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Parental conceptions of global mindedness

Master's Thesis

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An important question in education is how to respond to the challenges created by an increasingly globalized world. Learners need to understand the realities of the world and to have the appropriate skills, attitudes and behaviour to deal with it – in other words, be globally minded. As a result, there is significant interest in developing global mindedness through *global education*, yet defining these terms remains complex and contested and there are a variety of theoretical approaches. Surprisingly, despite the importance and influence of parents in education, to date there is little evidence that their views on global mindedness have been examined. The research hopes to fill this gap, using parents' views to inform the debate on what being globally minded means and what the role of schools should be in promoting this mindset.

In the thesis I follow a social constructivist paradigm, using phenomenography to map the variety of ways in which 8 parents of children at an international school in Finland understand the concept of global mindedness. The research reviews theories of ideological approaches to global education as well as Andreotti, Biesta and Ahenakew (2012)'s Global Minded Dispositions Instrument and draws on these to inform the construction of an outcome space. The findings show that parents understand global mindedness in three different ways. Two of these match existing theoretical models, which see global mindedness as either reflecting a set of ideological beliefs or expressing a relationship towards otherness. A third, under-theorized approach views being globally-minded as an expression of one's identity in the world. It emphasizes the importance of creating a sense of agency and place, and views focusing on personal development and wellbeing as important aspects of effective global education.

The thesis provides an opening to explore alternative conceptualisations of global education and suggests that it could be bolder in in pushing for more critical and reflexive approaches. By exploring the views of parents, the thesis also hopes to encourage their voices to be heard more clearly in discussions on how best to educate for a globalized world.

Keywords: global mindedness; phenomenography; global education; parents; global competence; global citizenship

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1 Introduction

How can we best prepare ourselves and new generations for future challenges? This philosophical question is perhaps one of the most fundamental to be asked, particularly in the context of learning and education and yet I believe it has assumed a particular relevance and urgency today as a result of the impact of globalisation. This research is founded on two key assumptions. Firstly, it accepts that the world is currently experiencing a phenomenon of globalisation which is creating challenges and changes that are unprecedented in either scale, scope or speed. Secondly, it assumes that education has an important, if not defining, role to play in preparing learners to acknowledge, accept and meet these challenges.

1.1 Locating the study

Contemporary globalisation as a concept remains both complex and contested, however in this thesis I have understood it to mean our increased economic, social, technological and environmental interconnectedness and interdependence. As a result of this growing integration, over the last few decades there is little doubt that profound, and in many cases irreversible, changes to societies and individuals are occurring at an increasingly rapid pace. Societies are increasingly culturally heterogeneous and complex in many parts of the world (Mason, 2014, 222). Meanwhile, our interdependence has created or exacerbated significant challenges such as climate change, growing inequality, a rapidly evolving labour market, terrorism and increased migration (Pudas, 2015, 33). These impact everyone, yet their scale and complexity transcend the ability of any individual or nation to address them. How, then, should we respond?

Over the last two decades this question has become ever more urgent as dissatisfaction and resistance towards these changes grows. People's sense of powerlessness and anger at some of the ills affecting their communities is leading to increased populism and nationalism in an effort to protect established ways of life. However, as Rizvi (2017, 11) warns, the assumption that these global phenomena can somehow be halted is "both implausible and perhaps also politically dangerous", for we are all now bound together both environmentally and socially.

If we are to confront these '21st century issues' in a positive manner, then it is clear that education must respond (Reimers, 2009, 24). However, a key issue is that most educational systems still follow an 'industrial' model of learning designed to solve 19th century problems and which is no longer able to provide the sort of education learners need (West-Burnham, 2009, 19-20). In short, most systems of formal education are 'out of fit' with the context in which they operate. Consequently, there is increasing consensus that to meet these complex global challenges, education needs to be fundamentally reformed (WEF, 2016, 7), or even transformed (Scott, 2015, 1)

In response to globalisation many educational systems have introduced *global education*. Global education seeks to "prepare people to live together in an interdependent world" (Osler & Vincent, 2002, 1) and encompasses understanding the challenges we face and the actions that we might take, underpinned with a sense of purpose and values that define the sort of world we wish to move towards (p.23). In short, its goal is to develop more globally competent or *globally minded* learners who have "the capacity and disposition to understand and act on issues of global significance" (Boix Mansilla & Jackson, 2011, xiii). However, there is significant variation in what is comprehended by these terms and how education should approach the task. In practice, different educational regions and systems interpret the concept of global mindedness differently using a variety of theoretical bases (Conolly, Lehtomäki & Scheunpflug, 2019, 3). Therefore, a key task is to clarify the domain of global education (Pudas, 2015, 195) by exploring differing conceptualisations of global mindedness and the implications of each.

My personal interest in this topic stems from my experiences and identity as a teacher, school, leader, global education researcher, global citizen & parent. As a teacher in the U.K. I had little knowledge of, or exposure to, global education and once I began to lead a school, it became apparent that there was a lack of teacher training or guidance available in this area. Latterly, as a student of global education in Finland, I have experienced deep frustration that despite the challenges created by globalisation becoming ever more acute, global education remains poorly known or understood by practitioners and others, both in principle and in practice. I therefore thought it important to undertake research in order to add to the knowledge in this area.

I located the study in Finland because it is a country that has recently explicitly recognised and tried to implement global education in its curriculum (Jääskeläinen & Repo, 2011, 6;

Opetushallitus, 2016, 30). Moreover, its educational system has a reputation for innovation and for its ability to transform itself (Sahlberg, 2015, 177), which makes it a context where different educational ideas and concepts are more likely to be considered. Despite this, even in Finland there is a lack of conceptual clarity about what global education represents, resulting in a major gap between policy and practice (Pudas, 2015, 178&198) and strengthening the case for locating the research here.

For me, being globally-minded is also an essential part of who I am. I am a citizen of multiple countries, raising 'third culture kids' i.e. children raised in a culture different than the home culture of their parents (Michetti, Madrid, & Cofino, 2015, 155). The fact that I approach this topic from multiple perspectives and 'knowledges' has also informed my ontological and epistemological stance, as I can appreciate that there are different ways to experience a phenomenon.

Finally, my experiences both as a parent and a school leader have led me to appreciate the importance of parents to education and I want to give them more of a voice. Parents play a key role in supporting, developing and shaping their children's understanding of the world. Furthermore, they have significant influence on formal education, whether it be as their children's 'gatekeepers', co-constructors of knowledge, or shapers of attitudes to learning. Yet despite this, parents remain under-researched by educational studies (Scheunpflug & Mehren, 2016, 208). It is this gap in research which this proposal hopes to fill.

1.2 Aims and Research Questions

In a time of profound global changes, I believe that the need to recast education to make it more relevant has never been greater. For many such as myself, this means developing and applying global education, yet due to its complexity and contested nature, it is poorly defined and understood and often disconnected from local needs or contexts (UNESCO, 2018, 2).

My research seeks to gain a better understanding of what parents believe are the key attributes needed to cope with a globalizing world. The aim is to inform policy-makers and practitioners by describing the different ways in which parents comprehend the notion of global mindedness. As a small-scale qualitative study, my research does not aim to generalise findings, nor represent them as the only 'reality'. Instead, the hope is that parental perspectives and

experiences may provide insights to policy-makers and help to make global education more relevant, comprehensible & acceptable to parents and practitioners alike. Thus, my main research question is:

What do parents understand by the concept of global mindedness?

In order to fully understand how parents relate their conceptions to education, the research also addresses a sub-question, namely:

What do parents understand the role of schools to be in educating for global mindedness?

An understanding of the theoretical perspective that directs the research is essential, therefore I begin in chapter 2 by explaining my research paradigm, acknowledging my ontological and epistemological stance and justifying my choice of research methodology.

Chapter 3 outlines the theories I have used to guide the research and that align with the research paradigm. In this chapter I also summarise the context and definitions used, explaining and defining the object of my research, global mindedness. Chapter 4 outlines my empirical framework, explaining the research process and how the data were gathered. Chapters 5-7 conclude with the findings, analysis and observations as to trustworthiness and axiology.

2 Research Paradigm

The research paradigm is the theoretical point of view that guides a thesis and its research. It serves to define the object of study, determines which theoretical frameworks are relevant and serves to identify the most appropriate techniques for the empirical research i.e. the methodology (Kuhn, 1962, cited in Corbetta, 2003, 11). However, unlike many areas of natural science, the social scientific community does not agree on a single paradigm. As Friedrichs (1970) argues, disciplines or fields such as education, that seeks to understand or explain social relations, are 'multi-paradigmatic' as they contain competing understandings of how to approach its study (cited in Corbetta, 2003, 11). Consequently, it is important to establish the research paradigm before both the theoretical and empirical frameworks.

In this chapter I discuss my research paradigm, outlining three key areas. Section 2.1 discusses 1) how I as the researcher conceive reality (the ontology or essence), as well as 2) in what way is information about reality knowable (the epistemology or knowledge). This is followed in section 2.2 by a detailed description of 3) the methodology, which outlines how this knowledge can be acquired.

2.1 Theoretical starting point for the research

The manner in which both education and globalisation are understood is linked to how one perceives the world, and these different ways can be explained through a number of theories. Thus, it is important for me to be explicit about my own standpoint as a researcher and explain personal ontological and epistemological assumptions as they have informed both my choice of theories and the methodology for this research.

Any research trying to comprehend a phenomenon must begin with the question of whether or not the researcher believes that there is an objective conception of that phenomenon that lies outside of our subjective experience of it. Although I do not completely reject the possibility of the existence of an absolute truth, I start from the position that reality is mediated through people's experiences, particularly when we examine social phenomena. What is 'real' for one person is different to what is 'real' for another, and though we may be able to agree on a description, that reality does not exist outside of our respective experiences. As Denzin and Lin-

coln (2000) put it, many social phenomena consist of "meaning-making activities of groups and individuals around those phenomena" (p.167). Therefore, ontologically I assume a relativist position than realities are locally constructed, rather than the realist point of view that reality is in some sense 'apprehendable'.

Epistemologically, I do not accept the view of empiricists such as Locke, who assume that knowledge exists objectively in the outside environment as an object that can be grasped. Instead, I assume a predominantly non-dualist approach, preferring to view knowledge as something that is constructed rather than discovered. Thus, in contrast to rationalists such as Plato, who held that knowledge is fundamentally innate, my position can be termed constructivist, as it aims to interpret and reconstruct constructions of knowledge that participants initially hold, with the goal of increasing understanding. Within the constructivist tradition, as Marton and Booth (1997) explain, two distinct movements can be distinguished: individual constructivism, as exemplified by Piaget, emphasises a learner's active role in the construction of knowledge (Marton & Booth, 1997, 8). By contrast, social constructivists place importance on the context that surrounds an individual. They maintain that human acts should be explained, not simply in terms of an individual's mental state, but instead by reference to the interactions that individual is having with their environment, including other people (p.11). On balance I prefer the social constructivist view. As a result, I take an antifoundational approach, by which I mean that I do not believe that the standards by which truth is discovered or known are fixed. Instead, I believe that notions of what is true are subject to dialogue and negotiated within a community and may shift over time or place (see for example Denzin & Lincoln, 2000, 177).

This position also has implications for my own role as a researcher. I do not believe it is possible or appropriate to maintain a clear separation between researcher and subject, firstly because the act of participating in the research itself means that I am part of the social constructive process of knowledge. Secondly, I believe that as a researcher I cannot examine any reality without the filter of my own prejudices, biases and experiences. Any 'finding' will always be viewed through a particular theoretical lens as I will inevitably carry some prior ideas about the phenomenon. Thus, in practice I cannot articulate any objective reality. Instead, I take the view that reality is best understood through people's understanding of it.

Finally, in addition to the researcher's viewpoint, any research paradigm must also be guided by the phenomenon under scrutiny. One interesting perspective from Andreotti (2010, 5) is

that the very nature of global education necessitates a reconceptualization of how knowledge and learning is taught. She argues that contemporary postmodern society is characterized by a shift from universalism to fluidity and ambiguity, where knowledge is not absolute but socially constructed, provisional and contextual (p.7). Evidence for this can be seen in the prevalence of discussions about a 'post-truth' society. Furthermore, Andreotti contends that '21st century' learners themselves have fundamentally changed and therefore practitioners need to shift how knowledge is presented and constructed (p.6). Arguing from a postcolonial perspective, she proposes that epistemological pluralism is necessary in order to combat the hegemonic epistemology inherent in current educational systems; in other words, there is a need to view the world from different perspectives (pp.9-10). In the context of this research it is reasonable to assume that any conception of global mindedness is likely to include an element of understanding the perspectives of others, therefore this suggests that a relativist research approach is appropriate.

2.2 Methodology

The purpose of this research is to explore a complex phenomenon and increase understanding of how people experience and think of it, not to measure or quantify a variable or to test the validity of a hypothesis. As a result, I felt that a qualitative approach was more appropriate than quantitative research. Furthermore, the research takes a relativist rather than a positivist approach to knowledge and seeks to examine and map parents' experiences and views of a phenomenon rather than directly examine the phenomenon itself, therefore I preferred an approach that focussed on this 'second order' perspective rather than a direct method such as a case study. Finally, my research is interested in capturing the breadth and range of parental conceptions, rather than examining one particular view or example, because the purpose is to gain insights and inform policy makers about global mindedness in all its different forms. Consequently, this research uses phenomenography, a qualitative research methodology first developed by Ference Marton and Lennart Svensson in the 1970s, in order to understand, and reconstruct the conceptions that people initially hold about a phenomenon.

The assumption of a relativist ontology means that meanings, experiences and realities vary between individuals as each constructs their own reality. Therefore, in order to understand the nature of a phenomenon, you need to comprehend how different people view it. Phenome-

nography assumes that although every individual experiences and conceptualises a phenomenon subjectively, the number of ways in which it can be distinguished qualitatively is limited (Marton, 1988, 143). In other words, there are only a certain number of 'paths' of understanding to create meaning. Consequently, a concept can be defined by its variation; overall it can be described objectively even though it exists subjectively for each individual. Furthermore, this existence is tied in some way to a 'distinct human discourse' (Hasselgren & Beach, 1997, 195).

It is important to stress that the phenomenographic approach does not seek to identify an objective reality i.e. the way something *is.* Often focussing on learning phenomena, phenomenography instead seeks to understand and describe how people think about a concept rather than the concept itself; what has been referred to as a second-order perspective (Larsson & Holmström, 2007, 56). Unlike a phenomenological inquiry, this research does not to try to understand the phenomenon of global mindedness by focusing directly on how individuals *experience* or *relate* to it. For as Marton (1988, 145) explains "the research is never separated from the object of perception or content of thought". Rather, I seek to expose and explicate how parents *understand* the phenomenon and thus how conceptions of global mindedness *vary*.

Since its inception, phenomenography has developed as a methodology and has moved beyond its original field of inquiry into learning phenomena. In addition to its original experimental type, Hasselgren and Beach (1997, 195) identify four further distinct context-types: discursive, naturalistic, hermeneutic, and phenomenological, which describe different contexts and types of 'outcome'. In this research I have used discursive phenomenography, which has also been labelled 'pure' phenomenography, as it focuses on knowledge of the phenomenon *itself*, rather than, for example, conceptualising the learning about the phenomenon (p.197). Despite its label, it is characterised by a simple approach to method, which seeks to categorise and analyse conceptions without reference to the rules of discourse production (p.197). In other words, it does not overly concern itself with *how* the discourse was produced, only what the content signifies. These methods are explained in more detail in chapter 4.

2.2.1 Defining the object of research in phenomenography

Phenomenography seeks to map the different ways in which a phenomenon (the object of research) is understood. It does this by describing different ideas about the phenomenon, which are commonly referred to as conceptions. These conceptions consist of two elements, which Marton and Pong (2005, 336-339) refer to as the *referential* and the *structural*. The referential aspect is the specific meaning attributed to the object – for example 'price' can be understood as reflecting the value of an object (its intrinsic worth), or alternatively how much it is in supply or demand. The structural aspect refers to the set of attributes which vary when describing the object within a particular conception. For example, if price refers to intrinsic worth, it will be described in terms of differences in the features of an object, such as size or age; whereas if price refers to demand, the object will be described in terms of people's willingness or capacity to buy it. This important distinction is helpful during the data analysis to distinguish different conceptions of global mindedness, as I explain in chapter 5.

Another important aspect of phenomenography is that it does not evaluate conceptions that it discovers against a predetermined set of criteria, nor seek to classify them as 'valid' or 'invalid'. It is as much concerned with conceptions that the researcher might judge 'mistaken' as it is with more reliable understandings (Marton, 1988, 145). Indeed, the aim is to capture every possible conception from participants, a process typically achieved by empirical saturation i.e. continuing to collect data until no more variations are detected (Larsson, 2017, 35). Once these conceptions have been uncovered, any hierarchical ordering of them within the outcome space originates solely from how each conception relates to the others, not as a result of an externally-imposed 'value' judgement.

2.2.2 Ontology & Epistemology of phenomenography

Phenomenography is derived from the Greek *phainomenon* (appearance) and *graphein* (description) and its origins are as a pragmatic empirical research method or tradition (Hasselgren & Beach, 1997, 192). Consequently, there is broad agreement that phenomenography's theoretical foundations have been rationalised post-hoc (Marton, 1988, 152; Richardson, 1999, 54&57; Svensson, 1997, 159). This has the potential to raise concerns, for no investigative method can validate itself; its standing depends on its philosophical justification

(Hughes, 1980, cited in Corbetta, 2003, 12). Nevertheless, whilst critiques persist, this research adopts the position that its ontological and epistemological foundations are sufficiently clear and well-articulated as to present a suitable methodology.

Ontologically, phenomenography is based primarily on a subjectivist and relative approach that assumes that people perceive, experience and construct meanings about the world according to their own perspective and social context (Svensson, 1997, 163). It does not recognise the Platonic idea of an objective world that exists outside the 'inner world' of the mind, which one traditionally finds in research based on a positivist paradigm. Instead it prefers a non-dualist approach where the world is neither imposed on an individual nor constructed by them, but a single world which is experienced and lived (Marton & Booth, 1997, 13). This relationship between person and elements of the world is inseparable and examining and explaining this relationship is the main point of phenomenography (Yates, Partridge & Bruce, 2012, 99). It therefore appears initially to reject the objectivist view that there is an invariant 'essence' of a phenomenon that can be known (Marton, cited in Richardson, 1999, 61).

However, like any qualitative approach that assumes a subjectivist ontology, this raises the hermeneutical question of how the researcher is to comprehend the experiences of other people i.e. their research participants. One critique is that, unlike ethnography, phenomenography's "short-term, controlled and instrumentally directed" methods do little to cultivate the 'authentic openness' which builds effective empathy with the 'Other' (Webb, 1997, 197). Richardson (1999, 58) makes a similar point, adding that phenomenography's methods typically ignore the social and cultural context. The implication is that phenomenographers may struggle to fully comprehend the meanings that its participants are trying to explain. My view is that these critiques focus their evidence too much on phenomenography's methods rather than theory, ignoring the fundamental point that the phenomenographer's focus is on the *collective* range and variation of concepts that participants have experienced about a phenomenon (Hasselgren & Beach, 1997, 193); they are not interested in *individual* responses.

Epistemologically, Richardson (1999) raises a further critique, arguing that by relying on discursive data, phenomenography is merely categorising people's descriptions of their experiences, rather than genuinely grasping the cognitive processes of each individual (pp.64-68). He suggests that phenomenography must either accept a realist approach (i.e. the discourse truly describes an objective reality) or follow the Bourdieuan approach that "social research always involves the construction of the objects under investigation" (p.67); in other words

that participants' descriptions merely reflect a reality constructed during the interview. I feel that there is some substance to Richardson's epistemological argument. However, rather than agree with his conclusion that phenomenography requires a 'constructionist reworking' (p.73), I take Marton (1988, 153)'s position that phenomenography *does* assume, in some sense, a realist position; namely, that its analysis is able to grasp the nature of a concept behind participants' discourses by identifying the variation of experiences of the phenomenon. As Marton goes on to argue, if anything defines the essence of a concept, it is this variation. To put it another way, conceptions only really become apparent when they are contrasted against each another (Collier-Reed & Ingerman, 2013, 245).

In sum, I take the view that phenomenography closely matches my own ontological and epistemological stance: it provides an effective mechanism with which to examine and describe the totality of how a phenomenon is perceived whilst assuming a relativist approach.

2.2.3 The position of the researcher in phenomenography

Phenomenography, as seen above, aims to arrive at the (objective) essence of a phenomenon by discovering and describing the (subjective) ways in which its conceptions are perceived and then mapping how these conceptions relate to each other. However, as many academics have pointed out, this raises the difficulty of the researcher's own subjectivity, given that the selection and categorisation of the critical aspects and conceptions inevitably involves judgements. Webb (1997, 200) summarises the point well when he asks, "What are the 'prejudices' of phenomenographers as they construct and interpret categories of understanding […]? What else can it be but their own historically and socially informed understanding."

It has been argued that it is possible to practise phenomenography objectively by means of 'bracketing', which involves acknowledging a researcher's own thoughts and biases about the topic and then suspending them (Lichtman, 2013, 88). As Marton (1994) explains, rather than a researcher evaluating responses against their own conceptions, they put their own ideas aside in favour of evaluating how experiences vary between participants (cited in Ashworth & Lucas, 2000, 297). This is related to the phenomenological process of *epoché* popularised by Edmund Husserl, which involves blocking one's own biases in order to focus on the underlying meaning of the phenomenon (Lichtman, 2013, 88). However, even its proponents admit

that attempts at bracketing are only likely to be partially successful (Ashworth & Lucas, 2000, 299). In part this is because the process of research itself is subjective, therefore liable to researcher bias (Lichtman, 2013, 21).

An interesting suggestion to assist with bracketing is for the researcher to focus on empathising with the participant's lifeworld (Ashworth & Lucas, 2000, 299). By a process of imaginative engagement with a participant's views, Ashworth and Lucas claim that a researcher is less likely to dismiss ideas that do not fit with their own perspective and instead is more likely to gain a deeper understanding. An opposing view is offered by Richardson (1999, 68), who persuasively argues that the act of describing different conceptions by the researcher in their analysis is *itself* an act of construction and therefore subjective, as in principle a different researcher with the exact same data could reach a different set of categorisations.

On balance I side with Lichtman and Webb in rejecting the notion that it is possible (or indeed desirable) for a researcher to 'set aside' their subjectivity. Whilst I agree that empathy is an effective way to solicit and capture additional information, I view the process of bracketing as useful to obtain clarity and transparency rather than objectivity.

Thus, the challenge for phenomenographers is not to allow their subjective prejudices and conceptions to distort the empirical outcome space and reproduce their own biases. Instead, as Hasselgren and Beach (1997) propose, they must live "the experience of a phenomenon vicariously, by stepping back from one's own experience and using it only to illuminate the ways in which others state an understanding for something" (p.192). To overcome this issue and ensure that analysis is reliable, phenomenographers often seek intersubjective agreement (Collier-Reed, Ingerman & Berglund, 2009, 350; Marton, 1988, 148). One method of ensuring intersubjectivity is the dialogic reliability check, which involves researchers mutually agreeing on categorisation through discussion (Collier-Reed et al 2009, 350). Although some researchers still advocate for its use, it is not commonly used any more (Collier-Reed & Ingerman, 2013, 255), perhaps in part for practical reasons. Another method involves a similar process of multiple validation by researchers at the coding level (Åkerlind, 2012, 125), however I would argue that ensuring dependability at this initial level does not prevent bias from influencing the categorisation and identification of critical aspects later.

Instead, in line with many researchers, this research prefers a strategy of transparency i.e. clearly outlining how the analysis was undertaken, backed up with illustrative examples (Åkerlind, 2012, 125). In this way, it proposes to adopt a middle position that accepts that the

data analysis is *mediated* by the researcher, but that it is done meticulously and rigorously enough that it "should be possible to reach high degree of intersubjective agreement" (Marton, 1988, 148). In other words, the researcher's interpretation is *reasonable*.

To conclude this chapter, in searching for an appropriate methodology for this research, I let my own beliefs and assumptions guide my choice, as well as the research questions. Although I acknowledge the subjectivity of the researcher's position, I felt it important to choose a methodology that does not take an entirely non-dualist approach. Consequently, phenomenography was more appropriate than narrative researcher-led approaches such as a case study or narrative inquiry for this research. I also chose phenomenography because the process of interpreting people's understanding is comprehensible, logical and reasonable to another researcher, which I felt was important for the purposes of demonstrating the trustworthiness of the research. Finally, phenomenography's focus on the variation of experience ensured a methodology that captured the totality of parental conceptions, so that the entirety of the phenomenon could be surveyed. This was important to fulfil the aim of the study, which was to help practitioners, policy-makers and parents alike gain a better understanding of global mindedness. Only by understanding *all* possible conceptions can informed choices really be made.

3 Theoretical Framework – understanding global mindedness

Theory is often described as an idea or way of looking at the world that helps to makes sense of a phenomenon. In this chapter I outline what theories inform the research and how they have been used to help construct the conception of global mindedness.

Theories have an important role to play before, during and after the empirical part of the research, as Biesta, Allan and Edwards make clear (2014, 6). Theory is undoubtedly key after data collection in order to help explain or describe the data and move from findings to understanding, as we shall see in later chapters. However, as Biesta et al. also emphasise, *before* collecting data, theory should be used to help construct the object of research. For example, a positivist approach to gender would construct the phenomenon as a binary entity, whereas the same topic viewed through queer theory would conceive of gender as a spectrum. Thus, I begin by situating the research through a brief discussion of globalisation in section 3.1, demonstrating how it relates to development of global education. I also examine the influence of parents in education and justify why I chose to focus on them as the source for my research. I continue by contextualising and reviewing definitions of related concepts in order to justify my choice of global mindedness as the object of research, which is explained in section 3.2.

Biesta et al. (2014, 6) also argue that a theoretical framework is essential for conceptualising the phenomenon under investigation. I therefore draw on theoretical research in section 3.3 to map different ideological approaches to global mindedness. Section 3.4 concludes this chapter with a different theoretical approach to defining global mindedness, based on Andreotti, Biesta and Ahenakew's Global Mindedness Dispositions Instrument project (2012). These two theoretical frames form the basis of my categorisation of the data and analysis of the findings.

3.1 Context – situating the research

3.1.1 Globalisation

In order to understand and develop an educational response to globalisation, we must first explore and define what is meant by that term. As I mentioned in the introduction, globalisation is a complex phenomenon, the nature and meaning of which has long been contested (Amoore et al., 1997, 180; Robertson, 2006, 304), but it typically describes a process of increasing interconnectedness and interdependence beyond the nation-state. Until recently, discussions about globalisation have revolved mainly around the integration of economic relations (Osler & Vincent, 2002, 11), however it is increasingly accepted that contemporary globalisation must be considered in relation to many other spheres of life such as social, technological, cultural and environmental. There is also a sense that the local influences the global and vice-versa; or as Giddens (2003, 60) puts it, globalisation is " the intensification of worldwide social relations which link distant localities in such a way that local happenings are shaped by events occurring many miles away and vice versa."

Throughout modern history, particularly since the late nineteenth century, there have been periods when connections between nations have increased and there continue to be sceptics such as Hirst and Thompson (2003, 98) who argue that contemporary globalisation is not anything qualitatively new or different. The sceptical position is perhaps best explained by Keohane and Nye (2003, 75), who suggest that globalisation is simply a process of increasing 'globalism', which they define as networks of global connections. During certain periods this globalism becomes more intensive, or 'thick', whilst in others it is thinner. However, many people, including myself, find this position is unconvincing. Its proponents typically rely too much on an economic view of globalisation in making comparisons with previous eras. What they do not take into account are recent technological and environmental changes in particular which have fundamentally and irrevocably altered our interrelationships.

The dominant model of globalisation remains the neoliberal view, which Rizvi (2017, 3) characterises as a "singular understanding of economic globalization [that has] become globally hegemonic". He contends that people are increasingly defining areas of their lives in market terms and this neoliberalist thinking is becoming normative (pp. 3-4). For Rizvi, the implication for education is that policy-makers often "cannot imagine any feasible alternatives to the neoliberal imaginary" (p.6). Other theorists take a similar position, arguing that

globalisation serves primarily as an ideological construct to spread Western imperialism (Hardt & Negri, 2003, 116) or capitalism (Amoore et al, 1997, 181). Indeed, for more critical theorists, this Western hegemonic dominance of the process of globalisation results in it being an "asymmetrical process" where not only are the benefits unequally experienced, but only certain citizens have the ability to 'be' globalised (Dobson, 2005, 262). For Dobson, many globalising activities "cross boundaries in one direction only" from the more powerful to the powerless, so that what happens in one place affects another, but not vice-versa.

Meanwhile, 'globalist' theorists such as Ohmae (1996) view the current phenomenon of globalisation as qualitatively different from previous eras. It is characterised by widespread supraterritorial relations, not only in areas such as transport or the environment, but even in people's conception of place (Scholte, 2008, 1480). This teleology of globalisation suggests inevitable progress towards deterritorialisation and the dissolution of the nation-state as a structural unit (Amoore et al, 1997, 182; Scholte, 2003, 85). An acceptance of this position suggests that global education should take a cosmopolitan view, as discussed in the next section, and focus on notions of citizenship that transcend the national sphere. However, like Osler and Starkey (2005, 28) I find this argument that globalisation is leading to a shift away from the importance of nation states overstated, or perhaps simply premature; in my view it is aspirational rather than explanatory. For as Green (2006, 194-195) points out, national governments all over the world continue to maintain significant control over educational systems, often using them to promote national identities.

Moreover, over the last two decades the shift in the balance of power from the North/West to the East/South has resulted in a decline in the influence of supranational (Western-founded) institutions such as the World Bank and the UN. Instead, there is growing resistance towards global forces (Bourn, 2018, 290). Recently, these have changed from anti-globalist protests against (neo)liberal global institutions and turned towards populist nationalism or fundamentalist religious systems. These latter movements aim to 'build a wall' around people to protect cultures, values & traditions, a phenomenon that has been termed *cultural isolationism* (Rizvi, 2017, 11). Appadurai (2006) attributes this reaction to the fear of majorities become minorities (cited in Andreotti, Biesta & Ahenakew, 2015, 248), perhaps better explained as a fear of loss of control or agency. Above all, it is a reaction to inequality and feelings of powerlessness (Osler & Vincent, 2002, xi). In short, the recent political resurgence of populism, economic protectionism and nationalist discourse demonstrates that the nation state as a unit of world order is neither obsolete nor impotent.

While academic debate continues over the nature and extent of the effects of globalisation, these same effects have impacted on our thinking and how we lead our lives (Uematsu-Ervasti, 2019, 43), with clear consequences for education. Perhaps the most noticeable indication of this greater interconnectedness is the extent to which local actions increasingly affect global events and vice-versa (Giddens, 2003, 60; Held, McGrew, Goldblatt & Perraton, 2003, 68). There is also consensus that these changes are significant in reach, intensity, speed and impact (Held et al, 2003, 68; Keohane & Nye, 2003, 78). I therefore concur with Osler and Vincent (2002) who suggest that "the focus is now on the consequences of globalisation, rather than whether or not it exists" (p.12). But how do these impact on education and how should education respond?

3.1.2 The Development of Global Education

To respond to the consequences of globalisation, there have been growing calls for education to provide more globally-oriented curricula and pedagogy (Mannion, Biesta, Priestley & Ross, 2011, 443) in order to improve international understanding (Boix Mansilla & Jackson, 2011, 8). This has been accompanied by an accelerating volume of academic research which is progressively influencing the discourse (Pais & Costa, 2017, 3). Thus, there is increasing acknowledgement of the importance of developing what can be termed *global education* (Davies, 2006, 22; Hartmeyer & Wegimont, 2016, 14 & 23), although the terminology varies significantly across educational systems.

The concept of *global educatio*n (GE) is both complex and broad. As a consequence, definitions are contested and there is a "considerable degree of conceptual confusion" (Nygaard & Wegimont, 2018, 6). In particular, the relationship between global citizenship education (GCE) and global education is convoluted and ambiguous, with some educators seeing the former as a subset of the latter, others the reverse (Uematsu-Ervasti, 2019, 57). Moreover, as Nygaard and Wegimont (2018, 7) warn, the field is developing in divergent directions rather than moving towards a consensus. The following discussion therefore attempts to set out different definitions and position this research within them.

The origins of global education, at least its European conceptions, lie in international initiatives connected to peace and development education, starting with the 1974 UNESCO rec-

ommendation concerning Education for International Understanding, Cooperation and Peace (Nygaard & Wegimont, 2018, 9). The scope was widened further by the Maastricht Declaration on Global Education in Europe in 2002, which defined global education as encompassing sustainability, development, human rights, peace and intercultural education, "being the global dimensions of education for citizenship" (EGEC, 2002, 2). Thus, in Europe, which is the context for this research, global education is understood to comprise many different strands of education (e.g. sustainability), each of which aim to address a different global issue (e.g. the climate emergency). Taken together, these strands fall under the umbrella of citizenship education. Figure 1 illustrates how global education fits with the concept of citizenship in this definition.

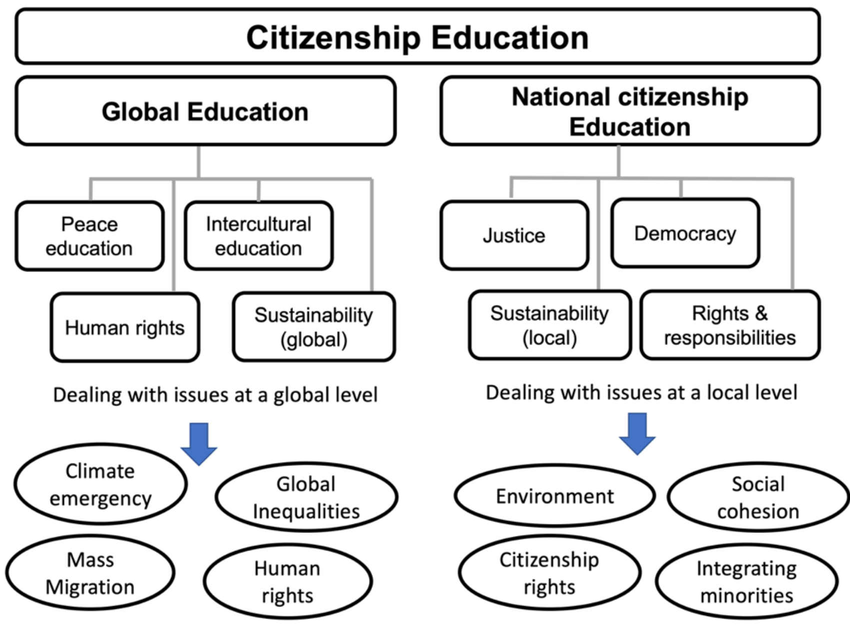

Figure 1 –Global education in its European conception. Based on EGEC (2002).

The implication from this model is that an essential part of overall citizenship is a responsibility "to understand, participate in and interact critically with our global society as empowered *global citizens* [my emphasis]" (EGEC, 2002, 3). Unfortunately, there is no agreement on what global citizenship itself stands for and definitions range from rather nebulous concepts of membership of a world community all the way to rights and responsibilities under a global civil society (Rapoport, 2010, 180). Nevertheless, there is a clear sense that part of one's civic responsibility lies beyond the nation-state. Thus, this position is more in line with the globalist orientation towards globalisation and approaches global education from a moral con-

sciousness perspective, which I discuss in detail in section 3.3.2. For this reason, some educational systems prefer to use the term *global citizenship education*.

There are however a number of critiques of this positioning. Firstly, the notion of citizenship clearly carries a sense of rights, responsibilities, duties and entitlements, which are not explicitly defined in global education (Davies, 2006, 6). Secondly, as Rapoport (2010, 181) points out, citizenship education teaches about government and there is no global government in the conventional sense. A more fundamental critique of global education is that, having been constructed and promoted by Western educationalists, it reflects a hegemonic understanding of the world and ignores non-Western and alternative perspectives (Conolly et al., 2019, 3).

Finally, a sense of nationalism means that for many educational policy-makers, there is anxiety that this positioning might undermine national identity (Yemini, 2018, 272) or patriotism towards the nation-state (Myers, 2006, 371). This sceptical attitude towards global citizenship is particularly evident in the US education system, for example, which continues to view globalism as anti-American (Myers, 2006, 389). Thus, according to Myers, universalist ideas such as human rights are mainly discussed in terms of national civil liberties (p.375) and critical debate on globalisation is largely absent (p.374). Instead, the US system focuses on developing national citizens, with only limited awareness of the rest of the world (p.389). In systems that view global education in this way there is an emphasis on developing competences rather than a common moral vision. Furthermore, they focus on knowledge *about* the world rather than a shared sense of purpose and values *with* the world, and for that reason can also often be termed *world* or *international* education.

From the discussion above it is clear that definitions of global education depend on how one views globalisation and which ideological approach is adopted. In particular, the inclusion of the word citizenship as part of the terminology implies a shared or common vision of humanity in line with a moral consciousness approach which will be discussed in section 3.3.2. Although my own position accords most closely with the moral consciousness and critical approaches, the purpose is to research all the variations in approach and therefore avoid polarising or partial terminology. Thus, in this research I refer to *global education* as it is the more neutral term.

As well as academic discourse, it is evident that policies and research from supranational organisations (Hartung, 2017, 16) are increasingly influential in this area. One example is the inclusion of global education as a goal for all learners in the UN Sustainable Development

Goals (UNGA, 2015, 17), which has emphasised its centrality within education overall (Bamber, Lewin & White 2018, 204). The OECD's new PISA Global Competency assessment, meanwhile, has already provoked significant controversy, with many countries not taking part as they felt that it reflected Western stereotypes and was not culturally appropriate (Sälzer & Roczen, 2018, 13). Finally, as we have seen, in regions such as the EU, not only definitions but strategies supporting global education are increasingly coordinated and policy learning is being shared between nations (Hartmeyer & Wegimont, 2016, 25).

At a national level, too, a growing number of countries are making the development of global citizenship a goal of schooling (Oxley & Morris, 2013, 301). Many educational systems are introducing relevant elements into their curricula (Goren & Yemini, 2017, 171), although as already discussed, there is wide regional variation in how it is both approached and implemented in practice (Conolly et al., 2019, 3). In Finland, for example, the latest National Core Curriculum for Basic Education, introduced in 2016, incorporates elements of global education and mentions the need for students to "appreciate their cross-generational global responsibility" (Opetushallitus, 2016, 17).

Nevertheless, despite difficulties with terminology, definitions of global education share some commonalities. These include an implicit recognition of our interdependence; the need for a better understanding of the world; and more action to address the issues wrought by globalisation. Thus, the OECD (2018) identifies global education as having "a common goal to promote students' understanding of the world and empower them to express their views and participate in society" (p.7), whilst the Maastricht declaration defines it as "education that opens people's eyes and minds to the realities of the world" (EGEC, 2002, 2). What links these definitions is the idea that the purpose of global education is to teach learners to engage in the world in a different way. Before discussing what terms have been used to describe this new or changed state of being in section 3.2, I finish locating the research by discussing the role of parents in global education.

3.1.3 The role of parents in education

As mentioned in the introduction, parents were chosen as the focus of the research not only because they play an important role in their children's early development, but also because they have a significant influence on formal education as well.

As primary carers during the earliest part of a child's life, the overwhelming majority of parents act as early educators and obviously have a strong influence over the earliest stages of childhood development. Yet this influence continues into formal education and beyond and touches all the different dimensions that comprise global mindedness. Esping-Andersen (2008, 22), for example, presents strong evidence that both a child's cognitive and non-cognitive skills are linked to parental stimulus and that these abilities influence not only achievement at school but also their life chances as an adult. Attitudes and values such as cultural ideas (Tam, 2015, 2) and prejudices (Rodríguez-Garcia & Wagner, 2009, 521) are also strongly affected by the extent to which parents relate to content of learning (see also Scheunpflug & Mehren, 2016, 208). Indeed, in their research Astill, Feather and Keeves (2002, 362) conclude that parental values and beliefs have a stronger influence than school values. Additionally, as Coleman (1988) shows in his seminal research, parents are a significant source of social and cultural capital, which itself is a "resource for education" (p. S113). This view is supported empirically, with Esping-Andersen (2008, 28)'s research showing that parents' cultural capital is a stronger indicator of cognitive ability in children than their social-economic status.

The impact of parents also extends to how children approach formal education and their attainment at school. Research suggests that attitudes to language learning (Bartram, 2006, 220), a child's self-concept as a learner (Desforges & Abouchaar, 2003, 5) and critical thinking skills (Murphy, Rowe, Ramani, & Silverman, 2014, 562) are all affected by parents. Indeed, a comprehensive literature review undertaken on behalf of the UK's Department for Education and Skills concluded that parental involvement has a "significant positive effect on children's behaviour and achievement" in schools and probably even beyond (Desforges & Abouchaar, 2003, 28-9).

Furthermore, the parental impact on formal education increasingly reaches beyond how children learn to the structure and content of learning within schools. In many educational systems the impact of neoliberalism has been to disempower teachers (Blum & Ullman, 2012, 372) by emphasising accountability over professionalism. Conversely, the emphasis on choice and competition has strengthened the influence of parents on both schools and policy-makers (Paradis, 2013, 29), although so far this is perhaps less visible in Finland (Van Zanten & Kosunen, 2013, 246). My own experience as a head teacher of a primary school in the UK bears out this trend. I experienced first-hand parents how acted as consumers, using their

ability to select schools and status as 'customers' to try to influence all aspects of schooling, including curriculum content.

As the above analysis makes clear, parents potentially have a great deal of influence on all aspects of global mindedness in their children, from cognitive to socio-emotional to attitudinal. They are also increasingly influential at a school level. Yet despite this, my own literature review suggests that there is a gap in research into parental views on education in general and specifically on global education or learning, a point supported by Scheunpflug and Mehren (2016, 208) who point out that few studies exist on this topic. A similar conclusion is drawn by Pudas (2015), who maintains that there is little evidence to date of parents' involvement in or contribution to how global education is put into practice in schools; as she concludes in her doctoral dissertation "parents' perceptions concerning global education would be an interesting and important area of investigation" (p.198). So how do parents approach global education? If policy-makers and practitioners want to develop coherent and successful global education programmes then it is essential that research is undertaken to comprehend how parents, as important and influential stakeholders, understand the concept of global mindedness, which I define in the following section.

3.2 Defining Global Mindedness

Perhaps unsurprisingly, a search of relevant literature reveals a plethora of terms to describe the goal of global education, including global mindedness (Andreotti et al., 2012), global competence (OECD, 2018), global skills (Bourn, 2018), global citizenship (Osler & Vincent, 2002), global perspectives (Hanvey, 1982), 21st century skills (Trilling & Fadel, 2009), globally oriented citizenship (Parekh, 2003) and many more. Moreover, many of the terms used overlap in meaning (Oxley & Morris, 2013, 302) and within the limits of this thesis it is neither possible nor appropriate to analyse them exhaustively. The following section provides a brief summary of some main terms and concludes with an explanation of how global mindedness is understood within the context of this research.

3.2.1 Global mindedness & related terms

An early term used is global perspective, which Hanvey (1982, 162) described as a trait possessed by individuals which global education should develop. This trait included five dimensions which supported a better understanding of a more global world: perspective consciousness, 'state of planet' awareness, cross-cultural awareness, knowledge of global dynamics and awareness of human choices. Whilst it addresses many of the elements that comprise contemporary global education, such as interculturality and sustainability, the term 'perspectives' has developed a very specific meaning within phenomenology and I therefore preferred to use an alternative.

Perhaps the most widely used concept is global citizenship, which as we saw in the previous section has a range of meaning from member of the human race to the promotion of world government (Davies, Evans & Reid, 2005, 71). What all these meanings share is a sense of rights and responsibilities placed in the context of a supranational socio-political systems; in other words, global citizenship denotes a status (Osler & Starkey, 2005, 10). For example, Oxfam (2015, 5) talk about an individual's *role* as a world citizen, whilst UNESCO (2015, 14) defines global citizenship as "a sense of belonging to a broader community and common humanity". The difficulty with this term, as Pike (2008, 39) asserts, is that it implies "an individual's awareness, loyalty and allegiance" beyond the nation. Thus, as I discussed in the previous section, it is value-laden in that it supposes a particular (cosmopolitan) ideology.

Global competence is a relatively young scientific construct which has recently been under greater scrutiny as a result of its inclusion in the Organisation for Economic Cooperation and Development's Programme for International Student Assessment (OECD PISA) test (Sälzer & Roczen, 2018, 7). The overall OECD (2018) definition seems fairly broad and includes an appreciation of different perspectives, respectful interaction with others and responsible action (p.4). However, I side with Bourn (2018, 2) who admits that competencies "are often linked to neoliberal viewpoints" and this is evident in the detail of many definitions. For example, Hunter, White and Godbey (2006)'s definition refers to an improved ability to work as an outcome (p.272), whilst the OECD (2018, 5) includes "thriving in a changing labour market" as a key goal. Thus, whilst it may be possible to define global competence in neutral or broader terms, the association of the word 'competence' with (entrepreneurial) skills needed for the labour market mean that, for me, it can be dangerously value-laden. Consequently, in

my view this makes it less appropriate as a label for the phenomenon that the research seeks to investigate as it might lead participants in a certain direction.

Another recent term is global mindedness (GM), which is particularly relevant in Finland since it was chosen as a central tenet of educational strategy in 2011. According to the Finnish Centre for International Mobility (CIMO) being global minded is the "ability to be open-minded (CIMO, 2011, 3). It entails the ability to see the big picture, openness to new things, seeing differences as richness, awareness of one's own prejudices and willingness to interact with different kinds of people." The concept has been further developed by Andreotti et al. (2015) in line with their more critical stance, as they saw the CIMO definition as derived from neoliberal and humanistic discourses (p.251). Instead, Andreotti et al. (2015) define GM as a more multi-dimensional concept "characterised by plurality, complexity, uncertainty, contingency and inequality" (p.254), a position which aligns most closely with the relativist paradigm which I employ in this thesis.

Given the above analysis, in this thesis I have chosen to focus on global mindedness, which I understand as a mind-set that is well-adapted to meet and make sense of complicated global challenges and issues. It comprises several key elements. Firstly, an understanding of the impact of globalisation - what the Maastricht declaration refers to as the 'realities of the world' (EGEC, 2002, 2). Secondly, the skills to make sense of globalisation and engage in it (Bourn, 2018, 81). Thirdly, as Hanvey (1982, 166) proposes, a long-term perspective. Finally, a sense of engagement with otherness (Andreotti et al., 2015, 254), which I discuss further in section 3.4.

There is a grave risk when researching global education of getting mired in terminological confusion, which may then hinder empirical progress. The preceding discussion has attempted to outline the origins and definitions of the most commonly-used terms within global education; however my goal is not to come to a definitive judgement of how each relate to the other. Nevertheless, the analysis suggests that what distinguishes these terms is the ideological approach that is implicit within them. So, whilst the term global competence implicitly (perhaps even explicitly) suggests a neoliberal approach, global citizenship implies a more humanistic or cosmopolitan approach. This potentially presents an empirical research dilemma with respect to credibility, as my purpose is to understand the variation in parental conceptions. Consequently, terms used to describe the topic of the discussion during data gathering

should as far as possible be free from bias in order not to 'steer' participants towards particular conceptions.

As I explained above, in this thesis I have defined the object of research as global mindedness, as this aligns most closely to my own ontology and epistemology. However, in order to maintain credibility within the empirical research, I employed a variety of terms during the data-gathering process and I allowed participants to use whatever terms they felt most comfortable with to describe the kind of conception they themselves experienced.

3.2.2 Constructing global mindedness

So far, I have discussed global mindedness as a concept, but before turning to how it can be approached theoretically, it is important to consider what it constitutes in practice. For example, what would comprise the learning goals to achieve global mindedness? An important starting point for conceptualising learning in the context of global change is the 1996 Delors report, which categorised learning into four areas: learning to know, learning to do, learning to be and learning to live together (Tawil & Cougoureux, 2013, 3). As Zhou nan-Zhao (2005) explains, these areas took into account not only traditional cognitive components such as knowledge-acquisition but also its "spiritual, moral, social skills and values aspects" (cited in Tawil & Cougoureux, 2013, 7). The "learning to do" area also contained an action-based behavioural component, an element reiterated by the Maastricht declaration, which stated that a focus of global education methodology is to support active learning (EGEC, 2002, 3). Since the Delors report, there have been many other efforts to delineate the key elements that comprise global mindedness. These include Lara Greenstein (2012)'s three components of thinking, living and acting (cited in Bourn, 2018, 77), as well as reports from the Council of Europe (2016, 7), the OECD (2018, 12-20) and UNESCO (2015, 22). Overall, these analyses have shown a high degree of convergence and as a result there is general consensus (Davies, 2006, 22; Sälzer & Roczen, 2018, 7) that these elements can be categorised into the three areas of *cognitive* (comprising knowledge and skills), *socio-emotional* (values and attitudes) and *behavioural* (action), as shown in Figure 2 below.

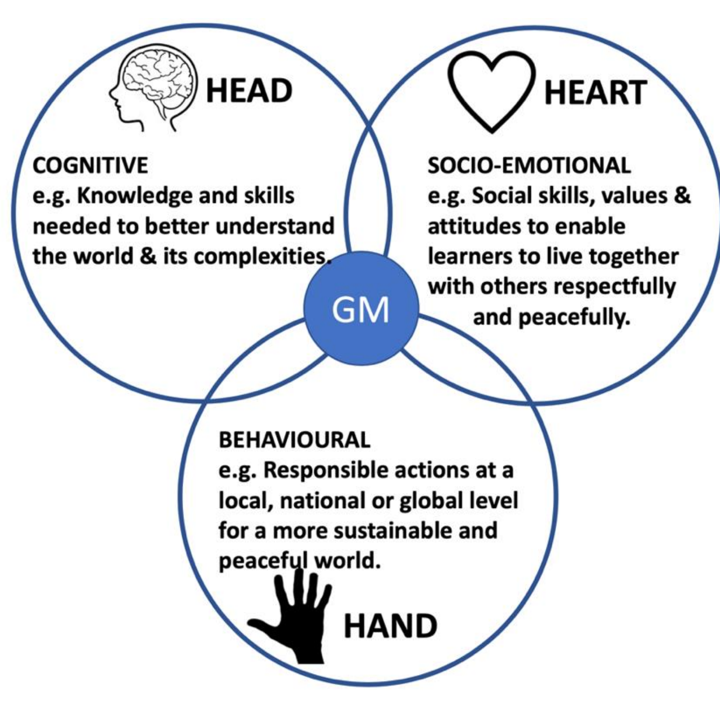

Figure 2 - Dimensions of Global Mindedness. Adapted from UNESCO (2015).

As Figure 2, based on UNESCO's 'domains of learning', indicates, aspects of global mindedness can be described in terms of one of three separate elements, which correspond figuratively to the head (what & how we think), heart (what we feel and believe), and hand (what we do). However, while these 'building blocks' of global mindedness are uncontroversial, the details of what each dimension should contain remain contested and will depend on the ideological approach that lies behind the conception of global education, which is what I discuss next. As an example, UNESCO (2015) suggests that the social-emotional elements enable learners to "live together with others respectfully and peacefully" (p.22), which suggests a universalist or moral consciousness approach to global education (see section 3.3.2 below). By contrast, a global education based on a neoliberal approach might focus more on social skills such as communication or collaboration with the purpose of improving one's employment prospects.

Having outlined the object of my research, the next sections discuss the theoretical frames that I used to help to conceptualise the phenomenon of global mindedness when analysing the empirical data. As I discussed in chapter 2, given my research paradigm and the complexity of the phenomenon under investigation, I felt that it was important to take an abductive approach to the empirical research, using theories to help begin to structure the findings. I was

mindful, in doing so, that some researchers prefer not to introduce theory prior to data-gathering, for fear of then ignoring possible relevant aspects because they do not fit within the chosen frame (Biesta et al., 2014, 6). However, as I explained in section 2.1, my own epistemological position is that a researcher it is not possible to construct categories of understanding completely objectively; one always brings prior knowledge and understanding of a phenomenon. Therefore, a true grounded theoretical approach, where categories are suggested purely by the data themselves is unrealistic. Nor is a deductive approach appropriate, as the research does not seek to prove that the data fit a pre-existing hypothetical categorisation. Instead, I have sought to take a middle position, using established theoretical frames outlined below to guide my categorisation of the variation in meaning whilst remaining open to conceptions that do not fit within them. In this way I hope to be transparent in my own methodology and the prior conceptual thinking that I have brought on bear on the research. The following sections therefore articulate two fundamentally different ways of considering global mindedness.

3.3 Ideological Approaches to global mindedness

One important way to conceptualise ideas about global mindedness is to consider the purpose or ideological rationale behind *why* it is seen as something to be pursued. There is therefore a growing quantity of academic literature that has attempted to identify and categorise the ideologies underlying global mindedness, global education and related terms (for example Andreotti, 2006; Gaudelli, 2009; Goren & Yemini, 2017; Hanvey, 1982; Schattle, 2008; Shultz, 2007; Stein, 2015; Veugelers, 2011).

In a wide-ranging study, Oxley and Morris (2013, 302) identified and contrasted ideological systems of categorisation with attribute-based models, which differentiate based on the desired attributes of global citizens, similar to those discussed in section 3.2.2. They concluded that ideological typologies were to be preferred as they are not merely normative but also contained empirically-grounded conceptions of global citizenship (p.303). A recent literature review conducted by Conolly et al. (2019), based on Goren and Yemini (2017)'s meta-study of 90 empirical research articles, supports this view. Conolly et al. (2019)'s review revealed a range of theoretical conceptualisations of global education with significantly different underlying goals and practices. So, what are these ideological differences and how do they affect conceptions of global mindedness?

Two mainstream ideological positions have traditionally dominated conceptions of global education: the *neoliberal* and the *moral consciousness* approaches. The main distinction that the latter have a moral (and often political) ideal as their goal, rather than an economic one. More recently, however, theorists have started to embrace a more diverse range of approaches, notably a post-structuralist *critical* approach. In the following sections I describe and critique each approach, which are mapped in Figure 3 below. It is important to note that these approaches are not mutually exclusive. Indeed, empirically, there is evidence that many educational establishments are adopting a pluralistic approach, melding ideologies together (Schattle, 2008, 75&85), hence why several of the positions overlap in the figure.

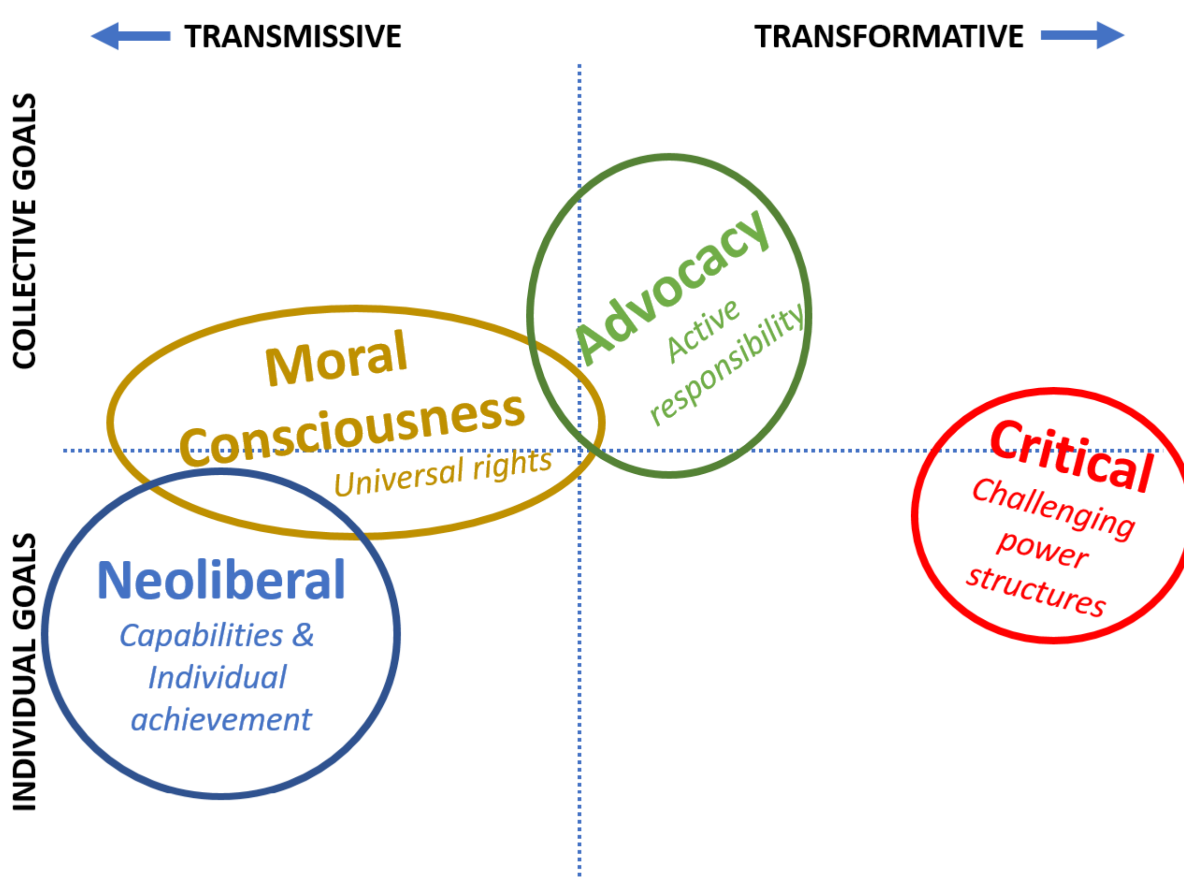

Figure 3 - Mapping key approaches to global education. Based on Oxley & Morris (2013)

3.3.1 Neoliberal approaches

Neoliberal conceptions conceive the purpose of global education primarily in economic terms and have an individualistic and competitive orientation. They are based on an acceptance of a

neoliberal imaginary which assumes that a free trade-based global economy is both valid and normative (Rizvi, 2017, 4). Thus, these approaches are transmissive in that they do not see the purpose of education to challenge the status quo or imagine alternatives (Pais & Costa, 2017, 4). Instead, global education that follows these approaches adopts a *laissez-faire* approach towards the current global economic system and focusses on how best to prepare learners to thrive and compete in the global economy (Schattle, 2008, 83).

The theoretical basis of these approaches is primarily informed by human capital theory, which treats education as an investment that can contribute to national productivity (Rizvi, 2017, 6; Tikly & Barrett, 2011, 4). As Fitzsimons (2017, 1051) explains, human capital theory sees education as a mechanism that can contribute to an improved economy by helping to provide more flexible labour with higher skill levels. As a consequence, the main emphasis within neoliberal approaches is on acquiring global competencies in order to boost employability (OECD, 2018, 5) or to make a nation's economy more competitive (Schattle, 2008, 75). Furthermore, the emphasis is on *individual* achievement, as the aim is to provide each learner with the capabilities that will enable them to compete in the global economy (Yemini, 2018, 273). As a result, it is often discussed in terms of entrepreneurial skills (Stein, 2015, 244).

The dominance of the neoliberal approach to education has a strongly normative effect, leading to the popularisation and ready acceptance of concepts such as lifelong learning and the knowledge economy (Rizvi, 2017, 7). The knowledge economy concept theorises that globalisation has diminished the economic attractiveness of the production of goods in favour of producing and applying information and knowledge. Thus, to compete effectively, economies must focus on growing the proportion of highly-skilled workers, which therefore requires more investment in education. Moreover, there is a recognition that globalisation has shifted the focus of learning from knowledge to skills, or as Rizvi (2017, 7) puts it, "from 'knowing that' to 'knowing how'". What matters now is not how much information learners acquire, but the skills they develop that enable them to navigate the global economy and employment market effectively.

Although neoliberal approaches to global education have many adherents, particularly amongst political conservatives (Schattle, 2008, 82), they have also been strongly critiqued. Firstly, its reliance on human capital theory means that it assumes that everyone chooses to act rationally in their economic self-interest, which is clearly not always the case. Secondly, critics argue it has resulted in the realignment of education to reflect the demands of the glob-

al economy, which has subordinated ethical, moral and cultural concerns and led to its instrumentalisation and a focus on assessment and standards (Sahlberg, 2015, 145-146). This has led to global educational policy and practice being directed to meet the needs of the market rather than towards social justice, universal values or simply learning for learning's sake (Rizvi, 2017, 7). A further critique is that it is inequitable (Stein, 2015, 244) or even elitist (Jooste & Heleta, 2017, 43), as the opportunities to become 'globally minded' in this neoliberal way, such as acquiring intercultural skills through studying abroad or learning another language, are not equally distributed.

A fourth critique, as I discuss in more detail in section 3.3.3, is that neoliberal approaches lack criticality as they are transmissive and do not question existing power relations (Andreotti, 2006). As a consequence, they are unable to confront systemic issues such as entrenched inequality. Finally, in contrast to the moral consciousness-based approaches in the following section, it has been argued that the individualistic and competitive focus of neoliberal approaches is 'morally blind' as it promotes social efficiency over social equity (Oxley & Morris, 2013, 309). I am sympathetic to this position, as the emphasis on competition seems largely incompatible with the idea of supporting less fortunate others.

3.3.2 Moral consciousness approaches

Moral consciousness approaches see global education as encompassing a strong moral or ethical dimension. These positions emphasise universal human values and collective moral goals such as social justice, peace and equality, as well as respecting and protecting cultural diversity. Underpinning these goals is a sense of common humanity and the belief that everyone is part of a global community. There is also a strong focus on human rights and the equal worth and essential dignity of every person. Moral consciousness approaches are in many respects oppositional to the neoliberal approaches outlined in the previous section, nevertheless these two key ideologies often co-exist within curricula (Pais & Costa, 2017, 6). In practice, though, neoliberalist approaches typically 'overpower' cosmopolitan ones (Camicia & Franklin, 2011, 321).

A multiplicity of labels and typologies within moral consciousness approaches can be grouped into two main categories, with considerable overlap in their focus. The *liberal humanist* perspective emphasises the importance of universal human values and consequent rights and responsibilities, which are often codified in international law or citizenship obliga-

tions (Gaudelli, 2009, 74-75). It is evident in many supranational policies, such as UN Conventions or the Maastricht Declaration, which sees the purpose of global education as bringing about "a world of greater justice, equity and human rights" (EGEC, 2002, 2). As a consequence of this emphasis on respect for all, this perspective sees multiculturalism and diversity as positive values to be safeguarded, but *within* the framework of the nation-state (Schattle, 2008, 77).

By contrast, *cosmopolitanism* offers a transcendent notion of global citizenship that supersedes national, ethnic or other such affiliations (Beck & Sznaider, 2010, 386) and which aligns more closely with the hyper-globalist approach outlined earlier in section 3.1.1. The notion of cosmopolitanism stems from Stoic philosophy, which placed the responsibility towards humankind above that owed to the nation-state (Rizvi, 2009, 254). It is based on "a consciousness of humanity rather than an allegiance to a state" (Osler & Starkey, 2005, 23) and represents a normative moral ideal of world citizenship (Weenink, 2008, 1091), with each person bearing a responsibility to further wellbeing across humankind (Schattle, 2008, 77). Some theorists argue that a consequence of this approach is a disposition or desire to engage with the Other and an acceptance of difference rather than a search for commonality (Hannerz, 2000, 103). Sobré-Denton and Bardhan (2013) place this notion of difference at the centre of cosmopolitanism (p.25). They distinguish between a single moral worldview, put forward by traditional liberal humanism, and respect for a plurality of worldviews which they term 'critical' cosmopolitanism (p.9). This view is also supported by Nussbaum (2002, 295-296), who argues that being connected through a common humanity implies that we should recognise and empathise with others whilst appreciating difference.

Moral consciousness approaches have also been critiqued for being transmissive, Western-centric and elitist. Many critical theorists argue that existing power relations are not challenged strongly enough and that these approaches continue to rely on liberal frameworks that risk perpetuating historically-embedded colonialist conceptions (Pashby, 2011, 428; Stein, 2015, 246). In other words, they do not examine the structural causes of continuing inequalities or power imbalances. By failing to address these 'built-in' inequalities, these approaches therefore do not address issues of equity. This lack of criticality stems from an assumption that the key principle for change is a (non-negotiable) Western-scripted idea of universalism, rather than reflexivity and dialogue (Andreotti, 2006, 48), and fails to acknowledge the fluidity and evolution of difference (Bamber et al., 2018, 207). This universalist perspective is promoted by a set of practices and institutions, such as UNESCO or liberal universities, that

have a Western-specific outlook (Jooste & Heleta, 2017, 43; Oxley & Morris, 2013, 307). A final criticism is that global education that follows these approaches presupposes privilege. It adopts a normative view of learners as an "autonomous and European citizen of the liberal nation-state" who seeks to spread Western universalist ideals (Pashby, 2011, 430) and assumes that they have the freedom to travel and engage with others (Jooste & Heleta, 2017, 43).

3.3.3 Critical approaches

Over the past fifteen years, a third, *critical* approach to global education has risen in prominence, particularly within academic research. This approach is typically framed in opposition to the mainstream approaches described in the previous two sections (Stein, 2015, 246) and is based on counter-hegemonic or decolonial thinking. Thus, it seeks to change existing power structures by challenging the hegemonic understanding of the concepts of knowledge, identity, and culture. It does this by focusing on epistemological and ontological shift i.e. changing the way that people 'know' and the ways that they 'see.' (Andreotti, 2010, 6).

Perhaps the most influential proponent of this approach is Vanessa Andreotti (2006), who bases her argument on two key premises. Firstly, she accepts the critical position on globalisation advocated by theorists such as Andrew Dobson (2005), which I discussed earlier in section 3.1.1, that only certain groups have globalising powers whilst others are 'globalised' (cited in Andreotti, 2006, 43); thus there are unequal relationships of power (typically, but not always) between the global North and the global South. Secondly, Andreotti aligns with Gayatri Spivak (1990)'s view that the current dominant neoliberal system implicitly projects Western values as normal and universal, thus entrenching the view of the West as superior to other interests (cited in Andreotti, 2006, 44). This normative discourse either ignores the history of colonialism or assumes that it is 'over' and therefore not relevant. This results in "sanctioned ignorance" that prevents us from examining both our own complicity and the fact that the structure of the current system is affected (and continues to be affected) by the role of colonialism (pp.44-45). One example of this is the still-prevalent discourse of development as a linear process whose goal is a 'First' World pattern of growth; an assumption that both normalises Western ideology but also dismisses the possibility of any alternatives.

Andreotti (2006) builds on these two ideas by proposing a distinction between what she terms 'soft' and 'critical' global education. Critical GE involves analysing and recognising our own

identities, positions and power relations in an unequal world that is structured around certain elites "imposing their own assumptions as universal" (p.47). Furthermore, contrary to mainstream approaches, the critical GE approach does not tell learners what to do or think, but only encourages them to critically evaluate how they perceive and how they relate to others (p.49).

Whilst Andreotti (2006) acknowledges that soft GE can already signify an important step in the right direction (p.49), she warns that educators risk "reproducing the systems of belief and practice that harm those they want to support" if they do not practise critical GE and examine the assumptions and weaknesses of their own approaches (pp.49-50). She suggests that this can be done by developing Freirean critical literacy and by 'unlearning' (p.45). Critics of her binary approach have argued that it can prevent a more nuanced analysis of GE that may identify 'grey areas' that lie between the policies deemed either 'good' or 'bad' (Hartung, 2017, 19). A further critique is that such an approach is led by a normative perspective and lacks any empirical basis (Oxley & Morris, 2013, 305).

Stein (2015), another critical theorist, contrasts institutional approaches with two alternative positions. The 'anti-oppressive' position is based on opposing and upsetting current violent patterns of relation to develop an alternative imaginary. Although critical in nature, Stein argues that its practitioners often fail to recognise their own motivations and complicity in the existing system, thus risking reproducing the same colonial and coercive relationships in the changes that they advocate (p.246). Her post-modern 'incommensurable' position differs in that it does not assume a determined educational outcome or imaginary (p.248). Rather, it merely advocates a contemplation of alternative modes of thinking as equal or co-existent with dominant epistemologies, so "denaturalising assumptions about Western supremacy and the way that these assumptions order the world" (p.248). Instead of merely seeking to change existing global education practices by incorporating (or replacing them with) subaltern perspectives, Stein suggests we engage with uncertainty, complexity and multiple perspectives; in other words, engage with difference rather than seek commonalities (p.249).

Of course, the critical GE position has itself been critiqued. A radical view is offered by Pais and Costa (2017), who argue that critical GE is over-reliant on individual agency and change instead of structural transformation (p.11). They suggest that even critical researchers are part of the system, for they assume that education must follow their path in order to change the world for the better (p.9). Furthermore, by searching for alternatives, their actions prevent

contemplation of the way in which we approach the problem in the first place (p.12). However, Pais and Costa misrepresent what critical GE entails, for whilst it demands that learners re-evaluate their identities and recognise unequal power structures, it does not *require* them to act for change, but merely implies it. Moreover, Pais and Costa offer no alternative other than inaction and to accept that "education is not for all" (p.13) – a depressing thought.

In conclusion, the critical approach recognises global education as a Western conception which typically presents a normative and hegemonic view of what global mindedness 'should' look like (Hartung, 2017, 18). Furthermore, this view needs to be critically engaged, although it has been argued that existing mainstream neoliberal and cosmopolitan discourses are so entrenched that they impede efforts to critique it (Arshad-Ayaz, Andreotti & Sutherland, 2017, 33). Indeed, for some academics, notably from the Global South, changing a normative view that disregards non-Western norms and values is an almost impossible task and consequently the idea of global citizenship in education itself is "not a desirable proposition for the South" (Jooste & Heleta, 2017, 44-46). An alternative, more optimistic view is offered by Jones and Nygaard (2016, 196), who suggest that the growing economic and political influence of the Global South will lead to the incorporation of non-Western thinking and help to uncover and confront hidden discourses of power, leading to greater interest in the South.

Finally, despite great academic interest and debate there is as yet little evidence that critical approaches have been implemented by educational systems (Yemini, 2017, 87). Thus, as Conolly et al. (2019, 3) argue, the normative aspect of these approaches lacks a sound foundation (see also Oxley & Morris, 2013, 305).

3.3.4 Advocacy and other approaches

As the name implies, advocacy approaches typically focus on specific actions to achieve a social or environmental goal such as fighting climate change, reducing poverty or improving social justice. The ideological basis of this position rests on upholding the rights of other groups, or in the case of environmental advocacy, acknowledging the rights of nature. Thus, they have a strong ethical and moral element and for that reason often overlap or may be combined with moral consciousness approaches (Conolly et al., 2019, 2). What distinguishes the advocacy position is that it typically emphasises collective rather than individual agency. Its proponents are often members of the global civil society, for example grass-roots organisations, activist NGOs such as Oxfam or even corporations (Oxley & Morris, 2013, 314).

Equally, there is evidence of this approach within supranational entities; a clear example being the UN Sustainable Development Goals (UNGA, 2015). Finally, there is a focus on both local and global action and how they are connected; for example, understanding how actions affect a local environment and applying that learning to broader concerns (Schattle, 2008, 81).

A number of other approaches to global citizenship education have also been identified through literature reviews and typology mappings. The first of these, as Oxley and Morris (2013, 315) explain, is based on spiritual global citizenship, which promotes connections between our emotions or faith and how we relate to the world. Most often associated with religious beliefs, the emphasis is on transcendence – an understanding of the world beyond the rational or empirical – and approaches focus on intangibles such as a love for humanity or altruism. Thus, these ideological positions often share elements with moral consciousness approaches. For example, many faiths advocate the Golden Rule ("do unto others as you would have done to yourself"), which parallels concepts such as equal rights and social justice. However, as Oxley and Morris point out, faith-based approaches in particular can be polarising and problematic if they are subverted by extreme orthodoxy.

An intriguing alternative conception of GCE related to the phenomenon of love and caring is proposed by Tavangar (2017), who advocates an innovative educational approach based on putting *heart* at the centre. Tavangar explains her approach by defining a globally-minded individual as one who is "a friend to the human race' (p.459). She argues effectively that the concept of friendship is simple, universally understood, and can be applied at all levels: local, national, & global. Unfortunately, though these alternative approaches may be thought-provoking, like the critical approaches in section 3.3.3 there is little or no evidence that they have yet been applied to educational systems. Therefore, they lack empirical foundation and for some it is difficult to understand how they might be put into practice.

3.3.5 Ideology in practice

As I have discussed, approaches to global education differ significantly. Perhaps unsurprisingly, the available empirical evidence suggests that educational systems have adopted a variety of positions, as Figure 4 demonstrates:

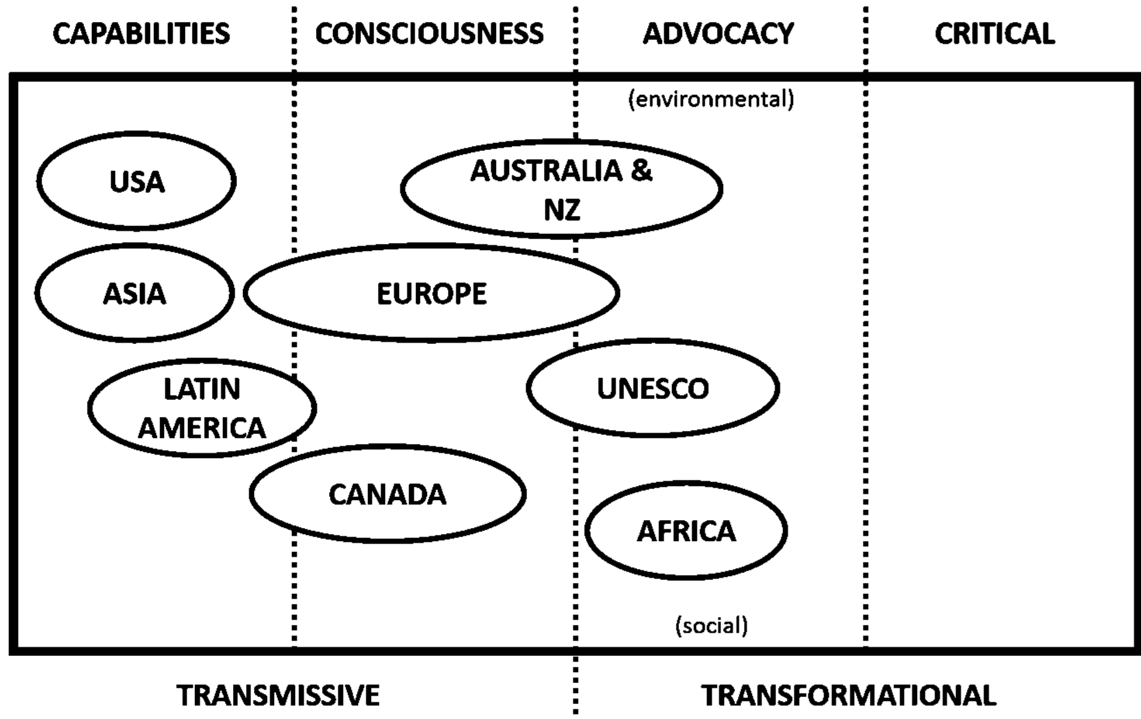

Figure 4 - Global Education typologies by region. From Conolly et al. (2019, 3)

Furthermore, there is wide regional variation in how it is implemented, which Goren and Yemini's (2017, 174) analysis suggests is shaped by national concerns. For example, the European and Canadian moral consciousness approach emphasises inclusive citizenship as a response to immigration, whereas the US and Asia favour a neoliberal approach that reflects their focus on global competitiveness (p.175). Overall though, despite the clear presence of the moral consciousness discourse in European and UN policies in particular, the neoliberal discourse remains dominant (Gaudelli, 2009, 69). Intriguingly, as I already mentioned in section 3.3.3, there is little evidence of critical approaches being applied, despite significant academic support (Goren & Yemini, 2017, 180). Whilst this is perhaps because the approach is relatively new, a more likely reason is given by Pais and Costa (2017, 13), who suggest that the instrumentalisation of teaching prevents teachers and policy-makers from adopting approaches that demand reflexivity and critique.

To conclude, there is a currently a mismatch between the (often critical) approach to global education advocated by many academics and the approaches visible in global education policies, which typically adopt moral consciousness, neoliberalism or a blend of both. However, the theories reviewed so far have only addressed global mindedness by means of the *rationale*

for being global minded (the ideological approaches in section 3.3). Section 3.4 describes a different theory which I have also used to analyse and map global mindedness, which is based on the level of *engagement with others*.

3.4 Global mindedness as Engaging with Difference

Andreotti, Biesta and Ahenakew (2012)'s work on the Global mindedness Dispositions Instrument (GMDI) arose out of a project that aimed to map different conceptions of global mindedness and how these might change over time. In contrast to the approaches reviewed in the previous section, which categorise and understand GM on the basis of its goals or purpose, they perceive GM according to the different ways in which individuals "think about the world and engage with difference" (p.3). In other words, how we engage with the Other. It is therefore a qualitatively different way of looking at global mindedness, although the positioning of the Other is implicit within certain ideological approaches, notably the critical approach.

The genesis of the GMDI was the Finnish agency CIMO's Strategy 2020, which sought to develop global mindedness in Finland through international mobility and cooperation (CIMO, 2011). As I outlined in section 3.2, this strategy understood the key characteristic of GM as being open-minded, particularly in reference to our own prejudices and to our interactions with others. With CIMO as the start-point, Andreotti et al.'s (2012) project reviewed approximately 60 academic studies and identified three weaknesses in existing theoretical models (p.6). Firstly, they considered that many models were *one-dimensional* as they conceived of GM in binary ways (e.g. local vs. global). Secondly, the models were too often *linear* as they viewed GM as teleologically developmental (i.e. one perspective replaces another over time). Lastly, other theories focussed too heavily on the *cognitive aspect* of GM (i.e. a process of acquisition of knowledge rather than development of attitudes or skills).

Consequently, in contrast to CIMO's approach, which was based on neoliberal and humanistic ideologies, Andreotti et al. used post-structuralist, postcolonial thinking in order to develop different dispositions for GM, as they explained in their later research article (Andreotti et al., 2015, 252-3). The resultant framework is shown in Figure 5.

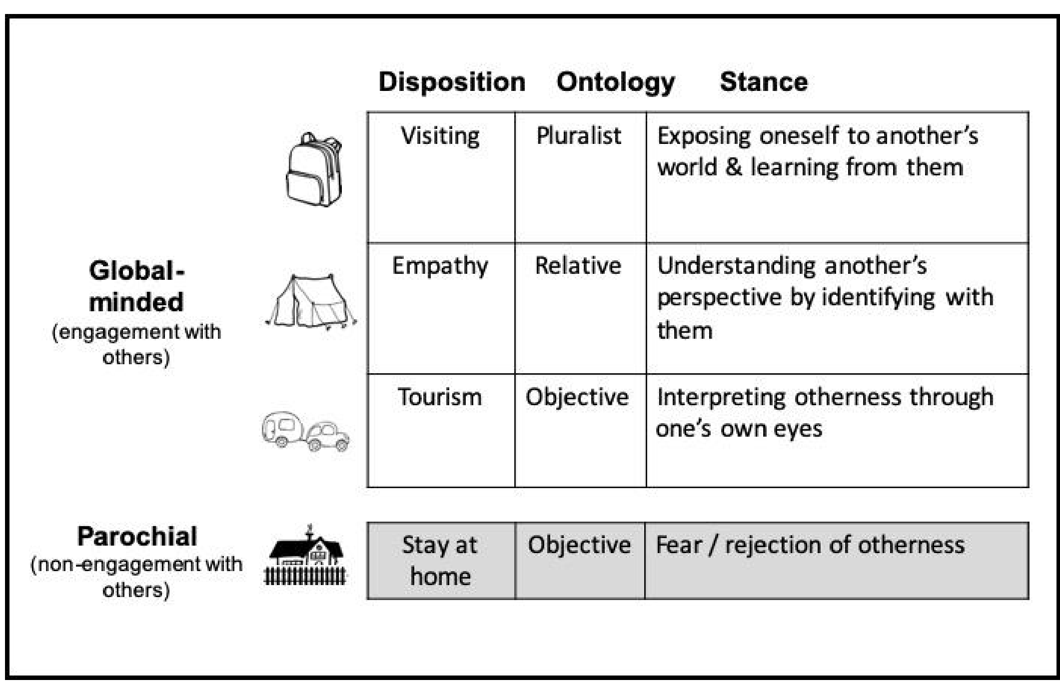

Figure 5 - Global-minded dispositions. Adapted from Andreotti et al. (2012).

In their theory, Andreotti et al. contrast the parochial *stay at home* disposition, which denotes a mind-set that does not engage with otherness or difference, with three categories of GM, which represent different forms of engagement with the Other: *tourism*, *empathy* and *visiting*.

The first disposition, *tourism*, takes an objective view of the world. Epistemologically, it assumes that the world can be understood in one way, therefore when an individual encounters otherness, they already have an idea of what they will find (i.e. something different). As a consequence, there is always a distance between the self and the other, which a GM disposition seeks to override. The metaphor of a caravan is used to demonstrate that with a global-minded tourist disposition, individuals bring their own world to everyone else's. They interpret others through their own lens. The second disposition, *empathy*, is more relativistic and assumes that each individual has their own perspective of the world. An individual with an empathetic mind-set aims to fuse these perspectives by 'shifting' their perspective and understanding the world through the lens of another. Through this act of (shared) understanding, differences between oneself and others are bridged. As Andreotti et al. (2012) explain, "empathy thus trades the position of the spectator for that of the native who identifies with the other culture so as to avoid the discomfort of being in an unfamiliar place." (p.7). Thus, they use the analogy of a person camping, as it represents an individual still inhabiting their own world (the tent) but experiencing someone else's by pitching it in their territory.

Finally, the *visitor* disposition is characterised by ontological pluralism. In other words, it supposes that each of us inhabits our own different world and it emphasises the value of encountering other worlds through 'opening up' to them. In contrast to empathy, the visiting disposition does not seek to think or experience what another feels, but instead to "have one's own thoughts, feelings and experiences in a location that is different from one's own" (p.7). The aim is thus for an individual to expose themselves to different worlds and learn by becoming 'disarmed' and allowing other voices to 'speak' and be heard. This disposition is represented by a backpack, signifying a journey to a different world without bringing any preconceptions, nor attempting to experience it *through* another. In its recognition of the coexistence of different perspectives, there are parallels between this understanding of global mindedness and both Stein's incommensurate position (section 3.3.3) and the critical cosmopolitanism within the moral consciousness approach (section 3.3.2).

Andreotti et al.'s work provides a powerful tool for conceptualising global mindedness and their dispositions are both qualitatively different and logically related, thus appropriate for phenomenographic analysis (Collier-Reed & Ingerman, 2013, 254). Nevertheless, whilst I accept that it is possible to hold similar dispositions simultaneously (Andreotti et al., 2012, 4) depending on context, their argument that the dispositions are not hierarchical (p.8) is weak and undermined in their own discussions. For example, they refer to the caravan (tourism) disposition as "the most restrictive of possibilities for engagements with difference" (p.4), whilst the tent (empathy) disposition "broadens the scope of possibility" and the backpack (visiting) disposition "may be the most enabling" (p.5). This suggests a clear preference for visiting over empathy over tourism. Consequently, rather than viewing the dispositions as a repertoire of equal concepts that can be expanded, as Andreotti et al. suggest, I choose to view them hierarchically.

An alternative approach to engaging with difference is offered by Guo (2019, 292-293), who categorises global mind-sets according to the extent to which an individual demonstrates intercultural *tolerance*. Guo suggests that a distinction can be drawn according to the degree to which individuals tolerate ambiguity and difference when interacting with others. Firstly, there are those who have a very low level of tolerance, who Guo suggests are likely to react to ambiguous or alternative situations with fear or aggression. This group corresponds closely to the *stay at home* group identified by Andreotti et al. Guo then outlines three further hierarchical groups: *non-tolerant, limited-tolerant* and *tolerant.* The first approach is certainty-oriented and judges others from an individual's own perspective, not recognising alternative

interpretations, much like those with Andreotti et al. (2012)'s tourism disposition. With *limited tolerance*, meanwhile, people recognise that others may have different perspectives and try to eliminate or narrow differences by making assumptions based on their beliefs. This view is closer to Andreotti et al.'s empathetic disposition in that it seeks to build a bridge between perspectives, although it still maintains an objective ontology. Finally, in Guo's *tolerant* perspective, individuals are uncertainty oriented, think "beyond their own perspective" and have the ability to adapt to differences by changing themselves (p.292). Whilst this initially sounds more like Andreotti et al.'s visitor perspective, Guo explains that tolerant individuals make this adaptation by seeking objective information. Whilst Guo's approach is helpful in identifying ambiguity as another factor to consider alongside difference, his conceptual mapping is less extensive and lacks the depth of Andreotti et al.'s as it seems to assume an objective, or at least relational, approach and ignores the possibility of ontological pluralism.

4 Empirical framework

As I explained in chapter 2, I used discursive phenomenography as a methodological approach, which aims to capture the variation in how participants understand a phenomenon. The method consists of gathering data, typically through semi-structured interviews, which are transcribed, analysed and then codified through analysis to form an 'outcome space', which describes the different conceptions of global mindedness and the relationship between them (Hasselgren & Beach, 1997, 197).

In this chapter I first explain where the data were sourced and why this source was chosen. Next, I detail how the data were collected. The section concludes with a description of the process used to analyse the data and create the outcome space.

4.1 Data sourcing

Research participants were selected from amongst parents of children attending an international school for a number of reasons. Firstly, my research interest lies not only in the concept of global mindedness itself but also in uncovering how parents view the role of schools in delivering it. I therefore felt it appropriate to conduct the research with parents who have a current connection with school as they would be likely to have a greater interest and understanding of how education for global mindedness is being delivered in schools at the moment.

Secondly, as was made clear in chapter 2, the goal of phenomenography is to describe a concept through the variation in the ways in which it is understood, and so it is important to choose participants who are likely to hold varying understandings (Ashworth & Lucas, 2000, 300). The international school was an appropriate source as it has parents from a wide range of backgrounds, ethnicities, nationalities and life circumstances who would be likely to apply their different perspectives to the phenomenon in different ways. Moreover, as the school is public (i.e. without fees) parents come from a variety of economic backgrounds. A possible drawback of my choice was that children at the school are required to have a minimum level of proficiency in English, thus it is reasonable to suppose that the parents are biased towards the view that multilingualism or at least English-language ability is important or desirable, which might constrain the variety of views on global mindedness. However, on balance I judged the variety of parental experience and backgrounds available overall to outweigh this issue.

A further important factor when choosing appropriate participants for phenomenographic research (or indeed most qualitative research) is that they have experience of the phenomenon under scrutiny (Yates et al., 2012, 103). According to its website, the school exists to meet the educational needs of the international and internationally minded community. It has done so, in part, by adopting the International Baccalaureate curriculum, which emphasises and promotes the concept of "international-mindedness", a concept very similar to global mindedness (IBO, 2017, 2) (see section 3.2.1). It was therefore reasonable to expect that parents would have experienced global mindedness through both their children's education and contact with the school and other parents. I also assumed that they were more likely to be interested in the phenomenon, which would help to gain a richer picture when interviewing.

A final reason for choosing the international school was feasibility. Firstly, being a non-Finnish speaker meant that I needed to conduct discussions in English and parents of children at the school were likely have high levels of English language ability and be comfortable discussing more complex issues in that language. Furthermore, my personal connection as a parent of a child at the school myself not only facilitated recruitment, but also helped to establish a rapport between myself as the researcher and the participants, as described further in the following section.

4.2 Participant selection

For the purposes of dependability, it is important to avoid stereotyping or pre-judging what understandings certain types of individuals may hold (Ashworth & Lucas, 2000, 300). Therefore, I did not choose to approach particular individuals because I thought that they might hold certain views. Instead, within the context of the international school, I purposively sought a heterogeneous sample in order to obtain a wide variation of distinctly different conceptions of the phenomenon (Yates et al, 2012, 103). Participants were selected that reflected a diverse range of backgrounds, including nationality, ethnicity, age of children, time spent living in Finland and gender.

I also chose participants whom I had met at least once previously, as this made it easier to build a rapport with them during the discussion and encourage a deeper and richer sharing of experiences. The good level of trust that was established can be seen in how candid participants were and their willingness to discuss sensitive and controversial topics such as sex education, terrorism and the Israeli-Palestinian conflict.

Another element of the selection process was choosing participants that showed an interest in the research topic, as it is difficult to gain effective understanding of a phenomenon from those unmotivated to discuss it. Every candidate approached agreed to take part in the research and their interest in the topic was evident both in their discussions and the fact that three of them contacted me subsequently by email or text to offer additional information.

The process of selection began with me contacting participants directly either face-to-face, via text or email, where I outlined the topic of my research and what being a participant involved (a single 30-50 minute discussion). I was careful to say refer to the meeting as a *discussion* rather than an *interview* as I wished to emphasise the co-constructive nature of our knowledge production (see section 2.1), as well as the fact that there were no 'right' or 'wrong' responses. I also stressed that all discussions would be confidential and reported anonymously.

I followed up this initial contact with an email which contained the confidentiality agreement (see Appendix 1). In the email I reiterated that the research was voluntary, that they could refuse to respond to any part of the discussion and that their consent to take part in the project could be withdrawn at any time.

A key decision is to what extent the theme of the research is explained to participants. Clearly, it is necessary that participants articulate their understanding of the *same* phenomenon (Collier-Reed & Ingerman, 2013, 244). However, as Hasselgren and Beach (1997, 192) warn, this must be balanced against the need for the researcher not to impose, in the course of interaction, their subjective conception on interviewees. In line with Collier-Reed and Ingerman (2013, 249), I took the view that what was important was facilitating a process of reflection on how participants related to the phenomenon. Despite my attempts to reassure them, it was clear from my initial contact that many were nervous about not having sufficient knowledge of the topic under discussion and wished to be able to reflect in advance - perhaps an indication of the complexity of the phenomenon being researched. As a consequence, after consultation with a member of the Education faculty, I sent out preliminary questions related to the topic in advance of our discussions (Appendix 2).

As mentioned in section 2.2, an important consideration with phenomenographic research is to ensure that empirical data are collected until saturation, in other words until no further qualitatively different conceptions of the phenomenon are brought forth (Larsson, 2017, 35). Consequently, it is not possible to ascertain the number of discussions needed in advance, although previous studies suggest that a range of 10-20 is generally sufficient (Collier-Reed &

Ingerman, 2013, 250; Larsson & Holmström, 2007, 56). In this study a total of 8 candidates were contacted and all consented to take part in a discussion. One additional parent offered to become a participant, however I turned them down as I had already arranged a discussion with their partner; whilst I respected the fact that they could hold views independently, I judged that their close relationship to another participant might cause them to talk about the research topic in detail between discussions and thus unduly bias the second discussion.

Given the above, a possible limitation of this study might be that it has not sufficiently established data saturation. However, the number of discussions needed is also influenced by the richness and quality of the data collected, with fewer required where the quality is high. In this research, participants were motivated by the topic and nearly all at ease in our discussions. I was also careful to stagger the discussions over seven weeks, in order to allow for some intervening preliminary analysis to determine when saturation has been reached (see s.4.4 below). I am therefore satisfied that saturation was achieved. In practice, too, the number of discussions also reflects the available timescale and scope of a master's thesis.

Together, participants represented 7 different nationalities from 3 continents. They had a total of 16 children at the school, representing every year group from pre-school (*esikoulu)* to grade 9, except grade 8. Although I did not ask for their ethnicity, it was clear from meeting with them and from our discussions about their families that a broad range was represented. Participants' experience of living in Finland ranged from 18 months to their whole lives. Parental gender was somewhat unbalanced, with only 2 fathers represented, however in phenomenography background factors such as gender are "nominally artificial distinctions" (Collier-Reed & Ingerman, 2013, 250) - what matters is the empirical variance of experience recorded. On this basis, the selection of participants presented an effectively diverse group.

4.3 Data collection

4.3.1 Method

The essence of the phenomenographic approach is to collect and categorise conceptions of how a phenomenon is understood by others, in order to construct an 'outcome space' which delimits the variety of these understandings, thus describing the phenomenon. Hence, an important question is how best to capture and record these data. Whilst the phenomenographic method is not prescriptive in how data are collected (Marton, 1988, 154), it is most common

to interview participants (Collier-Reed & Ingerman, 2013, 248; Tight, 2016, 320; Yates et al., 2012, 104) in order to help to categorise conceptions of the phenomenon. Säljö (1996), for one, is critical of the interview method, cautioning that it "sometimes uncritically allows for the definition of the situation by the dominant party – the interviewer- to stand unchallenged and unproblematic" (p.23). However, as I argued in section 2.1, my position is that knowledge is a co-construction; as long as the discussion is well-designed and conducted, meanings can be fairly established and mutually agreed through dialogue within the discussion itself.

An effective data collection process also helps participants to reflect on how they relate to the phenomenon, which can be enabled by 'thematising' the discussion, creating a "shared topic of discourse" (Collier-Reed & Ingerman, 2013, 249). However, the extent to which the researcher should 'guide' the participants towards discussing the phenomenon is a delicate one. Bowden (1996, 59) warns researchers against introducing their own ideas about a phenomenon without a plan. My view is that planned guidance towards reflection on a topic, especially a complex phenomenon such as global mindedness, is legitimate, as one cannot rely on this happening spontaneously (Collier-Reed & Ingerman, 2013, 249). I therefore chose to conduct semi-structured discussions, with starter questions themed around 4 key areas (see Appendix 4). My aim was to design a semi-structured discussion that was open enough to allow parents to expand on issues of interest, but that also remained focussed on the phenomenon to be explored. To facilitate this, I conducted a pilot discussion with another international school parent (which was not used in the final study), which allowed me to improve both my discussion technique and the discussion structure. For example, it was clear that the pilot participant found discussing the concept of global mindedness easier in context than in the abstract. Mindful of this, and of Marton and Pong (2005, 342)'s observation that individuals often shift conceptions between contexts, I introduced several contextual questions related to globalisation (such as climate change and rising nationalism) around which participants could discuss their views.

A further consideration in the discussion design and execution is to avoid participants being intimidated or feeling like it is a test. Consequently, I kept the language as simple and normal as possible, avoiding technical educational jargon or complex theoretical language wherever possible. Before beginning each discussion, I also ensured that participants were reminded of all the ethical issues including their rights to confidentiality, stressed that there were no right or wrong answers and emphasised the co-constructive nature of the process (see checklist in

Appendix 3). I then started the discussion with an 'ice-breaker' question to encourage participants to begin talking. A final important detail is the choice of location, which should be a natural setting for the participant (Lichtman, 2013, 20). Each participant was able to choose both a time and place that suited them, with the result that discussions took place at a variety of locations including the workplace, the university, a coffee shop and their own homes.

4.3.2 Recording the data

A total of 9 discussions were conducted, ranging from 36 – 62 minutes in length, with each being recorded using a mobile phone app in order to allow for subsequent transcription. Unfortunately, two recordings were slightly corrupted during the data transfer process, resulting in some minor data loss. I explained this to both the affected participants, who were eager to ensure that I had all their views recorded: the first suggested that we conduct a further discussion whilst the other asked that I send her an email with questions, as she felt more comfortable responding in this way.

Although every participant was proficient in English, I did experience minor difficulties in a few places with transcription due to their strong accent, however these did not impact on any units of meaning identified. Additionally, whilst participants' grammar was often non-standard, the context of the discussion usually made their intent clear and I was careful to transcribe each discussion as soon as possible in order to retain the meaning I had understood initially. Where grammar or meaning was unclear, I asked participants to clarify during the discussion itself.

An accurate transcription will reflect any verbal emphasis or emotion of the participant (Ashworth & Lucas, 2000, 300), therefore the transcriptions included non-verbal communication where necessary to convey meaning (e.g. laughter to show that they were being ironic). Nevertheless, as Collier-Reed and Ingerman (2013, 251) point out, linguistic elements are less of a priority in phenomenography than other methodologies such as discourse analysis, therefore I prioritised transcription of the spoken word rather than detailed recording of inflections of tone. Dialogue was recorded verbatim, although for ease of analysis I did not include certain irrelevant material such as initial greetings. I also removed some repetitive filler vocabulary ('er', 'you know' etc.) unless it acted as a qualifier.

4.4 Data coding, categorisation, thematisation and analysis

A key consideration with any research is to describe the process of analysis clearly so that a reader may understand how the findings emerged (Ashworth & Lucas, 2000, 300) in order to establish dependability. This section therefore outlines how I went about processing and analysing the data.

Within phenomenographic research there is no single prescriptive technique (Yates et al, 2012, 103), with researchers approaching the route from data collection to the emergence of an outcome space in a number of different ways (Collier-Reed & Ingerman, 2013, 251). Although the number of stages in the extraction, categorisation and summation of data differs by researcher (Yates et al, 2012, 104), most cover three key steps: familiarisation with the data; identifying units of meaning that can be pooled together; and categorising these into structures in order to establish an outcome space.

Before deciding on my own process for data analysis, I considered two important elements. Firstly, in line with my epistemological stance, I felt it important to acknowledge my subjective role as a co-constructor of knowledge. Therefore, I reflected on my own engagement with each discussion after transcription, annotating the transcript where appropriate. Secondly, as McCosker, Barnard and Gerber (2004, 78) advise, I wanted to ensure that the analysis was undertaken in an iterative way rather than sequentially, thus I kept going back to refamiliarise myself with whole transcripts after each session of grouping until the analysis was complete. Combined with the personal reflection, I subsequently found this iterative process helpful in revealing the underlying conceptions within groups of meanings.

A final question was when to begin to construct the categories of description. As Åkerlind (2012, 117) explains, the process typically begins with identifying units of meaning across the transcripts *before* the researcher attempts to constitute structural relationships between them. Some researchers, such as Ashworth and Lucas (2000) caution against trying to structure too early, suggesting that it may influence the manner in which a researcher views their data (p. 298). However, I side with Åkerlind (2012, 117), who favours early consideration of structure, arguing that structure and meaning are supposed to be co-constituted. I therefore used the theoretical approaches outlined in sections 3.3 and 3.4 to help posit potential categories of meaning even as I coded and grouped meanings, amending groupings when it became apparent that a clearer relationship between groups was emerging. As a result of these decisions, I

formulated a data analysis approach as outlined in Figure 6. A brief description of each stage of analysis (shown in grey) follows.

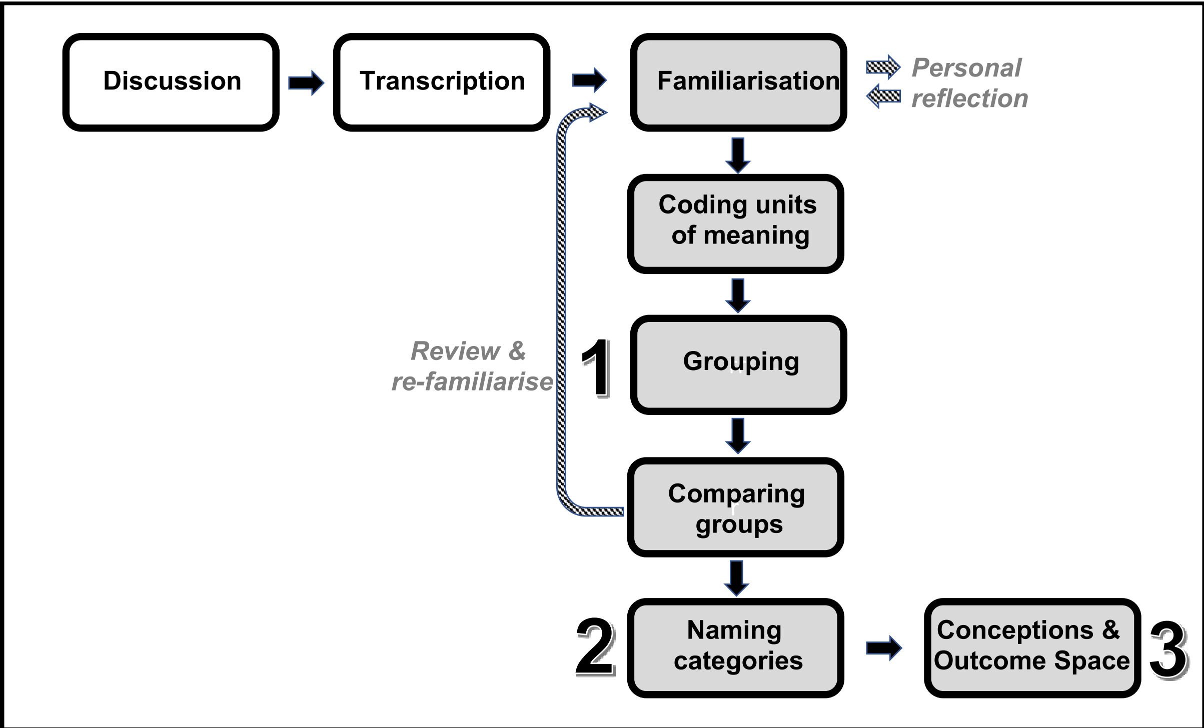

Figure 6 Data analysis steps for the research. Adapted from Hasselgren & Beach (1997); McCosker, Barnard & Gerber (2004) and Örnek (2008)

Familiarisation

The first step after transcription was familiarisation of the data. This involved reading through each transcript multiple times to get an overall sense of how each participant viewed global mindedness. Getting to know the data well also helped me to recall the context in which particular quotes were made, which helped when it came to later coding and grouping.

Units of meaning

During the second and subsequent readings I began to identify every excerpt which might relate to the experience of the phenomenon, often referred to as 'units of meaning', which I underlined and then tagged with one or more key words suggestive of possible codes. From a total of 102 pages of transcript representing 365 minutes of speech, I eventually identified 426

individual units. These were labelled using a nomenclature where a letter indicates the participant (A was my first participant, B the next etc.), the first number is the page of the transcript and the second the sequential unit on that page. Thus F3.4 is a unit of meaning from Felicity, page 3, 4th excerpt on that page. This system made it easy to remember who said each quote and quickly locate it in the transcript to check context. The names used were pseudonyms starting with consecutive letters (Anne, Ben, Charlie, Dora etc.)

Once units of meaning had been identified, I copied these to a spreadsheet where I began to attach codes to help both differentiate and group them by meaning, rather than what was simply said. Some researchers have argued that decontextualizing the words from the transcript risks losing some of the meaning and advocate dealing with whole transcripts (for example Bowden, 1996, 61), however I share Collier-Reed and Ingerman (2013, 252)'s view, which is that pooling allows different conceptions expressed by the same individual to be considered separately.

In assigning codes to units of meaning, I would characterise my approach as abductive rather than data-led or grounded. I had certain ideas in mind, formed from my theoretical research, my own experiences and my experiences discussing the topic with participants, but I did not let them be rigidly applied. As Marton (1988, 155) warns, the process was very time-consuming, and coding was sometimes revisited and changed when personal reflection or a similarity to another unit suggested it.

Grouping units & Comparing Groups (Level 1)

Once units of meaning had been coded, I began to group them into what Marton (1988, 155) refers to as 'pools of meaning' in order to create level 1 groups (indicated by the label 1 in Figure 4). As Marton explains, rather than sort meanings using a prearranged system, the formation of these groups is a dialectic process where meanings are developed throughout the process itself. Furthermore, it does not matter how many meaning units support the creation of a group, nor whether the variations are between or within individuals (Marton & Booth, 1997, 120). This process involved continual sorting and resorting until logically-related groups emerged.

Naming categories (Level 2)

The penultimate step in the analytical method involved arranging groups into thematically coherent Level 2 categories. The purpose of this intermediate step is to facilitate the cognitive leap from the concrete meaning expressed by participants to the abstract conceptions that are presented in Level 3. I was mindful at this stage of Ashworth and Lucas' (2000, 300) recommendation to avoid finalising the themes until logically or hierarchically-related categories had been created.

Conceptions and the outcome space (Level 3)

The main purpose of this research, articulated in the research question, is what Marton (1988, 151) terms the 'pure' phenomenographic interest i.e. describing how a phenomenon is perceived by different people.

Table 1 shows the outcome space that emerged from the data analysis, which consists of separate conceptions of global mindedness as shown in the Level 3 column. As previously explained in chapter 2, the purpose of the phenomenographic methodology is to conceptualise how a phenomenon is understood by describing both the variation in these conceptualisations and the manner in which the concepts are connected structurally. It is by exposing and articulating these differences, contrasting them with each other, that defining a conception becomes possible (Collier-Reed & Ingerman, 2013, 245). Categories discovered through phenomenographic analysis are often structured in a hierarchical way, either self-evidently from the data or by applying an external theoretical framework (Larsson & Holmström, 2007, 56). However, they can also be arranged nominally, without assigning any greater value or development to one over another, as has happened in this research. As there is no hierarchy applied to the conceptions, their position within the table is not relevant.

Table 1 Global mindedness – Outcome Space

L3 Conceptions of global mindedness	L2 Categories	L1 Groups	Units of meaning
A) Ideological approach Reflects a set of beliefs that support how globalisation is viewed	Ap1 Neoliberal	6	79
	Ap2 Universal values	4	45
	Ap3 Critical	5	38
B) Engagement with Others Reflects a relationship or attitude towards others	En1 Us and Them – Knowing	2	24
	En2 Empathy – Listening	2	27
	En3 Fluidity – Learning	2	28
C) Identity Reflects one's own identity within the world through a sense of self, place and agency	Id1 Sense of place	2	56
	Id2 Sense of agency	2	29
	Id3 Wellbeing	2	26
	Id4 Self development	2	38
	Id5 Core values	2	36

In this chapter I have explained the empirical method that was used to arrive at the outcome space above. The following chapter describes the outcome space in detail and the findings that emerged as a result.

5 Findings

In this chapter, I begin by explaining the outcome space, giving an explanation of each of the key conceptions, how they were formed, how they vary and the manner in which they are structurally-related. I continue by explaining in detail the findings that emerge from these conceptions, using the relevant theoretical frameworks to relate these to the research questions.

5.1 The outcome space – three conceptions of global mindedness

As I showed at the end of chapter 4, parents who participated in this research conceptualised global mindedness in three distinct ways. They did this using different language and 'units of evaluation' to describe the phenomenon. As I discussed in section 2.2.1, conceptions consist of two elements: the referential, which explains the specific meaning, and the structural, which refers to the set of attributes which participants used to describe how the conception varies. Table 2 below provides a summary of some of the structural aspects that were indicative of differing conceptions of global mindedness.

Table 2 - Distinguishing Global Mindedness through structural elements

Conception	Referential element (meaning)	Structural elements (features that were focussed on)
A Ideological	GM reflects a set of beliefs that support how globalisation should be viewed	- how the world is (certainty) or should be - expressions of belief - references to idealised or abstract concepts - desires for the future - purposes of global education - skills or knowledge as means to an economic end (neoliberal only)
B Engagement with Others	GM reflects a type of relationship, attitude or stance towards others.	- reference to people or relationships with them - degree of connection or proximity to others e.g. tolerance, exposure, empathy, understanding
C Identity	GM reflects one's own identity in the world. It comprehends a person's sense of self, place and agency.	- references to self (use of first person) - personal development, wellbeing or values - connection or relationship to the world eg local vs. global; impact on us + socialisation following rules - reference to agency or choice

Structural elements in particular were extremely helpful in indicating which unit of meaning belonged to which conception, through the vocabulary and types of expressions used. For example, when parents discussed global mindedness as an ideological approach (A), they typically used expressions of belief or purpose, whilst when they referred to it as engagement with others (B), the language referred to relationships or used expressions of connection. Meanwhile, in units of meaning that refer to global mindedness as identity (C), there were often expressions that referred to evaluation or to development.

These differences were also evident in some of the verbs used. For example, parents expressing a neoliberal approach used verbs such as 'must', 'need to' or 'cannot' that implied that matters were fixed and were not within their control, reflecting the transmissive nature of the neoliberal approach (see section 3.3.1). Furthermore, their language was often binary (right and wrong) rather than nuanced. By contrast, when talking about global mindedness as a form of identity (C), parents typically used verbs denoting change or feeling. Furthermore, parents shifted from using the first or second person to the third person, depending on the type of conception they referred to. In the rest of section 5.1 I explain each of the three conceptions in more detail, demonstrating how they were formed.

5.1.1 Global mindedness as ideology

When parents described global mindedness by reference to its ideological approach, they distinguished between three different types which fairly closely mirrored the main theoretical approaches outlined in section 3.3, as can be seen from Table 3. Those that described global mindedness from a neoliberal perspective (Ap1) typically saw its purpose as gaining skills or knowledge in order to compete more effectively or gain an individual advantage. Meanwhile, those who saw global mindedness as a universal values approach (Ap2) focussed on commonalities to all humans such as justice or human rights. Finally, the third critical conception (Ap3) emphasised changing the status quo. However, there were a few differences with the theoretical positions as I discuss below.

Table 3 - Global mindedness as an ideological approach (A)

L2 Categories	L1 Groups
Ap1 Neoliberal	Education to improve job prospects
	View world as competitive
	Instrumentalisation of education
	Lifelong learning
	Portability of skills
	Acceptance of status quo
Ap2 Universal values	Being good
	Shared universal values
	Multiculturalism as a positive
	Contribute to society
Ap3 Critical	Western hegemony
	Awareness of power inequalities
	Education needs to be decolonised
	System change required
	Change is inevitable

Ap1 Neoliberal approach

Neoliberal understandings of global mindedness were expressed frequently (see Table 1), reflecting its dominant position in the discourse (section 3.3.1). Being globally minded within this conception was seen as being prepared for a competitive and changing world, where the purpose of acquiring skills and knowledge is to be able to obtain and continue to hold a good job, anywhere you choose, within the existing global system. Firstly, there was an emphasis on gaining skills or qualifications in order to improve *job prospects*, which reflects a human capital view of education:

> *you do it so that you have some means of living* (Gloria 1.1.)
>
> *[the purpose is] to have a good job in the future, also, because you know we live in this global world* (Anne 4.7)
>
> *I've decided I need to learn, to broaden my skills and to sort of fit better in whatever market I can find in Finland, I think that the kids also going to have to do that* (Ellen 6.3)

Getting a good job was connected to a second aspect which viewed global mindedness as *preparation for a competitive world*. The language used here was often uncompromising, presenting acquisition of these skills as imperative and a matter of survival:

> *In order to survive in this world, you need to have certain level of knowledge that you cannot acquire outside the school* (Fiona 3.1)

> *The future is about, as you say, the data. Who collect the data? Who can mine something from the data, then you got a point, then you will win the competition.* (Colin 11.5)

However, in contrast to neoliberal theory, there was little evidence that parents viewed being competitive as positive (section 3.3.1). In fact, there was acknowledgement that promoting competition had negative consequences for a child's character development:

> *when we use this competition thing, so I didn't care about the others, I care about myself and I am the one who is the winner in this way, and you are the loser. And by time, this I think that this will build or create greedy people* (Anne 6.3)

This negativity was symptomatic of a wider malaise with the *instrumentalisation and standardisation of education* in general (see section 3.3.1, page 30) and sets up a tension in this approach to global mindedness. For whilst parents with this conception see GM as essential to their children being able to be successful in job terms, there is recognition that the neoliberal system itself is too focussed on certain types of knowledge and skills and has not changed rapidly enough to accommodate the fast pace of change (echoing Rizvi's view - see section 3.3.1)

> *I followed what happened in the US and it's kind of going down the tubes, the public education system where everything is emphasised on having to pass a certain test and studying for that. Those kids are getting such a disservice that they are not going to be able to function. If all they are learning is how to study for a test, that's not going to help them anywhere, in a job or at home or to function in the world.* (Ellen 4.4)

Perhaps as a consequence of this, participants also mentioned the importance of *lifelong learning* and understood global mindedness in terms of transferable or *portable skills*.

> *Global competence is some competence that is acceptable in any place.* (Colin 12.4)

I believe working life in the future will be a bit like that, you have to constantly evolve your skills and sometimes it might be changing job to a different field but sometimes it might more, getting more specific in your own field (Hanna 8.4)

they are going to have to learn to be more flexible and be able to change, well it's a big difference from our parents or the generation before where you could stick with one job for 40 years. That was it. But now, like even my parents had a bit of, you know, having to jump around and learn how to wear different hats and do different things (Ellen 6.1)

Finally, although there was some implication that parents taking this approach saw developing global mindedness as a necessary investment of time, there was little reference to education as a financial investment, a key part of human capital theory. This may reflect the fact that the research was conducted in the context of a free public school in Finland, where there is relatively little direct payment asked of parents for their children's education.

Ap2 Universal values approach

A second understanding within the ideological approach viewed global mindedness as striving for *universal or common values* and broadly matched the liberal humanist position discussed in section 3.3.2. Participants referred to several distinct moral imperatives which everyone should promote or work towards, such as equality, *being a 'good' human being*, seeing *multiculturalism as a positive*, and *contributing positively to society*. Echoing the liberal humanist perspective, parents imagined global mindedness as promoting universal values, as this quote from Anne illustrates:

In this way we are carrying out some values such as justice, fair equality. In this way we, I think it contains these values inside. (Anne 11.1)

Moreover, they felt that being globally minded entailed a positive approach towards multiculturalism, based on the universal principle of equality and a moral duty to help:

these refugees, not to look at them in a down way - even in Lebanon it is happening - not to look at them that they are people that are less than them, or not even in their level (Fiona 9.2)

[Schools] need to teach these kids or raise the awareness about this problem of immigration and refugees, and that these refugees are not neglected people or are not unwanted people, that we need to help them. (Fiona 8.7)

By contrast, although much theorised, there was little evidence of any cosmopolitan or global citizenship perspective. Notions of multiculturalism were based on ideas of commonality rather than an acceptance of difference, whilst ideas of citizenship or allegiance to ideals beyond the nation-state were largely absent. Where parents did discuss global mindedness in terms of contributing to society, they often used the word 'community' and the context implied that they meant their local area or culture rather than a global society:

> *it doesn't have to be on a large scale, you know the whole country, but just help maybe on a small-scale, help their neighbour, help their friend, help the little lady across the street, just active participants in society.* (Ellen 3.7)

This finding suggests that whilst parents support the promotion of values common to humanity, they still conceptualise that humanity within a geographically local area. This was true even when they were referring to people who did not originate in their area. For example, mentions of solidarity referred to refugees located in the parents' own country, not elsewhere. The implication is that despite technology and communication bringing more people into contact with each other (section 3.1.1), parents still think in local or national terms when applying global mindedness. It seems the cosmopolitan hyper-globalist utopia is some way off.

Ap3 Critical approach

As I mentioned at the end of section 3.3.3, to date there is very little empirical evidence of global education being approached from a critical perspective in policies or in practice. However, there were parents who approached global mindedness in this way, which demonstrates that policy-makers and practitioners diverge with academics and parents in this respect. Participants who discussed education in critical terms acknowledged that the system is both *inequitable* and *biased towards the West*, reflecting the asymmetry of globalising activities to which Dobson (2005) referred in section 3.1.1:

> *when I want to apply to the Gulf area and I have my [Jordanian] qualification then I found that: "we would like, we prefer it if you have something international", and I know it is Western because it is written in a small notice in the end that, 'we prefer western people'. So, in this way they prefer the education system or the education that comes from the western countries, it is like that.* (Anne A1.4)

This attitude reflects Spivak's view that Western values are seen as both normative and superior to others (section 3.3.3). For a number of parents, but particularly those from the global South, this Western bias generated resentment:

> *they are telling me, to have, to go to this route to have this job. So, I feel that they are imposing* (Anne 10.1)

Secondly, in line with Andreotti's critical global citizenship view, parents saw being global minded as taking action to decolonise systems. This comprised not only educating learners to be aware of the power inequalities, but also engaging with multiple perspectives, as Stein (2015) advocates (section 3.3.3).

> *the viewpoint of whoever is writing history affects how we take it in and there's got to be some kind of altering of the traditional history lesson plan that involves more alternative viewpoints, you know, seeing not just from the colonialist view of how it went down, but from the other side, you know whoever they took over* (Ellen 7.4)

Participants also acknowledged that understanding about power inequalities required self-reflexivity or the examining of one's own approach. Moreover, those who viewed global mindedness from this perspective were clear that a *transformational attitude was required* and that not all changes could be made from within. In other words, they saw changes in the hegemonic system as both desirable and *inevitable*:

> *certainly there are some systems that I would not like to get into and then it is the only choice would be to challenge it from the outside.* (Hanna 10.2)

> *we shouldn't hold onto these outdated ideas of "this is what Finland is" or "this is what America is". You know, realise that change has always happened.* (Ellen 7.5)

To summarise the conception of GM as an ideological approach (A), parents quite readily understood global mindedness by reference to its purposes or goals, and these broadly matched the theoretical models that were discussed in section 3.3. The exception was the advocacy position, which did not emerge as a distinct approach. For whilst parents did make reference to a necessity for action and for a change in lifestyle, these ideas were phrased more in terms of how one's local actions could connect to change on a global scale, which implied a conception of global mindedness based on one's identity, as I discuss later in section 5.1.3.

5.1.2 Global mindedness as engagement with others

Table 4 - Global mindedness as engagement with others (B)

Level 2 Categories	Level 1 Groups
En1 Us and Them – Knowing	Exposure & awareness of others
	Tolerance of others
En2 Empathy – Listening	Cooperation & collaboration
	Empathy & care for others
En3 Fluidity – Learning	Accept multiple perspectives
	Open to changing own perspective

Participants who conceived of global mindedness in terms of a relationship towards others did so in three different ways (En1, En2 & En3), which broadly accorded with the different dispositions outlined in section 3.4, as evidenced by Table 4 above. In all three categories, parents spoke about and thought of global mindedness by referring to how learners should interact with other people, and they saw the purpose of global education as making that connection. However, mirroring the theoretical framework, there were large differences between each of the categories in how parents framed the connection.

Those who adopted an Us & Them (En1) attitude maintained a distance between the self and the other, similar to the tourism disposition articulated by Andreotti et al. (2012) in section 3.4. Their language reflected the notion that there was an 'us' and a 'them', and they often referred to people outside of their immediate circle impersonally as 'others'. They were also noticeably less confident in defining the phenomenon. Parents who viewed GM in this way felt that mere *awareness or exposure* to other people, cultures or practices was sufficient and they framed global education in terms of learning *about* the other, often in a depersonalised way:

> *J: what do you think [education for global competence] would entail? D: If we are talking in schools, then again more cultural classes* (Dora 10.1)

There were also frequent references to *tolerating* others. This was often phrased in ways that implied that this was something that was being imposed on them rather than chosen, with parents saying that schools "have to" teach tolerance, ironically suggesting that they held a non-tolerant approach as described by Guo (section 3.4). Moreover, they viewed the outcome of

being globally minded as only benefiting the learner, not both parties. An example of this can be seen in the following quote from Anne, who described GM in terms of helping her to avoid the culture shock of moving to Finland:

> *It is a good idea and be aware of their cultures and so in this case I think as for the psychological health it will be more better to know about, or become aware of the culture that we are going to.* (Anne A2.1)

By contrast, participants who framed global mindedness as an empathetic disposition towards others (En2) used more personal language, referring to 'people' rather than 'others'. Engagement was framed on more equal terms, with frequent references to cooperation or collaboration with people. In line with Andreotti et al.'s empathetic approach, they saw GM as involving a shift in perspective (section 3.4) and an attempt to view the world *through* another person's experiences:

> *how are you going to make big changes that could affect a lot of people if you don't think about how other people are affected by certain events or situations.* (Ellen 5.5)

A further difference was that exposure to more diversity was seen as an *opportunity* to see the world from an alternative perspective, rather than an imposition or responsibility to become more aware. Learning was spoken of as learning *from* people, rather than simply *about* others, as this exchange illustrates:

> *J: What do you think [being globally-minded] would look like? E: […] actively looking for information from different people and taking into consideration other people's needs and that they are working towards the greater good.* (Ellen 8.6)

Nevertheless, whilst there were lots of mentions of collaborative endeavour, as with the Us and Them (En1) category this empathetic (En2) positioning of GM focussed solely on the benefits of this collaboration to the learner, rather than considering both parties.

Finally, some parents conceptualised GM in more fluid and pluralist terms (En3), as a mutually beneficial encounter between people with different yet equally valid perspectives. The language was characterised by much more use of the first person and second person and references to a specific 'someone'. For parents in this category, as well as an acceptance that there could be *multiple perspectives*, the key factor was *being open* to other points of view. Thus,

parents talked not just in terms of learning *from* other people, but about how that learning would *change* the learner:

> *[Global mindedness] kind of unlocks any prejudice that you've had and it kind of allows you to take things for what they are and be open to new experiences and to try to process things as they are happening and be brave enough to kind of venture out and not just be stuck within this kind of safe bubble but maybe to take a little risks and explore a little bit ... explore the world in general.* (Ben 9.1)

Once again, in the main this positioning showed great similarity with the theoretical 'visiting' disposition described by Andreotti et al (2012). For example, parents saw GM as allowing other voices to speak and be heard (section 3.4), as this quote (literally!) illustrates:

> *you don't get the context of what someone is saying if they're not speaking in their mother tongue* (Ben 3.2)

Parents articulated a further element from Andreotti et al.'s model in this conception of GM, viz. the importance of self-reflexivity. For example, in a discussion about encountering some-one with separate values to yourself, Anne commented:

> *It is not about the appearance, I think, even if you go inside - how you feel life, even, you sense about life and living and learning and dealing with people. I think experience make us more wise. In this case, I can accept everything what I can hear, okay? But I can .. I will not maybe respond directly but I will internalise the knowledge, I will judge them, I will evaluate them, why I was this; why not to do that. After that I can make my conclusion, yes?* (Anne A9.2)

As the quote suggests, Anne felt that when we are global minded, part of the process of en-gagement with others involves an examination of ourselves and our own values. Interesting-ly, this call for reflexivity is indeed strongly present in the critical approach to GM (Ap3) which I discussed in the previous section (5.1.1).

In conclusion, parents' second conception of global mindedness, characterised in terms of an engagement with others (B), largely matches Andreotti et al. (2012)'s GMDI. In particular, where parents understood GM in more fluid and pluralist terms (En3) there was a strong em-phasis on self-reflexivity.

5.1.3 Global mindedness as identity

A major finding of this research is that parents conceptualised global mindedness not only through existing theoretical lenses of ideology or engagement with others, but also as an expression of identity. Global mindedness as defined here meant knowing who you are and signified understanding and locating one's own position, value and abilities within the wider world. As Table 5 below shows, this was expressed in a number of ways, including reflecting a *sense of place (Id1)* and *agency (Id2)* and a focus on *wellbeing (Id3)*, *self-development (Id4)* and maintenance of one's own *core values (Id5)*. What also became clear as I reviewed the units of meaning that made up this conception was that parents were viewing GM in this way in *response* to some of the consequences of globalisation.

Table 5 - Global mindedness as a reflection of identity (C)

Level 2 Categories	Level 1 Groups
Id1 Sense of place	Connecting self to wider world
	Understanding place within society
Id2 Sense of agency	Awareness of agency
	Awareness of consequences of choices
Id3 Wellbeing	Wellbeing as a goal
	Need for protection from the world
Id4 Self development	Self-reflexivity & self-awareness
	Intrapersonal skills – self-discipline/motivation/belief
Id5 Core values	Personal values non-negotiable
	Responsibility for own values

Firstly, parents were keenly aware that globalisation has resulted in a much greater interconnectedness with distant localities, not just technologically or economically, but socially (section 3.1.1), as the following comment makes clear:

> *the inner circle of life, it doesn't just include the people, like, physically near you. You can be in contact closely with a person around the world, on the other side of the world.* (Gloria 1.3)

As a consequence, parents saw it as important that learners understood their place within the world (Id1) and how they were connected to events at a global level. They perceived it as answering the question, "Where do I fit in?" However, they also recognised that this wider

sense of connection and exposure to the enormity of the world could create a sense of powerlessness and be overwhelming. As Ellen explained:

> *I don't know if I'm competent, but I'm, I think, globally minded. I'm trying to think about everything, though it's a bit overwhelming to try and carry everything from everywhere in my consciousness and care. You know there is only so much energy, emotional energy I have, so I have to really ration it.* (Ellen 9.2)

To overcome this sense of being overwhelmed, parents felt it was important to connect one's place in the global world with how one fit at a local level. One part of this meant understanding the *connection between local actions and wider effects*. The other part included *understanding the rules of socialisation* at a local level, such as manners, how to make friends and common societal values that help a person define their place in the (local) community. As we saw in section 3.2.1, definitions of global mindedness have typically looked at dealing with issues 'beyond' the local, whereas here, parents viewed being globally-minded as encompassing *local* knowledge, skills, values and action as well. Perhaps what this finding suggests is that to be properly globally minded, in order to deal with the complexities and vastness of world's issues, you first need to be *grounded* in your own place.

Closely connected to this sense of place (Id1) was a second expression of the Identity mindset, whereby parents thought of global mindedness as including a sense of agency (Id2). In a world characterised by an increasing sense of powerlessness for many people (section 3.1.1), parents were aware that being globally minded meant *understanding how one can exert power* and 'make a difference', as well as what the *consequences of exercising that agency* might be:

> *[it is important] that they are aware of what kind of things are affecting, you know, not only what we can do, you know, switch off the lights, but also the society, like, how can you affect with the way you vote and with your purchases and the way you do things in everyday life*. (Hanna 4.3)

This is an interesting finding, for it suggests that parents view global mindedness as having the power to be able to make changes, or at least think that you can. Many of them mentioned the ability to choose and belief that one had agency as indicators that someone was globally-minded. Parents also typically emphasised that in practice this agency meant focussing on what could be done locally first:

for the kids it's really important to keep it simple so that they can see real changes. It's maybe hard to extrapolate them to climate change but I think at the very least within our own micro-communities we need to make changes there. (Ben 7.2)

Parents also viewed having agency as a value *in itself*, rather than for the sake of getting a job, promoting a universal value or engaging with others. As Ben remarked:

being globally competent to me means being able to move throughout the world, no matter which country you're in, and being able to operate there without too much hassle, without having a crisis, that you would feel confident about communicating, whether that's in the local language or not, but being confident enough to operate and live, for instance, in another country no matter where it is and have the tools to get through the difficult parts of that. (Ben 10.3)

Wellbeing (Id3) and self-development (Id4) in all areas were also important elements of global mindedness within this positioning. In contrast to other conceptions, happiness and the fulfilment of one's potential by choosing one's own path and interests were seen as part of being global minded. It is this focus on self-development and self-reflexivity that really distinguishes this conception of GM from the other two positions. The ideological (A) and engagement (B) approaches mainly viewed GM as acquiring skills, knowledge, attitudes and behaviours in order to further a more general or abstract goal. This could be improving job prospects, advancing universal values, challenging hegemonic power structures or making connections with others. By contrast, the identity (C) approach saw global mindedness as developing skills or attitudes that grow the individual as a human being, such as self-awareness or self-belief:

global competence for me is also still to challenge myself, because I know that at least today, I'm still living. I don't know about tomorrow. Because tomorrow is my future! So global competence also reminds me that this is something that I have to evaluate, do I have this or no? If I have this, so how should I keep this, if I don't have this, how should I gain this point for me (Colin 13.2)

[I want] that they have an attitude that they can do whatever they want to do. (Hanna 2.7)

When we explored the reasons for these views further in discussions, parents explained their focus on wellbeing and self-development as a reaction against the narrowing of curricula due to testing and the prioritisation of academic achievement over personality or character development. Hanna explained that education should:

give that sense of self-belief to every child that they are good at something and that they are not determined if they're, say, they are not very good at maths, that they are not determined by that but that they can be good at other things. (Hanna 2.8)

One final finding within this positioning of global mindedness is that participants saw having a strong set of values as important. For them, the development of these values was necessary as a means to help anchor oneself in a world subject to rapid change and uncertainty (section 3.1.1). This finding exposes a tension within the concept of global mindedness around the use of values. For some parents, having strong personal values was a way to navigate and critically evaluate global issues; they could be used to prevent manipulation and distinguish the 'right' course of action or judgement. Others took a less open approach and saw values as a means to retain one's own sense of identity in a globalised world by 'shutting out' or rejecting alternative values, as the quote from Colin indicates:

mixing between and among cultures is unavoidable. So, in my opinion every child, they have to have some kind of filters, and some value to filter out. Because not every culture, they have positive impact. Some cultures can intervene with some negative impact. (Colin 8.4)

5.1.4 Summary of the outcome space

To conclude, the research found that parents conceive of global mindedness in three different ways, by reference to ideology (A), engagement with others (B) and identity (C). As Figure 7 shows, these three conceptions are distinguished because they refer to global mindedness on different levels.

Ideological conceptions (A) view GM at a *macro* level – regardless of ideological orientation, what being globally minded means is framed in terms of how a parent views the *world* and *globalisation*. These orientations were broadly similar to the main ideological frames identified by theorists in section 3.3, with two exceptions. Firstly, parents who held a neoliberal conception of GM (Ap1) were often quite negative about it as an ideology. Moreover, unlike many6 theorists who favour a moral consciousness approach, there was little indication that parents subscribed to notions of global citizenship or cosmopolitanism. On the contrary, parents emphasised the importance of maintaining a local perspective.

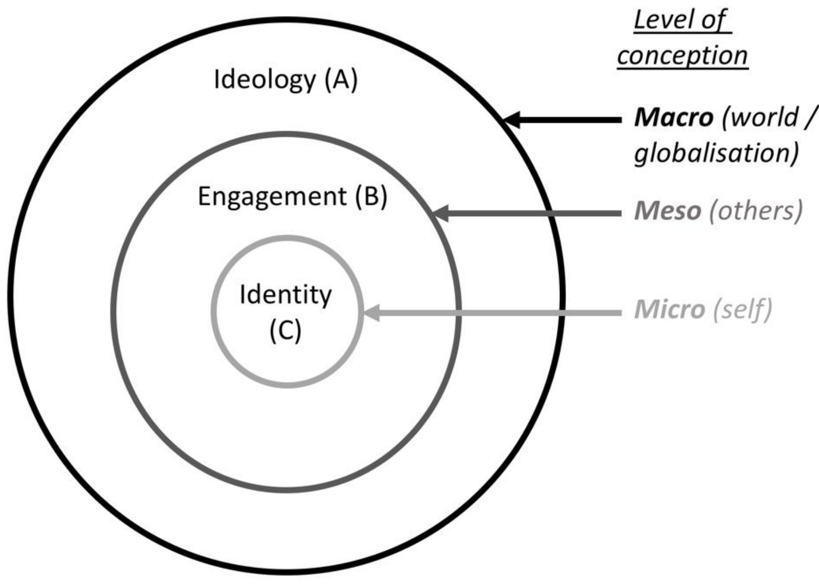

Figure 7 - Conceptions of Global mindedness - scale of reference

In contrast, those who conceived of GM as engagement with others (B) spoke about and referenced networks and relationships between groups of people. This conception closely matched the framework described by Andreotti et al. (2012) in section 3.4, with parents placing great emphasis on the importance of self-reflexivity and knowing oneself. Yet this recognition of the self was in the context of how one relates to others. Thus, it can be comprehended as an intermediate or *meso* orientation which references those around us: wider than oneself, but not necessarily on a global scale.

Finally, parents imagined global mindedness in a way not fully explained by existing theory, by describing it as an expression of identity (C). It focusses on the *micro* level i.e. *the self*. Knowledge, skills and values that were seen as important for global mindedness were evaluated by their relevance to the development of a personal identity and emplacing the self. This third conception seems to have evolved in response to feelings of powerlessness, dislocation and rootlessness created by globalisation and contained some important insights around agency, values and the importance of a sense of place, to which I return in the discussion chapter.

5.2 Further findings related to global mindedness

In the previous section, I outlined the outcome space that describes different conceptions of global mindedness, which serves to answer my first research question: **What do parents understand by the concept of global mindedness?** In this section, I identify and explore some specific findings that arose out of these understandings, before turning to the sub-question of my research in section 5.3.

5.2.1 Global mindedness as a hegemonic construct

As I already discussed in section 5.1.1, some participants saw global mindedness as a critical perspective on the current system, recognising globalisation's inherent Western or colonial bias. However, a further finding is that global mindedness *itself* could be seen as a Western construct. These parents felt that being globally-minded meant conforming to certain Western norms, as Anne explained:

> *when I want to apply for a work in the Gulf they asked me if I have a western certificate or if I'm Western. In this way they are telling me, you will not be hired if you don't go through this track. So in this way, yes they want me to have, if they want me to have this global competences, okay of course* (Anne 9.7)

Anne's use of the phrase 'global competences' in the quote above suggests that that particular term has hegemonic (neoliberal or Western) connotations, as was suggested in section 3.2.1. But more importantly, this view reflects the warnings from many critical theorists about the importance of self-reflexivity within global education, for without critical self-evaluation global education risks perpetuating hegemonic assumptions (section 3.3.3).

A further finding was that participants who held this view also expressed concerns that global mindedness was a 'luxury'. They saw it as only appropriate for those who were already privileged (typically those from the global North), as this quote contrasting global-mindedness in Finland and Jordan illustrates:

> *where we are living you need to, our goal and aim is to live properly and to have the money to live properly. We don't have time to think about what is our goal and aim for the more future.* (Fiona 4.5)

Attitudes like these support the warnings from critical theorists such as Pashby (2011) about current ideas of global mindedness being designed for a normative 'Western' learner (section 3.3.2). They also add to the concerns raised by Sälzer and Roczen (2018) over GM reflecting Western stereotypes (Section 3.1.2). This finding certainly gives weight to Jooste and Heleta's claim (section 3.3.3) that global education may lack relevance to those from the global South and indicates that considerable work remains to be done in non-Western countries to develop and promote global mindedness.

5.2.2 The value of skills versus knowledge.

There has always been a debate within education over whether knowledge or skills are more important (Bourn, 2018, 40). Recently this issue has come under renewed scrutiny as a result of neoliberal-led discussions about the consequences of the 'knowledge economy', which are increasingly emphasising skills (both technical and socio-emotional) as a means to deliver competitive advantage (section 3.1.1). Parents in this research recognised this debate, although they mostly framed it as assessment of the relative merits of *qualifications* versus *experience*. In line with writers such as Rizvi, parents agreed that the educational emphasis either *is* or *should* shift away from knowledge or qualifications towards skills:

> *J: you have talked a lot about qualifications in answer to the changing job market … is that what you think is important? A: no, my kids know I, from my journey, because I discover that lately after I experience by my own self, no I will think if they have good skills.* (Anne 8.3)

However, drawing on their own international experiences, parents recognised important geographical differences in the current and future importance of qualifications. Whilst some regions had begun to value skills or experience over qualifications, this was not the case everywhere:

> *if you are in Finland, me and my friend were talking about that they now want experience more than what they want the certificates only, but if you are in Lebanon the certificate is needed, plus the connections or relations* (Fiona 8.5)

Perhaps as a result of this unevenness, parents still felt that an element of being globally-minded meant having portable qualifications. As we saw from the previous finding, this meant a "Western" qualification, such as that from an international, English-speaking school:

it is an international school so it's well known, the certificates is accredited everywhere so we can, if we move to another country then we won't have problems (Fiona 1.6)

In short, it seems parents recognise that whilst in the long run skills may be more desirable, they are not yet prepared to let go of the need for knowledge & qualifications. This emphasis on qualifications perhaps reflects how deeply embedded the 'traditional' neoliberal system of education has become.

5.2.3 When does engagement become over-exposure?

The research also found a conflict in how parents conceive of engagement with 'the world' in the context of global mindedness. Whilst there was acknowledgement of the necessity and even the benefits of exposure to global issues, there was also concern about the potential damage that over-exposure or the wrong type of exposure might provoke. This struggle was particularly evident in the technological domain and was relevant both at home and at school, as the following quotes indicate:

J: How do you interpret [global mindedness]? H: Maybe if the education opens all the realities, then we put the children in fear. (Colin 13.3)

it is important that we talk to them about things so that they are aware of what's happening (Hanna 4.2)

I think kids are growing up too quickly now (Dora 6.1)

they are open for things that they should not be open to, or they are knowing things that they have never, if they don't have these gadgets with them, they would have never heard about that or this. So these might affect them negatively. (Fiona 6.3)

Although there was a range of opinion on the extent to which children should be exposed to global issues such as terrorism, climate change and migration, from the discussions several consistencies emerged. Firstly, this concern was relevant to parents with children across all age groups and, perhaps obviously, participants felt that the younger the child, the smaller the exposure should be. Secondly, parents made a clear distinction between school and home. School was seen as a protected, almost artificial environment, where the real world was kept at a distance. Parents seemed to want schools to be like a greenhouse, where children were able to see the world outside, but they could not themselves be touched by it. Part of the rea-

son for this was that isolation was seen as beneficial to learning as it meant less exposure to negativity, as these exchanges with Colin illustrate:

> *Of course, we can isolate them from the real-world inside the school, providing them with a very nice environment supporting with the school.* (Colin 5.3)

> *What I told to my children is that the situation in the environment outside the school is more cruel than inside the school. J: It's more cruel outside? C: Yes. So, inside the school the teacher can sort of, er, isolate some negative conditions so that you can learn better.* (Colin 7.4)

At home, even though parents also sought a level of protection, they were more realistic about the possibility of shielding children from over-exposure to global events, particularly with the ubiquity of access to internet-enabled technology:

> *the thing is we shelter our kids from the news, from the bad that we hear and everything like that, but then there comes a point when they are always going to hear about things that go on and they should have some kind of interest, but maybe as parents we have to teach that as well.* (Dora 10.2)

There are several consequences to this finding. Firstly, educators need to understand that schools are regarded as protective environments by parents, therefore there is an expectation of trust that schools will shield children from harm. Secondly, when developing education for global mindedness we need to carefully weigh the benefits versus possible disadvantages of exposure to global issues. Thirdly, the discussions suggested that rather than letting schools decide which global issues children are exposed to, parents preferred to control this at home:

> *the New Zealand accident, I didn't tell my kids about it, because they are little bit small for it now. They cannot be aware of what is happening, but telling about Israel because they ask me sometimes about what's happening, why they doing that. So I have, we have this discussion. J: So, there is some selection of the information? F: Kind of, yes* (Fiona 13.3)

As the quote from Fiona suggests, this preference for managing exposure to the world at home rather than through school also reflects parents' desire to control the values that children are acquiring. Her choice to expose children to certain events (the Israeli conflict) but not others (an anti-Muslim attack) shows a clear value judgement, as I discuss in the following section.

5.2.4 Values – a tool for evaluation or a passport to openness?

As earlier findings showed, some parents understood the role of values in global mindedness as a means to help with evaluation or critical thinking by distinguishing right from wrong (section 5.1.3). The assumption behind this position is that there is a single correct set of values that make one globally minded, as these quotes demonstrate:

> *J: So, do you think that being globally minded will help to change…? F: Yes, it will definitely help. Raising a generation that is able to be judgemental in a correct way, in the right way* (Fiona 10.4)

> *morals and ethics are quite important as well, that there has to be a point where the child can recognise, for example, that well this is just not right* (Hanna 10.4)

However, other parents took an approach similar to Andreotti et al. (2012)'s pluralist disposition (section 3.4) or Stein (2015)'s incommensurate critical approach (section 3.3.3). They saw global mindedness as embracing multiple value-positions simultaneously. For them, being global minded meant having one's own values, but respecting the fact that others would have different values, and that these positions could co-exist:

> *there are some values for me that are related to my faith, for example, that this is what I am, this is related to my identity as X, okay? So, I think this is what make me X. So, in this case, I can keep my value that can work or go in parallel with other values and respect other values even in the same time. So, if this suits me, I can go and participate and share, if this doesn't suit me, I can maybe leave them alone and I will be on my side. Why to make this conflict between each other?* (Anne A7.1)

Where values originate, who is responsible for them and what purpose they serve in education is complex. As the findings in this last section have showed, there is a great deal of further discussion to be had over how values are integrated within any global education programme. This is even more important given how conflicted and sometimes ambiguous parents were about the role that schools should play in developing and promoting values, as the following section explores.

5.3 The role of formal education in global mindedness – school vs. parents

This section addresses the sub-question of **what do parents understand the role of schools to be in educating for global mindedness** and explores findings related to how parents situated global mindedness within schools. What is clear from this research is that for parents, the role of schools in developing global mindedness is deeply contested. Although there was relatively little discussion or controversy with respect to cognitive or behavioural elements of global mindedness (see section 3.2.3), parents found defining the role schools should play in creating and developing values related to global-mindedness very difficult and some expounded on this topic at length. Not only were some views diametrically opposed to others, but often individual participants held conflicting views simultaneously.

The first key finding revolves around whether or not school could or should be a value-neutral environment. Some parents recognised that the idea of schools being value-free or completely neutral was utopic rather than practical, whilst others took the view that school *could not* be neutral:

> *I think it's a really difficult thing to mandate education that kind of stays neutral enough and is able to present these ideas to the kids in such a neutral way that they are able to kind of take things and make their own opinions about things.* (Ben 6.1)
>
> *there is no something neutral in education* (Colin 10.2)

However, whilst there was agreement that maintaining a value-free stance was either not possible or practical, there was more difficulty with the question as to when schools should maintain a singular value-stance (i.e. be partial) or position themselves as presenting multiple views. For some parents, educating for global-mindedness meant being neutral by presenting a range of views (see first quote from Hanna below). Others, meanwhile, felt that schools should adopt a singular stance because this represented equality i.e. every child would receive the same messages regardless of family circumstances, as the second quote illustrates:

> *I think for the school it would be important to present sort of a balanced view of things for example the political system and different parties and stuff* (Hanna 10.6)
>
> *because what one child learns at home, another child might not get that same, so if it initially comes from the school, whatever they are learning in current affairs or something, then we can discuss that at home and we've all got that same, you know, the base discussion comes from school and we can all expand on it at home* (Dora 10.3)

However, this idea that schools should accommodate a range of opinions depended on the type of value that was under consideration. For example, although Hanna felt that a multiplicity of political values should be presented, she considered certain other values such as equality as mandatory:

> *I think schools should promote certain values like equality and fairness and that sort, but then I don't think schools should promote, like, religious values* (Hanna 5.4)

In many ways these discussions mirror the differences in approach that were discussed in section 3.3. For those who adopted a moral consciousness approach, then it seemed appropriate that schools actively associate with values such as equality or social justice (section 3.3.2). Conversely, those taking a neoliberal approach to global mindedness took a more 'amoral' stance (see section 3.3.1) and viewed the adoption of any value position as inappropriate. This latter view sometimes even extended to scientific issues that would generally be judged as non-controversial in Finland, such as the existence of climate change or evolution. An example of this can be seen in the following statements:

> *In my opinion the school needs to encourage the children to know about [climate change]. To know whether this is true or not. Because then I think to some direction, that it is not that good a decision. Of course, the schools should provide some support and facility for them to learn and to investigate whether this is true or not. There are so many sources that they can find.* (Colin 11.1)

> *If you are neutral then you will accept someone inside a group of students inside your class that accepts the idea of creation, but you insist on teaching about evolution that is not neutral.* (Colin 10.3)

The conclusion that can be drawn is that whether or not parents feel that schools should promote certain values depends on the parents' ideological approach towards global-mindedness. But from where should these values originate? A range of views were expressed on whether values held by children should be developed from home, schools or both. However, there was a strong feeling from most that values were mainly (or in some cases unambiguously) the responsibility of the home, by which they meant themselves as parents and their families:

> *I believe that the values are learnt at home more than at school.* (Fiona 5.2)

> *a lot stems from parents, as it should be, because we have a responsibility to bring our kids up in the right way* (Dora 5.3)

J: Where should these values come from? C: From parents of course, not from the school, because I still hold an idea that education is the parents' responsibility not the school (Colin 9.1)

Where there was variation was in how they felt schools should deal with values when there was a clash between 'home-grown' values and those perceived to be held at school. This variation became apparent when considered through the lens of global mindedness as an engagement with others (see section 3.4). Some parents, saw it as an opportunity to learn about different values from others and find common ground, reflecting an empathetic conception of global mindedness:

J: Do you see a difference in what needs to be learned at home versus learned at school, or is there no difference? A: no, it is a complementary thing of course because I think the parents, when they raise their kids, they care about these values and issues and it should be related to the school also, so in this way even if there is something that contradicts their values or their beliefs, but at least they can learn some communication skills so how we can discuss, how can we make a dialogue, how we can reach agreement, even if I agree or disagree. (Anne 4.8)

For others, representing a more objective view of otherness, differences between home and school values were perceived as potential sources of conflict. Parents gave many examples such as mixed-sex swimming, the teaching of evolution and sex education where they had experienced conflicts of values. For parents such as Dora, therefore, the role of the school was to avoid this conflict by not promoting values, although it is difficult to see how this could be achieved in practice:

I think it does stem from the parents, really, because otherwise the contradiction… you could have parents who couldn't care less and have a different attitude at home and then that spills out in school (Dora 10.4)

Another finding is the extent to which participants viewed values and attitudes as mutable or fixed. Parents generally viewed values that had been instilled in children from home to be 'non-negotiable', however a distinction was made between core values and societal values. Core values tended to be fundamental ethical, religious or moral values such as a belief in equality or the concept of evolution and were seen as a fundamental expression of a child's identity (see section 5.1.3). By contrast, societal values were typically attitudes that were seen as normative within Finnish society, such as reflecting before speaking, and therefore might be adopted over time, as Anne explained in the following exchange:

J: Do you expect your children to have different values to you, or not? A: Yeah, maybe yes, but I think there is that values that are rooted values, there is rooted values such as we are raised on it, raised up on it, but there is - er, what we can call them? - sub-values related to these that can be changed really, it depends on the context. (Anne A2.2)

So according to my kids and the context they are in, I know that these are the rooted things, they are really strong and solid, but maybe other values can be, sub-values can be changed (Anne A2.3)

Despite the strong feeling that it was not the role of school to try to change any core values developed at home, those who held dominant (i.e. Finnish) societal values were, perhaps unsurprisingly, more open to the idea of schools having a role in promoting similar global minded values such as equality, reflecting a moral consciousness approach that is also evident in the Finnish national curriculum (section 3.1.2). This was especially the case where there was a concern that children's home-grown values might conflict with the participant's own values. As Hanna candidly admitted when suggesting that schools should promote certain values:

so then the child has the other views that, you know, because the views that are coming from their home are, can be ... you know, my views are of course right, but you know some other families might have other views that are completely wrong [laughs] (Hanna 10.7)

In conclusion, the research found that there was wide variation in the role that parents understand schools should play in educating for global mindedness, due to disagreement over whether values should be taught at all, which values should be taught and how schools should manage conflicts of values. A further conclusion is that even where parents argued that schools should promote values in a neutral way, this itself was not a neutral position. Instead, values that those parents felt should be promoted at school, such as equality, tended to be values that reflected the dominant (Finnish) society. These findings suggest that schools and policy-makers may struggle to design and implement policies for global education in schools that are based around shared value approaches.

6 Discussion & conclusions

The aim of this thesis has been to address the question of what parents understand by the concept of global mindedness, and what they consider to be the role of schools in delivering it to learners. In this chapter I summarise and discuss the research findings in the context of the wider debate around global education and globalisation, before suggesting future areas of study and how my findings contribute to the field.

6.1 Discussion

My research with parents has identified several key findings relevant to the field of educating for global mindedness. Firstly, it has shown empirical evidence that parents conceive of global mindedness in broadly similar terms to two major theoretical frameworks – namely as either an ideological approach or as an expression of engagement with people different to themselves. However, the research also identified a third conception of global mindedness as a reflection of a person's identity. The importance of this finding lies in understanding why parents are conceptualising GM in this way. The analysis suggests it is a reaction to some of the more negative aspects of globalisation, which have left many people feeling powerless, overwhelmed and rootless. As Rizvi (2017) has pointed out (section 3.1.1), one reaction to these feelings is to retreat from globalisation into cultural isolationism through nationalism, protectionism or worse. However, parents in this research have described a more positive response, which involves developing a global mind-set that has a sense of agency and an understanding of what one's place is in the world. This sense of agency, which identifies and celebrates what we *can* do rather than what we can't, is exemplified by recent activism such as the Extinction Rebellion protests and the Strike for Climate Change movement led by Greta Thunberg. The implication for global education is that educators need to put more emphasis on identifying *how* learners can make a difference.

He who knows others is wise. He who knows himself is enlightened.

(Lao Tzu)

Another conclusion that can be drawn from parents' articulation of global mindedness as identity is that there needs to be much greater focus on learners' self-development and wellbe-

ing. As commentators such as Sahlberg (2015) have warned, evidence is mounting that the reorientation of education to serve the needs of the market has had a deleterious effect on learners. Parents in this research frequently echoed the concerns that a predominantly neoliberal approach has narrowed curricula, emphasised competition over cooperation and prioritised measurement over wellbeing. In their response, parents demonstrated that they understand a simple truth – dealing with the 'realities of the world' is easier if one is happy, more autonomous and confident in one's own abilities. What one can derive from this is that global education may prove more effective if it focuses on developing internal socio-emotional skills such as self-motivation and self-reflexivity, as well as external skills such as communication or collaboration. For me, the emphasis that parents placed on the importance of self-reflexivity in particular is a significant finding. For it suggests that global education may need to consider introducing more criticality and better reflect the idea that to understand others, we must first understand ourselves.

In order for learners not to feel overwhelmed by the enormity of global challenges, the findings suggest that global education must also respond by (re)connecting itself with local needs and realities, as the recent UNESCO (2018) report urges. Parents frequently emphasised that global mindedness meant not only relating one's position to what was happening elsewhere, but also the importance of making those connections locally. This links to the separate finding that parents did not think of global-mindedness in terms of transcendent global citizenship or cosmopolitanism in the Stoic sense. Although parents talked about common human values, Nussbaum (2002)'s idea of a common humanity leading to an empathy towards humankind that transcends national borders was not evident. Instead, parents continue to conceptualise relationships on a smaller scale. In my view, what this means is that global education needs to bring abstract concepts such as social justice or equity to life by demonstrating what they mean in practice at a local level, rather than trying to motivate or inspire learners by cosmopolitan notions of a global humanity. The lack of parental support for the notion of a global citizenship which supersedes national responsibilities is perhaps also indicative of a wider trend away from Ohmae (1996)'s hyper-globalism towards a resurgent nationalist rhetoric exemplified by Brexit, Orbán, Trump and others.

Turning to another point, to date there is little evidence of educational systems moving away from transmissive approaches to global education in favour of more critical understandings, as theorists such as Andreotti (2006) and Stein (2015) have been urging (section 3.3.5). However, the findings indicate that there is certainly some support amongst parents for more trans-

formative models. This is not only driven by a wish to expose the biases inherent in current educational systems, but it also reflects parents' unease with the neoliberal model and some of its consequences, such as an unhealthy focus on competition and a focus on assessment at the expense of personal development. Moreover, there was strong support for criticality and critical thinking in general, in response to the ubiquity and quantity of information available and the rise of phenomena such as 'fake news'. All of this suggests that global educationalists could be bolder in pushing for more critical approaches, perhaps by emphasising how global education contributes to personal development rather than a narrow focus on knowledge and technical skills. Rather than directly positioning criticality in opposition to mainstream transmissive approaches, my belief is that global education could benefit by (re)positioning critical thinking as a means to enable agency and better understand oneself – in other words, an invaluable personal skill.

The need for criticality also extends to the nature of global mindedness itself and its relevance around the world. Although the findings are specific to the group of parents from an international school in Finland and therefore not generalisable, the research suggests that global educationalists may need to heed theorists such as Jooste and Heleta (2017). The findings indicate some support for Jooste and Heleta's warning that current notions of global mindedness and global education are hegemonic in character and reflect dominant Western modes of thought. The intimation is that global education models are likely to encounter either resistance or irrelevance if they are implemented without significant adaptation to the local context (section 5.2.1). Indeed, it may be that the terms 'global education' and 'global mindedness' need to be rethought in some regions if they are not to be stigmatised as hegemonic or colonial constructs.

Another finding with interesting consequences is the role of values in global education. Whilst values and attitudes are a fundamental component of global mindedness (section 3.2.2), the research showed that parents are greatly conflicted as to what role schools should play in developing them (section 5.3). Whilst the finding suggests that most fundamental values are seen as the responsibility of parents, it also indicated that there was no easy positioning for schools on this issue. Consequently, schools and policy-makers may struggle to design and implement policies for global education that are based around moral consciousness approaches, as these are focussed on shared values as their main aim. Instead, it may more fruitful to institute global education that is referenced through either an engagement with otherness or constructed as notions of identity.

Further evidence for the fact that the promotion of values within global education is challenging comes from the OECD (2018), which concludes that "assessing such values is beyond the scope of the PISA 2018 assessment of global competence" (p.20). Unfortunately, this is not the only important element of global education that PISA 2018 fails to assess. In addition to the relevance of values and attitudes, the findings in this thesis affirm the importance of criticality and self-awareness. Yet as Conolly et al. (2019, 4) point out, references to criticality and self-reflexivity are also absent from the PISA assessment. My conclusion is that attempts to assess global education by narrow standardised measures of knowledge and skills, such as the PISA global competence test, are an unwelcome development and should be resisted.

Finally, the findings reveal another potential conflict between schools and parents around the degree to which children are exposed to global events and issues whilst at school. The research suggests that parents may feel that schools have a 'duty of care' to err on the side of caution and not to over-expose children. This is likely to place schools in a difficult position. Not only are there increasing issues around technology, which make it harder for schools to control access by children to world events, but there may also be conflicting pressure from children who want to regain a sense of agency by being informed, as movements such as the School Strike for Climate Change indicate. Presumably, a good first step is for schools to be as transparent as possible about their policies for teaching global issues and how they intend to manage access to information.

6.2 Conclusion

Educational systems remain predominantly structured around neoliberal and hegemonic understandings that are proving increasingly ineffective in helping learners to develop the mindsets necessary to deal with complex global challenges. The need for education to respond is clear, yet despite a wealth of research around global mindedness and a growing body of evidence that is pressuring for transformation, education appears surprisingly resistant to change.

Education must be not only a transmission of culture but also a provider of alternative views of the world and a strengthener of skills to explore them

(Jerome S Bruner)

One likely reason for this is that there is no single way forward. Instead, there are a range of possible approaches to conceptualising global mindedness, the choice of which will materially affect the design and delivery of any educational programme or strategy. To date, educational systems have primarily taken a rather conservative, transmissive and ideological approach to GE, basing their programmes on either neoliberal ideology (e.g. in the US or Asia) or an approach that promotes universal values (e.g. UNESCO and much of Europe).

This research has taken a fresh approach by exploring the views of parents, a highly relevant yet neglected group of educational stakeholders. It has indicated that both the current main ideological-based approaches to GE are flawed and suggests a possible way forward. Firstly, it is clear that many parents hold negative views of the consequences of the dominant neoliberal model of education, such as an (over)emphasis on competition. Therefore, although global education that follows a neoliberal model may reflect the system as it currently is, it risks being neither aspirational nor engaging. Meanwhile, approaches that focus on universal values are unfortunately based on a cosmopolitan or global citizenship premise that many parents do not recognise. Global educational positions such as UNESCO's may be morally 'right', but for parents they may appear to prioritise lofty and abstract global goals over practical and local issues. Rather than appealing solely to the 'moral high ground', I believe that global educationalists also need to focus their efforts at developing self-reflexivity and criticality, ensuring that learners are able to emplace themselves, understand their own agency and connect their learnings to their own locality.

To date, global education has predominantly sought to operate at a macro level, assuming that to prepare learners to be globally minded requires examining the world by looking outwards. This research suggests that perhaps this mind set needs readjustment. For it is only by developing an understanding of the self as well as the world beyond that truly effective global mindedness can be developed.

6.3 Contribution to the field & further research

This thesis contributes to the field of global educational research in two ways. Firstly, I hope that my mapping of the conceptions of global mindedness may add to the academic debate over the nature and definition of global education, although due to its qualitative nature and size this research can only ever be indicative. In particular, its analysis of conceptions of global mindedness has presented evidence that global education may benefit from a more crit-

ical and personal approach, which emphasises self-reflexivity, agency and identity rather than competitive skills or universal values.

Secondly, by focussing my research on parents, this thesis seeks to add to the very sparse knowledge about this group within the area of global education. Indeed, one of my greatest surprises has been to comprehend just how little parents have been researched within the field. Despite their importance to children's learning and their growing influence on formal education there seems to have been little interest to date in exploring parents' views. My hope is that this thesis may inspire further research amongst this group, for they have a unique profile amongst educational stakeholders. Specifically, unlike educational policy-makers, administrators, teachers, pupils or academics, they neither work on or in education, yet they remain interested and connected to it. For that reason I believe they have much to offer by way of insights into educational phenomena and processes.

7 Reflections on the research and research process

An essential part of any research is for the researcher to critically review and reflect on the process and practice, assessing how well the research was conducted, its effectiveness and to what extent any moral or ethical dilemmas were addressed. As Gilgun (2011) writes, this includes the impact of the researcher's own role on the processes of research and vice-versa (cited in Lichtman, 2013, 158). Reflexivity is also important in order to reveal one's own biases (Lichtman, 2013, 164) and the multiple identities that represent us in a research setting (Lincoln & Guba, 2000, 183).

At the heart of reflexivity lies *awareness*. Reviewing my research through a process of self-examination, I hope to make both myself and readers aware of its limitations and by doing so, increase the credibility of the thesis overall. This final chapter therefore looks at these issues.

7.1 Ethical considerations

In recent decades, the growth in social science research has led to much greater scrutiny of its ethical and moral implications. Two key reasons include the development of a view of qualitative research as an ethical endeavour, and the increase in ethical regulation (Traianou, 2014, 66). Accordingly, a number of areas have been identified as requiring careful examination. Christians (2000, 138) identifies four key areas for ethical inspection*: informed consent, privacy and confidentiality*, *lack of deception,* and *accuracy*. To these areas, Lichtman (2013, 25) adds the overarching issues of *protection from harm* and *appropriate behaviour*. I have addressed most of these areas in relation to the ethics of my own research in some depth in chapter 4, therefore what follows is a brief summary.

As I explained in section 4.2, throughout the research process the principle of informed consent was strictly adhered to. Parents were explicitly told both orally and in writing that participation was both voluntary and could be terminated at any time. The written consent form which they were given was developed in conjunction with the Faculty of Education and other members of the Education and Globalisation Masters programme and was comprehensive in its coverage (Appendix 1). Parents' privacy and confidentiality were also safeguarded in the manner in which I both recorded and reported the data, as I detailed in section 4.3. This research was transparent in both process and practice: participants were told in advance of the research topic and even given some indication of areas for discussion (Appendix 2). Fur-

thermore, participants were informed of my own interest and reasons for conducting the research.

The need for data to be accurate is a core ethical principle of social science research (Christians, 2000, 140) and I ensured this through a careful recording process (see section 4.3.2). Where meaning was unclear, I generally tried to clarify this during the discussion itself, as I have outlined. The social constructivist epistemology of this research also gave me confidence that the meanings which I constructed in the basis of our discussions were accurate.

No participants were harmed during the research process. The overall nature of the topic under consideration was relatively uncontroversial, but as Renzetti and Lee (1993) point out, predicting what participants will deem sensitive is often not possible (cited in Traianou, 2014, 65). Nevertheless, even where more emotive matters were discussed (such as sex before marriage, terrorist acts or religious belief), the discussions in this research were always amicable in manner. This reflects the fact that during the discussions I was careful to maintain a relation of power equality by adopting a position of empathy rather than therapy.

A final important ethical disclosure concerns my own bias as a researcher. Although no payment was received for writing this thesis, it is important to acknowledge the brief that I co-wrote for ANGEL (Academic Network for Global Education and Learning) with Prof. Elina Lehtomäki and Prof. Annette Scheunpflug (Conolly et al., 2019), which I drafted between November 2018 and February 2019. I have referenced the work contained in the brief in this thesis and I received financial compensation for its production, however it did not influence the direction nor content of this thesis in any way as I had already decided on the main focus and direction for the research prior to being asked to contribute to the brief. Indeed, it is my thesis research interest that qualified my appointment as a contributor to the brief rather than the reverse.

7.2 Trustworthiness

Alongside the question of whether research is ethically acceptable, it is also essential to establish that the research is worth reading – in other words that it is trustworthy and credible and not poorly constructed or mistaken in its conclusions. Within the positivist paradigm followed by quantitative research, Lincoln and Guba (1985, 290) identify four criteria which serve to establish the research ‘standing’: internal validity, external validity, reliability and objectivity.

Internal validity seeks to establish confidence in the 'truth' of findings i.e. that there is a causal relationship between two variables, by minimising the possibility of alternative interpretations. External validity refers to the generalisability of those findings to other situations, whilst reliability examines how dependable, consistent and checkable the findings are.

However, the appropriateness of these categories to qualitative social science research has long been strongly questioned by many (see for example Cho & Trent, 2014, 679; Janesick, 2000, 393; Lincoln & Guba, 2000, 178) as they are based on an objective (positivist) paradigm rather than the subjective understandings common to research such as I have undertaken. Consequently, Lincoln and Guba (1985) propose an alternative approach more suitable for research based on knowledge of human affairs, where every interaction is unique in both type and meaning and truth is fundamentally subjective (pp.294-301). As this fits well with my own research paradigm, I have followed their approach.

Firstly, instead of internal validity, Lincoln and Guba (1985) advocate establishing *credibility.* This requires demonstrating the truth value by showing that the (multiple) reconstructions of truth in the findings are credible to the original constructors i.e. myself and the participants (p.296). This was achieved in this research through careful construction of meanings in the initial discussions. Not only did I frequently clarify meaning with participants during the discussion itself, but I gave opportunities for participants to add or amend meanings post-discussion, which a number of them did via follow-up interview or email. Furthermore, through my choice of participants and the setting and structure of discussions, I effectively built empathy with the participants (see section 2.2.2), thus building richer and more authentic meanings.

A second criterion, *transferability*, replaces external validity and relates to how applicable the findings are to other situations. I do not pretend that my findings are generalisable as they relate to a specific and contextualised group of parents. However, whilst the specific conceptualisations that have been described here may not be transferable, I believe that the insights derived from them which I have discussed in chapters 5 and 6 have implications for policy-makers and practitioners, as I have mentioned in both introduction and conclusion.

Lincoln and Guba (1985)'s third criterion is *dependability* (p.299), which judges how clear, transparent and understandable my decisions, categorisations and analytical steps have been. Most of the issues concerning dependability have been covered in my description of the empirical research method in chapter 4, which I am confident make clear both how I structured

the research and the decision-making process that I undertook whilst following it. Furthermore, throughout the thesis I have been transparent about my own biases and position as a researcher (for example sections 1.1 and 2.1). Thus, whilst I don't claim to have made research decisions purely objectively, I am confident that both the decisions and the position that I took when taking them are clear and understandable.

One obvious challenge with phenomenography is in the construction of categories of meaning. I do not claim that my categorisation was free from bias, for as we have seen, two of the three conceptions were conceptualised using existing theoretical frames which were chosen by me. Rather, in order to maintain transparency, I have been careful to demonstrate my thinking at various steps. In addition to meeting with my thesis supervisor and discussing how these categories were formed, as an additional check I asked another phenomenographic researcher from the Faculty of Education to evaluate and feedback on how I was developing my categorisations based on the data. The act of explaining my reasoning and how I had collated the units of meaning to her was helpful in establishing that my methods and actions were reasonable and understandable, therefore dependable.

The final criterion is *confirmability*. Positivist research traditionally seek to demonstrate objectivity through inter-subjective agreement (Lincoln & Guba, 1985, 300). In other words, by showing that different researchers would describe the data in the same way. Confirmability does not focus on the researchers, as it presupposes that each researcher experiences the data subjectively. Instead, confirmability tests the quality of the report or evidence (i.e. the data), asking whether or not the data are reliable or biased (p.300). As Cho and Trent (2014, 680) suggest, I have sought confirmability of the data by being open about their co-construction and how my own preconceptions have affected that process.

7.3 Limitations

This final section summarises the limitations of this research, which have been discussed in previous sections. The first limitation relates to my subjectivity as a researcher, which can impinge on the research in several ways. As I have discussed elsewhere, there is always the concern that a researcher's subjectivity may 'shape' the results; this could be during data collection by guiding participants towards certain answers, or else during the analysis by allowing one's own biases structure the outcome space. There is no doubt that I was occasionally obliged to 'direct' participants back towards discussion of the phenomenon, however I tried to

use open questions and terminology wherever possible as I have explained. I also used theories to help guide some of the outcome space construction, however these were decided on *during* the data analysis, not set in stone beforehand.

Another limitation relates to the methodology used. Phenomenography relies on gathering data until saturation in order to assure oneself that the data contain all possible variations of a conception that are held by the group being researched. Clearly, there is no way of knowing whether saturation has definitively been reached and therefore I had to rely on evidence from prior studies, advice from colleagues and faculty members and my own professional judgement as a researcher. As I explained in section 4.2, in this study, I discussed the phenomenon with 8 parents, which was in line with the number I had been advised to use by colleagues. Nevertheless, although the quality and richness of discussion was generally high and I am satisfied that saturation was reached, I believe that adding 2-4 additional participants might have made the confirmability of the saturation even stronger.

A few final limitations relate to the research method of semi-structured interviews. In retrospect, it is clear that global mindedness and global education in general are very complex topics, particularly for participants who are not directly involved in education. Although I tried various ways to make the topic clear, accessible and approachable to participants (e.g. by sending out a pre-discussion note – see Appendix 3), most participants still found it hard to articulate directly what they felt global mindedness meant to them. One limitation may have been the use of English in discussion, as it was only the first language for two participants. However, I think that a better prepared pre-discussion note might have helped to channel their thinking more effectively. There is also the possibility that splitting the discussions into two smaller sessions might have yielded better data, with participants having the opportunity to reflect longer on the phenomenon in between.

To conclude, in this research, as I have made clear throughout, I have sought to be *clear* about my position as a researcher, *transparent* and *consistent* in the way in which I have collected and analysed data and *reasonable* in my interpretations.

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Appendix 1 – Research Consent Form

ACADEMIC RESEARCH

PARTICIPANT INFORMATION & CONSENT FORM

Researcher: Joffy Conolly

You are invited to participate in the research for my Master's thesis in the Education and Globalization programme at the University of Oulu. The purpose of the research is to understand what attributes (skills, knowledge, values) parents view as important for their children to learn in order to thrive in a more globalized world.

This research is a qualitative study (using a phenomenographic methodology). The intention of the research is to give more of an educational voice to parents (i.e. you!)

YOUR PARTICIPATION

Your participation will involve a discussion with me, lasting 30-50 mins, focused mostly on your ideas about, and experiences of, education in a more interconnected world. It can take place at a time and in any suitably quiet place (café, workplace, home) convenient for you, and will be audio-recorded so that I can talk without making notes.

Please note that there are no 'right' or 'wrong' answers and all views are valid and valued. The research seeks to understand rather than judge.

Your participation is entirely voluntary. You may withdraw from the study at any time without consequences. Participation in this study is voluntary and there is no payment for participation.

CONFIDENTIALITY & DATA USAGE

All participant information will remain confidential and data will be anonymized for storage and publication. Your name will be replaced with a pseudonym and other possible identifiers will be similarly changed. Data will be stored under password-protection and only shared with those directly involved the research process, such as academic supervisors. Data will not be used for any other purposes except for possible further research. Data obtained will be retained securely for up to 5 years post publication, after

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which it will be destroyed. Participants have the right to read and comment on a draft of the thesis before publication.

RISKS & DISCOMFORTS

There are no anticipated risks associated with this study. Your identity, personality, and opinions will be respected and remain confidential.

CONTACT INFORMATION

If you have any questions or concerns about the study, or any problems arise, you may contact me as follows:

E-mail: jconolly@student.oulu.fi Telephone: +358 45 117 1966

CONSENT

I have read this information & consent form and have been given the opportunity to ask questions. I give my consent to participate in this study and for the data collected to be used for research purposes as outlined above.

Participant Name: ___________________________ Date: _______________

Signature: ___________________________

Researcher Name: **Joffy Conolly** Date: ______________

Signature: ___________________________

This thesis research is supervised by:
Professor Elina Lehtomäki, Faculty of Education, University of Oulu

More information about research ethics and informed consent can be obtained from:
Finnish Board on Research Integrity, http://www.tenk.fi/en/ethical-review-in-human-sciences

Appendix 2 – Pre-discussion Questions

BEFORE OUR DISCUSSION

Don't worry if you're unsure how you might respond to any questions. The point of this research is not to 'test' any understanding. However, if it helps, you may wish to reflect on the following prior to our meeting, which we will explore together:

- What are the most important things that you want for your children ?
- (If relevant) why did you choose XXX as a school for your child ?
- What do think is the purpose of school? Why do we send our children to school?
- What do you think will be the main challenges that your child/ren face as adults ?
- How important do you think it is for your child/ren to learn a different language ?
- What (if anything) does the term "globalisation" mean to you ?

Again, there are no 'wrong' answers, because the research is simply focused on your views on the topic. Any and all responses you give may yield valuable insights.

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Appendix 3 – Pre-discussion checklist

INTERVIEW PRELIMINARIES

- Introductions. Thanks for their time. Ensure interviewee comfortable.
- Timings. Check time-availability (note down how long we have)
- Interruptions. Check that area for interview unlikely to be interrupted. Suggest phones are turned off etc.
- Recap on ethics – check they received and signed agreement; anonymity; chance to see draft of thesis; etc.
- Purpose of research is to examine how GM is conceived by parents.
- Explain format of interview – dialogue (discussion) with open, semi-structured Q. I am a subject like they are, trying to construct meanings together. NO RIGHT OR WRONG ANSWER. Not a test.
- Explain how I will use data – analyse for meaning. Therefore, some areas of discussion may not seem linked. Best not to try to 'second-guess' reasons for q, but just discuss honestly.
- May re-contact you to clarify something you said.
- Any questions?

Appendix 4 – Semi-structured discussion plan

Theme	Potential open questions	Time
Icebreaker (if neces-sary)	• Can you give me a brief details of your children (name, age)? • Can you name a teacher you remember and tell me why you still remember them?	0-5
Children & educa-tion	• Why did you choose XXX as a school? • What do think is the purpose of education? • Why do we send our children to school? • What do you think of Finnish schooling? What are its posi-tives and negatives? • Imagine your child/ren when they finally leave school. What skills/knowledge/values do you hope they will have? • Are you doing anything as a parent to help prepare your chil-dren for when they are grown-up?	5-10
Views on the world today	• What are the most important things that you want for your children? • How do you think the world has changed since you were a child? What about education? • What do you think are the main challenges facing us and our children? • How can we best help our children to deal with these chal-lenges? • What do these changes mean for education today? • Are there any values that you think schools should promote? If so, which ones. If not, why not?	5-10
GM Specific examples	• What are your views on *AI/automation/changing job market*? How do you think it will impact on our children? What should education do to support them? • What do you think are the consequences of *increased migra-tion* on education? How should education respond? • What's your view on the phenomenon of *post-truth / fake news*? How can we best help our children to deal with it? • Globally, there has been a significant *rise in nationalism* over the past ten years. Some people view this positively, others negatively. Regardless of your own views, what do you think the conse-quences of this are for education?	10
Global Minded-ness	• What (if anything) do you understand by the term Global Mindedness (GM)? What about Global Competence? • One definition of education for global mindedness is that which "open's people's eyes and minds to the realities of the world".	10

	What do you think of this definition? How do you interpret it? • Can you give any examples of GM at school (either through your own experience, your child's or another)? What about at home/outside school? • Do you think being globally competent is important? Why/why not? • In what ways (if at all) do you consider yourself globally minded? Can you give me any examples? • How about your own children? Do you think they are global-ly-minded at all? How? Can you give me any examples? • Are there any other thoughts / comments you have about GM	
Conclude	• How was the interview? • Do you have any questions? ENCOURAGE THIS • Explain next steps: transcription, analysis, thesis-writing. • Reiterate anonymity, no right wrong answer, right to read the-sis etc. • Thank respondent for their time.	5