

An investigation of international mindedness at two IB World Schools

A Dissertation

SUBMITTED TO THE FACULTY OF THE UNIVERSITY OF MINNESOTA

BY

David J. Condon

IN PARTIAL FULFILLMENT OF THE REQUIREMENTS

FOR THE DEGREE OF

DOCTOR OF PHILOSOPHY

Dr. Andrew Furco, Advisor

January 2021



## Acknowledgements

I began this doctoral journey a long time ago, which means there have been many people along the way who have helped me reach this point, too many really to acknowledge them all here. I would like to make special mention of a few individuals, however.

First, I wish to thank my advisor, Dr. Andrew Furco, for supporting me so capably and cheerfully throughout the design of my study and the writing of my dissertation. At times I felt overwhelmed by the scope of the work, but Dr. Furco was always able to keep me on the right track and assure me that I could complete the work. I will always be grateful for his kind guidance.

I also wish to thank the other members of my advisory committee. Dr. Gerald Fry took a particular interest in my work from the beginning and inspired me to carry on despite challenges. Dr. Frances Vavrus encouraged me to sharpen my critical stance and provided valuable insights on comparative case studies. Dr. Chris Johnstone not only provided extremely helpful advice on my study, he also helped guide me and many others in the LIIE cohorts in navigating university and departmental procedures. No doubt I would not have been able to reach this point in the process without Dr. Johnstone's guidance.

I also wish to thank Dr. Deanne Magnusson. Dr. Magnusson was instrumental in getting me established in the program those many years ago and despite being retired, met with me many times to help me get reinstated in the program after I had experienced health challenges that placed a pause on my progress.

I would also like to thank the many friends and colleagues I met along the way who both provided both challenge and support. In the same regard, I would like to thank all my instructors for providing such excellent learning experiences in our classes.

Naturally, I would not have been able to complete this study without the support of the two schools that participated in the study. They opened their doors to me and shared their perspectives with refreshing candor. I am grateful to all those from each school who participated in the study as well as to the leadership of each school for accommodating my research.

Finally, I want to thank my wife, Catherine Ventura, for her many years of support. Over the course of several moves across the world, raising three wonderful kids, and dealing with my half dozen eye surgeries, she always believed in me and did all that she could to help me reach my potential. My love and my gratitude are boundless.

## **Abstract**

The purpose of this study was to investigate how international mindedness is conceptualized and enacted at two International Baccalaureate World Schools, one in Hawaii and one in Japan. This study begins with the assumption that our educational systems, particularly those in preK-12 international schools, must prepare students to understand and appreciate different cultural perspectives, to assume a responsibility for the health of the planet, and to be able to interact and collaborate with people from diverse cultures in order to function as internationally minded responsible global citizens. Though international mindedness is a core concept in IB philosophy and a central aim of international education, its meaning remains complex, ambiguous and elusive. Equally unclear is how international mindedness manifests in different preK-12 school settings, i.e. what schools do that promote or hinder its development in students. By better understanding what is meant by international mindedness and identifying promising practices related to its promotion, schools may be better positioned to help develop this construct within their students and their educational programs.

This qualitative study takes a social constructivist, interpretive approach to investigate the range of meanings of the term international mindedness and how it is enacted according to the perspectives of those experiencing them. Drawing on an IB-sponsored study from the University of Bath (Hacking et al., 2016), data from focus group interviews, lesson observations, school tours, and document and artifact analysis were collected. These data were then analyzed using a comparative case study approach informed by Bartlett and Vavrus's (2017) process-oriented approach. Two broad

categories of inquiry were pursued: the conceptualization of international mindedness and the enactment of international mindedness. Horizontal comparisons between stakeholders at each school were made, as well as between the two schools. Vertical comparisons of stakeholder conceptualizations with official IB definitions were also made.

There are two major implications of this study. First, as stakeholder conceptualizations of international mindedness were largely similar, rather than attempting to establish precise meanings, preK-12 schools interested in developing international mindedness in their students should engage in community discussions of how the term manifests in their particular settings. Second, this study shows that the significant differences between the two schools came from their enactment of IM. The development of international mindedness is largely seen to result from direct experience with people and cultures different from one's own. Interested schools should therefore carefully consider the kinds of experiences they are able to provide their students to develop their international mindedness.

## Table of Contents

|  |         |
|--|---------|
| CHAPTER 1: INTRODUCTION                                      | 1       |
| Background to the problem                                    | 6       |
| Statement of the problem                                     | 10      |
| Purpose of the study   | 11      |
| Definition of assumptions and key terms                      | 13      |
| Conceptual framework   | 15      |
| Limitations  | 16      |
| Significance of the study                                    | 17      |
| <br>CHAPTER 2: LITERATURE REVIEW                             | <br>19  |
| International education                                      | 21      |
| International mindedness                                     | 34      |
| International schools  | 62      |
| International Baccalaureate                                  | 73      |
| Challenges and opportunities presented by globalization      | 83      |
| My positionality   | 87      |
| <br>CHAPTER 3: METHODOLOGY                                   | <br>92  |
| Introduction   | 92      |
| Conceptual design  | 93      |
| Methods  | 94      |
| Selection of sites   | 96      |
| Data collection  | 99      |
| COVID intervenes   | 100     |
| Interview with the Board of Trustees Executive Committee     | 103     |
| Student-led/designed tour of the school                      | 104     |
| Focus group interviews                                       | 104     |
| Focused lesson observation with follow up teacher interviews | 106     |
| Audit of school documents and artifacts                      | 107     |
| Data analysis  | 108     |
| Validity issues  | 114     |
| Ethical issues   | 116     |
| <br>CHAPTER 4: FINDINGS                                      | <br>117 |
| The Aloha Academy context                                    | 119     |
| Aloha Academy findings                                       | 130     |
| The Konnichiwa Academy context                               | 155     |
| Konnichiwa Academy findings                                  | 164     |
| Similarities and differences between schools                 | 187     |
| <br>CHAPTER 5: CONCLUDING DISCUSSION                         | <br>202 |

|  |     |
|--|-----|
| REFERENCES   | 214 |
| APPENDICES   |     |
| Appendix 1: Head, Heart, Hands tool  | 241 |
| Appendix 2: Lesson Observation   | 242 |
| Appendix 3: School Audit   | 248 |
| Appendix 4: Draft Schedule   | 257 |
| Appendix 5: List of Codes  | 260 |
| Appendix 6: Sample Interview Notes   | 263 |
| LIST OF TABLES   |     |
| Table 1: Inclusive vs. Encapsulated school missions                                | 67  |
| Table 2: Summary of research questions and methodology                             | 107 |
| Table 3: Summary of themes of Aloha Academy stakeholder<br>conceptualizations      | 135 |
| Table 4: Aloha Academy stakeholder perspectives on the enactment                   | 145 |
| Table 5: Summary of themes of Konnichiwa Academy stakeholder<br>conceptualizations | 171 |
| Table 6: Konnichiwa Academy stakeholder perspectives on enactment                  | 180 |
| Table 7: Cross-case comparison of IM consensus conceptualizations                  | 188 |
| Table 8: Cross-case comparison of non-consensus conceptualizations                 | 192 |
| Table 9: Cross-case comparison of stakeholder views on enactment                   | 195 |

## Chapter 1: Introduction

In the aftermath of World War II, educators around the world were eager to discuss education for greater international understanding. The horrors of the war were still fresh in everyone's mind, creating a sense of urgency regarding how to teach people from different countries and cultures to understand and accept and get along with each other. Out of this sense of urgency the United Nations was founded in October 1945, followed in November of that year by the United Nations Educational, Scientific and Cultural Organization (UNESCO), each with the aim of promoting peace, security, international understanding and cooperation (Hill, 2002). At the same time, global mobility of people and products and information increased after the war. The global economy experienced, among other trends, the rise of multi-national corporations, which included a concomitant increase in the number of corporate, diplomatic, and NGO expatriates posted worldwide. These expatriates needed schools for their children, good schools that would enable their children to enter tertiary education back in their home countries. In response to this need, international schools began to proliferate. Whereas fewer than 20 schools aligned themselves with the international school movement in 1951, by the early 1960s there were some 50 international schools around the world (Walker, 2018a). Each school had its own particular ambitions, but from the earliest days of the preK-12 international school movement, one observes two broad aims: a) the ideological: education for peace and understanding; and b) the pragmatic: the provision of a rigorous, transportable academic credential.

In 1949 the ideological aim seemed most important. This was the context in which a number of largely European educators gathered together in Paris for the First Conference of Principals of International Schools and of Schools Specially Interested in Developing International Understanding. Participants were so determined to share their “experiments in education for international understanding” that they gathered even though UNESCO, the sponsoring body, could not provide traveling or per diem allowances (UNESCO, 1951). According to Hill (2002), it was at this conference that the term *internationally-minded* was first used.

Two years later, in 1951, the group met again, also in Paris, for the Second Conference of Principals of International Schools and of Schools Specially Interested in Developing International Understanding. There were 19 school-based participants—14 from Europe, one from the United States, two from Hong Kong, one from India, and one from “Jerusalem, Arab Zone, Hashemite Kingdom of Jordan” (p. 1). There at the conference, after discussing a number of UNESCO-issued pamphlets entitled “Towards World Understanding” and sharing what they were doing in their own schools to promote internationalism, the participants, in response to the unclear distinction between international schools and the lengthily termed “schools specially interested in developing international understanding,” formally decided to change the name of their conference to the Conference of Internationally Minded Schools (Hill, 2013).

Since then, the term *international mindedness* (IM) has appeared regularly in the literature, yet never with much clarity regarding its meaning. There have been many attempts at defining the term, yet no consensus understanding has been achieved. Some

scholar practitioners have seen international mindedness primarily as a set of values (Hayden et al., 2002) or an attitude (Singh & Qi, 2013), while others have viewed it as a set of skills, understanding, awareness and actions and a capacity for transcendence (Harwood & Bailey, 2012), while still others consider IM "a part of the continuum that represents the development of `self' (Skelton, 2007). At one point Haywood (2007) identified nine different forms of international mindedness, including Diplomatic IB, Political IM, Economic and Commercial IM, Spiritual IM, Multicultural IM, Human Rights IM, Pacificist, Humanitarian, and Environmentalist IM. Webster (2005), citing Hayden, Thompson and Walker's edited text *International Education in Practice* (2002), underscores the multifaceted nature of the term, linking it to not only people but also to curriculum, schools, school boards and educational systems (p. 9). With such a complex concept, perhaps confusion was inevitable. Indeed, Cause (2011) concluded that "confusion related to defining the term international mindedness is a palpable recurring theme in all literature on international mindedness" (p. 5).

Meanwhile, despite the lack of clarity regarding its meaning, the concept of international mindedness has been considered a core component of the educational philosophy of the International Baccalaureate (IB), the organization widely acknowledged at the forefront of international education (Bunnell, 2014a; Davy, 2011; Pearce, 2013) since its beginnings in the late 1960's on up into the present day (International Baccalaureate, 2013; Singh & Qi, 2013). The 2004 IB Strategic Plan, for example, identified international mindedness as one of the organization's five core values (IB, 2004). Former IBO Deputy Director General Ian Hill (2012a) wrote that IM is "the

key concept associated with an international education” (p. 246). He saw it as “a value proposition...putting the knowledge and skills to work in order to make the world a better place through empathy, compassion and openness to the variety of ways of thinking which enrich and complicate our planet" (p. 246). Hill has written extensively on the place of international mindedness within the IB program (Hill, 1994; 2000; 2002a; 2002b; 2006; 2012a; 2012b; 2013; 2015). Further, IB curricular documents include explanations of the links between specific disciplines and international mindedness. Without question, international mindedness is central to the IB brand of international education.

Despite its importance within the IB philosophy, however, the meaning of the IM has remained elusive even within the IB world. In *Towards a Continuum of International Education* (IB, 2008), the IB acknowledged the challenge of understanding this core concept, stating that its mission is to “define IM in increasingly clear terms, and the struggle to move closer to that ideal in practice” (p. 3). Over time, then, the meaning of the term within IB circles has evolved, as the organization has continued to fund research reports on the concept and its place in IB schools. At one time the IB’s emphasis was on the qualities that mark an individual as internationally-minded, as captured in the IB Learner Profile (Castro et al., 2013,). The term was thus mostly conceived in terms of intercultural understanding, which can be defined as a recognition of one’s own cultural perspectives as well as an understanding and appreciation of other cultural perspectives. Now, however, the IB also includes the sub-concepts of global engagement and multilingualism in its public interpretations of the term (Castro et al., 2013; Singh & Qi,

2013; Sriprakash, Singh, & Qi, 2014). As Singh and Qi explain it (2013), multilingualism enhances intercultural understanding while global engagement—the exploration of local and global concepts and issues—promotes it. Collectively, according to the IB, these three concepts characterize international mindedness. More recently, an IB-funded study out of the University of Bath (Hacking, Blackmore, Bullock, Bunnell, Donnelly, & Martin, 2016) found that stakeholders from IB schools around the world conceived of international mindedness in these three dimensions: a) relational, i.e. “how we perceive and interact with others from diverse cultures”; b) intra-personal, i.e. helps us “better ourselves with respect to different others”; and c) a process or journey that is “more important than any fixed definition” (p. 2). Most recently, the IB has defined IM as a “multifaceted and complex concept that captures a way of thinking, being and acting that is characterized by an openness to the world and a recognition of our deep interconnectedness to others” (International Baccalaureate, 2017, p. 2). In sum, one can readily conclude that the IB is indeed making progress—or at least trying to-- in defining IM in “increasingly clear terms.”

International mindedness, however, remains a contested term. Hacking et al. (2016) have observed, for example, that “While the generic features of IM are acknowledged in the IB World context, there is little consensus among wider stakeholders concerning definitions of the concept, the conduct of its delivery or the efficacy of its outcomes” (p. 19). More recently, Saava and Stanfield (2018) published an article in *The Journal of Research in International Education* that examined the “developing discourse of international mindedness and the problematic nature of its

theoretical foundation,” concluding that defining, let alone assessing international mindedness is “a slippery proposition at best” (p. 179). Savva and Stanfield further recognize, as did Hurley (2005) and Hacking et al. (2016), that the manifestation of international mindedness may differ according to the setting in which it occurs. In other words, international mindedness may not mean the same thing, for example, in Kobe, Japan as it does in Kailua, Hawaii, or in Kansas City, Kathmandu, Koln or Capetown. Context matters. Cultural factors may influence how the term is conceptualized; for example, stakeholders in European international schools may value multilingualism more highly than those in U.S. public and independent schools. In addition, there are a host of closely related constructs such as global citizenship, cosmopolitanism, internationalism, and global competency, and neither these terms nor their relationship to international mindedness are uniformly interpreted. Thus, one can see that what was already a complex concept has become even more complex.

### **Background to the Problem**

It is widely assumed that students today will face a host of problems of global significance in the future, and that addressing these problems will require understanding and close cooperation among the peoples of the world (Nussbaum, 1997). In addition, many people see the trend toward a global market economy as inevitable (Friedman, 2005). It is therefore believed that our educational systems, particularly those in preK-12 international schools, must prepare students to understand and appreciate different cultural perspectives, to assume a responsibility for the health of the planet, and to be able to competently participate in this global economy (Cambridge 2002a, 2003;

Cambridge & Thompson, 2001b; Hill, 1994). In sum, schools today have a mandate to educate students to become internationally minded, responsible global citizens.

As with all complex concepts, however, there is a danger of oversimplification. Those participating in the conversation may assume they are talking about the same thing when they use similar terms, but that may not be the case at all. As an example, we may consider the popular term “global village.” Generally attributed to Marshall McLuhan, who anticipated with extraordinary prescience the effect of digital technology on communities in *Understanding Media* (1964), the term connotes a world made significantly smaller by fast and ubiquitous electronic technology resulting in the diminished importance of geographical distance. But as Sylvester (1998) points out, the advertising industry has subsequently exploited the global perspective “with images and symbols of ‘one planet’, ‘one world’, ‘one market-place’ and ‘a small planet’” in order to cultivate the world markets of multinational corporations (p. 184). One thus sees how within a relatively short amount of time, the meanings of terms can shift precipitously or may not be universally understood in the first place.

In addition, certain terms whose meaning may have seemed straightforward initially can evolve in complexity of meaning over time. For example, for many years many practitioners in the field assumed that preK-12 international schools provided international education, the latter characterized by a shared “commitment to world peace and understanding between nations, the development of a sense of responsible world citizenship, and 'character-building” (Cambridge, 2003, p. 55). As various scholars and practitioners further examined the concept of international education, the term seemed

more ambiguous and difficult to define (Cambridge & Thompson, 2001a; Elwood, 2007; Hayden, 2006; Simandiraki, 2006; Thompson, 1998), leading James (2005) to argue that it is no longer a useful term given that the values put forth in the name of international education are not particularly internationalist in nature. Meanwhile, a similar drift regarding the meaning of “international school” transpired. Hill (1994) maintained that preK-12 international schools were distinguished by their ethos of tolerance, international cooperation, justice and peace but a year later, Hayden and Thompson (1995) argued that actually preK-12 international schools were merely “a conglomeration of individual institutions which may or may not share an underlying educational philosophy” (cited in Bunnell, 2005, p. 51). Not long after, Cambridge and Thompson (2000) claimed “there is no single definable entity which can be identified as ‘an international school’” (p. 2) and that the meaning of the term ‘international school’ may depend less on the characteristics of the school itself, and more on the characteristics, purposes and socio-economic positions of the people using the school (p. 7). Given the instability of these two component terms, it is hardly surprising that eventually, commentators began decoupling them. For example, Cambridge (2002a) argued that “it cannot be stated that international schools are where, uniquely, international education takes place” (p. 227-228). A decade later, Yemini (2012) concluded that “an international school may offer an education that makes no claims to be international, while students who did not attend a self-designated ‘international’ school may in fact have experienced an international education” (p. 153). If we are to understand the phenomenon of international mindedness, then we need to explore the various interpretations of the nature of these entities, their relationship to one

another as well as to other key terms and concepts within the field, and how they are manifested.

Further complicating the situation is the rapidly changing landscape of preK-12 international schooling. Concomitant with the growth of a global economy the past few decades has been the growth of schools identifying themselves as international schools. As the number of companies and organizations that established themselves in countries outside their home base has increased, so has the number of preK-12 schools that cater to the increasing number of globally mobile families, particularly those, it has been argued, from North America and Western Europe (Allen, 2002; Cambridge, 2002a; Hayden & Thompson, 2000; Hill, 2000; Murphy, 2000; Walker, 2002). Recent figures published by ISC Research indicate that presently there are over 11,300 international schools serving over 5.7 million students worldwide, up from just over 2500 schools and 969,000 students in the year 2000 ([www.iscresearch.com](http://www.iscresearch.com), accessed December 2, 2019). Today, over 6800 of these schools are authorized International Baccalaureate schools, over half of the total number of international schools, serving an estimated 1.5 million students ([www.ibo.org](http://www.ibo.org), accessed September 8, 2019). Bunnell (2014a) maintains that an ever increasing number of these schools are serving local/national students as opposed to globally mobile families living outside their home countries; indeed, he claims 80% of preK-12 international school students today are now local, a complete reversal of the situation 30 years ago (p. 6), though no data exists supporting his claim of this reversal. Regardless, the implications of this change in student demographics within international schools is only beginning to be researched and understood.

The nature of preK-12 international schools, the causes of their expansion, the properties that distinguish them from other kinds of schools, such as national schools, and their relationship with the concept of international education remain matters of considerable debate and discussion (Bunnell, 2012, 2014b; Gellar, 2002; Hayden & Thompson, 1995; Haywood, 2002; Hill, 2000, 2006; Hobson & Silova, 2014; Langford, 1998; Pearce, 2013; Roberts, 2013; Sylvester, 2002a; Walker, 2011). While some argue that there is no common philosophy that unifies these schools (Hayden, 2006; Hayden & Thompson, 2013b; Murphy, 2000; Thompson, 1998), it nevertheless seems clear that owing to their geographic locations and demographic diversity alone, preK-12 international schools are well positioned to promote the global orientation needed for the future. Indeed, as Lewis (2006) points out, a very high percentage of preK-12 international schools include language supporting this objective in their mission statements. Regardless of how they may be defined, international schools can thus be seen to have a special role to play in the development of a global orientation, i.e. international mindedness.

### **Statement of the Problem**

As the process of globalization continues, and growing attention is paid to international schools and the International Baccalaureate, international mindedness becomes an increasingly important area of study. Not only are educational systems focused on the concept, but practices in management, psychology, sociology, cultural studies, and economics also focus on issues related to international mindedness. While discourses of globalization, internationalization, international schools, and international

education continue to gain prominence in recent decades within the field of education, the key constructs that define international mindedness remain ambiguous, however.

Although an established core aim of international education, international mindedness remains a complex and contested notion whose meaning has shifted over time and place.

The lack of a shared understanding has presented particular challenges for schools affiliated with the International Baccalaureate (IB), the worldwide organization widely considered to be at the forefront of international education, which places international mindedness at the heart of its philosophy. The IB has experienced exponential growth since its founding in 1968. Whereas in 1971, there were an estimated 749 IB students in seven schools worldwide, all of which were private international schools, in 2019 there are an estimated 1.5 million students in 6812 schools worldwide, 56% of which are national schools ([www.ibo.org](http://www.ibo.org), accessed September 8, 2019). How these different types of IB schools interpret and enact this IB core principle of international mindedness and how it relates to closely related constructs such as global citizenship, cosmopolitanism, internationalism, and global competency is understudied. By better understanding and more clearly defining what is meant by international mindedness, what it entails, how it may or may not be assessed, and what practices promote or hinder its development, educators and leaders at IB schools will be better positioned to help develop this construct within their educational programs while helping their respective community members as well as others develop their own interpretations at the same time.

### **Purpose of the Study**

The purpose of this study, therefore, is to explore and compare how major stakeholders (administrators, faculty and staff, parents and students) at IB preK-12 schools conceptualize, value, implement, and evaluate international mindedness. This study seeks to draw upon the methodology of the 2016 IB-sponsored study out of the University of Bath, including protocols, specific instruments, and methods of analysis. Specifically, my study is situated at two diverse preK-12 IB World Schools—a private international school in Kobe, Japan, which I name Konnichiwa Academy (KA), and a private national school in Kailua, Hawaii, which I name Aloha Academy (AA). These sites were selected because they are both IB Continuum Schools, meaning they each offer the Primary Years Programme (PYP), Middle Years Programme (MYP), and Diploma Programme (DP), a fact which can be taken as evidence of the schools' strong commitment to the IB philosophy and program practices. They are also of similar size – approximately 670 students at Konnichiwa Academy in Japan and roughly 785 students in Aloha Academy in Hawaii.

The investigation was guided by the following research questions, grouped into two broad categories: conceptualization of international mindedness and enactment of international mindedness. Research questions pertaining to the conceptualization of international mindedness appear first, followed by those pertaining to the delivery or implementation of international mindedness, as follows:

- 1) In what ways do current school major stakeholders (administrators, faculty/staff, students, parents) at these two IB schools conceptualize international mindedness? How do they perceive its value?

- a) How do their perceptions compare to official IB definitions?
- b) What similarities and differences exist between stakeholders at each site regarding their conceptualizations of international mindedness?
- c) What similarities and differences exist between schools regarding the prevailing conceptualizations of international mindedness among stakeholders?

2) In what ways do these two IB World Schools enact student international mindedness through:

- School policies and structures
- Curriculum and assessment practices
- Non-academic and extracurricular activities
- Formal and informal activities monitoring and assessing IM
- Local contextual factors
- Daily life of the school

Through this investigation, greater understanding of the concept international mindedness will be gained. In turn, this will lead to a greater understanding of the cultural factors that influence its conceptualization and what schools do to promote or hinder the development of international mindedness in students.

### **Definition of Assumptions and Key Terms**

For the purposes of this study, based on the conceptual framework guiding the study and my own experience, I assumed the following:

- No single, fixed definitions exist for international mindedness, the international school, international education, or global citizenship;

- The meaning of international mindedness can vary among individuals within a given location;
- The meaning of international mindedness varies from place to place depending on cultural context;
- Human interpretations and social institutions are complex and shifting;
- Meaning is socially constructed and always subject to negotiation and revision;
- A case study approach allows for an exploration of how meaning is constructed in specific settings;
- Even though separated by geographic and cultural distance, IB World Schools can be meaningfully compared due to their shared philosophy and curriculum frameworks.

Regarding definitions, a part of the problem lies in the ambiguity of and confusion among such terms as international mindedness, global citizenship, global perspective, and cosmopolitanism. The various meanings of these terms and their relationship to each other will be explored through the review of the literature. In addition, the literature review will explore the meanings of key terms within the various discourses referenced above, i.e. international education, international schools, and globalization. Meanwhile, these are a few key terms used in this study along with working definitions:

- Major stakeholders = school administrators, faculty and staff, students and parents;
- IB World School = school authorized to offer one or more of the four IB programs;

- IB Continuum School = typically a school that offers the IB Primary Years Programme (PYP), Middle Years Programme (MYP), and the Diploma Programme (DP);
- International school = located outside the U.S., serving diverse nationalities and providing an international curriculum
- National school = private school located inside U.S., serving mostly U.S. students; also known as state school or independent school

### **Conceptual Framework**

This study resides within a social constructivist interpretive conceptual framework. As such, it assumes that there is no single objective reality when it comes to the meaning of terms such as international mindedness. Instead, there are multiple versions of this concept in which meanings are negotiated through social interactions (Creswell, 2003; Guba & Lincoln, 1994). My role as a researcher is not to identify a single fixed definition of the term, independent of context. Rather, my role as a researcher is to discover the range of meanings associated with the term international mindedness, “seeking out emic meanings” (Stack, 1995, cited in Bartlett & Vavrus, 2017, p. 33), to understand these social constructions from the perspective of those experiencing them.

This study employs a comparative case study approach through which I conduct an in-depth exploration of the phenomena of international mindedness as experienced in two IB World Schools. It draws upon Bartlett and Vavrus’s (2017) process-oriented approach in that it makes comparisons on horizontal and vertical axes, comparing

stakeholder views at one site as well as “what is happening in one locale with what has happened in other places and historical moments” (p. 40). This study departs from their approach, however, in that it: does not systemically make temporal comparisons (their transversal axis); begins with a bounded case; and remains open to but does not insist on an emergent design. A variety of qualitative data collection techniques will be employed, including focus group interviews, observations and document/artifact collection and analysis. Due to my previous association with the two case study schools, I will have “a distinctive opportunity...to gain access to events or groups that are otherwise inaccessible” (Yin, 2003, p. 94) as I will have the ability to arrange minor events such as the convening of a group of people within the case studies. This approach will also provide me with the opportunity “to perceive reality from the viewpoint of someone ‘inside’ the case study rather than external to it,” (p. 94) thus aiding understanding and accuracy of the emergent data.

### **Limitations**

As I have served as the head of school of each of these two schools, one could say that I am engaging in “backyard research” (Glesne, 2005) and that consequently, my interpretations of responses will be biased by my prior knowledge. It is also possible that due to past power relations, participants may alter their responses in anticipation of how I might receive them. For example, some participants may say things they think will either please me or annoy me or set the record straight. A variety of tactics to minimize this threat of reactivity will be employed, including leaving participant selection to the leadership of each school. structuring questions in a non-leading manner, and asking

roughly the same questions of all participants. At the same time, it should be acknowledged that my insider status as a participant observer may result in respondents feeling freer to share information and that my knowledge of the local setting will aid in my interpretations.

In addition, as a white American male born in the latter half of the 20<sup>th</sup> century, I bring a predominantly Western view of international mindedness to the study. While I have lived over half my adult life in Asia, I remain an American Midwesterner by both birth and temperament. In addition, as the senior leadership of both schools are primarily Western, this bias may be prevalent for those groups as well. To address this bias, I will engage in focused reflective practices throughout the process, particularly through the use of journaling. I will also employ respondent validation processes; in particular, I will provide all participants an opportunity to review and clarify their responses.

In addition, as both schools are private schools with an annual tuition of over US\$20,000, there may be a socio-economic bias to the responses. Consequently, this bias must be monitored as well, chiefly through reflective analysis of participant responses.

### **Significance of the Study**

As the process of globalization continues, there is an increased call for people with a global perspective who can effectively interact with people from other cultures becomes greater every day. Institutions promoting international education, such as schools with IB programs, have a special responsibility to develop international mindedness in students as part of their social mission. For the International

Baccalaureate, ultimately this mission is to “help to create a better and more peaceful world” (IB, 2008). By better understanding what is meant by international mindedness, how it is valued, monitored and assessed, and by identifying promising practices related to its promotion, schools may be better positioned to help develop this construct within their students and their educational programs, thus hopefully helping the world become a better place.

## Chapter 2: Review of the Literature

In the first edition of *The Sage Handbook of Research in International Education* (2007), Harriet Marshall begins her chapter “The Global Education Terminology Debate: Exploring Some of the Issues” by stating “Teachers and global educationalists are currently drowning in a sea of seemingly similar terms” (p. 39). For decades, she says, global educators have been debating the distinct meanings and relationships between a plethora of terms, such as global citizenship education, world studies, and education for international understanding, among others. By the time of the publication of the second edition of the handbook in 2015, the situation was no clearer. Today, the distinct meanings of and relationships between such fundamental concepts as internationalism, international schools, even international education itself, remain elusive, despite their relatively long history of usage and prominence within the field.

International mindedness has long been considered a core component of an international education, yet its meaning also remains elusive, ambiguous, and contested. There are many reasons for this elusiveness, but perhaps one of the chief causes has been that international education, international schools, and the International Baccalaureate, the primary discourses in which it appears, were all initially entwined into a kind of dense knot of meaning whose strands scholars and practitioners have been trying to disentangle ever since. For some writers, international mindedness was the driving force behind international education (Hill, 2000), thus tying those two strands tightly together. Other writers (Cambridge & Thompson, 2004) have viewed IM not as a synonymous term, but as a primary aim of international education, somewhat loosening the connection.

Meanwhile, some writers (Cambridge, 2012; Walker, 2018a) intertwined international education and international schools, treating them almost as one strand, given that for many years, international schools were the primary means by which an international education was delivered. In the last few decades, however, the general consensus has been to separate the two, as it became widely accepted that international schools are not the only sites where international education takes place. Many national schools, public as well as private, as well as other kinds of schools, have also sought to provide an international education. Meanwhile, since its beginnings, the International Baccalaureate organization has been at the forefront of K-12 international education, appearing mostly in international schools, entwining those three strands. Yet in recent years, IB has experienced tremendous growth not in international schools, but in U.S. public schools. This has resulted in a somewhat looser connection between IB and international schools yet perhaps a tighter connection between IB and international education. Throughout the IB's history, international mindedness has been a key construct, though for many years it was left largely undefined. At the same time, in response to socio-economic/cultural conditions and the various on-going attempts by those involved to understand key and related concepts, meanings of terms shift. The IB's interpretation of IM has certainly evolved over the years, as has the organization, which has seen tremendous growth in both its reach and understanding. In this current era of globalization, many other changes are taking place in the fields of international education and international schools, bringing new challenges and new opportunities. This review of the literature, then, is divided into five sections, or strands: international education; international mindedness; international

schools; the International Baccalaureate; and challenges and opportunities presented by globalization. As shall be seen, these strands are tightly tied together, twisting upon each other, making it difficult at times to disentangle them and treat them separately.

Ultimately these strands cannot be completely untangled and isolated, but I shall attempt within each strand to focus on those elements that define its core and which are not characteristic of the other strands. The review will begin with international education, as this is the overarching concept under which all the other strands appear, or, to extend the metaphor, the rope that binds them all together, and then proceed to international mindedness, as this is the primary focus of my study, and then on to the remaining strands. Within each strand I shall attempt to present major themes with some sense of their historical development, but without attempting a detailed, comprehensive history. I shall also highlight gaps in the literature and areas for further research.

### ***International Education***

Over the past 50 years, amid the rapid rise of forces of globalization, the field of international education has moved from the margins of educational research towards its center (Dolby & Rahman, 2008). Numerous studies have been conducted, articles published, and conferences organized, yet the literature still exhibits a lack of clarity around the meaning of key terms and concepts (Bunnell, 2014; Cambridge & Thompson, 2001a; Elwood, 2007; Hayden, 2006; Hurley, 2008; James, 2005; Saava & Stanfield, 2018; Simandiraki, 2006; Tate, 2012; Thompson, 1998; Walker, 2018a; Wright & Buchanan, 2018). Much of this lack of clarity is due to the historical antecedents of international education, in which developments related to the emergence of international

schools, the concept of international mindedness, and the International Baccalaureate all converged. In addition, some concepts are difficult to capture fully in words while certain terms have been used interchangeably, leading Thompson (1998) to conclude that “the term has such wide usage that almost any statement relating to International Education offers ample ambiguity in interpretation” (p. 5) and Simandiracki (2006) to conclude that the term “has become a blurred term amidst a cluttered field of activity” (p. 35).

Cambridge and Thompson (2001b) maintained that definitions of international education depended on context and identified four different contexts based on the type of curriculum, clientele served, location, and ideology. Naturally, a lack of clarity regarding core terminology can result in scholars and researchers working in the field not fully understanding how their work falls within the whole of the field nor how their work relates to that of others. While Hurley (2008) considers this semantic confusion “a major concern in the literature base” (p. 76), she also states that it has “made the discourse open ended and speculative” (p. 77), thus ripe for exploration.

In what is known to be the last comprehensive literature review of the field, Dolby and Rahman (2008) similarly argue that “there has been little attention given to the multiple ways that the term is used in the research literature” (p. 676) and thus seek to clarify the different research strands that fell under the umbrella term “international education.” Originally published in the *Review of Educational Research* in September 2008 and then online in January 2017, their review grouped the research into six distinct research approaches. Following Creswell (2007), they used the term *approaches* “to indicate a body of research with an identifiable core of scholarship” or “multiple cores

that developed simultaneously and are connected at a metalevel” (p. 677). As education research is ultimately connected to the larger society in which it is situated, all of these approaches “both respond to and are shaped by larger cultural, political, social and economic forces” (p. 677), thus linking them to the field of social foundations of education. Organized in terms of their historical development in order to give readers a sense of their progression over time, the six approaches are comparative and international education; internationalization of higher education; international schools; international research on teaching and teacher education; internationalization of K-12 education; and globalization and education. Dolby and Rahman differentiate these research approaches primarily by their disciplinary focus rather than by epistemology or methodology. So, while the oldest approach, comparative and international education, focuses on examining similarities and differences between national education systems, the youngest approach, globalization and education, focuses on the effects of globalization on educational practices. Naturally there is some overlap between the approaches, but overall, the six-part framework facilitates a cognitive grounding in which distinctions between the approaches and the various research cited within them are fairly readily apparent. The review concludes with a forecast of research in international education for the 21<sup>st</sup> century, which, eleven years later, has proven quite accurate. For example, within the international schools approach, Dolby and Rahman predicted that as the number of schools worldwide offering the IB curricula increase, so will research in this area. This study itself is but one example supporting this statement. At the same time, this study can also be seen to cross over into the internationalization of K-12 education and

globalization and education approaches, thus possibly serving as evidence of Tarc's recent assertion (2019), that international education "may be morphing into a transdisciplinary field, where educationalists are examining IE [international education] phenomena across a range of domains" (p. 742). In any case, it would seem that Bunnell's conclusion (2014) that "Given the lack of consensus over an alternative title, the field will most probably in future still be referenced as 'International Education' in spite of its shortcomings" (p. 39) has proven accurate for the term is still clearly in use.

To more fully understand the concept of international education, it can be helpful to briefly review its historical context. Nussbaum (1997) claims that its Western roots easily stretch back to ancient Greece, noting that Diogenes's famous proclamation "I am a citizen of the world" was largely a result of his exposure to people from other cultures. Nisbett (2004) similarly claims that due to their physical geography—seaside locations separated by mountainous terrain that was difficult to traverse--the ancient Greek city-states were particularly open to learning from other cultures, whereas the ancient Chinese people living in the Yellow River basin encountered far less cultural difference and thus became more inward looking and isolated. Hill (2012a) traces international education back to Comenius in the 17<sup>th</sup> century and Sylvester (2002b) picks up the historical thread in the middle of the 19<sup>th</sup> century, referencing Charles Dickens' 1864 article entitled "International Education" in which the celebrated author highlighted the need for cosmopolitanism, and International College at Spring Grove in London, which began in 1866 and was headed by the founder of the International Education Society. Over 50 years later, in 1924, the International School of Geneva was founded, followed shortly

thereafter by Yokohama International School. In the aftermath of the horrors of World War I, parents at these schools subscribed to an ethos of internationalism and wanted this developed in their children (Hill, 2012a; Sylvester, 2002b).

Most of the literature reviewed, however, focuses on developments since the end of World War II (Cambridge, 2000, 2002a, 2002b, 2003, 2006, 2012; Cambridge & Thompson, 2001a, 2001b, 2004; Hayden, 2006; Hayden & Thompson, 1995b, 1998, 2000; Hill 2000, 2012a, 2012b; Murphy, 2000; Peterson, 1987; Walker, 2018a, 2018b). In his seminal work on the history of the International Baccalaureate and United World Colleges, *Schools Across Frontiers* (1987), Peterson, the first Director General of the IB, describes the milieu in which the international education movement gained momentum. Once again confronted by the horrors of world war, educators sought to promote international understanding, also known at the time as international mindedness, in hopes of promoting peace among nations. When the United Nations Educational, Scientific, and Cultural Organization (UNESCO) was established in 1945, poet-statesman Archibald Macleish contributed these lines to its charter: “Since wars begin in the minds of men it is in the minds of men that the defences of peace must be constructed” (<https://www.isaschools.org/index.php/about-us?id=204>, accessed January 20, 2020). UNESCO quickly took action to promote these “defences of peace.” In 1949 it sponsored the First Conference of Principals of International Schools and of Schools Specially Interested in Developing International Understanding, which was “open to schools that `consciously aim at furthering world peace and understanding through education’” (Hill, 2002b). Clearly, the ever increasing number of schools that embraced

this aim were seen as the vehicles for achieving it. Indeed, this is the reason why the International Schools Association was founded in 1951 (Hill, 2002b) as well as the first United World College, Atlantic College, during the Cold War in 1962 (Peterson, 1987). Here international education is seen as a force for good, for making the world a better place (Cambridge & Thompson, 2001b).

It cannot be said, however, that the initial orientation toward peace was particularly nuanced as the field was still in its incipient stages. Largely this orientation was informed by the “Universal Declaration of Human Rights,” passed by the United Nations in December 1948. Article 1 of the declaration maintains that humans “should act towards one another in a spirit of brotherhood” while Article 26 specifies education as the means by which peace is to be achieved, stating that it “shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the United Nations for the maintenance of peace” (<https://www.un.org/en/universal-declaration-human-rights>, accessed February 8, 2020). It was not until some 20 years later that Johan Galtung, one of the founders of the peace studies movement, made the distinction between negative peace and positive peace. In his seminal article “Violence, Peace and Peace Research” (1969), Galtung identifies negative peace as the absence of personal, direct violence while positive peace is the absence of violence due to such systemic injustices as racism and poverty. In this manner, Galtung associated peace not just with the absence of violence, but also with the establishment of social justice. Such distinctions were not commonly made in the years

immediately following World War II, however, when international education became prominent.

While the orientation toward peace and understanding represents the idealistic or ideological aim of international education, the field also had a pragmatic aim. George Walker (2018a), a former Director General of the IB, states that these newly international schools were a response to the needs of an increasing number of expatriate families “brought together by diplomacy and trade” (p. 17). These families wanted a rigorous program of study and a transportable credential that would allow students to return to their home countries for tertiary study (Hill, 2000, 2002b, 2012a, 2013; Peterson, 1987). Hill (2002b) maintains that the pragmatic concerns were of greater importance. “Parents, students, teachers and school administrators needed be convinced that the curricula were relevant to international students and acceptable by the best universities around the globe; ideological objectives were not of themselves sufficient motivation” (p. 25). Consequently, the formal curriculum had to deliver on both the ideological and pragmatic aims. The cognitive domain of the curriculum had to comprise knowledge and skills in such areas as social justice and equity, interdependence, sustainable development, cultural diversity, peace and conflict, population concerns and languages, while the affective domain included a “commitment to social justice and equity on a world scale; empathy for the feelings, needs and lives of others in different countries; respect for cultural diversity within and without one’s geographical location; a belief that people can make a difference; a concern for the environment on a global scale; commitment to sustainable development on a global scale” (p. 27).

One of the more prolific researchers, James Cambridge, has made particularly salient observations about the ideological versus pragmatic aims of international education, both individually and in collaboration with other notable researchers such as Jeff Thompson, also associated with the Center for study of Education in an International Context, an IB-sponsored research arm located at the University of Bath. They state that international education “is the reconciliation of a dilemma between ideological and pragmatic interests” (Cambridge & Thompson, 2004, p. 164). The ideological current is associated with internationalism and “a progressive view of education that is concerned with the moral development of the individual by attempting to influence the formation of positive attitudes towards peace, international understanding, and responsible world citizenship” (p. 164). The pragmatic current is associated with globalization and the increasing demands for portable, transferable educational qualifications “and the spread of global quality standards through quality assurance processes such as accreditation” (p. 164). One result of the pragmatic, globalist approach is the commodification of international education, as it is seen as a free market response to a global need (Pearce, 1994). This and other effects of globalization will be further explored in a later section of this literature review; meanwhile, Cambridge and Thompson (2004) conclude that as a result of these contrasting aims, international education remains ambiguous and contradictory. The review of the literature reveals that this dichotomy between ideology and pragmatism still prevails. For example, as recently as September 2019, Tarc, one of the more prominent researchers of the past ten years, distinguishes the core significations of international education as normative/aspirational, i.e. ideological education for a better

world, and literal, i.e. extant educational practices across national jurisdictions (Tarc, 2019, p. 736). In short, the reconciliation of this core dilemma in international education is an on-going process.

Part of the challenge in analyzing and synthesizing the literature on international education is disentangling it from closely related discourses such as that of international schools. As Walker (2018a) commented, international education “grew up in international schools” (p. 17) so for quite some time, the two concepts were coupled together, as seen in the titles of three influential books edited and published by eminent researchers Mary Hayden and Jeff Thompson in the late 1990s/early 2000s: *International Education: Principles and Practice* (1998), *International Schools & International Education: improving teaching management & quality* (2000), and, with George Walker, *International Education in Practice: dimensions for national & international schools* (2002). While scholars had largely been considering international education and international schools as concomitant terms for the previous few decades (Cambridge, 2012), as their titles suggest, these books treated international education and international schools as related but distinct entities. I shall examine the literature of international schools in more depth later in this review but will now focus more narrowly on the decoupled relationship between international education and international schools.

Beginning in the mid 1990s, researchers increasingly stopped viewing international education and international schools as nearly synonymous terms (Cambridge, 2002a, 2012; Hayden & Thompson, 1995b, 1996, 2000; Haywood, 2002; Hill, 2002b, 2013; Hurley, 2008; Yemini, 2012). Hayden and Thompson (1995b) made

the case that an individual could receive an international education even if she had not attended a school describing itself as international while a proclaimed international school may offer an education that in actuality is not international but a transplanted national system. Subsequently they argue that international education was something to which international schools could aspire (Hayden & Thompson, 2000). Haywood (2002) went even further, stating “International *schooling*...should not be confused with the more profound concept of international *education*” (p. 171). Former Deputy Director General of the IB, Ian Hill, shifted the discourse in his 2000 article in *International Schools Journal* by stating “the task of defining just what is international education is facilitated if we treat it separately from trying to define just what an international school is, or should be, and think instead of those kinds of schools that are ‘internationally-minded’” (p. 24). In effect, Hill’s article prompted scholars to focus less on definitions and more on actions, i.e. on what schools do to achieve international mindedness, which he claimed was a key outcome of an international education. This is a topic that will be taken up again in a later section of this review. Meanwhile, this is not to say that definitions no longer mattered or that clarity was finally achieved: twelve years later, Cambridge (2012) claimed that international education and international schools were still tacitly assumed to be coupled together, even though, he maintained, there was “little agreement as to what each category constitutes and what their relations are exactly” (p. 233). Cambridge distinguished one sense of the term international education as the practice of education in international schools from another sense as education for international mindedness, thus advancing Hill’s recommendation.

Historically, international education has also been closely aligned with the International Baccalaureate programs, as previously referenced. Indeed, it is widely accepted that IB has played a central role in the development of international education in the years following World War II (Bagnall, 2010; Belal, 2017; Bunnell, 2008, 2013, 2014a, 2014b, 2019; Cambridge & Thompson, 2001; Dewey, 2017; Drake, 2004; Hayden & Thompson, 2013; Hill, 2000, 2006; Pearce, 2013; Peterson, 1987; Tarc, 2009; Walker, 2018a). Some of these authors have held prominent positions within the IB organization, e.g. former IB director generals Peterson and Walker and former Deputy Director General Ian Hill, and are thus able to provide an insider's view of developments, while the work of others has benefited from IB financial sponsorship, e.g. Hayden and Thompson. Two books on the history of the IB are Peterson's classic *Schools Across Frontiers* (1987) and Tarc's *Global Dreams, Enduring Tensions: International Baccalaureate in a Changing World* (2009). The 1972 first edition of Peterson's book chronicles the origins and development of the IB Diploma Programme (DP) in the early to late 1960's. His account primarily focuses on the educational characteristics and practical details of establishing the program. Peterson did not explore in any detail the link between international education and peace; instead, he simply stated that international education was seen as a means to foster "international understanding" which in turn could lead to greater peace between nations as well as dislodge education from nationalist purposes (Peterson, 1987). In other words, Peterson focuses on the pragmatic aims rather than on the idealistic vision of the IB. Tarc (2009) states that in these early years, the term "international understanding" was often identified as a central aim of IB

but was generally left undefined, thereby functioning as “a floating signifier of the global dreams of IB” (p. 16). Tarc goes on to point out, however, that in the concluding chapter of Peterson’s book, as he outlined future issues, Peterson did address the idealistic intention of international education, stating that it “is not simply to help the next generation to know better their enemies or their rivals, but to understand and collaborate better with their fellow human beings across frontiers” (p. 194-195, cited in Tarc, 2009, p. 18), with those frontiers being both physical, i.e. national boundaries, and cultural. One thus notes that from its very beginnings, the IB vision of international education contained both practical and idealistic elements, though more attention was paid to the practical elements while idealistic elements such as international understanding and world peace were most often assumed rather than explored in any depth.

Today the IB remains unquestionably at the forefront of international education (Pearce, 2013). According to the IB website, as of September 2019, there were 6,812 programs being offered worldwide, serving nearly 1.5 million students in 157 countries across 5,175 schools. These schools include international schools, national or state public schools, private and independent schools, even proprietary schools. In addition to the Diploma Programme, the IB programs include the Middle Years Programme (MYP), founded in 1994, the Primary Years Programme (PYP) founded in 1997, and the Career-related Programme (CP) founded in 2006 and relaunched in 2014. Between 2012 and 2017, participation in these programs grew by over 39% ([www.ibo.org](http://www.ibo.org), accessed September 8, 2019). Mott (2009) has claimed that the IB has been “intoxicated by quantitative growth” (as cited in Bunnell, 2014, p. 75-76) and indeed, anecdotally, one

hears plenty of complaints at various IB workshops and conferences that the organization has grown too large too quickly.

A fuller exploration of the literature on IB will occur later in this review. For now, in summary of the relationship between the IB and international education, one can confidently conclude that while they are and have historically been very closely linked, they are not one and the same. Today other international curricula such as the International Primary Curriculum (IPC) present an alternative to IB, though none operates anywhere near the scale on which the IB functions. Consequently, at the end of the organization's 50<sup>th</sup> year of operation, Walker's claim (2018a) that IB is "the closest there is to a common currency of international education" seems to be a fair assessment.

*Summary of the review of the literature on international education*

International education has a long history. Within the Western tradition, it dates back to the ancient Greeks, was resurrected in the 19<sup>th</sup> century, and gained importance in the 20<sup>th</sup> century in the aftermath of the two world wars. Over the past 50 years it has moved to a central position within educational research, yet many of its key terms and concepts still exhibit a lack of clarity regarding their meaning and relationship to one another. The last known comprehensive literature review occurred in 2008, where Dolby and Rahman identified six approaches characterizing international education: comparative and international education; internationalization of higher education; international schools; international research on teaching and teacher education; internationalization of K-12 education; and globalization and education. Since World War II, the field has been seen to have two primary, sometimes competing aims. The first

is idealistic or ideological; the focus within this orientation is on peace and international understanding. The second aim has been pragmatic; here the focus has been on the provision of a quality assured, transportable academic credential that allows students to return to their home countries for tertiary study. In the years following World War II, the development of international education has been closely linked with the development of international schools and the International Baccalaureate. In recent years, however, a decoupling of international education, international schools, and the International Baccalaureate has been observed.

### ***International Mindedness***

Despite a relatively long history and widespread usage, international mindedness (IM) remains a contested, ambiguous, understudied concept within the field of international education (Belal, 2017; Cause, 2011; Hacking et al., 2016; Harwood & Bailey, 2012; Hill, 2015; Tarc & Beatty, 2012; Saava & Stanfield, 2018; Sriprakash, Singh & Qi, 2014; Wright & Buchanan, 2018), with “conceptual discussion and scholarly debate outweighing empirical exploration” (Wright & Buchanan, 2018, p. 69). The online Oxford English Dictionary does not have a definition of the term “international mindedness” as a whole, but does define the “international” component of the term as “Designating or relating to relations between two or more nations or organizations made up of nations; agreed, recognized, carried on between, or constituted by nations or national governments” and the “minded” component as “In predicative use only: intending, disposed, inclined *to* (†*for to*) (do something). to be so minded: to be inclined to do what has been mentioned or specified” (<https://www-oed-com>, accessed September

7, 2019). Consequently, based on a dictionary definition, one may reasonably conclude that international mindedness is essentially a disposition or inclination to focus on relations between nation states.

For a majority of the writers in the field, however, this definition is far too limiting. James (2005) maintained, for example, that the term international mindedness is too restrictive, focusing too narrowly on nation states. In support of this claim he cited the example of Antarctica. “Concern for the destruction of the Antarctic continent, which is not a nation, is an example of global mindedness; cooperative action to prevent its destruction may depend on international-mindedness” (p. 317). James went on to argue that we should not use such terms interchangeably, a position with which I agree, though it should also be said that one does not necessarily need to focus on nation states when using the term international mindedness, just as one is not precluded from discussing nation states when using a term such as global mindedness. Regardless, other writers have used different terms that they consider synonymous. For example, some use the term worldmindedness (Lawthong, 2003; Merryfield, 2008; Sampson & Smith, 1957), while others employ global perspective (Hanvey 1976; McCabe 1997). Gellar (2002) maintains that global consciousness is a synonymous term while Hett (1993) opts for global awareness. Generally speaking, however, with the exception of James, these writers do not explicitly explain how their preferred terms relate to international mindedness nor why they consider them superior so it is difficult to compare them.

A brief review of the history of the term proves instructive. Hill (2002b) states that the term internationally minded was first used at a UNESCO sponsored conference

in Paris in 1949, but he seems to have been thinking of IM only in the limited context of international schools, which were then on the verge of exponential growth. A review of the literature reveals even earlier usage of the term international mindedness. In 1929, for example, the sociologist and pragmatist George Herbert Mead published an essay in the *International Journal of Ethics* entitled “National-Mindedness and International-Mindedness” in which he argues that seeing unity in diversity was the key to avoiding another “Great War” (Mead, 1929). Similarly responding to the horrors of world war, a number of further essays in the 1930’s spoke of the special role that schools could play in educating students regarding the importance of international understanding, also known to them as international mindedness (Barnes, 1933; Brunauer, 1937; Campbell & Stover, 1933). All of these early writers sought to expand a national perspective into an international perspective, convinced that a narrow focus on nationalism had been the cause of much suffering.

Following World War II, an added sense of urgency accompanied calls for education for international understanding. After not one, but two world wars, educators as well as many others were determined to avoid the horrors of such intense conflict again and saw international mindedness as an antidote. In 1949 UNESCO sponsored the First Conference of Principals of International Schools and of Schools Specially Interested in Developing International Understanding followed by a second conference in 1951, renamed the Conference of Internationally Minded Schools (Hill 2013; Sylvester 2002a). There they discussed how their schools could promote internationalism, in the belief that the cross-cultural understanding achieved through international education

would serve as means to avoiding international conflict. From the earliest days of its usage, then, the term international mindedness was associated with the idealistic aim of promoting peace through understanding, i.e. it was situated within pacifist discourse.

Even in these early days, however, not everyone used the same terminology. Alec Peterson (1987), one of the founders of the International Baccalaureate, the organization widely considered to be at the forefront of international education and in which IM plays a prominent role, never uses the term international mindedness in his seminal history of the IB, *Schools Across Frontiers*; instead, he uses international understanding. Sampson and Smith (1957), in what appears to be the first attempt to measure the concept, prefer to use the term worldmindedness. They consider international mindedness to refer to interest in international affairs whereas worldmindedness designates “a pure value orientation, or frame of reference, apart from knowledge of, or interest in, international relations...in considering the problems of humanity from the perspective of humankind rather than one specific nationality” (p. 99). In their conceptualization, Sampson and Smith focus on values. Though the Worldmindedness Scale they developed also included questions about such matters as immigration and international trade, the purpose of these items was not to measure content knowledge per se, but to gauge dispositions to certain practices that the authors linked with either national-mindedness or worldmindedness, the two ends of their scale. Like the writers that came before them, then, Sampson and Smith viewed the relationship between the national and the international as a dichotomy and the nexus for a worldminded or global perspective. While this dichotomy seems too narrowly focused—rather than national versus international, one could just as easily posit, for

example, regional versus international—it nevertheless usefully highlights the relationship between the local context and local concerns, however local may be defined, and the global context and worldwide concerns. This relationship has remained a core concern ever since, as seen in the discourses related not just to international mindedness, but also international education and international schools, and will be explored further shortly.

In 1976 Hanvey published “An Attainable Global Perspective,” which he introduced as “a beginning effort... to flesh out some of the things we will need to know and understand if we are to cope with the challenges of an increasingly interdependent world” (p. 2). Hanvey’s concern was not simply the avoidance of war, but equipping individuals and societies with the wherewithal to act upon emerging systems thinking regarding social and physical problems playing out on the global stage. He identified five dimensions to this global perspective, including perspective consciousness, state-of-the-planet awareness, cross-cultural awareness, knowledge of global dynamics, and awareness of human choices. Many of these features show up, in one articulation or another, in later conceptualizations of international mindedness but the identification of perspective consciousness, described as the individual recognition that one has a view of the world that is not actually universally shared (p. 5), was particularly noteworthy in that it introduced the notion that before one can have a global perspective, s/he must first be aware that her/his local perspective is just that: a perspective. Individuals without such perspective consciousness lack fundamental awareness of their place in the world as they

assume that their view is the only view. Seen in this light, perspective consciousness is a necessary pre-condition for international mindedness.

From the early 1960's through the mid 1990's, much of the scholarly work published focuses on the nature and purposes of international education and on what it means to be an international school, which at the time was considered to be the primary means by which international education was delivered. The term international mindedness, though still extant, didn't receive much explicit attention. In 1993 Hett made a seminal contribution to the field through the publication of her dissertation "The development of an instrument to measure global mindedness." This was the first significant attempt to measure the concept since Sampson and Smith's Worldmindedness Scale some 35 years earlier. Defining global mindedness as "a worldview in which one sees oneself as connected to the global community and feels a sense of responsibility toward its members" (p. 1), Hett wanted to create a valid and reliable instrument for quantitatively measuring the extent to which this concept is realized in individuals. Leaders of global education programs would then be able to use the data to assess the effectiveness of their programs. By critically reviewing the literature and engaging in qualitative interviews, Hett concluded that globally minded people were those who possess an ecological worldview; 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, as represented in the five factors of her Global Mindedness Scale: responsibility, cultural pluralism, efficacy, global centrism and interconnectedness (p. 2). According to Hett's conceptualization, then, global mindedness

is not only a value orientation or a matter of attitudes and beliefs; it is also manifested in certain behaviors. Among these behaviors are those associated with the environmental stewardship associated with an ecological worldview. Considering that the first Earth Day was in 1970, Hett's inclusion of an ecological worldview is hardly surprising, though it is somewhat surprising that that it took so long for someone to explicitly state it as a core element of global mindedness. I believe it is an essential element of IM.

In the mid 1990's, two of the most prolific writers in the field, Hayden and Thompson, published a series of articles that in examining the relationship between international education and international schools, shifted the focus of the discussion to what it means to be international. In the first article, entitled "International Schools and International Education: a relationship reviewed" and published in the *Oxford Review of Education* (1995a), they examine "the concept of what it means to be 'international' and its application both to the school as an institution and to education as a process" (p. 327), concluding that students could develop an "international attitude" (p. 341) through a variety of contexts and means, notably from informal relationships with students from other cultures. The result was not only a decoupling of the terms international education and international school, but also an impetus to further explore concepts related to internationalism (Delors 1998; Hayden & Thompson 1996; McCabe 1997; McKenzie 1998; Sylvester 1998).

In a follow up article, Hayden, Thompson and Rancic (2000) reported on their analysis of 32 items from a 91 total item survey of 200 teachers and 1200 18 year olds from international schools worldwide regarding their perceptions of what it means to "be

international” (p. 108). Based on open-ended interviews with a range of experts in the field as well as previous similar studies, the survey consisted of nine subcategories of items, including international experience and international mindedness; parental factors and type of institution attended; second language competence; neutrality; open mindedness/flexibility of thinking and action; attitude towards other systems and cultures; attitude towards one’s own value system and culture; respect for others; and tolerance of the behavior and views of others (p. 109). In this study, then, one observes that being international involves both attitudes of mind (e.g. open mindedness; respect for others) and experiences or skills (e.g. having lived in another country; second language competence). A knowledge component could also be found within the international experience and international mindedness category through questions about the importance of being informed of people from other cultures and of differing cultural customs. As the subcategories of this survey were determined in advance of its administration, one cannot say that the authors utilize a grounded theory approach to identify student and teacher experiences of IM, but the study does give some indication of those experiences. This is significant as student and teacher experiences of IM remain a gap in the literature (Hayden & Thompson, 1995; Sriprakash, Singh & Qi, 2014; Thompson, 1998; Wright & Buchanan, 2018). The study is also significant in that it emphasizes being international is more than just an attitude/set of values; in addition to certain behaviors and skills, e.g. the ability to speak more than one language fluently was deemed necessary by both groups, it requires specific content knowledge. This framework of knowledge, behaviors/skills, and attitude still characterizes many

contemporary conceptualizations of IM. Though other elements are considered important today as well, as shall be seen, this framework has proven to be quite useful.

Another seminal article that appeared in the year 2000 was published by Ian Hill, the former IB Deputy Director General, in which he similarly argues that international schools are not the only providers of international education and that instead of trying to define or categorize these schools, we ought to focus on those schools that are internationally minded (Hill, 2000). Hill stated that IM was not strictly the result of a diverse student population or the location of an autonomous school in a foreign culture; instead, all internationally minded schools derive their roots from the Council of Internationally Minded Schools in 1951, which articulated an attitude that was open to alternative viewpoints, the acceptance of differences, an embrace of cultural diversity, and intercultural understanding. Since the term pre-dates the 1951 Council, the claim that all internationally minded schools derive their roots from it seems over-reaching; nevertheless, Hill's article is important for it resulted in several significant effects. First, it added impetus to the shift away from finding precise definitions, particularly of international schools and international education. Second, it resurrected--or at least elevated-- the term international mindedness within the discourse. Finally, it signaled a focus on actions taken by individuals and institutions that aligned them with the historical concept of IM. In short, Hill's article signaled a welcome shift from theory to practice.

This emphasis on what individuals and institutions do rather than simply on who or what they are is seen in three books that Hayden and Thompson also edited and published in this same time period: *International education: Principles and practice*

(1998), *International schools & international education: improving teaching management & quality* (2000), and, with George Walker, *International education in practice: Dimensions for national & international schools* (2002). As the titles suggest, these books treated international education and international schools as related but distinct entities; they also focused on a plethora of practical matters related to delivering an international education, such as the curriculum, staffing, professional development, and governance. This is not to say that theoretical matters were no longer of interest—Gellar (2002) continued to focus on values, while Cambridge (2000) wrote on the effects of globalization and capitalism on international education and international schools—but these three books and other writings of the time display a preference for what is done to advance internationalism in preK-12 schools wishing to offer an international education rather than precisely defining what is internationalism. The spirit of the times is perhaps best captured in an editorial that Edna Murphy (2000) penned for the *International Schools Journal* at the dawn of the new millennium, quoted here at some length:

It is time to stop quibbling over definition, to stop trying to maybe organize the unorganizable by dint of words alone, and to look to schools themselves for some answers. We might want to accept, finally, that we do not in this community speak with one voice: that we are educators with different experiences and backgrounds working in many different kinds of schools for different reasons, and whose common enterprise reflects a rich variety of approaches: and that we may or may not eventually arrive at a point where we conform to a single vision.

For those, on the other hand, who feel that giving this corner of the education sector more ideological or organizational coherence requires some imaginative intervention right now, there will always be opportunities to make common cause with others who share their view (Murphy 2000, p. 8).

Gellar (2002) claims that Murphy had “perhaps had the much needed last word” on “the nature of schools calling themselves international” and “whether the term ‘international’ has any meaning at all” (p. 31) but unsurprisingly, she did not. While some writers were clearly exasperated by the semantic challenges and thus concluded that the concept of international mindedness was simply too complex or elusive to pin down (Cause, 2011; Davy, 2005; Gunesch, 2004), other writers continued to explore this and related concepts. Gellar himself took up Hill’s suggestion to focus on what characterizes internationally-minded schools, concluding that “International schools, even those offering an IB programme, can and do get by without the need to wrestle with or even debate the need for universal values, but internationally-minded schools cannot” (Gellar, 2002, p. 35). Acknowledging that reaching consensus on what specifically constitutes universal values would be difficult, Gellar claims that world peace, justice, fairness and compassion for all humans would nevertheless likely be agreed upon by most people. While this may be true, that does not mean that the list is exhaustive. One could argue, for example, that love is another such universal value. In any case, the association of these values with international mindedness goes all the way back to the late 1920’s and continue to this day (Harwood & Bailey, 2012; Hill, 2006, 2015; IB, 2017; Walker,

2018a), even while post-colonial scholars cogently question the very notion of universality (Wright, 2014).

Cambridge (2003) may have contributed to the confusion surrounding terminology in his further discussion of values when he makes a distinction between internationalist and globalist perspectives on international education. He states that the internationalist perspective focuses on education as a process committed to world peace, international understanding, a sense of responsible world citizenship, and moral development—values associated with the traditional conceptualization of international mindedness. In contrast, the globalist perspective views education as a product, one that provides a quality educational credential that is transportable across the world, enabling children living outside their home countries to return to them for tertiary education. The remainder of Cambridge's article probably best fits within the review of the literature on the effects of globalization on international education. It is pertinent here, however, for it signals that just as international schools had been decoupled from international education, so can international mindedness. The two are not synonymous. International mindedness does not characterize international education for many people; for these people, international education is chiefly about the provision of recognized quality and transferability of academic credentials. In fact, Cambridge states the internationalist perspective “is essentially the specialist interest of a minority of enthusiasts” (p. 58). The article also signals the on-going concern with making distinctions and clarifications and the difficulty of avoiding confusion regarding meanings of terms. Whereas previously some saw a distinction between “international” and “global” as hinging on nation states

versus entire world orientations, now we encounter “internationalist” associated with world peace and understanding and “globalist” associated with the worldwide market economy. This distinction seems rather arbitrary and unnecessarily confusing as the distinction between the idealistic and pragmatic aims of international education largely suffices to highlight differences in value orientations. In any case, Cambridge makes clear that a wide range of values undergird international education, with international mindedness being a particularly idealistic one, or as he termed it, ideological.

Gunesch (2004) accepts Murphy’s contention that the scholarly community did not speak with one voice or adhere to singular vision and thus sought a different explanation for what was happening in international education. "There is...no single coherent picture of the 'internationalism' or 'international mindedness' within the individual that, presumably, international education aims to develop” (p. 253), he claims in support of his view that the terms had been overanalyzed and discussed and had still been found wanting. He goes on to argue that the nature of the international individual that international education in general and international schools in particular were trying to promote still needed to be clarified, however, and that cosmopolitanism was a more suitable choice than internationalism, being international, international mindedness, or international attitude. Part of the reason was that all these terms were already associated with existing institutions, such as international schools and the International Baccalaureate, whereas cosmopolitanism was a term with a long history and independent association. A further advantage was that cosmopolitan referenced an individual outcome. Tentatively defining the term cosmopolitan as “feeling at home in the world”

(p. 257), Gunesch said this feeling meant that in terms of personal identity, the cosmopolitan was able to straddle both the local and global spheres, finding balance. This is a compelling argument, yet the extent to which cosmopolitanism is a more suitable term for IM or simply a synonymous term or something related yet quite different has not yet been resolved.

With the publication of the first edition of *The SAGE Handbook of Research in International Education* (2007), some fresh ideas were offered. Two chapters were influenced by Howard Gardner's theory of multiple intelligences. Following Gardner's claim that human development involves the decline of egocentricity, Skelton (2007), for example, claims that IM "represents the most complex development of the relationship between 'self' and 'other'" but it is not, of itself, about the environment, peace, globalization or future work" (p. 380). He goes on to link the development of IM with brain development, concluding that it is not physiologically possible for people younger than 18 to fully develop IM and that we should view IM as more problematic than straightforward. Meanwhile, Haywood (2007) applies Gardner's views regarding intelligence not being a single entity to IM and urges us to consider "the multiple and distinct forms in which IM might reveal itself" (p. 81). He explains nine different forms of IM, including diplomatic, political, economic and commercial, spiritual, multicultural, human rights, pacifist, environmental, and scientific. Unlike Gardner, however, Haywood makes no attempt to link these different forms of IM with different cognitive processes; he also does not link each form with particular values. Instead, these forms emerge from the different disciplines in which IM is seen to manifest. Presumably, then, one could add

to the list, e.g. technological, and thus these forms, while not exactly arbitrary, do seem incomplete. Likely this is why the review of the literature revealed no follow up work done with these apparent different manifestations of IM. The greater significance of Haywood's contribution lies with his articulation of the essential and supporting components of IM that schools can provide. As the term implies, essential components are elements that are required; they include curiosity and interest in the world, based on knowledge; open attitudes toward other cultures and beliefs; scientific knowledge of the earth's environment; recognition of human interconnectedness; and respect and concern for human welfare. Supporting elements include the curriculum; pedagogy and educational philosophy; teachers and school organization; content knowledge in areas other than that articulated in the essential elements; and "every other aspect of school" (p. 87). Haywood's identification of these elements is important for they articulate not only what constitutes international mindedness but also what schools can do to promote its development.

Having formal curricula that focus on multiple perspectives and global issues is widely accepted as an effective approach for promoting international mindedness (Beek, 2016; Gellar, 1993; Hayden & Thompson, 1996; Tarc, 2018). Several writers question the extent of the impact of curriculum on the development of IM, however. Baker and Kanan (2005) claim there is a paucity of research on this relationship. Hinrichs (2003), in a study comparing differences in international understanding between students who experienced the IB curricula versus those who experienced the American Advanced Placement (AP) curricula, found no differences in their level of international

understanding. This study surveyed 53 IB students and 50 AP students and asked them to write their personal definitions of international understanding. These definitions were then examined for their correlation with elements identified by an expert panel. This study, however, relied on an outdated survey instrument (created in the 1970s) and did not adequately account for factors other than the formal curriculum that contribute to international understanding.

More recently, Beek (2016) draws upon the literature, including the Baker and Kanan and Hinrichs studies noted above, to argue that a student's level of international mindedness is not contingent upon exposure to international education. In other words, a student can develop a sense of international mindedness in a wide variety of contexts, through a variety of means, including the informal curriculum. While this rings true, this does not necessarily mean that the formal curriculum has no effect. What seems clear from both the review of the literature and personal experience is that the formal curriculum does have an effect on individual development of IM—for some students it is the primary means by which they are exposed to perspectives different from their own-- but to what extent is unknown. Further complicating the situation is the fact that individual teachers deliver curricula, thus necessitating an examination of such topics as the pedagogy employed in conjunction with the formal curriculum, the balance of topics found within the implemented curriculum, and teacher dispositions, among others. Further research regarding the role of the formal curriculum and its implementation is therefore warranted.

There has also been discussion regarding the role the informal, hidden curriculum has on the development of international mindedness, with many writers arguing in recent years that it exerts a greater influence than the formal curriculum (Beek, 2016; Bunnell, 2019; Castro et al., 2013; Hacking et al., 2016; Lineham, 2014; Tarc, 2018). This is actually not a new position. In Peterson's account (1987) of the early years of the international education and the IB, the eminent educator explains that a core belief underpinning the United World College movement was that bringing together students from all over the world to live and study together would result in greater international understanding. Others also maintain that diversity of student cultures/peer group interaction is a dominant influence (Hayden & Thompson, 1995a; Wilkinson & Haydon, 2010). Through exposure to students from other cultures, students are presumed to experience cognitive dissonance (Drake, 2004) or "the shock of the other" (Skelton, 2007, p. 388), which in turn leads to IM. This belief may also explain why international education was initially equated with international schools, a topic to be explored again later in this review, as writers equated the broad range of cultural diversity found among students in international schools with internationalism, another term for international mindedness (Haywood, 2007; Hill, 2012, Wright & Buchanan, 2018). Wright and Buchanan's (2018) study is particularly compelling on this point since it takes the distinctive approach of examining the life histories of 22 IB graduates between the ages of 20 and 63 who participated in IB programs dating back to the 1970s up through the 2010s, providing a longer view through "biographically situated qualitative perspectives on the connections people make between their schooling experiences and their later lives"

(p. 71). Their study conclusions leave little doubt that interactions with peers from other cultures can greatly aid the development of IM, but whether peer interactions or other features of the hidden curriculum exert a *greater* influence than other factors such as the formal curriculum requires further empirical investigation.

Any discussion of international curricula should include reference to the International Baccalaureate, as the organization is largely responsible for the first international curriculum with the Diploma Programme. Hill (2000; 2006; 2012b; 2015) claims that the IB curricula are particularly well designed to achieve this aim; Beek (2016) points out the existence in each of the IB Diploma Programme Subject Guides specific sections that articulate the connections between that subject area and IM. Wright and Buchanan (2018), discussed previously, further conclude that in terms of the impact on IM, the formal curriculum is more important in national schools offering the Diploma Programme than in international schools, where the student demographic was found to be more important. A fuller account of the IB will be given later this review; at this point, though, a brief review of the connection between the International Baccalaureate and international mindedness, or IB and IM, is in order.

As previously stated, the IB's embrace of international mindedness has been a core element of its philosophy since its inception in the 1960's, (Cambridge & Thompson, 2004; Castro, Lundgren & Woodin, 2015; Hill, 2002, 2012b, 2013, 2015; Peterson, 1987; Singh & Qi, 2013; Tarc, 2009), though the term was not necessarily always used. According to Hill (2013) it was in the early 2000s when it "emerged as a privileged IB term with a formal institutional definition: 'An openness to and curiosity

about the world and people of others cultures, and a striving towards a profound level of understanding of the complexity and diversity of human interactions” (p. 9). In 2008 the IB declared “the attempt to define international-mindedness in increasingly clear terms, and the struggle to move closer to that ideal in practice, are central to the mission of IB World Schools” (IB, 2008, p. 9). Acknowledging the complexity of the term and the variety of schools in which it is implemented, the organization decided to focus on the kind of student who exemplified IM. In this manner, the IB Learner Profile was created. The Learner Profile, still very much at the forefront of IB programs today, lists ten attributes that are considered to embody international mindedness and to which IB students in all programs should strive to be, namely Inquirers, Knowledgeable, Thinkers, Communicators, Principled, Open-minded, Caring, Risk-takers, Balanced and Reflective (IB, 2017). While IB considers the Learner Profile “central to what it means to be internationally minded” (IB, 2008, p. 9), this view has been questioned by Haywood (2007) and Wells (2011), both of whom claim the IB had provided too little guidance on how to assess the attributes (indeed there is no common assessment of them), what specific outcomes each was designed to achieve, and how they may manifest at different stages of a student’s development. Plotkin (2013) claims the Learner Profile is more about IB program design rather than the attributes demonstrated by an internationally minded person. In my own view, while I don’t see the Learner Profile as more about program design than individual traits, I also don’t see the traits as specifically aligned to international mindedness. I highly value each trait but they are so broad in scope that one could use them to describe a large number of different kinds of people—e.g. a well-

educated person or simply, a good person. For this reason, I agree with Beek (2016) that research needs to be done on the student experience of international mindedness. This issue constitutes a gap in the literature.

The IB organization's attempt to bring clarity to the meaning of international mindedness does not solely reside in its curricula or the Learner Profile, however. Over the past several years, it has commissioned three landmark studies of the concept and how it manifests in schools worldwide. The first of these was an exploratory study of 21<sup>st</sup> century conceptualizations and assessment of international mindedness by researchers from the University of Western Sydney (Singh & Qi, 2013), based on a critical review of IB documents and related literature. The authors found that while the 2008 IB definition primarily focused on intercultural understanding, their analysis revealed two more dimensions—multilingualism and global engagement. These three elements stand today as the official IB position on what constitutes international mindedness (IB, 2017, p. 2). Their study is also significant in that it recognized the IB's position that IM plays out differently according to each student and the local context in which it appears, with a particular emphasis on non-Western cultures. This is a theme that will be taken up again shortly.

The second major IB commissioned study also came out of the University of Western Sydney (Sriprakash, Singh & Qi, 2014). This qualitative study examined how IM was conceptualized and implemented in six IB schools in Australia, China and India. Through interviews with 196 parents, students and teachers, along with observations of classroom practices and school events, the authors' analysis revealed that three major

constructs informed stakeholder views of IM: “as a tool for individual gain, an orientation towards shared understanding, and a way to push boundaries for change” (2014, p. 2).

Helping to fill the gap on how stakeholders experience IM, the authors asked participants to critique IM on the basis of their experience with the curriculum, the school and its activities, and their local knowledge. They discovered that IM was commonly conceived as a form of Western cultural capital and was most useful in helping students navigate Western higher education. They also found that while a shared understanding of our common humanity was appealing, stakeholders also felt that this embrace often glossed over complex histories and inequalities and that community service work, while ostensibly pushing boundaries, often benefitted the individual doing the work more than the communities it was intended to serve, a point reinforced by postcolonial scholars (Cook, 2014; Wasner, 2017; Zemach-Bersin, 2014). Finally, this study is significant in that it addressed the difficulties of assessing IM, another topic that will be taken up again in more detail shortly.

Building upon these first two IB commissioned studies, a third study by Hacking, Blackmore, Bullock, Bunnell, Donnelly and Martin (2016) involved a comparative study of nine IB case study schools on how they conceptualize, develop, assess and evaluate international mindedness and its associated challenges. As in virtually every other study or article on IM that has been published, the authors acknowledge the term is ambiguous and contested, in need of clarification, as stipulated in the official 2008 IB publication, *Towards a Continuum of International Education*. Its 14 research questions, initially identified by the IB and then refined through the research team’s collaboration with an

expert panel of “critical expert friends,” (p. 22) fell into four broad categories: a) the framing and identifying of IM in IB schools; b) the practice and procedure of IM in IB schools; c) the assessment and feedback of IM in IB schools; and d) the challenges in developing and assessing IM in IB schools (p. 21). The research questions thus reveal not only the intention to understand how IM is conceptualized, but also how it is implemented in each of the case study schools. The study consisted of four phases of research over an approximately one year time span (p. 22). Phase 1, lasting approximately six months, involved a focused literature review and development of research tools. A robust array of qualitative tools, including interviews, focus groups, classroom observation, on-line surveys and document/artefact analysis. Running concurrently with Phase 1, Phase 2 involved piloting the research tools and identifying the nine sample schools. The research team purposefully selected schools that demonstrated “current and active engagement with IM” and that operated “in a variety of contexts in terms of their relationship with the IB” (p. 23). The process of selection involved a nomination survey in which the regional associations, the expert panel, and others identified promising schools. 83 nominations were received; from this list, a short list of 32 schools was identified. Principals and program coordinators at each of these 32 schools were then asked for further information about their schools’ current policies and practices regarding IM. Based on this information, the research team identified the final nine case study schools. Phase 3, lasting approximately three months, consisted of fieldwork and initial analysis, while Phase 4, lasting approximately five months, focused on final analysis and writing the study report. One strength of the study then is that it

went through several iterations as part of a process involving a number of expert opinions outside the research team. One might identify as a study weakness its close connections with IB personnel, both at the University of Bath and in the expert panel, but a review of the research questions indicates that they would be applicable in a wide variety of international educational settings, including non-IB settings.

The conclusions from the study converge on three broad findings regarding conceptualization. First, the research team concludes that IM is both outwardly and inwardly relational in that it first entails interaction with others from diverse cultures (akin to Skelton's claim (2007)). Second, IM is seen then as intra-personal in that it requires us to focus on ourselves so that we may better understand ourselves in relation to those others. Third, the team concludes that IM is a journey, not a destination, i.e. it has no single, fixed definition but is an on-going process (echoing Tarc, 2009). Regarding the practice of IM, the team identifies a range of promising practices, along with some overarching conclusions, notably that schools benefit from "champions" who are committed to promoting IM in their schools, that activities designed to promote IM with staff are as important as those with students, that the IB curricula provide excellent opportunities for developing IM, that teacher mindset is critical to the implementation of the curricula, and finally, that additional language is important.

There are a number of reasons why the Hacking et al. (2016) study was considered particularly significant to the conduct of this study. First, its robust qualitative methodology was replicable. While this study is not situated within a positivist epistemological framework and thus does not seek generalizability through replicability

of results, the fact that 83 schools were nominated for inclusion in the study yet only nine were ultimately chosen in order to represent a variety of school contexts indicated that having more schools undergo this process could generate theoretical insights that could be transferred to other cases. It could also be beneficial to the schools themselves. Second, the study's focus on both conceptualization and practice was attractive as so much of the literature focuses primarily on the former, leaving the practice of IM as a gap in the literature. To be able to critically examine both conceptualization and practice was seen as potentially both theoretically and practically useful. Finally, the study assumes that the meaning of international mindedness hinges on local contextual factors, stating "IM becomes a distinctive concept in each different setting, dependent upon distinct tensions and constraints" (p. 247). The case study approach, then, allowed the research team to see how IM is manifested in these different local contexts. My own experience as an international school educator also suggested that good practice simply looks different in different contexts so I wanted to research this notion further. The Hacking et al. study, then, provided a good foundation for informing my study.

The notion that IM manifests differently according to the local context in which it appears has generated considerable commentary as well as spurred on further research. One strand coming from an international school perspective recommends that international mindedness can be developed through contact with the local culture (Allan, 2002) but Bunnell (2005) responds that very few international schools attempt to make these sorts of connections and those that do are generally not satisfied with the results, often because the values of the local community are at odds with those of an international

community, thereby minimizing the value of the local context. Both positions resonate true, yet also assume traditional international school settings (which shall be described in the international schools strand) and therefore have limited applicability. The nature of the school-local community relationship is thus an area that would benefit from further research.

Another strand of this commentary concerns non-Western contexts. A recurring observation, if not criticism, is that prevailing conceptions of IM, particularly that espoused by IB, reflect a Western liberal humanist bias (Hahn, 2014; Hill, 2006; Hughes, 2009; Tarc, 2009; Tarc & Beatty, 2012; Tamatea, 2008; Poonoosamy 2010, 2018; Sriprakash, Singh & Qi, 2014, van Oord, 2007). This bias may be said to be characterized by such features as a focus on the present world as opposed to an anticipated life beyond it, a willingness to challenge authority, religious or secular, a belief in the primacy of rational thought in general and moral reasoning in particular, and a tendency to view the world as made of up discrete parts that may be isolated and studied independently (Walker, 2010). The IB organization has acknowledged this bias (Walker, 2010) and has thus encouraged the study of IM in other cultural contexts (Hill, 2015). In recent years, then, there has been a growing impetus to understand how local characteristics influence international mindedness (Beek, 2018; Hacking et al., 2016; Poonoosamy, 2018). In addition to those cultures already referenced, research in a wide variety of cultural contexts has been conducted, including, for example, Pakistan (Habib, 2018), Hong Kong (Lai, Shum & Zhang, 2014), and Mauritius (Poonoosamy, 2010), to name but a few. This

study can be seen to fit in with this trend; it also addresses a gap in the literature: the experience of international mindedness in U.S. state schools.

Regarding the assessment of IM, Hacking et al. (2016) also express a recurring theme in the literature that assessing IM is a major challenge for schools and remains understudied (2016). They state that while psychometric tests have been done on related constructs, such as Sampson and Smith's Worldmindedness Scale (1957) and Hett's Globalmindedness Scale (1993), their study reveals that many practitioners today do not believe we should even attempt to measure the development of IM, at least not in a summative sense. Instead, monitoring and formative feedback, at both the school level and the individual level, are desired (p. 333). In addition to Hett's GMS, Singh and Qi (2013) identify several other related assessments, including the Global Perspective Inventory (Braskamp et al., 2012); the Global Citizenship Scale (Morais & Ogden, 2011); the Global Competence Aptitude Assessment (Global Leadership Excellence, n.d.); and the Intercultural Developmental Inventory (Hammer, 2012), none of which purport to directly measure international mindedness and whose use is therefore questionable. The Global Citizenship Scale, for example, focuses on the measurement of social responsibility, global competence, and global civic engagement, but Singh and Qi (2013) argue that social responsibility "proved to be an unclear dimension and needs to be better operationalized" (p. 53), while the Intercultural Developmental Inventory, in its focus on measuring orientations towards cultural differences, is useful for measuring intercultural competency development but does not address other areas of international mindedness such as multilingualism.

One instrument that does attempt to assess IM directly is Harwood and Bailey's two dimensional framework (2012). Stemming from their definition of IM as "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. 156), the authors developed a conceptual framework for monitoring IM that consists of five areas: world views, language, global issues, human society, and culture. Through the administration of surveys, the student experience in each of these areas is assessed at four different levels, entitled "Me," "My School," "My Country," and "the World." These surveys were developed in conjunction with the Centre for Evaluation and Monitoring (CEM) at Durham University in the UK. Harwood and Bailey state the results may be used at both the school level for school improvement and accreditation purposes and at the individual level for personal development. Although this framework seems promising, this review of the literature did not reveal any published findings from the instrument's use.

Sriprakash, Singh and Qi (2014) conclude that regarding assessment of IM, five possible scenarios emerge: "international mindedness as not assessable; the assessment of internationally minded citizenship; the assessment of internationally minded capabilities; the assessment of significant changes effected through international mindedness; and the assessment of international mindedness through rational disagreement" (p. 4).

Meanwhile, Singh and Qi (2013) conclude that none of the existing assessment instruments, presumably including Harwood and Bailey's model, adequately addresses the array of associated IM concepts and therefore, assessment of IM requires a

combination of instruments. They provide criteria for the design of assessments, however, rather than recommend any particular combination of specific instruments.

*Summary of the review of the literature on international mindedness*

Though arguably international mindedness has been manifested throughout history and across cultures, the first general usage of the term did not appear until after World War I. In the late 1920's and early 1930's, writers were still recoiling from the horrors of the war and sought to reduce the likelihood of its recurrence. They were united in their belief that international understanding was necessary to reduce the possibility of conflict and they saw education as an excellent means for achieving such understanding. This perspective gained an added urgency after the continued horrors and suffering of World War II. In the post-war years, committed individuals set about to formalize international education by establishing schools committed to internationalist ideals and organizations such as the International Baccalaureate. Thereafter followed a period in which the research focus was on the nature of international education and of international schools and their curricula. In the mid- to late 1990's, writing in the field proliferated. As researchers sought to clarify meanings of core concepts and their relationships to each other, rather than gaining in clarity, the field instead became rather more confused. While the IB continually sought to articulate the meaning of this core construct, in the 2000s a number of writers reached the conclusion that IM was simply too complex or too challenging to describe. In the mid 2010's, a number of researchers sponsored by IB published landmark studies on the concept and its implementation in IB schools. One

current perspective is that the meaning of IM is subject to contextual factors to the extent it becomes a distinctive concept in each setting in which it is manifested.

### ***International Schools***

Although international schools have been described as “the frontier par excellence of a future global society” (Bagnall, 2008, p. 4), the literature reveals a lack of clarity regarding what exactly is an international school. Sylvester (2002a) claims that as a field of research, international schooling “suffers primarily from a lack of definition” (p. 6) while Walker (2016) says the definition of the term is “notoriously contested” (paragraph 2). Cambridge & Thompson (2000) maintain that no single entity defines or even typifies an international school. Instead, international schools are “a complex and varied set of institutions” (Hayden, 2006, p. 26) that may or may not share an underlying philosophy (Hayden & Thompson, 1995a) and while international schools are generally accredited, no overarching authority exists to adjudicate whether a school is an international school, thus leaving the determination of such status open to individual schools themselves. Consequently, enormous diversity can be found among international schools.

As previously demonstrated, the historical origins of international schools are intertwined with that of international education, the International Baccalaureate, and international mindedness, making it difficult to separate them. It is generally accepted that the first international school was the International School of Geneva, followed soon after by Yokohama International School, each of which was founded to meet the needs of expatriate children living in those cities (Hayden & Thompson, 2008; Hayden, Thompson, & Walker, 2003; Hill, 2012), though Sylvester (2002b) claims that the first

international school actually appeared in 1866 with the founding of the International College at Spring Grove in London. The international school movement gained momentum in 1949 and 1951 through two UNESCO-sponsored conferences of internationally minded schools (Hill, 2012; Sylvester, 2002b) as participants sought ways to promote international peace and understanding. Since the 1950s, international schools have seen incredible growth, which Haywood (2002) attributes “almost entirely to schools that initially founded on the pragmatic rationale to serve the needs of expatriate communities” (p. 171), leading Hurley (2008) to conclude that international schools are “a byproduct of the demands of the expatriate workforce” and thus, are “the consequence of economic influences rather than strictly educational ones” (p. 105). As shall be seen, this interplay between ideological and pragmatic interests, already discussed in regards to international education overall, has also been a dominant concern in the literature of international schools.

Early conceptions of international schools often hinged on demographics, notably a mix of nationalities among the student population (Heyward, 2002; Jonietz, 1991; Langford, 1998; Pearce, 1998, 2013; Richards 1998). Sylvester (1998) claimed that ideally, 30 to 40 different nationalities were needed, while Allen (2000) framed it a little differently, claiming that the ideal was that no more than 25% of the student body would be local students. The number of nationalities is a function of school size, however, while the percentage of local students can be misleading since in my experience, many students attending international schools hold multiple passports, thus problematizing who exactly is a local student. Non-local students are easier to identify, although initially, these non-

local students were identified as Third Culture Kids (TCKs). According to Fail, Thompson, and Walker (2004), Useem first coined the term in the early 1960's and Pollock and Van Reken popularized its definition as "an individual who, having spent a significant part of the developmental years in a culture other than the parents' culture, develops a sense of relationship to all of the cultures while not having full ownership in any" (p. 320). Also known as global nomads, these students feel a sense of belonging primarily in their relationships with others with similar backgrounds living outside their home cultures (Pollock & Van Reken, 1999). For various reasons, e.g. language proficiency, perceived lesser quality, parents of these students did not consider local schools in the countries in which they were living viable options for their children's schooling, and thus relied upon international schools to provide them with a quality education.

Another view of these students, however, identifies them not so much as TCK's but as members of the transnational capitalist class (TNCC) (Bates, 2011; Bunnell, 2014; Cambridge, 2002; Cambridge & Thompson, 2001a, 2004; Cambridge, 2012). In this view, international schools are seen as a result of globalization processes by which international education becomes a commodity (Bunnell, 2014) or a globally branded product (Cambridge, 2001, 2002) that international schools strive to deliver while international school students and their families, whether local or expatriate, are part of the global socio-economic elite that stand to benefit from its provision. Of course TCK and TNCC are not mutually exclusive terms: a student could be both a Third Culture Kid and a member of the Transnational Capitalist Class, and indeed many international school

students are just that. That said, not all international school students are TCKs; as stated above, some may be “genuine” local students while others are living outside their home cultures for the first time. It may be likely, however, that the vast majority of international school students are indeed members of the TNCC, as the cost of tuition in these schools often precludes students whose families are less well off financially from attending them. There is a dearth of empirical research regarding the socioeconomic backgrounds of international school students and their families, however.

In addition to a mix of nationalities among students, a mix of nationalities among faculty and administration is also considered a hallmark of international schools. Schwindt (2003) maintains that ideally, faculty and administration will be as diverse as the students, but the literature reveals the widespread view that an Anglo-American centrality characterizes their ranks (Allen, 2002; Bunnell, 2014; Shaklee & Merz, 2012), primarily due to their native English speaking status (Murphy, 2003). For this reason, in addition to the UK and USA, most international school teachers and leaders come from New Zealand, Australia, Canada and South Africa, countries where the English language is dominant (Brummitt & Keeling, 2012; Fryer, 2009; Shaklee & Merz, 2012). Three categories of faculty/administration are identified: host country nationals, local hire expatriates, and overseas hire expatriates (Schwindt, 2003), with overseas hires typically receiving the most compensation. Further criticisms state that these Western international school educators are not necessarily well trained in intercultural communications or social justice (Duckworth et al., 2005; Shaklee & Merz, 2012), leading Bunnell (2014) to claim that as a result of these hiring practices and

compensation differentials, international schools are susceptible to claims of cultural imperialism, i.e. that the preponderance of these nationalities within international schools results in the cultural domination of their values, practices, and meanings (p. 79). If so, this factor can be seen to undercut the internationalist ideals on which many of these schools were purportedly founded but may advance the globalist orientation in which the “consumers” of international school education get what they pay for: a Western-style education that provides a fast-track to global elite status. Interestingly, however, some notable writers predict that as processes of globalization continue, expatriate educators may not be considered as essential as they have been traditionally (Bunnell, 2014; Hayden & Thompson, 2013) as local teachers will be seen as capable of delivering an international education as well. Whether the consumers of international school education, i.e. those paying the tuition, accept this trend, however, remains to be seen.

Although contemporary writers may now resist the urge to generate an all-encompassing definition of international schools, that doesn't mean attempts to classify these schools have ceased. The distinction between ideological and pragmatic orientations has been well documented (Cambridge, 2003; Cambridge & Thompson, 2001; Hayden, 2006; Hayden & Thompson, 2008; Hayward, 2002) and previously discussed in this review of the literature, i.e. the ideological orientation focuses on intercultural understanding in the cause of peace while the pragmatic orientation focuses on the provision of a quality-assured, transportable academic credential. Sylvester (1998) extended this demarcation in his discussion of inclusive versus encapsulated school missions. He associates schools that are driven by ideology with inclusive school

missions while schools that are driven by the market (i.e. pragmatic) have encapsulated missions. Table 1 summarizes this distinction.

Table 1.

*Inclusive vs. Encapsulated school missions*

| Inclusive Missions   | Encapsulated Missions   |
|--|---|
| <ul style="list-style-type: none"> <li>● diversity in student cultures</li> <li>● teachers as exemplars of international mindedness</li> <li>● exposure to others of different cultures outside the institution</li> <li>● a balanced formal curriculum</li> <li>● a management regime value consistent with institutional philosophy</li> </ul> <p style="text-align: right;">(Sylvester, 1998, p. 186)</p> | <ul style="list-style-type: none"> <li>● limited diversity of parent/student cultures</li> <li>● teaching limited to culture-specific pedagogy</li> <li>● school tends to manage the multicultural experience</li> <li>● curriculum is narrowly targeted</li> <li>● value system a product of an imported school culture</li> </ul> <p style="text-align: right;">(Sylvester, 1998, p. 192)</p> |

Hayden and Thompson (2008) stated that while traditional international schools exist outside the home country, are taught in a language other than that of the host country, and cater primarily to expatriates, the landscape is changing. They therefore updated their classification into three types (Hayden & Thompson, 2013b). Type A “traditional” schools, they argued, were those traditional international schools described above. Type B “ideological” schools, never large in number, were established to further international understanding and peace. Type C “non-traditional” international schools are relative newcomers on the scene; they have been established to provide the children of the local wealthy elite with an education deemed to be of higher quality than the national schools of that country, an issue that will be addressed again shortly. While the

descriptive power of this typology is attractive, Bunnell (2014) contends that the existence of a “‘model’, ‘genuine’, ‘classic’, or ‘pure’ type of International School” (p. 24) is questionable, arguing instead that we “need to re-examine not only what International Schooling is but also what it does and for whom” (p. 26), a position that makes great sense.

ISC Research is a for-profit UK company that has been researching international schools since 1978 (Brummitt, 2007). According to their most recently published figures, over 5.6 million students are now studying in over 11,000 international schools worldwide staffed by nearly 559,000 educators, as opposed to 969,000 students in 2584 schools in the year 2000 (<https://www.iscresearch.com>, accessed December 2, 2019). The ISC Research definition is questionable, however, as it only includes schools that teach “wholly or partly in English outside an English speaking country” (Brummitt, 2007, p 35). While Elwood (2007) considered this definition as having “a clarity that is attractively simple,” (p. 5), she also noted, perhaps mindful of Hill’s 2000 distinction between international and internationally minded schools, that the emphasis on English language did not take into account the importance of the idealistic construct of international mindedness, which others have said necessarily involves multilingualism (Duckworth et al., 2005; Singh & Qi, 2013). Bunnell (2014) further noted that the ISC Research definition did not address the issue of diversity of faculty and students. In any case, we observe phenomenal growth in the international school sector over the past two decades, even when not taking into account schools that may be internationally minded yet not English medium.

The dominant role of English in international schools is clearly evident yet problematic. According to Hayden & Thompson (2013), the vast majority of international schools are indeed English-medium schools; this has led a number of writers to note a link between international schools and colonialism (Hayden & Thompson, 1998; Mathews & Sidhu, 2005; Bunnell, 2014) and to “linguistic imperialism” (Allan, 2013; Tarc, 2018). Complicating these claims are additional claims that many parents choose to send their children to international schools because they want them to become English proficient, which they see as necessary for success in this increasingly globalized world (Hayden & Thompson, 2013; MacKenzie, 2009). Kusuma-Powell (2004) notes an associated problem with this in that many international students do not develop a deep facility in any language. One thus observes another manifestation of the dilemma between idealistic and pragmatic aims of international schools. In this instance, it seems that market forces are leading to a diminution of the international mindedness ideal; the market is also contributing significantly to the advance of English as the global language at the expense of native-language proficiency among non-native English speakers.

The issue of language highlights another issue facing international schools: the connection with the local community. While Dimmock and Walker (2005) maintain that international schools take on the characteristics of their host cultures, a number of writers bemoan the lack of local community contact (Allen, 2002; Bunnell, 2005, 2014; Elwood, 2004, 2005; McKenzie, 1998). Elwood (2005) says that international schools function in a “sometimes rare and isolated atmosphere” (p. 5), “disconnected from the rest of the world...in their own bubble of reality” (Elwood, 2004, p. 6). Service learning

is seen as one means for bridging the gap, but when not done well, is seen to reinforce privilege and separateness rather than promote intercultural understanding (Cook, 2014; Wasner, 2017; Zemach-Bersin, 2014). Meanwhile, in recent years international schools have seen an influx of host country national students (Bunnell, 2014; Hayden, 2006; Keeling, 2012). It is commonly estimated now that 80% of the students attending international schools are host country nationals, not expatriates (Keeling, 2012). Some consider this development worrisome. Allan (2002), for example, is concerned that since these host country nationals come from the country's elite, their inclusion in international schools contributes to social stratification within the country. Bates (2011) similarly believes that international schools are now mainly reserved for the "elite level of transnational corporate society" (p.16) yet holds out the possibility that these schools can still retain their ideological commitments to a global civil society. Bunnell, in his seminal work, *The Changing Landscape of International Schooling: Implications for theory and practice* (2014) questions the very concept of "local children," stating the term is no longer academically clear and asks, "What does 'local' mean in a global context?" (p. 143). One could counter that the inclusion of host country children (however that is defined) is actually narrowing the gap between international schools and their host countries and that is a good thing, but that position was not found in this review of the literature. Regardless of how the emergence of host country nationals in international schools is interpreted, what is abundantly clear is that the landscape is indeed changing and thus requires continued examination.

In examining the practices of international schools, one is invariably drawn to the role of the curriculum. Hayden and Thompson (2013) claim that the curriculum defines an international school more than its demographics; indeed, they claim, the only characteristic common to all international schools is an international curriculum. Lewis (2006) argues, however, that international school curricula have displayed a lack of a global perspective. Gellar (2002) says an international curriculum involves the study of world history, literature, and cultures, with an emphasis on the interdependence of nations and peoples and a de-emphasis on the perspective of any one culture. He also maintains that any internationally minded school must embrace universal ethical values. "We may differ as to what might be labelled as universal, but certainly world peace, justice and fairness, and compassion for all human beings would be high on anyone's list" (p. 34). Indeed, these values, or their correlates, appear on many people's lists (Cambridge & Thompson, 2004; Hill, 1994; James, 2005; Schwindt, 2003). Pearce, however, maintains that the search for universal values is futile (2002, 2003, as cited in Haywood, 2007, p. 85), while others have claimed that each school has its own ethos (Poonoosamy, 2018) and that it can be difficult to separate curriculum out from that ethos and culture (Belal, 2017; Lineham, 2013; Wright & Buchanan, 2018).

Although there are established international curricula other than IB, e.g. International Primary Curriculum, IB is dominant. Wilkinson (2002) says that the adoption of IB is an obvious sign of international school status while Roberts (2013) says that schools embrace IB *because* that makes them internationalist. In their review of the literature on the impacts of IB programs on teaching and learning, Dickson, Perry, and

Ledger (2018) note that the IB programs have a positive reputation for being academically rigorous, inquiry-based, and student-centered; offer excellent preparation for tertiary and lifelong learning as well as global citizenship; develop cultural fluency; and are highly regarded by prestigious universities (p. 241). As stated previously, the phenomenal growth of IB in recent decades is further testament to its status as the gold standard of international curricula.

Regarding the future of international schools, Bunnell (2014) cites Walker's three paths (2002). The first is termed "McDonaldsization" (p. 85). On this path international schools continue to embrace internationalism as a globally branded product held accountable to internationally monitored standards such as those presented by IB and the Council of International Schools. An alternative path might be termed "Original." On this path, international schools go back to their original pragmatic purpose of serving the needs of expatriates around the world, with internationalist ideals playing a secondary role. The third path can be termed "Visionary" or "Utopian" as it envisions international schooling as a means to transform national education systems. Hayden and Thompson (2013) agree with this third path, as they believe that all kinds of schools, no matter how they may be classified, now want to offer an international education (which they also believe will result in rapid growth of Type C schools and a decrease of Type A). Walker (2018) agrees, stating this third path is the one the IB is on now, as it seeks "to share its 50 years' accumulation of experience" (p. 169-170) with as wide a constituency as it can. As it is hard to believe that international schools could ever return to their "Original"

path, it seems most likely that the future will be characterized by either the “McDonaldsization” or “Visionary” paths—or both.

*Summary of the review of the literature on international schools*

Phenomenal growth has characterized international schools in the years following World War II. The post-war history of international schools is closely linked with the development of international education and the International Baccalaureate. Initially identifying these schools seemed a relatively straightforward task but from the mid 1990’s onward, it has been recognized that international schools are more complex and varied than previously thought. Classification of these schools has involved student demographics, faculty/administration demographics, and curriculum, yet consensus on the relative importance of each of these elements has not been achieved. The dominance of the English language within these schools has been a major concern, as has their socio-economic effects. In recent years the landscape of international school has changed considerably.

***International Baccalaureate***

The literature pertaining to the International Baccalaureate is vast and multifaceted. A search of the term in Google Scholar, for example, yielded 122,000 results, with 5,910 appearing in 2019 alone (accessed September 25, 2019). Thus far this review of the literature regarding IB has focused on its stature within the larger field of K-12 international education, its historical association with international schools post World War II, and the prominent role that international mindedness plays in the IB philosophy. I

shall now explore further some other areas of focus involving IB, notably its purpose and history, current status, and future prospects.

To begin, the IB is an educational non-profit foundation established in Geneva, Switzerland in 1968 (Hill, 2012). It is an organization committed to meeting its mission, which states:

The International Baccalaureate® aims to develop inquiring, knowledgeable and caring young people who help to create a better and more peaceful world through intercultural understanding and respect. To this end the organization works with schools, governments and international organizations to develop challenging programmes of international education and rigorous assessment. These programmes encourage students across the world to become active, compassionate and lifelong learners who understand that other people, with their differences, can also be right. ([www.ibo.org/mission](http://www.ibo.org/mission) accessed September 8, 2019)

The reference to creating a better and more peaceful world clearly aligns with the idealist, progressive origins of the organization. It should be noted, however, that the “IB has never sought to become a training school for apprentice peacekeepers” (Walker, 2018, p. 21) and indeed has never attempted to formally develop or assess peacemaking skills in students. In the 1970s the organization did develop a course called “Peace and Conflict Studies,” which van Oord (2008) claims was deeply rooted in Galtung’s theories, but from the onset it was heavily criticized, which van Oord (2008) attributes to the Cold War political climate. Although criticism diminished after the end of the Cold War, enrollment in the course remained low and today the course no longer exists. Still,

“Education for a Better World,” remains the current slogan of the IB, what Cambridge (2001, 2002) claims is part of the IB global brand. Meanwhile the references to challenge and rigor point to the practical necessity of maintaining high international standards. One thus notes that the ideological, utilitarian and pedagogical reasons that first resulted in the IB Diploma Program (Hill, 2002, p. 20) still guide the organization today.

As noted previously, the IB philosophy is also found in its Learner Profile, which is described in *Towards a Continuum of Education* (2008) as “the mission statement in action” and “central to the IB definition of what it means to be internationally minded” (p. 9). Given the great variety of IB schools around the world and the complexity of the concept of international mindedness, the organization chose to focus on the kind of student it wishes to graduate, highlighting ten attributes in the Learner Profile that ideally will characterize IB students at all stages of development. Castro (2013), however, in noting the three official IB recognized IM components of multilingualism, intercultural understanding, and global engagements, states that it is “not quite obvious how these three components relate to those of the learner profile” (p. 5), thus revealing a gap in the literature.

There is no shortage of literature describing the history of IB. The organization itself has published numerous accounts, for example, *The history of the IB* (2017). There John Dewey, A.S. Neill, Jean Piaget and Jerome Bruner are identified as “key influential educationalists” and describes the years 1962-1975 as foundational years, noting the founding of Atlantic College and the International Schools Association conference in 1962 as key events that led to the formation of the organization and its first program, the

Diploma Programme (DP). The first official DP exams were administered in 1970, taken by students at 12 schools in 10 countries, including two state schools; thereafter followed a period of ten plus years characterized by growing recognition of the validity of the DP by governments and universities around the world.

Although the Diploma Programme has certainly experienced changes in the intervening years, its essential framework is still intact. It remains a program for the last two or three years of a student's secondary school experience (i.e. age 16-19). Three required elements constitute the program core: the Extended Essay, an independent research project culminating in a 4000 word essay; Theory of Knowledge (TOK), a course in critical thinking that encourages students to question the bases of knowledge in different disciplines; and Creativity, Action and Service (CAS), 150 hours of largely self-directed experiential learning. In addition, students study six disciplinary subjects, three or four at Higher Level (240 hours of instructional time), the remainder at Standard Level (150 hours of instructional time). Each subject is scored on a 7 point scale with 7 representing the top score. 42 points are thus possible within the coursework; three bonus points may be awarded for exemplary performance on the Extended Essay and in TOK, bringing the total possible points to 45. A minimum of 24 points is needed to earn the Diploma and each year, approximately 79-80% of all students worldwide who attempt to earn the Diploma do so (IB, 2019).

In 1980, at an International Schools Association conference in Tanzania, the development of a pre-IB course to meet the needs of students aged 11 to 16 was recommended, with six broad program areas identified: Global, Intellectual, Personal,

Physical, Creative and Social (IB, 2017). In 1992, IB took over this project, launching it in 1994 as the IB Middle Years Programme (MYP), with subject groups covering humanities, sciences, mathematics, technology, the arts, physical education, and the study of two languages. According to Fabian (2016), one of the distinctive elements of the MYP in these years was the five “Areas of Interaction” curriculum component that connected the different subject groups, thus highlighting interdisciplinary, collaborative learning. Another distinctive feature was the Personal Project, a culminating experience that brought together “the learning from the Areas of Interaction and focusing that learning on their [the students] personal interests and passions” (p. 14). Assessment of all program components was internal, i.e. done by educators in the schools delivering the program rather than by external assessors. In 2014 the MYP was revised to make it better aligned with the Diploma Programme; the results of this alignment attempt are still being researched. The number of subject groups increased to eight, including Language Acquisition, Language and Literature, Individuals and Societies, Mathematics, Design, Arts, Sciences, and Physical and Health Education. Connections between these subject groups are still valued, but no longer take place through the Areas of Interaction; instead, they are connected by six “Global Contexts” that include Identities and Relationships; Orientation in Space and Time; Personal and Cultural Expression; Scientific and Technical Innovation; Globalisation and Sustainability; and Fairness and Development (p. 19). In addition, the articulation of five sets of 21<sup>st</sup> century skills known as Approaches to Learning (ATL)—grouped as communication skills; social skills; self-management skills; research skills; and thinking skills—help achieve interdisciplinary

learning and “are now integral to all four IB programmes” (p. 20). For the first 20 years of its existence, Fabian states MYP was firmly opposed to external assessment, but beginning in May 2016, schools could choose to enter students for electronic assessments (eAssessments) in four subject groups.

Around 1990, a group of educators at the European Council of International Schools conference in Rome began discussing the need for a program for students aged 3-12 (IB, 2017). This idea gained traction in 1992 with the formation of the International Schools Curriculum Project and then in 1997, the IB launched the Primary Years Programme (PYP). Drawing on the same student-centered, holistic, constructivist philosophy that undergirds the other three IB programs, the PYP curriculum framework consists of six transdisciplinary themes: Who We Are; Where We Are in Place and Time; How We Express Ourselves; How the World Works; How We Organize Ourselves; and Sharing the Planet. As with the DP’s Extended Essay and the MYP’s Personal Project, the PYP offers a developmentally appropriate self-directed research learning opportunity for students called the Exhibition. Like the MYP, the PYP doesn’t require specific curriculum content; that is left up to each school within the articulated framework. Also like the MYP, there is no required external assessment.

The fourth and most recent IB program, the Career-related Programme (CP) arose from discussions in the early 2000s regarding the need to develop an approach to learning that is more career-centered and an alternative to the Diploma Programme. In 2010 the IB piloted CP with a formal launch following in 2012. Like the DP, the CP is designed to be completed the last two years of high school (ages 16-19). Like the MYP and PYP, it is

designed to be flexible so that schools can tailor it to fit the particular needs of their students. Like all programs, it has its own self-directed, research component--in the CP it's called the Reflective Project—and must undertake both language and service learning. Though students must choose whether to pursue the DP or the CP, students within the CP undertake a minimum of two DP courses with the remainder of courses consisting of Career-related Studies designed and implemented by the school (IB, 2015).

Another view of IB history is put forth by noted researcher Paul Tarc in his seminal work *Global Dreams, Enduring Tensions* (2009). Tarc employs critical discourse analysis of IB documents and related texts to explore underlying tensions by dividing the IB history into four time periods, each with its own set of socio-economic-political forces and corresponding IB response. The first time period covers the years 1962-1973, a time Tarc characterizes as “embedded liberalism” when Keynesian liberal policies dictated the State as responsible for economy, employment and social services. This coincides with the birth and initial growth of the IB. The second time period covers the economic uncertainty and changing international political landscape of 1974-1989, when neoliberal policies were beginning to take hold while the Soviet Union collapsed. In these years Tarc says the IB was focused on growth and sustainability. The third time period covers the ascendancy of neoliberal globalization in the years 1990-2001, when IB was experiencing phenomenal growth in new directions, such as state schools, while the fourth time period of the post-9/11 years, 2002-2009, is characterized by the domination of neoliberal policies and “a heightened individualist ‘making a difference’ paradigm as a defining mode of acting in the world” (p. 9). While the demarcation of these time periods

is somewhat imprecise, they serve to help contextualize the growth of the IB over 40 plus years.

As previously stated, that growth has resulted today in a total of 6,812 programs (PYP, MYP, DP, and CP) being offered worldwide, serving nearly 1.5 million students across 5,175 schools in 157 countries (IB, 2019). A further breakdown of these statistics is revealing. For example, of those schools, 2,926, or 56.5%, in 144 countries, offer the Diploma Program, making it the most popular of the four IB programs. Also, 2,294 schools in the U.S. offer at least one of the four programs; this equates to 44% of all IB schools worldwide being located in the U.S. Of these U.S. IB schools, 2039, or 89%, are identified by IB as state schools. Add the 459 IB schools located in Canada and one sees that the two countries account for 53% of all IB schools worldwide with 86% of them being state schools. The other Western countries that are considered the sources of the greatest number of IB educators, that is, the UK, Australia, and New Zealand, have much lower percentages of state schools (39%, 27%, and 41%, respectively), yet altogether account for 62% of all IB schools worldwide (www.ibo.org, accessed September 8, 2019; IB, 2019). In light of the claim that IB carries a Western secular humanist bias (Bunnell, 2014; Walker, 2010), it is worth noting that not only does a majority of the staff come from these five Western countries, a majority of IB schools are also located in these five countries.

Despite the growing popularity of the IB programs, they have not been immune to criticism. Tarc (2009), for example, considered the Diploma Program content heavy and overly assessed (p. 123) while Bunnell (2012) devoted an entire book, *Global Education*

*Under Attack: International Baccalaureate in America*, to the perception among certain conservative elements within the U.S. that “the IB is ‘poisoning’ schools, and is fundamentally ‘anti-American’, ‘un-Constitutional’, and even ‘un-American’” (p. 11). These claims are largely based on the view that the IB promotes universal values, which are seen to undermine distinctly American values, particularly the notion of American exceptionalism. These claims can also be seen as an extension of conservative distrust of anything foreign, in this case, an educational program with European origins. Another line of criticism focuses on the IB and international schooling as catering to the needs and desires of the global elitist class (Bates, 2011; Bunnell, 2014; Cambridge & Thompson, 2004) while yet another line of criticism focuses on the IB’s supposed Western bias, previously discussed.

Regarding the impact of the IB programs on teaching and learning, Dickson et al. (2018), in their review of this literature, identified 58 studies published in peer-reviewed journals or books that employed qualitative, quantitative, or mixed methodologies. Among the findings they identified were that the strong academic outcomes of IB students may be largely due to individual student characteristics rather than from the IB programs, that the programs offer many opportunities for students to develop critical and creative thinking skills, and that the demanding workload of the Diploma Program is a source of significant stress for DP students. They also found that the IB programs do develop skills related to international mindedness and intercultural understanding, though it is unclear whether IB schools “develop these outlooks to a greater extent than do other schools” (p. 248). Other areas identified as in need of further investigation include the

relationship between teacher nationality and instructional style, the role of collaboration within the programs, and “analyses of differential impacts of IB programmes on groups of students” (p. 254). Dickson et al. also state that “Cross-national and comparative studies would be useful for examining how contextual factors mediate the impact of IB programmes on teaching and learning” (p. 255); this study is one example of such a comparative approach.

In recent years, several scholars have written about the changing nature of the schools with which IB has been working. Bunnell (2014) states that the IB has been trying to present itself as less exclusive while Tate (2013) and Cambridge (2013) observe the organization moving away from its historical association with international schools. Walker (2018a) links this historical association with what he states as the first phase of the development of international education. The second phase saw the IB making connections with mainstream national systems of education and the third phase, which he says is beginning now, will require IB educators to confront challenges associated with globalization as the organization seeks to make its programs available “to as wide a socio-economic group of students as possible” (p. 170).

#### *Summary of the review of the literature on the International Baccalaureate*

The International Baccalaureate is a non-profit organization that was established in Geneva in the 1960’s and is at the forefront of K-12 international education today, serving nearly 1.5 million students in over 150 countries worldwide. From its beginnings, the IB has also been driven by idealistic and pragmatic aims. The organization seeks to create a better world through education while also providing a challenging, quality-

assured education that well prepares students for the next stages of their education. The organization currently offers four programs: the Diploma Program (DP), Primary Years Program (PYP), Middle Years Program (MYP), and Career-related Program (CP). The Diploma Program was the first IB program and remains its most popular. Today the organization is experiencing tremendous growth, particularly in the United States, which accounts for over 40% of all IB schools worldwide.

### ***Challenges and Opportunities presented by Globalization***

Globalization and its effects are one of the most discussed topics in the world today. The literature of globalization is extremely vast and this review shall not attempt to capture the extent of its reach; instead, I shall follow the approach of two of the most influential international education/international school writers, James Cambridge and Tristan Bunnell, in focusing on globalization as a context for understanding the growth of international education, international schools, and the International Baccalaureate, highlighting current concerns and future prospects.

To begin, a few working definitions and descriptors are in order. Cambridge (2000) cites the definition provided by Held et al.: “the widening, deepening, and speeding up of world-wide interconnectedness in all aspects of contemporary social life” (p. 180), while Bunnell (2014), citing Morgan, argues that globalization defies exact definition but offers the International Monetary Fund (IMF) view as “the worldwide integration through trade, financial flows, technology spillovers, information networks and across cultural currents” (p. 46). One might argue that the Held definition too narrowly focuses on social aspects while the IMF is too narrowly focused on communications and

trade. Friedman, in his highly influential book *The World is Flat* (2005), unites these different concerns when he maintains that there have been three eras of globalization. The first era involved the globalization of countries, as seen through colonialism. The second era involved companies and trade, as in the IMF definition, and we are now in the third era, which involves the globalization of individuals, as seen in the movement of people and cultures, as in the Held definition. Meanwhile, Walker et al. (2018) provide perhaps the simplest, yet still useful description in their publication celebrating the 50<sup>th</sup> anniversary of the IB: “the unprecedented movement of capital, goods, services, people, ideas and culture” (p. 165). In short, while globalization has many different aspects—economic, political, social—what is common to all of these aspects is the concept of interconnectedness. In today’s globalized world, the focus is on how previously distinct and disparate entities have been brought together.

Unsurprisingly, there are a wide variety of opinions regarding the effects of this interconnectedness. Bauman (1998) says that globalization has “created Western winners and non-Western losers” and new globally mobile elites who “promoted consumer culture around the globe” while Badie (2000) argues that it has “unified humanity under universal rules and values” (as cited in Hurley, 2008, p. 102). Without a doubt consumer culture characterizes much of the world today, yet when one considers the example of contemporary China, it is hard to accept there are only Western winners and non-Western losers. It is perhaps even more difficult to accept that humanity is now unified through universal rules and values, even though the notion of our common humanity is enormously attractive. Cambridge (2000) maintains that much depends on how one

interprets globalization. He identifies three contrasting conceptions. The “skeptical” current does not see the world becoming a single market but a series of regional economic blocks. The “hyperglobalist” view is that traditional nation-states are being made largely irrelevant by transnational corporations, and the “transformational” view holds that globalization is resulting in both integration, i.e. bringing together the local and the global, as well as fragmentation, e.g. the rise of anti-immigrant prejudice due to intensified competition (p. 180-181). According to Cambridge and Thompson (2001, 2004), within international education the integrative aspect is associated with the internationalist orientation in that it promotes an ideology of peace and unity. They associate the fragmented aspect with the globalist/hyperglobalist orientation in that international education is seen as a globally branded product that can only be afforded by the socio-economic elite, thus leading to increased social stratification.

In light of these differing conceptualizations, current enrollment trends in schools offering an international education seem particularly noteworthy. First, as Bunnell has noted in his seminal book *The Changing Landscape of International Schooling: Implications for Theory and Practice* (2014), there has been a proliferation of schools identifying themselves as international schools when in actuality, they are really international in name only. These schools neither offer an international curriculum, a diverse student demographic, nor an internationalist ideology. Instead, according to Bunnell, these schools recognize that claiming to offer an international education can be an effective marketing strategy reflective of the globalist orientation in which international education is seen as the means by which high socio-economic status can be

attained or maintained. Echoing Cambridge (2011), who claimed that while international schooling has the potential to improve upon the existing social order, it largely “remains a potent means of reproduction of social and economic privilege” (p. 135), Bunnell notes “the well-established view that international schooling is giving elite children an unfair advantage in terms of college admissions, job opportunity and general lifestyle” (p. 77).

A second, related trend predicted first by Hayden (2006) and then noted by Bunnell (2014) is the rise of host country national students in schools identifying themselves as international schools. As previously stated, some 80% of the students attending international schools are host country nationals, not expatriates (Keeling, 2012), no doubt drawn to what they perceive as an opportunity for upward social mobility through education. Additionally, also previously reported, over 50% of all IB schools worldwide located in the U.S. and Canada, of which over 85% are identified as state schools. The implications of these enrollment trends are currently under-researched.

Two other trends identified by Bunnell are the rise of proprietary schools and the rise of franchise schools. Citing Brummit and Keeling (2013), Bunnell claims that “most new international schools are for-profit and the future will be dominated by profit-making schools and school groups” (p. 67). With the number of international schools, students and staff expected to nearly double between 2017 and 2027 (Keeling, 2018), investors see a lucrative market. So do elite private schools, notably well-known English private schools such as Dulwich College. Bunnell (2014) states these schools “represent power and prestige, and it is this aspect of value that might be the most vital within a hyper-capitalist context” (p. 64). Middle class parents in countries such as Thailand, China, the

UAE and Qatar are drawn to the opportunities that access to these “name brand” schools provide, while the original schools are attracted to the opportunity for increased capital to help subsidize operations back in the U.K. or U.S. What the overall effect of the rise of such schools will be remains unknown and is an area for potential future research.

*Summary of the review of the literature on challenges and opportunities presented by globalization*

The current era of globalization has had a profound effect on international education and international schools, though there are different views regarding the nature of this effect. While some consider globalization primarily benefiting and privileging Western nations and values, others happily maintain that it is resulting in increased interconnectedness among cultures and a greater sense of shared humanity. Others point out that within this context of globalization, market forces have led to the commodification of the international education experience, resulting in the phenomenal growth of a wide variety of schools identifying themselves as international schools. In turn, this growth has led to concerns about elitism and social stratification through the rise of proprietary and franchise schools.

***My positionality***

In terms of my own positionality regarding these five strands, with some 25 years experience as a preK-12 international school practitioner, I am encouraged by the increased prominence of international education within educational research and am naturally drawn to preK-12 international school education. Environmental challenges and the technological advances that have effectively shrunk our world, resulting in the so-

called “death of distance” and the increasing realization of our global interconnectedness, has set into motion an increased focus across multiple sectors in building greater understanding of international mindedness. Though Sylvester (1998) is certainly right when he says that marketing agencies have co-opted the notion of “the global village,” I still believe in the concept. What happens in one part of the world can have a profound effect on other parts of the world. Going forward, we will require ever greater levels of intercultural understanding and the ability to collaborate across cultures in order to “create a better and more peaceful world,” a part of the IB Mission Statement which I wholeheartedly embrace and which I believe the idealistic aims of international education seek to recognize and develop.

My concern, however, is that the pragmatic aims of international education are overshadowing all else. The international schools movement, closely aligned with the International Baccalaureate, has effectively advanced international education throughout the world. Yet it has also functioned as a vast socio-economic sorting mechanism that indeed favors, as Cambridge (2002, 2012) and Bunnell (2014) have pointed out, the global elite (or transnational capitalist class) as well as the English language and Anglo-American cultural values. A lack of criticality among practitioners helps maintain the status quo, resulting in a kind of soft cultural imperialism. While this can be seen as a sign of success for Anglo-American soft power, it is also a sign of the failure of international schools to truly embrace the idealistic aims of international education. The focus of these schools on pragmatic aims has certainly resulted in a high quality education for their students and success in enabling those students to matriculate to very

high quality tertiary educational institutions in their home countries and around the world. But it has also led to the commodification of international education in which anticipated positive economic consequences trump idealistic outcomes such as social justice and peace. I therefore favor Walker's third path for international schools (2018), the visionary or utopian path that leads to the provision of international education in all kinds of schools, no matter where they are located or whom they serve. With its vast resources and phenomenal growth in national school systems around the world, the IB is particularly well poised to take a leading role in this effort to enable any school to become a site where international education takes place.

As for the term international mindedness, I do not see it as particularly user-friendly. I find myself siding with James (2005) in preferring the term global mindedness. International does indeed denote nations. In addition to James's compelling example of Antarctica, other examples of areas of focus not bound by nation-states include the oceans, the atmosphere, and space. That said, I agree with Murphy (2000), that in our attempts to clarify distinctions between terms and concepts, we run the risk of ending up simply quibbling over definitions and terms, and not really adding much to the discussion. A focus on how international mindedness actually manifests in individuals and in schools seems more useful at this point. For this reason, I am drawn to Hill's framing of IM in terms of capacity, "putting the knowledge and skills to work in order to make the world a better place through empathy, compassion and openness to the variety of ways of thinking which enrich and complicate our planet" (Hill, 2012a, p. 246). I also strongly support the notion that international mindedness manifests differently in

different contexts (Hacking et al., 2016; Hurley, 2008; Saava & Stanfield, 2018). The idea that IM would be the same in all cultural contexts, like other universalist claims, strikes me as part of the Western epistemic agenda. The reality is no doubt more varied and more complicated. Finally, while I think an accurate and comprehensive summative assessment of international mindedness may be possible (though not currently in existence), I do not think it would necessarily be all that useful or helpful. Far more important are formative assessments employing a variety of qualitative tools, including self-reflection, as these can help individuals develop their sense of international mindedness rather than simply capture it. In this regard, the common framework of knowledge, skills, and values/habits of mind can certainly be helpful.

My positionality is also influenced by my previous experience. On a personal level, when I began traveling internationally on my own some 40 years ago, I was motivated by a sense of adventure and a desire to feel at home anywhere in the world; in other words, to become the kind of cosmopolitan Gunesch (2004, 2007) describes. This same motivation influenced me professionally. When I began working in international schools 25 years ago, I wanted to not only advance my own sense of international mindedness/global citizenship, but to promote it in others as well. In a sense, this study can be seen as part of that effort. My hope, both personal and professional, is that by getting others to engage in dialogue about the meaning of international mindedness, its associated strands, and how it is enacted, international mindedness will become more prominent and more purposeful in the communities in which that dialogue takes place. When I served as the head of school of the two schools involved in this study, my

position of authority enabled me to push that dialogue forward, but perhaps at the expense of deeply understanding how stakeholders truly felt about these issues. I was the boss and that inevitably influenced what people said and how they talked about these concepts. As the former head now doctoral researcher, though, I was better able to access those emic meanings found within each community. Meanwhile, I continue to hope that stakeholders in schools that desire to promote international education will engage in dialogue about these concepts. It is a vital conversation.

## Chapter 3: Methodology

### Introduction

As the review of the literature has shown, the concept of international-mindedness has long been considered a core concept within the field of international education in general and within the International Baccalaureate (IB) organization in particular. For decades now, scholars and practitioners alike have attempted to define this key term, yet its meaning has remained ambiguous, contested, and evolving. In addition, in recent years there has been a growing recognition that the conceptualization and manifestation of international mindedness may differ according to the setting in which it occurs (Hacking et al., 2016; Hurley, 2008; Saava & Stanfield, 2018).

The purpose of my study is to build upon previous studies that investigated how major stakeholders at IB schools conceptualize, value, implement, and evaluate international mindedness (Castro et al., 2013; Hacking et al., 2016; Singh & Qi, 2013; Sriprakash, Singh, & Qi, 2014). I thus pose the following research questions:

- 1) In what ways do current school major stakeholders (administrators, faculty/staff, students, parents) at the IB schools conceptualize international mindedness? How do they perceive its value?
  - a) To what extent do their perceptions compare to official IB definitions?
  - b) What similarities and differences exist between stakeholders at each site regarding their conceptualizations of international mindedness?
  - c) What similarities and differences exist between schools regarding their prevailing conceptualizations of international mindedness?

2) In what ways do these two IB World Schools enact student international mindedness through:

- School policies and structures
- Curriculum and assessment practices
- Non-academic and extracurricular activities
- Formal and informal activities monitoring and assessing IM
- Local contextual factors
- Daily life of the school

### **Conceptual Design**

This study resides within a qualitative or interpretivist framework. As such, my focus is on *Verstehen*, that is, on understanding a social reality rather than on the determination of objective fact, as sought within a positivist framework (Merriam & Tisdell, 2016). As a qualitative researcher, I aim to “study things in their natural settings, attempting to make sense of, or interpret, phenomena in terms of the meanings people bring to them” (Denzin & Lincoln, 2013, cited in Merriam & Tisdell, 2016, p. 14). My overarching goal is to understand the social constructions of the phenomenon of international mindedness within IB World Schools. More particularly, I seek to interpret how major stakeholders at two IB World Schools, one in Japan, one in Hawaii, make meaning of the concept of international mindedness and its enactment.

This study is also informed by epistemological constructivism, which according to Maxwell (2013), consists of the belief that “Our understanding of this world is inevitably our construction, rather than a purely objective perception of reality, and no

such construction can claim absolute truth” (p. 43). I assume that there is no single objective reality when it comes to the meaning of terms such as international mindedness. Instead, there are multiple versions of this concept in which meanings are negotiated through social interactions (Creswell, 2003, 2017; Guba & Lincoln, 1994, Merriam & Tisdell, 2016). My role as a researcher, therefore, is to discover the range of meanings associated with the term international mindedness and to understand these social constructions from the perspective of those experiencing them, i.e. an emic perspective. Since I am proceeding under the assumption that a single fixed definition of the term, independent of context, does not exist, I do not seek to measure objectively this concept nor attempt to isolate it within an experimental design framework. Instead, I employ multiple qualitative methods to elicit from stakeholders their various understandings of the term and how it links to particular school events, practices, and artifacts. I arrive at my findings through an inductive process, “gather[ing] data to build concepts, hypotheses, or theories rather than deductively testing hypotheses as in positivist research” (Merriam & Tisdell, 2016, p. 16). In this manner I aim to reveal what Merriam (1998) described as “the complexities of the situation—the fact that not one but many factors contributed to it” (p. 30).

## **Methods**

My study employs a comparative case study approach. Merriam and Tisdell (2016) offer a rather straightforward definition of a case study – “an in-depth description and analysis of a bounded system” --yet also note “confusion surrounding case studies” (p. 37), citing several different interpretations. One of those writers cited is Robert Yin,

whose work has influenced social scientists for decades (Bartlett & Vavrus, 2017). In *Case Study Research* (2014), Yin offers the following definition: “A case study is an empirical inquiry that investigates a contemporary phenomenon (the case) in-depth and within its real-world context, especially when the boundaries between phenomenon and context may not be clearly evident” (p. 16). Confusing the issue seems to be the notion of “bounding the case.” Citing Smith (1978), Merriam and Tisdell maintain that ultimately what is to be studied represents the “the bounded system...a single entity, a unit around which there are boundaries” (p. 38). They suggest that one way to assess the boundedness of a system is to ask how finite the data collection would be. “If there is no end, actually or theoretically, to the number of people who could be interviewed or to observations that could be conducted, then the phenomenon is not bounded enough to qualify as a case” (p. 39). Seen from this perspective, the phenomenon of international mindedness does not qualify as a case, as it is too broad, appearing not just in educational settings, but also in business, diplomatic and myriad other settings. Identifying the phenomenon as international mindedness in IB schools, however, does present a case as the number of IB schools in the world and the number of stakeholders within them, though large, are finite.

Bartlett and Vavrus (2017) find this process of bounding the case from the outset problematic, however. They identify this practice with a neo-positivist epistemology. Instead of an a priori bounding of the case, they favor a flexible, emergent design in their approach to Comparative Case Study (CCS), echoing Stake, in which “relevant factors, actors, and features” (p. 38) are traced throughout the research process in an iterative, contingent manner. Citing Becker (2009), they see this sort of daily responsiveness and

willingness to change as a great strength of qualitative research. At the same time, Bartlett and Vavrus (2017) state “we should be aware that some studies may be more pre-structured than others; the degree of flexibility will depend on the study’s aims, the researcher’s motivations, skills and interests, and the available time and resources, among other things” (p. 47). The present study may be considered as one such more pre-structured type of study, as shall be seen, yet also seeks to incorporate several elements from Bartlett and Vavrus’s CCS model. For example, CCS articulates three axes for comparison: “a horizontal look that not only contrasts one case...with another, but also traces social actors, documents, or other influences across these cases; a vertical comparison of influences at different levels...and a transversal comparison” that traces developments over time (p. 44). In this study, the horizontal axis involves a comparison and contrast between the two schools and the stakeholder groups within them. The vertical axis involves a comparison and contrast of the understandings found at each school with official IB conceptualizations. The transversal axis, however, is not systematically examined in this study as historical conceptualizations and historical implementations of international mindedness within the two schools are not deemed feasible. Finally, throughout the data collection process, as researcher I sought to remain open to the emergence of new directions, following them as warranted.

### *Selection of Sites*

My study is situated at two diverse IB World Schools—a private international school in Kobe, Japan and a private national school in Kailua, Hawaii. These sites were purposefully selected. They were identified partly because they share highly similar aims,

as seen in their respective school mission and vision statements. The mission of the school in Japan, identified here as Konnichiwa Academy, reads: “[Konnichiwa Academy] inspires students to inquire, reflect, and choose to compassionately impact the world throughout their lives” while its vision states “[Konnichiwa Academy] will be known as a vibrant international learning community that fosters creativity, personal fulfillment, and local and global collaboration in a compassionate, adaptive environment” (school website accessed September 8, 2019). Meanwhile, the mission of the school in Hawaii, identified here as Aloha Academy, states “Globally oriented with a strong sense of community, [Aloha Academy] equips students to achieve individual excellence, develop sound character, and positively impact the world” while its vision statement reads, “[Aloha Academy] will be known as Hawaii’s leader in international education. We will be recognized for academic excellence and for providing extraordinary teaching and learning experiences that ignite creativity, passion and initiative while deeply engaging with cultural and natural resources. We will have a solid financial foundation that will support growth in innovative programming, state-of-the-art facilities, and local and global community partnerships” (school Strategic Plan, 2017). In addition, both schools are IB Continuum Schools, meaning they each offer the Primary Years Programme (PYP), Middle Years Programme (MYP), and Diploma Programme (DP). They are also of similar size – approximately 670 students at the school in Japan, while the school in Hawaii, enrolls roughly 785 students—and both charge approximately the same amount for tuition – roughly US\$22,000.

These two schools were also identified as sites for the study due to the ways in which they contrast from one another. The school in Japan, Konnichiwa Academy, was founded in 1913 whereas the school in Hawaii, Aloha Academy, was founded in 1961. Konnichiwa Academy in Japan has been offering the IB Diploma Programme since 1978, making it the 178<sup>th</sup> school in the world to do so, and added the PYP and MYP programs in 2011. Meanwhile, Aloha Academy in Hawaii has offered the DP, PYP and MYP programs since 2012, the 3,137<sup>th</sup> school in the world to do so. The schools also differ in terms of their demographics. Over 40 different nationalities can be found in the student body at Konnichiwa Academy with about 25% being North American, 11% European, 38% Japanese and 26% representing the rest of the world.

Aloha Academy has fewer than five different nationalities represented with approximately 97% being U.S. nationals. Faculty and staff at Aloha Academy are also predominantly U.S. nationals, whereas Konnichiwa Academy has on average about 10 different nationalities on staff.

An additional reason for the selection of these two schools is my personal past association with them. From 2011-2015 I was the headmaster of the school in Japan, and from 2015 to 2019, I was the head of school at the school in Hawaii. Due to my association with these two case study schools, I have as Yin (2003) suggests “a distinctive opportunity...to gain access to events or groups that are otherwise inaccessible” (p. 94). My association also provides me with the opportunity “to perceive reality from the viewpoint of someone ‘inside’ the case study rather than external to it,” (p. 94) thus aiding understanding and accuracy. This will be particularly helpful when

trying to understand the local contextual factors that influence the respective conceptions. In addition, I had the ability to arrange minor events such as the convening of groups of people.

### **Data Collection**

My initial intention was to visit each school for five consecutive days between February 2020 and March 2020. The aim of each visit was to explore how stakeholders understand the concept of international mindedness and its development within the school. As this study is informed by a 2016 IB-sponsored study out of the University of Bath (Hacking et al., 2016), it similarly employed a variety of qualitative data collection techniques, including:

1. Interview with Board of Trustees Executive Committee (plus feedback)

The focus of this interview was to introduce the research, ask about the school's history with IB, and explore policy and practice regarding international mindedness.

2. Student-led/designed tour of the school

The aim of the tour was to gain an understanding of the students' perspectives of the school and what they consider noteworthy.

3. Focus groups

- a) Senior leaders
- b) Teachers
- c) Students (two groups: final year group and mixed year group)
- d) Parents

The purpose of the focus groups was to gather leader, teacher, student and parent perspectives of IM in groups of 4-6 members while gaining insight into group interaction and meaning-making regarding IM.

#### 4. Focused lesson observations with follow-up teacher interview

The aim of the observation was to gain a sense of how IM manifests in the daily life of the school, as opposed to what people say about it.

#### 5. Audit of school documents and artifacts

The purpose of this audit was to gain a fuller understanding of the range of beliefs and assumptions regarding IM as they are embedded in such documents as the mission statement, stated values, promotional materials, policy documents, etc.

### *COVID Intervenes*

The rise of the coronavirus pandemic, however, thwarted my original school visitation plan. While I was able to make the intended in-person school visit to Aloha Academy in Japan in late February and early March, while I was there the Japanese government closed its borders to non-resident foreigners. Upon completing my data collection in Hawaii, I therefore returned to my home in Wisconsin to begin processing the Hawaii data, hoping that Japan would soon re-open to non-resident foreigners so that I could physically visit the school to collect my data there. By the end of April it became clear that Japan would not re-open any time soon so I began to look for alternative ways to collect my data from the school there, Konnichiwa Academy.

At that point, a great many people moved to resorting to using various online platforms, notably Zoom, Skype, and Google Meetings, for conducting business. After

receiving encouragement from my advisor, I therefore arranged to conduct the focus group interviews with the six designated stakeholder groups in Japan via Zoom. I found these Zoom focus group interviews actually very similar to the in-person interviews. The method of the interview did not seem to have any effect on the content of the participant responses. Whether conveyed in-person or online, an individual stakeholder's view of, for example, the prominence of the term international mindedness, was the same. Group interactions, however, were slightly different. In the transcription process, I discovered that the in-person interviews contained more small talk, i.e. talk not related to the questions posed but to such things as the personal histories between group members, jokes, even current ocean conditions. In comparison, the Zoom focus group interviews were more efficient in that they remained more focused on the questions posed. Naturally, group dynamics still existed in the Zoom interviews, and can be gleaned from the interview transcripts. In the end, I feel confident that the specific means by which the focus group interviews were conducted has not exerted a significant influence on the responses overall.

In September of 2020, I arranged to complete online the remaining components of my protocol, specifically the lesson observations and the student-led tour. I had considered arranging for digitally recording these activities and then having them sent to me, but concluded that this approach would introduce unwelcome additional considerations. For example, a digital recording of a lesson would afford me an opportunity to view and review the lesson, but that was not a possibility with the lessons observed in Hawaii. Consequently, there existed the possibility that the different methods of observation might yield different sorts of conclusions than what otherwise might be derived. Fortunately, the head of school

at Konnichiwa Academy suggested that both the observations and the student-led tour of the school could be conducted synchronously online. Realizing this approach would most closely approximate an in-person visit, I enthusiastically agreed. I arranged for a camera to be placed at a place in the classroom with a wide vantage point, just as I had physically situated myself in the Aloha Academy classrooms. The follow up interviews with the teachers were conducted via Zoom and Google Meets, according to the teacher's preference. The student-led tour was also conducted synchronously online; I found no discernible significant differences between the in-person and online school tours.

Though this study draws upon the methodology of the Hacking et al. study (2016), protocols are not exactly the same used by Hacking et al. for each component of that study. More specifically, Hacking et al. conducted the initial interview not with Board members but with the head of school of each of the schools they visited. The reason for the change in this study is the assumption that Board members in each of these two schools would be likely to have greater historical knowledge than the heads of school. As it turned out, however, the head of school at Konnichiwa Academy participated in the Board interview while the head of school at Aloha Academy was called away from the senior leadership focus group interview and thus did not fully participate. For each of the other techniques, however, guides adapted from the Hacking study were used (see appendices). A schedule for the conduct of these activities was generated in advance of each visit, but for numerous reasons, e.g. last minute changes in availability of individual participants (Hawaii) and COVID (Japan), the schedules were not closely followed but evolved in response to prevailing conditions.

*Interview with the Board of Trustees Executive Committee*

This interview served as an introduction to the research and to the policies and practices of the school regarding international mindedness. It employed a semi-structured approach, which Kvale (2007) defines as “interviews with the purpose of obtaining descriptions of the life world of the interviewee with respect to interpreting the meaning of the described phenomena” (as cited in Hacking et al. 2016, p. 32). Pre-prepared, open-ended questions were clustered around the themes of conceptualization/definition, assessing, and implementation, and local context. Sample questions, drawn from the Hacking et al. study, include:

- Can you tell me about the background of the IB programs at the school? Why did the school decide to offer the IB?
- Can you say how international mindedness is defined/understood in the school?
- Would you say this is a shared understanding among the different stakeholder groups?
- How do these understandings relate to IB definitions, e.g. multilingualism, intercultural understanding, and global engagement (Singh & Qi, 2013)?
- In encouraging students to be internationally minded, what would you say has the greatest impact in achieving this aim?
- What would you say are the challenges of developing international mindedness?
- To what extent is international mindedness monitored or assessed? How is this done?

·How would you say that the practice of international mindedness reflects your school's context?

·Is there anything that presents a special challenge because of the specific context of your school?

A goal of the interview was a natural conversational flow; consequently, the questions were not rigidly adhered to but formed the basis for exploring these issues. This interview, along with each focus group interview, lasted approximately 60 minutes. As with each of the other focus group interviews, I recorded the interview through my personal copy of Otterai transcription software with a secondary recording device as a back up.

#### *Student-led/designed tour of the school*

Due to my familiarity with each school, I did not need an orientation to each school, but it was helpful to understand the school from the students' perspective. Consequently, I asked the elementary, middle and high school principals at each school to choose a total of two or three students to lead a one hour tour of places in the school that the students consider especially important to them. I informed them that I was especially interested in seeing parts of the school that they think help them learn about the world and people from cultures other than their own, and thus expected to be shown visual displays of what the students consider to be international mindedness.

#### *Focus group interviews*

Five groups of four to six participants each were used to gather stakeholder perspectives about international mindedness. These groups were chosen because they

represent the major stakeholder groups in each school. Each focus group session lasted for approximately one hour.

a) Senior leadership team – e.g. principals of each division with school (i.e. elementary, middle, high), director of learning, IB coordinators.

b) Teacher focus group—chosen by principals from a range of roles in the school, to include those more directly related to international mindedness (e.g. MUN, service organization leaders);

c) Student focus group 1 – final year students (Grade 12), chosen by principals to represent a range of cultural backgrounds and nationalities, gender, class and ability;  
Student focus group 2 – mixed year; also chosen by principals to represent a range of cultural backgrounds and nationalities, gender, class and ability.

Two student groups were selected as the perspectives of final year students may be thought to represent culminating views of IM whereas younger students of different age levels may reveal emerging viewpoints.

d) Parent focus group – chosen by senior leaders to represent a range of cultural backgrounds and nationalities, gender, and class.

One advantage of using focus groups is that they facilitate the expression of experiences and perspectives that might not arise in individual interviews. As O'Reilly (2009) states, focus groups “generate conflicting ideas, cause people to think about things they may not have considered alone...cause participants to question assumptions, and to perhaps change their minds” (as cited in Hacking et al., 2016, p. 33). Focus groups can also identify shared understandings among a particular social group.

In addition to many of the same questions posed in the interview with the Board of Trustees Executive Committee, focus groups engaged with a Head, Heart, Hands activity (see Appendix 1) in which participants were asked to discuss the ideal internationally minded student in terms of what they cognitively know and understand (Head), what they believe and value (Heart), and what they do (Hands). Focus group participants were also asked about their hopes for their school in the future.

*Focused Lesson Observations with follow up teacher interview*

To capture actual practices and behaviors that occur within each school setting and thus provide a sense of how international mindedness is enacted in the daily life of the school, observation was used. Following the procedure of the Hacking et al. (2016) study, divisional principals identified specific lessons for classroom observation, four lessons total, including one language, one humanities, one TOK, and one PYP or MYP choice. Hacking et al. do not specify why these particular lessons were chosen for classroom observation, but presumably it was for the sake of representativeness and close connections with internationalism. Each lesson observation was guided by a lesson observation matrix (see Appendix 2) followed by a 30 minute interview with the teacher, which was also recorded and transcribed through the Otterai software. Teachers were told that the purpose of the observation was to stimulate discussion, not to evaluate the quality of the lesson, and that the follow up interview was intended to add understanding of the context of the lesson and to further explore the teacher's thinking and practice. In addition to classroom observations, in recognition of the value of emergent design, as cited in Bartlett and Vavrus (2017), I remained open to observations of anything else that

seems relevant to IM, e.g. staff briefings, school assemblies, and parent meetings. At Aloha Academy, for example, on the Saturday morning following the conclusion of my interviews and observations, I attended a community event featuring a panel discussion in which the school's relationship with larger global concerns such as COVID and the concept of international mindedness were discussed. I took notes on this experience as well.

#### *Audit of school documents and artifacts*

Every school produces a range of formal and informal documents and artifacts, such as school mission and vision statements, website pages, planning and policy documents, brochures and handbooks, wall displays, notice boards, signage, student work, and more. These documents and artifacts can reveal a range of different perspectives regarding international mindedness. A school audit worksheet used in the Hacking et al. study was used to keep track of these different documents and artifacts and what they revealed about prevailing assumptions and understandings of international mindedness (see Appendix 4).

Table 2 summarizes the research questions and methods that will be used to investigate them.

Table 2.

#### *Summary of research questions and methods*

| <b>Research Questions</b>  | <b>Methods</b>  |
|--|---|
| 1) In what ways do current school major stakeholders (administrators, faculty/staff, | <ul style="list-style-type: none"> <li>• Board Executive Committee Interview</li> </ul> |

- students, parents) at the IB schools conceptualize international mindedness? How do they perceive its value?
- Focus Group interviews
  - Post-lesson observation interviews with teachers
- 1a) To what extent do their perceptions compare to official IB definitions?
- Case-by-case analysis: vertical comparison
- 1b) What similarities and differences exist between stakeholders at each site regarding their conceptualizations of international mindedness?
- Case-by-case analysis: horizontal homologous comparison
- 1c) What similarities and differences exist between schools regarding their prevailing conceptualizations of international mindedness?
- Cross-case analysis: horizontal homologous comparison
- 2) In what ways do these two IB World Schools enact student international mindedness through:
- School policies and structures
  - Curriculum and assessment practices
  - Non-academic and extracurricular activities
  - Formal and informal activities monitoring and assessing IM
  - Local contextual factors
  - Daily life of the school
- Lesson observations
  - Student-led school tour
  - Audit of school documents and artifacts
  - Focus Group Interviews
  - Board Executive Committee

### **Data Analysis**

Unsurprisingly, the interviews and observations yielded a large amount of data. Following the Hacking et al. study, I decided my analysis would consist of two phases: a) Case-by-case and b) Cross-case. To make sense of the data, I examined the data in relation to the research questions, using a combination of deductive and inductive reasoning. I began with the case-by-case analysis while still on site at the school in

Hawaii, where I began with an inductive approach. After each interview or lesson observation, I would create field notes, either recording myself orally for later transcription or writing them down in a journal. These notes helped me preliminarily identify emerging themes as well as anything that surprised me, confirmed hunches, or stood out in some other way. As someone who has kept a personal reflective journal for over 40 years, I also used my personal journal throughout the process to reflect on my own positionality in relation to what I was learning. This helped me identify my personal biases and recalibrate so that my focus remained concentrated on the research questions. As an example, after observing the TOK lesson at Aloha Academy, I realized through my journal writing that I felt somewhat annoyed by the teacher's relatively poor time management skills. I had to remind myself that I was not there to evaluate the quality of the lesson but to observe how international mindedness was manifested in the lesson. The pacing of the lesson had really nothing to do with international mindedness so I let that go to refocus on the purpose of the observation. Later, I used many of these journal entries and most of the notes as the basis for analytic memos within the NVivo software I used for coding.

After leaving Hawaii, I began the task of transcribing the interviews conducted there. As I made the transcriptions myself, I was constantly considering emerging themes and conflicting viewpoints, taking notes here and there. In this process, my former insider status served me well, as I was able to identify individual speakers and pick up on some of the nuances of their comments. For instance, in the Aloha Academy senior leadership focus group interview, a comment was made that some people in the community think

that in order to be internationally minded, one has to travel a lot, eat different foods, and check out different cultures. Knowing the context and the individuals involved, I knew this view was being stated as a misconception. Had I encountered the statement in a transcription alone, I might not have picked up on this context. I did not have this advantage to the same degree with the interview transcripts from Konnichiwa Academy, as there have been many personnel shifts there since I left the school in 2015. I knew about half the participants from prior experiences. The students I knew were of course five years older than when I last saw them; this is a rather long time in the development of a K-12 student. Still, familiarity with the school and some of the study participants helped me not just in understanding what they had said, but also, later in the process, in interpreting their responses.

Upon completion of the transcripts, for each focus group I produced a bullet point list of the points made in their interview along with a brief narrative summary of the group's overall response in relation to the research questions. A sample of these interview notes can be found in Appendix 7. Subsequently, I sent this list and summary to each focus group member and invited their feedback. Specifically, I asked if any points resonated as particularly true, if any of the comments seemed off or wrong, and if anything required clarification. Approximately 25% of the participants responded, all of them stating that I had captured the interviews accurately.

At this point I was ready to begin coding the transcripts, using the latest release of NVivo coding software. Here I used both deductive and inductive approaches. I began deductively by unpacking my research questions. This yielded the overarching categories

of “conceptualization,” “enactment,” and “IB.” From there, I sought to make finer distinctions. For example, one of my research questions focuses on how stakeholder perceptions compare to official IB definitions, which involve the so-called “three pillars” of multilingualism, intercultural understanding, and global engagement. I thus developed a code for each of these elements. Other codes came from the specific research tools I used. For example, I used the Head, Heart, Hands activity to learn more about the knowledge and understandings, character or affective domain traits, and skills that stakeholders felt were necessary components of international mindedness. Consequently, I developed individual codes for “Head,” “Heart,” and “Hands.” Still other codes were deduced from the literature review. For example, mindful of the findings of Hayden and Thompson (1995) and Wilkinson and Hayden (2010), I created a code for “peer interaction.” Of course, had I not also identified that theme emerging from the transcripts, I would have eliminated that code.

My approach was not purely deductive, however. When I encountered themes that did not clearly fit into my research questions or tie into specific parts of my research protocol, I created a new code for them. For example, as the emergence of the theme of travel became clear, I created that code. Later, as I continued the coding process, I would use deductive reasoning to place one of these new codes as a subcode under an existing code. In this manner, “travel” became a subcode of “Enactment.” Mindful of Bartlett and Vavrus’s (2017) views on flexible, emergent design, I also created a folder within NVivo that I called “emerging codes.” This folder became the repository for any theme that I was unsure how to categorize. Some of these emerging codes I later identified as

subcodes, and some, e.g. “reasons for attending,” remained as an emerging code as I concluded they were outliers.

In terms of the transcripts of the Konnichiwa Academy focus group interviews, I followed the same process as outlined above, except I did not start all over; instead, I began with the same codes I had identified for Aloha Academy, taking extra caution not to force responses into the existing codes and remaining open to the emergence of new codes. An example of such a new code is “host families,” a reference to the practice at Konnichiwa Academy of students staying in the homes of their peers in other international schools when traveling for sports competitions or cultural events. In the end, between the two schools, a total of 75 codes were identified. A list of these codes along with the number of files and references associated with each code can be found in Appendix 5.

With the data from both schools coded, summarized, returned to participants for their feedback and feedback received, I engaged in the comparative process. Drawing on the comparative case study approach articulated by Bartlett and Vavrus (2017), I compared the two sites on two axes: “a horizontal look that not only *contrasts* one case...with another, but also traces social actors, documents, or other influences *across* these [two] cases” and “a vertical comparison of influences at different levels” (p. 35), i.e. official IB definitions. I began by continuing with the case-by-case analysis, i.e. a horizontal look at the different stakeholder groups within the same school (e.g. faculty and senior students). I began my identifying the similarities in their responses and then writing statements summarizing those similarities. For example, “Both the senior

leadership team and the faculty group believe the concept international mindedness is just beginning to be understood at the school.” From there I identified differences and wrote summary statements for those. For example, “The Board thought assessing IM was “a critical component of the whole process,” while the leadership team thought formally assessing IM was not a high priority; they considered assessing the curriculum and school programs more important.” With six different focus groups at each school, this resulted in 15 different comparisons within each school. I then engaged in a vertical comparison of the school stakeholder responses with the official IB definitions. From these horizontal and vertical comparisons, I then identified what I deemed the most salient features of international mindedness within the school in respect to my research questions. These features, along with field notes from the lesson observations, student-led tour, and document analyses, formed the basis of a draft case study which was then shared with members of the senior leadership team focus group for feedback. Due to the practical challenges of gathering additional feedback from the other focus groups, the draft case study was not shared with them. Upon receiving feedback from the leadership team, I generated a final draft of each case study, upon which my findings are based.

The cross-case analysis proceeded in the same manner. I began with a horizontal look across the two sites, comparing the responses of the same stakeholder group at each site for a total of six comparisons. After generating a list of significant similarities, e.g. “Both groups value interactions with the local community as the basis for taking responsibility for larger world concerns,” I generated a list of significant differences, e.g. “Multilingualism is part of the KA fabric—its occurrence widespread and highly

valued—but at AA it is considered very difficult to achieve and is thus not a high priority.” The identification of major themes and the horizontal and vertical comparisons have formed the basis of this study’s findings.

### **Validity Issues**

As I have served as the head of school of each of these two schools, one could say that I am engaging in “backyard research” (Glesne, 2005) and that consequently, my interpretations of responses are biased by my prior knowledge. I attempted to identify and minimize any such biases through on-going reflection and journal writing. I also attempted to minimize my bias by leaving the selection of specific teacher and student participants to members of the senior leadership team and by using some of the same data collection instruments that were used in the Hacking et al. study, resulting in rich data. I accepted participant stated beliefs and perspectives as true unless I encountered discrepant evidence, which I did not. In addition, by using multiple sources of evidence and providing draft summaries of impressions to key participants, i.e. respondent validation, researcher bias and misunderstandings could be identified and greater construct validity expected.

In addition, one must acknowledge that participants interviewed could alter the presentation of their views in anticipation of how I might receive them. Some participants may try to provide answers that they think will please me while others may wish to go out of their way to present “the unvarnished truth.” This threat of reactivity was addressed by leaving the selection of teacher and student participants to members of the senior leadership team, who had no difficulty in identifying participants who did not

know me well or would not likely be biased in their responses due to their association with me. In addition, I attempted to minimize this threat by not asking leading questions and by posing questions in the same or similar manner and format.

At the same time, one can argue that insider status as a participant observer may result in greater trust between the respondents and researcher, thus leading respondents to feel freer to share their views and other information. I feel confident that this has indeed been my experience in conducting this research. I never felt any participants were modifying their responses in consideration of how I might receive them, whether positively or negatively. Perhaps if I had still been in a position of authority at the time of the data collection the situation might have been different, but the previous power differential between myself and the participants either no longer existed or was considerably reduced. Instead, my knowledge of the local setting helped aid in my interpretations and the rich data collected by the various tools have provided a rather full picture of the phenomenon of international mindedness at these IB World schools.

There remains the good possibility that as a White American male born in the latter half of the 20<sup>th</sup> century, I bring a predominantly Western view of international mindedness to the study. In addition, as the senior leadership of both schools are primarily Western, this bias may be prevalent for those groups as well. In addition, both schools are private schools with an annual tuition of over US\$20,000. I am unaware of any meaningful comparative data on international and U.S. national private school tuition costs as variance on this metric is quite large, but personal experience suggests this \$20,000 figure is either average or slightly below average for both markets. Still,

consequently there may be a socio-economic bias to the responses. These limitations have to be acknowledged and monitored.

As mentioned previously, this study draws upon the methodology of the 2016 IB-sponsored study out of the University of Bath. That research was based on nine case study schools out of some 6800 IB schools around the world. This study is based on two IB World Schools out of that same pool of 6800 schools. Since the focus of the inquiry and the methodology of both studies are highly similar, it would be possible to make comparisons between all of these schools, but as Bartlett and Vavrus (2017) point out, replication to achieve external validity can be seen as part of a neo-positivist epistemology, which does not undergird this study. Therefore, this study does not seek statistically derived generalizations. This is not to say, however, that this study eschews generalization. While these two cases are valued for their intrinsic value, it is hoped that they also have instrumental value in that they may “generate theoretical insights that transfer to other cases” (Bartlett & Vavrus, 2017, p. 33).

### **Ethical Issues**

It is highly unlikely that harm to participants could result from my research. The information they provide is not likely to be sensitive or controversial; still, appropriate steps will be taken to ensure anonymity and confidentiality. This extends to the names of the two case study schools; each has been changed to ensure that anonymity. In addition, study participants are not identified by name in the transcripts or in the findings.

## Chapter 4: Findings

In this section, I present my findings in relation to the research questions.

Essentially, these research questions can be seen to fall under two broad categories: conceptualization of international mindedness and enactment of international mindedness in the IB program. The first category of questions pertain to how stakeholders at each site conceptualize international mindedness and how those conceptualizations compare to each other and to the conceptualization provided by the International Baccalaureate. This category of questions include the following:

- In what ways do current school major stakeholders (administrators, faculty/staff, students, parents) at the IB schools conceptualize international mindedness?
- How do they perceive its value?

In examining these questions, several issues were considered:

- a) To what extent do their perceptions compare to official IB definitions?
- b) What similarities and differences exist between stakeholders at each site regarding their conceptualizations of international mindedness?
- c) What similarities and differences exist between schools regarding their prevailing conceptualizations of international mindedness?

The second category of inquiry focused on how international mindedness is seen to be enacted in each school, and was guided by the following question:

- In what ways do these two IB World Schools enact student international mindedness through:
  - School policies and structures

- Curriculum and assessment practices
- Non-academic and extracurricular activities
- Formal and informal activities monitoring and assessing IM
- Local contextual factors
- Daily life of the school

To provide context regarding the settings in which the study took place, I first discuss the broader context in which each school is situated, followed by an overview of each school's history, its present situation, and a description of its physical environment. I then present my findings for each school. To address the first category of research questions, I present the findings of how each of the six identified stakeholder groups in each school conceptualize and value international mindedness. I then present a case-by-case analysis, using Bartlett and Vavrus's (2017) horizontal comparative analysis approach to examine the conceptualizations from these stakeholder groups within the school. I also conduct a vertical comparison between the range of conceptualizations found within the school and official IB definitions.

Following the presentation of findings related to the first category of questions, I present the findings in relation to the second category of inquiry (i.e. enactment), providing a discussion of each school in turn. This discussion presents the range of perspectives among the stakeholders regarding the enactment of international mindedness within the school, with occasional reference to how these perspectives compare to one another, to views articulated by the IB, and to the literature review. This is followed by a cross-case analysis regarding issues of enactment of international mindedness.

### *The Aloha Academy Context*

No visitor to Aloha Academy ever leaves the campus without a profound appreciation for the natural beauty of the environment. Situated on 24 acres of land on the Windward side of the island of Oahu, the campus overlooks the Kawai Nui Marsh and offers dramatic views of the Pacific Ocean, Mount Olomana, the Pali Mountains and beyond, the Ko'olau Mountain Range. Temperatures are pleasant nearly year-round, with little variation, but in the winter months, tradewinds blow in from the northeast, bringing cooler air and clouds that bump up against the Ko'olau's, often resulting in voluminous precipitation and some of the most beautiful rainbows one might ever hope to see. The setting is so beautiful that even those who have lived in the area for decades, indeed their entire lives, will often stop whatever they are doing to simply gaze upon the natural splendor.

Small wonder then that the surrounding town of Kailua is one of the most popular tourist destinations in the world. Thousands of visitors from all over the world, including a very large contingent from Japan, flock to Kailua to enjoy its beautiful white sand beaches looking out on the stunning Mokulua islands a mile off shore, to swim and snorkel and paddle and surf in the clear aquamarine waters of Kailua Bay, and to enjoy the many high quality restaurants and small boutiques that the town boasts. For these same reasons, Kailua is also one of Oahu's most desirable residential communities. With Honolulu just 15 kilometers away, those who can afford the high cost of housing in Kailua will happily tolerate the often crowded daily commute to "town," i.e. Honolulu, in order to enjoy the healthy lifestyle that Kailua provides. In addition, wealthy individuals

from outside Hawaii are keen to buy homes there as well, to use as vacation properties, either for themselves or to rent out to the tourists. As with many tourist towns around the world, the desirability of the location has resulted in high prices, strong debates regarding preservation versus development, and a wariness of outsiders, whether they be tourists or investors.

This wariness of outsiders is not a new phenomenon in Hawaii. A full account of Hawaiian history is beyond the scope of this study, but a brief recounting may prove instructive. Native Hawaiians trace their lineage back to incredibly hardy and resourceful Polynesians who sailed thousands of miles across the Pacific Ocean in large canoes to reach the island circa 400 C.E. For some 1500 years they lived isolated and undisturbed across the Hawaii islands, developing a culture strong in traditions, including a very strong physical/spiritual/emotional connection to the land and to the sea, as reflected in the Hawaiian language term *aina*, which means the land, as in *aloha aina* (love of the land) and *malama aina* (stewardship of the land). Then, in 1778, the first European, Captain James Cook, landed on the island of Kauai and it is safe to say that Hawaiian culture has never been the same since. Soon the islands were a favorite hunting ground for whaling crews from around the world, especially New England, which in the early 1800's, also sent white Christian missionaries. These missionaries experienced a fair amount of success in their efforts to convert the native Hawaiians. With the support of members of the Hawaiian royalty, many of the traditional customs and rituals were replaced by Christian beliefs. The economy of the islands also changed. Subsistence farming and fishing were soon overshadowed by profitable agricultural enterprises,

notably trade in sandalwood, then sugar, then pineapple. Each of these developments brought businessmen to Hawaii from around the world; they also brought in successive waves contract workers from China, Japan, and Portugal to labor on the plantations, resulting in the unique multicultural demographic that characterizes Hawaii today.

Meanwhile, these developments were not particularly positive for the native Hawaiians; indeed, some maintain they were disastrous. Along with foreign peoples and ideas came dreaded diseases such as smallpox, measles, and leprosy. The power of the Hawaiian royalty continually diminished until in 1893, a group of American businessmen overthrew the Hawaiian monarchy and proclaimed a new republic. A Hawaiian sovereignty movement immediately began but was not successful as in 1900 Hawaii became a territory of the United States. Its location was considered of key strategic military importance and several military installations were established (<https://www.hawaii.com>, accessed September 17, 2020). To this day, the U.S. military continues to have a substantial presence in Hawaii and on Oahu. Today between 15 and 20% of Aloha Academy's students come from military families. Meanwhile, following statehood in 1959 and coinciding with indigenous rights movements elsewhere in the U.S., the Native Hawaiian sovereignty movement has gathered momentum. Many of its adherents are strong activists, as seen in recent demonstrations regarding the Mauna Kea telescope project, with some advocating for recognition as a nation within a nation, akin to Native American tribes, and others advocating for complete independence (<https://www.civilbeat.org/2020/02/mauna-kea-ignited-a-new-wave-of-hawaiian-pride-where-does-it-go-from-here/>, accessed September 17, 2020).

It is within this broader context that Madame Henriette D. Neal, a native of France, founded the Aloha Academy in 1961 as a one-room preschool at St. John Lutheran Church in Kailua, Hawaii and Madame Neal provided special instruction in the French language. During the next eight years, a new grade was added nearly every year. By 1968, the school went through grade 6 and had an enrollment of more than 100 students.

In the 1977-78 school year, the school added a 7th grade, which was followed a year later with the addition of an 8th grade. From 1975 to 1980, the school enrollment doubled, going from 195 to 399. In these years, without its own high school, Aloha Academy was considered a fine feeder school for long established prestigious private schools in Honolulu, such as Punahou (Barack Obama's alma mater), Iolani (where Sun Yat-sen had attended) and Mid-Pacific Institute. In 1998, the school acquired the 24-acre parcel overlooking the Kawai Nui Marsh, a place known to locals as the former site of a popular drive-in movie theater. Five buildings were constructed and a new campus opened for the 1999-2000 school year. The preschool program, i.e. 3 and 4-year olds, remained on the St. John's Lutheran campus, about a ten-minute drive away from the new campus.

In 2002 the school's first high school class began. At this point, eager to fill its high school, the school began seeking to end its reputation as a feeder school for the prestigious Honolulu schools and to establish itself as the premier preK-12 school on the Windward side of Oahu. During the 2009-2010 school year, under the leadership of the school's fifth permanent headmaster, Adrian Allan, the school became an International

Baccalaureate World School offering both the Primary Years Programme (PYP) and the Middle Years Programme (MYP). Allan believed association with IB would provide a means for the school to differentiate itself from the other private schools on island. In 2011-12 the school became the 3,672<sup>nd</sup> school in the world to offer the IB Diploma Programme (DP), thus becoming the first school in the State of Hawaii, and one of only 12 schools in the United States, to be authorized for the entire International Baccalaureate continuum, and to offer all three programs to all students from PK to 12<sup>th</sup> grade. It was decided that all high school juniors and seniors would be required to pursue the DP diploma, the IB's culminating credential. The first DP exams were taken and diplomas issued in 2013. Since then the pass rate has varied from 45%-60%, significantly lower than the 79-80% worldwide pass rate. With every student required to pursue the IB diploma, one could expect a lower pass rate, yet in 2017 this gap nevertheless led administrators to explore additional, alternative programs to the DP, such as the relatively new IB Career-related Programme (CP). In early 2018, however, after much research and discussion, the school's Board of Trustees decided to continue to require all upperclassmen students to pursue the full IB Diploma. They reasoned there was value in the entire student body pursuing the same rigorous program of study, creating a kind of 'We're all in this together' mindset, and didn't want any student to settle for less than this full challenge. Currently, Aloha Academy has 785 students enrolled in grades P-12, 99% of whom hold U.S. passports. The school has a staff of 105 faculty members, 6 education administrators, 5 managers, and 32 other employees at its two campuses, making it a mid-sized school in comparison to other IB schools.

In addition to being fully authorized by the International Baccalaureate to offer the Primary Years Programme, Middle Years Programme, and Diploma Programme, the school has joint accreditation through the Hawaii Association of Independent Schools (HAIS) and the Western Association of Schools and Colleges (WASC). In 2016, as a result of their accreditation review, these two entities recommended that the school engage in a strategic planning process. The Board agreed that the school had grown and changed significantly since the last plan was completed in 2010, and that it was an appropriate time to reassess the school's direction and objectives. Therefore, in the spring of 2016, the Board of Trustees and the Head of School initiated a strategic planning process.

In alignment with previous accreditation recommendations to engage in more inclusive communications and decision-making, the head of school constituted a Learning Community Council (LCC) comprised of representatives from each of Aloha Academy's stakeholder groups-- faculty, staff, administration, trustees, parents, and students. As an advisory body, the LCC, met to discuss the process for renewing the school's Strategic Plan and its role in that process and overall school improvement efforts. After numerous meetings, surveys, community events, the LCC presented its recommendations to the Board of Trustees for approval, which was granted. Results of this process included the creation of a new mission statement and, for the first time in the school's history, an aspirational vision statement, a confirmation of the IB Learner Profile traits as the school's core values, and the identification of six strategic initiatives and a

total of 30 specific goals associated with those initiatives (Aloha Academy, 2017).

The mission statement reads as follows: “Globally-oriented with a strong sense of community, [Aloha] Academy equips students to achieve individual excellence, develop sound character, and positively impact the world” (Aloha Academy, 2017, p. 1). The opening phrase was a deliberate effort to blend a global orientation with a local one. The word “local” initially modified “community,” but was dropped after LCC members pointed out that the term had connotations pertaining to the descendants of Chinese, Japanese, and Portuguese plantation workers at the exclusion of *haoles* (descendants of white missionaries and other whites who had relocated to Hawaii from the U.S. mainland) as well as Native Hawaiians. The concluding phrase “positively impact the world” was chosen to encourage a global perspective and to underscore the importance of taking action, a theme that featured prominently in the focus group interviews, as shall be shown.

Similarly, the vision statement and strategic initiatives were also intended to encourage global perspectives. The vision statement reads:

[Aloha] Academy will be known as Hawaii’s leader in international education. We will be recognized for academic excellence and for providing extraordinary teaching and learning experiences that ignite creativity, passion and initiative while deeply engaging with cultural and natural resources. We will have a solid financial foundation that will support growth in innovative programming, state-of-the-art facilities, and local and global community partnerships. (Aloha Academy, 2017, p. 1)

Here one notes a deliberate effort by the school to position itself as a site of international education, with a focus on culture and collaboration. The six strategic initiatives include:

1. Excellence in Teaching and Learning
2. Extraordinary Experience
3. Responsible Stewardship
4. International-Mindedness
5. Community Engagement
6. Innovation and Initiative

Clearly, international mindedness is considered important in the school, indeed, of strategic importance. The accompanying rationale for its inclusion in the strategic initiatives reads as follows:

The concept of international-mindedness lies at the heart of the International Baccalaureate philosophy. Manifested in particular knowledge, skills, habits of mind, and behavior, it can be developed in individuals through exposure to diverse cultures and people. The ongoing development of international-mindedness is a key aspect of our global orientation. (Aloha Academy, 2017, p. 5)

The link to IB, one notes, is not to specific policy or IB definitions of the term, but to a more generalized philosophy. Significantly, the rationale also explains a primary means for developing international mindedness in Aloha Academy students, that is, through exposure to different cultures and people, which is another theme that featured prominently in the focus group interviews.

The Board-approved Strategic Plan also articulates specific goals, known as primary desired end results, that are associated with international mindedness. The assumption is that if these goals are achieved, the school will be fulfilling its strategic intention regarding the development of international mindedness. In other words, these goals are seen as the means for enacting international mindedness at Aloha Academy. These primary desired end results include:

1. A comprehensive in-school program for the development of intercultural competence / international-mindedness
2. Increased number of international students
3. The development of a homestay program for international students
4. A robust, varied international experiential learning program that includes service learning opportunities
5. Establishment of global partnerships that lead to sustainable in person and virtual exchanges of students, staff and ideas between [Aloha Academy], national and international entities (Aloha Academy, 2017, p. 1)

Is Aloha Academy an international school? Given its mission and vision, its adoption of the three IB programs, and its strategic embrace of international mindedness, one might easily conclude that it is. Yet Aloha Academy does not easily fall into common classifications. For example, due to its efforts to expose students to different cultures outside the institution and its implementation of IB curricula, one could say that it has an inclusive mission, as described by Sylvester (1998). At the same time, however, due its limited diversity and purposeful management of the multicultural experience, one

could also say that it has what Sylvester (1998) calls an encapsulated mission. The school does not quite fit the typology offered by Hayden and Thompson (2013b) either. Certainly it does not qualify as one of their Type A schools as it does not exist outside the home country, teaches in a language other than the host country, or cater primarily to expatriates. Nor can it be considered a Type B ideological school in that it was not established to further international understanding. One might say that it is an example of their Type C non-traditional international school in that it is intended to provide the children of the local wealthy elite with an education superior to that of the surrounding state schools, but Aloha Academy itself is a state school. One can easily identify Aloha Academy as a private independent school, but that does not mean it cannot also be an international school. This problem of classification shall be discussed further in the concluding chapter.

Meanwhile, inside the lower school classrooms, one observes in nearly every classroom official IB posters pertaining to the Learner Profile traits while in middle and high school classrooms, one often sees posters articulating the Approaches to Learning (ATL) skills. Consisting of five broad categories—thinking, communication, social, self-management and research—the ATL's, as they are commonly known, are intended to help MYP students “learn how to learn” ([ibo.org](http://ibo.org) › [approaches-to-learning-claremont-en](http://ibo.org/approaches-to-learning-claremont-en), accessed September 18, 2020). One also observes in the classrooms a good number of artifacts (such as masks, dolls, and photographs) from other cultures. At the time of the visit, for example, a middle school art class was examining masks from different cultures around the world and making their own. The classroom where the Theory of Knowledge

classes are held (also a history room), displayed a Cold War era sign demarcating Berlin occupation zones as well as the usual displays of domestic and world maps and globes. Meanwhile, the Japanese language classroom visited featured an attractive blue wall hanging with the name of the school written in Japanese kanji, a Japanese female doll in traditional kimono enclosed in a glass case, and numerous other Japanese cultural artifacts.

The student-led tour of the campus revealed, in addition to the spectacular scenery, numerous displays of student artwork. Two outdoor murals particularly beautify the campus—one depicting the Pali mountains in the background, while in the foreground are depictions of the beach, Mokulua islands, underwater reef, and a taro patch with a handful of individuals of different races working within it. These images are framed by outlines of local flora, a common motif in Hawaii. A second mural is found in the seating area where high school students commonly eat lunch and relax. It shows a brown skinned woman with pink flowers in her hair, common in traditional Hawaiian culture. Behind her are green mountains very similar to the Ko'olau's, and a halo like circle around her head, in which a traditional Hawaiian looking tattoo design is featured. On the woman's arm and shoulders are inscriptions in different languages—the Hawaiian Aloha, as well as simple Chinese characters and Japanese kanji. These are among the few displays in the school with references to other cultures or languages. Meanwhile, a colorful sculpture in the shape of wings stands next to the high school gymnasium. One also notes on campus several student building projects, notably a gazebo and a tiny house still under construction. In addition, next to the Wang Auditorium, which also doubles as the lower

school cafeteria, is an open air shed in which plants are grown and fish raised. In front of this shed is a worm bin and two colorful posters that describe what worms eat and how they help recycle leftover food from the cafeteria. Nearby, behind the lower school classrooms, is a fenced off area in which goats and ducks are raised, part of the lower school's embrace of the natural world as a source of learning. Meanwhile, as in much of the rest of Hawaii, numerous wild chickens roam freely about the campus grounds.

### **Aloha Academy Findings**

*Research question 1) In what ways do current school major stakeholders (administrators, faculty/staff, students, parents) at the IB schools conceptualize international mindedness?*

*How do they perceive its value?*

I address this question by providing a summary of findings in relation to the research question from the focus group interviews with each of the identified stakeholder groups.

#### *Board*

The Aloha Academy (AA) board members believe international mindedness (IM) is a crucial part of the school's mission, yet understanding of the concept is "an evolving understanding." Some Board members see it as synonymous with global citizenship, which includes a sense of "responsibility and guardianship." One Board member described IM as knowledge of "where you are in this space and world and where you can be in this space and world, where you can connect." In other words, it is seen as an understanding of one's place in the world and includes an enlarged perspective of what is possible for oneself in the world. Further, understanding the interconnectedness of the

world, “that what happens in Italy can touch Hawaii, or China, or what happens in Korea,” is an important part of IM, as is an awareness of cultural differences.

### *Leadership*

The Aloha Academy administrative leadership team does not believe the term IM is widely used or commonly understood within the school community. As a team they are just starting to discuss it. One team member’s characterization summed up the general sentiments of the group when they described an internationally minded person as someone “who has multiple perspectives and can look at the broader picture to problem solve.” For the leadership team, then, international mindedness is ultimately about putting knowledge into action. Understanding other perspectives, people and cultures also requires strong thinking, which is associated with understanding different ideas, resulting in a broader worldview. IM also involves possessing “a strong sense of my own identity,” i.e. knowing who they are, their values, and purpose. Other knowledge considered essential to IM is the understanding that there are no single right answers. This requires values or dispositions (“the Heart”) such as open mindedness, compassion and empathy. In terms of skills and actions (“the Hands”), one member stated that collaboration skills are important, as collaboration “elicits the value of multiple perspectives,” as can proficiency in a foreign language. It was emphasized that IM is strongly associated with taking action that will have a positive impact, whether locally or globally.

### *Faculty*

The Aloha Academy faculty sees international mindedness as an important term, but doesn’t think there is a shared understanding of it at the school. Discussions of its

meaning are in beginning stages. The comments from several faculty members offer a glimpse into their characterizations of IM. As they describe it, it is not “something that you can ever perfect, no matter how much experience with other cultures” one may have, and “what it means varies as the world changes.” Thus, for the faculty, IM is seen as a continual process. In terms of knowledge and understanding (“the Head”), IM involves thinking of ourselves as part of “the bigger picture...the bigger system” and a recognition that we are globally engaged, interconnected and interdependent. In addition, for the faculty it also entails the understanding that diversity is needed, that it enriches us, and that we have a responsibility for taking care of the world. In contrast to the views of the board and administrative leaders, the faculty consider values and beliefs (i.e. “the Heart”) to be the most important aspects of IM and the primary goal for the educational program. In addition to empathy and open mindedness, the faculty believe the desire to understand other cultures is essential. Further, they stated that taking action is very important in the school and that trying new activities (the Hands) is a good way to subsequently engage the Heart. In addition, they stated that one needs to be able to access unbiased information. Specific content knowledge (the Head) is not considered as important to the faculty; in fact, it can be seen as blocking the development of IM as students are eager to “get it right” as this area is the one most often assessed.

### *Parents*

The Aloha Academy parent group believes that although there is an awareness of international mindedness in the community, it is interpreted differently by different people. “You go to a different school, in a different place, you’re going to get a

completely different answer to that.” The term itself, in their view, is considered a bit vague: international understanding or appreciation are seen as possibly better terms. The parent group believes IM students need to understand “there’s a world beyond themselves, that’s beyond their town, their country.” They also believe students need to know about the world’s political and economic systems, different religions and cultural differences, and its geography. Students also need to know something about other languages, “at least have studied one other language,” and understand “Not just how you’re different...how you’re also the same.” In term of “the Heart,” the parent comments focused on students’ need to value love, respect and appreciation “for everyone, gender, race, everything.” In terms of skills and actions (“the Hands”), their comments focused on the importance of internationally minded students being able to collaborate well with others (“to play nicely”), recognizing that we are all interconnected, “in it together,” as our actions can impact others.

### *Senior Students*

Aloha Academy senior students stated that although the discussion of international mindedness is “definitely on the rise,” it not yet well understood. They consider global citizenship and open mindedness synonymous terms. The well-known phrase “Think global, act local” resonates strongly with them. Generally, they conceptualize IM as understanding there are multiple perspectives on various issues and that we are all interconnected. In their view, it includes “the mindset that there’s always more to know” and that you can find out more from other people. A general knowledge of the world is needed. Further, they believe one needs to understand one’s “role in your

society” and the implications of being located in a certain place as international mindedness also entails a responsibility to know one’s impact on others in the world. Prior to knowing this impact, the seniors agreed that one needs to value connections between different people of different backgrounds. One student also noted that “a general appreciation for the natural world” is part of the equation. Overall, IM is very much action oriented for AA seniors, particularly in terms of service and environmentalism. Helping other communities reach their goals is an example of international mindedness in action.

#### *Mixed age Students*

Aloha Academy mixed age students do not think the term IM is very prominent at AA. One student’s comment poignantly revealed this: “When I got the email about this, it was honestly the first time I’ve heard it so in lower school we don’t use the term that much.” As this issue was explored, the data suggest that students may prefer terms such as open mindedness and global mindedness. They tend to conceptualize IM as knowledge about how other people in the world live and an awareness of what they have and what other people have. It also includes an understanding that “everyone’s equal but everyone’s different at the same time.” In terms of values (“the Heart”), mixed age students interpret international mindedness as being curious about other cultures and wanting to make friends with people. It is about being kind and caring and open minded. These students also believe that IM is about taking action to improve the world, specifically standing up for other people, “like if they’re being oppressed by racism or

any sort of bias,” to make sure everyone feels safe. In short, international mindedness for AA mixed age students is largely relational.

*Research question 1b) What similarities and differences exist between stakeholders at each site regarding their conceptualizations of international mindedness?*

As shown in Table 3, Aloha Academy stakeholder groups expressed both similar and diverging perspectives in their conceptualizations of international mindedness.

Table 3.

*Summary of themes of Aloha Academy stakeholder conceptualizations of IM*

| <b>Theme</b>                                       | <b># groups referencing</b> |
|--|-----------------------------|
| Term not commonly understood but still important   | 6                           |
| Multiple perspectives                              | 6                           |
| Understanding impact                               | 4                           |
| Recognition of interconnectedness                  | 4                           |
| Getting along with those from other cultures       | 4                           |
| Understanding one’s own identity, biases, etc.     | 4                           |
| Specific skills, e.g. collaboration, communication | 3                           |
| Importance of specific content knowledge           | 2                           |
| Synonym: Global citizenship                        | 2                           |
| Synonym: Global mindedness                         | 2                           |
| Synonym: Open mindedness                           | 2                           |
| Synonym: International understanding               | 1                           |

In analyzing stakeholder responses, two overarching conclusions can be quickly drawn. First, the term international mindedness is neither prominent nor commonly understood within the school. All six focus groups made reference to this lack of a shared understanding. This is not to say, however, that groups believe the concept is not considered important; on the contrary, several groups, notably the board, leadership, and faculty groups, indicated that discussions of the concept were “just beginning,” thereby

indicating an intention to make it more commonly understood in the future. Given how contested and elusive the term is in the literature, this lack of a shared understanding is not particularly surprising.

A second overarching conclusion is that the conceptualizations of the term that do exist are mostly similar. For example, concurring with Harwood and Bailey's (2012) emphasis on transcending the limits of a single world view, every group indicated that international mindedness involves an understanding that there are multiple perspectives in the world and that one's own perspective is not the only right one. Meanwhile, four groups—board, leadership, parents and senior students—indicated that international mindedness involves understanding that one's actions can have an impact on other people and other parts of the world. Interestingly, though, one of the faculty group members expressed this relationship in the inverse order of the other groups, stating that “what affects the world, it's not just people far away, it affects us.” In addition, four groups—board, faculty, parents and senior students-- concurred with the International Baccalaureate (2017) view when they stated that IM involved a recognition of our interconnectedness, while another four groups--leadership, faculty, parents and mixed age students—said being able to get along with others, especially people who are different from yourself, is a critical component of international mindedness. Four groups—leadership, faculty, senior and mixed age students—also indicated that understanding one's own identity and one's own values, beliefs, biases and prejudices is an important aspect of international mindedness. The fact that not every group mentioned these elements of interconnectedness, getting along with others, and understanding one's own

identity should not be construed as an indication that those groups that didn't mention these elements don't consider them important, however. Again, the overall impression is that the six focus groups conceptualize international mindedness in a largely similar manner. Further, their conceptualizations closely align with the findings of the IB-funded study out of the University of Bath (Hacking et al., 2016) that informed this study, that is, that stakeholders from IB schools around the world conceived of international mindedness in these three dimensions: a) relational; b) intra-personal; and c) a process or journey. The mixed age students, for example, particularly highlighted the relational by referencing the importance of making friends with people who are different from themselves.

Although the focus group conceptualizations were far more similar than dissimilar, some interesting differences did surface. For example, during the Head, Heart, Hands activity, in which participants were asked to identify any essential knowledge or understandings (Head), values and beliefs (Heart), and skills and experiences (Hands), both senior students and the parents highly valued "the Head." Echoing Hayden, Rancic and Thompson (2000) and Haywood (2007), parents stated that internationally minded students need to know the world's political and economic systems, world geography, different religions and their beliefs, and other languages, as well as a broad understanding of various (unspecified) cultural differences around the world. Somewhat surprisingly, the faculty did not share this view. Echoing Gellar (2002), they most highly valued the Heart. One faculty member expressed it this way:

They [the students] have a lot of knowledge, they have a conceptual idea of engaging with other cultures. They have a conceptual idea of the issues that are facing the world...but I think that the heart isn't allowed to fully engage because they're worried because they're from such an isolated population whether they are doing the right thing.

This faculty member went to explain that this worry often caused students to disengage from trying to understand or connect with others. Another faculty member expressed the view that “the head is kind of in our contracts, we have to teach kids, that’s what the head is kind of about” and that consequently, “the head is what we assess more often.” His faculty colleague went on to explain that the student desire to get it right, i.e. to demonstrate correct knowledge on assessments, prevented them from engaging in a more personal, heart-felt manner, thus limiting their sense of international mindedness.

The Head, Heart, Hands activity also revealed some common conceptions about the role of skills and action in international mindedness. For example, one faculty member, stated that engaging students in activities, i.e. the Hands, was the way to affect their values and beliefs, i.e. the Heart. “In order for you to really understand other people’s point of view, sometimes you actually have to try things,” he said. Doing so stimulates the heart in a personal way. The Leadership team largely agreed with this view. They saw the development of certain skills, particularly collaboration skills, as the means for developing the values and beliefs necessary for international mindedness. Collaboration, one member stated, “elicits the value of multiple perspectives.” Seniors students also agreed, adding the value of communication skills: “When you communicate

valuing both perspectives and also look at the origins of who's speaking...and evaluating those to come to conclusions or to find solutions to problems." Similarly, another senior stated IM involved "helping other communities reach their goals, whether it be through service projects or just through physical action." Not only does one observe in these senior student statements a twin emphasis on collaboration and communication, one also notes their conceptualization of IM is action- and solution-oriented. The mixed age students shared this orientation, with one student stating the IM required "standing up for other people, like if they're being oppressed by racism or any sort of bias" and "making safe spaces for everyone." The faculty extended this perspective, linking it with responsibility. "You want to take care of your own, you want to take care of yourself and your family and your state and your community. And I think we're realizing more and more that in order to do so, you have to take care of the world as well. We're globally dependent, interdependent." One can thus conclude that Aloha Academy stakeholders are indeed drawn to the idealistic aims of international education described by Cambridge and Thompson (2004) and Hill (2002), specifically social justice.

A few perspectives on IM's conceptualization were neither in agreement nor disagreement with other stakeholder perspectives expressed, but were simply unique. For instance, one member of the leadership team stated that international mindedness is "simply being a good human." A senior student stated that it includes valuing the natural world. And a Faculty member relayed a personal anecdote that her colleagues saw as a beautiful metaphor for international mindedness.

It reminds me of the first time I played in the orchestra. I played a flute and it was so fantastic to have all these other instruments. At that moment we were one instrument. We were one. And then that realization that I don't want every instrument to sound like a flute. That would be terrible. I really need this diversity and I want it.

Other differences, such as the identification of nearly equivalent terms, were interesting but not particularly significant. The board and seniors identified “global citizenship” as a near synonym, for example, while the board and the mixed age students identified “global mindedness.” Parents said “international understanding” and “international appreciation” were equivalent terms, while the senior and mixed age students simply said “open mindedness.” Overall, the conceptualizations of international mindedness among the different stakeholder groups at Aloha Academy were remarkably similar. The implications of this will be further discussed in the concluding chapter.

*Research question 1a) To what extent do their perceptions compare to official IB definitions?*

Since the term international mindedness is neither widely understood nor prevalent, one might safely conclude that the IB definitions do not exert a strong influence on the perceptions of Aloha Academy stakeholders. In fact, in each of the six focus group interviews, I had to explain and often repeat what the IB saw as IM's “three pillars,” namely, multilingualism, intercultural understanding, and global engagement. In addition, all four adult focus groups—board, leadership, faculty and parents—indicated that when the school began the authorization process to bring IB to the school, around

2008, it was done primarily for marketing purposes, i.e. in order to differentiate the school from other private schools on Oahu, some of which had particularly long, prestigious histories. Though not directly stated, one implication of this stated rationale is that the IB programs were not necessarily adopted because of the IB philosophy and thus one might expect a loose link between the IB's conceptualization and those of the school stakeholder groups. Moreover, the IB itself acknowledged In *Towards a Continuum of International Education* (IB, 2008) that confusion regarding the meaning of the concept of international mindedness compelled it to “define IM in increasingly clear terms, and the struggle to move closer to that ideal in practice” (p. 3) but it wasn't until 2013, with the publication of Singh and Qi's IB-sponsored study *21st century international mindedness: An exploratory study of its conceptualisation and assessment*, that the IB provided its definition in the form of the three pillars of multilingualism, intercultural understanding, and global engagement. Because the school has not been an authorized school for very long and because this study only recently appeared, perhaps it is not surprising that Aloha Academy stakeholders are not strongly aware of the IB conceptualization of international mindedness.

Still, even though Aloha Academy stakeholders were not particularly conversant with the IB definition, they were able to speak to the role these three elements played in the school. There was strong agreement about the importance of intercultural understanding, for example, with one of the senior students stating that it was “at the heart of what we do here.” Each of the adult stakeholder groups—board, leadership, faculty, parents—deemed it very important, and pointed to the value of international

travel, which the school has increased in the last three years, in developing it. Although no group explicitly stated that intercultural understanding is a necessary component of international mindedness, overall responses indicate that each group does believe so. Thus, one can conclude that stakeholders at Aloha Academy do agree with the inclusion of intercultural understanding in its conceptualization of international mindedness.

There was also strong agreement about the value of global engagement. As referenced previously, international mindedness at Aloha Academy is strongly associated with taking action. Doing so is encouraged at the school from the earliest grades. Not all actions taken are necessarily global in nature—many actions take place solely on the school campus or in the surrounding community—but international exposure for students has increased at the school since the formulation of the current strategic plan, whether through international travel associated with the new I-Term experiential education program, hosting student-led environmental conferences that have included service, participating as a full member of the Global Citizen Diploma consortium of schools (Aloha Academy is the only U.S.-based member), or hosting international visitors. Thus, one may conclude that stakeholders at Aloha Academy agree with the inclusion of global engagement in the IB conceptualization of international mindedness.

There is not agreement, however, on the necessity of multilingualism. Singh and Qi (2013) state that "In terms of the number of languages that an internationally minded learner possesses, the IB holds that bilingualism, if not multilingualism, is the hallmark of a truly internationally minded person and that this requirement should be central to all three IB programmes" (p. 31) and go on to cite the 2012 IB statement that "The ability to

communicate in a variety of modes in more than one language is essential to the concept of an international education that promotes intercultural perspectives” (p. 33). Though no Aloha Academy stakeholders questioned the benefit of being able to communicate in more than one language, not everyone considered it essential for international mindedness. The board and leadership, for example, stated that it was not essential. “Just because you’re not multilingual doesn’t mean you’re not internationally minded” stated one leadership team member. “You can still have an appreciation for other languages but you don’t have to be multilingual.” One board member observed that “it’s hard for these kids to learn a language” and went on to explain that language learning that takes place in a classroom is not very effective, compared to physically visiting other countries. The parents disagreed, with one stating “they need to know, at least have studied at least one other language. It would be better...if they could take two languages here.” Interestingly, while the board, leadership and parents saw the multilingualism within the school as weak, the faculty alone saw it as strong, citing the fact that the school offered four different languages—French in prekindergarten and Junior Kindergarten, a choice of French or Mandarin in Kindergarten and Grade 1, and then a choice of French, Mandarin, Japanese or Spanish in grades 2-12. The faculty did not express the view, however, that multilingualism was essential to international mindedness. In sum, Aloha Academy stakeholders do not share a common understanding regarding the necessity of multilingualism as a component of international mindedness and this should be seen as a significant departure from the official IB definition.

Finally, though the IB has not stated that its Learner Profile is an official definition of international mindedness, there is a commonly held assumption among IB educators that students who exhibit the traits of the Learner Profile are indeed internationally minded. This is not a consensus opinion at Aloha Academy. While every focus group observed that the Learner Profile is mostly if not only prominent within the PYP at the school, then fades in prominence as the students progress through the MYP and DP grades, the faculty and the mixed age students saw it as the “embodiment of international mindedness” and “its building blocks.” The leadership team, however, questioned the link between IM and the Learner Profile. Other groups expressed no opinion.

In sum, stakeholder perceptions of international mindedness closely align with the IB definition in terms of intercultural understanding and global engagement, but significantly depart from the IB when it comes to the value of multilingualism.

*Research question 2: “In what ways do these two IB World Schools enact student international mindedness through:*

- *School policies and structures*
- *Curriculum and assessment practices*
- *Non-academic and extracurricular activities*
- *Formal and informal activities monitoring and assessing IM*
- *Local contextual factors*
- *Daily life of the school”*

As expected, findings from Aloha Academy reveal both similarities and differences in how the stakeholders view the school’s enactment of international mindedness. Table 4 summarizes the themes expressed by AA stakeholders regarding enactment.

Table 4.

*Aloha Academy stakeholder perspectives on the enactment of IM*

| <b>Theme</b>  | <b># groups referencing</b> |
|---|-----------------------------|
| IB curriculum effectiveness                                 | 6                           |
| Teachers role   | 6                           |
| International travel  | 6                           |
| I-Term  | 6                           |
| Hawaii’s multicultural demographic                          | 6                           |
| Assessing IM not a high priority                            | 5                           |
| Challenging: Fitting in with local community                | 6                           |
| Challenging: Wary of being seen as culturally inappropriate | 6                           |
| Challenging: Hawaii’s geographical isolation                | 3                           |
| Focus on local first, then global                           | 3                           |
| Parent influence  | 3                           |
| Weak school finances  | 1                           |
| Service learning  | 1                           |

One significant similarity among stakeholder perspectives regarding enactment is the role of the curriculum. Every focus group indicated that the curriculum was effective in developing IM, particularly through its promotion of multiple perspectives. The board expressed appreciation for the curriculum being “non-US centric” and for helping students to become “a student of the world.” Senior students indicated that international mindedness is implemented in a “majority of classes” where they learn about other people’s struggles in the world, which then helps them understand that they are not at “the center of the universe, that one idea is not necessarily right.” Though the senior

students did not make this connection in the interview, this latter reference to the validity of other perspectives aligns with that part of the IB mission statement stating that “other people, with their differences, can also be right” (www.ibo.org, accessed September 20, 2020). Meanwhile, parents expressed further appreciation for the curricular emphases on inquiry, conceptual thinking, and collaboration as these elements are seen to both empower students and help them understand the perspectives of others. The leadership team cited the value of the Diploma Programme Core, i.e. Theory of Knowledge, Extended Essay, and Creativity, Action, and Service (CAS), for promoting IM. They also said they encouraged faculty not to bring IM into the curriculum just to do so, but in the service of larger conceptual understanding. The faculty stated that teachers regularly try to incorporate global perspectives into their curricula, to link local issues to global issues, and to broaden the worldviews of their students through dialogue and reflection.

The lesson observations and follow up interviews with the teachers revealed more about teacher perspectives regarding the role of their curricula and the development of international mindedness. The Japanese teacher (a Japanese national), for example, considers IM the purpose of her course, stating “language acquisition teachers, our responsibility or our role is to make sure that everyone would develop international mindedness. It is the most important thing.” The history teacher had a similar view of his subject: “the fortunate thing is in teaching history, it is relatively easier to bring an international mindset into the history classroom because it's really all about international mindedness and perspective and different lenses to look through.” The teacher went on

to say, however, that he does not usually deliberately focus on IM in the delivery of his lessons.

In the lesson yesterday, which was a transition out of one unit more or less into another, was not necessarily a direct intent to bring in, or to speak of international mindedness. But I think it's always in the back of my mind to ensure that students will get a well- balanced perspective, not just an American perspective, but an international perspective. This view aligns with both the board recognition of the non-US centric curriculum and the leadership team recommendation to faculty not to try to incorporate IM for its own sake. The view also aligns with the comments of the other teachers observed. The Theory of Knowledge teacher, for example, stated “I don't think I actively seek it, to be honest. I'm interested personally so it does come out many times but I'm not like, ‘Oh shoot, I haven't done international mindedness for a while, like let me bring it in.’ It interests me so if I happen to cross a lesson that is very much around that, oh yeah I'm very much interested in doing it, but--.” The lesson observed, it should be noted, was about cultural relativism and by any measure would be considered a strong example of a lesson promoting international mindedness as judgment regarding cultural practices from around the world was earnestly discussed and debated. In sum, the Aloha Academy faculty regularly attempt to broaden the worldviews of their students but do not necessarily link those attempts to international mindedness in a consistently intentional manner.

In concurrence with Cambridge (2002), Garton (2002), and Richards (1998), the focus groups widely recognized that teachers play a very important role in the

development of international mindedness. Both the board and parents view teachers as role models. This view was taken further by the senior students, one of whom stated that she didn't think "international mindedness could be taught by someone who's not internationally minded." The leadership and faculty groups had a slightly different view, however. The leadership team expressed the view that a teacher's qualifications and ability to provide high level instruction were more important than their past experience with IM, while the faculty focused on the strong relationships that exist between teachers and students as the basis for developing IM. They stated that "teachers have built really compassionate relationships with students...where they are comfortable talking about those kinds of things ["preconceived ideas and biases," "stereotypes," and different perspectives]." This dialogue is considered the means for enlarging perspectives. The senior students agreed, stating that teachers there "are held at a very high standard" and that students expect to have conversations with them regarding "perspectives and experiences."

Regarding the assessment of international mindedness, the stakeholders at Aloha Academy were nearly unanimous in their belief that doing so was not a high priority. Board, leadership, faculty, parents and senior students (mixed age students did not address the issue) all expressed the view that assessing IM is very difficult. In the words of one of the leadership team members, it "becomes very complicated, very subjective, really quickly." The seniors further expressed the view that IM cannot be taught or assessed "with pen and paper," a view echoed by the board when they expressed skepticism that any sort of exam could do so. One board member had a dissenting view,

however, stating that the school had to assess IM since it is “a critical component of the whole process of the IB continuum.” Another board member suggested that IM could be assessed by the actions the students take through activities such as international travel and then the reflections and stories they share after those activities. One parent had a rather strong comment on the issue, saying it was not important to formally assess IM because “I don’t think being internationally minded is what’s going to get my kids into college,” a theme which will be discussed again in the concluding chapter, and went on to state her belief that “the average parent is concerned about what’s next, not what they do with the rest of their lives.” Judging from the silence that ensued from the other parents in the focus group, I judged this belief to be an outlier. Meanwhile, one of the leadership team members indicated that “It goes back to the definition.” If the goal is to assess the IB’s “three pillars” (multilingualism, intercultural understanding and global engagement), that can be done, but an assessment of individual IM requires “a lot more self-reflection.” The leadership team was unified in the belief that evaluating the curriculum and school-wide programs was a higher priority than assessing international mindedness. In sum, assessing international mindedness is not considered a high priority at Aloha Academy and consequently there is no coordinated effort to do so.

International travel was highlighted in each focus group as an effective means for developing international mindedness in students, particularly because of their effect on the students’ level of intercultural understanding and enlarged world views. In this regard, every group expressed strong appreciation for the recently developed I-Term

program, one component of the school-wide “Impact Program.” The rationale provided for the Impact Program reads as follows:

We believe that learning is ultimately measured by its impact: impact on worldview, impact on choices, impact on community, and impact on our individual and collective futures. As such, we strive to provide diverse opportunities for students to apply their learning in meaningful contexts, whether through academic units, self-directed projects, social-emotional learning, our holistic athletics department, our outdoor education program, work-based learning partnerships, or through sustained community stewardship. Beyond any other outcome, our number one goal is to empower our students with the skills, attitudes and knowledge to positively impact their own lives and the lives of others. (Aloha Academy impact term website, accessed March 6, 2020)

Akin to the various “Week Without Walls” programs in other independent and international schools, I-Term is an experiential education program for middle and high school students begun during the 2018-19 school year in which for five to ten days in January, students “can participate in individually designed learning experiences or pick from a menu of on-island, inter-island or international learning opportunities.”

International trips are generally reserved only for high school students. During the 2018-19 school year, international trips included Laos, New Zealand, and China while during the 2019-20 school year, they included Fiji, Cambodia and Peru. Most of these trips included a service component.

The I-Term program is not the only means by which Aloha Academy students have the opportunity to travel internationally. In 2017, for example, a group of high school students traveled to the Kalahari region of South Africa on a service learning trip in which they taught English to Tswana tribal children while in 2019, another group of high school students traveled to Hong Kong to participate in a meeting of the Global Citizen Diploma consortium of schools. Also, the foreign language department has regularly offered trips to France, Japan and China. In addition, both the board and parent focus groups identified family international travel—which can be and is included in the I-Term—as an effective means for developing international mindedness.

Judging from the overwhelmingly positive regard expressed by each focus group for the benefits of international travel, one might readily conclude that it is considered the most important and effective means for developing IM in Aloha Academy students. A few slightly discrepant views should be noted, however. First, the leadership team reported that “you don’t need to travel in order to be internationally minded,” thus indicating that while international travel may be beneficial, it is not essential. This view was shared by the seniors. Second, while the leadership team stated that “international travel is becoming more of a thing for the high school,” they also said that the school did not purposefully link it to international mindedness, that the two happened separately. Similar to the curriculum then, there is not a consistent or explicit intentionality regarding the purpose of international travel, even while it is uniformly acknowledged as extremely valuable.

Regarding the influence of local context factors, the situation gets a bit more complicated. In some ways the local Hawaiian context facilitates the development of IM, but in other ways it is seen to challenge that development. Hawaii's multicultural demographic, for example, is seen by all stakeholders as facilitating the development of intercultural understanding. In fact, every focus group made note of this dynamic. The senior students noted that "we are in a culture that has a lot of traditions and norms," which serves to remind them that their perspectives are not the only valid ones, that there are other people on island who view the world differently. Learning about Native Hawaiian culture particularly emphasizes this point for students. In addition, according to a leadership team member, historically Native Hawaiian culture has been "internationally connected with the Pacific Island peoples" and that learning about this "international connectivity" is hugely powerful. One board member further noted that Aloha Academy students "can distinguish what a Japanese last name looks like compared to a Chinese last name," evidence, in his view, of their rather advanced intercultural understanding. In addition, both the board and the senior students expressed the view that learning to be a steward of the environment in Hawaii helps them extend that environmental ethic to other places.

The local context also challenges the students' international mindedness, however. Each focus group also expressed the view that fitting in and being accepted by the local community. can be quite difficult. Part of this can be attributed to socio-economic differences. Aloha Academy parents tend to be well off financially, and as a result, Aloha Academy students sometimes feel segregated from other socio-economic

groups in Hawaii. “People kind of have a generalized view around our school and I guess private schools in general that we might just be stuck up, privileged kids,” one senior stated. Vestiges of this view could be seen in the responses of other focus groups. A parent claimed, for example, that “The luxuries of life debilitate [students] in a way” because it insulates them from local realities, while a faculty member said the relative wealth of Aloha Academy parents challenged the empathy of the students. Certainly, this view of the effects of economic privilege was not shared by all stakeholder groups, but all noted the difficulty of fitting in with the local culture. This challenge is further complicated by perceived cultural stratification within the local community. The historical waves of immigration to plantations, one parent stated, may be thought to led to “a melting pot or mixed salad” culture, but it also led to “subcultures of Hawaiian culture,” that may appear to co-exist harmoniously, but in actuality have clear boundaries separating them. These boundaries are often economic in nature and a source of simmering resentment, making it even more difficult for some Aloha Academy students to navigate their place and feel acceptance.

All stakeholder groups expressed the view that as a result of this challenged sense of belonging, many faculty and students are wary of being seen as culturally inappropriate. The board, leadership, faculty, and parents all felt this wariness resulted in students being less willing to take risks culturally, thus inhibiting their growth in international mindedness. The leadership team further stated that teachers consequently felt less open while students were more reluctant to use Hawaiian words or engage in traditional Hawaiian practices such as chanting an *oli* (traditional Hawaiian song/prayer).

Indeed, interviews with stakeholder groups revealed the fear of judgment from the local community is strong, as seen in one imagined comment that one faculty member saw as an expression of a rather common local sentiment: ‘Oh, you’ve been here your whole life, but you’re not technically Hawaiian.’”

Indeed, oftentimes the relationship between the local and global seems to be one of opposition. The seniors noted that there are a lot of barriers between “what are seen as local people and what are outsiders.” One parent explained “Here in Hawaii, the idea of global is sometimes viewed as the outsider. You’re coming to change us, you’re the *haole* [White] outsider coming to tell us how we’re doing it wrong and how we need to fix it.” Historically, there has been cultural pushback against outsiders in general and arguably, against Whites in particular, likely due to the monumental changes that White missionaries and their descendants have brought to the islands and their historical domination of the economic levers of power. In any case, as the senior students observed, there are a lot of “misunderstandings and a lack of communication within that local versus global community,” which they identified as a conflict between ideals of development versus preservation.

Indeed, there is a strong impetus to preserve what are seen as local values and practices. “A lot of people lose that idea that where you are right now is actually, probably more important to learn about. Here the salient part of our identity should definitely be in Hawaii, because that’s lacking right now,” said one of the senior students. This emphasis on the importance of focusing on the local before the global was shared by both the leadership team and the faculty group, both of whom believe the local context

should be the vehicle to getting to the global context. The board, parent, and senior focus groups all saw this connection challenged by Hawaii's geographical isolation; living 5000 miles out in the middle of the Pacific Ocean, they say, can make it easy to feel disconnected from the rest of the world. What also seems clear from my analysis, however, is that a number of people within the Aloha Academy actually prefer it that way, though they may not explicitly say so.

### ***The Konnichiwa Academy context***

Walk up the two flights of steps leading to the entrance of Konnichiwa Academy and one is immediately impressed by two overarching aspects of this international school: its blend of history and the contemporary and its sense of internationalism. The building itself is a fine example of modern architecture, featuring a lot of glass and steel, but in the corner of the entrance, facing the street, is a yellowish block of stone into which is chiseled "1922." This block was the cornerstone of Memorial Hall, the purpose built structure constructed nine years after the school's founding in 1913 by Canadian Methodist missionaries and it was brought to the site of the current campus on Rokko Island in 1990 to remind the community of the school's long history. Walk through the glass and steel doors of the entrance and one enters a large two story atrium, its glass roof creating a bright and airy feel to the space. Midway up the walls, lining the perimeter of the atrium, hang the flags of all the countries represented in the student body. It is a very colorful display. The number of flags increase or decrease on a yearly basis as per the student demographic, but there are nearly always 35 to 40 different flags each year. This sense of history and internationalism is accentuated when walking down the long hall

outside the middle and high school administration offices on the same floor. On those walls one sees the yearly class graduation photos stretching back decades. Up until the 1942, when the school closed due to World War II, the faces are mostly Caucasian, but after it reopened in 1952, one notes more and more Asians. Up until 1972, the graduates posed for their photo wearing white blouses and dark skirts for the girls, dark suits and ties for the boys. After that, though, we begin to see more colorful full length dresses, no suit jackets, and then, in 1983, the tradition of wearing the traditional dress from one's home country began. From then on, one observes, in addition to the Western style suits and dresses, numerous colorful kimonos, saris and dhoti, even a Maori feather coat.

The present campus is located on Rokko Island, a man-made island measuring approximately 3.5 kilometers by 2 kilometers just east of the city of Kobe, a modern urban center on the southern side of the main island of Honshu in Japan. By many accounts, both Japanese and foreign, Rokko Island is an unusual place compared to the rest of Japan. Its perimeter houses many industrial sites, including port facilities, which are demarcated from the center of the island by a walking path five kilometers in circumference known as "the Green Belt" due to its many trees and attractive flowers and shrubbery. Inside the Green Belt is a residential area characterized by high rise apartment buildings and single family homes laid out in a rectangular grid. In the very center of the island there are a multitude of stores and restaurants, many catering to the tastes of the many foreigners living in the Entente, a luxury high rise apartment building located near the very center of the island. There is far more space on Rokko Island than in other major urban settings in Japan. The local schools as well as Konnichiwa Academy enjoy large

playing fields and there are a number of attractive tree-lined small parks. Most people get around the island either by walking or bicycle. A single bridge for cars and trucks connects Rokko Island to the mainland while train service is provided by the Rokko Liner, a driverless metro train that is popular with Konnichiwa Academy students and staff.

The city of Kobe is also somewhat unique compared to other Japanese cities. While the rest of Japan was arguably rather xenophobic, Kobe embraced foreign trade beginning in the latter half of the 19<sup>th</sup> century. It was thus one of the first areas of Japan that welcomed Westerners, vestiges of which can still be seen in the historic Western style residences of the Kitano area, now a mountain-side district popular with both Japanese and foreign tourists. Today Kobe remains a center of international commerce and international relations. Several large multinational corporations such as Eli Lilly, Proctor & Gamble, Caterpillar, and Nestle have located their Asian or Japanese headquarters there. Employees of these multinational corporations often live in the Entente and send their children to school at Konnichiwa Academy. In 1995, Kobe was hit hard by the Great Hanshin Earthquake, resulting in tremendous loss of life, population displacement, and destruction of property. In the aftermath of the earthquake, Konnichiwa Academy opened its doors and its resources to the surrounding local community, offering food and shelter to thousands of displaced local residents. In a long history of service, this time remains one of Konnichiwa Academy's proudest accomplishments.

With such a long history, it can be difficult to succinctly describe Konnichiwa Academy's journey to where it is today. As stated, it was founded in 1913 to serve the children of missionaries. In order to accommodate the children of parents whose mission took them to such far flung places as China, boarding facilities were erected along with the school buildings, a situation that remains to this day. Also remaining is the school's motto. Adopted in 1921, the motto, *Scientia Clavis Successus*, translated from the Latin as "Knowledge is the key to success," stands to this day as an enduring value. With steady growth in enrollment, the school moved in the late 1920's to the Nagamine area of Kobe, where it remained through the 1980's. Due to World War II, the school was closed in 1942 and shortly thereafter, was destroyed by Allied bombing. After the war it was rebuilt and reopened in 1952. In 1990, due to the aging Nagamine facilities, the school moved into its present location on Rokko Island. Since then the facilities have been steadily developed. They include Gloucester House, the school's dormitory, which consists of two separate living units (houses) and a recreation center. Each unit contains a kitchen, lounge, six student bedrooms, and three bathrooms. During the 2007-2008 school year, a second building was completed. Known as the ELAC building (Early Learning & Activities Center), it includes a second gym, a black box theater, multipurpose room, an early childhood library and eight early elementary classrooms. Artificial turf has been installed on the campus playing fields along with a new elementary school playground. A massive renovation project involving the school's main library and science classrooms is currently underway. As part of the school's fundraising

efforts, a small grove of cherry trees was planted in 2015 outside the school cafeteria; today it is a pleasant spot for community members to relax while studying or socializing.

Meanwhile, in the student-led tour of the school, the first place the student leading the tour took me was the new library. The student not only appreciated the clean look of the modern architecture and the gleaming woodwork, she also pointed out the design facilitated both individual study as well as social interactions among students, as there were numerous places for small groups to congregate. She also thought the library staff regularly tried to highlight issues of global importance. As an example, she pointed to a display entitled “Migration and Immigration.” The student tour guide also highlighted the many examples of student artwork that adorned the hallways and stairwells. One display she was particularly proud of: an area featuring the words “We All Stand Together” that featured posters advocating for gender equality. She said KA was a place where everyone is respected, where everyone can be themselves.

In 1980, Konnichiwa Academy took its place as the 155<sup>th</sup> school in the world to offer the International Baccalaureate Diploma Programme. Its students consistently do well in IB DP examinations, with an annual pass rate upwards of 90%. Students are not required to pursue the IB Diploma, but nearly all elect to do so. Graduates matriculate to some of the finest colleges and universities, worldwide, with about 60% of graduates going to North America, the rest going to approximately 10 other countries on average. In 2008, the school commenced the process for adopting two other programs offered by IB, the Primary Years Programme and the Middle Years Programme, becoming fully authorized in 2011. When a contingent of faculty members expressed the view in 2013

that the PYP and MYP programs were not brought in by consensus, the school engaged in an evaluation process involving outsider evaluators. This process resulted in the confirmation of both programs. Today, the school has some 670 students, from nearly 40 different countries. The largest nationality clusters include 38% Japanese, 25% North American, 11% European, and 26% rest of the world, while the largest country groups are Japan followed by the U.S., Korea, India, and then the UK. A large number of students are bi-cultural and often hold more than one passport. Families with children at KA work at multi-national companies, the diplomatic world, academia, and family businesses.

The school is governed by a nine member Board of Trustees. There is also a Council of 20 members, including faculty, staff, parents, all board members and others from the community, which has some limited governance responsibilities. The range for council membership is a minimum of 19 and a maximum of 23. The Board and Council are self-perpetuating. Konnichiwa Academy was first accredited by the Western Association of Schools and Colleges (WASC) in 1970 and has remained in accredited status with that agency ever since. In 2010 the school was jointly accredited by both WASC and the Council of International Schools (CIS). Most recently, in January 2020, the school received triple accreditation through WASC, CIS, and IB.

Like many schools, Konnichiwa Academy has engaged in strategic planning processes. As part of its philosophy of on-going school improvement, in 2012 the school created a core planning team whose charge was to monitor the implementation of then current strategic plan. In 2014, a joint delegation of

WASC and CIS evaluators journeyed to the school for a mid-term accreditation visit. The self-study that the school undertook in preparation of their visit and the report that they provided at the end of their visit provided the foundation for a renewed strategic plan. Recommendations for this plan were generated by the same core planning team; these recommendations were subsequently approved by the Board of Trustees in May 2015. Results of this process included the confirmation of the mission statement and core values, the creation of an aspirational vision statement, and the identification of five strategies and a total of 19 specific goals associated with those strategies (Konnichiwa Academy, 2015).

The mission statement reads as follows: “[Konnichiwa] Academy inspires students to inquire, reflect and choose to compassionately impact the world throughout their lives” (Konnichiwa Academy, 2015, p. 1). In addition to other elements, one notes the premium placed on making a positive difference in the world, not just while the students are attending the school, but over the course of their lives. This correlates with the IB concept of global engagement.

The core values were also confirmed and read as follows:

At [Konnichiwa] Academy, we believe that:

- embracing human diversity provides opportunities for enrichment.
- the health of our planet depends on the actions of each individual.
- compassionate actions benefit communities.
- what we envision can be achieved through knowledge, creativity, and passion.

- critical inquiry is an essential component of more profound learning.
- leading by example is the essence of integrity.
- open, respectful, and inclusive communication builds trust.
- challenging experiences are opportunities for learning and growth.
- lifelong learning leads to self-discovery and personal meaning.
- flexibility is necessary for success in a world of accelerating change.

(Konnichiwa Academy, 2015, p. 1).

Though there are no explicit references to international mindedness, one notes within these core values several references to traits associated with the concept. For example, the embrace of human diversity aligns with intercultural understanding; it also reflects the relational aspect of IM described in the Hacking et al study (2016). In addition, directly linking individual action with planetary health speaks to the sense of global stewardship often associated with IM. Further, flexibility is also often associated with IM. In sum, several elements commonly associated with international mindedness can be found in the school's core values.

The school's new vision statement can also be seen to reflect an orientation toward international mindedness. It reads: “[KA] will be known as a vibrant international learning community that fosters creativity, personal fulfillment, and local and global collaboration in a compassionate, adaptive environment” (Konnichiwa Academy, 2015, p. 1). Here the school can be seen to directly link itself to internationalism. It also highlights the importance of working with others, both locally and globally.

Finally, at least two of the five strategies found in the new strategic plan also align

with international mindedness. These five strategies are as follows:

#### Strategies

1. We will share our story with those inside and outside [KA].
2. We will develop meaningful, sustainable local and global collaborations that will invigorate our experiences as international learners in Japan.
3. We will provide the conditions and opportunities for creative exploration of questions, ideas and possibilities built upon sound foundational knowledge and our tradition of excellence.
4. We will provide creative and collaborative spaces and practices for flexible teaching and learning opportunities to meet diverse student needs.
5. We will develop dispositions, practices and skills that nurture empathy and understanding in order to support individual and community well-being.

(Konnichiwa Academy, 2015, p. 1).

Just as one notes in the vision statement, in strategy two one notes a reference to the importance of global collaboration. Strategy five highlights the importance of empathy and understanding, two elements commonly found in conceptualizations of IM.

Interestingly, strategy five also indicates why these elements are important: they support well-being.

Is Konnichiwa Academy an international school? According to nearly all classification systems, the answer is a clear yes. In Hayden and Thompson's (2013b) scheme, it is a classic, traditional international school in that it primarily serves expatriates, teaches in a language other than that of the host country, and exists outside

the home country (though whether Canada is Konnichiwa Academy's "home country" is debatable). Moreover, it is universally considered by those both within and outside the school as an international school.

In sum, though the foundational elements found in the school's current strategic plan do not make explicit reference to the concept of international mindedness, there are plenty of references in the school literature to what are commonly conceived as elements of IM. Thus, Konnichiwa Academy clearly values international mindedness.

### **Konnichiwa Academy Findings**

*Research question 1) In what ways do current school major stakeholders (administrators, faculty/staff, students, parents) at the IB schools conceptualize international mindedness? How do they perceive its value?*

Following the order in which I presented the Aloha Academy findings, I address this question by providing a summary of findings from the focus group interviews with each of the identified stakeholder groups.

#### *Board*

The Konnichiwa Academy school community is seen as so strongly international in its demographic that sometimes its international mindedness is taken for granted. The term itself is not seen as widely used or commonly understood, yet nevertheless seems to permeate the school culture and practices. As one board member explained "I cannot imagine describing [KA] without describing how international the student body is, so is the faculty, the way of thinking and the diversity of cultures; it is what defines [KA]." The meaning of the term is thought to differ depending on the cultural background of the

student's family and his/her experiences. The understanding of IM by adults and students is seen to differ considerably, with students better able to internalize the concept yet less able to articulate it. Many of the students are Third Culture Kids (TCKs) and as such they are "not married to any specific culture or nationality" or identity. This is seen as part of the essence of being internationally minded.

Understanding and accepting difference are fundamental aspects of international mindedness. IM students understand that "their world is just one world, and other worlds as legitimate as theirs exist." Part of international mindedness, then, is understanding different countries and cultures and their histories, their struggles, and includes understanding "why the world is how it is today." Empathy and flexible thinking are also fundamental to IM, but are considered a low level form of it. More specifically, internationally minded people have "a lower barrier in communicating with people of different backgrounds." This ability to communicate is seen as more important than content knowledge of specific cultures. Intercultural understanding is not primarily a matter of "book knowledge"; it is a matter of "the heart," i.e. values and beliefs, informed by experience, specifically from interactions with people from different cultures. Finally, international mindedness is a matter of adaptability. Internationally minded people can adapt to many different socio-cultural environments.

### *Leadership*

The KA leadership team sees IM as very important. Having a common understanding of the concept is called for by both accreditation agencies and the school's strategic and operational plans. Due to various reasons, however, the level of common

understanding is low. The year before a school-wide committee studied the concept and “there was definitely a range of opinions and perspectives on not only what international mindedness was but how to help the [KA] community develop its own definition.” Thus, the meaning of the term is seen to vary among individuals and different cultural groups. There is no fixed definition of the term; understanding it necessarily involves a collaborative process involving reflection and dialogue.

The leadership team further indicated that they don’t believe IM is a high priority for parents, who are mostly concerned with getting their kids into Western colleges and universities. Along with the school’s long history and its service to multiple generations of families, resulting in the school community being more inward-focused than globally focused, this has led to mostly rudimentary conceptualizations of IM within the school community. IM is most commonly associated with respect for people from different cultures, but simply “Recognizing other cultures and their rights to exercise them is not international mindedness.” Understanding that the world is interconnected, that one’s beliefs and actions have an impact on others (that “your actions and your words matter, not just locally, but globally”), and that diversity of people and cultures is a benefit, not an obstacle, are seen as more important. This belief in the value of diversity is seen as the most important aspect of IM, yet values and beliefs, i.e. “the Heart”, are the hardest to achieve. In terms of skills, activities, experiences necessary for IM, i.e. “the Hands,” the ability to truly listen, ask questions and be present for other people, no matter what their cultural or language background might be, is most important. While understanding our interconnectedness, impact, and the value of diversity are considered essential aspects of

“the Head” (i.e. knowledge and understandings), specific content knowledge is not seen as essential.

### *Faculty*

KA is not seen yet as having a shared understanding of IM, though it permeates the culture. As one member stated, “We have discussions about how we have an understanding of what it means but we don’t have a shared understanding, a defined understanding, and that’s something we want to focus on.” International mindedness is thus seen as process-oriented.

The foundation of IM at KA is the respect shown to people from other cultures; this is partly a result of the influence of Japanese cultural values on the values of the school and partly due to the wide variety of the students’ cultural backgrounds. Being respectful toward different people and different cultures, however, is seen as a basic form of IM. A more advanced conceptualization is “about understanding that you as a person, have a history and a culture and background and then it’s bigger than just your experiences and then you’re curious about knowing more beyond just your own family’s experience, your own country’s experience. And you seek to make connections, learn more from other people and then engage with the world because you see yourself not as a citizen of just your country and only in my backyard, but as a global citizen.” In terms of essential knowledge and understanding then (“the Head”), recognition and acceptance that there are multiple valid perspectives is critical as is general knowledge of how to act appropriately in different cultures so that one is not “blasting out your own culture right away but sort of looking at your surroundings and understanding what’s around you.” In

terms of values and beliefs, “we should recognize and appreciate there are other ways of being, different ways of living.” There must be curiosity about other cultures and people and a desire to seek connections with them. International mindedness also involves a sense of responsibility for “the well-being of the whole world.” In terms of specific skills and abilities, “the Hands,” the faculty identified the ability to cooperate with those who are different from oneself and to adapt to meet different cultural expectations.

### *Parents*

The KA parent focus group believes that IM is such an integral part of the school that students are not consciously aware of it. Whereas for adults it may be an abstract theory, the students “exercise it on a daily basis and they don’t even know they’re doing it.” IM is an everyday part of their lives, part of their identity. This is largely due to the multicultural demographic of the student body. Because KA students have friends and classmates from many different parts of the world, they understand cultural differences and the validity of multiple perspectives; they also have a thorough understanding of their own place in the world. Such understandings are integral parts of international mindedness. The parents, however, mostly conceptualize international mindedness as a matter of values and beliefs (“the Heart”) and specific skills and actions (“the Hands”). Regarding the former, one must be “open minded to different perspectives, different opinions, different cultures.” One must also value trying to understand other cultures and have the courage to embrace situations with people different from oneself “in a way that opens up both points of view” so that one may overcome the fear of someone who is different from oneself. Consequently, international mindedness also involves valuing

personal challenge to “find new ways which they may not have imagined for themselves before.” These values manifest in specific skills and actions, for example, “being able to calibrate and adjust one’s thinking and one’s responses based on the environment and the culture one is in, but at the same time, remaining grounded in who you are.”

Internationally minded students must be able to get through uncomfortable situations.

They must also be able to engage in active listening, to be genuinely interested in others.

As one parent explained, “The most important concept in internationalism to me is the phrase ‘Tell me more.’ When my daughter is meeting someone new from a different culture, and she doesn’t understand, I hope that her first question is ‘I don’t get it. Tell me more.’”

### *Senior Students*

KA seniors are unsure of the IB conceptualization of IM and do not feel the term is very commonly used among students. Not many students “would fully understand what it means” but they do have a basic idea. Despite the lack of a shared understanding, they feel the term is nevertheless very important. They see it as fundamentally being about understanding and respecting different perspectives, ideas and opinions, and different cultural contexts. IM involves the understanding “that we are all equal beings and regardless of what your cultural background is, or where you come from or what you’ve gone through, we should all respect each other and agree that we are all equal.” A further essential understanding (“the Head”) among seniors is that everyone is biased; to be internationally minded, a person needs to be aware of their own cultural values and biases. Regarding skills and actions, internationally minded people need to be able to “to

cooperate with people efficiently and productively” and “more importantly, to be able to connect with people” who are different from themselves.

### *Mixed age Students*

For KA mixed age students, IM is seen as “a big part” of KA’s culture, as the students and their families come from so many different cultural backgrounds and internationalism is highlighted through many events, such as the International Food and Fun Fair. Understanding of the term/concept largely depends on an individual’s background, however. For those who have lived and studied outside their home countries, the concept is “quite prominent,” though they don’t often really think about its meaning. “It’s not surprising or anything. It’s just our usual daily lives, and we’re used to it.” In other words, they simply live it out. Much of IM concerns understanding, respect, and appreciation for different cultures. This requires an awareness that the world is large and understanding that “what we have here is really just a small sample of each different culture and nationality.” It also requires basic knowledge of different cultural beliefs and practices, e.g. dietary restrictions. International mindedness also includes the understanding that “Everyone’s the same. No one is better than somebody else because of their race or their beliefs” and that “They can be friends with anyone from any country.” International mindedness can thus be considered relational for KA’s mixed age students. In terms of values and beliefs, respect and empathy are required while the ability to communicate and make friends and connections with a diverse group of people are critical skills. Being able speak another language is not essential, but every

internationally minded person should “have the skills to be able to approach people from different countries.”

*Research question 1b) What similarities and differences exist between stakeholders at each site regarding their conceptualizations of international mindedness?*

As shown in Table 5, Konnichiwa Academy stakeholder groups expressed both similar and diverging perspectives in their conceptualizations of international mindedness.

Table 5.

*Summary of themes of Konnichiwa Academy stakeholder conceptualizations of IM*

| <b>Theme</b>   | <b># groups referencing</b> |
|--|-----------------------------|
| KA strongly international; IM part of school fabric      | 6                           |
| Term not commonly understood                             | 6                           |
| Understanding and accepting cultural differences         | 6                           |
| Respect and empathy foundational                         | 4                           |
| Knowledge of one’s own identity, values, biases, etc.    | 4                           |
| Adaptability   | 3                           |
| Cross-cultural communication skills                      | 2                           |
| Ability to listen actively                               | 2                           |
| Recognition of multiple perspectives                     | 2                           |
| Recognition of human equality                            | 2                           |
| Understanding interconnectedness                         | 1                           |
| Courage and resilience                                   | 1                           |
| Sense of responsibility for the world                    | 1                           |
| Recognition that diversity is a benefit, not an obstacle | 1                           |

In examining the similarities and differences between the stakeholder conceptualizations of international mindedness at Konnichiwa Academy (KA), one overarching conclusion is that there are far more similarities than differences; further, the differences are not a matter of opposition, but most likely simply reflect different perspectives emanating from the particular moment in time when those perspectives were

elicited. Also, it should also be noted that there was widespread agreement that KA is strongly international in its orientation. Every stakeholder group except the senior students noted this and from other comments the seniors made, it can be assumed that they believe this as well. In fact, KA stakeholders believe that international mindedness is so much a part of the KA fabric that it is taken for granted, that people are hardly conscious of it. The term itself is not seen as commonly understood or used, and its meaning is seen to differ according to the cultural background and experiences of individuals, yet the concept characterizes the school community nonetheless. International mindedness is something that is lived out on a daily basis.

A second overarching conclusion is that for KA stakeholders, international mindedness is largely relational. Due to the multiple nationalities found within the school, understanding and accepting cultural differences is seen to be a key feature of IM. The leadership team extended this conception to include understanding that diversity is a benefit rather than something to simply accept. Coinciding with this orientation toward cultural difference is the value of respect. The leadership team, faculty, and both groups of students made explicit reference to the foundational aspect of respect; indeed, the leadership and faculty groups consider respect so fundamental that it should be seen as a very low level form of IM. Similarly, the board considers empathy a low level form of IM. Other relational aspects of IM include the ability to communicate with people from different cultural backgrounds (board and mixed age students); the ability to listen actively (leadership and parents); understanding our interconnectedness (leadership); recognition of multiple valid perspectives (“There’s more than one story, everyone has a

story, we should recognize and appreciate there are other ways of being, different ways of living,” according to one faculty member); and curiosity and a desire to learn more about others (faculty and parents).

Special mention should be made of the particular focus on the relational aspects of international mindedness by the students. Both groups emphasized the ability to connect with people. The senior students associated this with the ability “to cooperate with people efficiently and productively.” Meanwhile, the mixed age students stated that an internationally minded person should “have the skills to be able to approach people from different countries” so that “they can be friends with anyone from any country.” Interestingly, both groups also emphasized the importance of equality. According to the seniors, IM requires the understanding that “we are all equal beings and regardless of what your cultural background is, or where you come from or what you’ve gone through, we should all respect each other and agree that we are equal.” The mixed age students expressed it this way: “Everyone’s the same. No one is better than somebody else because of their race or their beliefs.” In this regard, the students views can be seen to support the idealistic aims of international education, specifically equity, as described by Cambridge and Thompson (2004) and Hill (2002).

Two other noteworthy similarities are knowledge of self and adaptability. Faculty, parents, and both groups of students indicated that to be internationally minded, one needs to be aware of one’s own cultural values and of one’s own biases. This view aligns with Hanvey’s view (1976) of “perspective consciousness,” that is, before one can understand the perspectives of others, one needs to understand that one’s own perspective

is just that: *a* perspective. According to these KA stakeholders, one needs to know one's place in the world. As one parent explained "Being able to calibrate and adjust one's thinking and one's responses based on the environment and the culture one is in, but at the same time, remaining grounded in who you are." Again, this view can be seen as a relational orientation, a description of the relationship between self and other. The quotation also clearly references the importance of adaptability. The board, faculty and parents all indicated that being able to adjust one's actions to suit a particular cultural environment is a key aspect of international mindedness. In the words of one faculty member, IM is a matter of "learning how to adapt and make the most of it and see how you can grow and learn from that."

Although the conceptualizations of international mindedness were mostly similar, a few unique perspectives were also expressed. The parent group, for example, was the only group to highlight the importance of courage, which they saw as necessary for overcoming the discomfort associated with encounters with the Other. They also spoke to the necessity of resilience so that one may be able to get through such uncomfortable situations and to the value of accepting personal challenge, again, so that one may successfully navigate encounters with people and cultures different from one's own. Another unique perspective was offered by a board member who had been a Third Culture Kid himself. In his view, internationally minded people were invariably adaptable because they're never "fully at home" but always have "one foot in the door, one foot out the door." In addition, board members indicated that internationally minded people must have an understanding of history. Somewhat surprisingly, only the faculty

group indicated that internationally minded people must consider themselves global citizens with a concomitant sense of responsibility for taking care of the world.

*Research question 1a) To what extent do their perceptions compare to official IB definitions?*

The International Baccalaureate (IB) is strongly embraced at Konnichiwa Academy. While PYP and MYP were adopted only within the last ten years, the school was an early adopter of the Diploma Programme, becoming in 1980 the 155<sup>th</sup> school in the world authorized to deliver the program. In the words of a board member, IB was chosen because “it paralleled the values that we established as a school as far as inquiring and reflecting and compassionately impacting the world.” In other words, the missions were and are seen to align quite well and thus, the school makes a concerted effort to deliver the programs as intended. This intentionality extends to the IB conceptualization of international mindedness. The parents, for example, said that “These three pillars express good things about international mindedness” while the faculty maintained that all three pillars are operationalized at KA. Although stakeholder groups were not equally cognizant of the IB’s “three pillars,” all were able to speak in detail regarding the place those three elements have within the school. Stakeholders were not always in agreement about what each element entailed or to what extent it was effectively operationalized at the school, but overall, there was widespread agreement about the importance of each.

As expected, due to the highly multicultural demographic of the school community, the topic of multilingualism received much attention in the focus group interviews. The board, faculty and both groups of students see it as one of the strengths of

the school and vitally important. It is assumed that most students are at least bilingual. The faculty indicated that there is an expectation that individuals will be able “to appreciate the world in a more nuanced way” when they have proficiency in more than one language. Similarly, one of the parents stated that knowing more than one language leads to “more insights, more awareness, maybe more of a visceral kind of understanding of what the other person is going through.” Parents expressed skepticism that a person could reach a high level of intercultural understanding if they don’t have proficiency in a language from an early age. “Only being able to speak English is a major disadvantage. It’s difficult to put yourself into the shoes of someone else if you can only speak one language.” That said, these parents also said that English is a “key access to communicate with people around the world nowadays” and that “The ideal would be that even if you are monolingual, you would still have access to the understandings of multiple ways...of understanding.” The other parents agreed, with one stating “that’s not to say that you can’t be internationally minded” if you only speak one language, a position also held by both the senior and mixed age students.

Multilingualism is seen to be embedded not only in the curriculum but also in daily life. As one mixed age student observed, “Sometimes in [KA] when people are talking a certain language, they might be offended that they’re leaving you out. Sometimes they’re just trying to talk so...when they’re trying to communicate in their own language, just let them do that.” The faculty further stated that acceptance and promotion of mother tongue languages promotes multilingualism. Many different languages are spoken at the school with the understanding that English is the common

language and should be used in linguistically mixed groups. Indeed, awareness of the role of multilingualism is rather sophisticated at Konnichiwa Academy. As a board member observed, multilingualism is not seen as just being able to speak a language other than your mother tongue, but to understand different body languages, to get a sense of what's being discussed even when you can't understand the spoken language, i.e. "the ability to receive in various frequencies." Board members also observed that over the years there has been an increase in the number of students who are fluent in both English and Japanese and that consequently, there is a lot of language mixing, both vocabulary and grammatical structures. This is also seen to be true of the Indian community there; speakers may mix Hindi, Gujarti, English and Japanese. "It's total code at some point," observed a Board member, "but if you're in the right setting, it works, and the bandwidth is that much broader."

Not all stakeholder groups agreed with this overall positive assessment of multilingualism at KA, however. Members of the leadership team actually see it as one of the school's biggest challenges, partly because "our language offerings are relatively meager here" (Japanese and Spanish) and because mother tongue is not supported as robustly as in some other IB schools. In addition, one leadership team member stated that multilingualism is seen as a major pillar really only in the U.S., not in the rest of the world, where it is common. "It's really not necessarily a sign of anything," he claimed. This discrepant view is clearly at odds with the IB position regarding multilingualism.

Regarding interculturalism, the second of the IB three pillars, there is widespread agreement among the stakeholder groups that it is both an essential element of

international mindedness and a strength of the school. Much of the intercultural understanding at KA is developed through or because of language, as previously described. The leadership team and parents also believe it is developed through the inquiry-based curriculum. The faculty also thought it was developed through the school's Week Without Walls program in which secondary school students travel by grade level to various parts of Japan for a week of experiential learning. Board members believe intercultural understanding also comes "from just being around and interacting socially with people within the community who come from different cultural backgrounds." Thus, the development of intercultural understanding is not always entirely intentional; it is largely experiential as peer group interaction is perceived to be highly influential. Parents, however, had a slightly different take on the matter. They don't feel that most of the communications from the school "take into account a Japanese mindset." In addition, they expressed the view that intercultural understanding at the school is construed in overly broad terms. "I would have to say that it's not nuanced at all. I think that there is basically a Western [orientation] and then an Asian and that's it. It's not like, 'Okay, the Canadians are different from the Americans, the French are different from the Brits. There's no nuance there.'" Adding nuance to the concept, the parents pointed out that intercultural understanding isn't simply a matter of nationality or ethnicity; it includes different professional groups. When the school uses educational jargon in its communications, it reveals a lack of intercultural understanding.

Regarding global engagement, the third IB pillar, nearly everyone thought the school did an excellent job developing it. KA belongs to an association of schools

primarily in East Asia known as the Asia Pacific Activities Conference (APAC). APAC hosts a number of interscholastic athletic and arts events in member schools. One of its stated goals is to “promote intercultural cooperation and understanding”; another goal is to organize itself so as to “maximize international diversity” (APAC, 2013, p.1). “When they travel it’s a great opportunity to learn the culture” and what kind of family has been taking care of them, stated a faculty member. In sum, interactions with students and families from other international schools within APAC is seen as a form of global engagement.

Although there was no opposition to the importance of global engagement as a hallmark of international mindedness, there were questions about its effectiveness. The leadership, parent, and senior student stakeholder groups all linked global engagement with service. KA has a robust service learning program, which according to the leadership team is “very locally based and for many non-Japanese, that is global engagement.” They questioned “the mindset” of the service, however, and noted that teachers have tried to get students out of a “savior mindset” when doing service so that it is less about money and more about authentic engagement. One positive example given was the Thai Village Children’s Fund whereby KA students raise money and travel to Thailand to help children there. “The power of Thai Kids program is the connection of children to children, children helping children, and for a group of our kids to be able to go to villages within Thailand to visit some houses, to see some cottage industries. They come back with a new, profound...sense of feeling that they’re in a very good position to

help others.” In sum, though there are questions about how to best to implement it, global engagement through service is highly valued at Konnichiwa Academy.

*Research question 2: “In what ways do these two IB World Schools enact student international mindedness through:*

- *School policies and structures*
- *Curriculum and assessment practices*
- *Non-academic and extracurricular activities*
- *Formal and informal activities monitoring and assessing IM*
- *Local contextual factors*
- *Daily life of the school”*

As expected, findings from Konnichiwa Academy reveal both similarities and differences in how the stakeholders view the school’s enactment of international mindedness. Table 6 summarizes the themes expressed by KA stakeholders regarding enactment.

Table 6.

*Konnichiwa Academy stakeholder perspectives on the enactment of IM*

| <b>Theme</b>                                    | <b># groups referencing</b> |
|---|-----------------------------|
| Cultural diversity found within the school      | 6                           |
| Peer group interactions                         | 6                           |
| Effectiveness of IB curriculum                  | 6                           |
| Extracurricular activities, e.g. APAC           | 6                           |
| Faculty diversity                               | 4                           |
| Faculty role-modeling                           | 4                           |
| Service learning                                | 3                           |
| Challenging: cultural aversion to risk          | 4                           |
| Challenging: Inward-looking orientation         | 3                           |
| Challenging: KA existing in a “cultural bubble” | 3                           |

|  |   |
|--|---|
| Challenging: high socio-economic backgrounds of students | 2 |
| International Food and Fun Fair                          | 1 |

Of the many similar viewpoints expressed regarding how the enactment of international mindedness is facilitated at Konnichiwa Academy, the cultural diversity found within the student body was uniformly seen as the most impactful factor. Every stakeholder group identified its importance. An anecdote from a parent captures the perspective well:

For the students, it [international mindedness] is just part of their everyday life. I've had my son here with friends playing on the PlayStation and then at some point, one of them will say, 'Oh sorry, I've got to do my prayers' and they'll go off in a room and do their evening prayers and then they'll come on back into the room and none of the three other boys have a problem with that. For me, that's a bit weird, but for them it's not weird at all. When teachers or leadership talk about international mindedness, it's kind of a big abstract theory, but I think the kids probably exercise it on a daily basis and they don't even know they're doing it.

Demographic diversity and a philosophy of inclusiveness combine to make peer group interaction hugely influential. KA students having friends from such a wide variety of cultural backgrounds is seen to minimize stereotyping, broaden worldviews, and develop an understanding and appreciation of cultural differences and multiple perspectives. In this manner, the relational aspect of international mindedness is underscored.

Faculty diversity is also seen as important. The board, faculty, parents, and senior stakeholder groups all emphasized the influential role teachers play. As one of the faculty members explained, "Hiring internationally experienced teachers is a big deal. Teachers

that have worked in multiple countries, and have had international experience themselves plays a big difference.” Not only do internationally experienced teachers bring in different ideas, “fresh eyes,” and new passion and energy, they are also seen as excellent role models. According to one board member, the more the faculty is representative of the student body, the better, as they are able to empathize with the unique situation of the students, many of whom are seen to be Third Culture Kids. In addition, by demonstrating open mindedness, curiosity, and a willingness to take risks, they encourage the exploration of multiple perspectives.

This exploration of multiple perspectives is seen as one of the great strengths of the IB curriculum, which was also identified by every stakeholder group as being highly influential in the development of IM. The global orientation of the curriculum, as opposed to one favoring one country such as the U.S., helps “this international group of kids thinking about the world as a whole, instead of just our small community here.” This entails teachers “really pushing kids to see whatever the topic is at hand from multiple perspectives.” It also requires expert guidance from the teachers in explicitly discussing international mindedness, as classroom dialogue and individual reflection on classroom learning are seen as critical to its development. According to one school leader, the orientation of the IB curriculum also means “you don’t need 60 nationalities” within the school in order to be internationally minded. Additional curricular elements seen as promoting IM include the IB Personal Project, the PYP Exhibition, and the in-house PIPX project-based class in the elementary school, all of which are seen as empowering and encouraging students to broaden their perspectives.

There were a few qualifying views on the importance of the curriculum, however, both coming from students. The senior students, for example, said it depended on the class, with geography and theater cited as a strong examples and math as a weak one. They also expressed the view that IM isn't something that is taught, but something that naturally develops from being around people from a lot of different cultures, so that "I just naturally developed the sense that my own ideas are obviously biased and it encouraged me to have a more neutral stance." Meanwhile, some mixed age students indicated that the development of IM depended less on the curriculum and more on "what clubs you join or activities you do," as these are the means by which students make friends with those from other cultural backgrounds, thus emphasizing once again the relational aspect of international mindedness in the eyes of students.

Other stakeholder groups, notably faculty and parents, also highlighted the importance of extracurricular activities in the enactment of international mindedness. Chief among these activities are those associated with APAC, the association of schools in which KA is a member. As stated previously, homestays—the practice whereby visiting students are housed in the homes of families of the host school—are highly valued. They are seen to facilitate the development of both intercultural understanding and global engagement, hence, international mindedness. As one senior student explained, "You're essentially immersed in that culture for four or five days and that's enough to understand how different perspectives, different ideas of what cultures look like." Parents expressed even stronger appreciation. "I wish that there could be a homestay experience for everybody. Because that is such an amazing learning experience

from the point of view that you're not in your own home, you're in somebody else's home. They have different rules. They have different smells; the house is different...I would say that is one thing that the school does which is great." Not everyone agreed to the same extent, however. One board member, for example, thought that while important, traveling with the school to other APAC schools may not result in much greater IM, as the students at those schools are often very similar to the KA students—internationally experienced, multilingual, have a diverse peer group, etc. Exposure to local Japanese people and people from different socio-economic backgrounds could be more helpful. Meanwhile, Model United Nations (MUN) was seen as very impactful by nearly every stakeholder group.

The role of service is seen to be important but it was also seen as complicated. Programs such as Thai Kids and the Eco Club (environmental club), are seen as impactful as they help students develop a sense of responsibility "to basically get involved and act." For Thai Kids, "they have to work together to plan activities and respond. It's not just like asking their parents to give money. And then sending some students to Thailand and then reporting out and sharing their experience, that's definitely really applied [international mindedness]." As previously stated, however, some administrative leadership team members, concurring with Wasner (2016), are concerned that service projects can actually have an opposite effect, reinforcing stereotypes, particularly those based on class. Parents shared this concern that the high-socioeconomic backgrounds of the KA student body could actually limit their understanding of other realities. In short, service is seen as potentially very influential yet it must be done carefully and correctly.

Other elements seen to facilitate the enactment of IM included the school's International Food and Fun Fair, though several saw this as more fun than effective; the safe public transportation in Japan, which allows students to travel freely and thus experience more of what Japanese culture has to offer; athletic competitions with local Japanese schools; low transiency among the student body, which leads to stronger relationships; the historical influence of international communities upon Kobe and nearby Kyoto; and the push by the city of Kobe to attract international businesses. These elements were not widely identified, however.

One area not seen as important was the assessment of international mindedness. Leadership, faculty and parents all expressed skepticism over of its value, particularly any kind of quantitative assessment. "Numerically it's not going to work. 86% more internationally minded than before? How do you measure someone's values?" A parent asked "Is it the number of foreign friends, or a number of overseas trips? I don't know" while another parent stated that it might be possible to make a qualitative assessment, but that it would be "really vague to make a right assessment" and so the school should not attempt to do so in high school "because everybody's very sensitive to college applications." The leadership team agreed that assessing IM is very difficult, even through reflection, as many kids will simply tell the adults what they think they want to hear. Members thought it would be better to focus on what teachers do and how the kids respond than try to directly assess their international mindedness. No mention was made of how assessment might be used formatively.

Regarding local factors that were seen to challenge the enactment of international mindedness, the leadership, faculty, parents and senior student stakeholder groups all mentioned the general aversion to risk that they believe characterize both Konnichiwa Academy and Japanese culture in general. One leadership team member characterized this trait as “the Japanese mentality of ‘Let’s maintain, let’s not fix anything that’s not broken’” while a senior student claimed that KA is “stuck in a traditional mindset where we don’t do a lot of changes.” A faculty member was a bit more nuanced with his explanation, stating “To try to do something new in Japan is fairly hard because you need to build a relationship before you actually get involved with this group. So it makes it a little difficult sometimes to try new ideas, but it just doesn’t happen quickly, you have to build on relationships before you can develop these opportunities.” In sum, this risk aversion is seen as limiting.

An overall inward-looking orientation is also seen as limiting. Japan’s history of isolationism was cited in this regard, though Kobe’s specific history of welcoming foreigners, dating back to the 1860’s was offered as a countervailing fact. More specifically, the long history of the school and the fact that multiple generations of families have attended, some of whose members now sit on the Board, was seen to effect a focus on maintaining legacy rather than truly embracing new ideas and practices found elsewhere in the world.

Related to this view is the widely held notion that KA exists within its own cultural bubble, just “one Rokko Liner ride away” from the “real” Japan. While some parents expressed the view that Rokko Island was a good place for internationalism to

flourish, particularly for Japanese nationals who might not otherwise have many opportunities to encounter foreigners, there was nevertheless widespread agreement that it was largely separate and distinct from the rest of Japan, a place where it is easy to remain isolated. As one parent explained

I love Rokko Island but I can understand that bubble because I was there for three years. When you're there for a short time, you know that you're not going to invest in that community that much because it's an expat life, and you're going to be leaving. And I think that's probably one of the things that deters from international mindedness.

This separation from the local community was also noted by the mixed age students, who stated "There's quite a gap between the Japanese community and the expat community." Language and cultural barriers abound and some local Japanese people are thought to be wary of foreigners so that students can be worried about fitting in. On the other hand, some of the stakeholders interviewed believe that Japanese culture is downplayed, not truly embraced, and that the primacy of English within the community left native Japanese speakers feeling left out. Considering there was widespread agreement that interactions with the local Japanese culture aided intercultural understanding, one can conclude that the relationship between the KA community and the local Japanese community is complicated one, seen to be both beneficial and limiting.

### ***Similarities and differences between schools***

*Research question 1c) What similarities and differences exist between schools regarding their prevailing conceptualizations of international mindedness?*

As seen in Table 7, international mindedness is conceptualized very similarly at both schools, across all stakeholder groups. It is not, however, a very prominent or well-known term in either school. While its lack of prominence at Aloha Academy may be primarily a reflection of the school's relatively recent adoption of the IB programs, at Konnichiwa Academy, with its highly multicultural demographic, it is considered to be such an integral part of the school culture that it is taken for granted, considered simply a part of everyday life. Regardless, in both schools, values such as respect, empathy, open mindedness, curiosity about and appreciation for other cultures and people, are commonly considered hallmarks of IM. In addition, understanding one's own identity and perspective is seen as foundational in both schools and supports Hanvey's view (1976) on perspective consciousness. The understanding that on a broad range of issues there are multiple valid perspectives is also a common to both schools, as are effective interpersonal skills related to communications and collaboration.

Table 7.

*Cross-case comparison of IM consensus conceptualizations*

| <i>Theme</i>   | <i>Aloha Academy</i>   | <i>Konnichiwa Academy</i>   |
|--|--|---|
| <i>Understanding of the concept</i>  | <ul style="list-style-type: none"> <li>• Not well understood; evolving understanding</li> </ul>  | <ul style="list-style-type: none"> <li>• Not a common understanding but concept permeates school culture nonetheless</li> </ul>   |
| <i>Consensus Essential elements (identified by all or nearly all stakeholders within school)</i> | <ul style="list-style-type: none"> <li>• Understanding one's own identity</li> <li>• Understanding multiple perspectives</li> <li>• Understanding our interconnectedness</li> <li>• Awareness of cultural differences</li> </ul> | <ul style="list-style-type: none"> <li>• Understanding one's own identity</li> <li>• Understanding multiple perspectives</li> <li>• Understanding our interconnectedness</li> </ul> |

|                                    |   |  |
|------------------------------------|---|--|
|                                    | <ul style="list-style-type: none"> <li>• Understanding one's place in the world</li> <li>• Open mindedness</li> <li>• Compassion</li> <li>• Empathy</li> <li>• Respect</li> </ul> | <ul style="list-style-type: none"> <li>• Understanding and accepting cultural differences</li> <li>• Understanding histories of other cultures and their values</li> <li>• Open mindedness</li> <li>• Empathy</li> <li>• Respect</li> <li>• Flexible thinking</li> <li>• Ability to communicate across cultures</li> <li>• Ability to cooperate across cultures</li> <li>• Adaptability</li> </ul> |
| <i>Multilingualism</i>             | <ul style="list-style-type: none"> <li>• Very difficult to achieve thus not a high priority</li> <li>• Not essential for IM</li> </ul>  | <ul style="list-style-type: none"> <li>• Widespread occurrence and highly valued</li> <li>• Not essential for IM but greatly beneficial</li> </ul>   |
| <i>Intercultural understanding</i> | <ul style="list-style-type: none"> <li>• Important, but difficult to achieve within school</li> <li>• Advanced chiefly through international travel</li> </ul>                    | <ul style="list-style-type: none"> <li>• Extremely important; characterizes KA</li> <li>• Achieved through peer group interaction</li> </ul>   |
| <i>Global engagement</i>           | <ul style="list-style-type: none"> <li>• Extremely important</li> <li>• Associated chiefly with international travel and environmental activism</li> </ul>                        | <ul style="list-style-type: none"> <li>• Extremely important</li> <li>• Largely equated with service and to a lesser extent, international travel</li> </ul>   |

Generally speaking, the conceptualizations at Konnichiwa Academy may be seen as more nuanced than at Aloha Academy. Due to its multicultural demographic, cultural differences are on display on a daily basis at KA and therefore, stakeholders need to negotiate such differences more often and more regularly than their AA counterparts. Consequently, while awareness of cultural difference was identified by AA stakeholders, at KA awareness alone is considered insufficient. There, to be internationally minded, one needs also to understand, accept, and adapt to cultural differences. This requires

flexible thinking. Values such as empathy and respect are identified as low level forms of IM at Konnichiwa Academy while no such leveling distinctions were made at Aloha Academy. In short, the conceptualizations of IM are largely the same, differing primarily in degree rather than substance.

There are some important differences between the conceptualizations at the two schools, however, chiefly related to the IB's so-called "three pillars" (Singh & Qi, 2013). Of these, the biggest difference resides with the respective views of multilingualism. While it is not considered essential for international mindedness by stakeholders at either school—a significant departure from the official IB position--it is also not considered a high priority at Aloha Academy, while at Konnichiwa Academy, it is considered extremely important. One can conclude that the importance of multilingualism in these two schools resides in its utility. At both schools English is the language of instruction, but at KA, there are multiple opportunities every day for students to exercise multilingualism, both inside and outside the school. It is therefore highly valued. Such opportunities do not exist to nearly the same degree at AA. Consequently, multilingualism there is primarily seen as something nice to have, but not really necessary, and difficult to achieve regardless. Interestingly, however, there is more emphasis on additional language instruction at AA, with four different non-English languages offered beginning in the elementary school and continuing through high school. KA offers only two additional languages (though there are more mother tongue languages that it seeks to support among its students). Since most individuals are likely to only study one additional language in either school, perhaps what is most important,

then, is not the number of languages the school offers, but the degree of proficiency that students attain.

Differences regarding the role of the other two IB pillars—intercultural understanding and global engagement—are less dramatic. Again, due to its multicultural demographic, intercultural understanding at Konnichiwa Academy is considered very important, a part of daily life, facilitated by multilingualism. Without it, the school culture breaks down. This is not the case at Aloha Academy. Since the student demographic is largely homogeneous in terms of cultural and linguistic backgrounds, intercultural understanding remains more of an abstraction there, a phenomenon that becomes more concrete as students encounter cultural differences largely through occasional international travel. It is still considered a very important element of international mindedness, however. Global engagement at AA, on the other hand, is very much part of the daily school culture as students there regularly initiate and partake in environmental causes. Though the majority of these efforts take place in Hawaii, the prevailing view at AA is that any effort to care for the environment in one part of the world is part of an effort to take care of the entire world; hence, environmentalism *is* global engagement. At KA, global engagement is primarily construed as a matter of service, typically for those with fewer socio-economic advantages, and is thus problematized by the students' socio-economic privilege. In sum, one may conclude that while stakeholders at these two schools consider each of the IB's "three pillars" as important elements of international mindedness, they do not interpret the terms uniformly.

In addition to consensus views regarding the conceptualization of international mindedness, a number of notable, though not consensus, views were also offered at each school. These views should not be seen necessarily as outliers, as it is possible that other stakeholder groups also share the perspective, but simply did not state it in the focus group interviews. Table 8 captures these non-consensus viewpoints.

Table 8.

*Cross-case comparison of non-consensus conceptualizations of international mindedness*

| <b>Theme</b>  | <b>School and stakeholder group(s)</b>                               |
|---|--|
| No fixed definition; meaning of IM varies according to individual and family background   | AA: parents<br>KA: Board; leadership;<br>mixed age students          |
| Not belonging to any one culture or nationality   |  |
| KA: Board   |  |
| Involves a sense of responsibility for the well-being of the world                        | AA: faculty; senior students<br>KA: leadership; faculty              |
| Recognition of equality among people  | AA: mixed age students<br>KA: senior students; mixed<br>age students |
| Knowledge of world geography, political and economic systems; religion                    | AA: parents, senior students;<br>mixed age students                  |
| Specific content knowledge not important  | AA: faculty  |
| Knowledge of different cultural practices and ability to adapt in response                | KA: faculty; senior students;<br>mixed age students                  |
| Valuing personal challenge; courage to overcome fear of others who are different from you | KA: parents  |
| Recognition that diversity enriches communities   | AA: faculty<br>KA: leadership  |

Some of these viewpoints are not particularly surprising, while others are more so. For example, the view that the meaning of IM varies according to context, which supports the

claims made by Beek (2016), Hacking et al. (2016), and Tarc (2009), is understandable given the multicultural demographic of KA. There one could expect to encounter a range of diverse perspectives on the meaning of the term rather than a universal meaning. For the same reason, the view at KA that IM entails knowledge of different cultural practices and the ability to adapt in response is not surprising. Similarly, given the high percentage of Third Culture Kids at KA, one could expect to encounter the viewpoint there that part of IM is a feeling of belonging not to any one culture or nationality, echoing Gunesch's views on cosmopolitanism (2004, 2007). It is also not surprising that this viewpoint was not expressed at AA, since students enrolled there are part of a predominantly homogenous student demographic and are, for the most part, living in their home culture.

Some of these perspectives were less expected, however. For example, that international mindedness necessarily entails a sense of responsibility for world stewardship was not more widely expressed is somewhat surprising, particularly at AA with its strong sense of environmentalism. It may be, however, that while only the faculty and senior students mentioned this, other stakeholder groups agree with the perspective but simply did not express it. Meanwhile, only students identified the recognition of equality of people as a hallmark of international mindedness. I am not sure how to interpret this fact. Perhaps other groups believe so as well but simply did not express the view or perhaps the students, as they navigate social conditions in their formative years, are indeed more guided by issues of social justice and fairness than adults. This could be an area for further research.

Also interesting to note are the views regarding specific content knowledge of the world. At KA, where international mindedness is largely interpreted in interpersonal and relational terms, confirming the findings of Hacking et al. (2016), specific knowledge of the world and its systems was hardly mentioned, while at AA, it was considered very important. (The faculty view that specific content knowledge can actually thwart IM because students focus more on being right than on understanding should be seen as an outlier.) Perhaps this is due to the fact that AA students do not encounter vast cultural differences on a regular basis and that Hawaii is one of the most geographically isolated places on the planet. In any case, when it comes to knowledge of the world, there is obviously a lot to know and determining what knowledge exactly is fundamental is hardly self-evident. Still, I expected more stakeholder groups to identify content knowledge as foundationally important as it seems logical that knowing the nature of the world and how it actually works is fundamental to being internationally minded. Given the very widespread articulation of recognizing and accepting cultural difference, I also expected more widespread expressions of the value of diversity, but I consider its fairly minimal expression not as an indication that stakeholders do not value diversity, but simply that they did not think to say so in the interviews.

Although this research question focuses on a comparative analysis of the conceptualizations of IM at the two schools, stakeholder views on the enactment of IM are also worthy of discussion. Table 9 identifies six broad themes related to enactment and summarizes stakeholders views within each school on those themes.

Table 9.

*Cross-case comparison of stakeholder views on enactment of IM*

| <i>Theme</i>                      | <i>Aloha Academy</i>  | <i>Konnichiwa Academy</i>  |
|-----------------------------------|---|--|
| <i>IB</i>                         | <ul style="list-style-type: none"> <li>• Adopted within last 15 years for marketing purposes</li> <li>• Appreciation for global curriculum</li> <li>• Learner Profile only prominent in PYP</li> </ul>  | <ul style="list-style-type: none"> <li>• Adopted over 40 years ago due to philosophical alignment</li> <li>• Appreciation for global curriculum</li> <li>• Learner Profile only prominent in PYP</li> </ul>  |
| <i>Faculty</i>                    | <ul style="list-style-type: none"> <li>• Play key role</li> <li>• Close relationships with students</li> <li>• Skill at making local-global connections</li> <li>• Difficult to find experienced IB teachers</li> </ul>   | <ul style="list-style-type: none"> <li>• Play key role</li> <li>• Close relationships with students</li> <li>• Skill at making local-global connections</li> <li>• Role models</li> </ul>  |
| <i>Assessment</i>                 | <ul style="list-style-type: none"> <li>• Problematic; not important</li> </ul>  | <ul style="list-style-type: none"> <li>• Problematic; not helpful</li> </ul>   |
| <i>Local facilitating factors</i> | <ul style="list-style-type: none"> <li>• Diversity within Hawaii</li> <li>• International travel</li> <li>• Food, flags, festivals valuable</li> <li>• Environmental ethos</li> </ul>   | <ul style="list-style-type: none"> <li>• Diversity within KA community</li> <li>• Peer group interaction</li> <li>• KA students TCKs</li> </ul>  |
| <i>Local limiting factors</i>     | <ul style="list-style-type: none"> <li>• Hawaii's geographic isolation</li> <li>• Wariness of outsiders</li> <li>• Concern for not appropriately interacting with local culture</li> <li>• High socioeconomic status of students and their families</li> <li>• School finances</li> </ul> | <ul style="list-style-type: none"> <li>• Expat enclave isolation</li> <li>• Wariness of outsiders</li> <li>• Concern for not appropriately interacting with local culture</li> <li>• High socioeconomic status of students and their families</li> <li>• Aversion to risk taking</li> <li>• School's long history</li> </ul> |

*Globally-oriented Curriculum*

The first theme concerns the role of the International Baccalaureate within the school. For the most part, stakeholders at the two schools were in agreement that the globally-oriented curriculum offered by the IB plays a significant role in the development of international mindedness in students. There were some discrepant views among the students. While most thought that some classes, e.g. geography, history, were more effective in developing IM than others, e.g. mathematics, the KA senior students questioned whether IM could actually be taught. Overall, however, there was much

appreciation for the fact that the IB curriculum was not US-centric. Similarly, there was much agreement that the Learner Profile was predominantly known and used in the PYP programs in the two schools, then faded in importance as students progressed through the middle and high school years. No one went so far as Plotkin (2013), however, in maintaining that the Learner Profile was more about IB program design than individual attributes. Finally, although this study does not strictly follow the Comparative Case Study approach articulated by Bartlett and Vavrus (2017), their transversal axis informs us that the history that each school has with the IB is important. Konnichiwa Academy adopted the Diploma Programme over 40 years ago because its philosophy aligned with the school philosophy. At Aloha Academy, however, IB was adopted primarily because the headmaster at the time thought it would distinguish the school from competitor schools on island. As shall be discussed further in the concluding chapter, these historical differences influence the enactment of IM in the two schools.

#### *Promoting International mindedness*

A second theme concerns the role of faculty in promoting IM and here the two schools are largely in agreement about that role. The close relationships between teachers and students in each school are seen to enable deep discussions of global issues. In each school the teachers are seen as skillful in making connections between local and global issues in their delivery of the IB curricula (a topic to which I will return in chapter 5). A notable difference regarding faculty in the two schools, however, concerns their backgrounds. KA faculty are seen as effective role models for IM due to their extensive international experience. In addition, some of the KA faculty are themselves former

Third Culture Kids and are thus seen as having unique insights into the experiences of the multicultural KA students. This view supports Schwindt's (2003) claim that international school faculty should ideally be as diverse as the student body. When one looks more closely at the KA faculty demographic, however, one notes that it is primarily Anglo-American, a situation that Allen (2002), Bunnell (2014), and Shaklee and Merz (2012) claim is common in traditional international schools. At Aloha Academy, except for foreign language teachers, the faculty is almost exclusively American and are not seen, at least by the leadership team, as internationally well-traveled. Finding experienced IB teachers to work in Hawaii is difficult, as the compensation package does not compare well with those found in traditional Type A international schools described by Hayden and Thompson (2013b) and Hawaii is a very expensive place to live. Regardless, one should not necessarily conclude that AA teachers are less effective in delivering IM than their KA counterparts, as the personal relationships between teachers and students is considered of paramount importance in both schools.

#### *Assessment*

Regarding the third theme, assessment, the two schools have very similar views. Attempts to quantitatively measure international mindedness are met with great skepticism in each school. Educators in each school do not think it is possible to accurately measure the phenomenon, a view shared by several of the student groups, while parents doubted the usefulness of doing so. In fact, parents at each school expressed concern that assessing IM could adversely affect the college admissions prospects of older students, thus reflecting an orientation toward the pragmatic aims of

international education (Cambridge & Thompson, 2004; Hill, 2002). In sum, stakeholder views regarding the assessment of IM support the first scenario described by Sriprakash, Singh, and Qi (2014), i.e. that it is not assessable. This was not particularly surprising as personal experience indicates that school stakeholders often associate assessment with quantitative approaches, which themselves are associated with student sorting rather than student learning. The potential of qualitative assessment of international mindedness is an area for further research.

### *Demographic Diversity*

Stakeholders in both schools consider demographic diversity an important factor, but the population in which the diversity resides differs. Hawaii is very diverse, but Aloha Academy itself is rather homogenous. A reverse situation exists at Konnichiwa Academy. There the diversity is found within the school while the community surrounding it, Japan, is comparatively quite homogenous. In both schools, however, exposure to cultural differences through demographics is seen as facilitating international mindedness. Because the diversity is found within KA, peer group interactions are seen as the most important factor there in developing IM. Every day, in classes, on sports teams, in club activities, in leisurely pursuits, KA students are exposed to people their own age who are culturally different from themselves. Aloha Academy students don't have this kind of exposure. Instead, they need to make more of an effort to go seek it. For this reason, stakeholders there consider international travel as the most important factor influencing the development of IM, as seen in the popular recent program known as I-Term.

*Other differences*

A further difference resides in stakeholder perceptions of the value of “the three Fs—food, flags, festivals,” that is, events that highlight these features of different cultures. At AA such events are considered useful, particularly for younger students who otherwise would not be exposed to such differences, whereas at KA they are seen as fun, but only superficially adding to the development of IM. Finally, the strong environmental ethos at Aloha Academy is seen as facilitating IM. As students engage with policies and practices focused on environmental issues in Hawaii, their sense of responsibility for the global environment is also strengthened. KA students are also involved with environmental issues, but not to the same degree nor probably with the same amount of passion as AA students.

*Local challenges to the development of IM*

Remarkable similarities exist in the perceptions of local factors that limit the development of international mindedness at the two schools. While both stakeholders in both schools value learning about and interacting with the local culture as a stepping stone to global perspectives, both schools are also commonly thought of as islands situated on islands, or as Elwood (2004) describes them, “cultural bubbles” (p. 6). Located 5000 miles out in the middle of the Pacific Ocean, Hawaii is geographically very remote, making it relatively easier to forget about the rest of the world and only focus on matters pertaining to Hawaii. Further, as Aloha Academy’s demographic is far more homogenous than the rest of Hawaii, it is also seen as a kind of island, separate and distinct from the larger society in which it exists. A very similar dynamic exists at

Konnichiwa Academy. Though not geographically remote like Hawaii, Japan also consists of a series of islands and the small man-made island on which KA is located is seen as an expatriate enclave quite unlike the rest of Japan. In addition, historically both Hawaii and Japan, arguably, have demonstrated a wariness of outsiders. Consequently, in both schools there is a concern for not appropriately understanding or honoring the local culture. At AA, the fear of offending traditional native Hawaiian cultural values limits the willingness of students to try new things and thus expand their worldviews. A similar fear of offending Japanese cultural values exists at KA; in addition, the traditional Japanese value of maintaining the status quo, which some stakeholders believe trickles down into the school culture in the form of risk aversion, is seen as limiting. The comparatively high socioeconomic status of students and their families is also seen in both schools as a limiting factor as their privilege further isolates the students from the daily realities of the rest of the population. In both schools, several stakeholders believe this socioeconomic separateness impedes the development of empathy and leads to a sense of entitlement.

Finally, a limiting factor unique to AA is its finances. The school carries a large debt and thus finds it challenging to expand programming that would increase exposure to global perspectives, e.g. scholarships for foreign students. A limiting factor unique to KA is its long history, which several stakeholders believe leads to the school being more inward looking, focused on its legacy, rather than outward looking, focused on what's happening elsewhere in the world that could be adopted or adapted for implementation at KA. In sum, the relationship between the school and the surrounding local culture is

complicated in both schools, serving to both facilitate and limit the development of international mindedness.

## Chapter 5: Concluding Discussion

The purpose of this study was to explore and compare how stakeholders at two International Baccalaureate (IB) World Schools conceptualize, value, implement and evaluate international mindedness, a key component of IB philosophy and widely considered one of the core aims of international education. Due to a relatively long history of multiple interpretations, international mindedness has been a contested term. In an attempt to clarify its meaning, the IB has provided an official definition, stating that it consists of three components, or pillars: multilingualism, intercultural understanding, and global engagement. In recent years, there has been a growing acceptance of the idea that the meaning of international mindedness varies according to the location where it is conceptualized and enacted. This study therefore additionally sought to better understand how local context may influence its conceptualization and enactment. Two similar, yet significantly different IB schools were chosen to explore this influence: an international school in Japan and an independent school in Hawaii. In this chapter, I explore the themes that emerged from my research at these two sites and how they contribute to the wider literature. In doing so, I also discuss the implications for theory, for international education in general and for schools in particular, and for the IB. I also offer suggestions for future research and discuss the limitations of this study.

One major theme that emerged from the study is that despite the lack of a widely known and accepted definition, the conceptualizations of international mindedness at these two schools were very similar. There was much agreement on the importance of such values as respect, empathy, open mindedness, interconnectedness, and a curiosity

about other people and other cultures. Similarly, there was widespread agreement on the necessity of strong skills related to communication (though with some significant differences about multilingualism, which will be discussed later in this chapter), collaboration, flexible thinking, and adaptability. Though there were differing views on the importance of specific content knowledge, there was also widespread agreement about the importance of the recognition and understanding of multiple valid perspectives, one's own positionality, and the impact of actions in one place on other places in the world.

A resulting contribution of this theme is its implication for theory, specifically the confirmation of the Hacking et al. (2016) study conclusion that IM is 1) relational, in that it involves interaction with others from diverse cultures; 2) intra-personal, in that it requires us to understand ourselves in relation to those others, and 3) processive, in that IM is a journey, not a destination. As this study confirmed, international mindedness is greatly influenced by exposure to people and cultures different from oneself and by reflection on those encounters and on own's positionality. International mindedness, however, is not a binary proposition, i.e. either you are or you are not internationally minded. Instead, it is continually evolving in response to experience. There is a further implication for schools. With these three elements in mind, a school can benefit from engaging in community-wide discussions of the meaning of international mindedness and its role within the school. In this regard, the Head, Heart, Hands model was proven to be very helpful. Essentially, this model represents the same knowledge, values/dispositions, and skills framework employed in numerous curricular and other settings. The visual

rendering of the framework—a human figure with those three body areas highlighted—is inviting to stakeholders of all ages and encourages sharing of perspectives in multiple modalities, notably verbal and visual.

A qualification should be made, however. The fact that discrepant views of IM's conceptualization were so minimal raises the question of whether spending so much time and attention on trying to arrive at a precise definition is actually worth the effort. I am reminded of the Chinese philosopher Chuang-tse's analogy of fish in a net to explain the relationship between concepts and words. The fish are the concepts, the words are the net used to capture them. Once the fish are caught, i.e. the concepts grasped, one can let go of the net, i.e. forego the words. Whether language dictates thought or merely reflects it is, of course, a continuing matter of debate. The point here is not that discussing different conceptualizations of IM is not worthwhile. Chuang-tse notwithstanding, words of course do matter and dialogue on the meaning of core concepts influencing a school is intrinsically valuable. My point is that trying to arrive at a precise, universal definition has limited value. Instead, schools should focus on how IM plays out in their particular setting. In this regard, this study supports Hill's theory (2000) that scholars and practitioners should focus less on definitions and more on actions, i.e. on what schools do to achieve international mindedness. Indeed, this study shows that the significant differences between the two schools came from their enactment of IM, not its conceptualization. This finding points to an area for further research. As Wright and Buchanan (2018) noted, scholarly conceptual debate has historically outweighed empirical explorations of international mindedness. This study supports Wright and

Buchanan's view that in the future, there should be more empirical investigations of how international mindedness is manifested in particular contexts. It is my hope that one contribution from this study is that more research particularly needs to be done on how IM manifests in non-Western contexts, as these have been comparatively under-researched and may yield rich insights into both how IM is conceptualized and how it is enacted.

A similar situation exists regarding the classification of schools. Much of the literature reviewed can be seen as an attempt to pin down exactly what an international school is (Cambridge & Thompson, 2000; Hayden, 2006; Hayden & Thompson, 1995a; Sylvester, 2002; Walker, 2016). While attempts to understand the phenomenon of international schools is certainly worthwhile—we need to have at least some shared understanding of what we are talking about--as with attempts to reach precise, universal definitions of international mindedness, there is a point of diminished return where one must ask whether on-going attempts to define/classify are actually all that useful. Moreover, as Bunnell (2014) points out, the landscape is changing. In addition to many state (public) schools around the world now wishing to offer an international education, new kinds of schools are emerging. Perhaps it is time for a new, simpler definition, e.g. an international school is any school that aims to offer an international education, and then focus on achieving a shared understanding of what that means. This, too, could be an area for further investigation.

A second theme concerns the role of experience, which in turn raises issues related to local versus global contexts. My research leads to the conclusion that IM is

chiefly developed/enacted through direct experience, specifically through exposure to people and cultures different from one's own. At Konnichiwa Academy, this exposure is predominantly achieved through peer group interaction. The presence of so many different cultural backgrounds within the student body as well as the larger school community greatly aids intercultural understanding on a daily basis, confirming the views of such writers as Hayden and Thompson (1995a), Hayden, Rancic and Thompson (2000), Peterson (1987), and Wright and Buchanan (2018). Aloha Academy students do not have this kind of exposure; instead, they gain exposure primarily through other means, most notably, international travel. In both cases, though, intercultural understanding--and by extension, international mindedness—comes from encountering the Other. In this regard, this study confirms Skelton's 2007 developmental theory of international mindedness, in which IM "represents the most complex development of the relationship between 'self' and 'other'" and which itself draws on Gardner's theory of human development as "a continuing decline in egocentrism" (p. 380). This view of the role of experience also has implications for schools. As Skelton writes, schools need "to think carefully about the precise 'crises of engagement' we create that enable children and students to experience the shock of the other" (p. 388). While "crises" and "shock" may be overly strong terminology, it nevertheless seems clear that schools need to purposely consider the kinds of experiences they are able to provide their students in order to develop their international mindedness.

The role of experience also invites reflection on the relationship between the local and the global. The well-known phrase "Think Globally, Act Locally" has been around

for quite some time and both the Aloha Academy senior students and the Konnichiwa Academy Board and faculty referenced it in their focus group interviews as a kind of guiding principle. The phrase is employed in a variety of contexts, commonly with environmentalism, in that adherents are advised to act on issues of global concern, e.g. water quality, within their own local communities. Unpacking the phrase a bit further seems instructive. To begin, one notes that the global is associated with cognitive processes. It is not something that is directly experienced through the senses. It is invariably abstract and thus, to have a global perspective requires an act of the imagination. Direct, sensory experience, on the other hand, is rooted in the here and now; it is invariably concrete, immediate, i.e. local. Part of the challenge, then, is reconciling the local and the global. As a KA Board member observed,

It's one thing to have a perspective on global big picture issues and some of the struggles that are happening at a high level, but when you get down to it, it's always something local. Certain issues manifest different in different communities because of local circumstance. And if you don't wrap your head around that...if you haven't had a real experience, then you're always talking in very broad terms and therefore struggle to recognize that things are rooted in real detail.

For this reason, this Board member and indeed most of the stakeholders in both schools, advocated focusing on the local first, then extending that local experience into a large global framework. As shall be seen, this approach has implications for curriculum and pedagogy.

The IB curriculum was seen by virtually all stakeholders across both schools as another important source for the enactment of international mindedness. The curriculum is another way students may be exposed to the Other, and its global orientation rather than a country-specific orientation was uniformly valued. The curriculum is also another way that the local may be connected with the global, which is something that stakeholders at both schools indicated is a major responsibility for teachers. The importance of the curriculum varied across the sites, however. At Aloha Academy, where opportunities for interaction with people from other cultures are more limited, the curriculum was seen to exert a greater influence on the students' development of IM. The curriculum was still considered important at Konnichiwa Academy, but not to the same degree. This finding has implications for theory in that it confirms Wright and Buchanan's (2018) claim that curriculum plays a more important role in national schools than in international schools, where the student demographic was seen to be more important. It also confirms the view of many scholars (Beek, 2016; Bunnell, 2019; Castro et al., 2013; Hacking et al., 2016; Lineham, 2013; Peterson, 1987; Tarc, 2018) that the informal, hidden curriculum exerts a greater influence than the formal written curriculum. Peer group interaction, faculty role modeling, and cross-cultural encounters through international travel, all highlighted by the stakeholders in this study, are all examples of this informal curriculum. At this point, however, I must note that one limitation of this study is that I did not analyze in any detail the curricula at each school as this was considered beyond the scope of this study. Further research on the effects of various curricula on the development of international mindedness is warranted.

I did have the opportunity, however, to observe specific lessons in each school and this experience yielded certain insights regarding the role of pedagogy, specifically on how local-global connections are made. I noted two broad approaches, one focused on difference, one focused on similarity. The focus on difference was seen in the Theory of Knowledge lesson observed at Aloha Academy. This was essentially a lesson on cultural relativism in which images of cultural practices from outside Hawaii were shown to the students, who then discussed how they might interpret and evaluate those practices. Eventually the discussion came around to cultural practices found within Hawaii, but it all began with cultural difference. The focus on similarity was seen in a MYP5 geography class at Konnichiwa Academy. There the starting point was the issue of maternal mortality that all countries experience, i.e. sameness. The discussion started with its occurrence in Japan and then extended to other countries, both poor countries and rich countries. My point is not that one approach is better than another, but that further exploring how local and global connections are taught would be beneficial for teachers, schools, and international education in general. In addition, further investigation of how various cultures are represented in classroom lessons would be beneficial. Finally, as teachers are widely expected to be role models of international mindedness, further research is needed on the effects of teacher backgrounds and teaching style on the development of IM. This view confirms the conclusions drawn by Dickson et al. in their 2018 study.

Related to the themes of curriculum and pedagogy is the issue of assessment, which has implications for both theory and schools. Findings from this study support the

Hacking et al. study conclusion (2016) that international mindedness is too complex to quantitatively measure and moreover, that doing so is not a high priority of schools. Indeed, some of the stakeholders in this study almost scoffed at the notion of quantitatively assessing IM, as seen in a Konnichiwa Academy faculty member stating “Numerically it’s not going to work. 86% more internationally minded than before?” and one Aloha Academy parent claiming assessing IM wasn’t important because it wouldn’t help her child get into college. While such comments could be seen as expressions of a general dislike and apprehension of quantitative approaches, they also speak to the difficulty of accurately measuring values and so-called “soft” attributes such as curiosity and open mindedness. This study also supports Singh and Qi’s theory (2013) that any attempt at assessing IM will require a combination of multiple assessment tools, including individual reflection. I am reminded of a photography metaphor that is often used in the context of educational assessment, that is, one needs a photo album, not a single snapshot, to accurately gauge student learning. I discovered, however, that nearly all stakeholders conceived assessment in terms of its summative properties, that is, making conclusive judgments about an individual or a school’s level of international mindedness. An area for further research is how formative assessment may be used to develop IM.

Another theme that emerged from this study concerns the role of the International Baccalaureate and the enactment of its position regarding international mindedness. To help understand this situation, one can look to Michael Fullan’s work regarding educational change. Fullan (2007) identifies three broad phases of the change process that

are commonly identified by researchers. The first phase is often referred to as initiation and “consists of the process that leads up to and includes a decision to adopt or proceed with a change” (p. 65). The second phase is commonly referred to as implementation and “involves the first experiences of attempting to put an idea or reform into practice” (p. 65) and the third phase is typically known as continuation or institutionalization and “refers to whether the change gets built in as an ongoing part of the system or disappears” (p. 65). Various factors affect each phase of the change process. For example, the quality of the proposed change and advocacy from central administration affect the initiation phase. If stakeholders do not consider the change to be of high quality or if it lacks support from the school or district’s chief administrator, it is unlikely to be adopted. Fullan goes on to identify nine critical factors that influence implementation; these same factors affect continuation. They are grouped into three broad categories—a) characteristics of change; b) local characteristics; and c) external factors. Under the first category are included need, clarity, complexity, and quality/practicality. Fullan explains that the proposed change has to be seen as fulfilling a perceived need, that it has to be clear what stakeholders need to do differently, that the difficulty and extent of the change has to be within the capacity of the stakeholders implementing it, and that adequate materials and resources for implementing the change are available. The second category of factors affecting implementation involves “the social conditions of change, the organization or setting in which people work, and the planned and unplanned events and activities that influence whether or not given change attempts will be productive” (p. 93). These local factors include district, community, principal and teacher factors. For

example, if previous implementation attempts within a school district have been negative experiences for stakeholders, or if the school principal is not seen to be actively supporting the change, or if a critical mass of teachers are predisposed against the change, its implementation is not likely to succeed. The third category of factors influencing implementation “places the school or school district in the context of the broader society” (p. 98) and includes considerations of the role of outside entities such as accrediting agencies and other schools. It should be noted that although the articulation of these three phases is linear, in practice the process is not linear. As Fullan explains, “The factors of implementation and continuation reinforce or undercut each other as an interrelated system. Single-factor theories of change are doomed to failure...Effective implementation depends on the combination of all the factors” (p. 105).

Fullan’s theory of change helps us understand how IB philosophy and practices have been enacted in each of these two schools. Beginning with the initiation phase, Konnichiwa Academy has offered the Diploma Programme for over 40 years. In the focus group interviews it was stated that IB was adopted because its mission aligned well with the school’s mission. One can reasonably conclude, therefore, that the KA school community has embraced the IB philosophy and therefore seeks to enact it faithfully. The situation was a little different at Aloha Academy. There IB was brought in at the behest of the school headmaster at the time, who felt the adoption of IB would provide the school with a marketing advantage, differentiating it from competitor schools on island. AA focus group interviews did not indicate that there was strong advocacy by either teachers or administrators other than the headmaster; neither was there strong community

support (or apathy). This is not to say that these stakeholder groups were opposed to the IB programs or the IB philosophy, but simply that they were not a driving force that led to adoption. This lack of initial advocacy may have affected IB implementation at Aloha Academy.

Regarding implementation, findings clearly indicate that the majority of stakeholders at each school was not particularly cognizant of the IB's position regarding international mindedness, let alone influenced by that position. They mostly knew that the IB espouses a global orientation, that its curriculum is inquiry-based, and that it is academically demanding. They had a fundamental understanding that part of the IB's mission is to create "a better and more peaceful world" (IB Mission Statement, 2017). The leadership teams in each school, and to a lesser extent the faculty, were understandably more informed. For example, they were quite aware that Standard A in the *IB Programme Standards and Practices* publication (2014) includes the requirement that the school "develop and promotes international mindedness and all attributes of the IB learner profile across the school community" (p. 3). The three pillars of international mindedness articulated by Singh and Qi (2013) and endorsed by the IB organization, however, were not well known. Using Fullan's framework, one can conclude that a primary reason for this lack of knowledge is the complexity of the IB programs.

Although certain elements are the same across all four IB programs, notably international mindedness, each program also has its own distinct features. Moreover, the IB produces volumes of support material for each program and for the organization and international education more broadly. Even the most avid IB supporter finds the copious amount of

official regulations, required program elements, and support material daunting to digest, let alone understand and implement. In this regard, Konnichiwa Academy may have some advantage over Aloha Academy simply because it has had more time to grasp these elements, i.e. to make sense of the complexity.

Part of the purpose of this study was to understand how stakeholder conceptualizations of international mindedness compared to official IB definitions. It was beyond the scope of this study, however, to try to understand why certain elements of IB policy were acted upon while others were discarded. In other words, regarding the enactment of international mindedness at each school, the focus was more on understanding how it was enacted, not why some elements were enacted while others were not. This can be seen as a limitation of this study. One implication of this finding for the IB is that further research in how IB policies are enacted is warranted. For example, Fullan's framework could be used to critically examine how the process of deciding to adopt IB (i.e. initiation) affects the implementation of specific policies. In addition, this study's findings regarding the enactment of IB positions also have implications for theory. Castro's theory (2013) that there is no clear link between the IB's three pillars and the Learner Profile is confirmed, for example. In both schools, the Learner Profile was mostly prominent in the PYP and then faded in importance as students progressed through the grades. Further research in this area is also warranted, as is the conclusion by Beek (2016) that the IB ought to consider requiring schools to develop school-based policies regarding international mindedness. As part of IB accreditation processes, for example, schools could be required to engage in community

wide discussion of the meaning of international mindedness within their context and to identify specific school practices that are intended to promote it.

The topic of school-based policies regarding IM invites discussion of the theme of multilingualism that also emerged from this study. While the two schools largely agreed on the value of the other two IB pillars of IM—intercultural understanding and global engagement—they differed on the value of multilingualism. Multilingualism is a strength at Konnichiwa Academy while at Aloha Academy, it is a challenge. Official IB statistical bulletins do not specify the achievement of language acquisition by students of different nationalities, and I am unaware of any studies demonstrating that U.S. students are less proficient in foreign languages, but in my experience, this is a common view among educators. Regardless, the IB clearly links multilingualism with international mindedness, as seen not only in the three pillars, but also in the 2011 official position paper *Thought, word and deed: The roles of cognition, language and culture in teaching and learning in IB World Schools*. In this paper, author Michael Allan (2011) states as a central thesis that these three elements “are not only connected, but that both language and cognitive processes are cultural artifacts, whose nature varies from culture to culture” (p. 3). Drawing on findings from neuroscience, Allen concludes that learning another language is essential for understanding another culture and that “a monocultural and monolingual education will not develop the skills needed for a multicultural global society” (p. 8). What is missing from Allen’s position paper, however, is a clear IB definition of multilingualism. In his 2017 dissertation on international mindedness at a school in Brazil, Nelson Dewey states that multilingualism requires students to achieve academic

level proficiency in another language, but I have seen no official statement from the IB that confirms this claim. Given the differences between the two schools in my study regarding multilingualism, perhaps this is an area for further research and clarification from the IB.

Another area for further research and clarification from the IB concerns the idealistic aims of international education and international schools, specifically the promotion of peace and social justice. Over the years the importance of these elements within the IB programs has diminished. In the wake of the recent focus on systemic racism in the United States and an accompanying worldwide focus on social justice, the IB, mindful of Galtung's emphasis on positive peace as it once was, ought to reassert these idealistic aims by engaging school communities in on-going dialogue about peace and social justice so that they are not overshadowed by pragmatic concerns largely related to credentialing.

Finally, one other contribution of this study concerns the benefits of international mindedness. In expressing their hopes for the future, stakeholders at both schools articulated a number of different developments that they thought would help their school improve. Many of these ideas can be explicitly linked to the development of international mindedness, e.g. more international travel, more international collaborations, better support for mother tongue languages, improved additional language instruction, increased additional language offerings, and more. Presumably, then, each of these stakeholder groups value international mindedness and want to see it develop further within their schools. Sriprakash, Singh, and Qi (2014), in their study of IM in Australia, China and

India, found that IM “can act as a tool for individual gain, an orientation towards shared understanding, and a way to push boundaries for change” (p. 2). There was scant to no mention by stakeholders at either Aloha Academy or Konnichiwa Academy, however, why they thought international mindedness is beneficial. This finding has implications for international education and for the schools intending to provide it.

As explained in the literature review, preK-12 international education can be seen to have two competing aims: the idealistic (or ideological) and the pragmatic. Idealistic aims are associated with intercultural understanding, social justice and peace, while the pragmatic aims are associated with high quality, transportable academic credentials (Cambridge, 2000; Cambridge & Thompson, 2004; Hill, 2002b). Parents at both schools made reference to college admissions, with one Aloha Academy parent stating that IM would not help her child get into college while a Konnichiwa Academy parent expressed concern that an imperfect assessment of IM could harm her child’s chances of success in college admissions. In each instance, the reference can be seen as representative of the pragmatic orientation. What is most important to these parents is the academic credential. One might further conclude that for these parents, IM is not considered to have instrumental value, i.e. it is not something that will help an individual get into a good college or land a good job. This is not to say necessarily that for these parents, IM has intrinsic value, i.e. it is worth pursuing for its own sake, for the ideals it instills in their children, though that may indeed be true. But for many other stakeholders at both schools, this was clearly their belief. My study showed numerous references to the value of international/intercultural understanding, several references regarding responsibility

for taking care of the world, and many implied references to moral values (along with an explicit link at Aloha Academy between international mindedness and “simply being a good person”). But this is not to say that these stakeholders are not concerned with pragmatic aims—after all, they also want the students in their schools to be able to go on to the next stage of their academic careers. One can thus conclude that these idealistic and pragmatic aims simultaneously co-exist within school communities and likely, within individuals as well. In sum, although they may be seen to compete with each other, these aims are not mutually exclusive.

This understanding may free us from the limitations of binary thinking; it also raises the issue of priorities, as reflected in what we spend the majority of our time and energy discussing. At both schools, among all stakeholder groups, there was virtually no discussion at all of world peace, one of the key components of the idealistic orientation. The closest stakeholders came to that topic was in their discussion of IM as “getting along” with people different from themselves. One could conclude that this lack of discussion of world peace constitutes a limitation of this study. The review of the literature, however, revealed a similar paucity of in-depth, detailed discussion of how international education can promote peace. It thus seems likely that Cambridge (2003) was right when he said that the internationalist perspective of international education “is essentially the specialist interest of a minority of enthusiasts” (p. 58). It also points to an area for further research. A critical discourse analysis of the proceedings of the various international school conferences around the world, for example, could highlight the priorities of that larger community. It could also pave the way for serious on-going

discussions about education for a better, more peaceful world and the degree to which schools purporting to offer an international education are achieving those ideals and how those ideals may be extended.

Bartlett and Vavrus (2017) made the argument that all ethnographic work is in a sense comparative, since the researcher cannot help but make comparisons between his or her experience and those of the study participants. To conclude this chapter, I would therefore like to offer some recent personal experience with two themes that emerged in my study: multilingualism and the local-global dialectic.

When I think of my own experience with languages, I have to say that I am only really fluent in my mother tongue, English. I studied German all through high school and college in the U.S. and reached the point where I had fairly good reading proficiency, but to my disappointment, I never achieved spoken language proficiency. Later, in my 20s, I studied Mandarin Chinese at a university in Taiwan and lived immersed in a town where there were very few foreigners. I reached a proficiency level in speaking where I could be said to be conversationally fluent. I could not discuss academic subjects in detail nor anything particularly technical, but I could manage conversations associated with daily life and eventually was able to read newspapers using traditional characters. But then I spent ten years living back in my home country of the U.S. and most, but not all, of the language proficiency I had gained in both German and Mandarin was lost, forgotten. I still have an understanding and an appreciation of languages, however, and have striven to learn at least some of the local language in each of the five countries in which I have lived and worked as an international school educator. I have a particular affinity for

“untranslatable” words and phrases, i.e. those terms that to understand, you must have a deeper understanding of the culture in which they appear, for example, the Dutch term *gezellig*, the German term *gemutlichkeit*, and the Chinese phrase *re nao*. I would like to gain fluency in another language, but for now content myself with my general appreciation of other languages, my receptivity to learning them, and my admiration for people who are indeed multilingual. I mention all this now because I have a range of questions regarding multilingualism that has spurred further research on my part. For example, how proficient must one be in order to be considered multilingual? Must that proficiency extend across all domains—listening, speaking, reading and writing? Exactly what are we expecting? In response to these questions, I have begun learning about Cummins’ Threshold Hypothesis and plurilingualism (which I believe are outside the scope of this study). One ultimate question I have is this: while the benefits of multilingualism for the development of international mindedness seem clear, can a person be considered internationally minded if s/he is monolingual?

Meanwhile, the local-global dynamic is something I have been acutely aware of since mid-March of this year, when, due to the COVID pandemic, I began largely self-isolating in the vacation home in northern Wisconsin that has been in my family since I was a boy. This is a place I have come to nearly every summer vacation since becoming an international school educator some 25 years ago. Until this past year, however, I had never spent an entire year here. COVID has a global reach of course. At the time of this writing, more than one million people worldwide have died from it and it was because of its occurrence in Japan that I have been unable to visit the school there in person to

collect the data for this study. Neither the global reach of COVID nor its presence in Japan directly caused me to self-isolate here in northern Wisconsin, however. I came here because I needed a place to live while the pandemic spread and initially, the rate of local infections here was quite low. In a very short amount of time after arrival, I found myself increasingly and intensely interested in all things local. Indeed one could say I became hyper-local. I wanted only to eat the food that was grown or caught here, only drink the beverages brewed here, only listen to music performed here, only view art created here. Over the course of my adult life I have traveled in literally scores of countries around the world, but this past year I found myself only wanting to explore the local terrain that I could access by walking out my front door. Though I am reluctant to admit it, I actually found myself enjoying my local isolation. But then I discovered another side to localism. As the local rate of COVID cases began to rise, news reports of year-round residents telling seasonal residents to stay in their first homes began to surface. There were also reports of police stopping cars with out of state license plates and sending them back home. I felt I was witnessing some unwelcome variation of what Naisbitt (1994) called the “global paradox,” that is, as the forces of globalism flourish, so does increased tribalism. Tribalism seemed to become even more pronounced in the aftermath of George Floyd’s killing in May. While I was pleased to see so many people stand up, united against systemic racism, I was also dismayed to see so many of my neighbors in this sparsely populated Wisconsin county discount the problem, maintaining that they were not responsible, that it was not their issue. The events in Kenosha in August of this year changed that for many of my neighbors. Sadly, once the civil unrest and violence in our

state received attention, the sense of “us and them” became even stronger, the polarization of our society even more acute. My point in bringing all this up is that the events of 2020 have reminded me that the negotiation of the local-global dynamic is not easy. This view was shared by the stakeholders at both Aloha Academy and Konnichiwa Academy. It is hard to know what, if anything, is a purely or even primarily local issue and what, if anything, is a purely or primarily global issue. It is hard to know how to reconcile the local and the global, to feel comfortable within both spheres. Regardless, I believe in the concept of international mindedness and will continue to work to promote it in each of the communities in which I live and serve.

### References

- Allan, M. (2002). Cultural borderlands: A case study of cultural dissonance in an international school. *Journal of Research in International Education*, 1(1), 63–90.
- Allan, M. (2003). Frontier crossings: Cultural dissonance, intercultural learning and the multicultural personality. *Journal of Research in International Education*, 2(1), 83–110. <https://doi.org/10.1177/1475240903021005>
- Allan, M. (2011). *Thought, word and deed: The roles of cognition, language and culture in teaching and learning in IB World Schools*. [position paper]. International Baccalaureate Organization.
- Allan, M. (2013). Understanding international education through discourse theory: Multinational, international, multicultural or intercultural? In R. Pearce (Ed.), *International education and schools: Moving beyond the first 40 years* (chapter 8). Bloomsbury Academic.
- Allen, K. (2000). The international school and its community: Think globally, interact locally. In M. Hayden & J. Thompson (Eds.), *International schools and international education: Improving teaching, management and quality* (pp. 124–139). Kogan Page.
- Allen, K. (2002). Atolls, seas of culture and global nets. In M. Hayden, J. Thompson, & G. Walker (Eds.), *International education in practice: Dimensions for national and international schools* (p. 129–144). Routledge.
- Aloha Academy. (2017). Strategic Plan. [unpublished internal document].

- Andreotti, V. de O., & de Souza, L. (2014). *Postcolonial perspectives on global citizenship education*. Routledge.
- Appiah, A. (2006). *Cosmopolitanism: Ethics in a world of strangers*. W.W. Norton & Co.
- Asia Pacific Activities Conference. (2013). *Handbook*.
- Bagnall, N. (2008). *International schools as agents for change*. Nova Science Publishers.
- Baker, A., & Kanan, H. (2005). International mindedness of native students as a function of the type of school attended and gender: The Qatari case. *Journal of Research in International Education*, 4(3), 333–349. <https://doi.org/10.1177/1475240905057813>
- Ball, S., Braun, A., Hoskins, K., & Maguire, M. (2011). Taking context seriously: Towards explaining policy enactments in the secondary school. *Discourse: Studies in the Cultural Politics of Education*, 32(4), 585-596.
- Barnes, R. (1933). Developing international mindedness in junior high school. *The English Journal*, 22(6), 476–481. <https://doi.org/10.2307/804937>
- Bartlett, L. & Vavrus, F. (2017). *Rethinking case study research: A comparative approach*. Routledge.
- Bates, R. (Ed.). (2011). *Schooling internationally: Globalisation, internationalisation and the future of international schools*. Routledge.
- Beek, A. (2016). *Contextual interpretations of international mindedness in International Baccalaureate diploma students*. [Doctoral dissertation.] <http://dx.doi.org/10.11575/PRISM/25439>
- Belal, S. (2017). Participating in the International Baccalaureate diploma programme: Developing international mindedness and engagement with local communities. *Journal of*

*Research in International Education*, 16(1), 18–35

<https://doi.org/10.1177/1475240917702789>

Braskamp, L., Braskamp, D., Merrill, K., & Engberg, M. (2008). Global Perspective Inventory (GPI): Its purpose, construction, potential uses, and psychometric characteristics. *Chicago: Global Perspective Institute*. Retrieved from

<http://gpi.central.edu/supportDocs/manual.pdf>

Brummitt, N. (2007). International schools: Exponential growth and future implications.

*International Schools Journal*, 27(1), 35–40. Retrieved from

<http://ezproxy.library.wisc.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&db=ehh&AN=28145690&site=ehost-live>

Brummitt, N. & Keeling, A. (2012). Charting the growth of international schools. In R. Pearce (Ed.), *International education and schools: Moving beyond the first 40 years*. (chapter 2). Bloomsbury Academic.

Brunauer, E. (1937). Unity of purpose, diversity of method. *Journal of Educational Sociology*, 10(6), 331–337. <https://doi.org/10.2307/2262759>

Bunnell, T. (2005). Perspectives on international schools and the nature and extent of local community contact. *Journal of Research in International Education*, 4(1), 43–63.

Bunnell, T. (2006). The growing momentum and legitimacy behind an alliance for international education. *Journal of Research in International Education*, 5(2), 155–176.

<https://doi.org/10.1177/1475240906065600>

- Bunnell, T. (2008). International education and the 'second phase': A framework for conceptualizing its nature and for the future assessment of its effectiveness. *Compare*, 38(4), 415–426.
- Bunnell, T. (2010). The International Baccalaureate and a framework for class consciousness: The potential outcomes of a 'class-for-itself'. *Discourse: Studies in the Cultural Politics of Education*, 31(3), 351–362.
- Bunnell, T. (2012). *Global education under attack: International Baccalaureate in America*. Peter Lang.
- Bunnell, T. (2013). The International Baccalaureate and the role of the 'pioneer' international schools. In R. Pearce (Ed.), *International Education and Schools: Moving Beyond the First 40 Years* (chapter 9). Bloomsbury Academic.
- Bunnell, T. (2014a). *The changing landscape of international schooling: Implications for theory and practice*. Routledge.
- Bunnell, T. (2014b). The International Baccalaureate and its "second era" of ambitious rhetoric: Wider access and greater impact. In D. Hobson & I. Silova (Eds.), *Globalizing minds: rhetoric and realities in international schools* (pp. 136–155). Information Age Publishing.
- Bunnell, T. (2019). Developing and institutionalising the 'internationally-minded school': The role of the 'numerous Fs.' *Journal of Research in International Education*, 18(2), 186–198. <https://doi.org/10.1177/1475240919865792>

- Bunnell, T., Fertig, M., & James, C. (2016). What is international about international schools? An institutional legitimacy perspective. *Oxford Review of Education*, 42(4), 408–423. <https://doi.org/10.1080/03054985.2016.1195735>
- Bunnell, T., Fertig, M., & James, C. (2017). Establishing the legitimacy of a school's claim to be “international”: The provision of an international curriculum as the institutional primary task. *Educational Review*, 69(3), 303–317. <https://doi.org/10.1080/00131911.2016.1213224>
- Cambridge, J. (2000). International schools, globalization and the seven cultures of capitalism. In M. Hayden & J. Thompson (Eds.), *International Schools and International Education: Improving Teaching, Management and Quality* (pp.179–189). Kogan Page; Stylus.
- Cambridge, J. (2002a). Global product branding and international education. *Journal of Research in International Education*, 1(2), 227–243.
- Cambridge, J. (2002b). Recruitment and deployment of staff: A dimension of international school organization. In M. Hayden, J. Thompson, & G. Walker (Eds.), *International education in practice: Dimensions for national and international schools* (pp. 158–169). Routledge.
- Cambridge, J. (2003). Identifying the globalist and internationalist missions of international schools. *International Schools Journal*, 22(2), 54–58.
- Cambridge, J. (2006). An enquiry into the validity of Hofstede's framework for the description and analysis of educational values of teachers in international schools. *Compare: A Journal of Comparative and International Education*, 36(4).

- Cambridge, J. (2012). International education research and the sociology of knowledge. *Journal of Research in International Education*, 11(3), 230–244.  
<https://doi.org/10.1177/1475240912461988>
- Cambridge, J., & Thompson, J. (2000). Towards the construction of a framework for the description and classification of international schools and other schools in an international context. *Collected Original Resources in Education*, 24(1), 1–25.
- Cambridge, J., & Thompson, J. (2001a). 'A big mac and a coke?' *Internationalism and globalisation as contexts for international education*. University of Bath.
- Cambridge, J., & Thompson, J. (2001b). *Internationalism, international-mindedness, multiculturalism and globalisation as concepts in defining international schools*. Retrieved from <http://staff.bath.ac.uk/edsjcc/intmindedness.html>
- Cambridge, J., & Thompson, J. (2004). Internationalism and globalization as contexts for international education. *Compare: A Journal of Comparative and International Education*, 34(2), 161–175. <https://doi.org/10.1080/0305792042000213994>
- Campbell, D., & Stover, G. (1933). Teaching international-mindedness in the social studies. *Journal of Educational Sociology*, 7(4), 244–248.  
<https://doi.org/10.2307/2961606>
- Castro, P., Lundgren, U., & Woodin, J. (2013). *Conceptualizing and assessing international mindedness (IM): An exploratory study*. International Baccalaureate Organization.
- Castro, P., Lundgren, U., & Woodin, J. (2015). International mindedness through the looking glass: Reflections on a concept. *Journal of Research in International Education*, 14(3), 187–197. <https://doi.org/10.1177/1475240915614202>

- Cause, L. (2011). 'International-mindedness': A field of struggle, confusion and hope. *Global Journal of Human-Social Science Research*, 11(7). Retrieved from <http://socialscienceresearch.org/index.php/GJHSS/article/view/206>
- Cook, N. (2014). 'I'm here to help': Development workers, the politics of benevolence and critical literacy. In V. Andreotti and L. de Souza (Eds.), *Postcolonial perspectives on global citizenship education* (chapter 7). Routledge.
- Creswell, J. (2003). *Research design: Qualitative, quantitative and mixed methods approaches*. SAGE Publications.
- Creswell, J. (2017). *Qualitative inquiry and research design: Choosing among five approaches*. SAGE Publications.
- Davy, I. (2011). *Learners without borders: A curriculum for global citizenship*. International Baccalaureate Organization.
- Delors, J. (1998). *Learning: The treasure within*. Report to UNESCO of the International Commission. Retrieved from <http://books.google.com/books?hl=en&lr=&id=tGXxgar1fCQC&oi=fnd&pg=PA1&dq=%22for+women,+an+essential+means+of+promoting%22+%22to+live+together,+learning+to+live+with%22+%22passport+to+life:+basic%22+%22place+for+learning+and+a+source+of%22+&ots=sSpdsR6N9X&sig=Ma0CMdFniMvCm6zcEVJdL2B-J34>
- Dewey, N. (2017). *International mindedness: Conceptualizations and curriculum in an international school in Brazil* [Doctoral dissertation, University of Minnesota]. Retrieved from <http://conservancy.umn.edu/handle/11299/188850>

- Dickson, A., Perry, L., & Ledger, S. (2018). Impacts of International Baccalaureate programmes on teaching and learning: A review of the literature. *Journal of Research in International Education*, 17(3), 240–261.
- Dimmock, C., & Walker, A. (2005). *Educational leadership: Culture and diversity*. SAGE Publications.
- Dolby, N., & Rahman, A. (2008). Research in international education. *Review of Educational Research*, 78(3), 676–726. Retrieved from <http://www.jstor.org/stable/40071141>
- Drake, B. (2004). International education and IB programmes: Worldwide expansion and potential cultural dissonance. *Journal of Research in International Education*, 3(2), 189–205. <https://doi.org/10.1177/1475240904044387>
- Duckworth, R., Levy, L., & Levy, J. (2005). Present and future teachers of the world's children. *Journal of Research in International Education*, 4(3), 279–311.
- Elwood, C. (2007). From the editor. *International Schools Journal*, 27(1), 5–7. Retrieved from <http://login.ezproxy.lib.umn.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&AuthType=ip,uid&db=eue&AN=28145686&site=ehost-live>
- Elwood, C. (2009). *International mindedness*. Optimus education.
- Fabian, J. (2016). A pedagogy for international education. In M. Hayden & J. Thompson (Eds.), *International schools: Current issues and future prospects* (chapter 5). Symposium Books.

- Fabian, J., Hill, I., & Walker, G. (Eds.). (2018). *The International Baccalaureate: 50 years of education for a better world*. International Baccalaureate Organization.
- Fail, H., Thompson, J., & Walker, G. (2004). Belonging, identity and Third Culture Kids: Life histories of former international school students. *Journal of Research in International Education*, 3(3), 319–338. <https://doi.org/10.1177/1475240904047358>
- Friedman, T. (2005). *The world is flat: A brief history of the twenty-first century*. Penguin Books.
- Fryer, T. (2009). Stakeholder experiences of a dual-language international school: A qualitative case study of a private international school in Hong Kong. *Journal of Research in International Education* 8(2), pp.210-222. DOI: 10.1177/1475240909105205
- Fullan, M. (2007). *The new meaning of educational change*. Teachers College Press.
- Galtung, J. (1969). Violence, peace, and peace research. *Journal of Peace Research*, 6(3), 167-191.
- Garton, B. (2002). International schools and their wider community: The location factor. In M. Hayden, J. Thompson, & G. Walker (Eds.), *International Education in Practice: Dimensions for national and international schools* (pp.145-157). Routledge.
- Gaskell, R. (2018). *International expansion of independent school brands*. ISC Research.
- Gellar, C. (2002). International education: A commitment to universal values. In M. Hayden, J. Thompson, & G. Walker (Eds.), *International Education in Practice: Dimensions for national and international schools* (pp. 30–35). Routledge.
- Glesne, C. (2005). *Becoming qualitative researchers: An introduction*. (3rd edition). Allyn & Bacon.

- Guba, E., & Lincoln, Y. (1994). Competing paradigms in qualitative research. In N. Denzin & Y. Lincoln, (Eds.), *Handbook of qualitative research* (pp. 105–117). SAGE Publications.
- Gunesch, K. (2004). Education for cosmopolitanism: Cosmopolitanism as a personal cultural identity model for and within international education. *Journal of Research in International Education*, 3(3), 251–275. <https://doi.org/10.1177/1475240904047355>
- Gunesch, K. (2007). International education's internationalism: Inspirations from cosmopolitanism. In *The SAGE handbook of research in international education* (pp. 90–100). SAGE Publications.
- Gunesch, K. (2013). Intercultural understanding via local and global educational citizenship. *Journal of Research in International Education*, 12(2), 173–189.
- Habib, Z. (2018). International mindedness and intercultural competence: Perceptions of Pakistani higher education faculty. *Journal of Education & Educational Development*, 5(1), 60–79. Retrieved from <http://login.ezproxy.lib.umn.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&AuthType=ip,uid&db=eue&AN=129885711&site=ehost-live>
- Hacking, E., Blackmore, C., Bullock, K., Bunnell, T., Donnelly, M., & Martin, S. (2016). *The international mindedness journey: School practices for developing and assessing international mindedness across the IB continuum*. University of Bath.
- Hahn, A. (2014). What discursive practices can reveal about “being global”: An analysis of the discourse of the International Baccalaureate Organization. In D. Hobson & I.

- Silova (Eds.), *Globalizing minds: Rhetoric and realities in international schools* (pp. 277-304). Information Age Publishing.
- Hammer, M. (2012). The Intercultural Development Inventory: A new frontier in assessment and development of intercultural competence. In M. Vande Berg et al., *Student Learning Abroad: What our students are learning, what they're not, and what we can do about it* (pp. 115-136). Stylus.
- Hanvey, R. (1976). An attainable global perspective. *Theory into Practice*, 21(3), 162–167.
- Harwood, R., & Bailey, K. (2012). Defining and evaluating international mindedness in a school context. *International Schools Journal*, 31(2), 77–86.
- Harwood, R. (2017). Assessing international-mindedness in a school context. In M. Hayden & J. Thompson (Eds.), *Perspectives on assessment and evaluation in international education* (pp. 29–41). John Catt Educational.
- Hayden, M. (2006). *Introduction to international education: International schools and their communities*. SAGE Publications.
- Hayden, M., & Thompson, J. (1995a). An investigation of perceptions of international education in an undergraduate population: A preliminary study. *International Review of Education*, 41(5), 389–404.
- Hayden, M., & Thompson, J. (1995b). International education: The crossing of frontiers. *International Schools Journal*, XV(1), 13–20.

- Hayden, M., & Thompson, J. (1998). International education: Perceptions of teachers in international schools. *International Review of Education/Internationale Zeitschrift Fuer Erziehungswissenschaft/Revue Internationale de l'Education*, 44(5–6), 549–568.
- Hayden, M., Levy, J., & Thompson, J. (2015). *The SAGE handbook of research in international education*. <https://doi.org/10.4135/9781473943506>
- Hayden, M., & Thompson, J. (1995). International schools and international education: A relationship reviewed. *Oxford Review of Education*, 21(3), 327–345.  
<https://doi.org/10.1080/0305498950210306>
- Hayden, M., & Thompson, J. (1996). Potential difference: The driving force for international education. *International Schools Journal*, 16(1), 46–57.
- Hayden, M. & Thompson, J. (2000). *International schools & international education: Improving teaching, management & quality*. Kogan Page.
- Hayden, M., & Thompson, J. (2011). Teachers for the international school of the future. In R. Bates (Ed.), *Schooling internationally: Globalisation, internationalisation, and the future for international schools* (pp. 83–100). Routledge.
- Hayden, M., & Thompson, J. (Eds.). (2013a). *Exploring issues of continuity: The International Baccalaureate in a wider context*. John Catt Educational.
- Hayden, M., & Thompson, J. (2013b). International schools: Antecedents, current issues and metaphors for the future. In R. Pearce (Ed.), *International education and schools: Moving beyond the first 40 years* (chapter 1). Bloomsbury Academic.
- Hayden, M., & Thompson, J. (Eds.). (2016). *International schools: Current issues and future prospects*. Symposium Books.

- Hayden, M., Thompson, J., & Fabian, J. (Eds.). (2016). *MYP New Directions*. John Catt Educational.
- Hayden, M., & Thompson, J. (2000). *International schools & international education: Improving teaching, management & quality*. Kogan Page; Stylus.
- Hayden, M., & Thompson, J. (2001). *International education: Principles and practice*. Kogan Page; Stylus.
- Hayden, M., & Thompson, J. (2002). International education: Flying flags or raising standards? *International Schools Journal*, 19(2), 48–56.
- Hayden, M., Thompson, J., & International Institute for Educational Planning. (2008). *International schools: Growth and influence*. United Nations Educational, Scientific and Cultural Organization.
- Hayden, M., Thompson, J., & Walker, G. (2002). *International education in practice: Dimensions for national & international schools*. Kogan Page; Stylus.
- Hayden, M., Thompson, J., & Levy, J. (2007). *The SAGE handbook of research in international education*. SAGE Publications.
- Hayden, M., Rancic, B., & Thompson, J. (2000). Being international: Student and teacher perceptions from international schools. *Oxford Review of Education*, 26(1), 107–123.
- Haywood, T. (2002). An international dimension to management and leadership skills for international education. In M. Hayden, J. Thompson, & G. Walker (Eds.), *International education in practice: Dimensions for national & international schools* (pp. 170–184). Routledge.

- Haywood, T. (2007). A simple typology of international mindedness and its implications for education. *The SAGE handbook of research in international education* (pp. 79–89). SAGE Publications.
- Hett, E. (1993). *The development of an instrument to measure global-mindedness* [Doctoral dissertation, University of San Diego].
- Heyward, M. (2002). From international to intercultural: Redefining the international school for a globalized world. *Journal of Research in International Education*, 1(1), 9–32.
- Hill, I. (1994). *The International Baccalaureate: policy process in education* [Doctoral thesis, University of Tasmania, Tasmania, Australia].
- Hill, I. (2000). Internationally-minded schools. *The International Schools Journal*, 20(1), 24–37. Retrieved from <http://search.proquest.com/docview/1519904694/citation/CA8E051E4C3D479DPQ/7>
- Hill, I. (2002a). History and nature of international education. *History and nature of international education theme*. Presented at the Interpreting International Education, Geneva, Switzerland.
- Hill, I. (2002b). The history of international education: An International Baccalaureate perspective. In M. Hayden, J. Thompson, & G. Walker (Eds.), *International Education in Practice: Dimensions for national and international schools* (pp. 18–29). Routledge.
- Hill, I. (2006). Student types, school types and their combined influence on the development of intercultural understanding. *Journal of Research in International Education*, 5(1), 5–33.

- Hill, I. (2012a). Evolution of education for international mindedness. *Journal of Research in International Education*, 11(3), 245–261. <https://doi.org/10.1177/1475240912461990>
- Hill, I. (2012b). An international model of world-class education: The International Baccalaureate. *Prospects (00331538)*, 42(3), 341–359.  
<https://doi.org/10.1007/s11125-012-9243-9>
- Hill, I. (2013). International-mindedness. *IS: International School*, 15(2), 9–11.  
Retrieved from  
<http://login.ezproxy.lib.umn.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&AuthType=ip,uid&db=eue&AN=89529769&site=ehost-live>
- Hill, I. (2015). The history and development of international mindedness. In *SAGE handbook of research in international education* (pp. 28–44). SAGE Publications.
- Hinrichs, J. (2003). A comparison of levels of international understanding among students of the International Baccalaureate diploma and Advanced Placement programs in the USA. *Journal of Research in International Education*, 2(3), 331–348.
- Hobson, D., & Silova, I. (Eds.). (2014). *Globalizing minds: Rhetoric and realities in international schools*. Information Age Publishing.
- Hughes, C. (2009). International education and the International Baccalaureate diploma programme: A view from the perspective of postcolonial thought. *Journal of Research in International Education*, 8(2), 123–141. <https://doi.org/10.1177/1475240909105201>
- Hurley, T. (2008). *International-mindedness in education: A case study of an international school* [Doctoral dissertation, Walden University]. VDM Verlag.

- International Baccalaureate. (2004). *Strategic Plan*. International Baccalaureate Organization.
- International Baccalaureate. (2008). *Towards a continuum of education*. International Baccalaureate Organization.
- International Baccalaureate. (2013). *What is an IB education?* International Baccalaureate Organization.
- International Baccalaureate. (2017). *The History of the IB*. International Baccalaureate Organization.
- International Baccalaureate. (2019). *Statistical Bulletin*. International Baccalaureate Organization.
- International Schools Association. (2020). *About us: Building for the future*. Retrieved January 20, 2020 from <https://www.isaschools.org/index.php/about-us?id=204>.
- James, K. (2005). International education: The concept, and its relationship to intercultural education. *Journal of Research in International Education*, 4(3), 313–332.  
<https://doi.org/10.1177/1475240905057812>
- Jonietz, P. (1991). *World yearbook of education 1991: International schools and international education*. Kogan Page.
- Kanan, H., & Baker, A. (2006). Influence of international schools on the perception of local students' individual and collective identities, career aspirations and choice of university. *Journal of Research in International Education*, 5(3), 251–268.  
<https://doi.org/10.1177/1475240906069448>

- Kandel, I. (1955). National and international aspects of education. *International Review of Education*, 1(1), 5–17.
- Keeling, A. (2018). ISC research conference shares latest market news. *The International Educator*, pp. 1; 17.
- Konnichiwa Academy. (2017). Strategic Plan. [unpublished internal document].
- Kusuma-Powell, O. (2004). Multi-lingual, but not making it in international schools. *Journal of Research in International Education*, 3(2), 157–172.
- Lai, C., Shum, M., & Zhang, B. (2014). International mindedness in an Asian context: The case of the International Baccalaureate in Hong Kong. *Educational Research*, 56(1), 77–96. <https://doi.org/10.1080/00131881.2013.874159>
- Langford, M. (1998). Global nomads, Third Culture Kids, and international schools. In M. Hayden & J. Thompson (Eds.), *International education: Principles and practices* (pp.28-43). Kogan Page.
- Lawthong, N. (2003). A development of the global-mindedness scale in Thai socio-cultural context. *Journal of Institutional Research in South East Asia*, 1(2), 57–72.
- Lewis, C. (2006). International but not global: How international school curricula fail to address global issues and how this must change. *International Schools Journal*, 25(2), 51.
- Lineham, R. (2014). Is the International Baccalaureate diploma programme effective at delivering the International Baccalaureate mission statement? *Journal of Research in International Education*, 12(3), 259–282. <https://doi.org/10.1177/1475240913509765>

- Lope, M. (2014). *Perceptions of global mindedness in the International Baccalaureate Middle Years Program: The relationship to student academic performance and teacher characteristics* [Doctoral dissertation, University of Maryland, College Park, MD].
- MacKenzie, P. (2009). The attraction of international schools for Japanese parents living in Japan. *Journal of Research in International Education*, 8(3), 326–348.  
<https://doi.org/10.1177/1475240909345817>
- Marshall, H. (2007). The global education terminology debate: Exploring some of the issues. In *The SAGE handbook of research in international education* (pp. 38–50). SAGE Publications.
- Marshall, H. (2015). The global education terminology debate: Exploring some of the issues. In *The SAGE handbook of research international education* (pp. 108–121).  
<https://doi.org/10.4135/9781473943506>
- Matthews, J., & Sidhu, R. (2005). Desperately seeking the global subject: International education, citizenship and cosmopolitanism. *Globalisation, Societies and Education*, 3(1), 49–66. Retrieved from  
<http://www.tandfonline.com.ezproxy.library.wisc.edu/doi/abs/10.1080/147677205000461>
- 79
- Maxwell, J. (2013). *Qualitative research design: An interactive approach* (3rd edition). SAGE Publications.
- McCabe, L. (1997). Global perspective development. *Education*, 118(1), 41. Retrieved from

- <http://search.ebscohost.com/login.aspx?direct=true&AuthType=ip.uid&db=aph&AN=9711215337&site=ehost-live&scope=site>
- McKenzie, M. (1998). Going, going, gone...global! In M. Hayden & J. Thompson (Eds.), *International education: Principles and practices* (pp. 242–252). Kogan Page.
- McLuhan, M. (1964). *Understanding media: The extension of man*. McGraw-Hill.
- Mead, G. (1929). National-mindedness and international-mindedness. *International Journal of Ethics*, 39(4), 385–407.
- Merriam, S. (1998). *Qualitative research and cases study applications in education*. Jossey-Bass.
- Merriam, S. & Tisdell, E. (2016). *Qualitative research Design: A guide to design and implementation*. Jossey-Bass.
- Merryfield, M., & Masataka, K. (2008). Worldmindedness: Taking off the blinders. *Journal of Curriculum and Instruction*, 2(1), 6–20.
- Morais, D. & Ogden, A. (2011). Initial development and validation of the Global Citizenship Scale. *Journal of Studies in International Education* 15(5), pp. 445-466.  
<https://doi.org/10.1177/1028315310375308>
- Murphy, E. (2000). Questions for the new millennium. *International Schools Journal*, 19(2), 5–10.
- Murphy, E. (2003). Monolingual international schools and the young non-English speaking child. *Journal of Research in International Education*, 2(11), 25-45.
- Naisbitt, J. (1994). *Global Paradox: The bigger the world economy, the more powerful the smallest players*. William Morrow.

- Nisbett, R. (2004). *The geography of thought: How Asians and Westerners think differently and why*. Free Press.
- Nussbaum, M. (1997). *Cultivating humanity*. Harvard University Press.
- Oxford English Dictionary. (n.d.). Retrieved September 7, 2019 from <https://www-oed-com>
- Pearce, R. (1994). Globalisation: Learning from international schools. *Mobility*, November 1994, 27-29.
- Pearce, R. (1998). Developing cultural identity in an international school environment. In M. Hayden & J. Thompson (Eds.), *International education: Principles and practice* (pp.44-62). Kogan Page.
- Pearce, R. (2009). Are values universal? *International Schools Journal*, 28(2), 30–36.
- Pearce, R. (2013). *International education and schools: Moving beyond the first 40 years*. Bloomsbury Academic.
- Peterson, A. (1987). *Schools across frontiers* (2<sup>nd</sup> edition). Open Court Press.
- Plotkin, W. (2013). International mindedness: Sounds good but what is it? In L. Stagg (Ed.), *International mindedness: Global perspectives for learners and educators* (chapter 1). Urbane Publications.
- Pollock, D., & Van Reken, R. (1999). *Third Culture Kids: Growing up among worlds*. Nicholas Brearley Publishing.
- Poonosamy, M. (2010). The International Baccalaureate diploma programme in post-colonial Mauritius: Reaffirming local identities and knowledges. *Asia Pacific Journal of Education*, 30(1), 15–30. <https://doi.org/10.1080/02188790903503569>

- Poonoosamy, M. (2018). Third culture kids' sense of international mindedness: Case studies of students in two International Baccalaureate schools. *Journal of Research in International Education*, 17(3), 207–227. <https://doi.org/10.1177/1475240918806090>
- Richards, N. (1998). The Emperor's new clothes? The issue of staffing in international schools. In M. Hayden & J. Thompson (Eds.), *International education: Principles and practices* (pp.173-183). Kogan Page.
- Roberts, B. (2013). International education and global engagement: Education for a better world. In R. Pearce (Ed.), *International education and schools: Moving beyond the first 40 years* (chapter 7). Bloomsbury Academic.
- Sampson, D., & Smith, H. (1957). A scale to measure world-minded attitudes. *The Journal of Social Psychology*, 45(1), 99–106.  
<https://doi.org/10.1080/00224545.1957.9714290>
- Savva, M., & Stanfield, D. (2018). International mindedness: Deviations, incongruities and other challenges facing the concept. *Journal of Research in International Education*, 17(2), 179–193.
- Schwindt, E. (2003). The development of a model for international education with special reference to the role of host country nationals. *Journal of Research in International Education*, 2(1), 67–81.
- Shaklee, B., & Merz, S. (2012). Intercultural communication competency for international educators. *International Schools Journal*, 32(1), 13–20. Retrieved from <http://login.ezproxy.lib.umn.edu/login?url=http://search.ebscohost.com/login.aspx?direct=true&AuthType=ip,uid&db=eue&AN=85869124&site=ehost-live>

- Simandiraki, A. (2006). International education and cultural heritage: Alliance or antagonism? *Journal of Research in International Education*, 5(1), 35–56.  
<https://doi.org/10.1177/1475240906061863>
- Singh, M., & Qi, J. (2013). *21st century international mindedness: An exploratory study of its conceptualisation and assessment*. University of Western Sydney.
- Skelton, M. (2002). Defining 'international' in an international curriculum. In M. Hayden, J. Thompson, & G. Walker (Eds.), *International education in practice: Dimensions for national and international schools* (pp. 39–54). Routledge.
- Skelton, M. (2007). International-mindedness and the brain: The difficulties of 'becoming'. In *The SAGE Handbook of Research in International Education* (pp. 379–389). SAGE Publications.
- Skelton, M. (2016). What should students learn in international schools? In M. Hayden & J. Thompson (Eds.), *International schools: Current issues and future prospects* (chapter 4). Symposium Books.
- Skelton, M., Wigford, A., Harper, P., & Reeves, G. (2002). Beyond food, festivals, and flags. *Educational Leadership*, 60(2), 52–55. Retrieved from <http://www.eric.ed.gov/ERICWebPortal/detail?accno=EJ653676>
- Sriprakash, A., Singh, M., & Qi, J. (2014). *A comparative study of international mindedness in the IB diploma programme in Australia, China and India*. Retrieved from <https://researchdirect.westernsydney.edu.au/islandora/object/uws%3A30446/>
- Stagg, L. (2013). *International mindedness: Global perspectives for learners and educators*. Urbane Publications.

- Sylvester, R. (1998). Through the lens of diversity: Inclusive and encapsulated school missions. In M. Hayden & J. Thompson (Eds.), *International Education: Principles and Practice* (pp. 184–196). Kogan Page ; Stylus.
- Sylvester, R. (2002a). Mapping international education: A historical survey 1893-1944. *Journal of Research in International Education*, *1*(1), 90–125.  
<https://doi.org/10.1177/147524090211005>
- Sylvester, R. (2002b). The 'first' international school. In M. Hayden, J. Thompson, & G. Walker (Eds.), *International education in practice: Dimensions for national and international schools* (pp. 3-17). Routledge.
- Tamatea, L. (2008). A practical and reflexive liberal-humanist approach to international mindedness in international schools. *Journal of Research in International Education*, *7*(1), 55.
- Tarc, P. (2009). *Global dreams, enduring tensions: International Baccalaureate in a changing world*. Peter Lang.
- Tarc, P. (2012). How does 'global citizenship education' construct its present? The crisis of international education. In V. Andreotti and L. de Souza (Eds.), *Postcolonial perspectives on global citizenship education* (chapter 6). Routledge.
- Tarc, P. (2018). "Walking the talk": A conceptualization of international mindedness to inform leadership in international schools. *Peabody Journal of Education*, *93*(5), 486–499. <https://doi.org/10.1080/0161956X.2018.1515835>

- Tarc, P. (2019). Internationalization of education as an emerging field? A framing of international education for cross-domain analyses. *Policy Futures in Education*, 17(6), 732–744. <https://doi.org/10.1177/1478210318824254>
- Tarc, P., & Beatty, L. (2012). The emergence of the International Baccalaureate Diploma in Ontario: Diffusion, pilot study and prospective research. *Canadian Journal of Education* 35(4), pp. 341-375.
- Tate, N. (2012). Challenges and pitfalls facing international education in a post-international world. *Journal of Research in International Education*, 11(3), 205–217. <https://doi.org/10.1177/1475240912461219>
- Tate, N. (2013). International education in a post-Enlightenment world. *Educational Review*, 65(3), 253–266. <https://doi.org/10.1080/00131911.2013.785938>
- Tate, N. (2016). What are international schools for? In M. Hayden & J. Thompson (Eds.), *International Schools: Current issues and future prospects* (chapter 1). Symposium Books.
- Thompson, J. (1998). Towards a model for international education. In M. Hayden and J. Thompson (Eds.), *International education: Principles and practice* (pp. 276-290). Kogan Page.
- UNESCO. (1951). *Second conference of principals of international schools and of schools specially interested in developing international understanding* (No. UNESCO/ED/102; pp. 1–9). UNESCO.
- United Nations. (1948). *Universal declaration of human rights*. Retrieved February 8, 2020 from <https://www.un.org/en/universal-declaration-human-rights/>.

- van Oord, L. (2007). To westernize the nations? An analysis of the International Baccalaureate's philosophy of education. *Cambridge Journal of Education*, 37(3), 375–390. <https://doi.org/10.1080/03057640701546680>
- van Oord, L. (2008). Peace education: An International Baccalaureate Perspective. *Journal of Peace Education*, 5(1), 49-62.
- Walker, G. (2002). *To educate the nations 2: Reflections on an international education*. Peridot Press.
- Walker, G. (2010). *East is East and West is West*. International Baccalaureate Organization.
- Walker, G. (2011). *The changing face of international education: Challenges for the IB*. International Baccalaureate Organization.
- Walker, G. (2016). International schools and international curricula. In M. Hayden & J. Thompson (Eds.), *International Schools: Current issues and future prospects* (chapter 2). Symposium Books.
- Walker, G. (2018a). International Education. In J. Fabian, I. Hill, & G. Walker (Eds.), *The International Baccalaureate: 50 years of education for a better world*. International Baccalaureate Organization.
- Walker, G. (2018b). Living in a globalized world. In *The International Baccalaureate: 50 years of education for a better world* (pp. 165–170). International Baccalaureate Organization.
- Wasner, V. (2016). Critical service learning: A participatory pedagogical approach to global citizenship and international mindedness. *Journal of Research in International*

- Education*, 15(3), 238–252. Retrieved from <http://journals.sagepub.com/doi/abs/10.1177/1475240916669026>
- Webster, P. (2005). Leading and managing the development of international-mindedness in International Baccalaureate schools [Doctoral thesis, Flinders University, Adelaide, Australia].
- Wells, J. (2011). International education, values and attitudes: A critical analysis of the International Baccalaureate (IB) Learner Profile. *Journal of Research in International Education*, 10(2), 174–188. <https://doi.org/10.1177/1475240911407808>
- Wilkinson, D. (2002). International education and issues of governance. In M. Hayden, J. Thompson, & G. Walker (Eds.), *International education in practice: Dimensions for national and international schools* (pp. 185-196). Routledge.
- Wilkinson, V., & Hayden, M. (2010). The International Baccalaureate Diploma and student attitudes: An exploratory study. *Journal of Research in International Education*, 9(1), 85–96. <https://doi.org/10.1177/1475240909358529>
- Wright, C. (2014). Postcolonial Cosmopolitanism: Towards a global citizenship education based on 'divisive universalism.' In V. Andreotti and L. de Souza (Eds.), *Postcolonial perspectives on global citizenship education* (chapter 3). Routledge.
- Wright, K., & Buchanan, E. (2018). Education for international mindedness: Life history reflections on schooling and the shaping of a cosmopolitan outlook. *Current Issues in Comparative Education*, 20(1), 68-83.

- Yemini, M. (2012). Internationalization assessment in schools: Theoretical contributions and practical implications. *Journal of Research in International Education*, 11(2), 152–164.
- Yin, R. (2003). *Case study research: Design and methods*. SAGE Publications.
- Yin, R. (2014). *Case study research: Design and methods*. SAGE Publications.
- Zahn, G., Sandell, E., & Lindsay, C. (2007). *Fostering global-mindedness in teacher preparation* [Paper]. Mankato, Minnesota: Minnesota State University.
- Zemach-Bersin, T. (2012). Entitled to the world: The rhetoric of U.S. global citizenship education and study abroad. In V. Andreotti and L. de Souza (Eds.), *Postcolonial perspectives on global citizenship education* (chapter 5). Routledge.

## Appendices

### Appendix 1: Head, Heart, Hands Tool

#### **What does it mean to be internationally minded?**

#### *Head Heart Hands activity*

Think about the ideal student when they leave your school... what do students' leave with... in what ways are students' internationally minded?

Heart - what do students' believe in and value... feelings, values/attitudes

Hands - what can students' do: skills, actions, experience/ expertise?

Head - what do students' know and understand including self-knowledge

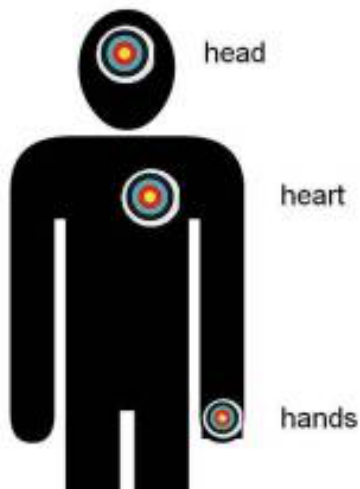


Image credit: [iserveafrica.org](http://iserveafrica.org)

## Appendix 2 – Lesson Observation

### **Lesson observation guide**

Please read this guidance before completing the observation matrix. The matrix printed here is an example. Please use the ones printed on green in the lessons.

#### **Key points guiding the observations**

\_set out to capture, first hand, examples of *how IM plays out* in the school context

\_focus on *evidence of promising practice* in developing/ assessing IM

\_be *factual and non-judgemental*. The observers' notes will be shared and discussed with the teacher following the lesson in order to verify, to capture the teachers' view and the thinking underpinning the observed practice

#### **What we will do**

We will observe x 3 lessons that the school decide in advance bearing in mind we want to see 'promising practice' to include at least one languages lesson, a humanities lesson, a TOK lesson (DP only) and another (MYP/PYP). The Observer will record their observations using an observation matrix. This 'directs their gaze' towards three areas:

1. learning environment and resources [visual artefacts/objects]
2. learning and assessment
3. learner and teacher [roles and responsibilities]

We will also record 'opportunities' and 'challenges' (i.e. opportunities for developing/ assessing IM and challenges for the same).

This will be followed up with the teacher 1:1 and also through the teachers' focus group.

#### **Exemplar prompts**

##### **1. learning environment and resources [visual artefacts/objects]**

What displays are on the walls? (if relevant)

What resources/books/other materials are used?

What is the layout of the classroom?

How are students seated? Are any groupings related to gender, race, ethnicity or other identity aspects?

## **2. learning and assessment**

What activities are undertaken by the teacher and the students?

Is there any assessment (informal/ formal... formative/ summative) of students' understandings of IM?

How, when and why is the learner profile used?

What languages, cultures, countries, traditions, value systems etc. are included in the learning activities?

Are any significant world/ local events (past or present) included in any of the learning activities?

What knowledge are learners assumed to have in terms of e.g. language, culture, nations, global issues, value systems?

How are contentious or conflicting views dealt with and handled in the classroom?

How does the teacher create space for critical thinking, dialogue and reflection?

In what ways is questioning used (teacher's and students') e.g. to open up perspectives or encourage risk taking?

## **3. learner and teacher [roles and responsibilities]**

How does the teacher present themselves and their own identity?

Are students invited to bring their own personal everyday experiences into the lesson (e.g. of 'home', culture, traditions...)?

Are students invited to present or develop their viewpoints in the lesson?

Does the teacher emphasise any viewpoints or perspectives, if so what are these?

**LESSON OBSERVATION MATRIX**

|   |  |
|---|--|
| <p>Observer please:</p> <ul style="list-style-type: none"> <li>· Read the briefing notes</li> <li>· Use the set of prompt to direct ‘gaze’</li> <li>· Photograph or draw layout of classroom</li> <li>· Invite teacher to provide the lesson plan (if there is one) or an extract from the curriculum if relevant (in advance)</li> </ul> |  |
| School/ name of teacher   |  |
| Date/ time  |  |
| What subject/theme/area of learning?  |  |
| Who are the students and how many? (year/ability/mix)?  |  |
| What are the lesson objective(s)?   |  |



|  |  |  |
|--|--|--|
| learning,<br>formative/summative<br>assessment,<br>formal/ informal<br>assessment) |  |  |
| Learners and<br>teachers<br><br>(identity and<br>viewpoint)                        |  |  |

|  |  |  |
|--|--|--|
|  |  |  |
|--|--|--|

Any other points

## Appendix 3 – School audit

**School audit**

This is designed to be completed in the free time that you have around school over the whole visit (if the school has agreed to this), not as part of the student-led tour. This focuses on the school environment (outside of classrooms) including displays, other spaces (e.g. canteen, library, outdoors, corridors, halls)? Please take photos of signs, noticeboards, school environment (inside and outdoors) etc but don't take any photos of students.

**Background: SCHOOL ETHOS AND AIMS**

1. Is the school Mission Statement – or similar- visible? What location?
2. Is the IB Mission Statement visible? What location?
3. Is the IB Learner Profile evident? What location?
4. Is there a flag/ flags being flown at the school entrance? Nationality?
5. Are there flags around the school? Which flags?
6. Is the history of the school evident and being told? What is the imagery?

|   |
|---|
|   |
| <b>COMMUNICATION/ LANGUAGE/TERMINOLOGY</b>  |
| <ol style="list-style-type: none"><li>1. Are there notices on the walls? What about and in which languages?</li><li>2. Is there are Visual Display Units, what is displayed and in what languages?</li><li>3. What is the language of the signage?</li><li>4. Is there a 'Welcome' sign evident? What languages?</li><li>5. How are people in the school defined / named/ referred to? (e.g. Director's Office, Head's Office?)</li></ol> |

**ART**

What artistic images (sounds) are evident / on display?

What is the type/ origin?

1. Art
2. Poetry
3. Literature
4. Music

|   |
|---|
|   |
| <b>CELEBRATING DIVERSITY</b> (overlaps with art)  |
| <p>Do displays seem to celebrate diversity, e.g. positive examples of different cultures, genders, abilities and family groups?</p> <ol style="list-style-type: none"><li>1. Are there any religious artefacts evident? Which religions?</li><li>2. Are there other cultural artefacts evident? Which cultures?</li><li>3. What type of food is served (cultural origins?) Is there information about meals/ food/ origins displayed?</li></ol> |

|  |
|--|
|  |
| <b>VIEWPOINTS AND GLOBAL/ LOCAL PERSPECTIVES</b>   |
| <p>What are the images/ views of different places (origins?) e.g.</p> <ol style="list-style-type: none"><li data-bbox="300 1037 493 1073">1. Photographs</li><li data-bbox="300 1108 402 1144">2. Maps</li><li data-bbox="300 1180 646 1215">3. Newspapers (language?)</li></ol> |

Is there any evidence of

1. active global engagement on display around the school e.g. special events/  
international links/ partnerships/charitable work etc ?
2. active local engagement on display around the school e.g. special events/  
community links/ partnerships/charitable work etc ?
3. a commitment to sustainable development /care for the environment near and far  
e.g. signage about energy/ water use, waste?
4. a commitment to ethical practices e.g. signage about trade/ fair trade, links with  
local producers etc

|  |
|--|
|  |
| <b>OUTDOORS</b>  |
| <p>Are there notices / signs outdoors? What about and in which languages?</p> <p>How is space used outdoors</p> <ol style="list-style-type: none"><li>1. What sort of play/ social spaces are available for students?</li><li>2. Is any space used to grow things? What is grown? E.g. flowers/ (local) food – and is there any signage about this?</li><li>3. Is any space used to support wildlife? e.g. planting, encouraging birds... and is there any signage about this?</li><li>4. How else is the space used outside?</li><li>5. How is the space delineated between the school grounds and the area beyond?</li></ol> |

|  |  |
|--|--|
|  |  |
|  |  |

**OVERALL**

Overall impression e.g.

1. What role do students seem to have in how space around the school, including displays, are used?
2. What is your overall impression of the balance between local/ regional/ national and international perspectives around the school?



## Appendix 4

**Draft schedule for D.J. Condon dissertation data collection visit, shared with school personnel**

Pending review by school personnel, I envision following the same schedule for both schools, identified as Konnichiwa Academy (Japan) and Aloha Academy (Hawaii). Exact dates and times have not been confirmed as yet, so I will simply list activities for each day, as follows:

| <b>Day</b> | <b>Activity</b>                     | <b>Brief description of purpose of activity</b>   | <b>Duration of activity</b> |
|------------|-------------------------------------|---|-----------------------------|
| Monday     | Interview Board Executive Committee | Introduce the research, ask about the school's history with IB, and explore policy and practice regarding international mindedness.       | 30-45 minutes               |
| Monday     | Administer online parent survey     | Elicit parent views of IM, how those views may converge or differ from the school's view, and how IM may play out between home and school | 2 weeks                     |
| Monday     | Student-led tour of school          | Gain an understanding of the students' perspectives of the school and what they consider noteworthy.                                      | 45-60 minutes               |
| Monday     | Senior Leader Focus Group           | Gather leader perspectives of IM in groups of 4-6 members while gaining insight into group interaction and meaning-making regarding IM.   | 60 minutes                  |
| Monday     | Teacher Focus Group                 | Gather teacher perspectives of IM in groups of 4-6 members while gaining insight into group interaction and meaning-making regarding IM.  | 60 minutes                  |

|           |  |   |  |
|-----------|--|---|--|
| Monday    | Lesson Observation 1 followed by teacher interview | Gain a sense of how IM manifests in the daily life of the school (as opposed, for example, to what people say about it).                        | 45-60 minute observation followed by 30 minute teacher interview |
| Tuesday   | Grade 12 Student Focus Group                       | Gather senior student perspectives of IM in groups of 4-6 members while gaining insight into group interaction and meaning-making regarding IM. | 60 minutes   |
| Tuesday   | Mixed age Student Focus Group                      | Gather other student perspectives of IM in groups of 4-6 members while gaining insight into group interaction and meaning-making regarding IM.  | 60 minutes   |
| Tuesday   | Parent Focus Group                                 | Gather parent perspectives of IM in groups of 4-6 members while gaining insight into group interaction and meaning-making regarding IM.         | 60 minutes   |
| Tuesday   | Lesson Observation 2 followed by teacher interview | Gain a sense of how IM manifests in the daily life of the school (as opposed, for example, to what people say about it).                        | 45-60 minute observation followed by 30 minute teacher interview |
| Wednesday | Lesson Observation 3 followed by teacher interview | Gain a sense of how IM manifests in the daily life of the school (as opposed, for example, to what people say about it).                        | 45-60 minute observation followed by 30 minute teacher interview |
| Wednesday | Lesson Observation 4 followed by teacher interview | Gain a sense of how IM manifests in the daily life of the school (as opposed, for example, to what people say about it).                        | 45-60 minute observation followed by 30 minute teacher interview |

|           |                           |   |           |
|-----------|---------------------------|---|-----------|
| Wednesday | Audit of school documents | Gain a fuller understanding of the range of beliefs and assumptions regarding IM as they are embedded in such documents as the mission statement, stated values, promotional materials, policy documents, etc | 2-3 hours |
|-----------|---------------------------|---|-----------|

### **Activities done prior to the visit**

- Review of school website
- Ask Senior leaders to identify focus group participants
- Send focus group instructions to identified participants
- Ask Senior leaders to identify lessons for observation (within the parameters articulated)
- Announce to the community the purpose of the research and the visit

### **Activities done after the visit**

The analysis of the data collected will be completed in two phases: a) case-by-case; b) cross-case. School community members involved in the research will have an opportunity to intersect with the data in the case-by-case analysis phase. An overview of the cross-case analysis is provided for the understanding of the participants.

In the case-by-case analysis, I will:

- identify three to five key points regarding the perspectives of international mindedness found within the case study school;
- share these key points with each of the focus groups and invite them to add their own reflections;
- write a summary of my impressions;
- draft a case study in respect to each of the research questions;
- Share this draft with members of the senior leadership focus group for feedback;
- Further revise the draft case study;
- Generate a final draft of each case study.

In the cross-case analysis, I will:

- Identify themes found within the reach of the research questions;
- Generate a coding framework based on these themes for use with the software package NVivo;
- Code the core transcripts for each school interview--Board Executive Committee, senior leader focus group, teacher focus group, the two student focus groups, and the parent focus group-- using the coding framework;
- Conduct comparison of the two sites.

## Appendix 5: List of codes

| Name                                | Files | References |
|-------------------------------------|-------|------------|
| Conceptualize Define                | 14    | 210        |
| Hands                               | 12    | 36         |
| Head                                | 12    | 36         |
| Heart                               | 10    | 36         |
| How Commonly Understood             | 10    | 34         |
| How understood                      | 11    | 17         |
| Awareness of other cultures         | 1     | 1          |
| Embrace of difference               | 5     | 10         |
| Empathy                             | 1     | 3          |
| Inclusiveness                       | 2     | 2          |
| Interconnectedness                  | 6     | 13         |
| Open minded                         | 4     | 6          |
| Respect                             | 1     | 1          |
| Understanding multiple perspectives | 11    | 28         |
| Whole planet perspective            | 4     | 4          |
| How Well Understood                 | 10    | 15         |
| IB 3 Pillars                        | 5     | 8          |
| Global Engagement                   | 8     | 19         |
| Intercultural Understanding         | 8     | 22         |
| Multilingualism                     | 11    | 41         |
| Other Terms used                    | 8     | 17         |
| Student identity                    | 2     | 4          |
| Emerging Codes                      | 0     | 0          |
| IM teaching                         | 4     | 11         |
| Intentionality of Lesson            | 4     | 11         |

| Name                            | Files | References |
|---------------------------------|-------|------------|
| Reasons for attending           | 2     | 7          |
| Enacting                        | 16    | 446        |
| Assessing IM                    | 7     | 32         |
| Curriculum                      | 12    | 41         |
| ATLs                            | 1     | 2          |
| CAS                             | 2     | 5          |
| Extended Essay                  | 1     | 2          |
| Global context                  | 5     | 10         |
| Inquiry-based                   | 5     | 5          |
| Other Experiential Learning     | 8     | 13         |
| Personal Project                | 3     | 4          |
| Perspectives examination        | 2     | 3          |
| PYP Exhibition                  | 4     | 5          |
| Taking action                   | 4     | 7          |
| TOK                             | 4     | 5          |
| Demographics                    | 8     | 25         |
| Exchange students               | 2     | 4          |
| Global Local dynamic            | 6     | 20         |
| Greatest Impact                 | 10    | 22         |
| Host families                   | 6     | 11         |
| Hosting conferences             | 1     | 1          |
| Local Context                   | 15    | 137        |
| Challenging                     | 13    | 63         |
| Facilitating                    | 12    | 31         |
| Unique                          | 11    | 31         |
| Non-academic & extracurriculars | 1     | 2          |
| APAC                            | 6     | 12         |
| Environmental groups            | 3     | 3          |
| Food, Flags, Festivals          | 6     | 8          |

| Name                              | Files | References |
|-----------------------------------|-------|------------|
| GIN                               | 2     | 4          |
| MUN                               | 3     | 5          |
| Sports w local teams              | 2     | 2          |
| Partnerships                      | 3     | 3          |
| Peer group interaction            | 9     | 26         |
| School policies                   | 0     | 0          |
| Service                           | 7     | 18         |
| Supporting development of IM      | 10    | 60         |
| Professional Development          | 4     | 15         |
| Staff                             | 10    | 45         |
| Travel                            | 10    | 42         |
| Hopes for the Future              | 12    | 74         |
| IB                                | 12    | 113        |
| Description of its role at school | 5     | 14         |
| How different from other schools  | 3     | 18         |
| IB philosophy                     | 0     | 0          |
| Learner Profile                   | 9     | 40         |
| Strengths                         | 2     | 4          |
| Value for school                  | 4     | 8          |
| Value for students                | 9     | 22         |
| Weaknesses                        | 4     | 4          |

## Appendix 6. Sample Interview Notes

AA Faculty Focus Group Interview notes  
As of 8/25/2020

### *Conceptualize/Define*

The meaning of IM varies. There's no one way to teach, learn or define it. It is not something that is perfected, but is a continual process. The school is in the very beginning stages of reaching a shared understanding of its meaning.

### *Head, Heart, Hands*

The Heart aspect of IM is probably most valued. It is also the area where the students need the most growth. That growth requires authentic interactions and challenge. Younger students are seen to have more area for growth in terms of the Heart due to developmental reasons as they are still focusing on themselves more than on others.

The Hands are seen as the starting point for developing the Heart. Through actions and activities, the Heart becomes engaged.

The Head, e.g. conceptual knowledge, can actually block the development of the Heart. Students' conceptual knowledge can lead them to question whether they are acting appropriately and to consequently disengage. They are concerned about not doing the right thing, which one faculty member associated with coming from "such an isolated population." The Head is what teachers most often assess.

Helping students understand the connections between local problems and global implications is seen as a powerful way of helping to develop their IM.

Head (important to know):

- Other people respond differently to "the same set of stimuli"
- Where to access unbiased information from a wide variety of sources, including ones not normally consulted within one's culture
- How to conduct independent research
- Diversity is needed; it enriches us [LS's story of playing flute in the band]
- Everything is grey, not black and white
- Recognition of our own biases and prejudices

Heart:

- Openness (though offered in discussion of Head)

Hands:

- Ability to be flexible (though offered in discussion of Head)
- Ability to communicate to an audience

- “In order for you to really understand other people’s point of view, sometimes you have to actually try things.” Doing so stimulates the Head and Heart in a personal way.

### *How Commonly Understood*

Not just one way, not just one definition

### *How Understood*

- Thinking of ourselves as part of “the bigger picture...the bigger system”
- “Follow the traits of the Learner Profile, you end up with being international minded”
- Can be IM without ever having left your hometown, as long as you’re curious, caring and open to other perspectives. “It’s got less to do with going out into the world, more as a way of viewing the world.”
- Understanding there are multiple perspectives
- Looking at the whole planet (whole planet perspective)
- Empathy and desire to understand other cultures
- Recognition that we are globally engaged, interconnected, interdependent
- Understanding that our actions can impact others, positively or negatively
- Understanding that in addition to taking care of ourselves, our families, communities and state, we also have to take care of the world [a sense of responsibility for the world]

### *IB 3 Pillars*

View that Multilingualism is strong as the school offers many second language options (four) and require second language study all through school.

Belief that Intercultural Understanding is generated through the travel options provided by I-Term.

Global Engagement linked with understanding that what affects the world affects Hawaii.

### *Other Terms*

No comments

### ***Enacting*** – *Assessing*

No comments

### *Enacting- Curriculum*

The IB Individuals and Societies curriculum seen to lend itself well to IM.

Teachers are adept at making global connections through their curriculum, thus helping students to expand their worldviews. They are also adept at getting students to question their own biases and assumptions. Compassionate teacher-student relationships facilitate rich discussions.

The librarian tries to develop student empathy by sharing stories “that are realistic in their portrayal of other cultures.”

“The whole emphasis on taking action...starts at a really young age and it’s celebrated.”

### *Enacting – Collected Codes*

While there isn’t a lot of diversity in the student body “as far as people coming from other countries,” the diversity found within Hawaii generally “lends itself to...communicating about things and really picking apart issues and discussing them.”

Service learning and reflection are seen as important [to developing IM].

The comfort level between teachers and students invites dialogue, stretching kids’ thinking.

Some of the conferences hosted by the school have exposed students to “what’s going on outside of just school and hearing it from an expert.”

The learning experiences outside one’s own culture that students have enjoyed through international travel through the I-Term program have been profound. The stories of those experiences have helped create a stronger community.

The Global Citizen Diploma (GCD) “values the whole person rather than just the academic, just the head.”

### *Local Context*

#### Facilitating:

- The mix of cultures within Hawaii
- Active and engaged parents who are willing to volunteer their time and money

#### Challenging:

- A high level of transiency, e.g. military families, makes it difficult “to really go deep”
- Outsiders in Hawaii are seen to be stigmatized – “Oh, you haoles, you don’t know”—which often results in students feeling left out
- A sense of entitlement can act as an impediment
- Financial struggles of the school negatively impact programming and leads to a less secure identity for the school. Finances prevent the school from offering more scholarships that could increase the diversity among the student body.

#### Both Facilitating and Challenging:

- That so many students are not originally from Hawaii and come from well off families means their worldviews are “a little bit different.” (But this also challenges their empathy.)

*Enacting – Non-academic extracurricular*

None

*Enacting – Supporting developing IM*

One member who had worked in other schools offering IB found the main difference not to be between schools, but between faculty members. Some AA faculty members don't deliver MYP as intended because they're not particularly open minded and are reluctant to change their practices.

International I-Term experiences are seen to contribute greatly to the development of student IM. They have increased intercultural understanding.

Strong, compassionate teacher-student relationships and teacher willingness to bring in examples from other cultures have helped students broaden their worldviews.

Having new faculty with international teaching experience has been beneficial. That said, they don't have to have international experience; what's more important is whether they "have that passion for open minded investigation," whether they embody the traits described in the Learner Profile.

More partnerships with outside entities so that "it's part of our daily life that we're connected to someone else on the planet and finding out I'm doing something they're doing." Another example of a desirable partnership would be online foreign language classes with native speakers in other countries.

*Hopes for the Future*

I-Term trips for faculty without students and other experiences where teachers try new things with students are desired PD opportunities for the future.

Extending trips to other countries for PD also seen as desirable for the future, as this will help develop the IM of faculty.

"I sort of have dream that what we have going in I-Term would just get more and more and more folded into the entire structure, not just the school year but all the time."  
A healthier financial environment in which the school is not so dependent on tuition.

Authentic, organic growth with the curriculum and experiential learning opportunities.

Using time more effectively would allow more experiential learning.

More clubs and authentic service learning.

“We should stop comparing ourselves to...Iolani or Punahou or whatever and we should stop giving anybody the sense that we are the other option to that. We’re actually our own.”

### ***IB***

A former headmaster brought it in as “he thought it would be a great way for the school to make a name for itself in a crowded market...IB would also provide us with a curriculum that was college attractive, college ready.”

IB seen as difficult to understand but the school eventually finds its own place in it.

The Learner Profile is seen to play a huge role, primarily with younger students in PYP, though its link to IM seems tenuous.

### ***Summary***

The AA faculty sees IM as an important term, but don’t think there is a shared understanding of it at the school. Discussions of its meaning are in beginning stages. The values and beliefs (i.e. the Heart) are seen as the most important aspects of IM and the primary goal for the educational program. Taking action is very important in the school and trying new activities (the Hands) is seen as a good way to subsequently engage the Heart. Specific content knowledge (the Head) is not considered as important; in fact, it can be seen as blocking the development of IM as students are eager to “get it right” as this area is the one most often assessed.

Though the meaning of IM varies and is always evolving, understanding multiple perspectives and that actions in one place can impact another place are considered key hallmarks of IM, as are the understanding that we are all interconnected and have a responsibility for taking care of the world.

The “3 Pillars” identified by the IB are not really well known. There is a view that the school highly values multilingualism since it offers four different foreign languages.

Though the student body is not particularly diverse, the fact that many AA students have come to Hawaii from somewhere else and have supportive parents with means to travel, has helped AA students be receptive to other viewpoints.

The strong relationship between teachers and students is seen as one of the most effective ways that IM is enacted. Teachers are regularly trying to incorporate global perspectives

into their curriculums, to link local issues to global issues, and to broaden the worldviews of their students through dialogue and reflection.

Recently, international experiential learning opportunities offered through the new I-Term program has done much to develop the IM of AA students. International travel is seen as an effective means for developing IM. Faculty would like to see I-Term expand, including to faculty-only offerings.

Facilitating the development of IM:

- The cultural diversity historically found within Hawaii;
- Supportive parents with the means to expose their kids to foreign travel.

Challenging the development of IM:

- Hawaiians are often wary of outsiders, particularly “haoles” (whites). Consequently, AA students can be fearful of doing the wrong thing culturally or trying new cultural practices.
- The financial situation of the school is also seen as limiting to programs and such things as scholarships, which could be used to increase student diversity.
- A sense of entitlement among parents and students can impede the development of empathy, which is seen as a base for IM