

International Mindedness: Conceptualizations and Curriculum in an International School  
in Brazil

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## **Dedication**

This dissertation is dedicated to:  
my mother and father, in whose steps I find myself walking,  
my wife, who walks at my side,  
and my daughter, who has yet to take her first steps.

## **Abstract**

This dissertation is a qualitative, single case study of an international school in Brazil that explores how school administrators and teachers conceptualize international mindedness, and how it is developed within the curriculum of the International Baccalaureate Diploma Program. I provide a rich, thick description of the context, developing four themes that reveal what international mindedness looks like in this context. I use a five-category typology in my review of constructs of international mindedness in the literature of K-12 international education and apply the same categories in my analysis of the participants' views. Drawing on literature from a variety of sources, I develop five continua that proved to be helpful in the analysis of international mindedness in the curriculum.

Data collection and analysis procedures were informed by a social constructionist approach. Data sources include semi-structured interviews, documents, classroom observations, field notes and pictures collected during three visits. Among the documents collected are the school mission, vision and beliefs statement, the EAB learner profile, curriculum maps for the IB classes, and the upper school handbook.

I found the American School of Brasilia to be a diverse and welcoming community. The administrators and teachers with whom I spoke did not demonstrate consensus in their conceptualizations of internationalization, though I found they had a strong sense of school identity defined by their core documents. The school adopted the IB program six years ago and they have made it their own. They have taken principles from the IB program and applied them throughout the upper school. Teachers

demonstrate a commitment to exposing students to a wide variety of perspectives and are active in drawing on the rich experiences contained within the school's diverse community. Participants provided examples of school administrators', teachers' and students' embodiment of international mindedness. However, some of the participants' conceptualizations of international mindedness suggest that it is something students have as a result of their lifestyles, not of the instructional program. The analysis of the curriculum of the IB courses reveals a superficial understanding of culture and little intentional development of international mindedness, though further study would be required to determine to what extent teachers' practice matches what is recorded in the documentation. The five categories of models of international mindedness and the five continua developed for this case study were useful in the analysis of this case and could be applied in other settings.

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## **List of Acronyms**

DMIS – Developmental Model of Intercultural Sensitivity

EAB – Escola Americana de Brasília (American School of Brasilia)

CAS – Creativity, Action, Service

CIS – Council of International Schools

IB – International Baccalaureate

IBO – International Baccalaureate Organization

GIN – Global Issues Network

MUN – Model United Nations

TOK – Theory of Knowledge

## **Chapter 1: Statement of the Problem**

The gospel of Luke relates the story of an expert in the law questioning Jesus regarding the law “Love your neighbor as yourself.” “Who is my neighbor?” the man asked. Jesus answered with the parable of the Good Samaritan (Luke 10:29-37, English Standard Version). Jesus told the story of a traveler on the road from Jerusalem to Jericho who was beaten, robbed, and left for dead along the side of the road. First a priest, then a Levite saw the man and passed him by. Finally, a Samaritan stopped and helped the injured man. At that time, Jews would not even speak to Samaritans, yet this man crossed a cultural divide and demonstrated compassion to someone in need. Jesus asked the expert in the law, “Which of these do you think was a neighbor to the man who fell into the hands of the robbers?” The expert in the law replied, “The one who had mercy on him.” Jesus told him “Go and do likewise.”

One of the lessons that can be drawn from this parable is that our neighbors, whom we are to love, are the people we come across in our journeys not just the people of our tight knit communities with whom we feel comfortable. The Samaritan was prepared not only to understand the needs of others, but to have the courage to reach across a cultural divide and act.

We live in a world that is increasingly interconnected; we are neighbors to more and more people, whether they live next door or somewhere else in the world. Young people need preparation to understand the relationship between global and local issues, to interact well with those of other cultures and to act effectively in a world that is ever more interconnected.

International schools exist at the intersections of nations and cultures. Whether by physically bringing together families from around the world or by bringing ideas from around the world into the classroom, it is my belief that international schools can be catalysts in preparing students to be good neighbors across the boundaries of cultures and nations.

A cursory examination of the mission and vision statements of international schools from around the world reveals the centrality of developing students' international mindedness. Although expressed in many ways, engagement across national and or cultural borders is a pervasive theme, as witnessed by the mission and vision statements of several such schools. For example:

Stanton College Preparatory School, United States:

Stanton emphasizes teaching cultural understanding and responsible citizenship to its diverse student body so those students may become compassionate, informed participants in local and world affairs. (Duval Schools, n.d.)

International School of Geneva, Switzerland:

A key element of this unity is a commitment to a particular kind of international education. The Foundation has defined those main principles as follows:

- Encouraging important international values
- Supporting the student's language development
- Ensuring an international dimension to the curriculum
- Recognizing the importance of global issues
- Showing respect for, and integration with, the host country. (International School of Geneva, n.d.)

Escola Graduada de São Paulo, Brazil:

Graded is an American school that serves an international community of learners by inspiring individual excellence in a collaborative setting, fostering intercultural competence and empowering students to become engaged, ethical citizens in a dynamic world. (Escola Graduada de São Paulo, n.d.)

Harare International School, Zimbabwe:

Harare International School teaches the personal values, academic qualities and sense of responsibility needed for life-long learning, community service and world citizenship through educational programs that are relevant, challenging and engaging. (Harare International School, n.d.)

Hong Kong International School, China:

Dedicating our minds to inquiry, our hearts to compassion, and our lives to service and global understanding. (Hong Kong International School, n.d.)

Australian International School, vision statement:

To ensure a quality international and intercultural education which prepares students for their futures in a global economy. (Australian International School, n.d.)

American School of Brasilia, mission and vision:

Learners inspiring learners to be inquisitive in life, principled in character, and bold in vision. To positively impact the world through excellence in academics, activities, arts, leadership, and service. (American School of Brasilia, 2016a)



Mission and vision statements outline what a school hopes to be. They arise from a set of values to answer fundamental questions about the purpose of education and how the school proposes to carry out the educational process (Boerema, 2006). The presence of cultural and global concepts in each of the mission and vision statements cited above provides clear evidence that international mindedness, or a related concept, is fundamental to what these schools set out to do.

Although spread across six continents, each of the schools cited above participates in the International Baccalaureate (IB), which “aims to develop inquiring, knowledgeable and caring young people who help to create a better and more peaceful world through intercultural understanding and respect” (International Baccalaureate Organization, 2013e). The International Baccalaureate Organization (IBO) offers curricula of international education to schools and students around the world. Woven throughout the IB learner profile and each of the programs is the development of international mindedness.

For the students who attend international schools, these institutions provide a framework from which they can make sense of life and the world around them (Poore, 2005). In the case of IB schools, this framework is international mindedness (see p. 10 for definition). Hill (2012), former deputy director general of the IB, stated, “The product of successful international education is international mindedness” (p. 246). Determining how school leaders interpret international mindedness and the pedagogical plan for its development is essential in ensuring that mission statements are achievable.

## **Evidence-Based Statement of the Problem**

Despite the presence of culture in so many mission statements and its importance to the IB curriculum, few people concur on a definition for international mindedness. Lewis (2001), an international school administrator for more than 25 years, pointed out, “I suspect that most of our (international) schools possess a mission statement or strategic plan that aspires to nurture ‘global citizens’ or something of that order” (p. 26). He further suggested that one must look to the curriculum “to find evidence of a thoughtful approach to teaching global citizenship, whereby all students . . . are encouraged to reflect on their broader identity” (p. 26–27). An examination of the literature demonstrates an ongoing attempt to define international mindedness (Cause, 2011; Haywood, 2007; Skelton, 2013); however, few attempts have been made to examine it empirically in schools (Hurley, 2008). By examining the impact of school philosophical statements and school developmental planning Alvarez (2014) found that “schools need to clearly define within their philosophical statements what they mean by international mindedness if this construct is to be fully embedded within the school” (2014, Kindle location 2662–2863).

In this study, I seek to understand how leaders and teachers at an international school in Brazil conceptualize international mindedness and how this shapes the curriculum and pedagogy of the IB Diploma Program<sup>1</sup>.

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<sup>1</sup> In my writing, I use the American spelling of this phrase. When citing the IBO, I use their spelling of *Programme*.

## **Statement of Study Purpose**

The purpose of this study is to explore the conceptualizations of international mindedness in a school in Brazil that employs the IB program, and how these concepts allow for the development and enactment of international mindedness. The pedagogic approaches to developing international mindedness found in the curriculum were analyzed and compared.

Through interviews with school administrators, focus groups with teachers and an analysis of mission, vision, and core values and curricula, I assessed the dynamics between how international mindedness is conceptualized, and the curriculum for helping students develop international mindedness.

The resulting data informs the discussion of the development of international mindedness in this school, within international schools in Brazil, worldwide and in the larger academic setting. An ongoing discussion has occurred in the literature among academics and practitioners regarding the definition of international mindedness. I hope that this study will enrich the discussion by offering insight that is grounded in the experiences of this school in one corner of the globe.

The study might also lead school administrators to examine to what extent their curricula match their conceptualization of international mindedness. Given the variation in definitions and the possibility that administrators and teachers have arrived at different understandings of the idea, it is possible that a lack of consistency exists in the approach. This might limit a school's effectiveness at meeting its mission statement.

Although spread throughout a large country, international schools in Brazil face similar opportunities and challenges in developing international mindedness in their students. Brazil is a diverse country, with people of many cultural backgrounds. International schools work with this diverse population along with families from around the globe in developing internationally minded students. Little research on international education and international mindedness in particular has been done in South America, much less in Brazil. This research might be a starting point for dialogue on developing international mindedness in ways that uniquely fit the Brazilian context.

### **Related Research Questions**

This study builds on the existing research on international mindedness by examining it in a particular context. In this study, I answer the following questions:

1. How do school administrators and teachers in an IB school in Brazil conceptualize international mindedness?
2. How do theories or models of international mindedness inform these conceptualizations?
3. How are the constructs of international mindedness expressed in the curriculum of the school's IB program?

### **Significance of the study**

The construction of the concept of international mindedness is an ongoing endeavor in international schools. Some teachers roll their eyes and throw up their hands when asked what international mindedness means to them and what are they doing to develop it in their students. An examination of how teachers and school administrators

construe international mindedness will inform the ongoing discussion. Connecting the definitions to curriculum and pedagogy can help improve delivery, and help set the stage for developing effective assessment tools that will aid in understanding what helps students make sense of life and the world around them.

Although international schools are not the only schools practicing international education, many have the resources and flexibility to explore models of international mindedness (Heyward, 2002). Students of international schools develop an interest in other people and parts of the world, open-mindedness, flexibility and the ability to speak multiple languages (Hayden, Rancic, & Thompson, 2000). The knowledge and experience acquired by leaders in international schools can also inform national schools that aim to provide international education (Savva, 2013). The IB program is growing rapidly in school districts in the U.S. and around the world (Conner, 2008; International Baccalaureate Organization, 2013). Schools hindered by financial constraints or lack of curricular freedom can find models that work for their situations.

Walker (2000b), the former head of the IB, pointed out that many international schools consider the interaction of students from different cultural backgrounds a cornerstone of international education. Nonetheless, much work must be done to prepare educators and curriculum to “help students to understand what is meant by culture, first in relation to their own national identity and then – in a process based on knowledge, open-mindedness and dignity—in relation to the traditions of others” (2000b, p. 12). One of the aims of this study is to draw out evidence of this work in a way that can benefit schools and educators both within and outside of the IB system who are looking for

successful models for preparing students for the globalization of their world. This in-depth exploration of the conceptualizations, practices and pedagogies of international mindedness at one school provides a deep understanding foundational for the broader work that must be done in international education.

### **Definition of Key Terms**

**Curriculum:** A simple definition of curriculum is all student school experiences relating to the improvement of skills and strategies in thinking critically and creatively, solving problems, working collaboratively with others, communicating well, writing more effectively, reading more analytically, and conducting research to solve problems (Brown, 2006). However, this definition oversimplifies an important aspect of schools. A more nuanced view recognizes distinctions among the recommended curriculum, the written curriculum, the supported curriculum, the taught curriculum, the tested curriculum, and the learned curriculum. The written, the supported, the taught, and the tested curricula can be considered the intentional curriculum—the set of learnings that the school system consciously intends (Glatthorn, Boschee, & Whitehead, 2009). The complement to these curricula is the hidden curriculum that includes the implicit cultural values that teachers and school culture unconsciously transmit (Mullen, 2007).

**Culture:** House, Javidan, Hanges, and Dorfman (2002) defined culture as “shared motives, values, beliefs, identities, and interpretations of meanings of significant events that result from common experiences of members of collectives and are transmitted across age generations” (p. 5). This definition serves as a starting point for a more nuanced understanding of culture. Throughout this study, a variety of aspects of culture

are addressed, including school culture, national culture, local culture and the intersection of these within a community. Furthermore, culture is not necessarily static, but something that adapts and changes over time.

**International education:** James (2005) defined international education as “All educative efforts that aim at fostering an international orientation in knowledge and attitudes and seek to build bridges between countries” (p. 315). International education and international schools do not necessarily go together. It is possible to have one without the other (Hayden & Thompson, 1995; Hill, 2000). There is little consensus on this definition. The debate will be explored in Chapter 2.

**International mindedness:** Many definitions for this term will be explored in Chapter 2. I chose not to adopt a singular definition of this term so that I could enter conversations with school leaders without a commitment to a preset construct, allowing me to explore what it meant in one school and in teachers' practices.

**International school:** Although quite diverse, most English-language international schools offer a standard American college preparatory program, a standard British Program or an IB diploma (Brewster, 2002). It should be noted that this definition is rather US and Eurocentric as there are international schools that operate in other systems and languages in some parts of the world. For the purposes of this study, I accept schools offering the IB as international schools. The diversity of international schools and the nature of the IB program will be discussed more fully in Chapter 2.

**Pedagogy:** The term pedagogy has been used to cover a wide range of aspects of teaching (MacNeill & Silcox, 2003). I use the term to refer to the interactions planned to

facilitate new knowledge, beliefs or skills. A common distinction I adopt is: curriculum is about what we teach, pedagogy is about how we teach it.

### **Context of the Study**

This case study was performed within an international school in Brazil. Brazil is a diverse country, home to 206 indigenous ethnic groups, along with African descendants, and a significant number of immigrants from Portugal, Spain, Japan, Germany, Italy, Lebanon, Korea and other Latin American nations (Canen & Grant, 1999). With an area larger than the continental United States and a tremendous diversity of plants, animals and ecosystems, Brazil has a unique environmental heritage. Once seen as one of the world's strongest emerging markets and a contributor to global growth, Brazil attracted numerous multinational corporations interested in accessing its markets. A shrinking economy, growing unemployment, rising inflation and political turmoil have stymied the country's rise. In attempting to address extreme social inequality, the country has been discovering the strong influence of culture in shaping potential social transformation. There is still a need for deeper understanding of culture in dealing with indigenous people and afro-descendants, two minority groups oppressed by the social imbalance (UNESCO, n.d.-a)

It is difficult to pin down the exact number of international schools in Brazil, partially because of the difficulty of defining which schools are and which are not international, and partially because no single entity or group exists to which all of them belong that could provide a list. One commercial website lists 29 international schools and 89 bilingual schools (Moura, n.d.), though the criteria for distinguishing between the



two groups of schools are not clear. The site gives school representatives the option of adding or editing their school listing. While both lists included schools from a variety of national and cultural backgrounds such as American, British, German, Swiss, Jewish, Brazilian and others, English-speaking schools were the majority on both lists.

Although many new schools are opening to meet a growing local demand for a bilingual education and a diploma recognized outside of Brazil, many of the older schools were founded to meet the needs of foreigners living in Brazil (Goulart, 2013; Schütz, 2014). The high tuition and entrance fees entail that most of these schools are composed of students of high socioeconomic status. The schools are selective in their admission requirements, sometimes requiring near fluency in the school's primary language.

A common thread uniting many of these schools is that they offer the International Baccalaureate Diploma. International mindedness is a central theme in the IB program, and part of the IB learner profile. Brazilian law requires that all national students studying in the country receive an education accredited by the Ministry of Education and Culture, thus all international schools in Brazil offer at least two diplomas (Goulart, 2013). Although the IB diploma and the Brazilian context are common elements, the schools vary in their size, demographics, and the number of years in which they have offered the IB diploma.

The American School of Brasilia was chosen as the site for this case study because it promotes international mindedness through its implementation of the IB Diploma Program, it holds accreditation with a U.S. based organization, and has a student population including both Brazilian and international students. The process of site

selection is described in more detail in Chapter 3. The school, commonly known as EAB, the acronym of the Portuguese name, Escola Americana de Brasília, has offered the IB diploma for six years as an option for students in addition to the American and Brazilian diplomas. A rich, thick description of the site is provided in Chapter 4, demonstrating what international mindedness looks like in this context.

Interviews of school administrators including the head of school, high school principal, Brazilian program director and the IB coordinator, focus groups with teachers, classroom observations, along with an analysis of school documents and curricular material are included in this study. My aim was to find a balance between breadth and depth, providing sufficient data to paint a rich portrait of the school within the limitations of my availability to visit the school and process information.

### **Conceptual Framework**

The conceptual framework that guided this study was social constructionism whose proponents suggest that individuals build their understanding of reality based on their interactions with others, their cultural contexts, and their social and historical conditions (Creswell, 2013; Lincoln, Lynham, & Guba, 2011). Constructionism goes further, for its proponents suggest that the social phenomena and categories are in a constant state of revision and that each member has a role in the group in determining meaning (Bryman, 2008). Individuals, including the researcher, are shaped by their experiences, and this will influence the knowledge generated (Lincoln et al., 2011).

In constructionism, the researcher acts as a co-constructor of knowledge who might facilitate the understanding and interpretation of experiences (Lincoln et al., 2011).

This approach guided the development of the methodology of the study. My questions were broad and general so that the subjects could express their own understanding. In this case, I interviewed school leaders regarding not only how they interpret international mindedness, but also asking for examples of people in their community that demonstrate it.

No school exists in a vacuum. School values, curriculum and ideas are considered at conferences, formal classes, and staff meetings. In each of these venues, and likely many more, the definition of international mindedness is shaped and reshaped. Teachers move from one international school to another, carrying their ideas and experiences to new schools. Neither the IB nor any international school can impose one conceptualization of international mindedness. People will take what they have learned and apply it in the way that makes sense for them in their context. Thus, each school becomes a setting for testing and implementing a vision of international mindedness.

Within this constructionist approach, I have developed a framework for the analysis and comparison of the ways in which schools set out to develop international mindedness. Little research has been conducted on the curriculum and pedagogy of international mindedness; therefore, in considering these continua, I have borrowed from the fields of intercultural training, multicultural education, and citizenship education including authors such as Freire, Ladson-Billings and others. Working in a constructionist paradigm, I recognize that the ideas I have adopted come from specific contexts. Freire, for example, worked primarily with the illiterate poor in Brazil, leading to his critique of the banking model of education and his advocacy of critical pedagogy.

Ladson-Billings studied the pedagogical practices of teachers of African-American students in schools in the U.S. and argued for the importance of culturally relevant pedagogy. Each of the authors on whom I drew worked in a specific context and argued for attention to key ideas regarding the purposes of schooling, its curricula and practices. I have heard their calls and applied their ideas in area of international education. I have developed five continua that will allow for the analysis and comparison of school curricula regarding international mindedness. They are diagramed here and will be explored more fully in Chapter 2.

**Table 1: Continua for Analysis and Comparison of School Curricula**

Weak internationalization	Strong internationalization
Banking model	Critical consciousness
Discrete orientation	Glocal orientation
Didactic	Experiential
Culture-general	Culture-specific

I used these five continua as tools to examine EAB's pedagogy and curricula. The analysis provides a deeper understanding of the school's conceptualization of international mindedness than would be available through interviews alone.

**Study Limitations and Delimitations**

Having taken a social constructionist stance, it is important that I recognize that my own background shaped my interpretation of information. A researcher is not a passive conduit of ideas, but one who reconstructs it into a theory or pattern of meaning. I have not worked at an IB school; therefore, I had no preconceived definition of

international mindedness before I began this study. I lived in Brazil for six years as a child, attended an international school, and have worked at an American school in Brazil for 18 years; therefore, my experiences working with international students and issues certainly color my approach to this study. For example, the minimization of cultural differences I have experienced at the school where I work is one of the primary factors that led me into this line of research. When I visit an international school, I find myself trying to compare that community's intercultural sensitivity to my own community.

A second limitation is that only the intentional curriculum was examined. The hidden curriculum is equally as important (Wilkinson & Hayden, 2010), but would require a very different approach beyond the means of this study.

A delimitation of the study is the use of a case study to examine one school. More than 2,500 schools worldwide offer the IB Diploma Program, 20 of which are located in Brazil (International Baccalaureate Organization, n.d.-b). A study examining a broader scope of schools would have greater generalizability; however, a case study allows for a depth of engagement that provides a unique insight into the case.

### **Expected Impact and Significance of the Study**

I expect this study to have an impact in three areas. First, this study will contribute to the academic discussion of the meaning and practices of international mindedness. The current literature contains numerous definitions for international mindedness, but little empirical evidence of how it is constructed and applied within schools. My desire is that this study will be beneficial to school leaders interested in refining their understanding of international mindedness.

Second, I hope that the research process itself provided some benefit to EAB. I found the participants excited to engage in a conversation about international mindedness and quick to share interesting perspectives and questions on the topic. Furthermore, the cross checking of the data along the way and the final analysis will afford the school a stepping-stone in the development of international mindedness.

Finally, my ultimate desire is to increase the use of international mindedness and similar constructs in schools worldwide. I believe that whether a school employs the IB or not, furthering the understanding of international mindedness will lead to better preparation of teachers and students for dealing with an increasingly complex and interconnected world. Developing international mindedness should be more than just a slogan; every school ought to be preparing their students to interact with people from other cultures and to deal with complex issues that cross borders, whether they use international mindedness or some other construct to describe it.

## **Chapter 2: Review of the Literature**

In this chapter, I set out to review the literature regarding international education, international mindedness and the pedagogical framework I use for analysis of international mindedness in the curriculum. I begin with an overview of the literature on international education, clarifying in which branch this study resides to distinguish it from other fields of study.

I then examine the characterization of international schools and international education in the literature. I discuss the concepts of international schools, international education, and the IB specifically to establish the context of the field and the research that will be performed and to provide a sense of the diversity found in each international school. Then I explore the IB and the Diploma Program using both the literature published by the IB and that in outside journals.

Next, I examine models of international mindedness along with related intercultural concepts. Of the many ways of expressing intercultural understanding, international mindedness is used uniquely in the context of the IB. Educators who look to the literature will find many definitions with little research to back them up. This ongoing and unresolved discussion is the crux of this study: which definitions of international mindedness have made their ways into schools and how are they being implemented? I explore the definitions found in the scholarly literature and in materials published by the IB.

International schools have some liberty in selecting an accrediting agency and there is a marked difference in the emphasis on international mindedness or intercultural

concepts between the Brazilian, European and American agencies. I briefly examine the standards for international mindedness and intercultural understanding set forth by the relevant accreditation organizations.

Finally, I examine the literature supporting my framework for analyzing international mindedness in the curriculum drawing on work from the fields of intercultural training, multicultural education, and critical pedagogy.

Throughout this literature review, I focus on topics of most direct and practical relevance to secondary education in international schools. Thus, I did not attempt to provide a comprehensive history of international education, international schools or international mindedness, nor did I examine every aspect of the internationalization of education at the tertiary level. Rather, the focus is on what is currently in the literature and being applied in secondary schools.

### **International Education**

A wide variety of groups have appropriated the phrase international education and have assigned it very different meanings. To some groups, it might refer to the internationalization of universities, to others it might refer to American schools in other countries. With the proliferation of the use of the phrase, Dolby and Rahman (2008) have examined the literature on international education revealing six major approaches that fall under that wide umbrella. Listed roughly in chronological order of their development, they are: comparative and international education, internationalization of higher education, international schools, international research on teaching and teacher education, internationalization of Kindergarten–Grade 12 education, and globalization



and education. These authors note that the field of international education is so broad that many researchers who work in one specific realm may be largely unacquainted with work in another field. While I draw support for this research from a variety of fields, my goal is to contribute to the fields of research on international schools and the internationalization of Kindergarten-Grade 12 education.

Research on international schools has developed alongside the growth of international schools. Due to the lack of consensus on the definition of what constitutes an international school, it is difficult to ascertain when the first international school was founded (Hill, 2000; Sylvester, 2002; Walker, 2000b). Hayden and Thompson (1995) point out that the *1964 Yearbook of Education* listed roughly 50 schools worldwide that might be classified as international. Today there are more than 7,000 English-medium international schools (International School Consultancy Group, n.d.). MacDonald (2006) estimates that the international school industry represented an industry of 3–5 billion dollars per year, though this number is certainly low and has increased because MacDonald only included the 907 schools accredited by the Council of International Schools (CIS) at that time. Though in the literature, the phrase international education is often used to refer to what happens in English-medium schools in non-English-speaking countries, there are many models of international education including state run international schools and bilingual international schools (Hill, 2000). Examples of the former are common in Nordic countries where a government school might offer an international section taught exclusively in English. An example of the later is found in

France, where a school might offer curriculum taught in French in combination with a second language such as English, Spanish, German or Portuguese (Hill, 2000).

In tandem with the proliferation of schools is a growth in the body of knowledge about them. Formal practitioner-oriented organizations formed in the 1950s and 1960s, including the International Schools Association (ISA) in 1951 that then organized the International Baccalaureate in 1964, and the CIS in 1965. These developments spurred the evolution of research in international education. The two primary, refereed publications in the field, the *Journal of Research in International Education* and the *International Schools Journal*, are published by the IB Research Unit and the CIS respectively. Although the journals are based in Europe, the research is performed around the globe primarily by educators in international schools (Dolby & Rahman, 2008). The confluence of the development of the IB, along with an accrediting agency and two influential journals demonstrates the hegemony of these organizations in the definition of international education and its practices.

**International schools.** Even to researchers and practitioners in the field, no clear definition exists of what constitutes an international school. In this section, I explore some of the attempts to define or categorize these institutions. Hayden and Thompson (1995) state, “for the most part the body of international schools is a conglomeration of individual institutions which may or may not share an underlying educational philosophy” (p. 332). Many international schools have their origins in expatriate communities around the world where globally mobile employees of the United Nations or multinational organizations encouraged the creation of schools to meet the needs of their

transient children. The perceived lack of suitability of local schools and the need for access to universities around the world were additional factors (Hayden & Thompson, 2008). Other schools founded on international principles might or might not serve an international clientele. More recently, international schools have been founded to serve a national community interested in the opportunities afforded by an internationally recognized diploma.

Hayden and Thompson (1995) offer a classification of schools according to differences in their nature and purpose citing categories developed by several authors. A utilitarian school (Jonietz & Harris, 1991) caters to international families working abroad and seeking schooling for their children. A school might be pragmatic (Renaud, 1991) in that it offers a variety of streams of education so that students can get what they need to satisfy their national school requirements. The third category is the ideologically focused schools (Gellar, 1993) that bring students of unique cultures and backgrounds together, allowing them to enjoy the diversity.

Hayden and Thompson (2013) revisited and expanded the idea of categorizing schools, lumping the utilitarian and pragmatic schools into “Type A traditional” international schools, maintaining the ideologically focused schools as “Type B” and added a “Type C non-traditional” schools. These are schools that are founded to serve host country nationals, mostly the socioeconomic elite, seeking what they perceive to be a higher quality form of education than is available in the national system (Hayden & Thompson, 2013). The last category was added to recognize a relatively new, but growing trend in international education. Investors and entrepreneurs have identified a

profitable market for primarily English-language schools offering internationally recognized programs and improving access to universities in the United States and Europe.

Bunnell (2008) points out two problems with these kinds of categorizations of international schools. First, the nature of schools is not static. A school started for pragmatic reasons might adopt the IB and evolve into an ideologically focused school. Second, the scale of international education has grown to the point where a simple categorization of mission as international or local is insufficient to organize the diversity in the field. In addition, very few schools fit only one of those categories, making them rather futile.

The diversity of student experiences is even greater than the variety of schools. Based on his observations during a career in international education and extensive travel visiting schools around the world, Hill (2006) identifies three types of students: national, immigrant (including refugee), and internationally mobile. He offers a typology of schools using three factors: (a) the nature of the educational program, (b) the degree of cultural diversity of the student body, and (c) the external context in which the school is located. Although the predictions have yet to be tested in the field, Hill envisioned a variety of types of cultural exposure.

Murphy (2000), editor of the *International Schools Journal*, echoes the frustration of many who have tackled the definition of international schools in concluding, “No one has so far come up with a definition of ‘international school’ that does not exclude some schools which consider themselves international, and does not include others which may

not” (p. 8). Hill (2006) relieves some of the tension of trying to define international schools by suggesting that we “accept that there is not necessarily any relationship between international education and international schools, and we stop trying to create one” (p. 30). In this study, I do not try to parse out the difference and accept that schools offering the IB diploma and working towards the development of international mindedness are international schools.

**International Education.** An international education can be many things to many people. James (2005) lists 11 different ways in which the phrase has been used in the literature (Appendix A) ranging from educational systems catering to internationally mobile expatriates to educational efforts aimed at fostering international orientation, knowledge and attitudes. International education might also include the offering of one nation's curriculum outside the country's borders. The issue is more complicated than merely the education offered at an international school. In this section, I will explore some of the applications of international education along with the potential for growth in the field and equity concerns.

The phrase 'international education' is often used to describe what happens in an international school, but not every international school provides international education. Belle-Isle (1986, as cited in Hayden & Thompson, 2000)), a distinguished educator and longtime head of an international school points out

An international school whose diploma serves as a passport for admission to universities and colleges at large is not necessarily providing an international education... The mission of international education is to respond to the

intellectual and emotional needs of the children of the world, bearing in mind the intellectual and cultural mobility not only of the individual but, most of all, of thought. (p. 51)

Not only is it possible for an international school not to offer international education, it is possible for a national school to offer an international education. Walker (1995, as cited in Hayden & Thompson, 2000) insists,

International education is not a concept exclusive to the international community, and is not simply about ‘teaching groups of students of different nationalities; . . . not studying the history, geography and customs of other countries; . . . not arranging foreign exchanges; . . . not having a strong modern language department—although each of these things might help’.” (p. 52)

Ultimately, Walker (Walker, 2000a, as cited in Roberts, 2012) concludes “International education celebrates diversity and ensures that every act, every symbol, every exchange involving teachers, administrators, students and parents reinforces the belief that in the end, human diversity is an enrichment and source of strength” (p.69).

From another perspective, Hill (2000) argues international education should strive to fulfill the UNESCO (1995) declaration that identified the following aims of international education for peace, human rights, and democracy: development of universal values, recognizing and accepting the values of others, nonviolent conflict resolution, respect for cultural heritage, the cultivation of solidarity and equity at the national and international levels (p. 9). Hill does not point out the conflict inherent in the development of universal values and recognizing and accepting the values of others.

UNESCO's desire is that these principles be included in the national education programs of the countries whose ministers would accept it (Hill, 2000). These three authors argue for different views of international education differentiated by purpose or audience. However, international education must also be understood through what it teaches.

An important distinction in international education is the curriculum offered in international schools. One can distinguish between curricula offered internationally and international curricula. For example, a school in Brazil offering an American curriculum might not be considered international. International education might start with adaptation of an existing curriculum, integration of the best practices of various systems, or creation of curricula from first principles (Hayden & Thompson, 2000).

Gellar (2002) lists an educational and an ethical distinction between an internationally minded school and all the others. First, its curriculum stresses studies in world history and literature, world cultures, highlighting the interdependence of nations and peoples, and avoiding the study of such topics from a single perspective. Second, Gellar (2002) states, "Its ethical aim is to actively espouse and uphold certain 'universal' values and to make them an integral part of the life of the school, its community and, particularly the children in its care" (p. 31). Gellar (2002) does not expand on what these universal values ought to be, but it became clear that an international school, even one offering an IB program, could operate without engaging in international education.

Again, it is possible to offer an international education at a national school. Carber (2009) offers a working model for international education in American public schools to spark a dialogue on questions regarding nurturing globally minded students.

Carber suggests that schools should pursue several criteria, including an international student profile, international accreditation, foreign language instruction leading to multilingualism, genuine student interactions with varied cultures, an internationally recognized curriculum, and overseas experienced teachers. With proper preparation, teachers who have worked at international schools can develop a deep sense of intercultural awareness and bring it back to schools in the United States (Savva, 2013). The need for this is growing as the diversity in American classrooms grows along with the pressure to prepare students for globalization.

Gellar (2002) and Carber's (2009) recommendations for international education show the depth of understanding that Walker (1995, as cited in Hayden & Thompson, 2000) calls for. Gellar (2002) recognizes the importance of including multiple viewpoints. Carber (2009) adds the importance of genuine cross-cultural interactions, and the importance of the teachers' experience.

With the growth of international education in many schools and with diverse purposes, some authors express concern. Lauder (2007) brings up the question of equity, noting that the IB has increasingly been seen as the "gold standard" qualification and that international schools might provide a fast track to the top universities for global and indigenous elites and thus they might constitute one element in the construction of a transnational ruling class (p. 441). This perceived standard might create an equity issue for those who do not have access to IB schools. The Brazilian literature includes an extreme example of this view. In an examination of school choice among families of means in Belo Horizonte, Brazil, Nogueira, and Aguiar (2007) reach the conclusion that



strategies of internationalization employed by a small fraction of the upper class such as the selection of an IB or other international school, are just a modern way of perpetuating the inequality of educational opportunities in Brazil.

The concern that international education might further social stratification is not uniquely Brazilian. Writing in the U.S. and reviewing systems worldwide, Igarashi and Saito (2014) argue that international education systems legitimize cosmopolitanism as a form of social capital. The authors define cosmopolitanism from a sociological perspective as "a set of dispositions of openness to foreign others and cultures, as well as competencies to enact such openness with ease" (p. 233). The educational systems distribution of this capital is unequal across countries, schools and curricula. Families with greater economic, cultural and social capital are likely to have more access to these systems. Educational systems come to value cosmopolitanism as an academic qualification by which students may be judged, further entrenching the social stratification.

In critique of the prescribed ideas of international education by some scholars, Rizvi (2007) argues that the popular notions of the internationalization of curriculum are based on mistaken assumptions about culture and cultural learning and have led to reforms that are narrow in scope and do not provide adequate preparation for a critical engagement with the cultural politics of globalization. For example, he cites the Organization of Economic Cooperation and Development's (OECD) definition of internationalization of the curriculum: "an attempt to introduce an 'international orientation in content, aimed at preparing students for performing (professionally/

socially) in an international and multicultural context, and designed for domestic students as well as foreign students" (OECD, 1996 as cited in Rizvi, 2007 p. 391). Rizvi's critiques revolve around the definition's lack of specificity, pedagogical direction, the development of intercultural skills and competencies, and issues of values and attitudes.

Rizvi (2007) charges that the internationalization reforms brought attention to the importance of intercultural understanding and communication, but that they are founded on a simplistic understanding of the complexity of culture that is insufficient to understand and succeed in a world of dynamic cultural interactions. He suggests internationalization ought to focus on developing the attitudes and skills necessary for understanding the global developments that lead to economic and cultural exchange that transform identities and communities rather than simply studying other cultural traditions.

Similar to Rizvi's critique, Leal and Moraes (2016) examine the internationalization of curricula in the Brazilian context and identify weaknesses in the process of internationalization in accounting for a broad range of cultural differences, but at the same time contributing to the formation of citizens who are sensitive to important subjects within society, capable of challenging engrained patterns of thought and ready to intervene critically in a complex world. Although Rizvi and Leal and Moraes write for the university level, the critiques can be applied to secondary schools and provide momentum for the examination of the curriculum for international mindedness and to what extent this concept allows for a broader understanding of global developments and cultural change.

Despite the lack of clarity on the definition of international education and the existence of some important critiques, international schools are a growing segment of secondary education. Significant potential exists for exploring methods of internationalization of education in international schools, and the application of international education in national schools.

### **The International Baccalaureate**

Walker (2012) claims that “for many working in the field, international education is not merely exemplified by the IB but is synonymous with it...” (p. 276). While Walker may have overstated his case, the IBO and the CIS have a strong influence on what international education looks like in many schools. For that reason, I chose to the use of the IB as an essential element in the selection of a school for this study. In this section, I will the describe the IB program with an emphasis on the Diploma Program and highlight the growth of the program worldwide and in the U.S.

The IB is comprised of four curricula, the Primary Years Programme, the Middle Years Programme the Diploma Programme and the Career-related Programme. This study and this discussion are limited to the Diploma Program. The IB Diploma Program is a 2-year curriculum designed for students ages 16–19. Students must take six subjects, choosing one subject from each of the main areas and a sixth subject either from the arts or from a permitted substitute from one of the other five groups. The six subject groups are: studies in language and literature (the student’s primary language); language acquisition (an additional language); individuals and societies; science; mathematics; and the arts. Students study at least three of the subjects at the higher level, while the other

subjects are taken at the standard level. External IB examiners assess written examinations. The IB's working languages are English, French and Spanish (International Baccalaureate Organization, 2013e).

The core of the Diploma Program consists of three elements. The extended essay requires students to research a question related to one of the Diploma Program subjects that they are studying. Candidates must write a research essay of up to 4,000 words on a topic from an approved list (International Baccalaureate Organization, 2012). The Theory of Knowledge (TOK) class, required for all Diploma Program candidates, focuses on the question "How do we know that?" Students develop critical thinking through an examination of the nature of knowing and knowledge as a human construction (International Baccalaureate Organization, 2013d). The Creativity, Action, Service (CAS) element provides students with a counterbalance to their academic pressures through opportunities for personal growth, self-reflection, and intellectual, physical, and creative challenges via involvements in the arts (creativity), athletics, or other personal activity (action) and social or community work (service) (International Baccalaureate Organization, 2013e). Each of these three elements is a requirement for the award of the IB Diploma.

The IB has seen remarkable growth worldwide. The number of programs being offered rose 66% between 2008 and 2013 (International Baccalaureate Organization, 2013c). In the United States, the IB Diploma Program's growth has been a result of its reputation for rigor (Burriss & Welner, 2005; Conner, 2008; Matthews & Sidhu, 2005). It is also seen as a challenging program that enables students to master content standards

(Conner, 2008; Daniel & Cox, 1992), even in addressing federal incentives and standards such as NCLB requirements (Mayer, 2008). This growth is not without danger. Doherty examined the growth of the IB program in Australia and concludes that while the IB program may distinguish a school from others in the market, that benefit requires scarcity. As the program becomes a more common solution to falling standards or lack of curricular choice, it will no longer distinguish the institution nor the graduate (Doherty, 2013).

Researchers have also described the accessibility of the IB Diploma Program. The IB does not create formal barriers for enrollment, in most cases access is virtually unlimited (Matthews & Sidhu, 2005; Mayer, 2008). Burris and Welner (2005) examined a diverse suburban district in New York that opened its high track IB curriculum to all students. The results show that the achievement gap was reduced significantly when all students were taught the high track curriculum. Mathews and Hill (2005) provide anecdotal evidence of educators at schools in Virginia who were passionate about getting low-income and minority students enrolled in IB courses. Not only did their students see success, the prestige of the IB program also curbed some of the white-flight occurring in the schools. Though the IB does not create barriers for student enrollment, the cost of the program, teacher training and student examinations represent a barrier for the adoption of the program.

One of the reasons for the growth of the IB in the U.S. may be that districts struggling with low student achievement are turning to rigorous curriculum like the IB to improve student performance (Mayer, 2008). The *Nation at Risk* report of the National

Commission on Excellence in Education and the *A Nation Prepared* report written by the Carnegie Forum on Education and the Economy both express dissatisfaction with American schooling. However, Daniel and Cox (1992) examined the IB program and conclude that the IB offers an excellent education that would address international understanding and appreciation for the cultural diversity that characterizes our nation and its school population.

Despite the potential benefits of the IB program, it is a program that has grown from a western humanist tradition that may challenge some communities (International Baccalaureate Organization, 2008). Drake (2004) contends that even with careful adjustments the adoption of IB programs in non-western regions will inevitably produce "dissonance and cultural tension" (p. 203) as the system challenges local culture. In the hands of a proactive teacher, however, that cultural dissonance, might itself become a tool used in promoting intercultural learning as students are guided in recognizing a plurality of learning styles, allowing them to reach their academic potential and developing self-esteem (Allan, 2003).

In summary, the IB provides a rigorous product that is gaining an increasing foothold in schools in the United States and around the world. At the heart of an IB education is the IB learner profile (see Appendix B), a description of the student attributes valued by IB schools. This document makes explicit, the aim of developing internationally minded students (International Baccalaureate Organization, 2013b).

## **International Mindedness**

Like international education, there seems to be no consensus on the definition of international mindedness. Haywood (2007) observes, “Regarding international-mindedness, there seems to be a prevailing perception that ‘we know what we mean even if the definition is still under construction’” (p. 80). Because of this openness and ambiguity, educators have been able to define the term in whatever way suits their needs. Skelton (2013) states, “It (International-mindedness) often seems to be a huge depository for everyone’s pet themes such as peace studies, the environment, globalization, the economy and more” (p. 13). The history of the phrase goes back at least as far as 1929 (Mead, 1929); however, rather than taking a historical approach, I will focus on the current definitions that have most influenced my thinking.

Because international mindedness is a term not used widely outside of the IB and its related publications (Castro, Lundgren, & Woodin, 2013), it may be helpful to differentiate between it and other forms of intercultural competence before delving into the various interpretations of the construct. International mindedness is an overarching concept in the IB program, both an approach to education and an expected outcome for students (International Baccalaureate Organization, 2008). A related construct, intercultural competence and similar concepts deal with an individual’s proficiency in navigating interactions with individuals of other cultures. J. M. Bennett (2008) defines intercultural competence as “a set of cognitive, affective, and behavioral skills and characteristics that support effective and appropriate interaction in a variety of cultural contexts” (p.97).

**Categorizations of models of international mindedness.** Spitzberg and Changnon's (2009) review of various models of intercultural competence was very helpful in my understanding of the topic. They offer five categories of models of intercultural competence. *Causal models* propose specific relationship among components and are easily translated into testable predictions. *Adaptational models* suggest multiple interdependent components, adaptation of the individual and may have multiple outcomes. *Developmental models* recognize that competence evolves over time in recognizable stages. *Compositional models* identify the components of competence without specifying the relationship among them. *Co-orientational models* are primarily devoted to conceptualizing the interactional achievement of intercultural understanding (Spitzberg & Changnon, 2009). I have adapted this framework of five categories and applied it to the categorization of international mindedness. These categories are helpful in differentiating the definitions of international mindedness and will be instrumental in analyzing the connection between the school's conceptualizations of the idea and its curriculum and pedagogy.

*Causal models.* Hill (2012), director general of the IB from 2000 to 2012 and probably the most prolific author on the subject of international education and international mindedness in particular, developed a definition through discussions and feedback at conference sessions:

Education for international mindedness is the study of issues which have application beyond national borders and to which competencies such as critical thinking and collaboration are applied in order to shape attitudes leading to action



which will be conducive to intercultural understanding, peaceful co-existence and global sustainable development for the future of the human race. (p. 246)

Hill's (2012) causal model focuses on the process; it does not actually define the elusive international mindedness. An attractive aspect of this definition is the idea that the study of certain issues ought to shape attitudes that lead to action. It should be feasible and informative to investigate whether the study of certain topics using critical thinking and collaboration actually lead to the outcomes Hill predicted. With a causal model, one can examine the components of the issues studied, how they were approached, and make predictions about the outcomes of intercultural understanding, peaceful co-existence and global sustainable development, or at least students' attitudes towards these things.

Educators seem to find difficulty in conceptualizing international mindedness in a way that demonstrates that it applies across national and or cultural borders. For example, a matter that would fit within the intent of Hill's definition would be the rights of indigenous peoples in the Amazon region. Although the issue can be considered completely within the borders of one nation, it certainly requires critical thinking. If approached well, the issue could challenge students' intercultural understanding and help them see that better solutions are needed to produce peaceful coexistence and sustainable solutions for the groups involved.

Heyward (2002) offers another critique that could be leveled at Hill's definition. In Heyward's practice and research, he saw that "the international experience and with it the international schooling experience often produce the subtractive, negative responses

of cultural chauvinism and distancing from the host culture, marginalization or ‘passing’” (p. 19). Heyward (2002) argues that the social context within which the formal curriculum was presented was what was most likely to make a positive difference. Hill’s (2012) definition of the process of education for international mindedness lacks this key ingredient.

*Adaptational models.* Haywood (2007) suggests an adaptational model in which international mindedness is like intelligence in that it might exist in multiple forms, or as a multifaceted entity with a wide variety of practical categories. He offered a tentative typology, including diplomatic, political, economic, commercial, spiritual, multicultural, human rights, pacifist, humanitarian, environmentalist, and globalization intercultural mindedness. This list is not exhaustive, but shows the multiple outcomes of international mindedness that make this an adaptational model, not just a list of components. He also notes that these forms should not be viewed as educational outcomes, but rather as adult expressions of international mindedness that reveal directions in which an educator might encourage a student to develop. Haywood envisions that this typology will encourage schools to provide a variety of experiences whereby students might develop international mindedness in the form that is most natural to them. He suggests that essential elements and supporting attributes exist in education for international mindedness. Haywood (2007) identifies five essential components: (1) Curiosity and interest in the world around us, using knowledge of the earth and its human and physical geography. (2) Open attitudes towards other ways of life and a predisposition to tolerance regarding other cultures and belief systems. (3) Knowledge and understanding of the scientific basis that

would identify the earth's environment as a common entity of value to everyone. (4) Recognition of the interconnectedness of human affairs (in place and time) as part of the holistic experience of life. (5) Human values that combine respect for other ways of life with care and concern for the welfare and well-being of people in general.

The list comprises what Haywood (2007) sees as the essential core of the international learning experience. The school will design the rest of the learning program in consideration of the local cultural forces. This definition is particularly relevant to this study in that Haywood acknowledged that every school might do this in a unique way. With this adaptational model, Haywood recognized the interdependence of the essential and supporting attributes in leading to multiple outcomes.

In a recent study, Beek (2016) examines contextual interpretations of international mindedness by IB students at two schools and found it to be comprised of three components: the development of an intercultural identity, the ability to take alternate perspectives and the capacity to resolve disconnection from important others. She also finds that privilege, parent influence and exposure to diversity were contextual factors that characterized the student experience of international mindedness. Beek concludes that the concept of international mindedness warrants reconceptualization in local situations and suggested that the IBO ought to require school-based policies to ensure the development of international mindedness.

*Developmental models.* Skelton (2007, 2013) offers a developmental model for international mindedness with recognizable stages that develop over time. He referenced Gardner (1981) who said that the whole course of human development is a decline in

egocentrism. Skelton's (2007, 2013) view of international mindedness is that it is a part of the continuum that represents the development of self. An infant exists in a pre-self-stage and grows to recognize herself as an entity separate from her world through progressive stages of involvement with others until this "self" can accommodate the idea of being a member of a nation and the independence and interdependence that exists on a global scale. Skelton calls for the recognition of the effect of brain development on international mindedness and recommends the development of goals that are attainable for the average student at a particular age. A unique aspect of his view is his recognition of the messiness and difficulty of intercultural development. Bad experiences might cause an individual to take a step or two back in their development. Skelton's view of international mindedness may not be the central tenet of a school's construction of the idea but the developmental model might have an influence on pedagogical choices and curriculum design.

Like other authors, Gunesch (2007) found that no coherent picture exists of the internationalism or international mindedness that students are supposed to develop. He offers cosmopolitanism as a form of personal cultural identity and a potentially desirable outcome for individuals in international education. The impetus behind the work was to find a model that would transcend the idea of internationalism and even nation states, and that might serve as an alternative or complementary element to internationalism. His developmental model introduces three types labelled 'Advanced Tourist', 'Transitional Cosmopolitan', and 'Interactive Cosmopolitan'. Gunesch (2007) contended that cosmopolitanism could provide "a cultural depth of engagement with other cultures, loci

and locals which internationalism, for reasons of its inherent traditional geographical, geopolitical and political definition and scope, even within the educational context of international education, cannot provide” (p. 97). Gunesch (2007) further argued that while certain characteristics of cosmopolitanism suggest a model for individual outcomes, it can also serve to enrich international education by encouraging a greater depth of cultural engagement that a view limited by traditional views of geographical, geopolitical and political definitions cannot provide. If so, cosmopolitanism might be a useful tool in addressing the local to global continua, especially among students with less attachment to any one nation. However, this also raises the common critique that cosmopolitanism detracts from individual's commitment to their nation.

***Compositional model.*** The IBO offers a compositional model of international mindedness that has evolved over time. Despite the controversy over the meaning of international mindedness, it is an essential element of the IB Diploma Program. In 1968, the IBO established the Diploma Program to provide a challenging and comprehensive education that would enable students to understand and manage the complexities of our world and provide them with skills and attitudes for taking responsible action for the future. Such an education was rooted in the belief that to equip people to make a more just and peaceful world requires providing an education that crosses disciplinary, cultural, national and geographical boundaries (International Baccalaureate Organization, 2013e).

In 2009, the IBO highlighted the stance it hoped to encourage in offering the following definition for international mindedness: “an attitude of openness to, and curiosity about, the world and different cultures. It is concerned with developing a deep

understanding of the complexity, diversity, and motives that underpin human actions and interactions” (International Baccalaureate Organization, 2009, p. 4).

The IBO further elaborated its definition of international mindedness in the IB learner profile (International Baccalaureate Organization, 2013b) that indicated that IB learners strive to be inquirers, knowledgeable, thinkers, communicators, principled, open-minded, caring, risk-takers, balanced and reflective. The list of transdisciplinary learner outcomes, known as the IB learner profile (see Appendix B), is at the heart of the program philosophy. This compositional model offers 10 outcomes for students, but the connection between them is not specified, nor is it clear how culture or international mindedness are a part of the model.

In one of the few empirical studies of international mindedness in IB schools, Cause (2009b) followed the implementation of the IB Primary Years Program in a school in Australia. One of Cause’s findings was that it was possible for learners to demonstrate all the attributes of the learner profile without doing so in a global sense. In the school she studied, Cause (2009b) did not see the internationalization of learning topics in the classroom, instead ideas of culture were addressed in culture day activities each semester. It seems that further clarification is needed.

The IBO has recently broadened its vision of international mindedness by identifying three components: global engagement, multilingualism and intercultural understanding (International Baccalaureate Organization, 2013a). Singh and Qi (2013) extracted the definitions of the three concepts of international mindedness and associated them with the attributes of the IB learner.

**Table 2: IB learner Attributes and International Mindedness**

Core elements of IM	Attributes of IB learner	Supportive attributes
<p><b>Multilingualism</b></p> <p>Learning to communicate in a variety of ways in more than one language . . . supports complex, dynamic learning through wide-ranging forms of expression.</p>	<p><b>Communicators</b></p> <p>Multilingual &amp; multimodal communication</p> <p>Effective collaboration</p>	
<p><b>Intercultural understanding</b></p> <p>Recognizing and reflecting on one’s own perspective, as well as the perspectives of others.</p> <p>Increasing intercultural understanding by learning how to appreciate critically many beliefs, values, experiences, and ways of knowing.</p> <p>Understanding the world’s rich cultural heritage by inviting the community to explore human commonality, diversity, and interconnection.</p>	<p><b>Open-minded</b></p> <p>Appreciation of own cultures and personal histories</p> <p>Open to other values, traditions, and views</p> <p>Seeking and evaluating different points of view</p> <p>Willingness to grow from experiences</p>	<p><u>Cognitive competence:</u></p> <p>Inquirers</p> <p>Thinkers</p> <p>Reflective</p> <p><u>Disposition:</u></p>
<p><b>Global engagement</b></p> <p>A commitment to address humanity’s greatest challenges by critically considering power and privilege, recognizing that they hold the earth and its resources in trust for future generations.</p> <p>Exploring global and local issues, including developmentally appropriate aspects of the environment, development, conflicts, rights, and cooperation and governance.</p> <p>Developing the awareness, perspectives, and commitments necessary for local and global engagement.</p>	<p><b>Knowledgeable</b></p> <p>Exploration of local and global concepts, ideas, and issues</p> <p>Knowledge and understanding across disciplines</p>	<p>Principled</p> <p>Caring</p> <p>Risk-takers</p> <p>Balanced</p>

<b>Core elements of IM</b>	<b>Attributes of IB learner</b>	<b>Supportive attributes</b>
Aspiring to empower people to be active learners who are committed to service with the community.		

Source: (Singh & Qi, 2013)

In their exhaustive analysis of IB documentation, Singh and Qi (2013) note the expansion in the conception of international mindedness within the IB and clarified the intended relationship between the components. International mindedness focuses on intercultural understanding, promoted by teaching themes of global significance and enhanced through multilingualism and student engagement in global and local issues. This approach to international mindedness is a compositional model. It defined the basic scope and contents included in international mindedness, but the aspect of defining intercultural understanding was left undefined.

The literature provides a variety of definitions for international mindedness, though many of these definitions lack empirical substantiation. According to many educators, international mindedness has the potential to be a transformative learning experience. The definitions of international mindedness that have informed this study fall into four of Spitzberg and Changnon's (2009) five categories for models of intercultural competence. My research did not reveal a co-orientational model. At this point, no pattern emerges from this categorization, but it has proven to be a useful tool in the analysis of participants' conceptualizations of international mindedness. Further work is needed to investigate how school administrators and teachers conceptualize international mindedness, and enact it in their curriculum and pedagogy. Encouraging



educators to consider different conceptualizations of international mindedness may lead to new approaches as to how it is taught and learned (Drake, 2004).

**Evaluation of international mindedness.** Despite the lack of consensus in the research to support a particular definition of international mindedness, one group is developing an evaluation tool. The Centre for Evaluation and Monitoring at Durham University is in the process of developing an instrument to evaluate the development of international mindedness in terms of curriculum provision and school ethos, and within the mindset of students as they grow up through the school (Bailey & Harwood, 2013).

Bailey and Harwood's (2012) assessment uses yet another definition:

International-mindedness (global consciousness) is a person's capacity to transcend the limits of a worldview informed by a single experience of nationality, creed, culture or philosophy and recognise in the richness of diversity a multiplicity of ways of engaging with the world. (p. 79)

Bailey and Harwood (2013) built a framework of five areas, or strands: worldviews, language, culture, human society, and global issues within which the student experience is monitored at four different levels: me, my school, my country, my world. The idea is that the students' perspectives would grow out of their individual experiences to cover the appreciation of global experiences that affect everyone. Schools will assess their students through surveys and submitted materials. Results can be used at a school level for school improvement and accreditation or at the personal level for tutorial and personal social development. As of the spring of 2013, the researchers were assembling surveys and were looking for schools to pilot the materials, I did not find evidence that they have

published any further results. The usefulness of the tool may depend on how the tool fares in schools with highly mobile third culture kids who may have little allegiance to the particular school or even to the given country.

With the rise of globally mobile professionals, an increasing number of children are experiencing international education and are often characterized as 'international' in some way. Hayden, Rancic, and Thompson (2000) interviewed over 200 teachers and more than 1,200 18-year-old students in schools worldwide regarding what they thought it meant to be “international.” Hayden et al.’s findings show that students and teachers considered important attitude factors such as being interested in and informed about other people and parts of the world and factors relating to open-mindedness and flexibility. Such attitudes place the cultures and views of others on par with one’s own, showing respect to others who hold views contrary to one’s own. A pragmatic factor both groups considered important was the ability to speak more than one language.

Informal interactions may as important as the formal curriculum in the development of international mindedness. Wilkinson and Hayden (2010) examined the claim that the IB Diploma Program encourages the development of the attitudes described in the IB mission statement and explored what aspects of the school program led to the changes. The authors used two surveys and a case study to investigate the IB student profile claim that students will become inquiring caring and thoughtful, knowledgeable young people who will possess intercultural understanding, understand that other people, with their differences, can also be right, and become lifelong learners. They found that there was a measurable change in these attitudes and they were able to

tie it to a number of academic programs, particularly a global affairs class and the theory of knowledge course. Both formal and informal discussions were shown to be major factors. Wilkinson and Hayden (2010) highlight the importance of “interstitial learning” (p. 94) or the context of international education to the attitude changes, an important consideration in developing pedagogy.

One line of critique of the IB program addresses its educational culture. Drake (2004), head of a secondary school in Hong Kong, points to the potential problems that arise in importing a western curriculum along with its culturally specific pedagogical expectations into other regions of the world. For example, Drake suggests that cultures with high power–distance relationships, collectivism as opposed to individualism, and high uncertainty avoidance may face tension in embodying the IB Learner profile. Gan (2009) explored this issue more specifically in studying the experience of 11 Chinese students undertaking the IBDP in an Australian high school. Gan found that the students had trouble with aspects of the program; including active class participation, independent research, and referencing for which their home learning culture had not prepared them. If schools intend to develop international mindedness in all their students, they will need to attend to the needs of all students in their curriculum and pedagogy.

The IBO recognizes that its programs have arisen from a western humanist tradition promoting individual talents, responsible citizenship, critical thinking, and informed participation (Walker, 2010). Although the content has become increasingly international, the epistemology remains western (van Oord, 2007). The IBO acknowledges that its educational culture must be affected by the transformations

occurring in non-Western countries where it operates (International Baccalaureate Organization, 2008; Walker, 2010). Of course, that creates a tension as universities in the west may disqualify students whose preparation lacks the emphasis on understanding and conceptual learning (van Oord, 2007).

The literature provides few studies assessing international-mindedness in IB schools. The IBO recognizes that "Rich opportunities exist for adapting current intercultural assessment models to the IB's needs" (Castro, Lundgren & Woodin, 2013, p. 4). The development of assessment tools will lead to the clarification of concepts, teaching and learning outcomes, helping schools better develop internationally minded students.

**Concepts Related to International Mindedness.** Several alternative concepts exist for international mindedness that can be applied in international education in international secondary schools. They can be viewed as alternatives to or elements of the intercultural understanding and the global engagement pieces of the IB program. There are far too many models and constructs to include all of them in this review. I will focus on those that have had the greatest influence on my thinking, and that have been or have the potential to be applied in secondary education. I will specifically exclude models that focus on the adjustment processes of those entering new cultures such as in the process of moving to a new country or studying abroad. Although that material has a place in international schools it is not the focus in the development of international mindedness.

Bennett's (1993) Developmental Model of Intercultural Sensitivity (DMIS) is one of the core ideas in my thinking regarding intercultural competence. Bennett (1993)

developed the model to “allow trainers to diagnose stages of development for individuals or groups, to develop curriculum relevant to particular stages, and to sequence activities in ways that facilitate development toward more sensitive states” (p. 24). The DMIS is a scale showing the developmental phases an individual may progress through from the ethnocentric stages of denial, defense, and minimization to the ethnorelative stages of acceptance, adaptation and integration (Bennett, 1998). The model emphasizes the ways in which people construe cultural knowledge allowing for the development of increasingly sensitive ways of understanding. The model focuses on complexity of the cognitive experience rather than the behavioral and provides for consideration of how different levels of sensitivity might influence individuals’ understanding of and practices with cultural differences. Bennett (1993) presents the model with a level of specificity that allows for diagnosis of the developmental stages of individuals or groups so that relevant curriculum can be developed and sequenced to facilitate growth toward more sensitive stages, clearly aligning this model with the developmental models discussed

A benefit of the DMIS is the existence of an instrument to assess an individual’s intercultural development level. The Intercultural Development Inventory (IDI) reveals an individual’s perceived orientation, developmental orientation and the gap between the two (Hammer, Bennett, & Wiseman, 2003). Extensive work verified the reliability, validity and social desirability of the items (Paige, Jacobs-Cassuto, Yershova, & DeJaeghere, 2003). It has been used as a research tool in K-12 schools in the United States and abroad (Bayles, 2009; Hornbuckle, 2013; Straffon, 2003), and it could also be used as part of refining and sequencing the curriculum in an international school.

Intercultural competence has also been examined as an outcome of internationalization. Deardorff (2006) brought together 23 intercultural experts as part of a Delphi study aimed at bringing about consensus on a definition, components, and assessment tools of intercultural competence. A pyramid compositional model and a circular process model display a synthesis of her results. The foundation of the pyramid is made up of requisite attitudes such as respect, openness, curiosity, and discovery. The second layer is skills, and knowledge and comprehension. Above that is desired internal outcome or informed frame of reference shift. At the peak is desired external outcome (Deardorff, 2006). The pyramid model is unique in that it includes internal as well as external outcomes of intercultural competence. A shift in frame of reference might enhance external outcomes or behaviors. A benefit the author claims of the model is that it allows for the development of both context specific and general assessment of intercultural competence. Deardorff's model is comprehensive, but unwieldy. There seem to be too many ideas included for it to be compelling.

Deardorff's (2006) process model of intercultural competence includes the same ideas and placed in a causal path model, a circle with arrows connecting each aspect of intercultural competence. The idea that development in one area can lead to development in the next is compelling and the model is much more visually engaging. As many of the mission and vision statements of international schools include the idea of intercultural competence, these models provide a basis for comparison to determine the type of model the schools envision. Even if the model of intercultural competence a school has adopted

is not clearly stated in the school documentation, it should be possible to determine it through the language in the curriculum and the expected student outcomes.

Another perspective related to international mindedness is identifying the effect of a society's culture on the values of its members. Hofstede's (1984) cultural dimensions is a model that is influential in the business and cross-cultural training arenas for understanding of the variations that can exist among cultures. Dimmock and Walker (1999) have restructured Hofstede's model into one more appropriate for use in a comparative perspective on educational leadership. They suggest a model including six dimensions of societal culture. Hofstede's power-distance construct is relabeled power-distributed/power-concentrated to more accurately capture the power relationships in various cultures. The group-oriented/self-oriented dimension replaces the individualism/communitarianism category. The dimension describes the extent to which individuals are integrated into groups and the closeness of relationships. To avoid confusion and impressions of sexism that may result from Hofstede's masculinity/femininity dimension, Dimmock and Walker have reconfigured it as consideration/aggression. Uncertainty avoidance is replaced by the fourth dimension of proactivism/fatalism, reflecting a culture's belief in the ability to change or control circumstances versus a discomfort with uncertainty and a belief that what will be, will be. The fifth dimension, generative/replicative is unique to this model. Some cultures value the generation of new knowledge and ideas while other groups are more likely to adopt ideas and innovations developed elsewhere. The sixth dimension is limited relationship/holistic relationship. In cultures with limited relationships, firm rules dictate

interactions and relationships across circumstances. Holistic relationships are founded on personal considerations and association.

Dimmock and Walker's model is still awaiting empirical testing, but a refined and validated model would be of use in school-based discourse on culture issues among the leadership, teachers and even in the classroom. Though the model only addresses one element of international mindedness, intercultural understanding, it could be used to expand understanding of the influence of national or societal culture on international education. While this model seems to be more applicable to an educational setting than Hofstede's model, it has not received the same level of attention, development or verification.

Rizvi offers another alternative to the intercultural understanding piece. After critiquing the internationalization of education practices in higher education as largely celebratory and inadequate in their engagement with complex dynamics and uneven and unequal consequences of global processes, Rizvi (2007) suggested a focus on a more critical form of internationalization. He argued for cosmopolitan learning that creates a new way of learning about other cultures, requiring the development of intellectual skills to examine the ways in which we come to understand other cultures and how we engage with them. Rizvi's conceptualization of cosmopolitanism includes an even more nuanced view of culture than Gunesch's construct described earlier. Rizvi emphasized the need for a historical understanding of culture that shows that no cultural tradition can be understood without reference to the historical interactions that produced it.



Thus, instead of learning about cultures in an abstract manner, cosmopolitan learning involves pedagogic tasks that help students explore the crisscrossing of transnational circuits of communication, the flows of global capital and the crosscutting of local, trans local and transnational social practices. (2009, p. 265)

While this is a much more nuanced view of culture and the internationalization of education, it may be too complex for application at the secondary level.

The models describe above are constructs that address the intercultural understanding aspect of international mindedness. They can be useful to school leaders in teaching and guiding relationships in culturally diverse schools. However, they do not address the global engagement and multilingualism that the IB suggests comprise international mindedness.

There are other constructs related to the global engagement component. I have chosen to examine models that have been applied at the secondary level and have a focus that extends beyond national borders. Global citizenship education is a concept that is like the global engagement piece of international mindedness. Like international mindedness, global citizenship has no widely agreed upon definition (Bringham, 2011; UNESCO, n.d.-b). After a systematic review of studies on global citizenship education, Goren and Yemini (2017) concluded that the body of research in the field is convoluted and complex with terms such as global education, cosmopolitanism, cosmopolitan and world citizenship, transnational citizenship, global mindedness, and others intertwined and often used synonymously.

Meyers suggests global citizenship education "gets at the issue of what citizens look like- and what they can and should do- within a rapidly globalizing world in which the role of citizenship is changing" (2006, p. 10). He goes on to develop three foundational principles for global citizenship education: (a) international human rights as the foundation of global citizenship, (b) the reconciliation of the universal and the local, and (c) political action beyond the national state. These principals are similar to the attributes of the IBO's concept of global engagement (see Table 2). Both argue for exploring global and local issues, and encouraging action. Myers suggests a focus on international human rights as the foundation for global citizenship, while the IBO urges a commitment to addressing critical issues that emerges from a critical consideration of power and privilege.

In another perspective on global citizenship, Bringham identifies Canadian postsecondary schools' use of the concept of the concept as an approach to understand, see and act.

A way of understanding- how the world works, links between our own lives and those of people throughout the world.

A way of seeing- social justice and equity, other people's reality, diversity, interconnectedness, and the way that people can make a difference.

A way of acting- exercising political rights, critical thinking, and challenging injustice (Bringham, 2011, p. 16)

Though not developed in secondary schools, Bringham's model is very accessible and could easily be adopted at that level.

There are many conceptualizations of global citizenship education, but most seem to emanate from tertiary education. Global citizenship, a term popularized by Oxfam (2006), is one of the strategic areas of UNESCO's education programs at the primary and secondary levels. UNESCO's webpage on the topic uses the tagline "Nurturing respect for all, building a sense of belonging to a common humanity and helping learners become more responsible and active global citizens" (UNESCO, 2015). UNESCO clarifies that global citizenship is not a question of legal status, rather, it is about membership in the global community and a sense of common humanity. They go on to suggest that global citizenship education principles should be integrated worldwide in teacher training, and educational programs at all levels.

Morais and Ogden (2011) have developed a theoretically grounded and empirically validated scale to measure global citizenship. The authors found three dimensions that appeared consistently in the literature on global citizenship: (1) social responsibility consisting of global justice and disparities, altruism and empathy, and global interconnectedness and personal responsibility, (2) global competence consisting of self-awareness, intercultural communication and global knowledge, and (3) global civic engagement consisting of involvement in civic organizations, political voice, and global civic activism. While this tool was developed for use in study abroad programs at the university level, I first came across the scale in a study of leadership requirements for K-12 school leaders at an international school in China (A. H. Lewis, 2015). By including global competence, Morais and Ogden's scale includes both the intercultural

understanding and the global engagement elements of the IB's construction of international mindedness.

Andreotti (2006), who spent eight years as a K-12 teacher in Brazil, introduces an important classification of soft and critical global citizenship education. Working from the perspective of critical pedagogy and postcolonial theory, she proposes soft approaches provide learners with clear messages and solutions and appeal to empathy and humanity. Critical approaches offer open spaces "without telling learners what to think" and lead them to examine the causes of injustice. Goren and Yemini (2017) suggest soft global citizenship education is equivalent to teaching 'about global citizenship', where critical global citizenship education "provides students with the skills to reflect upon and engage with global issues involving conflict, power, and opposing views; to understand the nature of colonial, liberal and western assumptions; and to strive for change" (p. 171). Andreotti (2006) is also critical of global citizenship education, accusing that it is founded on latent and explicit western assumptions.

Global citizenship education overlaps with the global engagement piece of international mindedness in the focus on global social and environmental issues and the call for individuals to be active participants in change, but it lacks the multilingualism and intercultural understanding emphases the IBO includes in international mindedness. Additionally, in the U.S. at least, global citizenship education is largely focused on social science classes (Myers, 2006), rather than being implemented throughout the curriculum as the IBO proposes.

Global-mindedness is a construct similar to international mindedness, though somewhat broader in its scope. The term was popularized by E. Jane Hett in her doctoral dissertation where she suggests globally minded people are those who "possess an ecological world view, believe in the unity of humankind and the interdependence of humanity, support universal human rights, have loyalties that extend beyond national borders, and are futurists" (Hett, 1993). Though some authors have used global-mindedness and international mindedness interchangeably (Duckworth, Levy, & Levy, 2005), Hersey (2012) argues that global-mindedness more accurately parallels a cosmopolitan perspective. She also points out that the international mindedness defined within the IB learner profile lacks any overt reference to environmental concerns, cultural pluralism, interconnectedness and a futurist perspective, all characteristics of global-mindedness. Characteristics of global-mindedness also include: oppose prejudice, responsibility and care, activists, additional language ability, seek to learn, unity of humanity which are similar though phrased differently from attributes of the IB learner profile (Hersey, 2012). Cause (2009a) contends that international mindedness emphasizes relationships between and across nations, rather than the increasing interconnectedness of a global world stressed in a school focused on developing global-mindedness.

Hett (1993) also developed a 30-item global-mindedness scale for use in assessing attitudes before and after classroom experiences or participation in study abroad programs. The scale measures five factors: responsibility, cultural pluralism, efficacy, global centrism and interconnectedness. Hersey (2012) used the global mindedness

scale to investigate the development of global-mindedness in the leaders of international primary schools around the world. Her results substantiate the application of global-mindedness in the study of international school.

These are but a few of the concepts related to the global-engagement piece of international mindedness. There is significant overlap among all the models, though differences exist in emphasis and wording. One concern the IBO has raised that is not clearly addressed in any of the concepts I reviewed was the importance of bringing together western and non-western intellectual cultures in engaging students in global concerns.

### **International Accreditation**

As schools develop and implement their approaches to international mindedness or other related concepts, often an accreditation process helps direct and solidify that work. The accreditation process is particularly important because it is often a key instigator of the process to review or create school philosophical statements (Alvarez, 2014). In this section, I will introduce the four primary accreditation agencies with which international schools in Brazil may partner, each having a unique set of expectations for development of international mindedness.

Schools in Brazil that wish to serve national children are required to be approved by the Brazilian Ministério de Educação e Cultura (MEC), the Ministry of Education and Culture (Goulart, 2013). MEC does not have any guidelines for the development of international mindedness. Most schools also seek accreditation by one or more

international agencies. As they are independent, schools can choose the agencies that best match their mission and context.

The CIS is a membership community that provides educational services, including accreditation, to schools around the world. The community includes more than 660 schools including five in Brazil. Though they use a different terminology, CIS (Council of International Schools, 2013) has made international mindedness a prominent part of its accreditation process. Below are a few of these standards:

- STANDARD A2 – The school’s guiding statement shall clearly demonstrate a commitment to internationalism/interculturalism in education, and this shall be reflected throughout the life of the institution.
- STANDARD A3 – The school’s Vision for Students (or similar) shall demonstrate a clear commitment to fostering desirable traits related to internationalism/interculturalism, and this shall impact upon all students.
- STANDARD B1 – The curriculum, in its content, design, implementation, assessment and review, shall reflect the school’s mission, learning objectives, and policies and shall foster global citizenship and student achievement.
- STANDARD B4 – Students shall benefit from a curriculum and related activities that shall be enhanced by the cultural diversity of both the host country and the school community, hence contributing to the development of global citizenship in students.
- STANDARD F3 INDICATOR F3a – The development and delivery of the school’s complementary programmes demonstrate sensitivity to the needs and beliefs of different cultures, foster engagement with the local culture and promote global citizenship.

CIS requires a commitment to internationalism/interculturalism that leads to global citizenship. In IB schools, this is expressed as international mindedness. The purpose of this study is to determine how one school is fulfilling these kinds of requirements in its mission statement, curriculum and pedagogy.

The ISA is a similar organization that acts under the umbrella of the United Nations. It has 42 member schools, one of which is in Brazil. Its mission is to promote international and intercultural understanding and to support "all organizations which share its conviction about internationalism, international mindedness and international education in all its forms and wherever it may be found" (International Schools Association, n.d.). The ISA enacts its mission through encouraging the creation of and cooperation among international schools. One specific service they provide is a self-study guide for internal use that helps schools: (1) Define their understanding of the term "international" in education. (2) Use such a definition to reflect upon several areas of school life and work. (3) Identify those areas that they may wish to improve. (4) Review the original definition in the light of the outcomes of the study (International Schools Association, n.d.).

One aspect of the guide that the ISA described as fundamental was that no external criteria exist to be met, nor any measurements or assessments of the process of the outcome. The process allows the school to speak to and for itself. The guide was developed in collaboration with the Research Unit of the International Baccalaureate Organization among others.

In contrast to these tools is AdvancED's accreditation protocol. AdvancED (2017) claims to be the largest education community in the world, serving more than 30,000 public and private schools and districts in the United States and in more than 70 countries, including 18 schools in Brazil counting the subject of this case study. AdvancED is the product of a merger of the PreK-12 divisions of the U.S. based North



Central Association Commission on Accreditation and School Improvement (NCA CASI), the Southern Association of Colleges and Schools Council on Accreditation and School Improvement (SACS CASI) and the Northwest Accreditation Commission (NWAC) (AdvanceED, 2017). A review of the primary accreditation tool, the AdvancED Standards for Quality (AdvancED, 2011), reveals that international and intercultural understanding are not a primary concern. No standards or indicators require that culture or international issues be included in mission statements, curriculum, or teaching. The pressure to include cultural issues is not coming from AdvancED.

### **Curriculum Framework**

For a school to achieve its mission, there needs to be a strong correlation between its construct for international mindedness, and the way it goes about developing it in students. The literature on the curriculum and pedagogy for international mindedness is scant. In fact, it has even been suggested that each school might have to develop its own educational model (Haywood, 2007). This section will review that foundation of the framework I have selected for the analysis and comparison of the pedagogy and curricula for the development of international mindedness.

The first continuum, weak versus strong internationalization frames the discussion by asking what counts for knowledge? Appadurai (2000) suggests that there are weak and strong forms of internationalization. Weak internationalization is limited in recognizing knowledge developed through the rigid rules of academia. A strong form of internationalization is open to scholars from other societies, their forms of knowledge and their rules for evaluating what counts as knowledge. Rizvi's (2007) cosmopolitan

learning described earlier would certainly be a form of strong internationalization with its emphasis on a historical perspective on culture. The IBO recognizes a weakness in its program in that it has grown from a western humanist tradition (International Baccalaureate Organization, 2008). Schools in Brazil have the opportunity to include knowledge and perspectives from the native Brazilian cultures, students' home cultures and other non-Western sources in considering global phenomena. The presence of minority voices and non-Western sources ought to be clear in the curriculum.

Continuum 2 is a banking model versus critical consciousness. It is drawn from the field of multicultural education and critical pedagogy, specifically the work of Ladson-Billings and Freire. Though these authors wrote with the disenfranchised in mind and the students in the school examined come from privileged homes, benefitting from the inequalities of society, that does not mean that they should not have the opportunity to have their minds opened to a critical view of the world and to be prepared to take part in the transformation of their world. Ladson-Billings (1995a, 1995b) worked with exceptional teachers in public schools in low socioeconomic, mostly African American school districts trying to determine what made them effective in a multicultural situation. Ladson-Billings (1995b) proposed the construct culturally relevant pedagogy, arguing that culturally relevant teaching has three essential characteristics: an emphasis on academic success, the ability and willingness to support and include students' culture and cultural knowledge in the classroom, and fostering of critical consciousness.

Student academic success means overcoming social inequities and potentially hostile environments to develop the literacy, numeracy, technological, social, and

political skills needed to participate in a democracy. Culturally relevant teaching is more than making students “feel good,” it is getting them to choose academic excellence. Culturally relevant teachers encourage students in their development of cultural competence and help them maintain their cultural integrity as a vehicle for their learning. In an international school, this may mean helping third culture kids take ownership of their unique cultural heritage in an atmosphere that may not value their background. Finally, Ladson-Billings (1995a) contends that it is not sufficient for students to achieve individual success; they must also be given opportunity to analyze society with a vision of participation in the change of oppressive structures. There are parallels between culturally relevant pedagogy and Andreotti's (2006) soft and critical global citizenship education. Though working in different arenas, both educators argue that students must be encouraged to think critically about society and to work for change.

Continuum 2 is also informed by the work in critical pedagogy. The roots of this thinking lie, appropriately for this study, in the work of the Brazilian educator Freire (2005). He argued, in his seminal work *Pedagogy of the Oppressed*, that the “banking” concept of education in which students are treated as passive receptacles to be filled with the knowledge deposited by teachers represented hegemonic oppression. Freire urged the “conscientização” or conscientization of students so that they might critically consider reality and become involved in the struggle for their liberation.

Bruch, Jehangir, Jacobs and Ghare describe a celebratory approach to multiculturalism in which the positive aspects and significant accomplishments of different groups are taught with an emphasis on respect and the celebration of diversity

(Bruch, Jehangir, Jacobs, & Ghere, 2004). In contrast, a critical pedagogy can expose how valued knowledge can privilege group identities, histories, languages and the desires of dominant groups while drawing attention to the concentration of power and privilege (Bruch et al., 2004).

The idea of preparing students not only to think critically, but also to involve themselves fits well with the IB's student profile and expectations for community service. I have blended Ladson-Billings (1995b) and Freire's (2005) vocabulary in a continuum from a banking model to critical consciousness.

The third continuum is the discrete versus glocal orientation in regard to the framing of international mindedness. A discrete orientation treats local and global concerns as separate and unrelated. A glocal perspective couples the study of global concerns with local actions and strengthens local rootedness in the face of global interconnectedness (Oomen, 2015). Writing in the context of global citizenship education, Myers (2006) observes that teaching often focuses on either the local or universal perspectives with little attempt to reconcile or explain their relationship. He argues that a "dialectic of the global and local" (2006, p. 377) with a critical examination of globalization would demonstrate the complex relationships between local and global phenomena. Myers (2006) is careful to note that this approach does not undermine national citizenship or cultural identity, but reconciles them with the "reality of global interdependency" (p. 377). The idea of glocalization captures "the idea that the local is always with, through, and in the global. Put another way, the global always has a local context for its operationalization" (Mannion, 2015, p. 23). The IB diploma's demanding

content and assessment practices may lead to a focus on meeting standardized requirements at the cost of an emphasis on local contextualization (Tarc, 2009). An international school may suffer from the temptation to focus on global issues at the cost of the examination of the local. A glocal perspective couples the examination of the international with participation at the local level. I will examine the schools' curricula to ascertain if issues are examined from the perspective of global institutions and ideals, a local perspective, or a glocal position.

I derived the final two continua in my pedagogical framework from the field of intercultural training, the preparation of people to live and work effectively in cultures other than their own (Paige, 1993). After a review of the literature that turned up little focusing on the general design of the training, Gudykunst and Hammer (1983) developed a scheme for classifying intracultural training methods. They use two central issues from intercultural training to create a four-quadrant classification system. I propose to use their two axes as continua to analyze the school's pedagogical approach to the development of international mindedness. My expectation is that the pedagogical choices the schools make will provide insight additional insight into the school's construction of international mindedness.

The fourth continuum is the didactic versus experiential approach to instruction. In general, a didactic approach generally depends on lecture where an expert shares relevant cultural information. Experiential activities put trainees in situations they might encounter in a foreign culture. These strategies incorporate opportunities to engage in simulated intercultural situations, analyze the activity critically, abstract useful

information that might be applied in the future (McCaffery, 1993). This continuum may reveal whether a school views international mindedness as primarily content information or more experiential.

A culture-general versus culture-specific pedagogical approach is the final continuum. According to Brislin and Pederson (1976), culture-specific training “refers to information about a given culture and guidelines for interaction with members of that culture” (as cited in Gudykunst & Hammer, 1983, p. 6). Culture-general training develops the participants’ understanding of the importance of culture in determining human behavior (Downs, 1969) and provides the individual with a variety of experiences that help prepare them for the range of cultural habits, norms, roles and circumstances that exist (Triandis, 1978). A school’s balance of the two reveals their pedagogical choice of preparing students for specific intercultural encounters versus a general preparation for unpredictable situations. A balance of the two is important, an over-emphasis on the study of the “other” might promote a false sense of competence and may even fuel intergroup hostility. Building critical self-awareness can enhance an individual's ability to build more culturally appropriate knowledge and skills (Chao, Okazaki, & Hong, 2011).

There are a number of other questions that might be posed of the school leaders or the curriculum. These questions may reveal or clarify differences in the conceptualization of international mindedness or its pedagogy and will be helpful in the analysis of data. Of interest to me is what local perspectives are considered? To what extent are the perspectives of the rich, the poor, the middle class, the native, the various

immigrant groups considered? Brazil is a developing nation facing many social issues, including environmental and cultural issues in the school's region. In addition to providing opportunities for students to consider the diverse perspectives of the people, examination of these issues would allow for the application of a glocal orientation and strong internationalization through inclusion of local voices and knowledge.

Examining the depth of questions regarding culture reveals if teachers are relying on a banking model or a critical approach to culture. In a chapter in a recently published book on international mindedness, Lockhart (2014) offered suggestions of how schools might work to develop international mindedness. In one instance, she suggests a teacher might ask her students, "How do you think children in Country X would react to this situation?" This question might help students to develop their curiosity and understanding of other points of view. However, a broader view of internationalization would suggest that the teacher probe for several different viewpoints that might exist in children of Country X. Students must be exposed to the idea of cultural variability (Liddicoat, 2008).

Another key question is, does learning draw on the cultures of the students? "An intercultural pedagogy is one which engages actively with the interrelatedness of language, culture and learning and with the multiple languages and cultures present in the classroom which shape learners and learning" (Liddicoat, 2008). Are lessons designed specifically to target all cultural groups in the school? Is international mindedness a theme throughout the curriculum, or is this present only in the social studies or language curricula?

Due to the lack of empirical studies on the curriculum and pedagogy for international mindedness, I have had to develop my own model for examining what is happening in this case. The five continua are helpful tools in generating questions and framing my analysis in international mindedness at EAB.

### **Summary**

International schools represent a growing segment of education worldwide. Although their numbers are relatively small in respect to national schools, in a rich body of literature many researchers explored the nature and diversity of the schools and the meaning of international education. The IBO is one of the main agencies at work in the field. The Diploma Program has gained prominence as a rigorous system that is well respected by universities worldwide. The understanding being developed in this field is worthy of consideration by national schools interested in models for developing a more international outlook.

The IBO has chosen international mindedness as its construct for cultural considerations. In a significant body of literature, many researchers explored the definition of the idea, but many of the models lacked empirical study. Further work must be done to explore the conceptualizations of the idea in schools and to develop methods of assessment so that programs can be analyzed for their effectiveness in light of the growing importance placed on international mindedness by accreditation agencies.



### **Chapter 3: Methodology and Methods**

It is clear from a review of the literature on international mindedness that there is an ongoing discussion on the meaning of international mindedness in the international school context. This study will contribute to filling the gap that exists in the literature regarding how international mindedness is constructed within schools and what strategies are used to develop it. In this chapter, I review the purpose of using a case study and the related research questions. I establish a philosophical foundation for the study and go on to explain the procedures for data collection and analysis.

#### **Purpose of the Case Study**

The purpose of this case study is to explore the construction of international mindedness in an international school in Brazil. In this study, I seek to identify how the school administrators and teachers characterize international mindedness and how that is expressed in the written curriculum. As outlined in Chapter One, the specific research questions in this study are:

1. How do school administrators and teachers in an IB school in Brazil conceptualize international mindedness?
2. How do theories or models of international mindedness inform these conceptualizations?
3. How are the constructs of international mindedness expressed in the curriculum of the school's IB program?

The case study will use a qualitative approach enabling me to obtain data through a variety of sources in exploring international mindedness within a bounded system

(Creswell, 2012). A qualitative case study is an appropriate approach for questions that seek to explain the “how” or “why” of a social phenomenon (Yin, 2013, loc. 676) such as international mindedness. This case study will also reveal how international mindedness is understood within an international school in Brazil, a region which is poorly represented in the academic literature on the topic.

### **Philosophical Assumptions**

As discussed in Chapter One, the interpretive framework guiding this study is social constructionism. The philosophical assumption behind this work is that individuals are in a continuous process of constructing their understanding of reality based on their interactions with others, their cultural contexts, and their social and historical conditions (Bryman, 2008; Creswell, 2013; Lincoln et al., 2011).

Creswell (2013) discusses four philosophical assumptions that underlie a social constructivist qualitative study. They are the beliefs about ontology, epistemology, axiology and methodology that the researcher brings to the study. My understanding of these beliefs was largely informed by the work of Lincoln, Lynham and Guba (2011). Though both sources use the word 'constructivism', I have chosen to use the related 'social constructionism' which has a social rather than individual focus (Young and Colin, 2004). A social constructionist approach entails a relativistic approach to ontology. In this case, the construction and application of a reality of international mindedness is specific to the case being studied and is co-constructed by the members of the community seeking to make meaning out of their experiences in that context. Epistemologically, I recognize that my experiences, particularly of and about international education, have

shaped me and they have had an impact on the data that I generated. Even the unique nature of this case study determined the nature of the knowledge I generated. An axiological assumption is that I place importance on culture as part of the education process and assume that an international school will also. My values and assumptions shaped my interpretation of the data and the narrative of this study. Finally, the methodological approach of constructionism was interpretive with naturalistic methods including interviewing, observations and examination of existing documents. My experiences in the field led to revision of my questions. An inductive approach to the data produced a detailed description of the context and generalizations regarding the meaning of international mindedness.

### **Values and Assumptions**

The most basic value I brought to this work was that culture is a central issue for international schools. I began my research using House et al.'s (2002) definition of culture as “shared motives, values, beliefs, identities, and interpretations of meanings of significant events that result from common experiences of members of collectives and are transmitted across age generations” (p. 5). My understanding of this topic has deepened through this process. Culture includes all aspects of life including the relationships within families and larger social institutions, the languages spoken, and forms of art and music. While an assumption of homogeneity within any group has been dismissed, there are still common elements shared within groups (Masemann, 2013). Schools play an important role in the enculturation, socialization and acculturation of children. In these cases, "culture" becomes a verb. Students who live between different cultures need a

deep understand of the idea of culture to understand themselves and others. An international school draws together families from different cultures and makes understanding cultures a core part of its mission. International schools ought to move beyond a celebratory approach to culture and help their community see that "cultural traditions need to be viewed as dynamic and creative, and cultural relations as always contingent and historically specific" (Rizvi, 2007, p. 395). I believe international schools should be agents for preparing students to competently interact with people of other cultures and to think about and act regarding important issues from global and local perspectives. International schools might also be models for local schools facing similar issues with fewer resources.

International mindedness is not a construct that I have worked with professionally, and despite having read the IBO's literature, the construct and how to enact it in international schools is still not completely clear. I believe the intention of the IBO is comparable to the construct of intercultural competence. These issues of how to include culture have an impact on a school's social and educational effectiveness. If developing international mindedness includes or leads to intercultural competence in staff and students, then a school's effort will have provided a valuable service for the social health of its community and imparted an asset to its graduates. As part of many mission statements, it is a goal in and of itself.

Based on my experiences as a student, teacher, administrator and accreditation team member, it is my impression that many schools have not invested in developing a school culture that values intercultural competence or international mindedness. In the

school where I currently work, those which I have visited as part of an accreditation team and others with which I am familiar, I suspect there is a recognition and even an appreciation of cultural difference, but little engagement with cultural nuances in relationships on campus, teaching or in the engagement with events outside the school. I speculate that insufficient training is provided and that the inclusion of culture in mission, vision and core values is often window dressing. Part of my motivation for engaging in this study is to participate in developing a foundation of research to support better practices in this area that I can apply in my own school.

### **Case Study Design**

I have spent most of my career in education as a science teacher. Despite serving six years as a secondary principal, I find that my scientific background continues to have a strong influence on my thinking. When I began to plan for this dissertation, my natural inclination was to design a quantitative study. As I discovered that there were no quantitative tools for measuring international mindedness, I moved towards a qualitative design that would examine a hypothesis by comparing two schools. In designing that experiment, it became clear that given that lack of clear definitions, to truly understand international mindedness in context would require a more in-depth investigation than I had the resources to perform. I also came to believe that in comparing two schools, there would be too many variables for me to be able to untangle differences between the phenomenon and context. This led me to develop a case study, a form of empirical inquiry that will allow me to investigate a phenomenon in depth in its real-world context (Yin, 2013).

Creswell (2013) defines case study research as a qualitative approach in which the investigator explores a real-life, contemporary bounded system (a case) . . . , through detailed, in-depth data collection involving multiple sources (e.g., observations, interviews, audiovisual material, and documents and reports), and reports a case description and case themes” (loc. 2083).

Creswell’s definition highlights several important aspects of a case study. First, a case study examines a real-life current situation. These are not situations that a researcher can reproduce in the laboratory. Second, the definition and the bounding of the case are essential. According to Yin (2013), a case, or primary unit of analysis, may be an individual, an event, a small group or community. A researcher may select an intrinsic case because it has unusual interest in and of itself, or she may choose an instrumental case because it illustrates a specific issue of interest (Creswell, 2013). The process of bounding the case distinguishes who is included in the case from those who are excluded. Bounding may also limit the time and geographical extent of a study (Yin, 2013). Third, a good case study draws on multiple sources of information to lead to an in-depth understanding of the case. Finally, the description of the case leads to the identification of themes or issues the researcher has uncovered within the study which may then be organized chronologically, analyzed across cases or presented as a theoretical model (Creswell, 2013).

The selection and bounding of the case is an essential aspect of the design of a case study. This study was conducted in an international school in Brazil. As discussed

in Chapter Two, there is no single definition of an international school. For the purposes of this study, I used the following criteria to identify a suitable site: (a) the school implements the International Baccalaureate Diploma Program and consequently promotes international mindedness as a core value; (b) the school holds accreditation with an organization from the United States; (c) the school's student population included both Brazilian and international students.

According to the IB website (International Baccalaureate Organization, n.d.-a) there are 22 schools in Brazil that offer the IB Diploma Program. Of these, eight are accredited by U.S. institutions and five have a significant percentage of international students. I sent emails and placed phone calls to school leaders, starting with those in Sao Paulo, where I live, and moving outwards. The leader at one school expressed interest in the study, but when it came time to schedule a visit he informed me that there were too many things going on that semester. Two schools never responded to my inquiry. In a phone call with one school, the principal admitted that they had added international mindedness to their mission statement, but were still figuring out what it meant and asked me to share my results when I was done. These communications narrowed my choice down to the American School of Brasilia (EAB). The principal and IB coordinator with whom I spoke were enthusiastic about international mindedness and the potential for my research.

Yin (2013) suggests there are five appropriate rationales for a choosing a case in single-case design. The case ought to be either critical, unusual, common, revelatory or longitudinal. The school chosen for this study is a revelatory case, the study of which

allows for the exploration of the meaning and implementation of international mindedness in an international school setting. In my initial conversation with the secondary principal and the IB coordinator, they were very excited about the idea of exploring the meaning of international mindedness with me. Of all the school leaders I contacted, they were the most curious about my work and had the most to share about their experiences. EAB had been implementing the IB diploma for five years, not the longest time of the schools I contacted, but also not the shortest. In addition, EAB was a school with sufficient resources to dedicate to the proper training of teachers and implementation of the program. This led me to believe that this school had the necessary experience with international mindedness and a disposition that would permit me to explore the topic deeply in their unique context.

One of the characteristics of a case study is the use of multiple sources of data (Creswell, 2013). This study draws on interviews, the analysis of documents, focus groups and direct observations. Through interviews, I explore school administrators' understanding of international mindedness. I have drawn on Seidman's *Interviewing as Qualitative Research* (2012) as a valuable resource for gaining a deeper understanding of not only the skills and techniques of interviewing, but also the rationale for using them as a qualitative research tool. He states, "At the root of in-depth interviewing is an interest in understanding the lived experience of other people and the meaning they make of that experience" (Seidman, 2012, p. 8). Interviewing is a valuable tool that gives the researcher a measure of control over the line of questioning and can draw out historical information (Creswell, 2013).



A focus group allows the researcher to collect data on the opinions of a group of people. It provides a more natural setting than an individual interview because participants can influence one another as they do in real life (Krueger & Casey, 2009). Focus groups are generally relatively homogenous. I chose to use focus groups comprised of groups of teachers of similar subjects (e.g. humanity teachers) to gather their conceptualizations of international mindedness. Coming from a social constructionist approach, I was also curious to hear them talk to each other about the topic.

Document analysis is an unobtrusive means of obtaining the language and words of the participants and has the advantage of saving the researcher the time of transcription. Data can be analyzed at the researcher's convenience and demonstrates the ideas to which participants have given attention (Creswell, 2013). The school mission and vision statement, other core documents such as the student handbook, and the curriculum of the IB Diploma Program classes will be the focus of the document analysis. Yin (2013) lists retrievability, biased selectivity and reporting bias as weaknesses in using documentation as a source of evidence. As the documents in question are public, retrievability and selectivity are not an issue. Any questions regarding the documents were addressed with school administrators, reducing the impact of reporting bias.

A case study takes place in a real-world setting. This allows for the collection of evidence by direct observation, providing context and immediacy to the study (Yin, 2013). The architecture, physical environment, symbols, signs, traditions and ceremonies

convey the culture of the organization (Deal & Peterson, 1999). In this case, informal observations were recorded in a field journal and pictures were taken when appropriate.

The role of the qualitative researcher in a case study is to collect data themselves through participant interviews, the examination of documents and the observation of behaviors (Creswell, 2013). The case study approach places great demands on the researcher. Yin (2013) suggests the researcher ought to practice the following behaviors: ask good questions, be a good listener, stay adaptive, have a firm grip of the issues being studied, and avoid biases. The constructionist approach being taken in this study encourages the researcher to take the posture of a passionate participant in facilitating the reconstruction of the voices of the participants (Lincoln et al., 2011).

### **Data Collection**

Bounding the case is important in distinguishing which people and documents are included in the study and which are not. In this study, I did not attempt to examine the entire EAB program. The study was limited to the IB Diploma Program teachers and curriculum. This limited the work and data to a manageable level in a manner that maintains coherence in the data.

Initial contact was made via an email and a call to the head of school. He accepted the invitation to participate in the case study and referred me to the upper school principal who was the key contact in scheduling visits, interviews and focus groups. The principal provided written consent to participation in the study (Appendix C).

The study involved three two-day visits to the school in March, May and September of 2016. My familiarity with schools in Brazil, personal and professional

relationships with several staff members and my experience with accreditation allowed me to quickly engage with and understand the setting. Interviews were held on campus, either in a small conference room or in the teachers' classrooms. The first visit gave me an opportunity to get to know the school and perform semi-structured interviews with school administrators. Events during data collection interfered with the scheduling of focus groups with teachers and observations of classes. In one instance, a prospective head of school scheduled a last-minute visit during the same time frame as my visit. This limited the time and assistance the principal could provide in scheduling focus groups, along with limiting time available for teachers. In a second instance, the IB students were taking their examinations, so I was unable to observe classes.

In planning my research, I had delimited the study to the IB diploma program within EAB's upper school. However, during my data collection I discovered that that boundary is not as firm as I had imagined. Of the 16 teachers that taught an IB class in the second semester of 2016, only four did not teach additional non-IB classes. In addition, interviewees often brought up classes or activities outside the bounds I had tried to establish. In the end, I considered all information that interviewees presented, recognizing that their inclusion of material outside the bounds I had set reveal something of their thinking about international mindedness. I spoke to as many people as I could, giving preference to those who were part of the IB program. Many of the documents I considered, like the school mission and vision, and the student handbook were written for the entire school. However, I did limit my examination of the curriculum to the IB courses.

**Semi-structured interviews.** The semi-structured interview format allows the use of pre-formulated questions while retaining the flexibility to probe for more detail as needed (Creswell, 2003). Through the interviews, I pursued in-depth descriptions of how school administrators view the culture and diversity of the school, how they construct international mindedness, and how it is embodied in their institutions.

A list of possible questions (see Appendix D) was developed based on the work of Gigliotti-Labay (2010). The questions address three topic domains: (1) the individual's understanding of international mindedness and commitment to infusing it within the program; (2) the importance of culture within the classroom and curriculum; (3) institutionalization of international mindedness within the IB school culture. Each domain addressed several covert categories, included a leadoff question and several follow up questions.

I scheduled interviews with the school administrators for my first visit during which I also had one interview with a teacher who came to me and started a conversation. My intention was to concentrate on focus groups with teachers during subsequent visits.

**Focus groups.** In line with the social constructionist stance of study, I chose to use focus groups with the teachers so that I could observe teachers interacting with one another regarding international mindedness. The goal of focus groups is not to arrive at consensus, but to reveal how teachers construct international mindedness within the IB program and draw out specific examples of how they develop it within their classes. Krueger and Casey (2009) recommend groups of 5 to 10 people, however they allow for groups as small as four. Given the number of teachers involved in the IB program, I

hoped to work with groups of 4 to 6 participants. While this allows for more participation, it may limit the pool of ideas. The list of questions developed for the interviews with school administrators was modified for use with teacher focus groups (Appendix E).

IB teachers were invited to participate based on the evidence of international mindedness I found in their curriculum maps and the recommendations of the secondary principal and the IB coordinator. After finding little relevant material in the mathematics and science curriculum maps I focused my efforts on meeting with the humanities teachers. I attempted to schedule focus groups at times that were convenient for the participants. Unfortunately, the teachers' schedules and the issues described earlier made it impossible to bring together groups of four or five teachers for focus groups. Instead, I interviewed teachers individually or in groups of two. Two interviews were performed with two teachers and the positive dynamics of the conversations supported my stance on social constructionism.

Eleven people were interviewed for this case study. Each interview lasted from 30 minutes to an hour. Interviews were performed in either English or Portuguese per the interviewee's preference. Recordings of the interviews were sent to a service for verbatim transcription. Follow-up emails were used to clarify findings as needed.

**Table 3: Interview participants and characteristics**

Nationality	Gender	Number of years at EAB	Experience at previous international school?	Date
Canadian	Male	6	Yes	March 7
American	Male	3	Yes	March 7
Brazilian	Male	9	No	March 7

Trinidadian	Female	1	Yes	March 8
Brazilian	Female	5	No	March 8
Canadian	Male	<1	Yes	May 10
Brazilian	Female	3.5	No	September 22
British American	Male Male	3 <1	Yes Yes	September 23
Brazilian Brazilian	Female Female	3 21	Yes Yes	September 23

Note: I have not included the titles by which I refer to the participants so as not to reveal their identities.

**Direct observation.** During my visits, I observed 12 classrooms. The upper school principal provided me with a class schedule and told me I was free to go into any classroom. Teachers were uniformly gracious and welcoming, even when my visit was unannounced. In selecting classes to observe, priority was given to IB classes, particularly those with evidence of international mindedness or a consideration of cultural topics in their curriculum maps. Due to scheduling issues, I did observe some non-IB classes, such as a sophomore level history class and a philosophy class of teachers I had scheduled to interview.

Each observation lasted from 20 to 40 minutes. Though I did not use a formal protocol, during that time I took notes on the style of instruction, content, social interaction and the class atmosphere. I looked for posters, signs or activities that may reveal the school's embodiment of international mindedness.

**School documents.** A variety of documents were collected for analysis including the school's mission statement, the school profile, the secondary student handbook and

the curriculum for the IB Diploma Program classes in the document analysis. All were available electronically and easily accessible.

A mission statement should be a living document that informs the day-to-day practices of the administrations, teachers, and students (Slate, Jones, Wiesman, & Saenz, 2008). The use of the mission statement widely in EAB's literature suggests that it is more than just a sentence posted on the wall and forgotten. In analyzing documents, it was important not to assume each one contains unmitigated truth (Yin, 2013).

Documents were analyzed considering the specific purpose for which they were written.

The largest group of documents collected for this case study was the curriculum documents for the IB classes. EAB uses the service "Atlas Curriculum Mapping" as an online management system for curriculum documents. I was given access to the school's online repository for curriculum and downloaded 37 curriculum files for the IB classes in March 2016. These documents were organized by units and include ten columns titled: intended learning, TOK integration, enduring understandings, essential questions, students will know..., students will be able to..., assessments, learning activities, resources, and reflections. A blank curriculum map table is included in Appendix F. The intended learning column included the guidelines for the course from the IBO. The data were available on a secure website which allowed the data to be downloaded as a Microsoft Word file. The Portuguese curriculum documents are written in Portuguese. Being fluent in Portuguese, I worked with the documents in Portuguese, only translating quotes for inclusion in this dissertation.

The principal and IB coordinator warned me that they have not required teachers to include international mindedness in their curriculum. In nine of the documents, mostly mathematics and science classes, I found nothing salient to my research, but in the remaining documents I found relevant information. I also noticed that in most of the maps, the TOK integration column was blank, indicating that this is not something the teachers have been required to complete.

The authors of the EAB curriculum documents use course syllabi from the IBO which outline core topics, applications and skills. This content is found in the Intended Learning column of the EAB documents. For example, the IBO provides guidelines for the IB for higher level, first year Biology. The guidelines include specific topics to be studied, including "Water molecules are polar and hydrogen bonds form between them" (IB Biology HL Y1). The guidelines also include applications and skills, and general guidance on the depth of study suggested. The guideline for this course also include suggested topics for international mindedness such as:

### **2.2 Water - International-mindedness:**

There are challenges for the increasing human population in sharing water resources equitably for drinking and irrigation, electricity generation and a range of industrial and domestic processes. (IB Biology HL Y1)

The IB guidelines for IB Portuguese were less prescriptive. For example, in the first unit on language and mass communication, the IB provided eight aims including "develop in students the ability to engage in close, detailed analysis of individual texts and make relevant connections" (IB Portuguese LL Y1). Though there were no specific suggestions for international mindedness, the guidelines included the following aim:



**In addition, the aims of the language A: language and literature course at SL and at HL are to:**

8. develop in students an understanding of how language, culture and context determine the ways in which meaning is constructed in text (IB Portuguese LL Y1)

All but one curriculum map included content guidelines from the IBO with copyrights from 2009 to 2016, however, only the guidelines dated 2016 contained specific suggestions for the inclusion of international mindedness topics in the units. The classes with the 2016 guidelines were all mathematics and science. I saw no evidence of these topics being applied in other columns of the document.

### **Data Analysis Procedures**

Creswell (2013) contends that within a qualitative study data analysis occurs simultaneously with data collection. Data acquisition and analysis are not separate and sequential activities. The analysis of one interview may inform questions for the next. An examination of the curriculum may inspire questions for the focus group that may lead to a reexamination of the curriculum.

As the interviews with the school administrators were transcribed and documents collected, I read all the data both to verify the accuracy of the transcriptions and to gain familiarity with them. This process informed my selection of teachers to interview and the questions used in interviews.

After the transcripts of the interviews from each visit were reviewed, they were uploaded into a coding program called Quirkos for analysis. Quirkos is a relatively new program that provides a visual interface enabling researchers to sort, manage and analyze text data. Yin (2013) describes the process of coding as aggregating the text across data

sources into small categories of information, seeking evidence for the codes from the various sources being used in the study, then assigning a label. Some of the codes were developed a priori, such as international mindedness, international education, and culture. Other codes emerged from examining the data, such as core documents, leadership by example and student experiences. I kept a codebook throughout this process (see Appendix G).

The interviews were coded within two weeks of receiving them from the transcription service, and observation notes were coded in October after all three visits were complete. The codebook was updated after each round of analysis. I repeated the coding process in preparation for final analysis, both as a means of ensuring that the early data was coded considering all the emergent codes, and to refamiliarize myself with the data.

The curriculum documents were not analyzed using the coding program. The size and format of the documents was not conducive to this form of analysis. Each curriculum map was read and any material relating to international mindedness or culture was copied to a master document for examination. I tried to cast a wide net, highlighting anything that might be related to any of the interpretations of international mindedness I have heard at EAB or read in the literature.

To be clear, the documents I examined were not lesson plans, but rather maps of the content and main ideas that are taught. They are designed to help teachers and administrators track what content is being taught; they do not make clear how the content will be taught. I was not able to follow the embedded links to see the actual assignments,

resources or assessments that were included in some classes. These documents have been written and modified by teachers over the years and are meant to be kept up to date as changes are made. The documents I examined are a snapshot of the curriculum at that point in time.

Through the analysis process, I looked for themes that appeared in multiple places in the data and were relevant to my study. Yin (2013) recommends identifying five to seven general themes. In reviewing the data, I identified six themes that explain the constructions of international mindedness at this school and eventually distilled them down to four: school identity, different perspectives, rich experiences, and embodiment. In the next chapter I will provide a rich, deep description of the school, placing these themes in context supported with evidence from interviews, school documents and observations.

In Chapter 5, I will address my research questions more directly. First I will examine the conceptualizations of international mindedness expressed by the interviewees in light of the academic literature reviewed earlier. This discussion will draw on quotations from the interview and classroom observations. Second, I will examine the pedagogical approach to international mindedness using the five continua I have developed. Evidence for this analysis is drawn from the curriculum maps and classroom observations.

### **Validity and Reliability**

Creswell (2013) offers a list of eight strategies for validating the findings of a qualitative study. I implemented several of them in this study. First, I triangulated the

data, using evidence from different sources to build coherent support for themes. Multiple sources of data were required to corroborate themes. Second, major findings and themes were reviewed with key participants for confirmation. This occurred through emails and sharing a summary of my conclusions. Third, in Chapter 4, I provide a rich, thick description of the school to provide readers with a clear understanding of the setting and provide an element of shared experience to the discussion. Finally, I made a conscious effort to include discrepant information. An account including contradictory evidence becomes more realistic and more valid (Creswell, 2013). Special attention was paid to teachers who demonstrated unique conceptualizations of international mindedness and how it appeared in their curriculum.

Creswell (2013) also suggests several strategies for ensuring reliability, three of which were relevant and were applied in this study. First, I documented the steps used in this study and updated the plan as changes arose. This will allow others to analyze my procedures and repeat them if the need arises. Second, I checked the transcripts to ensure that they reliably recorded the interviews and focus groups. Finally, as I coded my data, I noted my initial definition of each code and periodically crosschecked the meaning of the codes to either ensure that there was no unconscious drift in the definition of the codes. Deliberate changes in codes were updated in the codebook.

### **Anticipated Ethical Issues**

The need to protect human subjects is a core issue in any educational research. It is my responsibility as the researcher to conduct my work with care and sensitivity. The nature of the study was reviewed with the head of school, and we agreed that due to the

impersonal nature of the study, individual signed consent forms were not necessary. Interviewees were invited to participate via email and gave of their time voluntarily. The superintendent agreed to allow the use of the school name in this study (Appendix H), though individuals are referred to by their roles rather than their names. Once my preliminary findings were ready, I reviewed them with the head of school. After giving him an overview of my conclusions via a Skype interview, he affirmed that my findings are accurate assessment of the school. He asked for permission to review the draft of my results my results and to share them with his leadership team. I was happy to comply and pleased to receive additional feedback that supported my findings. Every effort was made to select participants equitably so that no group of people is unfairly included or excluded from the project both in fairness to the participants and in the effort to produce a credible and valid analysis of the case.

A case study is not performed in the laboratory; it is work done in the real world. I stepped into a functioning school. Sensitivity to the norms and schedules of the school was necessary. I worked with the secondary principal and the IB coordinator in scheduling interviews and focus groups at times that would minimize disruption to the participants. I worked to establish a collaborative environment in the meetings so that all the participants could benefit from the experience with a deep understanding of the topic. As a fellow educator at an international school and a longtime resident in Brazil, I did not experience unusual cultural differences.

The following procedures were employed to protect the rights of the participants:

- (a) the objectives of the study were clearly presented to each participant;
- (b) participants

were informed of all recording devices; (c) the rights and interests of the participants were considered first in decision making regarding reporting the data; (d) the interviews were conducted in the language of preference of the participant (Yin, 2013). A research exemption was obtained from the University of Minnesota Institutional Review Board to ensure that the study participants will not be placed at undue risk (Study Number: 1601E83321).

It is the role of the researcher to collect, sort, analyze and report on the data. This requires an open mind. To avoid bias I reserved preconceived notions, allowing conclusions flowing from the participants to determine the narrative. I also listened for contrary thoughts and opinions as including them adds depth to the depiction of the school.

## Chapter 4: Description of the Site

In this chapter, I will paint a picture of the American School of Brasilia (Escola Americana de Brasília- EAB), developing the themes related to what international mindedness means in this context. I use relevant information gleaned from interviews, document analysis and personal observations.

Through this description, I will begin to examine how school administrators and teachers construct international mindedness, my first research question. Each of the research questions will be revisited in Chapter 5 considering the literature discussed in chapter two, along with an analysis of how theories or models inform the constructions of international mindedness found at EAB.

Through the analysis of the data I looked for ideas that appeared in multiple places in the data and informed my study. From those ideas, the four themes which emerged from the documents, observation and conversations regarding the school's understanding and development of international mindedness are listed and described in the following table.

**Table 4: Descriptions of major themes**

Theme	Description
School identity	The EAB community has developed a strong identity; despite calling themselves an IB World School, they have defined themselves internally in their core documents. This suggests they have their own definition of international mindedness rather than relying on one from the IBO.
Different perspectives	In discussions of international mindedness and culture in the classroom, every teacher and leader brought up the importance of helping students consider multiple points of view in developing international mindedness.
Rich experiences	EAB is a community of individuals with rich international experiences. Teachers leverage these experiences in developing international mindedness.

Embodiment	The EAB community has many individuals with high levels of intercultural competence, students have the opportunity to learn by observing their administrators, teachers and peers.
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In the next sections, I will provide a rich, deep description of the school, placing these themes in context supported with evidence from interviews, school documents and observations.

### History and Setting of the School

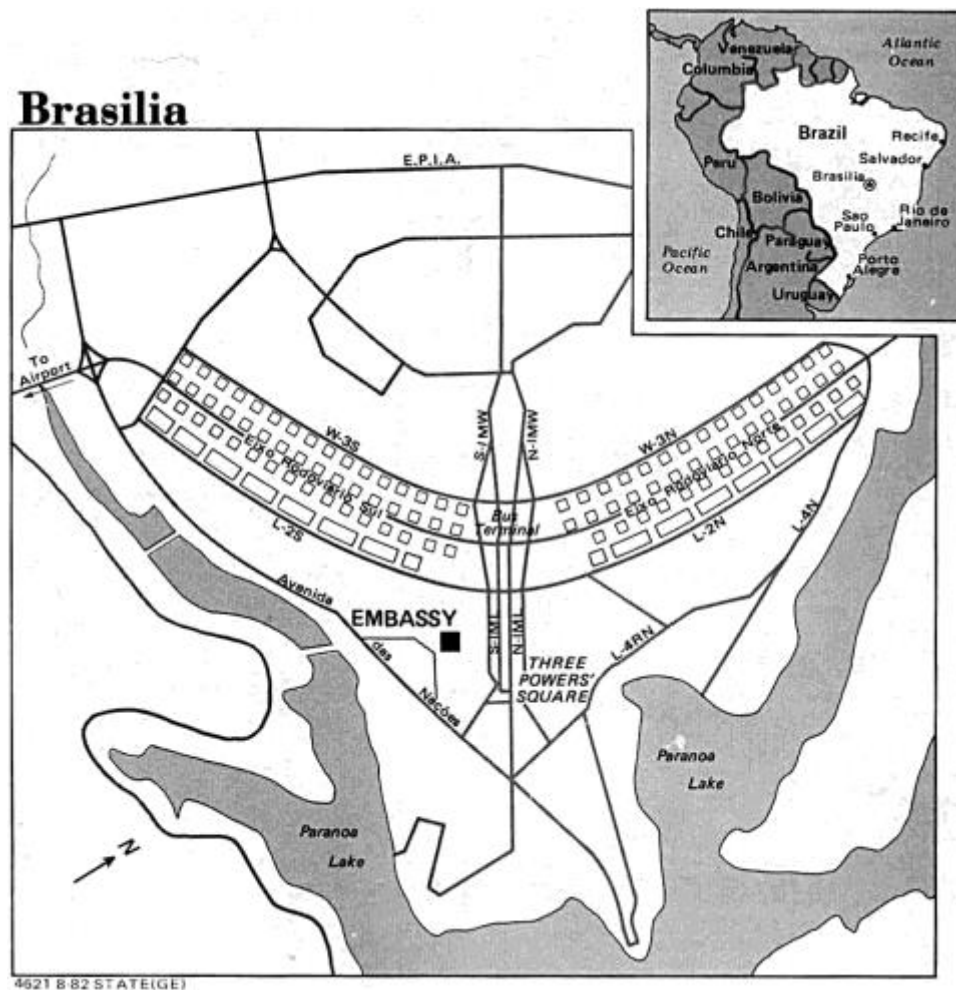
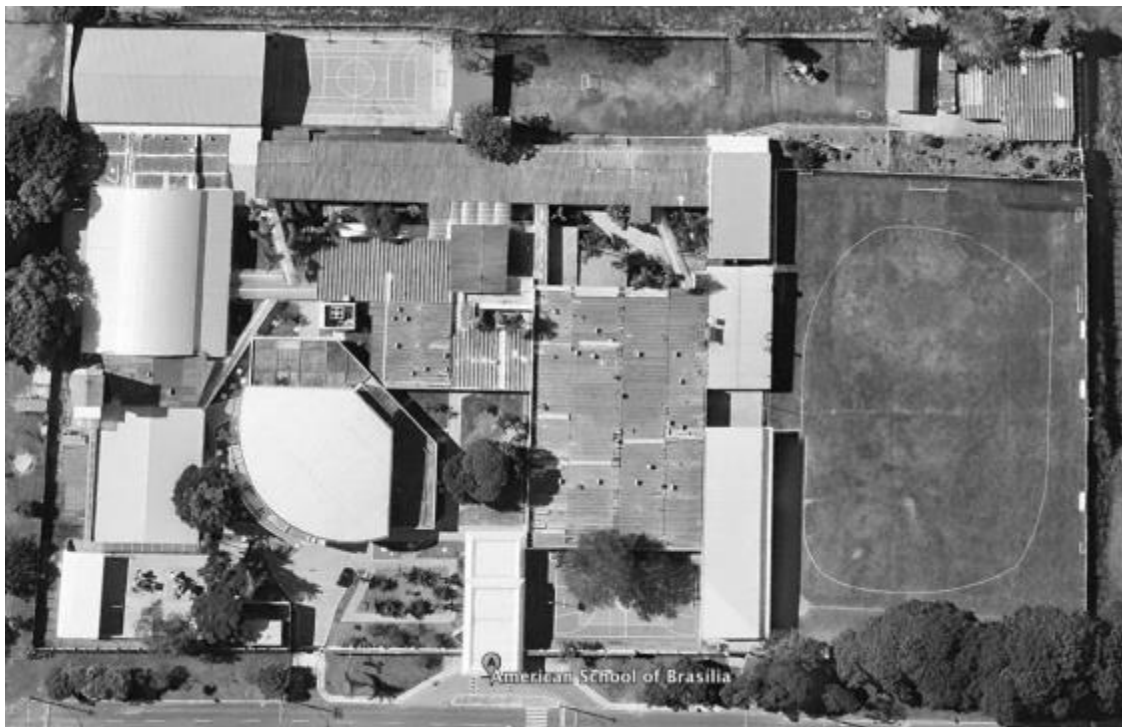


Figure 1: Brasilia's pilot plan.

Source: public domain, based on image from [www.dominiopublico.gov.br](http://www.dominiopublico.gov.br) U.S. Dept. of State and edited by Felipe Micaroni Lalli.



The city of Brasilia was built in 1960 in the highlands of the center-western region of Brazil to be the new national capital. The city was laid out in a pattern shaped like a plane with areas divided for specific uses such as the Hotel Sector and the Banking Sector. (Governo de Brasilia, 2016). EAB is located on the south wing in the Embassy Sector, near the box labelled EMBASSY on the map above. Because of the city's recent origin and its political nature, the residents are from all parts of the country.



*Figure 2: Aerial view of EAB.*

Google. (n.d.). [Google Earth image of south Brasilia].

The five-acre campus overlooks Lake Paranoá and consists of several interconnected areas containing 50 classrooms, 4 science labs, a lower school computer lab, three iCommons learning centers, a gymnasium, and a center for the arts. The school

also boasts a regulation soccer field, basketball courts and elementary playgrounds (American School of Brasilia, 2016c).

Walls and gates secure the campus. When I visited, I had to show my documents to the guards and they called the principal to confirm my visit. Inside the gates, the school has open walkways and many gathering areas for students. The campus is clean and well maintained.

The school has recently remodeled several areas around campus. The administration offices were redesigned, removing desks and filing cabinets and replacing them with tables and comfortable chairs creating areas for conversation, rather than focusing on organizing paper. Next door to the upper school office, a classroom was turned into a maker space, stocked with 3D printers, tools and materials to inspire students' creativity. Next to a computer lab, a room was converted into a film studio with lighting, a green screen and other state of the art resources for creating video media.

In general, the school is well-resourced and comparable to other international schools in Brazil. The buildings are beginning to show their age and a capital campaign is underway for a major construction project. In many of the classrooms, traditional individual student desks were replaced with tables, fostering greater interaction in the classroom. The tables are covered with white laminate which students and teachers used as a communal dry-erase marker writing surfaces. After watching clips from Dr. Strangelove, a history teacher labelled four tables with themes from the movies and the students moved around the room adding their observations to the appropriate table. The notes on the tables served as focus points for class discussion. At the end of class, the

students took pictures of the tables with their cellphones, added the images to their notes on the unit and erased the tables.

### **What's in a Name?**



*Figure 3: Sign located near the school's front entrance. Author.*

Approaching the front gate of the school, one sees a sign bearing the name of the school, American School of Brasília. I am struck that it is not in Portuguese. The simplicity of this sign belies the complexity of the implications of that name.

One year after the inauguration of Brasilia, as embassies, missionaries and businesses began to transfer offices to the new capital, the need for an English-language school emerged. In March 1961, the U. S. embassy presented the local community's request to the Franciscan Sisters of St. Anthony's Parochial School. A provisional school was opened and grew quickly. The American School of Brasilia was officially founded in 1964 by a small American community, with financial assistance from the embassy and

a parcel of land ceded by the city. The first building was ready in 1967 (American School of Brasilia, 2016c).

The image to the left on the sign is known as *Os Candangos* [The Warriors], a phrase used to designate the workers that participated in building Brasilia, and consequently, the city's first inhabitants. The image is a representation of a bronze modernist monument depicting two men standing with their arms around each other's shoulders. The monument stands at the heart of the city, in the "Praça dos Três Poderes" or the Three Powers Plaza, named for the presence of the three branches of government located around the plaza. Though originally a pejorative term referring to the men who came primarily from northeastern Brazil to build the city, the phrase, *Os Candangos*, and the image have come to represent the idea of a great family and social equality (Secretary of Education, 2017). The image is often used to represent the city of Brasilia. It is part of the school's logo on the website, documents and sports uniforms.

EAB is accredited by two organizations. It holds an American accreditation through the U.S. institution AdvancEd. The school is also accredited by the Secretary of Education of the Federal District, the local agency of the federal Ministry of Education.

EAB has been offering the IB diploma for six years, their first cohort graduated in 2011. The impetus to offer the program came from the board. The head of school reported that the board's decision was based on three factors: a service to cater to the European community, the value of the program's reputation as a marketing tool, and the educational approach. At the time, EAB was the only school to offer the IB program in Brasilia. EAB is an authorized IB World School, meaning it has completed a two-year

approval process with the IBO and is authorized to offer the diploma program (American School of Brasilia, 2016b). Every five years the administration and teachers perform a self-study to ensure they are meeting standards. The criteria for this assessment implicitly support the need for international mindedness.

EAB is a member of three international school associations. As a member of the Association of American Schools of South America (AASSA), EAB interacts with other English language international schools throughout the continent at professional development conferences and sharing purchasing, recruiting and other services (Association of American Schools of South America, 2017). The association also coordinates the South American chapter of the Global Issues Network (GIN) meetings which brings together students to encourage sustainable, effective projects that lead to better care of the world. This year's conference was held at Academia Cotopaxi in Quito, Ecuador. Through the Association of American Schools of Brazil (AASB), EAB interacts with other international schools in student activities such as athletic tournaments, Model United Nations (MUN), MathCounts, and other activities. Membership in the Association for the Advancement of International Education (AAIE) implies a commitment to developing international education and leadership capacity, a commitment to diversity within three areas: the student body, educational practice and organizational leadership. The organization provides access to training, mentoring, professional learning communities, curated materials and more for leaders of member schools around the world (Association for the Advancement of International Education, 2017).

The school's original mission was to provide students with a U.S. educational program based on the principles of American democracy, though the student body included Americans, Brazilians and British. (American School of Brasilia, 2016c). The upper school principal refers to the school as American in saying "It's interesting, being an American school, but our core academic program is not from the United States." He goes on to say "But, I don't think it's about the curriculum... it's about the clientele, where they come from and what you take from that and how different groups engage with the curriculum." He also notes that some EAB students do receive a straight American education, implying that they only complete the requirements for the American diploma, not the Brazilian or IB requirements.

All other interviewees referred to EAB as an international school rather than an American school, revealing a disconnect between the name and the current identity of the school. The IB coordinator noted that "although we don't call ourselves international, we are very international." In her experience, a name like "The American School of..." implies that the school upholds American ideals and is based on an American style curriculum. The head of school disclosed that there has been consideration of changing the name. After some informal research of other international schools, he concluded that there was no correlation between schools' use of "American School" or "International School" and their mission statements. He has come to use the terms interchangeably. Ultimately, the name was preserved because of its value in marketing the school to Brazilians. It is interesting that the sign is written in English, though the school is widely

known as "EAB", the acronym of Escola Americana de Brasília, the school's name in Portuguese.

Despite being called an American school, EAB offers three diplomas: the United States diploma, the Brazilian diploma, and the IB diploma. The U.S. diploma embodies an American style, standards-based curriculum comparable to one found in an American school system. This program is based on the AERO (American Education Reaches Out) standards, a framework for curriculum consistency in overseas schools aligned with the Common Core initiative in the U.S. and supported by the U.S. State Department's Office of Overseas Schools. All students in grades 9-12 are required to complete the associated coursework including four credits of English and Foreign Languages, three credits of Mathematics, Science, Social Studies and so on (American School of Brasilia, 2016d).

The Brazilian diploma follows the guidelines set forth by the Brazilian Ministry of Education and includes an additional credit in mathematics, science, social studies, and physical education along with requirements in Portuguese, philosophy, and sociology. As EAB is primarily an English language school, only the core components of the program are taught in Portuguese including Portuguese Language, History and Geography of Brazil, and Philosophy and Sociology. By federal law, all Brazilian students are required to complete this diploma in addition to the required U.S. diploma, while international students may choose to earn this additional degree (American School of Brasilia, 2016d). The Brazilian program prepares students for the entrance exams of Brazilian universities, though at EAB it is not as narrowly focused on this goal as most local schools (American School of Brasilia, 2017a).

The director of the Brazilian program organizes courses, coordinates teachers and is responsible to the Secretary of Education of the Federal District for the school's adherence to Brazilian law. After 18 years working in local national schools, this is her fifth year at EAB. One of her greatest challenges is reconciling the demands of the three diplomas with the legal requirements placed on the school. For example, the requirement that a Brazilian student take science and mathematics in every year of high school may conflict with a student's desire to pursue an IB diploma with an emphasis in the arts. The director believes that the aggregate of the three programs is a fantastic opportunity for students and she emphasizes that despite offering three diplomas, there is no segmentation within the school. School guidelines and procedures apply to the entire school. "A student may be in physical education, he can be in Portuguese class...; independent of where he is, the expectations for the student, and the procedures adopted for students and parents are the same".

In addition to the American diploma required of all students, the Brazilian diploma required of national students and optional for others, students may choose to pursue the full IB diploma or choose specific IB courses of interest. IB Courses are divided into Year 1 and Year 2 and are usually offered at Standard Level and High Level. EAB offers 24 IB courses across 13 subject areas. In addition to the foundational courses in mathematics, sciences, English, Portuguese, histories and Theory of Knowledge, EAB offers IB Spanish, Economics, and Film.

In 2015, in a graduating class of 42 students, 26 of the students, or 62% of the class, completed the Brazilian program. This number is just about the school's average



for the last five years. Of the 17 students who sat for the IB Diploma exams, 15 passed with an average score of 33, two points above the world average diploma score (American School of Brasilia, 2015).

EAB follows a northern hemisphere calendar with classes running from early August to mid-June unlike local schools which begin in January and run through December. EAB uses an A/B block schedule with four 80 minute periods per day, 60 minutes for lunch and a 30-minute flex-block. Block scheduling allows for ample time to develop complex ideas and engage in a wide variety of learning activities. The long lunch break is mandated by a law designed for Brazilian schools where students only attend in the morning or the afternoon. The law guarantees teachers in those schools a break between cohorts. Though the law is inconvenient in a school where students attend from 8:00 to 3:10, the time is used for club meetings, homework and other activities. The flex block is designed to allow students "to gather in various forums to individualize and expand the EAB education, work with teachers to improve performance, build school community and celebrate individual and common achievements" (American School of Brasilia, 2016d, p. 25). High school assemblies are held periodically during this period. After school, over 20 additional activities are offered to students from kindergarten to twelfth grade including yoga, French, chess, cooking, martial arts, and a variety of sports.

Revisiting Hayden and Thompson's (2013) classification of international schools, EAB started as a Type A traditional school, established to cater to globally mobile expatriate families, but has grown to include elements of the other subgroups. By adopting the IB curriculum, EAB has assumed goals including promoting global peace

and understanding. EAB also provides a Brazilian diploma allowing it to cater to host country nationals seeking a different form of education than that available in the national education system. The history of EAB supports Bunnell's (2008) critique of the dichotomizing of international schools. EAB has changed its mission over time in such a way that it fits all three categories.

### **Hall of Flags**



*Figure 4: Flags displayed in the foyer of the EAB auditorium. (Dewey, 2016)*

The Hall of Flags is in the foyer of the school's beautiful, modern auditorium. Two years ago, the school decided to display one flag for each nationality represented in the school. It serves as an area for small gatherings, art shows or a relaxing place for students to study.<sup>2</sup> It is also a clear demonstration of the diversity of the student body.

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<sup>2</sup> They also perform a fascinating activity for mathematics class in the Hall of Flags. Middle school students experiment in the classroom with the slow-motion filming capabilities of their cell phones to determine the stretch of rubber bands when Barbies and action figures are dropped bungee style. They must use their mathematics and graphing skills to extrapolate the correct number of bands to use to drop their figurine

The 656 students enrolled in EAB in K3-12 come from 40 different countries. The high school has 184 students representing 27 different countries, and 28 teachers, most of whom are American (50%) or Brazilian (38%) (American School of Brasilia, 2015). The school draws many students from embassy families.

One aspect of diversity that is not immediately apparent and does not appear in published statistics is the diversity within the Brazilian students. A sensitive ear might pick up the differences in the students' accents, but their school uniforms and general appearance give little away. Because Brasilia was built from scratch in the recent past, it is populated with migrants from all over the country. In addition, as the seat of the federal government, the city draws representatives from every state in the country, some of whom send their children to EAB. Thus, even within the Brazilian students in the school, there is little homogeneity. Two Brazilian teachers noted that as they study geography or examine literature, poetry and music from around the country, there are often students in their class who come from those regions.

As an elite, selective, private international school, the tuition and entrance fees limit the economic diversity of the student body to the very wealthy. The school has taken steps to address this issue. Both administrators and teachers were proud of the school's efforts to provide scholarships to the children of some of the auxiliary staff. These students come from families of limited means who would normally not be able to afford private schooling. By Brazilian law, all employees have the right to free tuition at the school if they can meet the other entrance requirements. For many families, the

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from the second story of the hall and have it come as close to the floor as possible without hitting.

English requirement and non-tuition fees prevent access to the school. EAB has been working to overcome these barriers and currently offers full scholarships to 10% of the student body. The school development team has launched a campaign to establish an endowment that will provide funds to help cover other expenses for these students including providing laptops, help with fees for sports tournaments and leadership activities.

The theme of "rich experiences" arose initially through interviews with teachers. The teachers were uniformly positive about the diversity of students in their classes. The philosophy teacher stated, "diversity in international school is something really, not only challenging, but beautiful." A literature teacher compared his experience at the highly diverse EAB to his previous experiences in less diverse schools and concluded, "I prefer diversity and the internationalism, very much so." The Brazilian learning specialist described her pleasure in seeing foreign students who had been in Brazil long enough to learn the language that they could be invited to the advanced Portuguese class. In referring to the diversity of the students, the Brazilian teacher of geography said, "I particularly think this is an extremely rich thing we have... especially in my classes."

In addition to a diversity of national backgrounds, EAB students' high socioeconomic status and family ties with international politics and multinational corporations provide them with extremely wide and unique experiences that teachers draw into the classroom. The learning specialist described an instance in which a student shared about his family's emotional visit to the area where slaves were held in the municipal market in Salvador, a colonial-era slave port in northeastern Brazil and how

this added richness and depth to the class discussion. A Portuguese language teacher was describing the historical influence of the church and how masses were held in Latin. One of her students shared how she had studied in a school that was administered in Latin. The teacher went on to joke that she often feels humbled when she shares pictures of byzantine, medieval, romantic or gothic art from various countries and her students chime in with their stories of how they have been to those places and seen those things. EAB teachers make a habit of drawing out their students' experiences to enrich classroom teaching.

Teachers repeatedly brought up the students' diversity in background and experiences as essential in meeting the school mission of "learners inspiring learners." It was evident in the way in which many teachers described leveraging their students' broad experiences in teaching. The Brazilian teacher of geography described a class on seismology where a Japanese student shared her grandparents' experience after the tsunami of 2011. They were trapped for many days, unable to communicate with family abroad. Yet even after that experience, the student had suggested that due to their culture, her grandparents were unwilling to relocate to Brazil. A Brazilian teacher mentioned that she has students from almost every region of Brazil and how that brings a richness to her class discussions on literature and music. I observed this in a Brazilian history class. Several students shared their family's story of coming to Brazil or migrating within the country. Almost every teacher brought up the importance of the students inspiring each other in their learning, though I saw no evidence of planning for this in the curriculum documents.

## Core Documents

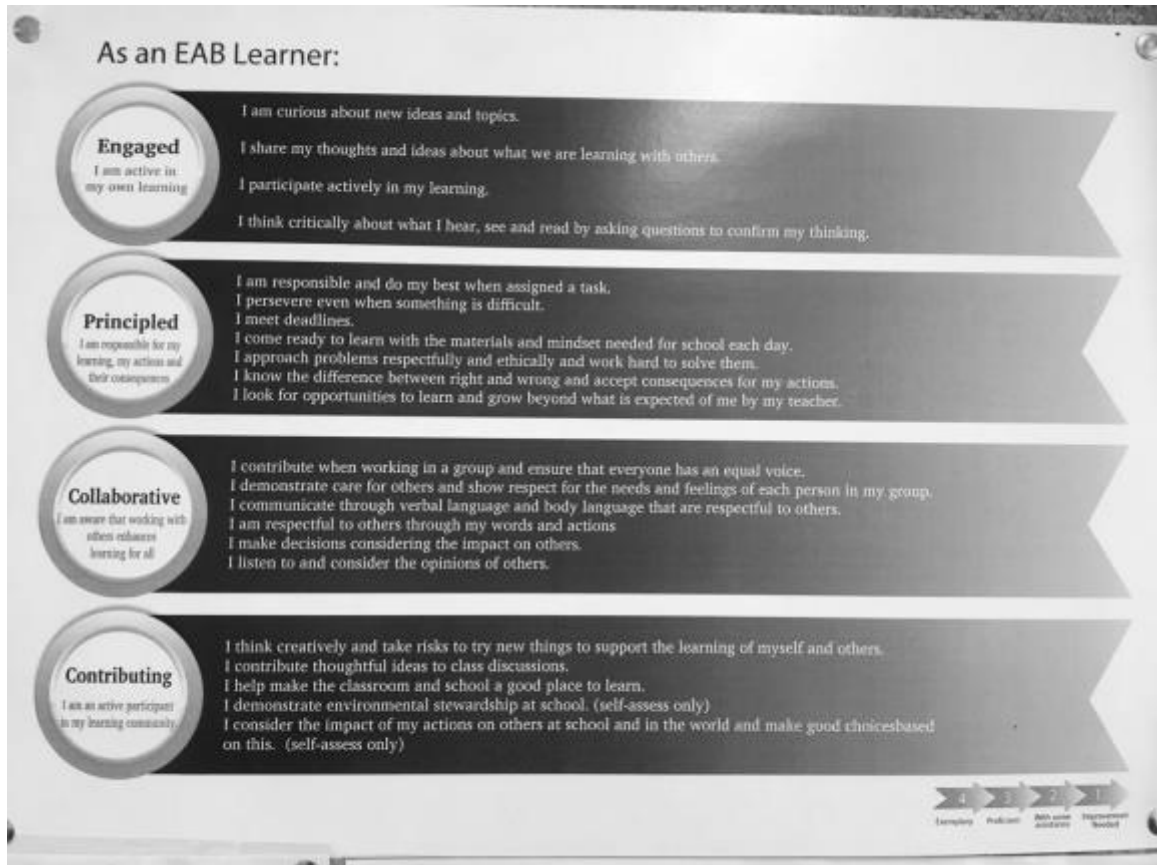


Figure 5: EAB learner profile posted on a classroom wall. (Dewey, 2016)

In this examination of the school's mission and vision I will include the beliefs and school description as that is how they are presented both on the school's website and in the student handbook.

**Our Mission:** Learners inspiring learners to be inquisitive in life, principled in character, and bold in vision.

**Our Vision:** To positively impact the world through excellence in academics, activities, arts, leadership, and service.

**Our Beliefs:** All EAB Learners are:

- Engaged in their own learning,
- Principled in their learning and actions,
- Collaborative to enhance learning for all,
- Contributing positively to their learning community.

Our School: We are a diverse community that provides an English-language based pre-K through Grade 12 education. We are an International Baccalaureate World School with U.S. and Brazilian accreditation. (American School of Brasilia, 2016c)

The school demonstrates that the character of its community members is its primary concern. ‘Learners inspiring learners’ not only states the school’s mission but it describes all members of the community as learners. Any learner on campus should be inspiring other learners. As I noted earlier, the phrase “learners inspiring learners” was one that was brought up repeatedly in interviews with teachers as an essential element of their instruction, even though it did not appear in the curriculum maps. After school activities also provide opportunities for students to learn from other students in chess lessons, cooking classes, guitar lessons, art projects and talent show preparations (Dequanne, 2016). In my interactions with the school administrators and teachers, I found the people I interviewed to be learners. Not only were they happy to accommodate my requests for interviews, they invariably had questions for me about how I conceptualize international mindedness and how it might be developed in students.

In the "Vision Statement", the school recognizes that it has an impact beyond the campus walls. Given a student body of such diversity and mobility, it is appropriate that the vision be to impact the world. The upper school principal notes that the mission statement includes the phrase “to positively impact the world...” that implicitly requires students to learn how to set aside differences and work together. He did not specify whether he was referring to differences in identities, or disagreements on means or objectives. He believes the school fosters the skills required to change the world both in and out of the classroom. Students participate in IB required service learning and CAS

activities that bear this out. The upper school principal described a strand of service learning structured around the Paralympics. Students learned to "empathize and to understand the challenges that other people face and to have respect for the difficulties they have to overcome." Several teachers described student volunteer activities in orphanages and teaching English to poorer children. Through participation in the GIN conference, students led the effort to rid the campus of disposable plastic cups. Next to the coffee pot in the conference room and next to the water fountains around campus, I found reusable cups. EAB students are working together to make a difference in their community.

The "Our Beliefs" section is the foundation for the EAB learner profile, the school's statement of according to the upper school principal "how we want our students to be, no matter where they come from, how we want them to work as individuals, how we want them to work as groups, how we want them to interact with each other and with themselves." I found the EAB learner profile posted in classrooms throughout the school and included a photograph of one above. The profile consists of statements written in the first person that further elaborate these characteristics, including statements that relate to the conceptualizations of international mindedness: I think critically about what I hear, see and read by asking questions to confirm my thinking; I contribute when working in a group and ensure that everyone has an equal voice; I demonstrate care for others and show respect for the needs and feelings of each person in my group; I communicate through verbal language and body language that are respectful to others; I am respectful to others through my words and actions; I make decisions considering the impact on



others; I listen and consider the opinion of others; I demonstrate environmental stewardship at school; I consider the impact of my actions on others at school and in the world and make good choices based on this. While the statements do not include an explicit international dimension, they are referring to students who are interacting with classmates from around the world. The EAB learner profile is very similar to and was clearly inspired by the IB learner profile.

This profile was introduced in the 2014-15 school year and the stated purpose is as a tool to measure what the EAB Assessment Council calls non-cognitive skills central to the student's success as a learner. Report cards inform parents of students' progress in the four domains.

The "Our School" statement does not delimit the community the school serves, rather it describes it as diverse. While the school is known as an American school, this statement says it provides an English-language based education, not an American style education. The school also defines itself as an "International Baccalaureate World School," which is interesting considering that the school only offers the program in the last two years of education, and not all students participate. This statement does not clarify if the international focus is limited to the IB program or if the IB is just one tool in their international efforts. The U.S. and Brazilian accreditation seem subsidiary in this statement.

The school's mission statement is subject to continuous revision. This iteration was finalized a year and a half ago, but the IB coordinator discussed how both the school and the mission are constantly evolving: "Every year we review it and it changes to adapt

to the current situation, the current thinking at the time.” During our discussion of international mindedness at EAB, the head of school expressed dissatisfaction with the lack of an explicit inclusion of international mindedness or something of that nature and suggested that that may need to be improved in the next revision. Other than the last sentence regarding the International Baccalaureate and the Brazilian accreditation, this document could belong to any local school in the United States.

**School identity.** A theme that emerged from this analysis was "school identity." The EAB community has clearly defined their identity and priorities in their core documents. The upper school principal framed this idea; “We focus a lot here on our core documents and living those core documents. Our mission, our vision, and our handbook encapsulates everything that we want as a school”. In discussing the mission statement evaluation process, the IB coordinator stated

we must make sure we all singing from the same theme, not just singing but believing what we are saying because one thing I have to say (about our school leaders), they're not going to have you put something down you don't believe in.

The EAB Learner profile was posted in most of the classrooms I observed. In other IB schools I have visited, I have seen the IB learner profile, the ten attributes the IB program is designed to develop in students, posted prominently in classrooms. At EAB, school administrators and teachers used that document as a model for developing their own learner profile that clearly expresses the school's desires for all their students. It is the EAB learner profile that is posted on the classroom walls. While the IBO has defined international mindedness using its student profile, in all my interviews, only the IB

coordinator referred to the IB student profile in discussing her understanding of international mindedness. EAB's identity is tied to its own core documents, not to external documents.

### **Different Perspectives**

The theme of "different perspectives" emerged from interviews, curriculum and observations. EAB has access to a rich community from which to draw. A picture in the principal's Twitter feed showed the U.K. ambassador speaking to a group of students. Given EAB's setting in a national capital and student body of children of diplomats, having official representatives of many nations on campus is not unusual. The head of school described a round-table discussion on World War Two where the social studies teacher invited the ambassadors from the United Kingdom, the Czech Republic, Germany and Italy to sit down and discuss their countries' perspectives. EAB's teachers have also invited representatives of environmental organizations to speak on campus. EAB teachers have access to a diverse and interesting community that they frequently invite to participate in campus activities to provide rich and diverse perspectives for their students.

The phrase "different perspectives" occurred repeatedly in the interviews, though no participants defined what they meant by it. They seemed to use it as a shorthand for the national or cultural differences that students should come to understand as part of international mindedness. For example, the IB coordinator related bringing in different perspectives by having students in her economics class make presentations incorporating material from their home country. That ties directly in to her view of international

mindedness as the ability to express one's views, accept other people's points of view and being able to work together and move forward.

The history teacher expressed appreciating the diversity of perspectives available in his ninth-grade world history class, both in the diversity of his students and the way in which the course requires his students to understand the backgrounds of different places in the world. He contrasted this to his experience in Canada where students at that level are taught from a national perspective and "don't get to experience such a global perspective until the senior levels." On the wall of his classroom is a sign with the following text:

What is History?  
History is an account of the past  
Accounts differ depending on one's perspective  
We rely on evidence to construct these accounts  
We must question the reliability of each piece of evidence  
Any single piece of evidence is insufficient to build a plausible account

This importance of different perspectives was also incorporated into his curriculum guides. For example, in IB 20<sup>th</sup> Century World History Higher Level Year 2, in the unit Peacemaking and Peacekeeping, 1918-1929, students are expected to know what each major country wanted out of the post-World War 1 peace process. They are expected to be able to identify those messages in political cartoons and other primary sources.

In addition to helping students consider issues from different national perspectives, EAB teachers also encourage their students to develop, and express their own points of view. In one observation, the teacher preceded a class discussion with a reminder of how students should express their viewpoints. She coached them on how to

question one another in a way that clarifies a person's stance without attacking them personally.

While these different perspectives are valued, some students are still reluctant to engage with "others". Despite being generally friendly and outgoing, the IB coordinator reported that Brazilian students and teachers can be reserved in developing close friendships with internationals. They have seen so many of them come and go. Many of the Brazilian students have been at the school since kindergarten, and they've seen many friends leave. So, they protect themselves by not getting attached to people that are likely to leave. This adds to the challenge of encouraging students to develop an understanding of others and their perspectives.

The theme of different perspectives was demonstrated clearly in the curriculum of the IB Portuguese classes. The IBO sets the aim that the course will "develop in students an understanding of how language, culture and context determine the ways in which meaning is constructed in text" (IB Portuguese LL SL Y1). The course EAB has developed includes units focusing on ideas like identifying stereotypes, how language reveals cultural differences even within the same country, and the ability to perceive ideological differences and positions in news and literature. The resources listed for the unit on language and mass media include numerous YouTube links to commercials demonstrating stereotypes, and links to articles and blogs about marketing written from a variety of perspectives. In the third unit, Literature- critical study, is the enduring understanding "A language reflects cultural differences within one country" (IB Portuguese A LL SL Y1). Students are expected to understand the philosophic

suppositions and basic beliefs perceptible in the work of a variety of historical and contemporary authors of literary and non-literary works. Through this course students come to understand some of the many perspectives within Brazilian literature.

### **Embodiment of International Mindedness**

The theme of "embodiment" first emerged in my interview with the IB coordinator. She suggested that both the head of school and the upper school principal are exemplary in their embodiment of international mindedness. She did not discuss their familiarity with a broad range of cultures, or ability to understand many points of view. Instead she demonstrated her belief that healthy intercultural interactions are integral to international mindedness by highlighting the quality of the leaders' relationships with people on campus. Despite having many responsibilities, the principal stops and talks to kids, laughs with them, high-fives kids walking down the hall. When someone looks upset, he will invite them back to his office and talk with them as depicted in the image above. The head of school and the secondary principal continue to demonstrate international mindedness daily by using spare moments to walk around campus, developing relationships with their diverse student body, using their interpersonal skills in helping solve school related and personal problems, showing empathy, and modeling international mindedness to their staff and students. Both men discussed the importance of this emphasis on personal relationships as a cornerstone of Brazilian culture and an essential element for maintaining a positive climate on campus. International mindedness was enacted with a local sensitivity, demonstrating glocal thinking.

The upper school principal credits the value he places on international education to the fact that growing up, it was the furthest thing from his experience. He was raised in a small city in the United States and attended schools that were largely white and Christian. He spent some time in Costa Rica where he was exposed to a new culture, but it wasn't until he moved to Kuwait that he was in a truly international school with people from all over the world. He relates:

That's when I began to see the beauty of what I see as international education, in that you couldn't help but learn from other cultures, and have to engage in different ways of thinking and different languages and different foods and different smells and sounds.

His next teaching post was at another very diverse, international school in Brazil before moving to EAB four years ago.

Having spent time with the upper school principal during my visits, I can testify to the love and respect the students, parents and staff show him. He starts each day greeting students and parents entering the school. As he walks around the campus he greets each maintenance worker by name in Portuguese. He describes his daily life with a Brazilian wife and two bilingual children as “very international.”

The head of school recognizes that a very high level of intercultural competence is key to the success of any leader in an international setting. He goes on to list a high degree of empathy, patience, listening and understanding culture as skills necessary to deal with the different ways of communicating and reacting that one encounters in international school leadership. The IB coordinator explained how in the recent past, the

school encountered a difficult phase in which Brazilian and American families had very different views on the goals and future of the school. The head of school's leadership and intercultural skill were instrumental in bringing the school out of that phase. He led a process of redefining the mission statement and has been successful in uniting the community behind the new mission.

The school leaders embody international mindedness before their teachers as well as students. The administration is very intentional in the process of welcoming new teachers to the school. A web page has been developed that foreign hire teachers can access once they are contracted to begin to learn about the school, city and country. From the moment teachers are hired, the school leaders begin to send them information about the program and the student body to gradually integrate them into the community, even putting them in touch with students. The director of the Brazilian program described the process of bringing the local and foreign staff together before classes start, to get to know one another. The welcoming process extends beyond the school day. Administrators take teachers out on weekends to get to know the city. She even described taking two teachers who had expressed an interest in Samba to Rio for Carnival.

The school leadership demonstrates a sensitivity to the difficulty in joining a new community, a concern for the incoming teachers' understanding of the local and school culture and their process of acculturation. Throughout this process, helping teachers understand the national culture and the many other cultures represented in the community is an important emphasis.



The embodiment of international mindedness is important for teachers as well as school administrators. EAB has implemented a system to ensure diversity in their hiring and emotional intelligence and intercultural disposition are qualities favored in the process, even if a teacher does not have international experience. A literature teacher from the United States, with experiences in Bulgaria and Turkey, described his family's intentionality in living in an internationally minded way, embedding themselves in the culture and language and raising his children according to that model. He believes that comes through in the way he teaches and explains why students have approached him to help start a new Amnesty International club on campus. Many teachers described their international travel and experiences along with their diverse interests as aspects of their international mindedness that impact their teaching.

The IB coordinator highlights the teachers' responsibility in embodying international mindedness. In discussing helping Muslim students integrate into the school, she turned the discussion to the teachers.

We can't call ourselves an economics teacher and IB teacher. We have to call ourselves an international economics teacher, an international biology teacher because we're looking at all spheres of life and that is the thinking I need all the staff to embrace and need the students to embrace...

She views the teachers' attitudes and embodiment of international mindedness as a key component of determining the culture and climate of the school. Her definition of international mindedness will be explored in greater depth in the next chapter, but it focuses on individuals coming to a better understanding of one another so that they can

come together to achieve common goals. School administrators and teachers are essential in modelling this for the student body.

The IB coordinator stands out in her commitment to embodying international mindedness. She told her students she was planning on learning Portuguese. They responded, "Yeah Miss, every teacher who comes here says that, but he never really does." So, she has found a tutor and given herself until the end of her first year in Brazil to deliver a TOK class in Portuguese. Then her Spanish speaking students wanted to know "What about Spanish, Español?" She believes understanding and developing rapport with her students is essential for communicating with them and helping them be successful. The IB coordinator has leveraged her process of adapting to Brazil and Portuguese to bond with the students and create a space where they feel comfortable bringing their own cultural identities into the classroom for the enrichment of all.

In contrast, the head of school described a teacher whom he described as very good, but who struggled her entire tenure at EAB. Lower school parents want teachers to hug their kids, kiss them and hold them. This young, North American teacher couldn't overcome her training that told her never to touch kids. Parents never complained about her instructional practice but they viewed her as cold and not building relationships with their children.

## **Summary**

EAB is a school with a rich school culture and a strong sense of identity. The school has adopted the IB Diploma Program and made it its own. I saw no evidence of the IB creating a "school within a school" to the extent that teachers did not recognize the

boundedness I tried to impose on our conversations. They have taken the principles of international mindedness from that program and applied them throughout the upper school. Teachers are committed to encouraging students to consider multiple perspectives whether from outside sources or viewpoints that exist within the class. The community is rich in diverse experiences and backgrounds that teachers regularly draw from in their classrooms. EAB has teachers and administrators who embody international mindedness in their leadership and interpersonal interactions.

## **Chapter 5: Conceptualizations and Curriculum for International Mindedness at EAB**

This chapter will answer the research questions that were posed in Chapter 1:

1. How do school administrators and teachers in an IB school in Brazil conceptualize international mindedness?
2. How do theories or models of international mindedness inform these conceptualizations?
3. How are the constructs of international mindedness expressed in the curriculum of the school's IB program?

The first two questions will be addressed using data from the interviews and the survey of the literature on international mindedness. The curriculum analysis and classroom observations are the primary sources of information in answering the third question.

### **International Mindedness at EAB**

During my interviews, I did not hear a common conceptualization of the term, and only two interviewees made vague references to the IB framework of international mindedness found in the IB Student Profile. Almost every teacher had a unique interpretation with little overlap in vocabulary, possibly due to each individual's varied professional and personal experiences. Haywood's (2007) conclusion that international mindedness is a term whose definition is still under construction was reinforced by observations in this school and among its staff, thus suggesting the importance of this study.

There are three levels to this analysis of EAB administrators' and teachers' conceptualizations of international mindedness. Firstly, the characterizations will be classified using the five categories Spitzberg and Changnon (2009) used in examining models of intercultural competence described in Chapter 2: causal, adaptational, developmental, compositional, and co-orientational. In the second level of analysis, the common elements of the conceptualizations will be compared to definitions discussed from the literature. Finally, the additional insights into the participants' conceptualizations will be gleaned by examining the examples the participants offered of individuals who exemplify international mindedness.

**Causal model.** The head of school envisions international mindedness as “this never-ending pursuit and learning of other cultures and other languages, histories, in part just to help us deepen our intercultural competencies in understanding the world.” He identifies a causal process where the study of culture, language and history leads to intercultural competence. His vision of international mindedness is very similar to the definition Hill (2012) developed. Both causal models identify the kinds of issues that might be studied to develop intercultural understanding, though Hill's phrasing is more robust.

The benefit of such a model is that it suggests a process and may be testable. However, in identifying an individual who models international mindedness, the head of school did not discuss a student who had invested in such studies and had her outlook transformed. Rather, the head of school described a person who exemplifies international mindedness with a general depiction of many students in the school who might have

a parent of one country, a second parent of another country, they were born in a third country but they've lived in five countries, and they are in grade six. I think that they don't think that's abnormal, and just at a young age they have a deep level of open mindedness and understanding of other cultures and languages that I think that I am envious of them.

This example of an internationally minded individual suggests that international mindedness is not something students develop in school, but is a product of an extremely international life. The head of school speaks enviously of students that arrive at the school speaking three, four or five languages and the window to culture that gives them. He does not refer to students learning multiple languages or learning about multiple cultures at the school. This seems to suggest that international mindedness exists at the school as a result of who attends, not as a product of the IB program.

At the same time, the head of school also stated that international mindedness is the overarching and guiding principal of an international curriculum, without it "the program falls short". He elaborated,

The international mindedness element should be embedded throughout the program everywhere, it should be one of the touchstones of the entire program, period. So, it doesn't matter what course you're teaching, whether it's English literature when you're quick on the reflex side because you're covering a lot of different genres and authors around the world, it's the school's choice what authors they choose but I think it's the school's responsibility to make sure that that's a diverse selection.

The head of school seems to have two contradictory or possibly complementary ways of conceptualizing international mindedness. On one hand, he described a process by which the school can teach a student international mindedness. On the other he described it as something students have, a product of their global lifestyle. It was not clear from the head of school's description, but perhaps he sees those who have the lived experience complementing it with schooling, and those with a primarily local experience gaining international mindedness from their schooling. Nobody said so explicitly, but the implied message was that local students can acquire international mindedness through their time and experiences within EAB's diverse setting. This inconsistency suggests that there is an opportunity for further consideration of international mindedness and how to work with it at EAB within the IB program and beyond.

**Compositional models.** The upper school principal offered a compositional model stating:

International mindedness is realizing that there is a world outside of your nation, or your culture, or your religion, and that your actions, the actions of your culture, so to speak, that you were born into, has an effect on everyone else. And to be conscious of others, whether you ever meet them or see them, be conscious that your choices and the way you interact with the world, the natural world, but also how you vote, everything, has an impact on others.

This conceptualization identifies a series of components of international mindedness, but does not specify their relationship. He does address one of the difficulties other educators have faced in demonstrating that international mindedness is not just about

issues that cross national borders, he includes nationality, religion, and culture as factors that might limit one's view of the world.

The principal's description of international mindedness shares two of the three components identified by the IBO (2013a) and explored by Sing and Qi (2013) in their analysis of IB documentation: intercultural understanding and global engagement. The missing element, multilingualism, appeared in his description of an individual that exemplifies international mindedness. The upper school principal described a young man who had recently arrived as a senior whose diverse experiences have allowed him to integrate himself into the school unusually well. As the son of an ambassador, he is well travelled,

His intercultural competence is, in my eyes, off the charts. He speaks with the Italian kid in Italian and then he speaks in Arabic with other kids, and he's perfect in English. He's got a Latino girlfriend now and he just moves between groups flawlessly. He's a futsal player, so he's got that group of Brazilians guys and then he moves into the IB group because he's an academic. He just flows.

What distinguishes this young man is his ability to integrate himself into the community, speaking several languages and being able to engage well with peers of a variety of backgrounds. This young man can cross boundaries with his knowledge of languages, his gregariousness and other skills. What is concerning about this example, is that again these are not skills or abilities that were developed or refined in school. When asked how he developed this level of international mindedness, the principal responded:



I think, part of it, is that he was raised as an ambassador's kid, so he had to learn to play the game. Two, I think that part of it is his personality. Three is that he's had a lot of success in life, he's very confident, not arrogant, he's very comfortable with who he is.

This kind of example could imply that international mindedness is something students show up with, not something that can be taught.

The history teacher stated that international mindedness should be about "global perspectives and trying to bring in many backgrounds and experiences and cultures to the table." In his IB History class, students watched *Dr. Strangelove* and worked in groups to identify and analyze the themes from the movie regarding different perspectives on the cold war and nuclear warfare. As another example, the history teacher described recent discussions about how societies are dealing with some "unpleasant history." An instance that arose during one of my observations of his classroom was the naming of buildings on college campuses in the U.S., the U.K and South Africa after slave owners or other controversial figures. He guided discussion on the importance of different perspectives. Not only did students come to appreciate the complexities of history, they got to consider the roles that university students not much older than they are playing in the debates.

I found additional evidence of his compositional model in the curriculum documents for his class. In multiple instances, students consider the perspectives of various countries on an issue, including a simulation of the Yalta conference where students enact representatives with different points of view. One thing I did not hear

from the history teacher or see in his course documentation was a consideration of the multiple viewpoints that might exist within a single country.

The philosophy and sociology teacher offered a compositional model of international mindedness that was markedly different. He identified critical thinking as the core of international mindedness along with a need to understand and respect different cultures as the essential components of international mindedness. This teacher described building international mindedness by bringing multiple scholarly sources to his students so they could compare, contrast, discuss and assess multiple perspectives. I observed this happening in his classroom. His students were presenting blogs or videos representing how three pre-Socratic philosophers with different perspectives might interpret a volcanic eruption and an eclipse that occurred concurrently. Though not explicitly international, this activity required students to understand three different perspectives and use them to interpret an unusual event. When asked for an example of someone exemplifying this model of international mindedness, he described a student who could discuss very complex ideas, and was known for helping to organize a MUN conference. He was one of the few teachers whose example clearly matched his definition.

While this teacher was the only one to explicitly connect international mindedness to critical thinking, in several of my observations I saw teachers challenging students to think critically about how cultural changes occur rather than simply providing information. For example, in one Brazilian social studies class students were challenged to discuss migration to and within Brazil using two period pictures. One of the images

showed a ship of Italian immigrants arriving at a Brazilian in the late 19th century. The students recognized that the picture came from an era when England was pushing for an end to slavery. Brazil was still an agrarian and immigrants were needed to replace the slave labor. The class identified the strong impact of migration on Brazil's culture, particularly in areas of coffee plantations. When asked about the phrase *so pro Ingles ver* [just for the English to see], students discussed promises that were made and laws that were passed to end slavery and help the former slaves but were never enforced. They were only in place to satisfy the English. The second picture showed field laborers in the back of a truck. This prompted a discussion on the Brazilian government's efforts to encourage migration from the coastal areas toward the interior. The students connected the two pictures by identifying that they both represented the government's efforts to fill empty regions and protect the borders from encroachment of neighboring countries. They also discussed the cultural and environmental impacts of these policies.

**Adaptational model.** Having worked at four international schools on three continents, the IB coordinator contrasted international mindedness at EAB to her broad experience at previous schools. In her previous schools, international mindedness meant being "able to understand and tolerate different people's point of views without losing your own." Despite having 37 years of experience with the IB program and international mindedness, she said her past school maintained an imperialistic perspective. At EAB, ...it's about not only being able to accept and understand other people's point of views, but also to be able to show compromise in terms of sharing what your views are and others being able to share their points of views and coming to some

sort of midway agreement about what we think we should all be doing together to move forward on one common theme.

She is clear that in this process students do not compromise their values, rather, after exploring different points of view students come up with a new way to move forward that encompasses what they understand to be the positive elements of each view. This definition has elements of an adaptational model. It envisions multiple interactants and emphasizes their interdependence.

Her construction of international mindedness matched her identification of the head of school as one of the people who exemplified international mindedness as I described in Chapter 4. Though she has only been at EAB for two years, her understanding of the recent history of the school is that the head of school arrived at a time of friction between the American and Brazilian constituents. She credits his leadership and international mindedness as essential in developing a new mission and bringing all members of the community together in moving forward. Unlike administrators in other schools she has experienced, these two men know each worker and staff member by name, greet them warmly every day, celebrate birthdays and include all staff and workers in the board party.

**Co-orientational model.** The director of the Brazilian program and the Brazilian social studies teacher had similar co-orientational conceptualizations. One of the characteristics of co-orientational models is the focus on the importance of being able to adapt. Co-orientational models differ from adaptational models in that they focus on the individual's ability to co-orient (i.e. adapt to another's behaviors and meanings), rather

than the interdependence of multiple interactants (Spitzberg & Changnon, 2009). The director believes that international mindedness "allows for a holistic, integrated academic formation" where the student is prepared for any challenge in university and from then on. The Brazilian social studies teacher with more than 30 years of experience, including at least 20 of them at EAB, suggested that given the processes of globalization, a school cannot employ a merely local program, the whole educational program should be turned toward the international. She views international mindedness as developing a global mentality, preparing students for a competitive and globalized world, without making them individualistic or egotistical. As a result, no matter where a student moves to, she will feel comfortable.

Both views of international mindedness focus on the general outcome of the student being prepared for the next phases in life. Neither interviewee provided any details on what skills or competencies are needed for success in the future, though the social studies teacher described a former student of hers who recently moved to Holland but reported back that she was already feeling at home.

**Developmental model.** None of the interviewees offered a developmental model of international mindedness with a focus on the time dimension or stages of progression. The only reference to this type of model were allusions to the DMIS by the head of school and the principal. Perhaps this is a result of the way in which the questions were phrased, emphasizing a product rather than a process. Nevertheless, a developmental model like Skelton's (2007, 2013) would help school administrators and teachers view international mindedness in developmentally appropriate stages that could be addressed

and perhaps assessed throughout the school years. The use of a developmental model might also bring a focus on helping each student progress in their international mindedness, no matter their starting point.

**Other conceptualizations.** Some elements appeared in participants' conceptualizations that did not readily fit the Spitzberg and Changnon model. The literature teacher equated international mindedness to being a citizen of the world. "We're in a global world, in an international environment so we can't retreat behind our cultural wall, our cultural determinism. We need to connect; we need to get along with one another." He elaborated using the phrases 'citizen of the world' and 'renaissance man'. He mused that perhaps international mindedness is the modern equivalent of a man like Leonardo da Vinci with broad interests. His definition is reminiscent of Gunesch's (2007) suggestion that cosmopolitanism would be a suitable outcome for international education.

The literature teacher sees international mindedness as a "natural fit" with literature. In seeing international mindedness as a call to explore cultural differences, he believes reading diverse literature is an ideal tool for exploring how "language is related to culture and different viewpoints and different lenses." The IB requires a unit of literature and translation in which students read works translated into English. The curriculum map for year one high level IB English shows they read works by Latin American authors Pablo Neruda, Gabriel Garcia Marquez and Isabelle Allende providing a window into a different culture. Essential understandings explored in these units include: the media has a significant role in constructing cultural values, especially

regarding concepts of masculinity (machismo) and femininity (marianismo); the legacy of colonialism has a major impact on a country's future and cultural identity; and the interpretation of poetry relies on the reader's individual and cultural experience. Though there was no explicit mention of international mindedness in the curriculum guide, culture was a significant part of the way in which topics were taught.

One IB teacher admitted that he had never heard the phrase international mindedness before our interview. While our interview was held in September of his first year at the school, it suggests that international mindedness was not a point of emphasis in his induction to EAB or in his preparation for teaching IB courses. Each interview began with a discussion of the diversity of the student body and the impact that has on learning and teaching. Not one teacher introduced the phrase international mindedness. Though most could articulate their understanding of the idea, it appears that it is not in the front of their minds. This does not mean that international mindedness was not present in the school, I saw aspects of it clearly demonstrated throughout the school. I believe that international mindedness is such a fundamental part of the school culture, that they do not often stop to identify it.

**Missing elements.** There are two elements of international mindedness that I found in the literature, but did not find at EAB. First, as mentioned earlier, none of the interviewees suggested a developmental model of international mindedness. An element of Skelton's developmental model was the idea that the process of developing international mindedness might be messy. Students challenged to grow might take a step or two back in their development. This idea may be important for teachers as they design

and implement curriculum, and shepherd students through their development of international mindedness.

A second element I did not hear from educators at EAB was Haywood's (2007) suggestion that students might exhibit international mindedness in different forms. His tentative typology of categories in which students might demonstrate international mindedness included political, commercial, spiritual, pacifist and environmental international mindedness. The idea that each students' embodiment of international mindedness is unique is important and a lack of this understanding may limit the variety of opportunities EAB might provide for students to develop and demonstrate international mindedness. His assertion that every school might have a unique way of implementing education for international mindedness shaped by local cultural forces is relevant to every international school with a unique cultural context and student body composition.

Having explored the participants views of international mindedness and compared them to the literature, I summarize my analysis by returning to the first two research questions:

**Research Question 1:** How do school administrators and teachers in an IB school in Brazil conceptualize international mindedness?

**Research Question 2:** How do theories or models of international mindedness inform these conceptualizations?

The administrators and teachers I interviewed at EAB described a wide variety of conceptualizations. The interviewees' conceptualizations fell into four of the five



categories suggested by Spitzberg and Changnon (2009). Several of the interviewees gave descriptions of individuals embodying international mindedness that were not coherent with their stated conceptualization implying a lack of depth of understanding of the topic. For many, I believe this was the first time they were asked to describe a person who embodied international mindedness. The lack of coherence or common vocabulary among the participants suggests that international mindedness is not a topic that is regularly discussed. Each interviewee has arrived at their unique construction of international mindedness independently.

The conceptualizations of international mindedness among the interviewees mirrored the diversity found in the literature. There are valuable elements of the concept of international mindedness embedded in the conceptualizations of the IB staff at EAB. As Drake (2004) suggested, if school administrators could bring together these various elements into a cohesive conceptualization, it could lead to valuable approaches in teaching and learning. The notable exception was the lack of a developmental model. In both their conceptualizations and the examples of people that demonstrate international mindedness, EAB teachers and administrators did not present a view that international mindedness is something a person can develop over time in observable phases.

### **Analysis of the Curriculum for International Mindedness**

In Chapter 2, I described five continua to be used in the analysis of the curriculum for international mindedness. The intent of the continua is not to provide a tool for measuring international mindedness, nor would this qualitative study provide the quantity or type of data necessary for such an endeavor. Rather, I am proposing the continua to

provide a framework to help identify opportunities for deeper development of international mindedness in the curriculum.

**Weak – strong internationalization.** Weak internationalization is demonstrated through a dependence on knowledge developed through the rigid rules of academia. This would be the status quo in schools that depend on textbooks and teachers as the source of information. Strong internationalization is evidenced by an openness to scholarship from other societies, their research conventions, and judgements regarding knowledge (Appadurai, 2000). As discussed in Chapter 4, EAB demonstrates a strong commitment to presenting a variety of points of view. Strong internationalization demands more than bringing in various dominant points of view on a topic. The history teacher and MUN coach described having a variety of ambassadors and representatives of environmental NGOs come speak to his classes and MUN team. Those are two steps towards strong internationalization. A further step would be to visit or bring in members of minority, under-represented or marginalized populations and hear directly from them, rather than just hearing about them.

In a stronger example of internationalization, the sociology and philosophy teacher described the assignment his students were working on at the time of our interview. Students were required to do a case study on Brazilian “minorias majoritarias”, literally translated minority majorities, or marginalized populations. In researching what the state has been doing to help these communities the students develop an understanding of participative democracy. Strong internationalization might involve

students including evidence directly from marginalized groups and their knowledge in question in their research.

The history teacher made a concerted effort to encourage students to broaden their sources of news on current events. He gave them time to look up news stories and encouraged them to compare coverage from CNN to Aljazeera, or from Brazilian news sources like Globo and Isto É. As he pointed out at another point in our interview, technology bolsters students' access to information and development of international mindedness. This teacher might strengthen the internationalization of his class by having students look for blogs, twitter accounts or other resources about current events written by participants and first hand observers.

The sources listed in the curriculum offer another opportunity for the assessment of weak or strong internationalization, though the assessment of all sources reported in the curriculum guides for every IB class at EAB was beyond the scope of this study. In Year 1 IB History of the Americas there are nine resources listed for the unit on independence movements. They are mostly U.S. textbooks covering Latin American history. Not one was written by a Latin American author. Sources demonstrating stronger internationalization might include autobiographies, journals or news stories from the countries and people being studied.

Weak internationalization was seen in a dependence on texts and textbooks that reflect a reliance on traditional sources of information and authorities on what counts as knowledge. Though there were elements of this within the curriculum, EAB teachers demonstrated a tendency towards strong internationalization in their efforts to bring in

multiple perspectives in the content of their projects, the voices they invite into their classrooms and the resources to which they direct their students.

**Banking model - critical consciousness.** The second continuum extends from a banking approach to a critical consciousness of society. A banking model involves a narrating teacher, and patient listening students. "The teacher talks about reality as if it were motionless, static compartmentalized and predictable" (Freire, 2005, p. 71). I saw very little evidence of this in my time at EAB. Only once during the twelve observations did a teacher engage in a prolonged time of teacher centered lecture giving information to students.

On the critical consciousness end of the continuum, students developed an in-depth understanding of the world through the exposure to social and political contradictions. Freire's *consientização* also emphasizes an awareness of one's own experiences of privilege and power (Freire, 2005). As discussed in Chapter 4, a theme that was present in all the interviews was the importance of different perspectives. EAB teachers purposefully bring differing viewpoints for students to evaluate. The focus on different perspectives was pervasive in the written curriculum as well. For example, in Year 1 IB Portuguese, students analyze journalistic texts to identify the author's context, intended audience, and ideology, noting how facts are used in the writing. In Year 2 IB Brazilian Social Studies, the students compare colonization under British, Spanish and Portuguese rule. These are examples of students being taught to think critically through exposure to complex ideas, they are not being spoon fed predigested facts for memorization. EAB teachers demonstrate a commitment to exposing their students to

multiple perspectives. Further development of critical consciousness might involve helping students to consider the power differences in society by reflecting on what perspectives are given more recognition and validity.

Critical consciousness ought to lead to taking action. In most of my observations, I saw students being challenged to think, develop arguments and defend them with evidence. In a lesson on industrialization, I saw students bring up diverse points of views on its benefits and detriments. In a history class, they brought up luddites, financial development, jobs, children, parents, women, unequal pay, and changes in traditional home life. These students were actively exploring the contradictions inherent in industrialization. In an international relations class, the same teacher led a discussion on the island nation of Kirabati, located in the central Pacific. Rising ocean levels have submerged two uninhabited islets and threaten the nation's arable land with soil salinization and eventual submersion. The conversation revolved around how could a nation with a small population convince large polluters to change their actions. I later observed an opening ceremony for a high school basketball tournament that EAB hosted where a group of students made a presentation on the importance of our individual actions on limiting climate change. While I could not verify that these events were connected, the presentation demonstrated the students' concern for the issue of climate change and their efforts to take action at a local level.

The school's vision is that students will have an impact on the world. It is also an essential component of the IB curriculum in the CAS program. EAB students have a variety of options for getting involved in activities that deal with global issues. These

activities include participation in the GIN program, EAB Going Green, the student leadership in after school clubs for younger students and their outreach to the community. It is not clear to what extent these are tied to a critical consciousness. But there are examples where this appears to be so. In 2012, the funding for the arts was cut for public schools in Brasilia. A group of ten students in the CAS program responded by organizing a program they called *EduArtes*. They travelled regularly to a school on the city's periphery, delivered materials, and taught classes to elementary students in English, art, music and drama. These students recognized the social inequities that existed, took stock of their resources and found a way in which they could act in solving this problem.

In 2013, the EAB GIN team created a video (Carlson, 2013) to be presented at the annual conference that depicts the obstacles students face in developing and implementing initiatives to make the school more environmentally friendly. While the video does not tell the viewer much about the outcome of the project, it does demonstrate that the students have developed a more informed perspective on the challenges involved in designing an initiative to impact their community.

In a remarkable example of students taking action, EAB hosted the first ever TEDxYouth@EAB event in 2017. TED (Technology, Entertainment, Design) is a nonprofit organization devoted to spreading ideas through a series of conferences featuring short, powerful talks on a variety of issues from science to business to global issues that are then shared online (TED, n.d.). TEDx conferences are hosted independently, but follow all the TED guidelines. The idea for the event came from a senior who approached the upper school principal with a dream of bringing TED to EAB.

This senior contacted the TED organization, assembled his own team and organized every aspect of the conference with only minor input from adults on campus. The conference featured seven speakers, four of whom were students, and topics ranged from surviving the tsunami in Thailand, to the beauty of adoption, to the challenges of living with mental illness (American School of Brasilia, 2017b).

Having noted that the IBO provided suggestions for the inclusion of international mindedness in the recent course outlines and that EAB teachers did not include those topics in their planning, I want to consider them in light of this continuum. In first year high level Biology, the IB syllabus included ten suggestions for internationally minded topics, most highlighting international cooperation in scientific endeavors. The following topic was found in the unit on genetics "Sequencing of the rice genome involved cooperation between biologists in 10 countries" (IB Biology HL Y1). As a Biology teacher, I find this to be a superficial expression of international mindedness that wouldn't be worth more than a few minutes of my class time. I could not justify taking the time to examine this in a manner that would demonstrate strong internationalization. A more interesting approach to strong internationalization of genetics would be to examine people whose lives have been impacted by a genetically modified form of rice that includes Vitamin A, or considering how scientists from multinational corporations have exploited local knowledge of medicinal plants to extract samples for genetic analysis for the development of new drugs, the profits of which are not shared with the Brazilian communities.

In Unit 1 titled *Chemical Elements and Water* of the same course, the suggestion for international mindedness is "There are challenges for the increasing human population in sharing water resources equitably for drinking and irrigation, electricity generation and a range of industrial and domestic processes" (IB Biology HL Y1). This topic provides opportunity for strong internationalization in a classroom in Brazil. Disputes over water usage are a major controversy between indigenous people groups, developers and farmers. These clashes figure prominently in the regional and national political discourse and have even led to murder. Indigenous groups have spoken out on their concerns over the flooding of large swaths of land for the construction of hydroelectric dams. Despite the relevance to current events, I would find it hard to justify the time to develop that idea in a unit focused on the chemistry and the chemical nature of water. The scientific content is essential for understanding macromolecules, cells and chemical reactions in later units, however the inclusion of the social issue, while relevant and interesting, does not add to the scientific themes being developed. I include these examples because I am sensitive to the difficulty of trying to demonstrate strong internationalization and develop international mindedness in mathematics and science classes, and to the difficulty of adding more content into full and demanding courses. The suggestions in the IB syllabi were generally weak and may be difficult to include in practice.

In a banking approach to knowledge, students are treated as passive receptacles to be filled with knowledge deposited by teachers. I saw very little evidence of this in my observations and review of the curriculum. What I observed more of were efforts to



encourage critical thinking through exposing students to complex and controversial ideas. EAB students provide evidence of this *consientização* in their efforts at taking action within their sphere of influence.

**Local/global – glocal.** The third continuum is the discrete local/global to glocal perspective in the framing of issues regarding international mindedness. A discrete perspective does not draw out the connections between local and global concerns, while a glocal perspective couples a study of global issues with local implications and actions.

In a few instances, EAB teachers demonstrate a glocal pedagogy. The history teacher reported his experience living and travelling around the world as an international school teacher changed his view on colonialism. He suggested colonialism is often a focus in the study of Africa, but it has impacted life in South America and Brazil to this day. He connects what students know about Brazil and its history to colonialism worldwide. He helps them consider how colonialism still influences current political events in Brazil and how those insights can be applied to understanding events worldwide. He described drawing comparisons between the impact of the Portuguese colonization of Brazil and some of the clashes of civilizations today including recent violence associated with immigrants in France and Belgium. This style of glocal pedagogy can encourage individuals to reflect critically on the legacies of their cultures, to imagine different futures and to take responsibility for their decisions and actions. Applying glocal pedagogy is complex in a classroom with students from such a wide variety of backgrounds.

In the Year 1 IB Brazilian social studies, the theme of globalization and Brazil's place in the globalized world runs throughout the first two units of the course. The enduring understandings put forth in the first unit on Geopolitics of the 20<sup>th</sup> and 21<sup>st</sup> centuries- Globalization are: "the students will understand that globalization is the result of advances in technology that reduce our notions of space and time on the planet" and "the results of the technological, scientific and informational revolutions of the 21<sup>st</sup> century are demonstrated unequally across the planet" (IB Brazilian Social Studies SL Y1). By studying the economic basis for globalization and its implications for national economies, along with an examination of the World Trade Organization and the ways in which economic blocks function, students should come to understand some of the ways in which Brazil has been impacted by globalization. EAB students come to see the asymmetrical globalization and unequal power relations that exist in the world and within Brazil. A deeper glocalization could be achieved by examining how different populations within Brazil have been affected by globalization within this period.

Though she does not use the term "glocal", the Brazilian social studies teacher mentioned that they work with the term "globalization" which she sees as having a global consciousness but adapted to the local. As an example, she described showing students advertisements for familiar brands like AT&T and how they varied between places like Holland, Norway, and Australia; or how McDonalds has adapted to markets like China or the Middle East. Many of her students had visited those places and could relate. It is interesting to note that both examples relate to consumerism or global markets, not

necessarily to culture, global migration, the environment of other glocal issues. She has the impression that this global consciousness comes naturally to them.

Not all EAB's classes demonstrate a glocal perspective. Environmental issues are an example where glocal thinking could be applied. In the IB curriculum for Biology, the IBO suggests topics for international mindedness that include "Release of greenhouse gases occurs locally but has a global impact, so international cooperation to reduce emissions is essential" (IB Biology HL Y1). This statement connects local activity to a global phenomenon. If applicable, a teacher might go further and examine the local impact of greenhouse gases. The stated goal for EAB students is "Students will be able to explain what greenhouse effect is, and how humans can affect the ecosystem" (IB Biology HL Y1). They will be able to list ways to decrease the negative impact on our ecosystem." This sample demonstrates a global orientation, simply raising awareness of a global environmental issue without connecting it to local causes and effects or actions individuals might take.

Though none of the interviewees used the word "glocal", I did find evidence in a variety of courses of an approach to global issues that demonstrated a global interconnectedness through the examination of the complex relationships between global and local phenomena. This is an approach that could be developed in other settings replacing methods that separate local and global concerns.

**Didactic – Experiential.** The application of this continuum reveals whether students learn about culture by being taught by their teachers, or through experiencing differences in culture for themselves. While EAB teaching seemed to include the idea of

culture in general, by virtue of the diversity of the student body, students are constantly in contact with classmates from other cultures. Though students interact primarily in English or Portuguese, they are regularly required to work with partners or small groups of people from many cultures. The head of school expressed that EAB is a school that values different voices, and the mission of "learners inspiring learners" leads students to want to learn about the diverse cultures of their classmates.

Occasionally there are more purposefully planned experiential cultural activities. A Brazilian teacher took her students to the Cultural Center of the Bank of Brazil to see a collection of artwork from nationally and internationally known artists, alongside work from students. Part of the dynamic of the visit was that the students discussed what they saw, how they felt and what they understood about the art and its cultural implications.

Though this is outside of the bounds of the IB Diploma Program, when asked about opportunities for students to be exposed to various cultures within Brazil, the head of school pointed to the class trips for students in fourth through eighth grades. He stated

there's an opportunity, more than an opportunity, I think it's an obligation to learn about the local culture, the language. So, the middle school trips, actually starting in grade four and onwards, are specifically designed to see different parts of the country and different types of culture.

Students can choose between trips to a variety of destinations including the Amazon rainforest, the Pantanal- an area in western Brazil containing the world's largest tropical wetland and home to a stunning diversity of plants and animals, or the south of Brazil, an

area influenced by German immigrants. A recent addition has been the opportunity to stay in Brasilia and get to know the local culture and participate in community service.

Another arena where students experienced differences in culture was in MUN. Participants were assigned a country to represent, they researched topics for debate, investigated their country's positions, and then assumed roles as diplomats representing their delegation's contemporary views and policies. They also learned to negotiate and compromise to reach consensus while representing a country in a manner representative of its history and current politics (Brazil Model United Nations, 2017). While this was an extremely rich activity, only a small segment of the student body participates in MUN.

There was little evidence of didactic examination of culture, and what I found was often shallow. I will examine this more closely in the next section, but there seemed to be an assumption that everyone knew what they meant by "culture" and the nature of the culture of different societies. For example, a history teacher described a class in which they discussed the issue of wearing a veil for women in different Middle Eastern or South Asian countries. He talked to students about how that is perceived in the West in comparison to how women in popular western culture might be perceived in the Middle East or South Asia. The discussion he described focused on one element of culture and drew on the assumed perspectives of two groups. There was no inclusion of the historical and cultural foundations that led to the different perspectives, nor the idea that there might exist different perspectives within the two groups.

Ideally a student would have the opportunity to learn about culture didactically and experientially. Students at EAB have plenty of opportunities to interact with people

of different cultures, but there seems to be little teaching about culture and how it varies over time and across different people groups.

**Culture-general – culture-specific.** This continuum balances the study of the importance of understanding culture as a universal force in determining human behavior versus learning information about a specific culture. As mentioned earlier, I found little evidence regarding teaching about culture. While everyone I interviewed spoke of the diversity of cultures among the staff and students of the school, nothing I heard suggested that they had considered the difference between a culture-general and a culture-specific approach.

While I have examined numerous examples of the study of specific cultures or the inclusion of different cultural perspectives, I only found one explicit reference in the curriculum guides to teaching about culture as an idea. In the first year IB Portuguese Language and Literature class, the second unit is titled Literature- texts and contexts. It includes the following enduring understandings: "Culture is the way of living of a group of people that share beliefs, customs and similarities" and "A language reflects cultural differences" (IB Portuguese A LL SL Y1). *Lazarillo de Tormes*, a fifteenth century Spanish novella, and *Auto da Compadecida*, a 1955 play from the Brazilian northeast, are read in part then discussed collectively to bring out each text's context. Through this, students come to understand the influence of context on the production and comprehension of a literary work then go on to produce their own creative writing spun off from the characters in the texts using forms studied in class and reflecting the culture of the original work.

There are two possible explanations for the scarcity of this approach to culture in the curriculum documents. One is that the idea is developed in the classroom but not reflected in the curriculum guides. Teachers may be teaching about the elements of culture without labeling it or recording it. The other is that teachers do not teach about culture or cultural processes. It seems to be assumed that culture is something lived and experienced, but cannot be discussed conceptually as a historic process. Perhaps this is a topic addressed in assemblies or elsewhere not recorded in the curriculum maps, but I found no evidence of this.

The upper school principal could not identify a curricular element that required students to learn about the idea of culture. The Brazilian program director suggested that ideas of culture are integrated into projects in history and geography, and philosophy and sociology classes in ways that help students understand why conflicts happen among countries and elements of society and how to solve them. Culture was often equated with nations. Students learn that culture can be a source of conflict, but I found no evidence that they are given tools to understand the foundations of cultural differences, or how to avoid or diffuse conflict that might arise in their lives due to differences in culture.

Teachers frequently used the term culture when discussing differences among students or viewpoints, but not once did a teacher mention teaching students about the definition or elements of culture or helping them understand their own cultural adaptations. When asked about culture, teachers pointed to events like World Fest, where embassies sponsor booths that offer food and display their cultures. They also mentioned the “Festa Junina”, a Brazilian fall festival. This suggests that the teachers may have a

shallow understanding of culture, limited to being a noun, reflecting only a group of people rather than reflecting something that can evolve in an adaptive process and exist in varied forms in different groups.

The pedagogical approach to teaching about culture at EAB was almost entirely culture-specific. Though teachers frequently studied different cultures and brought different perspectives into their classes, they gave little evidence of understanding or teaching students about the meaning of culture and its importance in influencing human behavior. This limitation was not unknown to the school leaders. The head of school identified the gap in the curriculum regarding culture as a weakness in a school that aims to value other languages and cultures.

In summary, having analyzed the curriculum of EAB's IB Diploma Program, I return to my third research question:

**Research Question 3:** How are the constructs of international mindedness expressed in the curriculum of the school's IB program?

The analysis of the curriculum using the five continua reveal that EAB teachers demonstrate a strong commitment to exposing students to multiple perspectives- those of their classmates, members of the community and perspectives found in the literature and other resources. However, the perspectives presented are limited, including few examples minority or underrepresented voices, and rarely are the views of large groups analyzed in consideration of dissenting views of sub-groups. A critical approach is almost universal and developed through class discussions and projects. The effectiveness of this approach is demonstrated by the students' engagement in social causes and



community service. Finally, despite numerous opportunities to experience cultural diversity within the school community and activities, the construct of international mindedness demonstrated within the curriculum at EAB is built on a shallow understanding of culture. Little consideration is given to the meaning of culture and its implication for interpreting society and human behavior.

## **Chapter 6: Implications, Limitations, and Recommendations**

The purpose of this case study was to explore how administrators and teachers at an international school in Brazil conceptualize international mindedness and how this shapes the curriculum within the IB Diploma Program. International mindedness is a contested, multiply conceptualized concept. The IBO has framed international mindedness as an overarching theme that ought to be drawn on throughout the curriculum. The scope of this construct is daunting. The IBO has identified three components. Global engagement includes ideas of global and local significance and draws reflects a large body of literature on civic engagement. Multilingualism requires that students learn to communicate at an academic level in more than one language. The intercultural understanding component develops the open-minded attribute of the IB learner. This component is tied to the literature on intercultural competence, though it is up to each school to develop this as they see fit. Because each of these terms is broad, the way in which they are interpreted and enacted in schools is varied, making the construct of international mindedness quite imprecise.

Few studies have examined educational leaders' conceptualizations of international mindedness, particularly in South America. In this chapter, I will discuss the implications of this study for theory, EAB, and international education. I will describe the limitations of this study and offer recommendations for further research.

## **Implications of this Study**

This study has several implications for theory, including confirming that there are multiple conceptualizations of international mindedness, not only in the literature, but also in the minds of teachers and school administrators.

The themes I have identified through this study may constitute a new school-level compositional model. The themes are not components of international mindedness, but rather essential characteristics for a school that promotes it. EAB demonstrated four key elements: (1) a strong identity, based on the community's vision, not outside influences; (2) a commitment to exposing students to a variety of perspectives; (3) a community with rich experiences which are intentionally leveraged in the development of international mindedness; (4) the embodiment of international mindedness by all members of the community.

While this study did not help narrow down the definitions of international mindedness, it did apply Spitzberg and Changon's (2009) framework for models of intercultural competence to categorizing models of international mindedness. This model proved helpful in the analysis of the literature and in analyzing interviewees' conceptualizations of international mindedness and comparing them to a person they believed exhibited it. The models of international mindedness examined in Chapter 2 fit four out of the five categories. No co-orientational models were found in the literature, but one participant's conceptualization of international mindedness did fall into this category. The application of the framework is also useful in thinking about the processes and outcomes of international mindedness in schools. Recognizing the category into

which a model falls is helpful in determining how to go about developing and accessing that version of international mindedness.

In addition to its use in this study, the framework would also be helpful for someone working with school administrators and teachers, either in helping them understand current models of international mindedness or in the process of developing consensus on a common operational conceptualization.

The final implication of this study for theory is that the word international limits the scope of the construct, perhaps it is time to develop a new phrase to identify this construct. Many of the issues that fall under the component of global engagement are not simply international. Rarely do scientific, environmental, financial and social issues fit within national borders, they often have causes and implications locally, regionally and globally. Limiting the construct with the word international may obstruct global thinking. In addition, students must learn to develop intercultural understanding in all their relationships, whether with someone from another country or with a person within their own community. Even in considering multilingualism, students quickly learn that the correlation between nations and languages is weakening. Perhaps it is time to replace the phrase international mindedness with one that encourages thinking, communicating and relating across all levels of society.

**Implications for EAB.** The results of this study have profound implications for the American School of Brasilia. EAB is clearly an international school. It serves a diverse community and has chosen a vision statement "to positively impact the world..." (American School of Brasilia, 2016a). Despite its name, the administrators and teachers

of the American School of Brasilia see the school as being international. As an IB World School, they have made a commitment to fulfill and implement an international curriculum with the stated goal of developing internationally minded students.

While reviewing my results with the head of school, he informed me that they have begun the process of seeking accreditation with the CIS. The head of school recognizes that this will require a focus on the development of international mindedness to meet the accreditation standards.

Given the multiple constructions of international mindedness found among the administrators and teachers, the EAB leaders will need to work to find commonalities in their understanding to serve as a foundation for moving forward. Arriving at this agreement might start with dedicating time to conversations about the meaning of international mindedness. This does not mean that every staff member must subscribe to the same conceptualization of international mindedness. In fact, Haywood (2007) suggests that in a community with cultures that differ in their beliefs and practices, individuals will inevitably express international mindedness differently. Nor does it mean that EAB must subscribe to some definition of international mindedness from the IBO or any other external source. Beek (2016) asserted that the concept of international mindedness warrants reconceptualization in local situations and suggested that the IBO ought to require school-based policies to ensure the development of international mindedness. The EAB community needs to figure out what international mindedness means in their context, then they can move on to determining how best to implement it in their curriculum and pedagogy.

The way in which they conceptualize international mindedness matters. Despite having implemented the IB program for six years and having a strong school culture, the administration and teachers have not developed a consensus on what international mindedness means at EAB. The upcoming CIS accreditation will provide the opportunity and motivation to explore this issue. I hope results of this study will serve as a starting point and a valuable source of data in their conversations. The model they adopt will have an impact on how they plan to develop and assess international mindedness in their community.

The analysis of the curriculum suggests that there is a lack of depth in the study of the definition and the variations of culture, along with little appreciation for the fact that nations are not homogenous in their cultures. These are critical issues to be addressed in developing international mindedness as the school moves to improve in fulfilling its mission and seeks a new level of international accreditation.

**Implications for international education.** I used five continua in examining the curriculum of international mindedness within the IB Diploma Program at EAB. These continua are useful tools in generating questions that could be used in any school interested in considering how they might include components of international mindedness in their curriculum or evaluating their curriculum and pedagogy for international mindedness. The first continuum, weak to strong internationalization, directs attention toward the need for the inclusion of marginalized voices in the classroom. As teachers study various topics, they ought to attempt to include the views of people whose lives are

impacted, whether through field trips, guest speakers, selecting authentic texts and other resources or other ways of bringing minority views into the classroom.

The second continuum of a banking model to critical consciousness calls teachers to encourage a critical perspective on society through exposing students to complex and controversial ideas in a way that leads them to take action rather than treating them as passive receptacles to be filled with knowledge. A school interested in assessing their efforts in this area ought to examine both teachers' pedagogy and the impact of students' actions outside the classroom. A lesson brought forth by this study is that the embodiment of international mindedness will not always be international. If we expect students to act based on a critical approach to society, they will have to act within their sphere of influence. For most, that will begin within the walls of the school such as initiatives to green the campus or stop bullying. Occasionally students will get involved beyond the school walls, as in the case of the EAB students who helped run an arts program for a public school in Brasilia. But rarely will high school students be able to act at an international level.

A discrete versus glocal approach to framing issues was the third continuum. A glocal perspective can help international schools avoid the temptation to focus on issues exclusively on the global level at the expense of local considerations. Amidst concerns of covering content and meeting standards, it might be easy to lose focus on helping students to understand how global issues impact their lives and those of people around them.

The final two continua differed from the first three in that there was no "good" end. Rather, they require a balance of both aspects. The fourth continuum was a didactic versus experiential approach to culture. This tool emphasizes the students' need for the opportunity to experience differences in culture and the teaching to support their understanding of why the differences have come about and how to think and act accordingly. A school, like EAB, that does not take the opportunity to teach students about culture misses the opportunity to develop a deeper international mindedness in their students. The fifth continuum was the culture-general versus culture-specific pedagogical approach. The approach to culture in the curriculum of the IB Diploma program at EAB was almost entirely culture-specific. The culture-specific instruction that permeated the school in this study was not counterbalanced by culture-general training that would prepare students for an encounter with the range of cultural perspectives that exist. A nuanced understanding of culture is an important element of international mindedness. Schools seeking to develop truly internationally minded students may need to be intentional in finding a balance between a general and a specific approach to culture.

A final implication, unrelated to the continua, is that the adoption of the IB Diploma Program can lead to an internationalization of the entire school. In my work with teachers and administrators at EAB, I saw no evidence of boundaries separating what happened within the program from the rest of the school. On the contrary, the lessons learned within the IB program permeated the school, impacting the development of core documents, teacher thinking and student actions. The IB program can serve as a



tool to internationalize the whole school, even if not all the teachers and students are directly involved.

### **Limitations of this Study**

As with any case study, this one included several limitations. This study did not include students' conceptualizations of international mindedness. Several times, teachers and administrators suggested I "talk to the kids." I am curious how they conceptualize international mindedness, if they notice differences among their teachers' perspectives and how they perceive the school's efforts at developing it.

This study focused on the IB Diploma Program within the high school. I found that many of the ideas regarding international mindedness had seeped out of that program and influenced thinking and practice in the rest of the upper school. I did not have the opportunity to work with administrators and teachers in the lower school to learn how the adoption of the IB program in the upper school had impacted them.

The assessment of international mindedness was not considered as part of this study. Examining assessments might have added insights to what the teachers value.

Any applications of the findings of this study are limited by the nature of a single setting being the focus of the study. This study provides a snapshot of a moment of time in one school.

As discussed earlier, I was disappointed to not be able to schedule focus groups. I found the interviewees to be eager to participate, but scheduling time for small groups to meet proved to be impossible. Despite these limitations, I was pleased to have my results

affirmed by the head of school and his leadership team. I hope this study is a helpful tool to them in their next steps.

### **Recommendations for Further Study**

In this case study, I confirmed that the multiple conceptualizations of international mindedness that exist in the literature are reflected in the views of the administrators and teachers of one school in Brazil. This school has been implementing the IB program for six years. Replicating this study in schools with differing years of experience with the program, or returning to this school in several years would provide an opportunity to investigate the factors that affect if and how a staff's conceptualizations of international mindedness coalesce over time.

Ultimately, as many international schools have included international mindedness or similar constructs in their mission and vision statements, there is a need for the assessment of international mindedness. Given the diverse conceptualizations of international mindedness and the complexity of its embodiment in a school community, a specific assessment tool would be difficult to develop. Perhaps, instead of a specific tool, what is needed is a guided process that assists the members of a school community in clarifying its conceptualization of international mindedness, identifying the means by which they propose to develop it, and assessing both the extent to which the community is implementing their program and its impact on students. This would alleviate the need for agreement between schools on a conceptualization of international mindedness on which to base a test. Such a process would also respect the category of model the school has adopted, whether it is causal, developmental, compositional, co-orientational or

adaptational. The evidence for international mindedness would be determined by the school's model. This kind of process would be useful to school leaders interested in assessing the impact of their program on their students, however it would be less useful for researchers wishing to compare schools, programs or other factors.

I would be interested in seeing further study to refine and validate the five continua suggested for this study. I believe such a tool would be useful in improving curriculum and catalyzing the development of effective pedagogy for international mindedness in schools around the world.

### **Summary**

This case study of one international school in Brazil revealed a unique approach to international mindedness. The framework and continua applied in the analysis were helpful and may be useful in other settings. EAB is a school with a rich culture and a strong sense of identity. Despite not having come to a consensus on the meaning of the term, and demonstrating some shortcomings in their approach to culture, EAB has provided students with a diverse school environment where they are exposed to many perspectives, and can benefit from their community's rich experiences and their leaders' high levels of intercultural competence. This case allowed for the exploration of the meaning and implementation of international mindedness providing insights of value to EAB, other international school, and the further development of theory. I count myself fortunate to have had the experience of getting to know the American School of Brasilia and a few of the members of its community.



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## Appendices

### Appendix A: Some Interpretations of ‘International Education’

(James, 2005, p. 331–332)

- “Schooling in more than one nation (Rizvi, 2000)
- What happens in ‘international schools’ (Thomas, 1996; Bartlett, 1997; Wilkinson, 1998; Gunesch, 2004)
- Studying an ‘international curriculum’ such as the IPC, IGCSE courses, or the IB Diploma Programme
- Schooling that results in certification allowing the holder to cross national borders (McKenzie, 1998). This is usually linked with ‘international’ curricula, but is not exclusive to them. Many countries recognize ‘national’ qualifications from other nations, yet would not regard them as the result of an ‘international education’.
- The offering of a single country’s curriculum outside its national borders (ECIS in Hayden and Thompson, 1996)
- Schooling at an organization with a multinational student body (ECIS in Hayden and Thompson, 1996)
- Internationally comparative educational studies, carried out by academics and particularly involving developing countries (Lowe, 1998; Cambridge and Thompson, 2004)
- Education that is not subject to national requirements, curricula, or standards (McKenzie, 1998). However, ‘home-schooling’ or ‘un-schooling’ can fit this definition yet would be classified as ‘international’.
- An educative system catering for a community of internationally mobile expatriates (McKenzie, 1998)
- Education involving multi-national collaboration e.g. through exchanges or curricular development (McKenzie, 1998)
- ‘All educative efforts that aim at fostering an international orientation in knowledge and attitudes’ (Huse ‘n & Postlethwaite, 1985: 260, in Hayden and Thompson, 1995b: 328) and seek ‘to build bridges between countries’ (McKenzie, 1998: 243). These can happen in any school.

## Appendix B: IB Learner Profile

(International Baccalaureate Organization, 2013b)

The aim of all IB programmes is to develop internationally minded people who, recognizing their common humanity and shared guardianship of the planet, help to create a better and more peaceful world.

*As IB learners we strive to be:*

**Inquirers-** We nurture our curiosity, developing skills for inquiry and research. We know how to learn independently and with others. We learn with enthusiasm and sustain our love of learning throughout life.

**Knowledgeable-** We develop and use conceptual understanding, exploring knowledge across a range of disciplines. We engage with issues and ideas that have local and global significance.

**Thinkers-** We use critical and creative thinking skills to analyze and take responsible action on complex problems. We exercise initiative in making reasoned, ethical decisions. We express ourselves confidently and creatively in more than one language and in many ways. We collaborate effectively, listening carefully to the perspectives of other individuals and groups.

**Principled-** We act with integrity and honesty, with a strong sense of fairness and justice, and with respect for the dignity and rights of people everywhere. We take responsibility for our actions and their consequences.

**Open-Minded-** We critically appreciate our own cultures and personal histories, as well as the values and traditions of others. We seek and evaluate a range of points of view, and we are willing to grow from the experience.

**Caring-** We show empathy, compassion and respect. We have a commitment to service, and we act to make a positive difference in the lives of others and in the world around us.

**Risk-Takers-** We approach uncertainty with forethought and determination; we work independently and cooperatively to explore new ideas and innovative strategies. We are resourceful and resilient in the face of challenges and change.

**Balanced-** We understand the importance of balancing different aspects of our lives- intellectual, physical, and emotional- to achieve well-being for ourselves and others. We recognize our interdependence with other people and with the world in which we live.

**Reflective-** We thoughtfully consider the world and our own ideas and experience. We work to understand our strengths and weaknesses in order to support our learning and personal development.

The IB learner profile represents 10 attributes valued by IB World Schools. We believe these attributes, and others like them, can help individuals and groups become responsible members of local, national and global communities.

## Appendix C: School Consent for Participation



### American School of Brasilia

Celebrating Diversity & Cultivating Citizenship

!  
!

Dear University of Minnesota IRB,

!!

I have reviewed the proposed study, "International Mindedness: Constructs and Pedagogy in an International School", presented by Nelson Dewey, a doctoral student at the University of Minnesota. I understand that the purpose of the study is to examine and how school leaders and teachers understand international mindedness and implement it in their classrooms. Targeted participants will include school leaders and teachers in the IB diploma program.

I have granted permission for the following research activities to be conducted at the American School of Brasilia:

- Conduct interviews with school leaders!
- Recruit potential participants via email or personal invitations!
- Lead focus groups with teachers!
- Examine curriculum and other relevant documents!

I confirm that I have authority to grant such permission on behalf of \_\_\_\_\_.

I understand that this project will only begin once the student has obtained the University of Minnesota's Institutional Review Board (IRB) approval. Nelson Dewey has agreed to provide to my office a copy of the IRB approval or exemption letter before beginning any research activities.

I am aware that all data collected will be kept confidential. Nelson Dewey has agreed to provide my office a copy of the aggregate results from the study.

If the IRB has any concerns about the permission being granted by this letter, please contact me at the phone number or email address listed below.

!

Name: David Bair

Position: Upper School Principal at The American School of Brasilia

Signature: 

Date: January 12, 2016

Contact Information:

Email: dbair@eabdf.br

!

!

## **Appendix D: Interview Questions for School Administrators**

### **School Leader Interview Protocol**

This protocol was borrowed from the work of Gigliotti-Labay (2010) and slightly modified for the purposes of this study.

**TOPIC DOMAIN 1:** Individual's understanding of international mindedness and commitment to infusing it within the school or program

**Leadoff Question:** What makes SPIS distinct with regard to developing intercultural competence in its students?

#### **Covert Categories**

- Perception of international mindedness
- Development of understanding of international mindedness
- Attitudes toward the importance of international mindedness
- Leader's effectiveness in promoting international mindedness
- Leader's depth of knowledge and level of understanding of the international mindedness mission
- Leader's attitude toward promoting international mindedness

#### **Possible Follow-up Questions**

1. Think back to when you first started working in international education, how was the term "international mindedness" introduced to you?
2. When somebody in your school uses the term "international mindedness," what do you think it means?
3. How has your school fleshed out the idea of international mindedness beyond the IB student profile?
4. How do you explain international mindedness to a new IB teacher at your school?
5. How important is international mindedness in the IB curriculum, in your opinion? Do you have any thoughts on that?
6. Are there any ways that your school helps teachers incorporate more international themes/issues in their classrooms?

**TOPIC DOMAIN 2:** The importance of culture within the classroom and curriculum

**Leadoff Question:** How is the cultural diversity of the school community considered in the school's mission?

**Covert Categories**

- Importance of cultural diversity within the classroom
- Consideration of culture as part of the curriculum
- Depth and nature of engagement with culture

**Possible follow-up questions:**

1. What training is available for teachers in learning how to teach in a culturally diverse classroom?
2. Your school mission includes “fostering intercultural competence”. How does that compare to international mindedness?
3. How is culture a key theme in the learning and teaching at the school? Please give examples.
4. What kinds of projects or activities demonstrate a student's international mindedness?
5. In what ways does your school integrate a variety of cultural perspectives in learning and teaching?

**TOPIC DOMAIN 3:** Institutionalization of international mindedness within the IB school culture

**Leadoff Question:** Tell me a little bit about your school, and if there is anything about your school that particularly emphasizes international mindedness.

**Covert Categories**

- Perception of school's institutionalization of international mindedness
- Role of school community in promoting international mindedness
- Role of school administration in promotion of international mindedness

**Possible Follow-up Questions**

1. Can you describe an exemplary lesson incorporating international mindedness?
2. As you know, the development of international mindedness is part of the mission of the IBO. Can you describe examples of how your school fulfills that mission within the IBDP?

3. In your school, are there any ways in which the administration assesses a teacher's ability to incorporate international content or issues in their instruction? If so, tell me about them. If not, what are your thoughts on that? Should this be part of a teacher's appraisal?
4. Are there any kinds of professional development or other forms of help available at the campus level that can assist teachers in incorporating more international content in their curriculum?
5. Are there opportunities that encourage the faculty at your school to undertake projects of an international or cultural nature?
6. Can you tell me about CAS (Community, Action, Service) activities at your school that may be intercultural or international in nature?
7. Does your school have any opportunities for students to study abroad, have language exchange visits, or other related experiences?



## **Appendix E: Focus Group Questions for Teachers**

### **Teacher Focus Group Protocol**

This protocol was borrowed from the work of Gigliotti-Labay (2010) and slightly modified for the purposes of this study.

**TOPIC DOMAIN 1:** Individual's understanding of international mindedness and commitment to infusing it within his/her own classroom

**Lead-off Question:** What makes SPIS distinct with regard to developing intercultural competence in its students? Can you give me examples from your classes?

### **Covert Categories**

- Perception of international mindedness
- Development of understanding of international mindedness
- Attitudes toward the importance of international mindedness
- Teacher's effectiveness in promoting international mindedness
- Teacher's depth of knowledge and level of understanding of the international mindedness mission
- Teacher's attitude toward promoting international mindedness

### **Possible Follow-up Questions**

1. Think back to when you first started working in international education, how was the term "international mindedness" introduced to you?
2. When somebody in your school uses the term "international mindedness," what do you think it means?
3. How do you explain international mindedness to a new IB teacher at your school?
4. What resources have been helpful to you in developing your understanding of international mindedness?
5. Can you give me examples of the broader international themes that are used in your course?
6. How important is international mindedness in the IB curriculum, in your opinion? Do you have any thoughts on that?
7. Are there ways that your school helps you incorporate more international themes/issues in your classroom?

**TOPIC DOMAIN 2:** The importance of culture within the classroom and curriculum

**Leadoff Question:** How is “culture” present in your classroom (however you define culture). How do you work with that?

**Covert Categories**

- How “culture” is constructed and what it means in the classroom context
- Importance of cultural diversity within the classroom
- Consideration of culture as part of the curriculum
- Depth and nature of engagement with culture

**Possible follow-up questions:**

1. Give me examples of training you have received in learning how to teach in a culturally diverse classroom.
2. Your school mission includes “fostering intercultural competence”. How does that compare to international mindedness?
3. How is culture a key theme in the learning and teaching in your classroom?
4. What kinds of projects or activities demonstrate a student’s international mindedness?
5. In what ways do you integrate a variety of cultural perspectives in your classroom?

**TOPIC DOMAIN 3:** Institutionalization of international mindedness within the IB school culture

**Leadoff Question:** Tell me a little bit about your school, and if there is anything about your school that particularly emphasizes international mindedness.

**Covert Categories**

- Perception of school’s institutionalization of international mindedness
- Role of school community in promoting international mindedness
- Role of school administration in promotion of international mindedness

**Possible Follow-up Questions**

1. Can you describe an exemplary lesson incorporating international mindedness?
2. As you know, the development of international mindedness is part of the mission of the IBO. Can you describe examples of how your school fulfills that mission within the IBDP?

3. Tell me about how you use (select an item observed in classrooms) to develop international mindedness.
4. In your school, are there any ways in which the administration assesses a teacher's ability to incorporate international content or issues in their instruction? If so, tell me about them. If not, what are your thoughts on that? Should this be part of a teacher's appraisal?
5. Are there any kinds of professional development or other forms of help available at the campus level that can assist teachers in incorporating more international content in their curriculum?
6. Are there opportunities that encourage the faculty at your school to undertake projects of an international or cultural nature?
7. Can you tell me about CAS (Community, Action, Service) activities at your school that may be intercultural or international in nature?
8. Does your school have any opportunities for students to study abroad, have language exchange visits, or other related experiences?

## Appendix F: Atlas Curriculum Template

	<b>IB Biology HL Y1</b>	<b>Diploma Programme &gt; 2015-2016 &gt; (Grade) &gt; (Area) &gt; (Course Name) &gt;</b>								
Unit	Intended Learning	TOK Integration	Enduring Understandings	Essential Questions	Students will know...	Students will be able to...	Assessments	Learning Activities	Resources	Reflections
Unit 1 (Week 1, 2 Weeks)										
Unit 2 (Week 3, 3 Weeks)										
Unit 3 (Week 6, 2 Weeks)										
Unit 4 (Week 8, 3 Weeks)										
Unit 5 (Week 11, 1 Week)										
Unit 6 (Week 12, 1 Week)										
Unit 7 (Week 13, 3 Weeks)										
Unit 8 (Week 16, 5 Weeks)										

## Appendix G: Quirks/Coding List

**Core Documents-** all references to Mission, Vision, Core Values, student handbook, honor code etc...

**Culture-** references to culture, pertaining to students or class content

- **Challenges-** difficulties encountered in dealing with culture
- **Dispositions-** head of school used this word to describe teachers
- **Diversity-** comments on the nature of the diversity of culture within the school
- **Skills-** skills that were thought necessary for dealing with culture
- **Strategies-** descriptions of ways of approaching culture and cultural differences
- **Training-** any preparation offered to teachers

**Discrimination-** comments on either the presence of discrimination or efforts to fight it within the school

**IB Program-** IB program details

- **General-** nature of the IB program in general and specifically within EAB
- **TOK-** Comments on the Theory of Knowledge class
- **CAS-** Comments on the Creativity, Action, Service component of the IB

**International Education-** nature or definition of IE

**International Mindedness-**

- **Activities-** any class or extracurricular activities that develop or display IM
- **Definitions-** definitions offered either explicitly or implicitly
- **Personal Exemplars-** people or personal characteristics exhibiting IM
- **Strategies-** strategies to develop IM
- **Technology-** importance of technology in IM
- **Language Issues-** how language impacts the classroom
- **Leadership by Example-** ways in which teachers and administrators demonstrate IM or IS

**Setting-** all information describing the unique setting of the school

- **Brasilia**
- **Brazil**
- **School**



**Student Experiences-** importance or examples of student background and experiences in the classroom

**Teacher Experiences-** importance or examples of student background and experiences in the classroom

Below is a screen shot of the visualization of my coding. Each circle represents a code, or in this program a "quirk". Some quirks are broken down into more specific quirks.



## Appendix H: Permission to Use School Name

<input type="checkbox"/>		<b>American School of Brasilia</b> Celebrating Diversity & Cultivating Citizenship
<input type="checkbox"/>		
<input type="checkbox"/>		
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To the University of Minnesota IRB,		
As a representative of the American School of Brasilia, I confirm that the school grants permission for Nelson Dewey to use the school's name in his dissertation titled <i>International Mindedness: Conceptualizations and Pedagogy in an International School in Brazil</i> . Any use of the school name in further publications would require additional permission.		
Barry Dequanne		Head of School
_____		_____
Printed Name of School District Official		Title of School District Official
		March 31, 2017
_____		_____
Signature of School District Official		Date
<input type="checkbox"/>		
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<p>SGAS 605, Conjunto E, Lotes 34/37 CEP 70200-650 - Brasilia, DF, Brazil Tel: +55(61) 3442-9700 Fax: +55(61) 3442-9729 <a href="http://www.eabdf.br">www.eabdf.br</a></p>		