...] And I'm interested in learning about your thoughts on what it means to be international. You all come from different places and families and have had different experiences, but you are also all here at FIS here in Germany, so you share some experiences too. There are no wrong answers to the questions I am going to ask. Your answers will only be recorded for Ms Joslin-Callahan to use them in understanding what it means to be internationally-minded in a PYP school. Your answers will not be marked and your parents, teachers, other grade 5 classmates, or anyone else in the school will not know how you answered any of the questions. If you have any questions about what I have said so far, please raise your hand.

When I ask a question, you don't need to raise your hand to answer, but it is important that I hear all of your answers. This is why we are recording the session. When you have something to say, please wait until the person stops talking or wait until I call your name. I want to remind you of one more thing before we begin. Some of you may agree with some of the answers you hear others saying, and you may disagree with some of the answers people give. It is important that you let me know when you agree and when you disagree with each other. Are there any questions about this?

**Clarification of terms:** I am going to ask you questions about international-mindedness. When I use this word I mean the way that you think about yourself and your place in the world. The goal of PYP schools like ours is that students become internationally-minded. The questions will ask you about how being internationally-minded influences the way people behave with others, as well as how it makes you feel about yourself. I will also ask you about how you think people become internationally-minded. You have your templates in front of you to remind you of the thinking you have done about this. You can change your mind from what you put down on the template. Can someone share what they think it means to be internationally-minded? Are there any questions about the term internationally-minded? Okay, here's my first question.

**Questions:**

1. What does being internationally-minded mean to you?
2. How do you think people become internationally-minded?
3. What are some experiences that happen in school that help you to become internationally-minded?
4. What are some experiences that you have outside of school that help you to become internationally-minded?

5. Is becoming internationally-minded always a good thing, or are there some downsides?
6. How do you know if someone is internationally-minded?
7. Can you give examples of kids or adults who you feel are internationally-minded?
8. For those of you who remember being in other schools, is there something that we do in this school that helps students to become internationally-minded in a way that your other school did not?
9. Are there some things that the school could do to help you to become even more internationally-minded?
10. Are there some things that you would like to be able to do outside of school to become more internationally-minded?

**Wrap up:** Unfortunately, we are almost out of time. Let me share with you some of the main ideas I heard.

**Member check:** I am going to ask each of you how you feel about some of the big issues we have just talked about. We are not going to discuss these points like we did with the questions I just asked you. Instead, I just want you to tell me your feelings about the issues. If there is anything that you feel would be important for us to address here at school, let me know.

**Closing statement:** I want to thank all of you very much for coming here and talking with me today. I really enjoyed talking to all of you and your answers have really helped us to understand what being internationally-minded means to you. Again, I want to remind you that your teachers, parents and classmates will not know your answers. Do you have any last questions?

Based on the Sample Moderator's Guide for a Focus Group With Child Participants from Vaughn, S., Schumm, J. S., & Sinagub, J. M. (1996). *Focus group interviews in education and psychology*. Thousand Oaks: Sage Publications.

## Appendix 4 Consent Form

### Doctoral Research Project on International-Mindedness Informed Consent Form

I, \_\_\_\_\_  
have been told that Ms. Joslin-Callahan is completing a project for her doctoral thesis for Durham University, U.K. on how grade 5 students feel about being international, one of the goals of the school's Primary Years Programme (PYP) curriculum. I have been asked to be part of this project. Students who agree to be part of the project will complete a template, "a thinking sheet", with prompts asking for reflection and response on what it means to be international. Ms. Dupre, our assistant head of school, and Ms. Joslin-Callahan will also interview students in groups about their opinions and perspectives.

I know that whether or not I take part in the project is up to me and that whatever I decide will not affect what my teacher or others in the school think of me, or my report card. No one except Ms. Joslin-Callahan, Ms. Dupre, and the professors at Durham University will know how I answered the questions and they will not report on my answers by my name. I know that these papers with my answers will be kept without my name on them until Ms. Joslin-Callahan finishes her project. I also know that even if I decide to be part of the project now, I can change my mind at any time and this will not affect my report or anything else at school.

Ms. Joslin-Callahan will share the results of her research project with the Frankfurt International School community, and I will be invited to come. If I have left the school, I can leave an email address with Ms. Joslin-Callahan and she will send me her presentation.

I want to be a part of the project. I agree to complete the thinking sheet and to be interviewed.

Sign your name

Date

Parent signature

Date

Please return this form to Ms. Joslin-Callahan.

Caroline Joslin-Callahan

Elementary School Assistant Principal/IB PYP Coordinator

(Based on form provided in Focus Group With Child Participants in Vaughn, S., Schumm, J. S., & Sinagub, J. M. (1996). *Focus group interviews in education and psychology*. Thousand Oaks: Sage Publications., p. 141)

### Student information form

Please complete this form and return to Ms. Joslin-Callahan. Your parents may help you if you need.

Name: \_\_\_\_\_

I hold a passport from: \_\_\_\_\_

The country I consider to be my home is: \_\_\_\_\_

My mother is from \_\_\_\_\_.

My mother speaks \_\_\_\_\_ to me.

My mother speaks \_\_\_\_\_ to my father.

My father is from \_\_\_\_\_.

My father speaks \_\_\_\_\_ to me.

My father speaks \_\_\_\_\_ to my mother.

At home we speak: \_\_\_\_\_

I speak the following languages well enough to hold an extended conversation and to read a simple book: \_\_\_\_\_

I have lived for more than six months in the following countries: \_\_\_\_\_

I have attended the following schools: \_\_\_\_\_

School	Place/Country	Grades or years attended	Comments
Frankfurt International School	Oberursel, Germany	Grades __-5	

## Appendix 5 Initial codes

1. Behaviours: sharing knowledge or IM with others
2. Characteristics of IM - knowledgeable
3. Characteristics of IM - curiosity
4. Characteristics of IM - empathy
5. Characteristics of IM - inquirer
6. Characteristics of IM - inquirer
7. Characteristics: open-minded
8. Characteristics: respect and tolerance
9. Ease of being with own culture
10. Formation of IM: friends as an influence
11. Formation of IM: going to an IS (international school)
12. Formation of IM: living in a new country
13. Formation of IM: socialising
14. Formation of IM: sports and clubs
15. Formation of IM: working and interacting with others who are international or IM
16. Formation: festivals and events
17. Formation: international teachers
18. Formation: learning about cultures and countries at school
19. Formation: travel and learning
20. Identity: cognitive aspect of IM
21. Identity: friendship transcends nationality
22. Identity: national affiliation and origin
23. Identity: sum of international experiences
24. Identity: sum of social relationships
25. Identity: think about and connect with the world
26. IM and IB
27. IM and the importance of language
28. IM and the importance of technology
29. IM as a result of background
30. IM as action: helping/giving money/charity
31. IM as action: making friends
32. IM as action: working internationally
33. IM as adopting new traditions and behaviours
34. IM as an attitude
35. IM as caring
36. IM as change



37. IM as communication
38. IM as equality of all
39. IM as ethical behaviour
40. IM as knowing and solving world problems
41. IM as knowledge about the world
42. IM as learning
43. IM as new thinking and learning
44. IM as noticing behaviour
45. IM as promoting peace
46. IM as respect for difference
47. IM as risk-taking and trying new things
48. IM as sharing and exchanging ideas
49. IM as the ability to form relationships
50. IM as understanding others
51. IM as understanding perspectives
52. IM develops confidence
53. Image: hands around the world/heart as world
54. Intercultural exchange: contrast between IM and not IM
55. Intercultural exchange: curiosity
56. Intercultural exchange: helpful
57. Intercultural exchange: making friends
58. Intercultural exchange: noticing difference
59. Intercultural exchange: noticing differences and similarity
60. Intercultural exchange: positive attitude

## Appendix 6 PowerPoint Introduction to IM

### International-mindedness

- Ms. J.C. and research

### Much has been written


- ... none of it about what students your age think about it.



### We are an IB PYP school

- You go to an international school
- What is international-mindedness?
- Mindedness=thinking

### What does it mean to you?



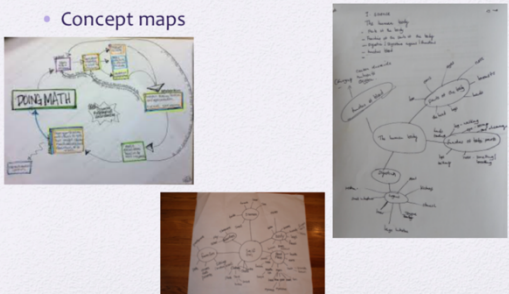
### International-mindedness

- Words

I think that international-mindedness is...

### International-mindedness

- Concept maps



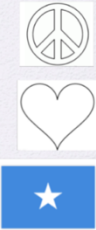

### International-mindedness

- Pictures



My picture shows how...

### How does being internationally-minded influence the way you think about yourself?



## What helps at school?



## What helps outside of school?



## Think and say



## How do people who are internationally-minded make the world a better place?



## If yes...

- Please take the form home and fill it out with your parents.

A small, faint image of a form, likely a parent consent form, with various fields and text. The text is too small to read clearly, but it appears to be a standard form with checkboxes and lines for text entry.

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