An Evaluation of International Mindedness as a Curriculum Aim: the case of the International Baccalaureate Diploma Programme at Fenton Hall

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Abstract

An essential role of a school is to prepare students with the skills necessary for life in a globalised twenty-first century. In response to this, international mindedness (IM) has emerged in Western education systems as an aspirational skill to help students navigate interactions with those from other cultures. The International Baccalaureate Organisation is a leading curriculum provider offering an education focused on developing skills that enable learners to better understand and interact with those from a different culture. The International Baccalaureate Diploma Programme (IBDP) is an internationally focused pre-university course, but the literature suggests a need for further research into the efficacy of the programme's delivery within local school contexts. This study utilised an evaluation case study to explore the perception, practice and promotion of IM at an all-girls independent school in the UK. The findings revealed that stakeholders regard IM in students as being expressed through their intercultural understanding and open-mindedness. Mixed-method data from both teacher and student perspectives indicated that the IBDP has the capacity to deliver IM as a curriculum aim. This research concludes that IM is best defined democratically at a local level and that students should be encouraged to reflect upon their own self-perception which later influences their view of other cultures.

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I dedicate this thesis to my friends and family.

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1 Introduction

1.1 Introduction

The internationalisation of education is believed to allow students to transcend their experience of a single culture and recognise the rich diversity within humanity; the development of international mindedness (IM) lies at its core (Hill, 2006; Tarc, 2019). IM is an aspirational aim within education, associated with “a set of skills, understanding, awareness and action thought to be necessary for being a good national and international citizen” (Harwood & Bailey, 2012, p. 78). In response, education systems have sought to internationalise their curricula to allow every student the right to live a fulfilling life according to their own values and aspirations through the promotion of mutual respect and understanding (Organisation for Economic Co-operation and Development (OECD), 2018; United Nations (UN), 2013). Those schools that embrace and promote this ideology are seen as preparing their students better for life in a globalised twenty-first century (Cook, 2016; Hacking et al., 2018).

To facilitate the development of culturally aware citizens, an increasing number of schools are turning to curriculum providers that offer qualifications that not only meet the requirements for entry into higher education, but also provide an international education framework (Lineham, 2013). One such curriculum provider is the International Baccalaureate Organisation (IBO) which, among other programmes, offers a two-year pre-university programme called the International Baccalaureate Diploma Programme (IBDP) (IBO, 2010). A fundamental objective of the IBDP is to promote a sense of intercultural understanding, a term with close parallels to IM (Belal, 2017). Scholars working in this area define intercultural understanding and IM as an attitude of openness that goes beyond the mere factual knowledge of other cultures (Bredella, 2003; Harwood & Bailey, 2012; Hill, 2006; Perry & Southwell, 2011). To develop this attitude, the IBDP curriculum infuses themes of intercultural understanding via subject content and the core curriculum.

Gardner-McTaggart (2016) suggested that developing countries are predicted to see an increase of over three billion middle-class citizens in the next seventeen years; there is, therefore, a need to review school curricula to promote better intercultural understanding. Further recognition of the need to better understand IM was reported in an IBO-commissioned report by Castro, et al. (2015), who stated that "a full understanding of how IM is used within IB schools would require observations in IB schools worldwide and listening to the voices of administrators, teachers, parents and students; such an approach was, however, outside the scope of this project" (p. 188). Hayden and McIntosh (2018) echoed this point and highlighted that, while the IBO's focus on "educating students to understand those of other countries will potentially reduce the more parochial forms of thinking which lead to war" (p. 405), to date, research in this area is limited. In addition, many studies have evaluated IM within teacher training programmes (Castillo-Clark, 2018) and international school settings (Lai et al., 2014; Savva & Stanfield, 2018; Sriprakash et al., 2014), but little research conducted in the UK involves both students and staff in exploring IM.

1.2 **The Socio-Historical Framing of International Education**

Education is thought to benefit society as it provides the opportunity for humanity to develop the skills needed to live peacefully and prosper (Bourn & Hunt, 2011; Sandoval-Hernández et al., 2018). While Sylvester (2002) traces the origins of international education back to the 1860s, citing an international school just outside London, it was following the First World War that such schools spread across the globe (Hill, 2007). During this post-war period, the League of Nations was established, subsequently leading to the opening in 1924 of the International School of Geneva, Switzerland and the Yokohama International School, Japan (Hill, 2012; Tarc, 2019). In both these schools, and indeed in the League of Nations, the concept of internationalism was engrained "to promote world peace through international and intercultural understanding" (Hill, 2012, p. 250). What followed was a rise in the number of schools offering international education, with the establishment of the IBO in 1968 as a landmark curriculum provider (Cambridge, 2010).

Over the course of fifty years since its inception, the IBO has grown in global popularity and is offered in both national and international school settings (IBO, 2016a). Bunnell (2008a) highlights that “the concept of international schools has actually existed much longer than many commentators acknowledge, and there stands a need to view the field as existing beyond the 1920s, or the 1950s, as is the norm in literature.” (p. 416). While it might be tempting to think that international education is a type of schooling that exists only in international schools, it is now recognised as an ideology in many school systems around the world (Bunnell, 2008a). However, in the context of education, the term *international* has a variety of connotations (Cambridge & Thompson, 2004), understood both in relation to programmes able to cross between national jurisdictions and as a liberal-humanist educational ideology designed to promote peace (Pearce, 2013; Tarc, 2009).

Yemini (2019) highlighted the rise in monitoring and testing of schools by organisations such as the United Nations Educational, Scientific and Cultural Organisation (UNESCO) and the OECD in areas of global-citizenship education and global competencies. The expansion of IM-focused curricula has led some to believe that it drives social inequality, due to what Yemini (2019) terms an accumulation of global/international/cosmopolitan capital. Indeed, others highlight the symbolic effect of international education in increasing personal cultural capital within society (Bourdieu, 1984; Carrasco & Torres Irribarra, 2018; Nguyen & Nguyen, 2017). Some cultures do not view the internationalisation of curricula positively and, instead, favour an education system centred on national values and traditions (Poonoosamy, 2010). The IBDP is viewed as having the power to improve students’ IM, yet the framework used to teach the programme can lead to a homogenising effect on its students. These socio-historical issues are explored in more depth within the literature review of this thesis.

1.3 **Autobiographical Motivations**

My enthusiasm for international education stems from the intersection of my personal experience of travelling and my professional life as a teacher. Aged twenty-two, I moved to China to start work as an English language teacher

and spent one year immersed in Chinese culture. From the first day, I was required to speak Mandarin to communicate with local people and school staff. The more unexpected challenge for me was the difference in culture I faced between my own British heritage and my new home in Asia. Cultural norms had always been experienced from a British perspective or as a tourist on holiday; for example, queuing for a bus or driving in a regulated, orderly road system were both concepts that I considered to be part of normal society. Living in China, I was faced with a lack of queuing and a road system that did not seem safe or orderly. While these examples are trivial, during these early stages of my experience, I believe that my own IM developed through exposure to an alternative culture. The adjustments required to living harmoniously within a different culture were, and still are, something I find fascinating.

Once I returned to the UK, I was inspired to follow a career in teaching and gained a place on the Post Graduate Certificate in Education in Science (Biology) at the University of East Anglia (UEA). Following the completion of this course, I was keen to continue learning about the academic components of education and progressed to the Master's degree in Advanced Educational Practice at UEA. My Master's dissertation was focused on change management during a secondary-school curriculum-development process. Through writing at Master's level, I learnt how an evidence-based approach to learning can benefit the ability to look at a problem critically and find effective solutions. Through the completion of my Master's dissertation, I was able to develop not only my pedagogical understanding of how the curriculum operates in schools, but also the technical aspects of academic writing.

As a newly qualified teacher in the UK, I maintained my interest in academia by reading about the current trends in national and international education. At that time, it was clear that momentum was building in the research field towards a better understanding of the teaching of tolerance. For example, the UN reports on the state of education around the world exposed the importance of international education and its power to shape human development. I was particularly moved by a quotation by Mahatma Gandhi from the UN Human

Development report ‘The Rise of the South: Human Progress in a Diverse World’:

> I do not want my house to be walled in on all sides and my windows to be stuffed. I want the cultures of all the lands to be blown about my house as freely as possible. But I refuse to be blown off my feet by any. (Malik, 2013, p. 42)

The central theme of this report and the quotation from Gandhi suggest that, while modern society should embrace other cultures, it is important that each country, and individual, retain their own sense of self. With this quotation in mind, I wanted to continue the development of my own IM through exposure to life in a different culture and took up my next teaching position in Monaco, France.

Settling into a new life in a different country, I was again struck by the cultural dynamics of my own life history and how these impacted on my interactions with other people. While in Monaco, I was given the opportunity to teach the IBDP in the sixth-form. During a training course about the IBDP, I learnt that it was not only designed to teach students to the academic standards needed for university entry but was based upon an egalitarian pedagogical approach, aiming to influence how students thought about and acted in the world. Inspired to research this area further, I was successful in my application to the Doctor of Education (EdD) course at UEA.

The first two years of the EdD course provided a solid foundation for my subsequent doctoral studies by giving me a grounding in research methods and methodologies in the social sciences. In a comparative assignment, I had to select two possible methodologies for my doctoral research and I explored the areas of action research and educational evaluation. As a result of writing this formative assignment, I gained an understanding of the theoretical underpinnings and practical considerations of these approaches to research. In the process of writing the assignments, the observation that “good evaluation looks at the record of results rather than at the motivations of the

researcher" (Scriven, 1974, p. 5), strongly influenced how I viewed the role of an evaluator as a seeker of truth. Echoing the words of Scriven (1974), I felt that by learning the techniques of evaluative research, I would equip myself with an ability to become more objective as a teacher and take on the role described by Stenhouse (1975) as the teacher-as-researcher. Having taught the IBDP for a number of years, I became aware that, while I was comfortable teaching the Biology curriculum content, I had concerns about whether I was adequately delivering the IM values through my teaching.

1.4 **Research Context**

At the mid-point of my EdD course, I decided to move back to the UK and take up a teaching role at Fenton Hall, an all-girls independent secondary school and the site of my research. Fenton Hall was founded in the seventeenth century and has been a registered IBO World School since 2008. I chose to teach at this school because of the strong sense of internationalism expressed in its mission statement and curriculum policy which declare a commitment to developing a "social awareness, intercultural understanding and respect, strong communication skills and a sincere desire to care for and support others" (see Appendix 1). Fenton Hall also has a daily assembly – Prayers – where the whole school community comes together and listens to talks on a range of topics. As mentioned in Fenton Hall's Curriculum Policy, "Prayers provides an opportunity to bring the whole community together in appreciation of cultural diversity" (see Appendix 1).

During my induction to Fenton Hall, I was provided with copies of many school policies, and the 'International Mindedness Policy' (Appendix 2) was a document that particularly resonated with me as a teacher. Having read this policy, I was struck by the importance placed by the school on mutual respect for other cultures and wanted to know whether my own teaching of the IBDP would facilitate this. IM, as defined by Harwood and Bailey (2012), is a set of skills centred on a person's understanding, awareness and action. These skills are a measure of how well an individual acts at both a national and international level. I therefore designed a research project to gather data from a number of stakeholders at Fenton Hall in order to better understand the

implementation of the IBDP and explore IM within the curriculum. To achieve this aim, I used evaluation case study techniques to collect interview, questionnaire and documentation data. Data collection took place between September 2016 and February 2018 and I was the sole researcher in this project. This project adhered to strict ethical guidelines, as outlined by UEA and explained in more depth in the methodology chapter of this thesis.

During the academic year 2016–2017, a total of 253 students – aged from 16 to 18 – formed the sixth-form at Fenton Hall, 74% of whom were studying for Advanced Levels (A Levels) and 26% the IBDP. During the same academic year, the staff body at Fenton Hall numbered 615, including teaching staff, the senior leadership team (SLT) and support staff (housemistresses, matrons, chefs and cleaning staff). As a result of the two different curriculum programmes, the sixth-form at Fenton Hall is considered to offer a dual-pathway system (see Appendix 1 for full details of the Fenton Hall curriculum). The school has an appointed person who is responsible for the IM provision, with the job title of *International Links Coordinator*. This role has both academic and co-curricular dimensions to ensure that the school's IM policy is enacted in all areas of the curriculum.

1.5 **Preliminary Questions**

Given my international teaching experience and previous research at UEA, I was drawn to a research project that would help me become more familiar with the literature surrounding international education and its associated pedagogy. Through my experience as a teacher at Fenton Hall, I reflected not only on my own practice but also on conversations with colleagues involved in the implementation of the IBDP. For example, professional development meetings would often centre on how, as an IBO World School, the standards of IM could permeate across the curriculum. On a personal level, I would regularly finish a lesson with reflective questions, such as "Was that lesson good enough?" or "Did my lesson allow the students to improve their understanding and appreciation of other cultures?". Now, as a doctoral student interested in international education and teaching an international curriculum, I had similar reflective thoughts: "Did that lesson enable my students to improve their IM?"

or “What other international activities or examples could I include in my next lesson?”. These preliminary questions helped to shape the direction of my reading in the subject area and formed the basis of my literature review. I outline my formal research aim and research questions at the start of my methodology chapter.

1.6 Structure of this Thesis

Within this first chapter, I have briefly outlined the emergence of international education and the IBO, my autobiographical motivations for conducting a research project and my preliminary research questions. In the next chapter, the literature review explores the research on international education from both a historical and contemporary perspective, outlines the terminology associated with international education and the expansion of the IB programme in schools. Chapter 2 concludes by drawing together the literature to identify limitations in the research in the field of IM. Chapter 3 outlines the methodological framework and research design I used for this study, together with my data collection methods. Chapter 4 presents the results and emergent themes from this research, including data arranged into five themes from the survey, interviews and documentation sources, while Chapter 5 discusses the research findings in the light of the relevant research literature and, finally, Chapter 6 presents the conclusions and recommendations of this study.

1.7 Summary

Growing up in a democratic society, I valued the liberal education I received and the opportunities to speak freely about controversial issues in school. I believe that both of these factors contributed to my curiosity to learn more about other cultures and conduct this research into how I can influence others through my own pedagogy about IM. My postgraduate education and career in teaching led me to embark on a piece of doctoral research to develop my pedagogical understanding and skills to evaluate IM as a curriculum aim. As a dedicated professional who seeks to learn and develop in the research process, my personal aim during this project was for the results of this EdD to permeate into other areas of my profession and the wider field of international education.

2 Literature Review

2.1 Introduction

Within the first section of this chapter, I present a general overview of education and explore the idea that the curriculum is more than just a set of statements for students to learn. I then review the previous research and literature to give an account of the development of international education from its historical roots to the present day. This chapter makes particular reference to the recent growth of the IBO in national and international education. Following this, I explore the research related to IM and the other associated terminology. The literature review also considers the role of globalisation and its potential to influence current pedagogical practices and the future trajectory of education. I conclude this chapter by identifying the limitations within the field of IM in education and previous studies that show similarities to my own research.

2.2 Education and the Curriculum

The educational theorist Dewey felt that “the critical task of democratic education was to help children develop the character that would enable them to achieve self-realisation, as fully participatory members of a democratic society” (Westbrook, 2010, p. 28). Thus, the development of character is influenced by the knowledge, traditions and customs transmitted to the next generation. As social learners, humans develop cognitively within a framework of groups and, for many people, formal learning takes place in schools (Van Oord, 2007; Vygotsky, 1962). As places of learning, schools – and the curricula to which they are exposed – are important in a child’s development and, therefore, an interesting location in which to conduct research to better understand how learning can be improved.

The word curriculum is ubiquitous within the educational vernacular and many have sought to define this term in the context of schools (McCormick & James, 1983; Moore, 2015). Rather than simply a set of syllabus statements about a subject, the school curriculum is thought to be a much more complex construct. Stenhouse believed that, while schools often teach a pre-determined external syllabus, the curriculum in its true form is created by the teachers (Stenhouse,

1975). In its purest form, Stenhouse (1975) proposed that “a curriculum is an attempt to communicate the essential principles and features of an educational proposal in such a form that it is open to critical scrutiny and capable of effective translation into practice” (p. 4). Of key importance to the facilitation of acquiring knowledge in the classroom is the teacher, whom Stenhouse regarded as a scholar dealing in public knowledge (James, 2012).

Skilbeck (1994) noted an important historical distinction in the movement in education away from a traditional, whole-class didactic model, towards an interdisciplinary approach where subject matter is integrated into a common set of social values, taught via a democratic process, through which all students should *imbibe* knowledge. Illrich (1971) wrote that the national classroom was regarded as a societal *second womb*, used to provide an additional stage of nurturing to students. This, he thought, would help to encourage the development of law-abiding citizens and condition individuals to accept state-mandated behaviours. Tarc (2009) echoed this to some degree, observing that traditionally “a primary purpose of state schooling was to produce loyal national citizens, education for international understanding, as promoting loyalties beyond the nation, was seen as a threatening proposal.” (p. 241). The history of British education is thought to centre upon the values of liberalism, with recent guidance to schools stating that teachers should promote the “fundamental British values of democracy, rule of law, individual liberty, mutual respect and tolerance for those of different faiths and beliefs” (Department of Education (DfE), 2014, p. 5). The guidance on fundamental British values (FBVs) was to enable schools to address the government’s 2015 Prevent Strategy, aimed to counter extremism and support the implementation of the Equality Act 2010.

Vincent (2019) noted the complexity of each school in Britain enacting any policy without consideration of its social and political context. The Equality Act (2010) includes a set of defined protected characteristics; it is thus against the law to discriminate against a person on the grounds of their age, disability, gender reassignment, marriage or civil partnership, pregnancy and maternity, race, religion or beliefs, gender or sexual orientation. The challenges faced

by local communities when this legislation is implemented by schools are profound when multiple protected characteristics conflict. For example, there is an ongoing dispute at a Birmingham primary school that is using teaching resources by Andrew Moffat, based on his book *No outsiders* that promotes all of the protected characteristics (Moffat, 2017). Moffat's resource aims to provide "support for every primary school in the delivery of the objectives outlined in the Equality Act 2010; and in the provision of personal, social, health and economic education (PSHE) for every child" (Moffat, 2017). While the resources Moffat produced are designed for primary education, they highlight important questions which all schools face in providing a curriculum which address the central issues of inclusion and equal rights for all.

Modern interpretations of the curriculum have narrowed it to the core curriculum, controlling the direction of education to address national goals and objectives (Skilbeck, 1994). Each country has its own national educational agenda, based upon the values it places on the skills needed for its society (Green, 2013). Unlike other counties, the UK introduced legislation to specify the core curriculum and empower the Secretary of State for Education to monitor its implementation (Hill & Cole, 2001). Recent advancements in curriculum theory move away from schools needing to define the curriculum and enshrine this within a static policy. Instead, a more reactive and adaptable curriculum is preferred, to serve the needs of a more culturally diverse and international student population (Moore, 2015).

2.3 **International Education**

From a historical perspective, international education as a concept can be traced back to the seventeenth century, with Immanuel Kant's 1795 essay 'Perpetual Peace' one of the first written accounts to allude to it (Hill, 2012; Jones, 1998). Even within this early text, the peace movement within society was regarded as more than mere pedagogical practice, but as an ideology with universal claims (Knippenberg, 1989). The twentieth century saw the rise of fascism in Europe (Johnson & Pak, 2019) and, following two World Wars, Kandel (1952) stated the need in both national and international education systems for intercultural understanding in the pursuit of world peace. Even in

the 1950s, when globalisation was less developed than today, Kandel articulated that education had a responsibility to ensure that the progression of the human race was made possible through peace, common civilisation and mutual respect for differences in beliefs. Tarc (2019) concurred, commenting that the:

> ebb and flow of international education somewhat mirrors or follows the larger historical conditions of conflict, war, resolution, nationalisms, internationalisms, and protectionisms as energized by the most powerful nation-states and blocs. In the 20th century, in parallel with internationalist and peace movements, international education gained traction in the aftermath of large-scale war. (p. 4)

Despite the divisions brought by war, the rise of the League of Nations, United Nations and UNESCO are all examples of how education can foster a determination to seek a better understanding between those from different cultural groups (Bunnell, 2008b; Hill, 2012). The mid-century saw the development of the IBO, whose curricula were based on the premise of improving intercultural understanding. In addition, a burgeoning vocabulary was noted within the arena of international education, expressing such notions as world-mindedness, IM and cosmopolitan education (Bunnell, 2008b); these terms, together with others and the history of the IBO, are discussed in more detail later in this chapter.

Far from being a simple sub-category within education, international education is highly complex, with no constant historical understanding (Bunnell, 2008b). It is difficult to identify exactly when international education became part of the wider educational lexicon (Hayden & McIntosh, 2018). While some view international education as strictly what happens outside their own national system of education, others would argue that many national school systems have their own international division to cater for the ever-growing population of expatriates and migrants (Bunnell et al., 2017; OECD, 2018). Cambridge and Thompson (2004) noted a distinction between the term “international education” as used in a comparative sense between different systems and an

ideological perspective oriented towards internationalism and IM in education. Tate (2013) defines international education as:

> Something based on an explicit ideology that encompasses (i) the promotion of international understanding/international-mindedness and/or global awareness/understanding and (ii) some, if not all, of the following: global engagement, global or world citizenship, intercultural understanding, respect for difference, tolerance, a commitment to peace, service, and adherence to the principles of the UN Universal Declaration of Human Rights and the UN Charter. (Tate, 2013, p. 254)

This articulation of international education regards it as a pedagogical approach that seeks to create an environment where students are taught the skills to live more harmoniously with others. Harwood and Bailey (2012) make the point that "simply living and studying in a country different to the one in which you were born does not make someone internationally-minded" (p. 78). Therefore, schools should consider their IM provision not in terms of geographical location or student population but how it reflects good practice in international education (Leach, 1969). In fact, many international school systems serve students from a diverse range of countries but do not necessarily have an IM ideology, whereas some privately financed schools have IM values at the heart of their mission statement, but may be monocultural in their demographic (Hayden et al., 2000).

Harwood and Bailey (2012) identify four types of education associated with international education that provide educators with more specific terminology to support their pedagogical implementation (see Table 1). Thus, the specific focus of the IM provision adopted by the school would influence which of these types of education were selected and implemented as a guide for teachers. A common theme in the first two definitions in Table 1 is that of understanding and appreciating how cultures work through an objective-focused approach. The latter two types of education refer more to the process of how to educate students about issues related to internationalism, with an emphasis on the acquisition of skills and exploration of controversial issues. The distinction

shown here between the pedagogical mechanisms of the objectives and/or process-led education is explored later in this literature review with specific reference to the work of Lawrence Stenhouse, a seminal commentator in this area.

Table 1 Types of international education, adapted from Harwood and Bailey (2012, p. 79)

Type of education	Definition
Global Education	Heightens students' understanding of how the world system operates and their feeling of membership in the global community
Cosmopolitan Citizenship Education	Educates students about their rights and responsibilities locally, nationally and globally. Emphasises learning about universal human rights, reconciling global and local phenomena, and acting in response to issues in the community, the nation state and beyond
Multicultural Education	Helps students acquire the skills, knowledge and attitudes needed to participate in cross-cultural interactions and in civic action to achieve democracy and justice in their community
Democratic Citizenship Education	Entails the exploration of controversial public issues and reflective decision-making in open classroom climates so that young citizens may act in response to complex societal problems

Researchers have argued that globalisation in education has caused a rise in internationally benchmarked qualifications that allow for the free movement of students between schools around the world and easier access to university education (Kenway & Fahey, 2014). Lowe (1999) referred to consumers of international qualifications as *global nomads*, such as those families that move around different international schools. Furthermore, schools offering international curricula are thought to add to the fragmentation of the host nation, creating both cultural and economic classes of privilege (Hurley, 2008). Gardner-McTaggart (2016) and Poonoosamy (2018) have highlighted the impacts of international curricula, such as the IBDP, on national education systems and their research findings are explored later in this chapter.

2.4 **Globalisation and Education**

Globalisation is thought to have started in the world of business as a means of improving the efficiency and profitability of trading (Jones, 1998). In its broad sense, globalisation is defined as the "accelerated movement of goods, services, capital, people and ideas across national borders" (Little & Green, 2009, p. 166) or "a heightened form of time/space compression, where globalising markets render obsolete the national and the local, all made possible (and irresistible) by new technologies and new communication potentials" (Maguire, 2002, p. 262). Some believe that the influence of globalisation is one of the greatest challenges young people will face in the twenty-first century (Darling-Hammond, 2006; Engler & Hunt Jr, 2004; Stewart & Kagan, 2005). Therefore, school and curriculum leaders need to consider the common themes in the various definitions of globalisation that will help shape the sociological interactions formed by students between local, national and international borders (Nguyen & Nguyen, 2017).

While globalisation is not a new phenomenon in human culture – similar events were documented almost a century ago – the level of significance of this latest episode on society is poorly understood (Burbules & Torres, 2000). In the 1970s, globalisation was seen as positive, promising an economic sense of inclusivity (Harwood & Bailey, 2012). However, from an educational perspective, Finney (2002) noted:

> In the era of globalisation and the growth of multicultural societies, it [the curriculum] cannot justify the transmission of one particular culture; within the ethos of 'education for all' it is unable to take account of the widely differing needs of a massive student population, where the 'educated' are no longer an elite trained to rule the next generation of workers; as the basic premises of science no longer rest on objective, logical, value-free theories but are shaken by the discoveries and uncertainties of quantum Physics, the foundations of universal knowledge are no longer secure and an educational philosophy based on these foundations is no longer acceptable. (p. 71)

This suggests that, as a by-product of globalisation, curriculum leaders in schools need to reject the idea of a homogenising culture and acknowledge the heterogeneity that comes from living in a more globalised world (Burns, 2008). Within the current wave of globalisation, some have noted that its impact is felt in the area of international education through the permeation of "values of free-market capitalism. These values are expressed in international education in terms of quality assurance, through the application of international accreditation procedures, the spread of global quality standards and the global certification of educational qualifications " (Cambridge, 2002, p. 228). Others argue that, in bringing innovation and higher living standards, globalisation contributes to economic inequality and social division, as access to the newest internationally focused curricula, such as the IBDP, is unavailable to some parts of society (Schleicher & Ramos, 2016).

Hurley (2008) recognised that international education has an interconnected relationship to the rise of globalisation and the expanding world economy. At the other end of the continuum is the interconnection between international education and internationalism. Jones (1998) identifies a clear distinction between the two concepts:

> Globalisation is seen as economic integration, achieved in particular through the establishment of a global market-place marked by free trade and a minimum of regulation. In contrast, internationalism refers to the promotion of global peace and wellbeing through the development and application of international structures, primarily but not solely of an intergovernmental kind. Despite important conceptual difficulties in formulating the case for internationalism and despite the world's patchy record in putting its principles into effect, the essentially pro-democratic logic of internationalism stands in sharp contrast to the logic of globalisation. (p. 143)

Jones (1998) offers much to consider relating to how schools that offer international education address the ideological components of the internationalism of the programme in conjunction with the market-driven

values of globalisation. Burbules and Torres (2000) stated that the progression of privatised and international education is due more to the expression of a neoliberal ideology than any imperatives from globalisation. Thus, distinguishing Western ideology, rather than globalisation, as the driving force in international education allows for a more critical review of the forces influencing its development.

Much debate surrounds the relationship between nations and its impact on the cohesion between different cultures. Burns (2008) highlights the rejection of a unified notion of global life and notes that the divisions between nations have deepened in recent years. However, others in this field of research have suggested that national lines are becoming more blurred, creating spaces which have undefined borders. Sassen (1998) noted that *global* and *national* are not discrete conditions that mutually exclude one another. Instead, the *spatialities* that exist in the boundaries between national and global spaces create spatiotemporal orders that have varying degrees of impact, depending on the countries in question. These spatiotemporal orders occupy a conceptual framework known as *frontier zones* (Sassen, 1998). Within the arena of international education, IBO programmes would occupy such a zone, as they allow students to exist in one national zone – the country in which the course is taught – while offering international transactions through the course.

2.5 **International Baccalaureate Organisation**

The development of the IBO as a curriculum provider occurred as the result of a conference in 1962, organised by the International Schools Association (ISA) (Hayden et al., 2002; Hill, 2007). Following the conference, The International School of Geneva was asked to formulate a common examination in contemporary history for pre-university students. The subject of history was chosen because teachers from different countries wanted to address national bias and develop a deeper appreciation of the various historical perspectives (Tarc, 2009). Following the embryonic stages of this ISA curriculum development initiative, the IBO was founded in 1968 as a curriculum provider to cater for international schools that served geographically mobile students

(Cambridge, 2010; Lowe, 1999). This period within education is regarded as the formal structuring of international education (Bunnell, 2008b).

The main aim of the IBO has remained the same since its inception and centres on the promotion of world peace and international understanding (Hayden et al., 2002; IBO, 2014a, 2017; Lowe, 1999). Any school which offers an IBO programme is known as an IBO World School and all share a common mission statement:

> The International Baccalaureate Organization 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 IBO 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. (IBO, 2017, p. 4)

For the IBO, education extends beyond the classroom and leaves its learners with a legacy for life. Other IBO documents show the importance and commitment to developing IM as a clear focus of its programmes:

> In our highly interconnected and rapidly changing world, IB programmes aim to develop IM in a global context. The terms “international” and “global” describe that world from different points of view—one from the perspective of its constituent parts (nation states and their relationships with each other) and one from the perspective of the planet as a whole. Sharp distinctions between the “local”, “national” and “global” are blurring in the face of emerging institutions and technologies that transcend modern nation states. New challenges that are not defined by traditional boundaries call for students to develop the agility and imagination they need for living productively in a complex world. (IBO, 2017, p. 6)

Due to its focus on IM, the IBO is considered to have a liberal-humanist political philosophy (Tamatea, 2008). However, the importance of IM to the IBO's pedagogical approach is at odds with some cultures and their own national ideologies and value systems (Lai et al., 2014). While, historically, only national governments controlled education in schools, there is now an internationally-based provider whose aims are focused on world peace and closely associated with the values of the UN. The tension within the progression of international education and the expression of IM in different cultures is explored in more detail later in this chapter.

Since its beginnings, there has been a steady rise in the number of schools offering IBO programmes, thought to be due to the increasing demand for quality international education (Walker et al., 2016). The key to the success of the IBO programmes is attributed to "a belief that IB programmes provide more meaningful learning for their students, given the focus on providing them with the linguistic tools and intercultural understandings to pursue global engagements" (Singh & Qi, 2013, p. 2). While the IBDP is used increasingly in some parts of the world, such as the US and Australia, its popularity is decreasing in the UK, following its peak in 2010 when approximately 230 schools used its programmes (Bunnell, 2015). Its decline in the UK is thought to be a result of reforms to A Levels and issues related to funding (Bunnell, 2015). However, across the world, the IBO has developed and expanded its curricula into four distinct programmes of study: the Primary Years Programme (PYP); the Middle Years Programme (MYP); the Diploma Programme (DP); and the Career-related Programme (CP) (Hayden & McIntosh, 2018; Lai et al., 2014).

2.5.1 Programmes of Study

2.5.1.1 Primary Years Programme, Middle Years Programme and Career-Related Programme

In 1994, the IBO introduced a curriculum to cater for students aged 11 to 16, the MYP. The course was designed for students to "study a range of subjects and often bring together two or more established areas of expertise to build new interdisciplinary understanding" (IBO, 2017, p. 8). Following this, in 1997,

the PYP was developed for students aged 3 to 12 with outcomes that enabled students to “learn about and use knowledge, concepts and skills from a variety of subjects to explore six transdisciplinary themes of global significance” (IBO, 2017, p. 8). Most recently, in 2012, the IBO launched the CP, which is a framework of international education focused on higher education, apprenticeships and employment (Bunnell, 2016; Hacking et al., 2018; IBO, 2017).

2.5.1.2 Diploma Programme

The IBDP is the oldest course offered by the IBO; the first official guide was released in 1970 (Hill, 2007). The programme is taught over a two-year period and is aimed at students aged 16 to 19 (Hayden et al., 2002). It is an increasingly popular choice for international, independent and national schools around the world (Belal, 2017; Lineham, 2013; Tate, 2013) and is considered by some as the gold standard in education (Resnik, 2012). Whilst many international schools offer the IBDP, national school systems are still the largest consumer group of this programme, accounting for 67% of the market (IBO, 2016a). Countries such as Australia are seeing an increase in the number of students taking the IBDP at public (national) schools, rather than pursuing the state curriculum (Doherty et al., 2009).

The IBDP was designed to be an “internationally recognised university entrance examination, a mobile credential that would cut across national systems” (Tarc, 2009, p. 239). Part of the appeal for schools offering the IBDP is the combination of academic rigour, community-focused project work, independent essay writing and the focus on IM. More than this, the IBO literature states that the IBDP is designed to prepare students to succeed in a more interconnected world and to promote peace:

> The IBDP was established to provide a challenging and comprehensive education that would enable students to understand and manage the complexities of our world and provide them with skills and attitudes for taking responsible action for the future. Such an education was rooted in the belief that people who are equipped to make a more just and

> peaceful world need an education that crosses disciplinary, cultural, national and geographical boundaries (IBO, 2017, p. 1).

Research by Cause (2011) and Harwood and Bailey (2012) also highlighted that the IBDP has a strong emphasis on encouraging students to develop intercultural understanding, open-mindedness and the attitudes necessary for them to respect and evaluate a range of perspectives.

Figure 1 IBDP Curriculum Hexagon (IBO, 2017)

The design of the IBDP was based on a neo-conservative view of education which incorporated the physical sciences, mathematics and modern foreign languages in a content-driven curriculum (Cambridge, 2010). The IBDP curriculum is visualised through the *Curriculum Hexagon* (Figure 1) which represents the whole programme. In the IBDP, students study six subjects, from six different subject groups: Group 1 – Studies in language and literature; Group 2 – Language acquisition; Group 3 – Individuals and societies; Group 4 – Sciences; Group 5 – Mathematics; and Group 6 – The Arts. Instead of choosing a subject from Group 6, students can instead opt for another subject from Groups 1, 2, 3 or 4 (IBO, 2010). Within each of the subject groups are individual subjects; for example, within Group 1, students study their mother tongue, such as English or French, and within Group 4, they choose between subjects such as Biology, Chemistry or Physics.

With regard to the depth and difficulty of each subject they study, students choose to study three subjects at Higher Level and three subjects at Standard Level. In addition to the subject-specific curriculum content, the IBDP contains core elements: the Extended Essay (EE), Theory of Knowledge (TOK) and Creativity, Action and Service (CAS) (IBO, 2017). These core elements of the IBDP are designed to educate the whole person (IBO, 2015) and are thought to be influenced by the educational philosophy of Kurt Hahn who, among other educational ventures, inspired the United World Colleges movement (Cambridge, 2010; Cambridge & Thompson, 2004; Hayden & McIntosh, 2018; Hill, 2007; Ross & Izzard, 2014). Hahn's philosophy was that education should be concerned less with the academic achievement of students and more with encouraging learners to value experiences and develop their personal qualities (Bacon, 1983). Many of the experiences to which Hahn refers are facilitated via the CAS programme where students engage in activities outside the taught curriculum on a local, national or international level, such as volunteering, playing sports or organising a charity event (Bunnell, 2015). The CAS programme runs weekly for at least 18 months, with a reasonable balance between creativity, activity, and service (IBO, 2015). While the CAS programme does not provide students with formal grades towards their IBDP, students must complete it to be awarded the diploma (Kenway & Fahey, 2014).

The three strands of the CAS programme are:

> Creativity - exploring and extending ideas leading to an original or interpretive product or performance; Activity - physical exertion contributing to a healthy lifestyle; and Service - collaborative and reciprocal engagement with the community in response to an authentic need. (IBO, 2015, p. 8)

These experiences are planned and designed considering that:

> exposure to particular global issues at a local level may give rise to an interest in furthering their understanding of these issues through academic research. Both the extended essay and the world studies extended essay allow students to explore the issues that may have arisen during CAS. (IBO, 2015, p. 6)

Students are expected to keep a log of their CAS programme and reflect upon what they have learnt as a result of each experience (IBO, 2010). The IBO's assessment framework notes that "there is more to interculturalism than just knowledge and understanding of other cultures" (IBO, 2010, p. 10). For students to be awarded the full IBDP, IBO World Schools must confirm that they have taken an active role in community work, such as volunteering at a community centre, care home or primary school. Wilkinson and Hayden (2010) reported that, around the world, the CAS programme can have positive impacts at a local level:

> The CAS programme brought students into contact with people very different from their own self-created community and this gave more stimulation for thought. Largely, their social involvement was with the very rural local villages, farmers and children of Bombay's sex-workers who were either HIV positive and confined in a village with no hope of schooling or of ever leaving, or were handed over to an orphanage. (p. 94)

In this instance, had the students in the example above not been part of the CAS programme, it is likely that they would not have engaged with the local community in such a way, and thus not experienced this level of poverty.

Conversely, research by Belal (2017) indicated that students did not perceive the CAS objective of engagement with local communities as the main outcome offered by the IBDP to develop IM. Instead, the results from Belal's research suggested that the diversity of the school community is the most significant factor in promoting intercultural awareness (Belal, 2017).

The final two aspects of the core elements of the IBDP are the EE and TOK. The EE is a 4000-word essay on a topic linked to one of six subjects studied by the student and allows the academic exploration of an area of interest (IBO, 2010). The essay should be research-based and aims to promote the skills needed for university-level research (Wright & Lee, 2014). TOK is the taught part of the core element, in which students reflect upon the nature of knowledge and develop their critical thinking skills. The combination of the academic curriculum and the core elements of the IBDP are thought to contribute to the holistic development of IM and fulfil the mission statement of the IBO.

2.5.1.3 Learner Profile

There is common language in all IBO programmes to promote its fundamental principles, called the *Learner Profile* (Walker et al., 2016). Students who attend an IBO World School are thought to develop a set of ten human attributes that go beyond academic success (Hill, 2000) and represent what an "internationally minded person would embrace or express" (Cause, 2009, p. 37). Studies have shown that the values of the IBO Learner Profile contribute to how teachers "understand and implement education for international-mindedness" (Merryfield et al., 2012, p. 1). As seen in Table 2, each of the Learner Profile attributes has criteria that schools can use to asses each character trait in their students. These criteria are a tool for schools to use in the development, assessment, reporting and management of IBO programmes (Hacking et al., 2018).

Proponents of the Learner Profile suggest that this model is too prescriptive and uses characteristics that may seem universal but could be interpreted differently in different contexts (Tate, 2013). Research in this area also

questions the guidance for assessing and reporting the Learner Profile and how each attribute might be reflected in students at different stages of their cognitive development (Cause, 2011). Equally, it has been found that students may express the ten Learner Profile attributes, but not necessarily in an international sense and, therefore, not fulfilling the fundamental IBO mission. Thus, a student may be a good *Communicator*, but not communicate effectively with others from different cultural backgrounds (Cause, 2009). Roberts (2013) argued that the prescription of attributes in a list, while designed with good intentions, could indoctrinate a 'correct' way of thinking in learners. Therefore, the appropriateness of the Learner Profile as a tool for teachers is thought to be limited by cultural differences amongst its learners. For example, in a study conducted in Hong Kong, it was reported that teachers did not view positively encouraging students to be risk-takers but associated this trait with negative pedagogical connotations (Lai et al., 2014). Further research into the assessment of the Learner Profile highlights issues of methodology, due to the difficulty in interpreting attributes such as open-mindedness. Wells (2016) commented that the interpretation of open-mindedness in the Learner Profile differs between teachers, and his research prompts questions about the appropriate measurement of this attribute in students. The preferred style of data collection in Well's research was for students to self-reflect about their engagement and achievement in the Learner Profile, rather than categorising their own traits according to pre-specified definitions.

Table 2 IBO Learner Profile (IBO, 2017, p. 4)

Attribute	Criteria.
Inquirers	They develop their natural curiosity. They acquire the skills necessary to conduct inquiry and research and show independence in learning. They actively enjoy learning and this love of learning will be sustained throughout their lives.
Knowledgeable	They explore concepts, ideas and issues that have local and global significance. In so doing, they acquire in-depth knowledge and develop understanding across a broad and balanced range of disciplines.

Attribute	Criteria.
Thinkers	They exercise initiative in applying thinking skills critically and creatively to recognise and approach complex problems, and make reasoned, ethical decisions.
Communicators	They understand and express ideas and information confidently and creatively in more than one language and in a variety of modes of communication. They work effectively and willingly in collaboration with others.
Principled	They act with integrity and honesty, with a strong sense of fairness, justice and respect for the dignity of the individual, groups and communities. They take responsibility for their own actions and the consequences that accompany them.
Open-minded	They understand and appreciate their own cultures and personal histories, and are open to the perspectives, values and traditions of other individuals and communities. They are accustomed to seeking and evaluating a range of points of view, and are willing to grow from the experience.
Caring	They show empathy, compassion and respect towards the needs and feelings of others. They have a personal commitment to service, and act to make a positive difference to the lives of others and to the environment.
Risk-takers	They approach unfamiliar situations and uncertainty with courage and forethought, and have the independence of spirit to explore new roles, ideas and strategies. They are brave and articulate in defending their beliefs.
Balanced	They understand the importance of intellectual, physical and emotional balance to achieve personal wellbeing for themselves and others.
Reflective	They give thoughtful consideration to their own learning and experience. They are able to assess and understand their strengths and limitations in order to support their learning and personal development.

2.5.1.4 International Dimensions within the IBO Discourse

As mentioned previously, the IBO mission statement clearly states the organisation's intent in the development of IM. In particular, the final section exemplifies this perfectly in stating that learners should "understand that other people, with their differences, can also be right" (IBO, 2017). Therefore, IBO World Schools need to evaluate how well their students are responding to their IM objectives. Research has shown that teachers are not entirely clear about how to infuse the IM themes into their lessons (Hansen, 2010) and schools

teaching the IBDP report that the central IM values are not always expressed fully by students (Lineham, 2013). The behavioural objectives set out by the IBO have implications on the type of educational research that can be conducted when evaluating a programme (Taba, 1962; Wiseman & Pidgeon, 1977). This methodological issue is explored further in Chapter 3 of this thesis.

Commentators in the educational field suggest there is value in the use of behavioural objectives in the assessment of students beyond the regurgitation of facts. This stance within education emphasises that, as learners, students learn far more than the subject-specific facts within the written curriculum. Atkin (1968) provides a subtle example of how the learning of certain behaviours cannot necessarily be planned within the curriculum:

> Let's assume that some third-grade teacher considers it important to develop concepts related to sportsmanship. It would be a rather naïve teacher who decided that she would undertake this task at 1.40 p.m. on a Friday of next week. The experienced teacher has always realised that learnings related to such an area must be stressed in an appropriate context, and the context often cannot be planned. (p. 28)

A degree of professional judgement is needed by teachers to select those times in the curriculum when it is most productive to make the development of social interaction skills a focal point. Although it is not prescriptive regarding exact times, the IBO does provide examples of *international dimension* teaching suggestions in its IBDP subject guides (see Table 3). The contemporary movement in schools to address IM as an important strand in the education of students is in a departure from the traditional content model of curriculum planning (Finney, 2002). In the classical humanist tradition, the valued cultural heritage – seen as universal and unchanged – was a central dogma in the school curriculum. While this model has some value in teaching particular aspects of the curriculum, such as grammar or algebra, it fails to facilitate a better understanding of wider social and cultural aspects through the school experience.

To assist teachers in the delivery of the IBDP subjects, the IBO publishes separate subject syllabus guides. These documents provide information for teachers on different aspects of delivering each subject; for example, the content to teach and how this subject links to the overall IBDP programme. The following quotation is taken from the start of the IBDP Biology guide (IBO, 2014b), but is replicated in each of the other subject guides: “This publication is intended to guide the planning, teaching and assessment of the subject in schools. Subject teachers are the primary audience, although it is expected that teachers will use the guide to inform students and parents about the subject” (IBO, 2014b, p. 11). The subject guide provides teachers with information about the aims, syllabus (topics) and assessment of the IBDP course. In addition, it outlines specific details for the teaching of each of the sub-topics, including ideas for teachers on the integration and delivery of IM in lessons. Table 3 below provides six examples from different IBDP subject groups and suggestions for the integration of IM/international dimensions into lessons.

Table 3 Examples of the international dimension in IBDP study guides (IBO, 2011, 2013a, 2013b, 2014c, 2014b, 2016c)

Subject Group	Subject name	International dimension description.
1	Language A: language and literature	The study of works in translation and the investigation of context highlight the ways in which meaning can change across cultural boundaries.
2	Language B	While learning the target language, the student becomes aware of the similarities and differences between his or her own culture(s) and those of the target culture(s). With this awareness, a greater respect for other peoples and the way in which they lead their lives is fostered. Within the course framework, through the study of authentic texts, students investigate and reflect on cultural values and behaviours. The language B course achieves this reflection on cultural values and behaviours in different ways. The course is organized through a core and options, all of which are well suited to fostering an international perspective. The language B course seeks to develop international understanding and foster a concern for global

Subject Group	Subject name	International dimension description.
		issues, as well as to raise students' awareness of their own responsibility at a local level.
3	Business management	Developing international-mindedness is at the heart of the DP business management course. Of all organizations and actors in society, businesses are among those most affected by and affecting the forces of globalisation. Many businesses operate across national borders, and even seemingly local businesses are influenced by international competition. The business management course helps students understand and evaluate the implications of business activity in an interconnected, global market.
4	Science	Science itself is an international endeavour—the exchange of information and ideas across national boundaries has been essential to the progress of science. This exchange is not a new phenomenon but it has accelerated in recent times with the development of information and communication technologies. Indeed, the idea that science is a Western invention is a myth—many of the foundations of modern-day science were laid many centuries before by Arabic, Indian and Chinese civilisations, among others. Teachers are encouraged to emphasise this contribution in their teaching of various topics, perhaps through the use of timeline websites.
5	Mathematics	Mathematics is in a sense an international language, and, apart from slightly differing notation, mathematicians from around the world can communicate within their field. Mathematics transcends politics, religion and nationality, yet throughout history great civilisations owe their success in part to their mathematicians being able to create and maintain complex social and architectural structures. Despite recent advances in the development of information and communication technologies, the global exchange of mathematical information and ideas is not a new phenomenon and has been essential to the progress of mathematics.
6	Dance	The IB DP dance course embraces the understanding that dance is a global discourse. Examining dance from both familiar and unfamiliar cultures and/or traditions develops comparative-thinking skills and deepens students' understanding of their own culture(s) as well as those of others. The curriculum is designed to

Subject Group	Subject name	International dimension description.
		challenge students. It draws on a wide range of dance cultures that reflect varied histories, practices and aesthetics. Nonetheless, doing so establishes the important idea or belief that there are common parameters in dance across different cultural contexts. Whether performed for their communities, with their communities or for their personal pleasure, dances have—and serve—a conscious intention, and involve space, time and energy. The IB DP dance course recognises that standards of excellence can be applied cross-culturally.

In the IBO literature, a number of subjects make explicit reference to IM objectives in their curriculum, thus demonstrating an integrated, context-based methodology. What is of interest is how these objectives are executed by teachers, if at all, and how the students respond to them. An example of these specific IM objectives can be seen below in Table 4, taken from the Group 4 subjects: Biology, Chemistry and Physics (IBO, 2014a, 2014b, 2014d).

Table 4 Group 4 IM teaching suggestions

Group 4 Subject	Sub-topic from syllabus	IM teaching suggestion.
Biology	1.1 Introduction to Cells	Stem cell research has depended on the work of teams of scientists in many countries who share results thereby speeding up the rate of progress. However, national governments are influenced by local, cultural and religious traditions that impact on the work of scientists and the use of stem cells in therapy.
Chemistry	2.1 The nuclear atom	Isotope enrichment uses physical properties to separate isotopes of uranium, and is employed in many countries as part of nuclear energy and weaponry programmes.
Physics	4.1 Oscillations	Oscillations are used to define the time systems on which nations agree so that the world can be kept in synchronisation. This impacts most areas of our lives including the provision of electricity, travel and location-determining devices and all microelectronics.

Both Tables 3 and 4 suggest that an appropriate training strategy is needed to equip staff with the skills needed to incorporate IM content into their teaching. The strategy adopted by the IBO of focusing on objectives to drive the learning of students has been questioned by a number of educationalists throughout its history, including Eisner (1983), Stenhouse (1975) and James (2012). Whilst objectives can bring clarity to the users (teachers) of a curriculum programme, they are also thought to limit the learning experience(s) of the students by restricting the classroom environment to explore the themes associated with IM in an uninhibited manner.

2.6 **International Mindedness**

The concept of IM has existed within the social science lexicon for the past 100 years and is interwoven with the progression of international education (Hill, 2012; Savva & Stanfield, 2018). One of the first IM proposals came from ethics research into post-war healing between nations, and stated that national-mindedness and IM are inextricably linked (Mead, 1929). Mead posited that “society is the interaction of these selves, and an interaction that is only possible if out of their diversity unity arises” (p. 396). Mead’s work rejected the barbaric nature of war and encouraged peace negotiations as an alternative ideology (Fischer, 2008). Educators in the mid-twentieth century viewed IM with a focus on factual knowledge about other cultures. For example, Sampson and Smith (1957) refer to IM as “an interest in or knowledge about international affairs; factual and topical statements frequently serve as items in scales that measure international-mindedness” (p. 99). More recent interpretations of IM move beyond the level of cognitive knowledge to a state of awareness of other cultures that precedes understanding (Hill, 2006).

Ian Hill, the ex-Deputy Director of the IBO, suggested that an individual with IM is one who understands that people of different backgrounds hold different views, evaluates why they hold them and respects other points of view without necessarily accepting them (Cause, 2011). Hill’s comments underpin what is thought of as a Western-liberal epistemological tradition (Van Oord, 2007), which encourages the acceptance of other perspectives, even if these are at

odds with one's own beliefs. This suggests that IM promotes tolerance towards other people but, importantly, the confidence to not automatically agree with values or ideas in conflict with one's own. The traits of IM are thought to not only allow students to prosper within the complexities of society, but also to help promote equal rights to humanity (Banks, 2014; Cause, 2009).

IM lies at the heart of the IBO mission statement; however, the concept is an implied feature of the curriculum and lacks a clear and consistent definition within the field of international education (Bunnell, 2019; Haywood, 2015; Stagg, 2014). Haywood (2007) noted that, even for experienced educators, IM was a difficult concept to define and that, to better understand IM, it was important to encourage deeper thinking about it in different contexts so as to avoid a single model intended to apply to all settings. Haywood (2007) also encouraged a collaborative approach among cultures, languages and school systems to distil our collective understanding of IM into more precise learning objectives, such as those made for formal subjects, such as mathematics or science. Others in the field of international education have defined 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" (Harwood & Bailey, 2012, p. 79). Today, the term IM has been adopted as an aspirational concept that educators strive to develop in their students in order to successfully negotiate life in the twenty-first century (Cook, 2016).

Gardner (1981) believed that, in early human development, we enter the world at a stage called pre-self, in which there is no conscious distinction between ourselves and other parts of the world, person or object. After this stage, the egocentric child progresses through a number of stages by navigating interdependence with others, such as friends, family and tribe (Skelton, 2007). Following this stage, there is a decline in egocentrism, and it is believed that learners are able to navigate the complex interdependence of humans and nations at a global level (Cause, 2011). Much of the theoretical basis for IM in this regard shows a link to the cognitive model of learning proposed by Piaget (Kolb, 1984). Skelton (2007) noted that IM is part of the continuum that

represents the development of self; however, he stressed that IM can be seen as a quick fix by optimistic educators, providing solutions to the world's problems. Instead, Skelton admits that the concept of IM involves complex neurological interactions and that further study is needed to better understand these epistemologically.

Boyd (2002) considered the concept of IM to be closely related to international education and engagement with the wider world. Hayden and Thompson (2001) echoed this point, suggesting that when considering an international curriculum, it is preferable to think of an IM curriculum rather than just an international one. Cambridge and Thompson (2004) attempt to clarify the terminology by highlighting that "international education" is not synonymous with a curriculum that is international. Therefore, for schools to truly achieve an international curriculum, there needs to be a conscious effort by school leaders and teachers to enact an IM ideology. School leaders are encouraged to allow bespoke definitions of IM to emerge to meet the needs of the local community (Cause, 2009; Savva & Stanfield, 2018). This point was mirrored by Ross and Izzard (2014):

> It is recognised that international educators who can truly appreciate the rich and diverse resources of culturally specific information that surround them only benefit from exploration. The key to more authentic international mindedness can evolve when students are encouraged to learn with, about, and in connection. (p. 13)

This extract provides further evidence of the need for social interaction between students to maximise the likelihood of the effective development of IM, which supports the Vygotskian (1962) theory of learning. Nguyen and Nguyen's (2017) research within international schools concluded by suggesting that students ought to think '*glocally'* to bridge the gap between global expectations and their local interest. Thus, to maximise the potential for the development of IM, the blend of social interactions between local and international experiences are of key importance for effective provision.

For some researchers, no single definition of IM is required for individual schools (Hurley, 2008); instead, a best-fit model to define IM attributes for students at a local level is preferred to a top-down approach (Cause, 2009). The seemingly undefinable nature of IM could be the result of its need for personal interpretation by each individual (Savva & Stanfield, 2018) at a local level (Hacking et al., 2018). The polysemic nature of IM makes it an increasingly difficult concept to define in absolute terms, which poses challenges to its consistent implementation around the world (Harwood & Bailey, 2012; Pearce, 2013).

Rather than requiring students and teachers to aspire to generic IM characteristics, schools are encouraged to allow these traits to form more democratically (Wasner, 2016). Close parallels are drawn between IM traits and the teaching of humanities subjects, as these are thought to "involve complex considerations of values and cultural traditions" (Stenhouse, 1968, p. 26). Due to the connection with self-identity when defining one's own IM, the topics that will help to stimulate discussion are of central importance to what Stenhouse calls the *human situation*. Therefore, the pedagogical approach favoured for the development of IM should be one of enquiry-based learning, as the curriculum content involved is of a divergent, rather than convergent, nature.

A student's social and academic development are thought to be heavily influenced by the school climate (Sandoval-Hernández et al., 2018); both the physical and human interactions that take place in a school influence the learning milieu. While the formal curriculum offered to students has the potential to create a learning environment with an IM ideology, such as the IBO (IBO, 2017), the whole-school learning milieu is also thought to strongly influence the characteristics of students. Thompson (1998) concurred, suggesting that the concept of IM is *caught* rather than *taught* to students. Thus, epistemologically, IM is not necessarily transmitted through the curriculum content but, rather, through the cultural environment. Bunnell (2019) echoed this point and recognised how school culture and attitudes towards IM are influenced by the Numerous Fs: flags, food, foreign languages

and faces which help shape the identity of the school as a place where internationalism is important. From a research perspective, this suggests that an analysis of the school environment, including events, activities and artefacts, would be useful in highlighting the factors contributing to the development of IM. Hill (2000) echoed this, reporting that within schools IM is not, by definition, the result of a diverse student population or foreign location; rather, it derives from the ideological viewpoint of the school, staff, students and curriculum. It is about attitudes towards intercultural understanding and the acceptance of dogmatic and cultural differences.

Wagner's (2010) research into global achievement described the various skills students need in an increasingly complex world, such as “critical thinking and problem solving and collaboration across networks and leading by influence” (p. 12). Wagner expanded these concepts further and suggested that all students need these new skills for their college, careers and citizenship if they are to engage in a highly competitive knowledge economy. The failure to give all students these new skills leaves both the students and the country (referring to the USA) at an alarming disadvantage (Wagner, 2010). This point was reiterated by Hayden et al. (2000) who found that both teachers and students felt that a key personality trait to be considered international was “to be interested in what happens in other parts of the world” (p. 111). The attribute of curiosity about other societies permeates through their research, suggesting that this trait is important in exhibiting IM.

The theme of curiosity as a trait associated with IM appears in other research related to international education. For example, when visiting another country, a person may be classified as a traveller or a tourist. Damiran (1993) explains:

> A traveler and a tourist can visit the same city, but experience it very differently. A tourist’s goals are typically to see all the sights, learn their names, make and collect stunning pictures, eat the foods, and observe the rituals of the city. A traveler, on the other hand, seeks to understand the city, to know and live briefly among the people, to understand the languages, both verbal and nonverbal, and to participate in the rituals

> of the city. At the end of equally long visits, the tourist is likely to have seen more monuments, but the traveler is more likely to know how to use the public transportation. (p. 81)

The active disposition of the traveller is seeking new information and being a proactive participant in the exchange of cultural information. The quotation above suggests that the traveller has the skills to navigate what Dasli (2011) terms the *second moment* in intercultural communication, known as *cross-cultural mediation*. This theory suggests that language learners have the confidence to both understand and respond dynamically in the case of miscommunications with those from another culture. Dasli (2011) calls for a disposition of cultural relativity, whereby people situate themselves in different contexts and have the ability to adjust their behaviours and responses appropriately. When faced with a new situation, such as being within a new culture, our reaction will be the result of the meeting between ourselves and the other. This type of intercultural interaction draws on the 'Theory of Communicative Action', which suggests that people are able to transmit and renew cultural knowledge in order to achieve mutual understanding (Habermas, 1984). The points above are thought to improve social cohesion within society and are key to a productive intercultural life in the twenty-first century.

The body of work surrounding IM in education is vast and a plethora of terms relate to the fundamental principles of this concept, including cosmopolitan education (Knippenberg, 1989); cosmopolitanism (Gunesch, 2004; Lineham, 2013); global competence (Schleicher & Ramos, 2016); global citizenship (Allan & Charles, 2015; Oxley & Morris, 2013); global-mindedness (Hett, 1993; McGaha & Linder, 2014); intercultural competence (Castro et al., 2013; Gregersen-Hermans & Pusch, 2012; Perry & Southwell, 2011); inter-culturalism (IBO, 2010); intercultural understanding (Hill, 2006); international understanding (Hinrichs, 2003) and world-mindedness (Sampson & Smith, 1957). None of the terms described above is a direct synonym of IM, but all frequently appear within the literature as having traits associated with it. From the list above, the terms which demonstrate the greatest conceptual

similarities to IM are intercultural understanding, intercultural competence, global competence and global-mindedness. These four terms and their relationship with IM are explored further within the next section.

Intercultural understanding has parallels with modern interpretations of IM, as it is focused primarily on an individual's ability to express openness to other cultures, rather than merely demonstrating factual knowledge of other cultures (Perry & Southwell, 2011). Hill (2006) describes intercultural understanding thus:

> Knowledge about the historical, social, political, economic, religious and anthropological influences that shape a culture can lead to an appreciation of that culture but the adoption of a positive attitude towards others does not stem from knowledge alone; it is an attitudinal reflex. From the moment a student adopts a welcoming attitude towards others, the intent of intercultural understanding has been broached. (p. 12)

On a cognitive level, intercultural understanding goes beyond the realm of simply knowing about other cultures and requires a flexibility of mind to cross borders and accept cultural differences (Bredella, 2003). This demonstrates similarities to IM and the need to transcend one's own cultural view of the world (Harwood & Bailey, 2012).

In general, being able to interact effectively with others is an important trait for social cohesion and the promotion of peace (Hoskins & Mascherini, 2009). When thinking of interactions between people from different cultures, effective interaction can stem from a knowledge of the political or economic landscape of each culture. However, this disposition does not require an attitude of openness towards the other culture and, thus, the attribute of intercultural competence becomes important. Castro et al. (2015) note that intercultural competence:

> does not only describe a state of mind or a range of knowledge but also describes how such knowledge, skills and attitudes might be embodied within an intercultural person or a person acting interculturally. (p. 192)

In this regard, we can consider intercultural competence as an attitudinal reflex (Deardorff, 2006). This trait is difficult to define as the specific components are yet to be identified clearly; however, the first conclusions from Deardorff's research give some indications:

> Intercultural scholars and higher education administrators did not define intercultural competence in relation to specific components (i.e., what specifically constitutes intercultural knowledge, skills, and attitudes). Instead, both groups preferred definitions that were broader in nature. Although this may be a surprising conclusion, this is actually in keeping with the literature in that most definitions are more general. However, it is important to note that a key criticism of existing definitions is that they are either too general or provide a disjointed list of attributes. (Deardorff, 2006, p. 253)

Additionally, it was found that, for students in higher education, the assessment of intercultural competence is most important but seldom or rarely executed well (Terenzini & Upcraft, 1996). Questions arise as to how such values are assessed effectively but further reading of Deardorff (2006) indicated that intercultural competence can indeed be measured when multiple assessment methods are used.

One proposed model for a better understanding of intercultural competence breaks the concept down into four dimensions: knowledge, attitude, skills and behaviour (Perry & Southwell, 2011). This model recognises that, for people to successfully interact with those from a different culture, they need to draw upon a range of skills. Castro et al. (2013) concur and link intercultural competence with interactions between knowledge and skills for effective intercultural encounters. From the perspective of business education, competence in intercultural communication is important: "Only when we understand how our students tend to feel and think about cultural difference, will we be able to effectively address the needs and successfully create the global learning environment for our students in classrooms" (Wang, 2013, p. 202). This focuses our attention as educators on the critical relationships we

have with our students to understand how cultural differences are perceived and how, as teachers, we can facilitate the development of these relationships most productively.

Rather than defining intercultural competence as a list of attributes, some researchers take a more cyclical approach: Gregersen-Hermans and Pusch (2012) present a model for intercultural competence (see Figure 2) that requires the constant interpretation of experiences through experience, conceptualisation, experiment and reflection. An important facet of this model is the need for the participants to be at the centre of any intercultural learning experience. For subject teachers, the formal curriculum (whether IBDP or A Level) will dictate the learning objectives, but the teachers are able to modulate the opportunities to develop IM depending on the learners' needs. On a practical level, the model suggests the following five stages in designing effective intercultural learning experiences:

1. Meet the participants where they are;
2. Clarify the specific outcomes of the programme;
3. Create an appropriate learning environment;
4. Evaluate and assess the programme and the learning outcomes;
5. Create a flawlessly organised experience.

Trust and rapport between the participants and teacher are essential for this method to function effectively. In addition, Gregersen-Hermans and Pusch (2012) observe that, when creating appropriate learning environments for intercultural understanding, consideration is needed of the "perceived relevance in terms of actual content learning activities, and the level of challenge" (p. 34).

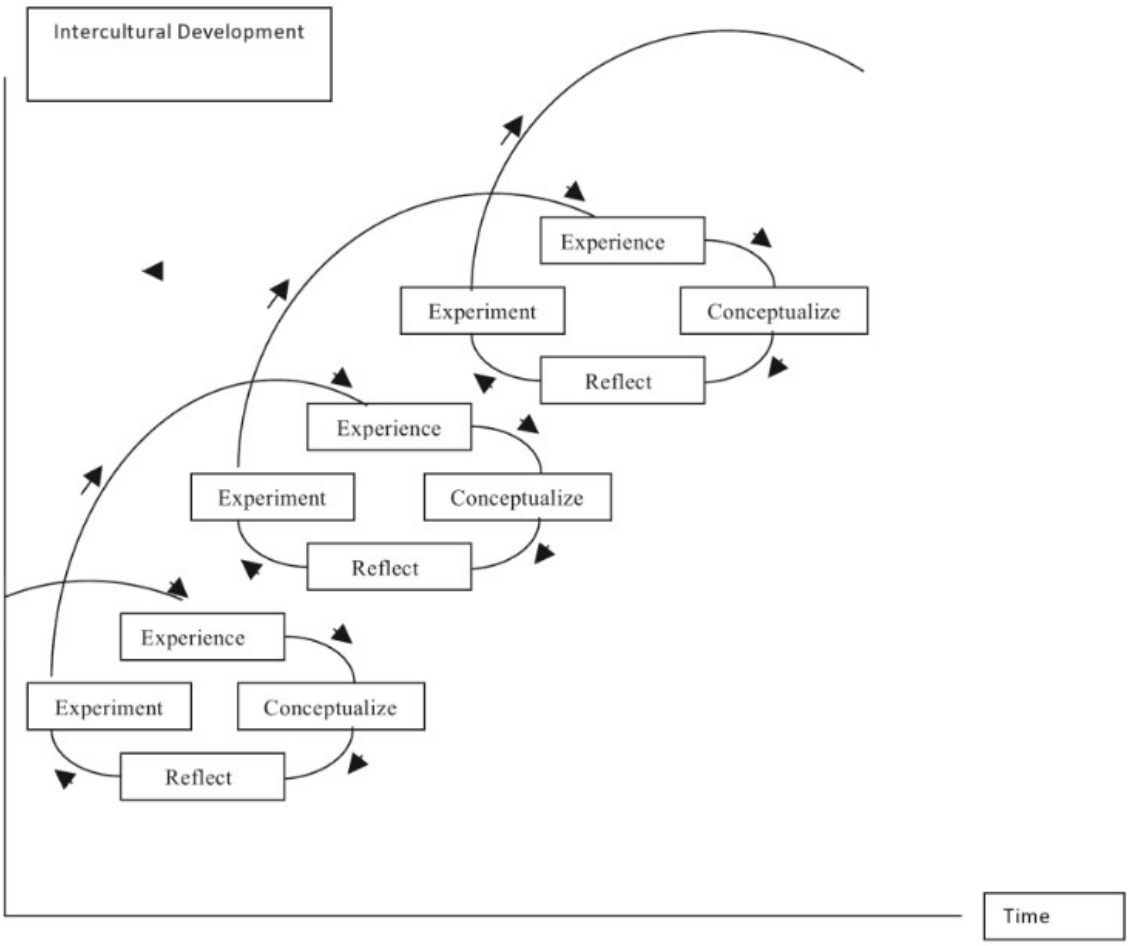

Figure 2 Process of developing intercultural competence (Gregersen-Hermans & Pusch, 2012, p. 25)

More recently, the OECD report 'Global Competence for an Inclusive World' by Andreas Schleicher, who is Division Head and Coordinator of the OECD Programme for International Student Assessment (PISA), suggested that the knowledge and understanding needed by individuals to cope with the demands of globalisation are rooted in their perception of their identity. In his report, Schleicher defines global competence as:

> The capacity to analyse global and intercultural issues critically and from multiple perspectives, to understand how differences affect perceptions, judgments, and ideas of self and others, and to engage in open, appropriate and effective interactions with others from different backgrounds on the basis of a shared respect for human dignity. (Schleicher & Ramos, 2016, p. 6)

The above definition outlines a disposition of intercultural competence which requires critical understanding of and engagement with the ideas of people from different cultures. Much like the interpretation of intercultural competence proposed by Gregersen-Hermans and Pusch (2012), the essential element in developing the attributes of global competence is the need to be critical about one's own perspective and how this impacts on attitudes towards others. The attributes listed above have many similarities to those of IM and provide further evidence that this is a complex issue with many overlapping concepts.

In an OECD report in 2016, Schleicher commented that the area of global competence is seen as a route to living more harmoniously in a multicultural community, he said:

> The more interdependent the world becomes, the more we rely on collaborators and orchestrators who are able to join others in work and life. Schools need to prepare students for a world in which people need to work with others of diverse cultural origins, and appreciate different ideas, perspectives and values; a world in which people need to develop trust to collaborate across such differences; and a world in which people's lives will be affected by issues that transcend national boundaries. (OECD, 2016, p. 4)

Such is the importance of these skills that the OECD announced in 2017 that the PISA would start to measure global competence as a metric of school success (Engel et al., 2019) and provided educators with 'Teaching for Global Competence in a Rapidly Changing World' (Asia Society, 2018) to assist with the delivery of this new initiative. The motivations for this addition to the more academic tests is a response to the need for schools to prepare students to become global citizens. However, the neoliberal education agenda promoted by the OECD calls into question not only the standards by which global competence is measured but also the fundamental purpose of education within society (Simpson & Dervin, 2019).

Cosmopolitanism is another term associated with IM. Cosmopolitanism attempts to introduce tolerance of cultural differences, yet goes beyond this and "suggests a willingness to learn from or with other traditions and human inheritances" (Hansen, 2010, p. 6). Some have suggested that cosmopolitanism is achieved through "an orientation of openness to foreign others and cultures as the result of multiple attachments that traverse national borders" (Saito, 2010, p. 338). From its etymology, cosmopolitanism is thought to have derived from "ancient Greek ideas of universality, where the 'cosmos' (universe/world) is one's 'city' (living place/community)" (Oxley & Morris, 2013, p. 305). Gunesch (2004) writes that cosmopolitanism is:

> 'feeling at home in the world'…This feeling at home in the world could be specified as interest in or engagement with cultural diversity by straddling the global and the local spheres in terms of personal identity. Straddling in this sense means having one foot in each sphere, and finding a balance in which the global is decisive without necessarily dominating all the time. (p. 256)

It could, therefore, be argued that cosmopolitanism goes beyond IM in that it involves not only being able to transcend one's own cultural view, but also forming one's identity from the interaction between local and global influences.

Global-mindedness also has parallels with IM. Based on the work of Jane Hett (1993), it is regarded "as a 'worldview' in which individuals see themselves as part of a world community" (McGaha & Linder, 2014, p. 306). As part of her doctoral work, Hett (1993) developed a tool for the assessment of attributes related to global-mindedness, called the Global-Mindedness Survey (GMS). The GMS can be broken down into five theoretical domains: Responsibility, Cultural Pluralism, Efficacy, Global Centrism and Interconnectedness. Thirty Likert-scaled questions are associated with each one of these areas and respondents are posed hypothetical situations requiring a decision on a 1 to 5 scale, with 1 being the lowest and 5 the highest score. Overall GMS scores are thus between 30 to 150, with a higher score indicating a higher level of global-mindedness. The survey includes some reverse scoring items to minimise participant response bias.

Hett (1993) stated that a high GMS score indicates that an individual is “connected to a world community”, which shows similarities to the defining features of IM and the notion of engaging with the world (Harwood & Bailey, 2012). The attributes shared by global-mindedness include a profound concern for people in all parts of the world and a moral responsibility to improve social cohesion. People who are globally minded believe that they can individually have an impact on the world, and that each individual has something to offer. The OECD (2018) considers a global-minded to be “a citizen of the world with commitments and obligations toward the planet and others, irrespective of their particular cultural or national background” (p. 17). People with this quality have a strong appreciation of diversity and differences, and an awareness of the interconnectedness of the world.

The GMS was originally used in Hett's (1993) doctoral studies to assess global-mindedness and has subsequently been statistically validated and used within published research by Béneker et al. (2014), Cook (2016), Cui (2016) and McGaha and Linder (2014) as well as in unpublished doctoral studies by Duckworth et al. (2005), Cui (2013), Hansen (2010), Lope (2014) and Zhai and Scheer (2004). I believe there is a connection between the theoretical areas used in the GMS and the attributes of IM, given Hett's (1993) definition of global-mindedness as “a worldview in which one sees oneself as connected to the world community and feels a sense of responsibility for its members. This commitment is reflected in an individual’s attitudes, beliefs and behaviors” (p. 4). The various definitions of IM outlined earlier in this chapter share many similarities with Hett’s definition of global-mindedness. Table 5 identifies the defining features of each theoretical area, which Hett (1993) stated were the foundations of global-mindedness and the GMS.

Table 5 Hett's (1993) definitions of the five theoretical area of the GMS (p. 143)

Theoretical area	Definition.
Responsibility	A deep personal concern for people in all parts of the world which surfaces as a sense of moral responsibility to try and improve their conditions in some way.
Cultural Pluralism	An appreciation of the diversity of cultures in the world and a belief that all have something of value to offer. This is accompanied by taking pleasure in exploring and trying to understand other cultural frameworks.
Efficacy	A belief that an individual's actions can make a difference and that involvement in national and international issues is important.
Global Centrism	Thinking in terms of what is good for the global community, not just what will benefit one's own country. A willingness to make judgements based on global, not ethnocentric, standards.
Interconnectedness	An awareness and appreciation of the interrelatedness of all peoples and nations which results in a sense of global belonging or kinship with the human family.

In common with the terms IM, intercultural understanding and intercultural competence, it seems that the attribute of global-mindedness is dependent upon the expression of an attitude, rather than based purely upon factual knowledge of other cultures. To enable a better understanding of how to explore IM most effectively as a curriculum aim, the next section presents a commentary on its conceptual and theoretical framework.

2.6.1 Conceptual and Theoretical Framework of IM

Various studies have been conducted to investigate the interpretation of IM in various contexts, including a project with teachers by Merryfield et al. (2012); research with first-year college graduates by Guffey (2012) and an analysis of the IBO discourse by Castro et al. (2015). Upon reading these studies, it appears that the cultivation of IM sits within the broader framework of social constructionism, as social interaction and lived experiences between groups

of people lie at the core of its development in people (Burns, 2008; Cause, 2009; Savva & Stanfield, 2018).

As Magoon (1977) stated, “The constructivist perspective holds as a chief assumption about much complex behavior that the ‘subjects’ being studied must at a minimum be considered knowing beings, and knowledge they possess has important consequences for how behavior or actions are interpreted” (p. 651). In humans, primary socialisation is thought to start from significant others, such as the family unit, from an early age before schooling starts (Savva & Stanfield, 2018). From a constructivist perspective, once schooling (secondary socialisation) starts, the complex interactions of school and family help to shape an individual. Moreover, a “constructionist view does not assume that experience occurs simply by being in the vicinity of events” (Hammer et al., 2003, p. 423); instead, experience of previous events dictates reactions to a situation and how individuals treat one another.

Egalitarianism is a political philosophy that attributes equal rights and opportunities to all people (Woodburn, 1982). Isac et al. (2018) reported that much of the recent academic conceptualisation of equal rights has focused on individual groups, such as migrant integration. Their research suggested that more empirical evidence is needed into attitudes towards other groups, such as women and ethnic groups, within country-specific settings. As seen in Figure 3, the factors thought to influence student attitudes in particular towards equal rights are complex and lie within a social paradigm. This conceptual framework was taken from ‘Teaching Tolerance in a Globalized World’ (Treviño et al., 2018); it presents the student outcome as initially influenced discretely by both the school and the individual, but subsequently depends upon the interaction between the two.

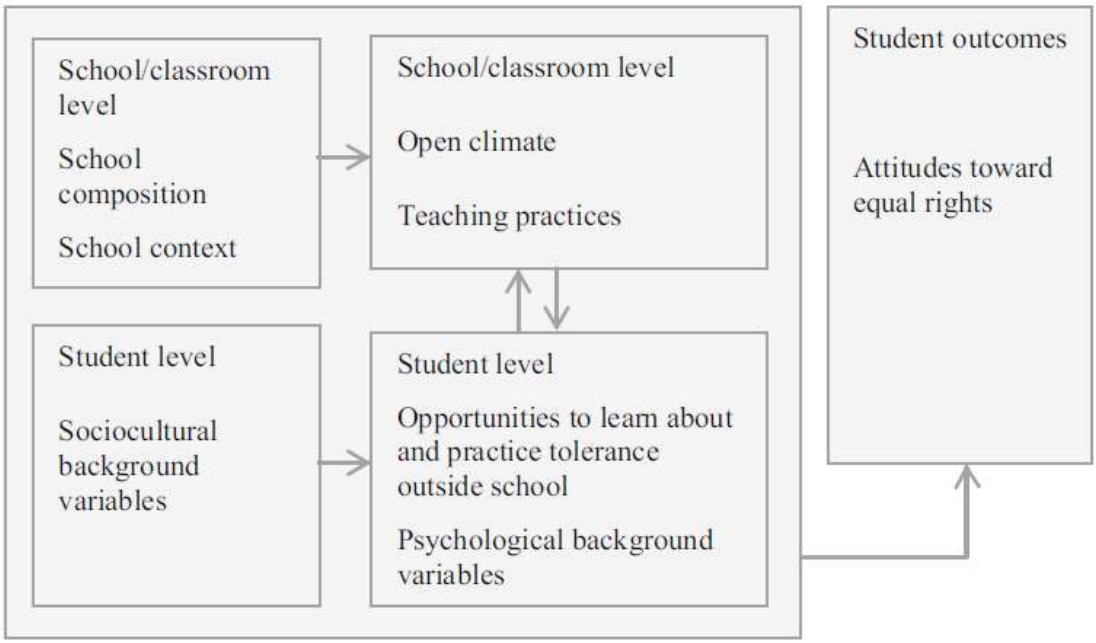

Figure 3 Teaching Tolerance in a Globalised World (Treviño et al., 2018, p. 6)

As shown in Figure 4, global citizenship is another framework through which the development of egalitarian attitudes may be considered, as this multidimensional construct is dependent on factors with parallels to IM: social responsiveness, global competence and global civic engagement (Morais & Ogden, 2011). The development of global citizenship in students requires the interaction of multiple factors. For example, multilingualism is largely described in terms of speaking and learning languages, including languages for learning purposes, and is an important factor for some in the expression of IM (Singh & Qi, 2013). The rationale is that a learner's mother tongue is given considerable importance in relation to learner identity, as well as supporting the acquisition of a second language. Fluency in English, the *lingua franca* of instruction in curriculum programmes, is encouraged and recognised as an important skill for success in the twenty-first century (Nguyen & Nguyen, 2017).

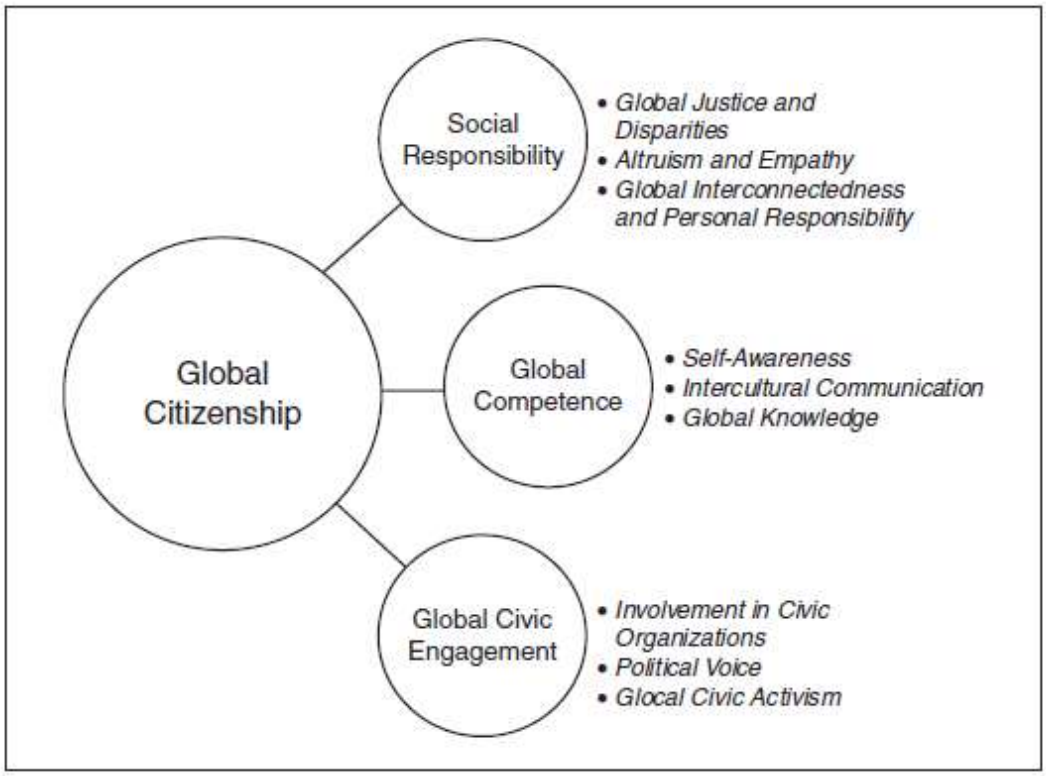

Figure 4 Global citizenship conceptual mode (Morais & Ogden, 2011, p. 3)

Language learning is identified as an activity that is positioned largely outside the learner, as opposed to leading to internal change in the learner's perspective. However, rather than just being able to speak other languages, global citizens are able to communicate in a meaningful way, independent of their foreign-language skills, a point exemplified here:

> For example, one can have a sense of social responsibility and the global competence needed to effectively engage the world, but does little beyond merely discussing issues. This person, akin to a coffee shop intellectual, does not engage in or take purposeful actions that advance global citizenship. Similarly, one can have a sense of social responsibility and be fully engaged in local and global issues, yet lack the competencies needed to engage effectively in the world. A naïve idealist, this person may not recognize his or her own knowledge limitations or have the intercultural communication skills needed to engage successfully in intercultural encounters. Finally, one may have the competence to effectively engage in the world and be actively doing

> so but may lack a sense of social responsibility or genuine concern for others. This person may be guided more by global economic forces and the market economy than any real commitment to an equitable civil society. (Morais & Ogden, 2011, p. 449)

As reported in this literature review, one of the biggest challenges in this research project is posed by the multiple words and phrases used to describe the traits associated with IM in education. Both Figures 3 and 4 highlight the complex social nature of traits associated with IM and how the interdependencies of each do not depend on a single individual, nor a single experience, but on the broader learning environment.

2.6.2 Teaching, Learning and Assessing IM

Treviño et al. (2018) highlighted debate within the education field over the extent to which schools can promote positive attitudes towards the inclusion of diverse populations:

> In an increasingly globalized world, issues of equality and the inclusion of diverse populations within societies represent a constant challenge for schools and societies ... The idea that schools are vehicles for promoting positive attitudes toward diversity and equality is a matter of academic debate … Empirical evidence on the capacity of the school system to promote positive attitudes toward diversity may be of vital importance to inform this debate. (p. 34)

Inclusion is an important part of developing the school community, and fostering positive attitudes towards those from different cultures creates a more harmonious learning environment. Schulz (2007) commented that, despite the importance of teaching cultural content within language lessons, there is little consensus among practitioners on the assessment of this element. Within an IBO context, Wells (2016) stressed the importance for schools to find mechanisms to measure the traits of the Learner Profile as a commitment to monitoring their progress in this area. However, various studies demonstrate the potential to measure the skills associated with IM from both a student and teacher perspective (Hansen, 2010; McGaha & Linder, 2014;

Schulz, 2007; Singh & Qi, 2013; Sriprakash et al., 2014). Schulz's model for the teaching of intercultural understanding situates it within an objective-based approach, with students aiming to develop IM in the following five areas:

> a) Students develop and demonstrate an awareness that geographic, historical, economic, social, religious, and political factors can have an impact on cultural perspectives, products, and practices, including language use and styles of communication.
> b) Students develop and demonstrate awareness that situational variables (e.g., context and role expectations, including power differentials, and social variables such as age, gender, social class, religion, ethnicity, and place of residence) shape communicative interaction (verbal, nonverbal, and paralinguistic).
> c) Students recognise stereotypes or generalisations about the home and target cultures and evaluate them in terms of the amount of substantiating evidence.
> d) Students develop and demonstrate an awareness that each language and culture has culture-conditioned images and culture-specific connotations of words, phrases, proverbs, idiomatic formulations, gestures, etc.
> e. Students develop and demonstrate an awareness of some types of causes (linguistic and non-linguistic) for cultural misunderstanding between members of different cultures (Schulz, 2007, p. 17).

The objectives used by Schulz (2007) were proposed to help foreign language teachers structure their lessons to maximise the learning experience for their students. Whilst Schulz acknowledges the difficulty of assessing the above objectives, the wider issue is whether any objectives even need to be set. A fuller exploration of the appropriateness of using objectives in the assessment of IM is explored in Chapter 3.

Crichton and Scarino (2011) redefined the construction of intercultural understanding into four generic principles rather than objectives. They proposed that culture is considered as content, communication skills,

relocation and diversity. With regard to cultural content, Crichton and Scarino (2011) saw this as the body of knowledge to be acquired by the learner through the exploration, consideration and evaluation of culture. For communication skills, it is vital to avoid an English-centric approach and instead adopt a multilingual appreciation of the vastness of world languages. Within their Australian study, Crichton and Scarino (2011) found that "Australian students remain monolingual rather than developing a sophisticated communicative repertoire that recognises the linguistic and cultural profiles of all students, and prepares them for the reality of multiple languages and cultures in a globally interconnected world" (p. 9). Relocation was measured by the amount of time invested in students moving between cultures, via exchange programmes, trips abroad or mobility. The problem here is the suggestion that culture is based on geographical location; while this may provide opportunities to learn about other cultures, it can fail to allow students to reflect upon how these cultures differ from their own. This suggests that students should interact with local people whilst visiting another country to avoid what Crichton and Scarino (2011) term a mono-experiential construction of culture. The final area – diversity – looks at teaching and learning practices in terms of promoting values of cultural diversity and equity. This pedagogy is associated with vocabulary such as inclusivity and teaching social justice, which help to promote cultural understanding and pluralism. This negotiation by students to acquire the skills of intercultural understanding is closely linked to Western ideology and the potential to improve social capital (Bourdieu, 1984).

It has been suggested that, when attempting curriculum review, rather than viewing the curriculum as a set of documents to be implemented, it could be seen as a process (Stenhouse, 1975). The Process Model approach sees the curriculum not as a physical document, but as the interaction of teachers, students and knowledge (Stenhouse, 1975). The application of the Process Model is suitable for aspects of the curriculum which address "cause, form, experiment, tragedy – are, and are important precisely because they are, problematic within the subject. They are the focus of speculation, not the object of mastery" (Stenhouse, 1975, p. 85). Thus, beyond concrete tasks, some concepts exist at a variety of levels, rather than simply mastery, such as

the student's view on different cultural practices (Kolb, 1984). Stenhouse (1975) believed that the process of learning should be mapped out as principles of procedure rather than merely focusing on objectives.

The driving force behind the Process Model stems from the need to order the curriculum in terms of logic and "requires us to select that content which will promote the processes or the forms of development which are its concern and to make such selection in the light of the procedural principles derived from these" (Kelly, 2009, p. 97). Its philosophy thus avoids the use of pre-specified objectives to construct and analyse the curriculum (Stenhouse, 1975). Parker and Rubin (1966) commented on the importance of distinguishing those elements of the curriculum that are suited to the Process Model approach. Their view was that some subjects are knowledge-based, whilst others are based on skill development. Unlike other types of concrete knowledge, IM is considered to be a state of mind and, thus, does not lend itself well to assessment through multiple-choice questions or short-answer responses. Instead, the development of IM requires reflective judgement, rather than finite measurements (Schulz, 2007).

Within the literature, commentary surrounding the Process Model often engages researchers in philosophies of education and why society sees education as important (Magaziner et al., 2011). Studies that have used this model include that of Duckworth et al. (2005), who based their research in the USA and collected data to investigate both the macro-level beliefs of the entire group of teachers and the micro-level beliefs of the individual elementary teachers. Their study employed a two-dimensional survey to gather qualitative and quantitative data, with the former focused primarily on the teachers' beliefs about internationalism. Curriculum research into the presence of internationalism was also carried out by Lineham (2013), who interviewed staff to evaluate their teaching of the IBO syllabus. This style of research enables a formative evaluation and allows teachers to feed back their experience about internationalism within their practice.

2.6.3 IM as Cultural Capital

The reach of international education has developed to encompass not only traditional international schools, but also national schools that offer international qualifications (Bunnell et al., 2017; OECD, 2018). In terms of market share, international schools currently represent under 20% of institutions offering the IBDP (Tate, 2013). In response to the increase in economic development and globalisation, Lowe (1999) reported a proliferation of IBO World Schools in the UK independent school sector. Pearce (2013) noted that, in many less developed countries, international schools offering the IBDP are viewed as a route for the privileged in society to enter more developed economies, thus educating a socio-economic elite. Therefore, the progression of internationalism in schools is taught through a curriculum that helps students to improve their understanding of different cultures (Jones, 1998). In these settings, one of the central aims of most international curriculum programmes is the appreciation of a diverse range of intercultural experiences (Pöllmann, 2016). Subsequently, the acquisition of an international education is believed to contribute to an individual's cultural capital (Bourdieu, 1984; Nguyen & Nguyen, 2017).

For Bourdieu, the field of symbolic capital leads to an increase in social inequality (Lauder et al., 2006) and cultural hegemony (Bourdieu, 1984). Gardner-McTaggart (2016) described this situation in the context of the IBO:

> Western universities are the one very good example of how this cultural capital is operationalised. If the IB is a gateway to a prestigious university, then who cares if it is Western Humanist – Eurocentric? The pitfalls of colonialised thinking and the continuation of Eurocentric dominance are naturally integral to this question. Ironically, it is partially for this reason that the IB holds great appeal. This is because of its perceived globalised strength: offering high-quality, transferrable qualifications. (p. 17)

In the quotation above, the IBO is seen as capitalising on the market-driven forces of neoliberal choice in the education market by offering a curriculum centred on the development of IM (Doherty et al., 2012). A cosmopolitan

education system that values traits such as openness to foreign cultures is seen as a form of cultural capital, desirable for people living in a globalised world (Igarashi & Saito, 2014). Research from Vietnam by Nguyen and Nguyen (2017) supports this viewpoint, finding that students see a strong link between the need to acquire the English language and the possibility of a cosmopolitan life outside their own country. Additionally, research findings suggest that parents view international education as a route to higher education in the US or the UK, thus providing Western cultural capital (Sriprakash et al., 2014). IM-focused education can be viewed as a symbolic rather than commercial form of cultural capital and, thus, brings students social advantage over others who have not experienced an internationally-based pedagogical framework (Carrasco & Torres Irribarra, 2018).

Another area of Bourdieu's work focused on the concept of habitus, which is regarded as an expression of capital. This distinction is important for this research because, unlike other types of capital, such as objectified or embodied capital, habitus is linked to attitudes, the fundamental form of expressing IM. Bourdieu noted that habitus starts to develop in the family; however, the most important agency is education, where cultural capital is developed at an institutional level (Bourdieu, 1984). The selective approach taken by parents for the education of their children is already felt within the IBO market, as highlighted by Doherty et al. (2009):

> The analysis has highlighted how students account for their choice of the IB Diploma amongst alternatives, and how they link it to spatial autonomy and mobility in their imagined futures. By their reports, along with geographic mobility, IB-choosing students prioritised matters of continuity with the past and the imagined future, educational quality, and a more diffuse goal of 'keeping doors open' to maximise options. Their social imaginaries did not stop at national boundaries, but typically projected transnational futures. These students as border artistes intend to make their way in the world beyond and despite national boundaries, with the IB as part of this plan. (p. 769)

This quotation highlights the interlinked relationship between cultural capital and habitus, suggesting that the priority for students choosing the IB is a curriculum provider that can prepare them for a transnational future. The combination of IM-focused education and the international reputation of the IBDP suggests that this qualification has much to offer students who wish to be well prepared for life in the twenty-first century.

Given the competitive nature of the education market, the concept of consumer choice has gained strength in recent years. While the body of research focused on curriculum and pedagogy has grown, the depth of understanding of the wider cultural, social and material processes shaping the industry is limited (Allan & Charles, 2015). Aside from being cultural capital, Cambridge (2002) noted that international education could be "compared with other globally marketed goods and services, such as soft drinks and hamburgers" (p. 227). Within national education systems, Lauder et al. (2006) noted that these schools are often in competition with one another, as education is seen as a driver of the economy. This is particularly true of developed nations, as education is seen as a route to enable scientific knowledge and innovation. Thus, students within the IBO education system can be viewed as a form of human capital, a concept underpinning the rise in neoliberalism (Apple et al., 1974). From a neoliberal stance, education is seen as subject to the same democratic market forces as bread, cars or televisions, sustaining democracy. Burbules and Torres (2000) suggested that by turning education over to the market through "voucher and choice plans, it [education] will be largely self-regulating" (p. 60). This highlights the potential conflict and the rejection by some cultures of the progression of international education as it becomes a global consumer product.

2.6.4 Opposition to IM

Tate (2013) highlighted an increase in the popularity of international education and the potential for this to encourage the emergence of transnational elites who become distant from the concerns of ordinary people. Moreover, international education is thought to promote the phenomenon of global cultural convergence, which is associated with the depletion of cultural

diversity (Buhari-Gulmez et al., 2016; Tate, 2013). The convergence of cultures is thought to be driven by the globalisation of the education industry, in which the Western-liberalist framework is widely seen as the goal despite conflicting with many national value systems (Gardner-McTaggart, 2016; Haywood, 2015; Poonoosamy, 2018).

Illustrating the tension that internationally focused education can place on national education systems, Poonoosamy (2010) highlighted that, although curriculum providers such as the IBO are thought to bring together the best of each culture, this aspiration is vague and remains strongly influenced by a Western perspective. Poonoosamy's research cites a valuable example:

> The education in Africa, though acquired locally, is not truly local, as what is being taught in the IB curriculum is influenced by the worldwide mechanisms of the normalization of educational standards and benchmarks. These benchmarks are often not relevant to the local cultural and intellectual values. This may be explained by many different factors – geopolitical and historical, amongst others. (p. 19)

The issue raised in Poonoosamy's research focused on the struggles in Mauritian identity brought about by the colonial rule of the French and English. Although Mauritius gained independence from the British in 1968, its colonial heritage is still a strong influence in its education system (Poonoosamy, 2010). This has advantages for Mauritian students seeking access to university education, but it poses challenges when teaching an IBO curriculum absent of national values and traditions. This could be considered an example of a liberal-humanist approach to education, which has its origins in Europe and is criticised for its narrow view of humanity (Tamatea, 2008) and potential for imperialism (Hurley, 2008). Although my research is not conducted in such a nationalistic setting, this point raises questions about how the IBDP recognises the individual's own identity within the national setting taught.

A broader teleological view of IM is that not all education systems around the world agreement about the purpose of international education. The IBO is

thought to represent a Western-centric philosophy as it places considerable value on a moral-rights education (Fatehi & Teymournejad, 2016). Like many ideas in education that are removed from the subject content, IM is viewed by some educators as a distraction from the need to prepare students for examinations and promote nationalistic views (Tarc, 2009). The unifying nature of a single IBDP curriculum is seen as a homogenisation of cultures and can detract from the recognition of many different cultural identities, including those not from the West (Belal, 2017). The rejection of the IM movement in education stems from the argument that it pays insufficient attention to local issues and fails to promote an ethnocentric outlook (Mason, 1998). The concept of ethnocentrism is defined by Hammer et al., (2003) as "meaning that one's own culture is experienced as central to reality in some way" (pp. 423–424). Ethnocentrism is viewed on a continuum, at the other end from ethnorelativism, in which "one's experience of self is expanded to include the movement in and out of different cultural worldviews" (p. 424). When considering these terms in relation to IM, the traits associated with ethnorelativism show greater similarity because individuals are thought to express "identities at the margins of two or more cultures and central to none" (p. 424). Through the IBDP CAS programme, students are likely to interact with local people in their community project and with an international population via the CAS project, thus allowing a balance on the spectrum towards an ethnocentric and ethnorelativistic perspective (IBO, 2010, 2015).

The concern about forgetting national heritage was recognised prior to the formulation of the IBDP by Kandel (1952), who wrote about the concept of IM within the education system as a response to promoting post-war peace:

> The development of international-mindedness does not mean the abandonment of national mindedness; if it means anything it demands an informed consciousness of the place of one's own nation in a world society and the contributions that it can make to a world society whose survival depends on the maintenance of peace and relief from the fear of war. (p. 407)

Although Kandel wrote his article on international understanding against a background of different political, education and global issues, there are still parallels to be drawn with today's society and the need for a degree of ethnocentrism. The message which resonates from the literature on international education suggests the need to cultivate an intelligent appreciation of ideas and cultures wherever they originate from. Given the current political climate in the UK and USA, the words of Kandel resonate with the zeitgeist of how different countries show allegiance to one another. For example, what are the allegiances of a country which is geographically in Europe, but which has made the political decision to leave the unifying system of the European Union? Many argue that the political rhetoric about creating national borders and xenophobia is damaging to the work of educators in creating a sense of intercultural harmony and understanding within schools. Thus, as schools are part of the complexities of society, it is important to consider the conceptual and theoretical frameworks that shape IM.

Another area of concern about the IBDP, and the wider growth of international education, is that it is thought to perpetuate the dominance of the English language and associated Western cultures (Harwood & Bailey, 2012; Nguyen & Nguyen, 2017). Although some local adaptations can be made to the IBDP, much of the curriculum content is based on UK, USA and European templates and knowledge structures (Doherty et al., 2012). Resnik (2012) reported that various countries around the world are rejecting the expansion of IBO programmes in favour of national-based curricula:

> In Israel, the only IB institution is a private Anglican school that recruits children from mobile families and privileged Arab families near Jerusalem. Moreover, in a country in which shaping the loyalty of Jewish citizens is considered a crucial national aim for education, it is difficult to see an international program becoming a serious local alternative among the majority Jewish population. In Argentina and Chile, where cleavage between private and public schools is especially pronounced, Ministry of Education authorities and university officials are reticent to facilitate the expansion of IB schools. (p. 257)

France has also taken steps to reject the expansion of IBO programmes by developing its own curriculum to cater for the increasing expatriate and migrant populations, known as the *Baccalauréat Option Internationale* (Resnik, 2012). Whilst global education can be seen as positive, in helping to provide access to opportunities for students to study around the world, some challenge how the standardisation and benchmarking of international curricula, such as the IBO, is fit for users worldwide (Singh & Qi, 2013).

2.6.5 Summary of the Limitations in the Research Field of IM

The world is an ever-changing space, and the rise in globalisation has resulted in increased interaction amongst cultures, sparking a change in education to address the emerging need to help students succeed in the twenty-first century (Darling-Hammond, 2006; Derham & Worton, 2010; Engler & Hunt Jr, 2004; Guffey, 2012; Savva & Stanfield, 2018; Stewart & Kagan, 2005; Wright & Lee, 2014). Research suggests that schools are increasingly concerned with educating students with egalitarian skills – such as tolerance, acceptance and intercultural understanding – so that, when faced with the challenges of negotiating the complex landscape of intercultural exchanges, there are people within society with IM who will, therefore, be better equipped with the skills needed to be successful (Hoskins & Mascherini, 2009; Sandoval-Hernández et al., 2018).

The literature suggests that, although IM is the ultimate goal of the IBO, those schools teaching IBO programmes do not achieve their full potential and depth, as a result of the challenges faced at the level of the teacher, the curriculum and the whole-school context (Cause, 2009, 2011; Lai et al., 2014; Roberts, 2013; Tate, 2013). The ability for schools that offer an internationally focused curriculum to achieve a degree of IM seems reasonable; however, the criteria used to evaluate this phenomenon are contested. Other research in this area commented that access to IBO courses, specifically the IBDP, can be limited to the economically advantaged communities around the world, thus impacting on the diversity of cultural interactions of students (Perna et al., 2015). This disparity is thought to skew the demographic participating in IBO programmes, thus exacerbating social divisions. This phenomenon poses questions about

the social capital that the IBDP offers students and their potential within higher education, and ultimate success, in twenty-first-century society (Bourdieu, 1984).

As long ago as the 1970s, Harlen (1976) noted a similar shift within national education systems, where schools tried to better understand the effectiveness of their teaching in response to increased social mobility. At this time, Harlen identified a departure from measuring achievement via standardised tests, as educators became more interested in valuing "pupils to challenge and not accept, as previously, the assumptions and tenets of the past, to think for themselves, to query, to have confidence in their own powers of reasoning" (p. 32). The emancipation of students in the learning process encourages individual thought and free speech, but poses questions about the pedagogical choices made by teachers to facilitate this.

2.7 **Similar Studies**

If educators seriously wish to give students an education which prepares them for life in the twenty-first century, then all stakeholders must be prepared to embrace the diversity of different cultures (Hacking et al., 2018). From the literature on IM in education, a number of attempts have been made to investigate this using different methodologies and in different contexts. Encouragingly for my own research, Allan and Charles (2015) noted that "the independent sector has often been considered an interesting context in which to explore global citizenship education" (p. 29), and this provided even more of a catalyst for this research to take place.

Due to the perceived abstract nature of IM, some researchers believe that the delivery and assessment of these concepts vary between different cultural contexts. In the Netherlands, Béneker et al. (2014) reported upon the world-mindedness of students studying geography in the IBDP, across both Dutch and international schools. Their study used a modified version of the GMS (Hett, 1993) which generated quantitative data on students' views of global issues but did not reach all the stakeholder voices potentially influencing the development of IM within each school. Hacking et al. (2018) presented

multiple case studies of IM across a number of IBO programmes and contexts. Their research provided unique and valuable interpretations of IM in each setting and used a mixed-method approach that included interviews, observations, focus groups and documentation analysis. However, apart from the pilot study, none of their research in the UK was focused on the IBDP. Hurley (2008) investigated IM at her school in Egypt by interviewing stakeholders, conducting documentation analysis and making her own field notes to better understand how this concept was interpreted by her colleagues. These methods were selected over quantitative surveys to measure IM, although the latter remains an avenue of research open to exploration. Hurley's findings suggested that IM was a "confusing, elusive and shifting phenomenon and stakeholders perceived very few clear manifestations of IM at their school" (Hurley, 2008, p. 129). There was also frustration with a lack of IM or coherent displays around the school. Hurley (2008) posited a need for further educational research "in order to explain, understand, interpret and predict aspects of the international school, international education and international-mindedness" (p. 52). This gave a clear focus to my research to better understand IM in the curriculum at Fenton Hall.

In Asia, Lai et al. (2014) and Sriprakash et al. (2014) both investigated IM from a comparative perspective, interviewing a range of stakeholders across different schools. Lai et al. (2014) reported that teachers perceive IM as a beneficial skill for students, enhancing their future prospects. They found that staff in China felt that IM was more focused on intercultural understanding and social awareness than on social responsibility and action (global citizenship). Their recommendations for future studies suggested that "based on the findings from this exploratory study, future studies may want to use multiple methods, such as large-scale surveys and in-depth class observations, to gain a broader understanding of the issues and complexities" (p. 95). This acknowledgement highlights the complex nature of IM and the need to understand its epistemology from the social interaction of multiple voices in school settings. The results from Sriprakash et al.'s (2014) research found that stakeholders across Australia, China and India had little consensus about the defining features of IM. While the methodological approaches of Lai et al.

(2014) and Sriprakash et al. (2014) provide a solid foundation for my research, their comparative studies were based across a number of schools and countries in Asia, so their findings cannot be applied directly to education in the UK; this is where my research is ideally placed to contribute to the wider community of IBDP educators.

2.8 **Summary**

International education promotes IM as mutual understanding and universality amongst humanity. However, there is some caution regarding the Western trend to homogenise culture. The literature review has suggested that, while it is important to celebrate those elements that unite humanity, it is also important to celebrate those that make us different. In a school context, it is possible to attend an internationally focused school and not receive an international education, but also to receive an international education in a school that does not call itself international (Tate, 2013). This paradox is a central theme of this research and will be considered further within the data analysis section. The influence of globalisation on education is unlikely to have an equal impact worldwide and, therefore, any study which investigates this impact needs to adopt an approach that will hear stakeholder voices in the school community (Burbules & Torres, 2000). In the next part of this thesis, I consider the methodological framework of this case study in light of the research literature presented.

3 Methodology and Research Methods

3.1 Introduction

This chapter aims to describe the methodological framework and research methods used in this case study. Firstly, I present the case study as my approach for evaluating the implementation of the IBDP and consider my position as an insider conducting research at Fenton Hall. Next, I present the main features of the evaluation case study and the methodological principles that are evident in my research, together with the criteria I used to form my judgements. The latter section of this chapter focuses on the research methods I selected, outlining the justification for each method and the procedure and analysis techniques used. This chapter also considers the significance of using a mixed-method approach. I end this chapter by considering the timeline, ethics and validity of this case study.

3.2 Research Aim and Research Questions

By using my knowledge of the limitations in the research literature on IM and my personal motivation to improve the teaching of the IBDP, I developed the following research aim for this project: to evaluate the perception, practice and promotion of IM as a curricular aim at Fenton Hall. My research aim contained three vital elements: a) how stakeholders perceive IM (perception); b) how IM is exhibited (practice); and c) how the key messages of IM are encouraged (promotion) at Fenton Hall. In order to achieve my research aim, I posed three research questions:

1. How is IM perceived by stakeholders at Fenton Hall?
2. Is there a difference between the IM of the IBDP students compared to the A Level students?
3. How does the school community promote the ideology of IM, as suggested in the mission statements of the IBO and Fenton Hall?

The format of my research questions was shaped by my desire to better understand my own implementation of the IBDP by exploring this programme across the whole school community. Since my research was conducted within one school and I was evaluating one curriculum programme, it seemed appropriate to define my project as a case study (Stake, 1978). In the following

section, I outline the educational roots of the case study and the methodological considerations arising when conducting a case study of a programme innovation in schools.

3.3 Methodological Framework

3.3.1 A Case Study Approach

Stenhouse (1979) was an advocate of the case study in educational research as it allows for the complexities and nuances within school systems to emerge. When any curriculum programme is implemented, it interacts with contextual variables and, therefore, the experience for students within each school setting will vary. This suggests that the IBDP will manifest differently in each school context as a consequence of the stakeholders involved. Stake (1978) suggested that new understandings and naturalistic generalisations emerge from case study research through the researcher's reflections on the experiences of those involved in the implementation of the innovation. This view is supported by Hacking et al. (2018) and Haywood (2007) who advocated a deeper look at IM within specific contexts and settings. Therefore, the case study was a suitable methodological approach for this research because it allows the exploration of IM through multiple stakeholder perspectives to reveal the unique particularities of its implementation within my own school context (Stake, 1995). By using a case study approach, I hoped to reform and re-build my own understanding of IM and contribute to my own professional development.

I believe that the exploration of IM lends itself to an approach using aspects of educational evaluation methodology, in order to allow for the unanticipated consequences of the programme to emerge (MacDonald, 1976; Scriven & Donaldson, 2013; Stake, 1975a). Since my research was focused on a curriculum programme (IBDP), it was appropriate to consider this research as an evaluation case study (Simons, 2009). Furthermore, this research sought to include some of the new wave approaches to evaluation outlined by Stenhouse (1975), which move away from the measurement-based evaluation paradigm. The specific aspects of evaluation methodology that I selected for this case study are explored in more detail later in this chapter. Once my

investigation was complete, I planned to share my knowledge of this case to contribute to both my professional knowledge and the public understanding of the IBDP (Simons, 2009).

Role of the Researcher

It is thought that teachers in schools are becoming more engaged in research through qualifications such as the EdD (Greene, 2014; Mercer, 2007). This type of university course allows teachers to become more active in the research process and helps to support their professional development. In general, those conducting research in an educational setting fall into two broad categories: outsider researchers and insider-practitioners (Elliott, 1988). For this piece of research, I was defined as an insider-practitioner because I was both the researcher and a member of the organisation being studied (Greene, 2014). The challenge I faced was how my position as a teacher at Fenton Hall influenced my ability to conduct a case study.

Instead of being an outsider seeking to get close to the data, I was able to exploit my position as an insider at the school and gain unique access to the stakeholders involved in implementing the IBDP curriculum. While some case study research can be viewed through an ethnographic lens, Stenhouse (1979) noted that this assertion was not applicable in an educational setting when conducted by insiders, such as myself. Elliott and Kushner (2007) identified that teachers are in a powerful position to be part of the curriculum review process and suggested that “this wave of curriculum reform generally presumed that teachers could become, with appropriate support, the primary agents of curriculum change” (p. 322). This quotation demonstrates the empowerment of the teacher-as-researcher (Stenhouse, 1975) and highlights the influence that teachers can have on school curriculum development.

Another factor that may impact on the ability of teachers to take on the role of researcher is their objectivity regarding the location where the research is taking place (Elliott, 1988). Greene (2014) suggested that objectivity for insiders is difficult to achieve and impacts on the methodological approach for a case study. In terms of the role of the evaluator, Stake (1975b) outlined:

> The basic task for an evaluator is made barely tolerable by the fact that he does not have to solve this equation in some numerical way nor to obtain a descriptive summary grade but needs merely to make a comprehensive statement of what the program is observed to be, with useful references to the satisfaction and dissatisfaction that appropriately selected people feel toward it. (p. 184)

Stake's description of the evaluator's role suggests that, rather than embarking on research to prove a pre-determined idea (theory) autocratically, it is important that evaluators listen to respondents during the research process. I acknowledged this point by including the themes of responsive evaluation and naturalistic inquiry within my research. Thus, I did not attempt to be objective but, instead, adopted a role where I was stimulated by the participants as a full partner (Guba & Lincoln, 1981). My role as a responsive evaluator was achieved by listening to stakeholders and being interactive, as explored in more detail in a subsequent section of this chapter.

As the sole researcher in this project, it was important that I considered the purpose, scope and breadth of the research in order to maximise the quality of the outcome (Guba & Lincoln, 1981). Poulson and Wallace (2004) stressed that small-scale researchers, like myself, need to think about the type of evaluation achievable within the time-frame and resources available. In order to make the most useful contribution to this field of knowledge, a tightly focused research aim was generated and closely adhered to throughout the research period. In a commentary on the Humanities Curriculum Project (HCP), MacDonald (1971) noted the financial and decision-making considerations when choosing a suitable evaluation strategy. As a self-funded individual, the pressures on decision-making were motivated by personal forces, rather than external funders.

Access and Sampling

Due to the nature of my research, it was important that the key stakeholders involved in the design and implementation of the IBDP curriculum, as well as the learners who were consumers of the curriculum, were part of my case

study. Also, pressures of funding and time may make it difficult to gather data from everybody within an organisation, so researchers need to consider how to take a representative sample from the case study location (Simons, 2009). As a teacher at Fenton Hall, I had access to a range of stakeholders who could contribute to my case study. However, given the size of the school, in terms of student and staff numbers, it was important that I considered how and why I would select certain individuals to participate in my study.

Purposive sampling is defined as “the deliberate choice of a participant due to the qualities the participant possesses. It is a non-random technique that does not need underlying theories or a set number of participants” (Etikan et al., 2016, p. 2). In contrast to purposive sampling, in convenience sampling, the researcher chooses participants based upon availability, but this has been shown to generate irrelevant data (Cohen et al., 2013). Freebody (2003) identified another sampling technique to select participants, known as random stratified, in which participants are selected randomly from the staff body to improve the generalisability of the results, but this technique has the potential to miss stakeholders who are able to make a rich contribution to the data. I used purposive sampling to select stakeholders to take part in an interview, complete the GMS and identify documentation for analysis and my justification for this decision is outlined in more depth in subsequent sections of this chapter.

Ethics

A case study, like all other research, needs to adhere to strict ethical guidelines to ensure that all parties are protected and their human dignity respected (Simons, 2009). Those who are conducting research in schools need to achieve an important balance in the pursuit of truth, which ensures the rights and values of participants (Cohen et al., 2013). While teachers already work within a highly moral framework (Brindley & Bowker, 2013), those who conduct school-based research should also operate within an ethical framework. Therefore, the methodological choices I made during my case study needed to do no harm to the participants in the collection and reporting of data (Simons, 2009, p. 96). For example, gaining informed consent is essential before data

is collected as it maintains the participants' right to freedom and self-determination (Cohen et al., 2013). This project was guided by the Ethical Guidelines of UEA's School of Education and Lifelong Leaning and my specific ethical considerations are explored in more depth later in this chapter.

3.4 **Evaluation Case Study**

The classical models of evaluation derive from psychology and agricultural-botany and were conducted with the aim of assessing the effectiveness of an innovation against pre-specified measurable learning outcomes (Guba & Lincoln, 1981; Parlett & Hamilton, 1972). Preordinate studies provided researchers with quantitative objective data about the efficacy of a process or method. Most early examples of educational evaluation were linked to the measurement of student performance in criterion-referenced tests (Cooper, 1976). However, it was felt that this approach only assessed the effectiveness of the curriculum in terms of student achievement, rather than aiding decisions about the curriculum development process (Harlen, 1976). The latter point is more relevant to my own case study and helps to justify the use of evaluation in my research.

This evaluation case study set out to explore how IM aims within the IBDP were implemented at Fenton Hall. When considering the appropriateness of a case study in programme evaluation, one needs to consider the aim of the evaluation. Stake wrote on this topic:

> When explanation, propositional knowledge, and law are the aims of an inquiry, the case study will often be at a disadvantage. When the aims are understanding, extension of experience, and increase in conviction in that which is known, the disadvantage disappears. (Stake, 1978, p. 6)

Since one of the aims of my evaluation case study was to improve my own teaching practice in the IBDP, it was important that I understood whether the implementation of the programme aligned with the stated aim of developing IM. I recognised that the outcomes of the IBDP are highly dependent upon

the attitudes of the teachers responsible for teaching the programme and, therefore, I made those stakeholders a target group to contribute to my data. (Cronbach, 1963)

The type of research that I conducted showed parallels to Cronbach's course improvement evaluation. Cronbach (1963, p. 672) described a school curriculum evaluation as “the collection and use of information to make decisions about an educational program” and hoped that programme evaluation would contribute to curriculum development in such a way as to create a deeper understanding of the educational processes in schools. Cronbach defined a *program* as instructional material at both the national and school level and, in his 1963 paper ‘Course improvement through evaluation’, articulated a series of decisions that evaluators need to make in order to provide clarity in the evaluation process. The primary aim of course improvement evaluation is to illuminate the strategies used by stakeholders to achieve the aims of a programme (Cronbach, 1963) and Cronbach emphasises how an evaluation for course improvement needs to look at the changes it produces in pupils, not merely in terms of passes or fails, but a multidimensional look at their educational experience during the course. Within my own context, I designed an evaluation that investigated how the IBDP was experienced. Further details of my approach to evaluation are discussed in more detail in the section Evaluation Tasks and Criteria.

Given that this case study explored the implementation of the IBDP, it seemed appropriate to conduct a project that drew upon the discourse surrounding alternatives to the methodological assumptions that underpin the measurement-based evaluation paradigm (Guba & Lincoln, 1981; MacDonald, 1976; Norris, 1990; Parlett & Hamilton, 1972; Stake, 1975a; Stenhouse, 1975). Alternative approaches to curriculum evaluation were developed to yield information to be used by those responsible for implementing curricula in schools, such as teachers (Stenhouse, 1975). Stenhouse (1975) wrote of the *new wave* of evaluations that paid more attention to the production of criteria, rather than following a product-testing success or failure approach. The criteria I believe to be most appropriate to my research are outlined later in this

chapter and are those which allowed me to critically respond to stakeholder responses as they unfolded (Stenhouse, 1975). Stake (1995) shared Stenhouse's view and commented that, due to the particularity of programme evaluation, it was inappropriate to follow a basic-science approach. Stenhouse (1975) suggested that researchers should *aim low* and collect data with an open mind and open questions, because the benefits of the curriculum are not clear until you study how it operates in a particular school context. This open-minded approach is mirrored in my own study and interview design.

Illuminative evaluation is seen as part of the anthropological research paradigm and has an appreciation of how the programme operates as a whole. In an attempt to understand the features and issues of an innovation, the evaluators' tasks are to ask questions about how the programme operates within the school context, what the advantages and disadvantages of the programme are and how the students experience the innovation (Parlett and Hamilton, 1972). Parlett and Hamilton (1972) suggested that illuminative evaluation has the "primary concern of description and interpretation rather than measurement and prediction" (p. 10). This highlights the importance for evaluators to move away from traditional forms of evaluation and broaden their methodological approach to educational innovation (Hayden & Thompson, 2010; Norris, 1990). At the time when Parlett and Hamilton (1972) wrote their paper, it allowed educators not to see evaluation in terms of its psychological traditions but, rather, as a sociological narrative of understanding human behaviour.

In conducting an illuminative evaluation, Parlett and Hamilton (1972) outline a three-stage process, where evaluators first observe, then enquire further and, finally, seek to explain. The important feature of illuminative evaluation is its emphasis on the interaction between the curriculum programme and the school context, also known as the learning milieu (MacDonald, 1971). Within this framework, illuminative evaluation sets out to describe classroom practice and match this to intended outcomes. Furthermore, an evaluator using this approach will focus on issues emerging from the evaluation and probe these further to better understand the situation within a particular context. The data

gathered during an illuminative evaluation can derive from a number of different sources, including interviews, observations, questionnaires and documentation (Parlett and Hamilton, 1972).

Since the aim of my case study was to explore the implementation of the IBDP, it was important that I had an opportunity to speak to stakeholders who were part of delivering the programme. As stated in its mission statement, the IBDP aims to promote IM through its curriculum, and I was interested to see whether staff were tacitly delivering this through the lessons and in the wider curriculum. Therefore, this study used interviews with stakeholders to understand whether they emphasised or de-emphasised particular aspects of IM in their teaching. In this regard, Parlett and Hamilton (1972) found that the questions used during interviews need to be flexible because the direction of the interview may differ from that originally planned. In a commentary on interview questions used within illuminative evaluation, Lodico et al. (2006) note:

> Questions may be modified throughout the course of the study. This is why questions in illuminative evaluation are called foreshadowed questions as they are supposed to guide [in the initial stages] the collection of data without predetermining the outcomes. (pp. 58–59)

Lodico et al.'s foreshadowing approach is mirrored in my own, in that I used an interview protocol based on the areas of IM implementation I thought were significant, but I was not afraid to be flexible and adapt my questioning as I progressed with each subsequent interview if I felt that the ideas that emerged were significant or important.

Questionnaires within illuminative evaluation are praised for their ability to identify larger-scale trends within the innovation to obtain quantitative summary data (Parlett and Hamilton, 1972). This approach again matches my choice to include a survey to measure attitudes related to global-mindedness, a trait strongly associated with IM and the IBDP. Parlett and Hamilton (1972) make an important recommendation that that data generated from questionnaires must not be used in isolation. I solved this issue by using an

expansion model in my analysis, blending the data from my case study to reveal emergent themes related to the implementation of IM. Using documentation during an illuminative evaluation can provide a historical perspective and help to highlight topics requiring further investigation. I used documentation to provide a narrative of the implementation of IBDP outside formal lessons. Using aspects of an illuminative evaluation approach played an important role in answering my third research question; by widening the range of the stakeholders I interviewed across the school community, I was able to get a more holistic view of IM at Fenton Hall.

Holistic evaluation is an approach that explores how people and groups interact within a curriculum programme as a whole. MacDonald (1971), a key figure in the development of this approach, stated that “education is a complex practical activity. Any effort to reduce that complexity to a singular perspective tends to distort the reality, and may mislead those who seek to understand the reality” (p. 167). One of the benefits of holistic evaluation is that the evaluator can illuminate unanticipated consequences following the implementation of the programme. To achieve this in my case study, I conducted semi-structured interviews with a range of staff (see Table 7) to seek multiple viewpoints and interpretations related to IM. During my interactions with staff, I encouraged them to draw upon their overall experience within the curriculum to answer questions about the IBDP and IM. I also selected a survey as a data collection method so that I could seek the views of a wide range of students in the sixth-form. These approaches were an attempt to achieve a holistic evaluation and allow for unanticipated consequences to emerge.

Responsive evaluation was developed in the 1960s as a participant-focused model built upon understanding the process and implementation of programmes (Abma & Stake, 2001). It represents another move away from a preordinate research design and towards an evaluation which *responds* to issues (Stake, 1975a, 2004). Stake's (1975) description of responsive evaluation suggested that the focus should be on the stakeholder audience; when the concerns and issues of this group are heard and they are given some form of feedback, the evaluation becomes responsive. By adopting a

responsive evaluation stance, the evaluator is able to capture the nuances of the research setting. Stake (1975b) wrote that educational evaluation is responsive evaluation:

> (1) if it orients more directly to program activities than to program intents;
> (2) if it responds to audience requirements for information;
> (3) if the different value perspectives of the people at hand are referred to in reporting the success and failure of the program.
> In these three separate ways an evaluation plan can be responsive. (p. 11)

Figure 5 below shows the recurring and prominent events that take place in Stake's (1975b) responsive evaluation. While the diagram takes the form of a clock, these events should not be regarded as a sequential list with a start and an end. Instead, Stake stresses the importance of evaluators selecting the events which are most appropriate for their study and also returning to any event before the evaluation ends. A responsive evaluation is to some extent mirrored in the approach I took in my case study, and the specific aspects of this approach used in my study are explored in detail under Evaluation Tasks and Criteria.

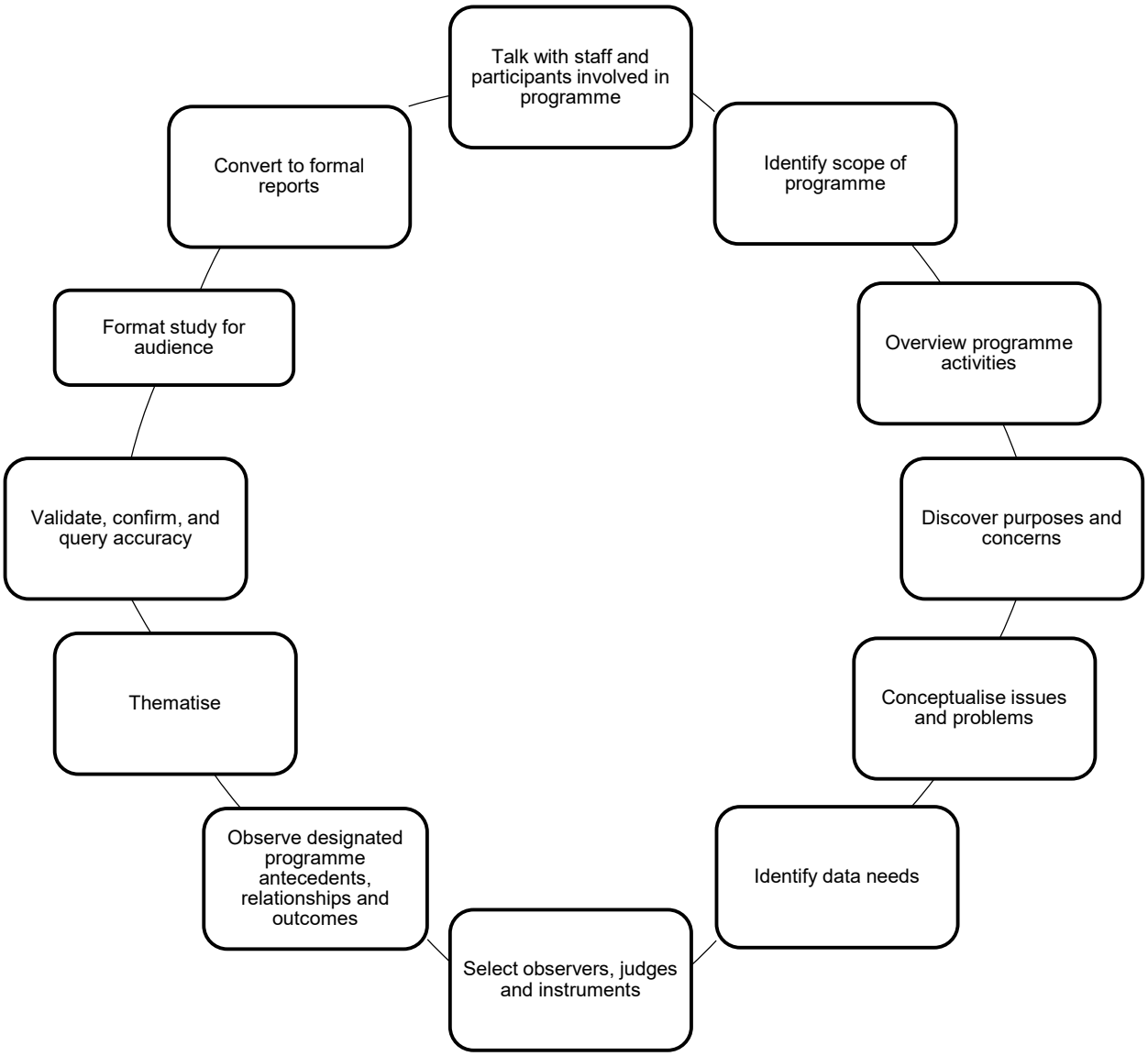

Figure 5 Stake's (1975b) twelve recurring steps of responsive evaluation

Stake's responsive evaluation has been applied to a number of contexts, including by Thornton and Chapman (2000) who used this methodology to explore the perspectives of second-year undergraduate student nurses in their psychiatric clinical learning experiences. The results of their research illuminated the student voice and its views on the strengths and weaknesses of clinical experience in a psychiatric setting and enabled the researchers to

generate information that would help to improve clinical nursing education. Also in the field of medical education, Curran et al. (2003) used a modified version of Stake's responsive evaluation to conduct a programme evaluation. Their study is methodologically relevant to my own context because the researchers were concerned with gaining a better understanding of a medical programme through interacting with stakeholders. This study mirrored my own situation to some degree because, if I wanted to better understand the IBDP as a whole curriculum programme, I needed to seek the views both of those involved in its implementation and the students experiencing its impact.

Research evaluating human behaviours requires a naturalistic approach that takes into consideration their complexity (Guba & Lincoln, 1981; Lincoln & Guba, 1985; Rubin, 1982). As a teacher of the IBDP, I play an active role in its implementation and development and, therefore, had prejudices and biases in my views of IM. This insider position affected how I viewed and understood the social situations at Fenton Hall. By adopting a naturalistic inquiry approach, however, I placed an emphasis on understanding the situation as it unfolded. To achieve this, I acknowledged that this enquiry involved no single reality but, rather, multiple realities that were diverging and socially constructed (Schwandt et al., 2007); no hierarchical answers would give a full understanding of IBDP implementation and all stakeholder views needed to be given equal worth (Guba & Lincoln, 1981). Given the task I faced in interpreting multiple stakeholder viewpoints, I needed to consider my own ability to interpret these texts and, thus, drew upon the literature from the field of hermeneutics.

The German researcher Hans-Georg Gadamer was an important figure in the field of hermeneutics, the branch of knowledge concerned with the interpretation of text (Dunne, 1993; Gadamer, 2004). There are many translations of the word hermeneutics and many philosophers of the past have applied hermeneutics to make sense of texts, such as religious scriptures (Bartkowski, 1996). Human behaviours can also be considered a *text* and, thus, those who are studying the actions of others should be mindful of how interpretation can be affected by the researcher's own prejudices (Dunne,

1993; Hekman, 1984). In his seminal 1960 text 'Truth and Method', Gadamer states that an objective interpretation is impossible and suggests that a text (or data) can never truly be understood independently of influence or prejudice. Rather than seeing this as a negative aspect of understanding human behaviour, acknowledging hermeneutics allows the researcher to deepen their understanding of a situation by reconstructing their own prejudices during the analysis of the research data. In conducting an inquiry, the blending of "ontology and epistemology – ways of being and ways of knowing – [offers] more opportunity to move beyond the limitations associated with knowledge constructed purely from the methodologies of the natural sciences" (McManus Holroyd, 2007, p. 3). Thus, when performing the analysis during an evaluative study, the researcher needs to consider their own ontology and how this might affect any conclusions they reach.

Gadamer's view is that the researcher needs to be open about the situation under study and to other people's views. To deepen my understanding of this case study did not require me to detach myself from the situation. Instead, it was my position as an insider which gave me a much deeper insight into the implementation of the IBDP and IM within the curriculum. Through the use of naturalistic enquiry, I was able to deepen my understanding by not detaching from my biases, but reconstructing them as the data emerged (Lincoln & Guba, 1985). Assuming a naturalistic enquiry methodology enabled me to address the first and third research questions, both aimed at generating qualitative data about both the perception and promotion of IM. Hermeneutics has become a thought-provoking area that my research has led me to consider further. Although I am now familiar with some of its key texts, I still have much to explore to better understand the interpretation of human behaviour. Far from wanting to make hermeneutics a focus of this research, its essential principles however need to be acknowledged, as my own life history of living abroad and teaching the IBDP has shaped my prejudices and subsequent interpretation of the research data I collected.

3.5 Evaluation Criteria and Tasks

When embarking upon a curriculum development process, Stenhouse (1975) outlines five criteria: meaning, potential, interest, condition and elucidation. Some of these criteria resonated with me and, I believe, are mirrored in my approach to evaluation research. For example, Stenhouse suggests there is value in disclosing the *meaning* of a curriculum, rather than assessing its worth. During my study, I structured my data collection around this idea by asking participants for their interpretation of IM and how this attribute is expressed in their students. *Interest* is another criterion that linked closely with my research because it is focused on "the problems a curriculum raises in practice" (p. 119). The *interest* criterion is mirrored in my choice of research methods, explored later in this chapter. *Conditionality* was another of Stenhouse's criteria which I found relevant to my study, because it relates the "potential and interest of the curriculum to the contextual conditions of schools and classrooms" (p. 119). Applying this criterion allowed me to consider how the aim of the IBDP was promoted among stakeholders and within the curriculum. In the interviews with stakeholders, I designed questions that allowed the stakeholders to cite examples of how IM was promoted in different settings around the school. It is clear that the case of IM at Fenton Hall could be described from a number of perspectives but when I look at the above three criteria outlined by Stenhouse, I find they are particularly relevant and tacitly implemented in my study. In order to achieve these criteria, I will now outline the evaluation tasks that formed the basis of my case study.

I used the following six main principles implied by Stake's (1975) responsive evaluation methodology in conducting my case study.

1. Talk with staff and participants involved in programme

Simons (2009) states that, when conducting an evaluation case study, the researcher needs to be responsive and listen to multiple stakeholders throughout the process (p. 22). Therefore, in early September 2016 when I first started teaching at Fenton Hall, I had a number of conversations with staff involved with teaching the IBDP about the research project I wanted to conduct. Following these discussions, I knew that IM was high on the agenda of the

SLT and it was at this point that I made contact with the International Links Coordinator, who is the staff member responsible for IM education at Fenton Hall. It was during this time that I reflected that, as an IBDP practitioner and working at an IBO World School, the standards in IM education could be improved. During the early stages of my research, I had a number of conversations with the International Links Coordinator to understand who among the staff body could contribute to my evaluation case study. These conversations helped to inform my purposive sampling, as discussed later in this chapter.

In a move towards a more integrated approach to educational research, Stenhouse (1975) proposed that during curriculum development the developer should be an investigator and not a reformer. He also noted that it is important to start research from the point of a problem, rather than a solution. My own context mirrors this because it was my own desire to seek a better understanding of the IM provision in my lessons that helped generate my preliminary research questions. The nature of my final research questions ensured that, rather than following a solution-focused approach, I adopted a problem-centred approach to evaluating my own practice and the curriculum at Fenton Hall (Stenhouse, 1975). As an IBDP insider at Fenton Hall, it was important that I was open to the unintended consequences that occurred as the programme interacted with the school context.

2. Conceptualise issues and problems

As I mapped out in my preliminary questions in the introduction chapter, much of my early reflections about pursuing a research project were centred on developing my own teaching practice of the IBDP at Fenton Hall. Having conducted the review of literature, I now understand that the impact of IM education comes from much more than lessons, rather from the complex system of intricacy and overlap in the interaction of human behaviours within the entire school curriculum (Vygotsky, 1962). This widening in perspective required me to consider a range of methods to enable a variety of stakeholder voices to be heard within my data. Given the variable definitions of IM, this project did not seek to match any previous definitions with stakeholders' views

at Fenton Hall but, rather, to explore how the contextual variables at Fenton Hall impacted the implementation of the curriculum (Bunnell, 2019; Haywood, 2015; Stagg, 2014).

3. Select instruments

Having reviewed the literature surrounding IM, it was clear that an evaluation of this concept required a review of the entire school curriculum. To help focus my attention on the students engaged in the IBDP, I selected research methods that would allow data to emerge from these consumers. The pragmatic justifications of the methods I selected for this research are detailed in the next section of this chapter.

4. Observe designated programme relationships and outcomes

Stake (1975a) believed that a responsive evaluation is one in which the emphasis is on programme activities rather than intents. The practical implications of responsive evaluation require the researcher to be reactive and select the appropriate methods for the evaluation being conducted (Patton, 1981). Rather than being a passive observer, the responsive evaluator is encouraged to write as an insider, giving the reader vicarious experiences (Stake & Trumbull, 1982); the researcher needs to report on their observations because the reader is unable to observe for themself. It is hoped that, during this stage of evaluation, the evaluator is able to interact with participants in order that concerns and issues emerge about the phenomenon being investigated (Guba & Lincoln, 1981). Within my own research context, I established in the literature review that, to understand local conceptualisations of IM, it is important to listen to stakeholders about their experience within the curriculum (Hacking et al., 2018; Savva & Stanfield, 2018).

5. Thematise

I began my thematic analysis by allocating my interview, survey and documentation data to an appropriate data category. These categories of data included:

1. Stakeholders' perception of IM
2. The variation of IM between the IBDP and A Level curricula
3. The promotion of IM outside formal lessons
4. The perceptions of the IBO mission statement and Learner Profile
5. The promotion of IM in formal lessons

Allocating my data to these categories was a useful strategy in organising my findings and helping with thematic analysis. I believed that these categories would also help to answer my research questions and identify emergent themes related to the implementation of the IBDP. Cronbach (1963) commented that, when analysing data for course improvement, it is better to report performance on single items than combined scores (p. 274). This is consistent with the way I conducted my data analysis, as discussed later in this chapter. As mentioned in the literature review, there is no single agreed definition of IM and, therefore, during my interviews, I searched for recurrent themes within the respondents' answers. I later established whether the themes that I found in my data had any similarities to other studies. Within this part of the evaluation, I acknowledged the Gadamerian perspective about how my own biases impacted on my interpretation of the data as both an insider and an IBDP teacher (Gadamer, 2004). This thematic approach to understanding the perception of stakeholders shows parallels with previous studies investigating IM in schools, such as those by Singh and Qi (2013) and Sriprakash et al. (2014).

6. Reporting

The findings of my evaluation are reported in Chapter 4, discussed in Chapter 5 and concluded in Chapter 6. They seek to provide the reader with a vicarious experience of IBDP implementation at Fenton Hall (Guba & Lincoln, 1981; Rubin, 1982). To ensure the privacy and rights of the individuals involved in this case study, data that could reveal the identity of any individual were

anonymised (Simons, 2009). The final chapters of this thesis present judgements about the IBDP implementation at Fenton Hall and focus on potential improvements in its future delivery (Cronbach, 1963).

3.6 Methods for Gathering and Analysing Case Data

In this next section, I justify the selection of each of the methods used within this case study. I then outline the specific data-gathering procedures and analysis techniques used. Following this, I explore the concept of mixed-methods research and its significance in my expansionist design to understand the implementation of the IBDP. This chapter concludes by outlining the timeline, ethical considerations and validity of this research.

3.6.1 Data-Gathering Methods

A number of qualitative and quantitative methods may be appropriate when studying a case (Simons, 2009). The methods I selected for this study were focused on the new wave of evaluation techniques involving many different stakeholders in the evaluation and moving away from a measurement-based paradigm (Guba & Lincoln, 1981; MacDonald, 1976; Norris, 1990; Parlett & Hamilton, 1972; Stake, 1975a 1975b; Stenhouse, 1975). This approach also satisfied the democratic element of evaluative research (Norris, 1990) and contributes to the potential for change within an organisation (Greene, 2000). In this next section, I explore the three data collection methods I used within this evaluation case study: interview, surveys and documentation. Table 6 shows the relationship between my three research questions, the data-gathering methods employed and the stakeholders involved. The combination of interviews, surveys and documents were chosen to work in synergy within this study and enable the triangulation of any emergent themes (Grbich, 2012; Greene et al., 2001; Hamilton & Corbett-Whittier, 2013; Jick, 1979).

Table 6 Research questions

Research Question	Method	Justification for Methods	Stakeholders
1) How is IM perceived by stakeholders at Fenton Hall?	Semi-structured interviews	Staff interpretations of IM were explored in an organic manner to provide qualitative data	Staff
2. Is there a difference between the IM of the IBDP students compared to the A Level students?	Survey	Objective data obtained from a large student population	Staff and students
3. How does the school community promote the ideology of IM, as suggested in the mission statements of the IBO and Fenton Hall?	Documentation analysis and semi-structured interviews	Documentation provided a snapshot of data from which I was able to infer subjective interpretations	Staff and students

3.6.2 Interviews

Interviews are a popular choice for social science researchers and are considered the gold standard when collecting qualitative data (Barbour, 2007). Within case study research, Simons (2009) has a preference for the use of interviews rather than observation and documentation analysis because interviews allow participants to tell their story and the interviewer to probe for detail and ask follow-up questions (p. 43). Stake (1995) echoes this point and highlights that, by using interviews in a case study, the researcher is able to gather unique descriptions and interpretations from stakeholders. The benefit of interviews is that they allow for both verbal and nonverbal forms of communication between participants (Cohen et al., 2013). Thus, interviews can be categorised as a multi-sensory (oral, physical and aural) exchange between the interviewer and interviewee that will undoubtedly reveal a different form of data from that obtained if the respondent were answering questions alone.

Certain factors have been shown to affect the potential to gather satisfactory interview data during case studies, such as planning the interviews, selecting participants and asking the right questions (Stake, 1995). In an attempt to obtain a successful set of data for a case study, MacDonald (1981) described how the researcher needs to "exploit whatever personal qualities we can muster in order to 'sell' our presence and so make good our mission" (p. 4). This suggests that the cultivation of positive personal relationships when preparing and conducting interviews has a direct impact on the quality of data collected.

Interviews may fulfil a number of different purposes in research. For example, Cohen et al. (2013) stated that interviews can be used to "evaluate or assess a person; effect therapeutic change in a psychiatric setting; test or develop a hypothesis; or sample respondents' opinions" (p. 411). Interviews in educational research usually take the form of structured or fixed-response, semi-structured or open-ended interviews (Freebody, 2003). In structured or fixed-response interviews, the participant answers a series of short questions, often having to fit their experiences and feelings into the researcher's pre-specified categories (Cohen et al., 2013). Semi-structured interviews follow a protocol and allow for the exploration of comments relevant to the research aim (Elliott, 2016). The exploratory nature of semi-structured interviews requires an element of adaptability so that ad-hoc questions can be asked, should particular lines of enquiry need to be pursued. At the far end of this continuum, open-ended interviews are designed to allow interviewees to express their views openly (Cohen et al., 2013; Creswell & Clark, 2011).

Irrespective of the form of the interview, it is believed that this interaction makes it possible to generate, rather than simply gather, data (Baker, 2004). This suggests that taking part in an interview provides the researcher with far more than the words and numbers given by a respondent. In this sense, interviews may be seen not as subjective or objective, but as *inter-subjective*, allowing both participants and interviewer to express their opinions about a situation and help to reconstruct biases and prejudices (Cohen et al., 2013). Upon analysis of this interview data, the researcher is able to infer more

detailed cultural knowledge and logic (Baker, 2004). The interpretation of cultural knowledge is a vital aspect of the naturalistic enquiry methodological approach and, therefore, interviews were an ideal method to employ in this case study (Lincoln & Guba, 1985). The use of interviews was shown to be particularly effective when exploring opinions of IM within a school setting by Lai et al. (2014) and Merryfield et al. (2012).

3.6.3 Surveys

Within case study research, Simons (2009) suggested that surveys are a suitable method to help deepen the researcher's understanding of a case. In practical terms, surveys can take many different forms; for example, they may consist entirely of closed questions to gain standardised quantitative data on a target population, through using a Likert response scale (Cohen et al., 2013; Likert, 1932; Oppenheim, 2000). Cohen et al. (2013) noted that surveys are able to "gather data at a particular point in time with the intention of describing existing conditions, or identifying standards against which existing conditions can be compared, or determining the relationships that exist between specific events" (p. 256). Thus, the use of surveys across a school avoids narrowing viewpoints of IM into a single reality and, instead, seeks perspectives from multiple stakeholders (MacDonald, 1971). Obtaining a broad set of views satisfied the naturalistic enquiry and responsive evaluation case study approach in this study (Guba & Lincoln, 1981; Stake, 1975b).

Saris (2014) noted that very few rules have been established for the optimal design and layout of surveys. However, upon review of numerous other surveys in the area of IM research, a simple and coherent layout seems popular. Oppenheim (2000) noted the considerations needed to maintain the anonymity of respondents to ensure high ethical standards. Electronic survey providers, such as *Survey Monkey* and *Microsoft Forms*, provide a platform for researchers to collect data in a highly confidential manner (Cohen et al., 2013). For Munn and Drever (1990), the implementation of an anonymous technique was shown to generate a more honest response to a particular situation from participants.

When using surveys and conducting statistical analysis, it is important to establish the independent and dependent variables. Field (2009) explained that the independent variable in an experiment is the factor that the researcher can manipulate; for example, in educational research, the independent variable could be the type of school a student attends or the qualification for which they are studying. The dependent variable is the item being measured, for example, student performance in a test or attitudes towards global-mindedness (Cohen et al., 2013). The specific variables for my study are stated in a subsequent part of this chapter.

3.6.4 Documentation

In general, documentation is defined as the historical record of an event or process (Guba & Lincoln, 1981; McCulloch, 2013). It is well known that schools produce a plethora of both official and unofficial documentation related to the activity of the organisation and, thus, provide an excellent outlet for this type of data (Hacking et al., 2018). Documentation is a useful research tool as it facilitates insights into three key areas: a) the past, b) the process of change and c) the origins of the present (McCulloch, 2013). In my evaluative study, I selected documentation because it provides a stable, rich and rewarding source of data (Guba & Lincoln, 1981).

Documentation can be classified into primary and secondary sources, with the former produced as a direct result of an event and the latter formed through the analysis of a primary source. Some documents do not fit neatly into these two categories; for example, an autobiography may be written years after the events it describes. Such documents may be regarded as both a primary and secondary source (Salkind, 2010). Bowen (2009) outlined how documentation can be arranged into a number of typologies:

> Documents that may be used for systematic evaluation as part of a study take a variety of forms. They include advertisements; agendas, attendance registers, and minutes of meetings; manuals; background papers; books and brochures; diaries and journals; event programs (i.e., printed outlines); letters and memoranda; maps and charts;

> newspapers (clippings/articles); press releases; program proposals, application forms, and summaries; radio and television program scripts; organisational or institutional reports; survey data; and various public records. (p. 27)

In addition to the above list, scripts of speeches can also be used as a source of documentary material and used to gain insight into a phenomenon. Within my own study, I used an analysis of Prayers scripts to help portray the particularities of IM. The value to the naturalistic enquirer of documents is that they are low-cost, free of ethical issues and non-reactive, unlike an interview (Guba & Lincoln, 1981). One of the methodological considerations facing evaluators is that the content of a document is out of the enquirer's control, and messages contained within the *text* "may need to emerge from the material itself rather than be imposed *a priori* by a theoretical construct" (p. 240). This works in the favour of the researcher because categories are already grounded in the data and contextualised. As part of this evaluation case study, documentation served as a useful data source for "repeated patterns that are salient by virtue of their frequency" (Salkind, 2010, p. 881). From a methodological perspective, the analysis of Prayers scripts enabled a deeper insight into how the IBDP curriculum programme interacted with the school milieu and its implementation outside formal lessons (Parlett & Hamilton, 1972).

3.7 Specific Data Gathering and Analysis Procedures

3.7.1 Interview Procedure

Sampling of interview participants

A cross-section of staff at Fenton Hall was selected to participate in interviews using purposive sampling. I deliberately selected those stakeholders whom I felt had a range of experience and knowledge of IM and whose perspectives would differ on the implementation of the IBDP (Guba & Lincoln, 1981). The use of purposive sampling is supported by Greene (2000) and this approach enabled the targeting of stakeholders who were directly and indirectly involved in the implementation of the IBDP. Therefore, I selected participants who had taught the IBDP for varying amounts of time and participants who had not yet

taught the IBDP, but had experience teaching A Levels. Non-teaching staff were also selected to gain perspectives from both the SLT and the support staff within the school.

Table 7 Interview participants

Cohort	Interviewee number	Position	Pseudonym
1	1	IBDP Coordinator and drama teacher	Derek
	2	Deputy IBDP Coordinator, Community Links Coordinator and geography teacher	Gemma
	3	Biology teacher and Head of Admissions	Barry
	4	Chinese teacher	Chelsea
	5	History teacher	Harry
	6	Spanish teacher	Simon
	7	Religious Studies and Philosophy teacher	Reggie
	8	Vice Principal Academic (SLT) and Physics teacher	Phyllis
2	9	Non-IBDP teacher, but due to start teaching the programme in September 2017	Edgar
	10	Principal (SLT/non-teaching role)	Perry
	11	Student Support Assistant (non-teaching role) and parent of sixth-form pupil at Fenton Hall	Sarah
	12	Biology teacher	Belinda

I began collecting interview data at Fenton Hall in September 2016 when I started as a new member of the teaching staff. Being new to the school provided a reduced level of prior contact with colleagues and, thus, lowered the level of familiarity with the participants. This mitigated the potential for pre-

empting any responses from participants as a consequence of knowing their character. As a member of the teaching staff, not in a management role, I was able to select participants without the fear of inciting insubordination. Table 7 outlines the twelve purposive sampled stakeholders interviewed for this project. The interviewees were placed into two cohorts: Cohort 1 (Interviewees 1 to 8) and Cohort 2 (Interviewees 8 to 12). Cohort 1 comprised those teachers who responded most promptly to my introductory email and were interviewed first. Cohort 2 included teachers who responded later and were interviewed later in the research period. It was anticipated that, as successive interviews took place, the questions would be adjusted and augmented to elicit more vivid answers from subsequent respondents (Barbour, 2007; Parlett & Hamilton, 1972; Stake, 1975a).

Pre-interview

The initial contact with the potential interview participants was through email. In this correspondence, I requested their participation in my study and gave a short biography about myself, details of how to participate in the study and a statement which made it clear that their participation was voluntary (see Appendix 3). All emails were sent through my secure school email system. Each of these steps attempted to convey the democratic nature of my study, rather than an interview bureaucratically imposed upon participants. In addition, I attached to the email the staff participant information statement giving full details of my research (see Appendix 4). Where possible, I spoke in person to each individual about my request for their participation. This helped to forge a positive personal relationship with potential participants and subsequently improved the quality of my evaluation (MacDonald, 1981). All stakeholders approached responded positively and agreed to take part. In terms of organising the interviews, I staggered the timings to give flexibility to the participants and to work around my own teaching commitments. All stakeholders who participated in this study were asked to sign a consent form agreeing for the interview to be audio recorded and for the transcribed recordings to be used in my research (see Appendix 4). The consent form also outlined the participant's right to withdraw from the study at any point until the data analysis had started.

Interview transactions

This research project used an interview question protocol similar to that used in a doctoral study by Gigliotti-Labay (2010) (see Appendix 5). The questions used by Gigliotti-Labay elicited rich commentary from teachers about their conceptualisation of IM and, therefore, seemed appropriate for use in this study. The use of a question protocol minimised the likelihood of my own biases causing me to deviate off topic, but still gave me flexibility to deviate should an important theme emerge (Parlett & Hamilton, 1972; Stake, 1975b). In accordance with the techniques used by Gigliotti-Labay (2010), the interviews in this study all followed two areas of interest: Section 1 covered the interviewee's own experience and interpretation of IM in the curriculum and section 2 explored the interviewee's interpretation of IM in the wider school environment.

I started all twelve interviews by asking the interviewee how they interpreted the term IM in an educational context (section 1). I chose this *lead-off question* as it gave the interviewee an opportunity to establish their own definition of IM, rather than using any of my language or vocabulary as a stimulus. This strategy was important because I built on their interpretation of IM to explore other questions in the interview protocol which I felt were most appropriate. This approach helped to satisfy the responsive evaluation methodological framework I implemented, which focused on programme activities rather than programme intents (Stake, 1975a).

After establishing the interviewee's initial definition of IM, I steered the interview towards discovering more about how the IBDP was implemented at Fenton Hall and the unique constraints on promoting IM in the classroom. The questions I asked were related to: a) attitudes towards the importance of international mindedness; b) teachers' effectiveness in promoting international mindedness within their subject area; c) teachers' depth of knowledge and level of understanding of the IM mission; d) teachers' attitude towards promoting international mindedness. Each of these questions allowed me to explore the *interest* and *conditionality* aspects of curriculum implementation at Fenton Hall (Stenhouse, 1975). If I felt the interview lacked depth, I used a

variety of follow-up questions to gain a deeper understanding of the implementation of the IBDP.

In section 2, I explored the perceptions of the interviewees at a school-wide level with questions such as, “Is there anything about Fenton Hall that particularly emphasises international mindedness?”. Rather than asking questions requiring a *yes* or *no* response, I intentionally kept my questions open which allowed the respondents to highlight concerns and issues related to the IBDP (Guba & Lincoln, 1981). During the interview, I encouraged participants to give examples of how the school addressed or failed to address issues related to IM. This approach helped to illuminate how the learning milieu influenced the IM experience of Fenton Hall students (Parlett & Hamilton, 1972). All the interviews were conducted in private offices or quiet locations in the school’s staff room. As stated in the participant information statement and recommended by Simons (2009), all interviews were audio recorded using a primary device (iPad) and a secondary back-up device (iPhone).

3.7.2 Interview Analysis

The audio recordings of the twelve semi-structured interviews with staff were transcribed from audio files on *Voicenote* to a *Microsoft Word* document transcript. The dialogue from the interviews was transcribed verbatim, with hesitations indicated by *er* or *um;* passages where the audio was unclear were labelled *inaudible*. I formatted the interview transcript with the names of the speakers: my words were labelled as spoken by the *Interviewer* and the participants were identified by their pseudonyms, e.g. *Harry* or *Belinda* (see Table 7). After the interview, until transcription had started, the interviewees had the opportunity to review the audio-recording. None of the participants chose to do so and, therefore, the interview data remained intact. Each interview transcript was saved separately in a password-protected folder and labelled clearly with the interviewee’s name.

Denzin (2008) recommended that the process of qualitative data interpretation and analysis should be conducted in a fluid manner. As I used semi-structured interviews, there was some commonality amongst my questions, yet each

interview had its own organic direction, with some interviews focused on particular IM areas longer than others (Parlett & Hamilton, 1972). Barbour (2007) advises that, following each interview, the task of the researcher is to look for "recurrent themes, challenges or discrepancies" (p. 127). Upon repeatedly reading each transcript line by line, it was possible to gain a sense of the themes emerging from the interview data. This approach enabled me to report the vicarious experiences to the reader (Stake & Trumbull, 1982). Lai et al. (2014) used a similar strategy whereby "The initial coding of analytic categories was then compared across interviewees to search for repeating ideas to saturate categories, with repeated supporting evidence and cross-validation of the categories that emerged" (p. 84). I allocated my interview data to five categories in order to address my research questions. These categories were:

1: Stakeholders' perception of IM
2: Variation of IM in the IBDP and A Level curricula
3: Promotion of IM outside formal lessons
4: Perceptions of the IBO mission statement and Learner Profile
5. Promotion of IM within formal lessons

Having established these five categories, I transferred the relevant responses from each interviewee into a *Microsoft Excel* spreadsheet. Within the spreadsheet, I created labelled tabulations for each of the five categories of data. Within each tabulation, I transferred the sections from each interviewee's transcript that I classified as relevant. Once the data for each category were aligned, I started to re-read the text to look for patterns amongst similar responses. This type of analysis is known as coding and is:

> Regarded as an indexing and categorizing system, akin to the index in a book, which gives all the references so that index entry in the book, and the data can be stored under the same code, with an indexed entry for that code. (Cohen et al., 2013)

Using a coding system divides the interview transcript into fragments and makes it easier to see commonality within the data. Arranging data together

in a row allows for trends and patterns to emerge more efficiently; this is known as horizontalisation (Creswell, 2012). For example, within category 1 (Stakeholders' perception of IM), following the horizontalisation technique, I classified the data into the following five thematic categories: Intercultural Understanding, Multilingualism, Open-mindedness, Embracing Diversity and Well-travelled. By looking for themes within my data, I was able to satisfy an important aspect of my responsive evaluation methodological procedure (Stake, 1975a). If a stakeholder's comment fell into one of these categories, I tallied this in a table which generated a frequency count for each category (see Table 10). If a stakeholder response fell into the same category more than once, I only scored this once within the frequency count. Therefore, each category has a maximum score out of twelve because this was the total number of interviews I conducted.

I decided against using a computer-assisted analysis software package, such as *NVivo*. By conducting my own coding, I was able to become more familiar with the data corpus, which I believe aided better analysis and interpretation. Research suggests that it is important that the categories emerge from the data organically, and the use of pre-determined categories should be avoided (Grbich, 2012). However, as I had engaged with the literature related to IM, it was difficult for me to not be influenced by coding systems used in studies akin to my own. In particular, research by Sriprakash et al. (2014) coded its respondents' interpretation of IM into the following thematic categories: "Anti-individualism, Global Engagement, Hypermobility, Intercultural Understanding, Post-monolingual pedagogies, Local-Global Interconnectedness, Multilingualism, Open-mindedness, Peer Collaboration, Service, Leadership, Social Justice, Diversity" (p. 98). Although there was some crossover between these defined categories and my own, I do not consider this to be a negative, as true, objective interpretation of data is fundamentally very difficult to achieve (Gadamer, 2004).

All coding systems have an element of subjectivity and I therefore used a critical friend to review the coding groups to which I allocated the interview data (Norris, 1997). I presented a colleague at Fenton Hall with three examples

of my coding strategy and asked whether they agreed with my categorisation. Having had time to review my coding, this critical friend was in agreement with my allocations. This strategy aimed to add an additional layer of rigour to this research, reducing researcher bias and helping to improve validity (Lincoln & Guba, 1985).

3.7.3 Survey Procedures

This study utilised a survey instrument based upon the previously validated GMS (Hett, 1993). To generate awareness of my research and seek student participants, I was granted the opportunity to introduce my research at Prayers with all the sixth-form students at Fenton Hall. During this talk, which enabled me to reach a large target audience, I introduced the aims and objectives of my research and followed this up by sending an email to all 253 sixth-form students that included an introduction to my research, a hyperlink to complete the online survey (see Appendix 6) and a copy of the student participant information statement (see Appendix 7). I sent a further email two weeks later, reminding any students who still wanted to participate that they needed to complete the survey by the end of that week. Those students who responded to my email and completed the GMS formed the sample, and I refer collectively to those students following the IBDP as the *IBDP cohort* and those students studying for A Levels as the *A Level cohort*. In the following section, I explore the practical details and theoretical dimensions of the GMS.

Global-Mindedness Survey

From my review of the literature, I identified a need for quantitative evidence to help understand the attributes associated with IM (Castro et al., 2015; Isac et al., 2018; Singh & Qi, 2013; Treviño et al., 2018). I found that the most common tool used to measure attributes associated with IM was the GMS, developed and validated by Jane Hett (1993). The original validity of the GMS was confirmed by external judges to ensure that the survey measured global-mindedness attributes in accordance with Hett's conceptual framework. Rigorous statistical analysis of the components of the GMS methods also confirmed its validity, including orthogonal varimax rotation and factor analysis (Hett, 1993). The GMS is composed of 30 questions within five theoretical

areas (see Table 5) and has an eigenvalue above 1.0, accounting for 46.2% variation (Lope, 2014).

Similar to Hett's (1993) original study, I asked respondents to answer each question in my adapted GMS on a five-category Likert scale: *Strongly Disagree, Disagree, Unsure, Agree or Strongly Agree* (Likert, 1932). Each of these responses was placed on an ordinal scale, where 1 was the lowest score and 5 the highest score (see Table 8). The response options used in the GMS are on a symmetrical scale: there are as many options at the positive end as at the negative end. Saris (2014) advocated the use of a middle option (*unsure)* because this answer is an expression of opinion. In the case of my own GMS, I used this option to highlight the respondents' indecision towards a globally-minded issue.

Table 8 Range in GMS scores for each theoretical area

Theoretical link	Possible GMS score range	Question number (Q)
Responsibility	7–35	2, 7, 12, 18, 23, 26, 30
Cultural Pluralism	8–40	1, 3, 8, 13, 14, 19, 24, 27
Efficacy	5–25	4, 9, 15, 20, 28
Global Centrism	5–25	5, 10, 16, 21, 29
Interconnectedness	5–25	6, 11, 17, 22, 25
Maximum score	30–150	

I made slight modifications to Hett's original GMS so that it was appropriate for use in the context of Fenton Hall (see Appendix 8): references to "America" were amended to "UK". I used *Survey Monkey* to host and collect my survey data to allow a more sophisticated and user-friendly layout, thought to encourage more responses from participants (Cohen et al., 2013). In addition, this website allowed for higher levels of anonymity and the efficient extraction of data (Oppenheim, 2000). The numeric data generated in the GMS were classified as the dependent variable for this study (Field, 2009). As there were thirty questions that each scored between 1 and 5, the total GMS score for each participant ranged between 30 to 150, with a total GMS score of 30

representing the lowest level of global-mindedness and 150 the highest. Since the GMS used a scale to score participants' responses, it was important to appreciate the nature of a scale system in recording attitudes. De Vaus (2002) noted that a scale system should be interpreted in relative, rather than absolute, terms. From this perspective, a respondent who scores 150 on the GMS is not twice as globally-minded as one who scores 75.

Each question in the GMS is phrased either positively or negatively towards attitudes of global-mindedness, in an attempt to alleviate response bias. This technique prevents students from just clicking on the *Strongly Agree* response in order to score highly: choosing *Strongly Agree* on some questions scores the lowest mark (1), because the statement did not reflect IM values and was reverse scored. The following questions were reverse scored: Q4, Q5, Q9, Q10, Q16, Q21, Q25, Q27 and Q29. At the end of the GMS used in this study, I added two additional dichotomous questions: Q31 asked participants which qualification they were working towards, IBDP or A Level, and this information was considered the independent variable for this study (Field, 2009). Q32 asked students which year group they were currently in, Year 12 or Year 13.

The review of the literature suggested that IM is not achieved as a result of a diverse student population and I did not, therefore, ask participants to disclose their nationality (Hill, 2000). I did consider including this question within the survey but, after looking at the school database, it was clear that the combinations of heritage and residency would make it very difficult to declare one single nationality. For example, some students at Fenton Hall had parents who were born in two different countries, but were themselves born in a third country and at school in a fourth. All these variables may have clouded the aim of my research, which was to evaluate IM and did not require a disclosure of nationality.

3.7.4 Survey Analysis

As stated previously, the GMS used in this study generated discrete numeric data as a metric for measuring attitudes associated with IM (Hett, 1993). In order for this data to contribute effectively to the evaluative process, it was

important to consider the potential issues related to this field of statistics. Whilst the production of quantitative data can provide discrete evidence from an experiment, the data and its interpretation are prone to errors (Cohen et al., 2013). Type I errors can occur when data are interpreted as representing a genuine experimental effect, when in fact they do not; Type II errors, conversely, occur when a researcher believes there is no effect, when in fact there is (Field, 2009). In order to reduce the frequency of these errors in research, it is important to select the appropriate statistical test for each set of variables. Fisher's criterion α-level of .05 or 5% is reported to account for Type I errors, and β-levels at a probability level of .2 or 20% for Type II (Cohen, 1992).

The survey data was downloaded from the *Survey Monkey* website one week after the completion deadline to allow the maximum number of respondents to submit their responses. All data was in *Microsoft 2010 Excel* format (.xls) and stored on a secure device. Quantitative analysis was conducted to illuminate trends in global-mindedness between the IBDP and A Level cohorts. Prior to any data analysis, I checked my quantitative data corpus for completeness to identify any missing data points. This task was easily completed, as any missing data were identified by a blank cell in the *Excel* spreadsheet.

Cronbach (1963) noted that, during programme evaluation, "Analysis of performance on single items or types of problems is more informative than analysis of composite scores" (p. 274). I therefore conducted analyses of survey data at the level of individual question (scored out of 5), theoretical area (see Table 8), as well as total GMS score (out of 150) for each respondent. Initial analysis was conducted on the data to reveal descriptive statistics about the GMS results. Following this, I subjected the data to bivariate and multivariate analysis to illuminate any differences in global-mindedness between the IBDP and A Level cohorts (Cohen et al., 2013; De Vaus, 2002a). The quantitative data from this analysis were allocated to category of data 2 (Variation of IM in the IBDP and A Level curricula). All the quantitative analysis for this project was completed using Statistical Package for the Social Sciences (SPSS). The power of quantitative data analysis is only revealed if

the correct statistical analysis is applied, and the next part of this chapter explores these fundamental decisions (Cohen et al., 2013).

Descriptive Statistics

Descriptive statistics were produced on the survey data to describe the general trends in the student responses to the GMS. The descriptive statistics included the calculation of the average (*M*), standard deviation, median kurtosis and skewness on the total GMS scores for both IBDP and A Level cohorts (Cohen et al., 2013). In addition, an average value was calculated across all of the GMS questions for both the IBDP and A Level cohorts. Values such as average and median gave an indication of the GMS scoring habits for both cohorts. If the average and median values are close, it helps to identify whether the data set has a normal distribution (Yang, 2010). Kurtosis and skewness values were also important as these helped to describe and prove the normal distribution of my data (Cohen et al., 2013). If the data set has a normal distribution, it is appropriate to apply an inferential statistical test, such as a multivariate analysis of variance (MANOVA), analysis of variance (ANOVA) or *t*-test (Blair & Higgins, 1980).

When answering questions in the GMS, students are only able to answer in whole numbers; however, when conducting the analysis, it was important to consider average values more precisely. To provide this detail, when I present data, I mostly report GMS scores to two decimal places. However, in my analysis, I also wanted to report when students gave a neutral response (3/Unsure) because this was an important distinction of global-minded attitudes. Therefore, when I rounded the GMS scores, any average cohort result which was less than .5 was rounded down to the nearest whole number, and any numbers more than .5 were rounded up. This method ensured that each answer fell into one of the five choice categories. For example, an average cohort response of 3.4 was rounded down to 3, which was considered to be a neutral response of *Unsure*. This technique of determining neutral answers among respondents is in alignment with other studies that used this strategy when investigating IM (McGaha & Linder, 2014).

Statistical Tests

As well as descriptive statistics, I used a MANOVA and *t*-test on the data to identify any statistically significant relationships between the IBDP and A Level cohorts. In order to explore the hypothetico-deductive aspect of this research, I cast both null (H_0) and alternative (H_1) hypotheses. The following non-directional hypotheses were used:

> H_0 (null hypothesis) – There is no statistically significant difference between the IBDP cohort and A Level cohort in scores on the GMS survey.
>
> H_1 (alternative hypothesis) – There is a statistically significant difference between the IBDP cohort and A Level cohort in scores on the GMS survey.

The casting of a null hypothesis provides a statement which the research data needs to prove wrong. If a statistically significant result is found, then the alternative hypothesis can be accepted, which can help contribute to the confidence of a research conclusion (Cohen et al., 2013).

A MANOVA is a statistical test used to identify a statistically significant difference between several dependent variables and one independent variable (Field, 2009). A MANOVA is needed rather than an ANOVA when there is more than one dependent variable in the analysis. Within the GMS, the five theoretical areas are all considered dependent variables, so scores for the IBDP and A Level students can be compared. The benefit of the MANOVA, rather than separate ANOVAs, is that it can reduce Type I errors in the data analysis process (Field, 2009). The MANOVA requires the two groups to be independent; my study had two cohorts and no student could be part of both. Thus, both cohorts were considered independent and I could therefore use a MANOVA.

MANOVA analysis generates an *F* value which is used to check for significance against degrees of freedom within the test. When reporting MANOVA results, the following data are presented: calculated *F* value,

hypothesis degrees of freedom, number of dependent variables, the effort degrees of freedom, the significance of the *p* value (Field, 2009). Conducting a MANOVA on SPSS not only generates an overall significance *p* value for the analysis, but also produces values that demonstrate the variance within the data. For example, the Pillai-Bartlett trace, also known as Pillai's trace (*V*), and Wilks's lambda (λ) are the calculated levels of significance between each of the groups. In my study, the outputs of the MANOVA between the GMS scores of the IBDP and A Level cohorts produced values that can be used to determine statistically significant differences in global-mindedness (Hansen, 2010; Lope, 2014).

In order to analyse the quantitative GMS survey data in the two cohorts, bivariate two-tailed independent *t*-tests were conducted within each theoretical area. A two-tailed *t*-test was selected because my prediction was non-directional and did not predict which cohort would have the larger GMS score in each theoretical area (Cohen et al., 2013). *T*-test analysis was appropriate for my research because I had a single dependent variable that was measured on a continuous scale (GMS) and one independent variable that consisted of two categorised groups – the IBDP cohort and the A Level cohort (Field, 2009). In addition, both cohorts had independence of observation: no student could have been a member of both groups, as they studied either the IBDP or A Levels. *T*-test analyses were conducted at both the level of the whole GMS and within each of the theoretical areas. When reporting *t*-test analysis results, the following information is given: calculated *t* statistics, average (*M*), standard error (*SE*), the significance of the *p* value and effect size (*r*) (Field, 2009).

While the *t*-test is valuable in accepting or rejecting hypotheses, some caution is needed as to the inferences made about the results. The *p* values produced are only a probability value of a difference in mean values, and this needs to be considered when used to support conclusions. The *t*-test analysis produces a *p* value that was considered to be significant (alpha level) if it was less than .05 ($\alpha < .05$) (Field, 2009; Zhai & Scheer, 2004), in keeping with standard convention, and used to accept the alternative hypothesis (H_1). Any *p* value above .05 was considered not significant and used to accept the null

hypothesis (H_0). Attention was still paid to those results that were close to the cut-off point of $p = < .05$ because, although two variables demonstrate a significant difference, this is not necessarily important or demonstrative of causality (Cohen et al., 2013). The *t*-test is considered to be a useful and effective statistical test because it can reduce Type I and Type II errors (Blair & Higgins, 1980).

It is vital to consider the reliability of any instrument used in research (Cohen et al., 2013; Drost, 2011). Quantitative data reliability is tested in two ways, both related to internal consistency. Cronbach (1951) commented, "Any research based on measurement must be concerned with the accuracy or dependability or, as we usually call it, reliability of measurement" (p. 297). As this suggests, it was important to consider the reliability of the GMS data generated in this research. Cronbach developed a coefficient alpha value which enables researchers to determine the internal consistency of items in a survey that uses a Likert scale (Santos, 1999). Once calculated, the coefficient alpha values lie between 0 and 1. Any score more than .90 is considered to be highly reliable (Cohen et al., 2013). The published internal reliability of the GMS using Cronbach's coefficient alpha is .96, with alpha values for the subscales ranging from .70 to .79. (Hett, 1993). My calculated coefficient alpha values for the GMS are reported in Chapter 4 of this thesis.

To provide an additional layer of rigour to the statistical data analysis process and mitigate the errors caused through the interpretation of *t*-test results, effect size was calculated for the total GMS scores for the IBDP cohort and the A Level cohort, and within the five theoretical links data. The purpose of calculating effect size is to inform the researcher whether the difference between two groups is real, in other words, whether a difference exists (Wright, 2003). The calculation of effect size allows for the difference between two groups to be expressed in numeric form, enabling the researcher to use this in combination with other statistical test results (Coe, 2002). Once effect size is calculated, it can be interpreted using the following categories: .1 small-effect, .3 medium-effect and .5 large-effect (Cohen, 1992; Field, 2009). Coe (2002) stated that knowing effect size could have many advantages over the

use of tests of statistical significance alone. When comparing two groups, it is not only important to know whether they are significantly different through a statistical test, but to know how great that difference is, because this helps with the interpretation of data.

3.7.5 Documentation Procedures

Prayers at Fenton Hall is an assembly, a gathering of the school community that aims to appreciate cultural diversity (see Appendix 1). Having regularly attended Prayers, I identified that this activity outside the classroom was an important medium for delivering key messages to the whole school community. Given the holistic nature of this evaluation, I wanted to focus on the unanticipated consequences of IBDP implementation and the texts read by the speakers became part of my research data (MacDonald, 1976; Scriven & Donaldson, 2013; Stake, 1975b). I selected two Prayers events because I believed that both would help to enrich the data on IM from both a student and staff perspective. I obtained the scripts for these two events: the first was on 'International Mindedness' and was written by students and teachers, and the second script was entitled 'Fashion' and was written by a teacher. The authors emailed me their scripts and the associated documents used during their presentations. By receiving direct email copies of these documents, I could verify their authenticity and their authors (McCulloch, 2013). Any data within the scripts which could identify the authors or school were anonymised and all documents were stored on a password-protected device.

3.7.6 Documentation Analysis

Documents are often just words written on a piece of paper or text on a computer screen. Therefore, once they are obtained, they do not speak for themselves, but require careful analysis and interpretation (McCulloch, 2013). The content analysis of data documentation, such as written, audio or visual sources, is designed to ascertain the trends and patterns of words used (Grbich, 2012). In the evaluative process, it is important to recognise whether the data is regarded as *single*, i.e. independent of each other, or *multiple,* i.e. interlinked and connected (Guba & Lincoln, 1981). Both the Prayers scripts used in my study were regarded as single documents.

In the light of Denzin's (2008) argument, I decided to take a less structured approach to document analysis. He commented:

> Qualitative researchers who use written texts as their materials do not try and follow any predefined protocol in executing their analysis. By reading and rereading their empirical materials, they try to pin down their key themes and, thereby, to draw a picture of the presuppositions and meanings that constitute the cultural world of which the textual material is a specimen. (p. 278)

During the data analysis process, I read each of the documents to look for evidence for the promotion of IM at Fenton Hall. As the documents I obtained were electronic, I was able to quickly search for words and phrases related to IM using the search function on *Microsoft Word*. This activity aimed to look for data within the discourse that I could allocate to categories of data 1 and 3. The documents that I procured and analysed were an important aspect of the triangulation process in my case study.

3.8 Mixed-methods Research and Analysis – An Expansionist Approach

Data analysis is the process of reviewing, examining, coding and recombining data in the light of initial research questions (Cohen et al., 2013; De Vaus, 2002a; Grbich, 2012). The methodological principles underpinning my case study called for a research approach that did not distort the implementation of the IBDP into a single reality and, instead, drew from the many stakeholders who are part of the innovation (Guba & Lincoln, 1981; Lincoln & Guba, 1985; Rubin, 1982). To achieve this, I implemented a mixed-method approach which blended different research methods in order to capture the unique aspects of this case study (Greene et al., 2001). Greene et al. (1989) defined mixed-method research as an approach that includes “at least one quantitative method (designed to collect numbers) and one qualitative method (designed to collect words), where neither type of method is inherently linked to any particular inquiry paradigm” (p. 256). The selection of different methods should be motivated by their inherent strengths and limitations. Where one method

fails, the other can compensate (Creswell & Clark, 2011). However, the blend of the two methods also needs to take into consideration the differing epistemological and ontological ideas (Barbour, 2007).

In the research literature, quantitative and qualitative methods have become polarised in their usage as they derive from completely different theoretical underpinnings (Bowen, 2009). However, mixed-method research has become popular in the light of recent evidence that has highlighted the advantages of using different data-collection tools in synergy (Grbich, 2012). From a simplistic viewpoint, quantitative research is associated with a linear approach whereas qualitative research is iterative (Barbour, 2007). However, when these two methods are combined, their powers of understanding social phenomena change and the traditional paradigms are blurred. Therefore, mixed-methods research does not view quantitative and qualitative methods as being at opposite ends of the research spectrum; rather, the combination of data sources can provide strength to a research project (Gorard & Taylor, 2004; Greene et al., 2001). When using quantitative and qualitative methods within a study to address different enquiry components, the study may be viewed as having an expansion model (Caracelli & Greene, 1993; Greene et al., 1989).

Previous studies in the field of IM, such as that of Deardorff (2006), have used a mix of quantitative and qualitative measurements to triangulate their research findings. Deardorff's (2006) mixed-method approach gathered information that allowed for a variety of perspectives to be considered and, although it was based in higher education, the methods used provide a justification for the approach used in my study. Greene et al. (1989) noted:

> Many evaluators are mixing methods primarily to extend the scope, breadth, and range of inquiry by using different methods for different inquiry components. Typically, in the empirical studies reviewed, quantitative methods were used to assess program outcomes, and qualitative measures to assess implementation. (p. 269)

The study conducted by Greene et al. (1989) analysed 57 empirical mixed-method evaluations; the results were synthesised into a conceptual framework for evaluators. Their subsequent recommendations were that, when using an expansion design, the qualitative and quantitative data are kept separate throughout most phases of the enquiry, but used together during the thematic analysis phase.

Previous studies on IM by Hacking et al. (2018) triangulated multiple stakeholder voices from interviews, focus groups, observations and documentary data. Simons (2009) noted that triangulation and respondent validation are the two main strategies for validating qualitative research. Simons (2009) highlights that triangulation originates from issues related to method, whereas respondent validation is linked to process. Simons (2009) also notes, “other factors, such as the reflexivity of the researcher, adequacy of sampling and appropriateness of methods for understanding the topic” (p. 129), which are important during case study research. Of particular importance for Simons (2009) is the relationship that the researcher creates within the field in order that they can generate an accurate representation of phenomena through quality data.

An expansion model was a suitable approach for this case study because it allowed the programme outcomes and process to be assessed (Caracelli & Greene, 1993). Through the use of an expansion model, I was able to reconstruct my biases by listening to a range of stakeholders, and view the implementation of the IBDP at Fenton Hall from a number of perspectives (Greene et al., 1989;). Table 9 below outlines the three research methods I used in my study, together with the category of data each contributed towards. During the analysis phase of this case study, I drew together my qualitative and quantitative data to create a synthesis which depended on the relevance of each item of data to the particular category of data. The use of a mixed-method approach aided the interpretation of different data points/texts in enabling me to identify whether my interpretation of IM at Fenton Hall was reflected across different parts of the curriculum (Gadamer, 2004).

Table 9 Categories of data linked with methods used in the case study

Category of data	Interviews	Surveys	Documentation
Category of data 1: Stakeholders' perception of IM	✓		✓
Category of data 2: Variation of IM in the IBDP and A Level curricula	✓	✓	
Category of data 3: Promotion of IM outside formal lessons	✓		✓
Category of data 4: Perceptions of the IBO mission statement and Learner Profile	✓		
Category of data 5: Promotion of IM in formal lessons	✓		

In the sixth-form at Fenton Hall, the IBDP operates within the duel-pathway system; trying to study this programme in isolation would therefore not only have been an impossible task, but also would not have been representative of how the school curriculum functioned. I am aware that both Fenton Hall and the IBO aim to prepare students for the challenges of the twenty-first century (see section 1.4 Research Context) and, therefore, I knew it would be difficult to free myself of this bias. Instead, I designated this as one of the areas I investigated through an expansion model (Apple et al., 1974; Caracelli & Greene, 1993). In addition, the IBO pre-specifies the learning outcomes of students who participate in the IBDP in terms of measurable behaviours (see the IBO Learner Profile). However, in an attempt to satisfy the democratic and responsive aspects of evaluation, I made a conscious effort not to let my preconceptions and knowledge of the Learner Profile shape my interpretations of the data I collected (Gadamer, 2004).

As mentioned previously in this chapter, my position as an insider at Fenton Hall and my previous teaching experience meant that I had many biases towards the IBDP. This closeness meant that I was unable to make value-neutral judgements when analysing my data (Gadamer, 2004). However, rather than being a negative aspect of the research, this placed me in a unique position to better understand this case study. I was supported in my interpretation of the data by drawing upon multiple data sources, so that many different perspectives were represented.

3.9 **Practical and Ethical Considerations**

It is believed that the key to a successful evaluative case study is careful planning within the organisation in which it is conducted (Adelman & Alexander, 1982; Guba & Lincoln, 1981). Therefore, this project was guided by a chronological research plan in which I mapped out both the data-collection and writing-up stages of research (Cohen et al., 2013). The research timeline enabled me to balance my commitments to the project with my full-time teaching role at Fenton Hall. The demands of teaching and working on my EdD resulted in the scheduling and conducting of interviews taking longer than I had planned. Although the extended data collection period was not planned, it had a positive impact on my research, as it provided more time for reflection and the ongoing coding of my interview data. Importantly, rather than rushing each of the interviews, I was able to be more reactive and to carefully consider the wording of subsequent interviews, based on previous encounters with staff (Parlett & Hamilton, 1972; Stake, 1975b).

Prior to data collection, all the necessary ethics documentation was submitted to the Ethics Committee of UEA's School of Education and Lifelong Leaning, including my project research application form, staff (see Appendix 4) and student (see Appendix 7) participant information statements, and copies of the GMS. Ethical approval for this project was confirmed by the Chair of the Ethics Committee at UEA's School of Education and Lifelong Leaning via email on 14 September 2016. Before contacting any stakeholders, and in accordance with other evaluative studies, I sought permission from the Principal of Fenton Hall to carry out my case study (Adelman & Alexander, 1982). Following my

request, I received an email confirmation from the Vice Principal who, on behalf of the Principal, gave permission for me to conduct this research project at Fenton Hall. Within the following section, I outline the specific ethical steps I took to ensure that this research was conducted to the highest ethical standards.

The interview and surveys conducted in this research used human subjects; therefore, the data needed to be collected in such a way as to minimise the risks to both participants and myself (Barbour, 2007). These risks included the disclosure of information by stakeholders that could compromise their position within the school or allow them to be identified within my thesis (Simons, 2009). For example, the student participant information statement included the assurance that "All of the students taking part in the survey will remain completely anonymous and all data will be kept in accordance with the UK Data Protection Act 1998." Within the staff participant information statement, I confirmed that the recordings would be stored on a password-protected device and their identities given as pseudonyms in my thesis. Further reassurance was given to the participants that they could contact my supervisor or the Head of School at UEA should they have any concerns about how my project was conducted. Contact details for both members of staff at UEA were provided in the participant information statement. In terms of confidentiality, during the transcription of the interview scripts and the document analysis, any first names or place names that could have identified the location of this study were replaced with alternatives, such as *(pupil name)*, *(school name) or (town name)*. This process does not impede the validity of results, as the study focuses on the content of responses related to IM, rather than the specific details of individual's names or locations.

The quantitative data provided by the students who participated in the survey presented fewer ethical issues, but I still had an obligation to protect those who chose to participate in my research. All the students in the sixth-form were over the age of sixteen, and the UEA Ethics Committee decided that I did not need to seek parental/guardian permission for them to participate in my study. Instead, the students were able to confirm their participation in my study by

clicking on the link in the email, indicating that they were directly giving consent to take part in the study. Once the student had submitted their answers, it was not possible for them to withdraw from my study. These details were made clear in the email sent out to students (see Appendix 7).

3.10 **Summary**

As social entities, schools are highly complex places, and the learning of knowledge or development of skills derive from a multitude of aspects within the curriculum. The ultimate aim of this research project was not to define a single reality of IM, the best way of teaching IM or to seek an ultimate definition of this concept. Instead, the complexity of this project called for a case study that gathered perspectives from the stakeholders involved in the implementation of the IBDP at Fenton Hall. By adopting a case study methodology and embracing some of the new wave approaches to evaluation, I was able to generate data that could contribute to the development and improvement of the IBDP (Cronbach, 1963; Stenhouse, 1975).

4 Results and Emergent Themes

4.1 Introduction

This chapter presents the results of this case study which aimed to evaluate the perception, practice and promotion of IM at Fenton Hall. In the following sections of this chapter, I present the categories of data together with the data gathered from each of the three methods. Due to the complex nature of this research project and the unique qualities of the data, not every method used had a connection to all five categories. Within each section of this chapter I identify any emergent themes from the data which helped to address my research aim and answer my research questions.

4.2 Emergent Categories of Data

Following the analysis of my data, the following five categories of data were revealed as significant in addressing the research questions of this project:

1: Stakeholders' perception of IM

2: Variation of IM in the IBDP and A Level curricula

3: Promotion of IM outside formal lessons

4: Perceptions of the IBO mission statement and Learner Profile

5: Promotion of IM in formal lessons

4.3 Interviews

In total, twelve interviews were conducted with stakeholders to generate qualitative data for this research project. Each lasted between 10 to 20 minutes and was semi-structured, providing a unique opportunity to explore IM in a fluid manner (Denzin, 2008). Following my analysis of this data, I was able to find evidence to address each of the five categories of data described above. In the following sections, each of these themes is discussed with the appropriate data from the interviews.

4.3.1 Category of data 1: Stakeholders' Perception of IM

Through applying horizontalisation techniques to the interview data, five themes emerged regarding the traits which teachers associate with IM (Cohen et al., 2013; Creswell, 2012). By using themes similar to those used by Sriprakash et al. (2014), I coded the interview data related to stakeholders'

conceptualisation of IM into the following categories: Intercultural Understanding, Multilingualism, Open-mindedness, Embracing Diversity and Well-travelled.

Table 10 Frequency of IM traits mentioned in the interviews

Category definition	Frequency of response across all interviews
Intercultural Understanding	11
Open-mindedness	8
Embracing Diversity	2
Multilingualism	1
Well-travelled	1

As seen in Table 10, Intercultural Understanding was the most common conceptualisation of IM mentioned by participants; however, there were differences in how each person articulated this. The following extract shows Harry's understanding and perception of IM:

> Harry: I can see it [IM] coming through partly in their studies, of understanding different cultures and contexts, and the way in which girls from differing/of differing nationalities respond to issues, their thoughts may have been moulded by the environment in which they were brought up or by their parents and they will sometimes view issues in a slightly different way from a native British pupil. So, I think it is a mixture of the content of my lessons, embracing some sort of international awareness and also the attitudes within the lesson, trying to take into account different backgrounds.

While coding Harry's response, I was drawn to the phrase "embracing some sort of international awareness", which suggested that the students in his lessons are keen to learn about different cultures. I believe one of the key verbs used by Harry when defining IM students was "respond", demonstrating the need for an interaction between the students and the lesson stimulus in order to develop skills in this area.

When Reggie was asked a similar question about IM traits in the students, his response echoed Harry's sentiment, sharing the view that being "aware of other people's positions and perspectives" is vitally important. For students aiming to respond in a culturally sensitive manner, their own biases could influence them not to be as accepting or understanding of the differences in others. The extract from Reggie below exemplifies this point:

> Reggie: I think it [IM] has probably got two strands to it; first of all, I think it is being aware of different cultural perspectives, and I think that is what most people think about when they think about IM but, for me, it is more general than that and is about open mindedness and being aware of your own subjective position, whether that be through cultural influences or family influences or whatever it might be, but being aware of your own biases and, um, trying to be aware of other people's positions and perspectives, um, whether that be from different cultures or from different contexts.

Harry and Reggie both mentioned the influence of the students' parents or family which highlights how the development of IM could be shaped by the cultural background and upbringing of the student. I classified the comment above from Reggie as both intercultural understanding and open-mindedness, as I felt both these qualities were evident.

In total, eight teachers (67%) discussed the concept of open-mindedness as an important IM trait in students, with six explicitly using the phrase *open-minded* within their response and two implying the quality of open-mindedness. For example, although Harry did not use the phrase open-minded, my interpretation of his comments (in italics) was that the students displayed curiosity about other cultures, which requires a degree of openness: "*trying to take into account* different backgrounds". Gemma made a similar comment in her interview which I classified as open-minded: "You can see things from other people's point of view." Although Gemma did not use the

specific term “open-minded”, I felt that the sentiment expressed in her response was one of openness.

Other examples of open-mindedness were expressed in the interview with Edgar, who commented, “So, I think it’s being accepting and open to, and mindful of, anybody who has experienced education or development in a way that’s different to you.” These comments were echoed in the interview with Sarah, who commented, “She [the student] has an understanding and an acceptance of other students around her from different countries ... she respects their culture and their way of looking at life as well, so …”. Both Edgar and Sarah show how the staff interpreted IM as related to the acceptance of and respect for others. Thus, a school environment where students are encouraged to exhibit egalitarian values may have a positive impact on the IM of students.

During my interview with Derek, he highlighted an important point about knowing oneself in order to know others:

> Derek: What I would say is that it [IM] is inherent in the IB in their mission statement, their learner profile, the open-mindedness and the idea of understanding different perspectives from different cultures and different points of view. For me, in the IB, that really is about understanding yourself in your own context. If you can understand yourself in your own context, you can then look out and try and understand people in their own contexts. It’s not just about others, it’s about knowing yourself as well and where you fit in the world.

Derek highlights the importance of learning to be self-reflective; this is a fundamental part of the IBDP, engrained in many of the core elements. For example, the CAS element requires students to reflect regularly on their experiences, to report not only what they did, but how these experiences have influenced their thinking and their perspective as learners. Phyllis, who teaches Physics, reiterated this point when I asked about defining an IM

student. She commented that students should be “conscious of their own culture”, which again stresses the importance of the students’ ability to look within themselves, as well as at others around them, in constructing cultural meaning and developing acceptance of others.

When exploring the traits associated with IM students with Perry, his conceptualisation was that, although parental influence is important, it is not solely determined by the ability to travel, as shown in the extract below:

Perry: It does not necessarily have to be that they are well travelled because not everybody has the means to be taken around on holidays by their parents, I have been on every continent except Antarctica, you know, that is for the privileged few, really, even in a school like this, their ability to have geographically visited places isn’t necessarily a prerequisite.

However, Perry did identify a connection between having travelled widely and having IM, but makes an important caveat regarding the ability of young people to engage with other cultures:

Perry: I would say there is a correlation between people who have travelled widely tend to have, become IM, whether that has been the cause or the amplifier for an innate interest, you almost can help themselves, they have acquired knowledge, they have acquired a very rich texture of cultural grasp, the music, the weather, the climate, the sounds, the architecture, the temperature, you know everything about a country because you have been there and heard the language being spoken you have heard variations in the dialect, all of that kind of stuff, so that I suppose at one end of the spectrum, but if you have never left [county name] and been born in a county like the day girls and they may not have travelled internationally, they might have gone around the UK, they might have gone to the EU, but they are interested in an

> enquiry sense and they are receptive to information about other types of people. This could be other faiths, which often does, but not always, link to a different national origin in some way, so if you are interested in the Muslim faith in [county name] inevitably, you will start to talk about the Middle East and it takes you there, so I think you can get to it from various different portals, but if people are interested in it, they watch Michael Palin programmes or watch the National Geographic channel, and they enjoy geography and politics and they take an interest in current affairs or history. Those are subjects which, I think, are the gateways to regional and global forces, stories, narratives, experiences that, um, inform I guess and, gradually, over time shape the perspective that that student has, so you do not have to have been a globe trotter or non-British to be, have an IM outlook.

The extract above suggests that the development of IM requires more than just visiting other countries. Instead, Perry suggests that an "interest in an enquiry sense" and being "receptive to information" maximise the opportunities for students to develop IM. These two quotations above highlight that, rather than just being a passive observer, there needs to be an active interaction between students from different cultures to enable the development of IM.

The coding analysis of my interview with Barry highlighted a wider open-mindedness, not just to the students' studies in a school setting but also their potential career choices:

Barry: I think they [students] were probably taking a longer view of their own future and their ambitions, so they were less hard and fast about this is what I am going to do. They were a little more inclined to see the longer game….Those would be the kind of kids, if you said to me two years down the line, they still have not worked out what they are doing yet.

The above extract acknowledges that IM students may not follow a strict career path and may be more open to opportunities which may arise in the future. Such openness is also encouraged in language classes where students are exposed to discussion about both human and women's rights:

Interviewer: OK, do you think there is an emphasis in your class to encourage that (IM) and, if so, what sort of activities do you do to encourage it?

Simon: Well, especially with IB, we do that all the time and doing language is something you talk all the time, because IB is so open, the whole syllabus. You have things like women's issues, human rights, so things like that come up all the time. So, there are many, many issues that are really interesting and come up all the time, so you need to really think about globalisation and how things change, how things remain as they are, why they remain. Why is Latin America quite different, for example, we do, have you ever heard about the women wrestlers in Bolivia?

During this section of my interview with Simon, he stressed the open nature of the IBDP and the ability to explore globalisation and its different effects around the world, such as Bolivian wrestlers. Our conversation continued:

Interviewer: No.

Simon: For example, when we do human rights and women's rights, we talk about the female wrestlers in Bolivia that are indigenous women that fight, so it is a bit like wrestling, but it is women dressed in traditional costumes. So, we talk about, is it a fight for their human/own rights because it is considered women are the absolute bottom of society in Bolivia so, because they come out and fight, is that empowering them as women, they are earning their own money even if they are laughed at, and obviously they jump

on each other, is that empowering or is that the opposite? Or is this something that is making them lower?

Interviewer: Degrading?

Simon: Degrading.

It is not clear from Simon's comment whether Bolivian women wrestlers are truly empowered or further diminished within society, but a key aspect of the development of IM within the students is exposure to the alternative ways that cultural dynamics are established in societies around the world. This example gives students a platform to explore their own views about women's rights in society. In Western cultures, the rights of women are an important and controversial topic; therefore, an open classroom environment where misogyny is challenged could help students to better understand the importance of women's rights.

Gemma was the only interviewee who specifically mentioned multilingualism as a quality that students with IM are expected to demonstrate. She commented on the advantages of "being able to speak a range of languages, so that you can see things from other people's point of view". As Gemma observes, language skills will help students to see how others interpret the world. However, simply speaking the language may not allow the students to fully appreciate the complex nuances of that culture. IBDP students have an immediate advantage in this area because the curriculum requires them to study both their mother tongue (Language A from Group 1 in the IBDP hexagon, Figure 1) and a second language (Language B from Group 2 in the IBDP hexagon, Figure 1). While some A Level students at Fenton Hall gain qualifications in foreign languages, this is not the case for all, and this limits the opportunities to become bi/multilingual.

4.3.2 Category of data 2: Variation of IM in the IBDP and A Level Curricula

As a duel-pathway school, Fenton Hall offers two types of qualification for students studying in the sixth-form. Having interviewed a range of staff, I was able to explore both programmes to see whether there was any perceived

difference in the ability to promote IM to students. Level 1 coding of the interviewees highlighted that 91% of participants responded positively that IM was easier to deliver in the IBDP than in the A Level curriculum. Level 2 coding of these ten respondents revealed five sub-themes justifying these differences: IBDP is a broader syllabus; IBDP enables stakeholders to draw upon students' own experiences; IBDP is a more international syllabus; IBDP is a programme; and the teacher's own IM background. One teacher (9%) gave a neutral response to my question, believing that there was no marked difference between the IBDP and A Level. None of the interviewees felt that the A Level curriculum was superior to the IBDP in promoting IM.

4.3.2.1 Positive response

IBDP is a broader syllabus

The extract below from Harry highlights the limitations of the A Level history syllabus in comparison to the IBDP. The ability of the IBDP to offer students a wider range of countries to study perhaps facilitates the consideration of a broader range of cultural and geographic perspectives in class. By studying multiple countries in the IBDP, the students appear better able to appreciate the historical journeys of both countries.

Interviewer:	In terms of the content, would you say, to promote a more IM student, do you think the A Level or IB lends itself to that?
Harry:	I would definitely say the IB has the edge there. Insofar as they have a much broader syllabus to cover. At A Level, they would be opting for one of our two courses here, one requires a British history paper for a start, so 50% of their course is going to be on British history, which does not apply in IB, and the one group looks at the French revolution in conjunction with British seventeenth century; the other group combines modern Britain with modern America. They are both very good courses, both very good groundings for going on to studying history at university, but if I really wanted to have a student who came out with a broader and

wider awareness of the world, then, yes, the IB course provides more.

Belinda is a fellow IBDP Biology teacher and, as such, I have a particular appreciation for her sentiments about integrating IM within her lessons. Her preferred strategy for integrating IM is to use pedagogic devices. Belinda advocates the use of relevant starters and plenaries to ensure a cohesive connection to the main part of the lesson:

Interviewer: Do you think the scheme of work, the IB scheme of work, lends itself to promoting international mindedness?

Belinda: Yes, I think it does. I mean, obviously now that, since the change of syllabus they have got the IM statements, I try and include those in my teaching. Quite often, there is a little starter or a plenary to get them to complete because quite often it either introduces or sums up what you have been talking about, or links with what you have been talking about, and I think having that written in paper within the statements is really important in terms of making sure everyone is actually teaching it in an international way. If you compare that to A level, for example, yes there are international examples but, because that is not a focus of the exam boards, I do not think you are as inclined to teach it so overtly.

Belinda's reference to the emphasis that exam boards place on IM is something that I too have experienced during my own teaching career. Within the final examination of the IBDP Biology course, students may be required to discuss some of the international dimensions in the syllabus, known as the Nature of Science (NOS) specification points. Therefore, as a subject teacher of Biology myself, it is of great importance that I teach IM thoroughly and consistently to each class. On the other hand, in my A Level classes, these examples may still be relevant to the syllabus and I may discuss them, but they do not form part of the final examination. This puts less pressure on A

Level teachers to ensure that IM themes are part of their teaching. An example of how teachers are required to address the IM element of the IBDP can be seen in the Biology syllabus, “5.3 Cooperation and collaboration between groups of scientists — scientists use the binomial system to identify a species rather than the many different local names” (IBO, 2014b). This is complemented by IM syllabus point 5.3, “There are international codes of nomenclature and agreements as to the principles to be followed in the classification of living organisms” (IBO, 2014b).

As is clear from its name, the IBDP is an internationally-focused programme. For some of the respondents, it was this aspect that provided the best opportunity to promote IM to students, as shown in the following extract from my interview with Reggie, when I asked him about the difference between the courses:

> Reggie — It [the IBDP] is more international than the A Level course, I would say. The A Level course prescribes thinkers and they are all Western philosophers and a particular type of European philosophy, erm, so there is no requirement at all, no mention of, in the A Level syllabus, of international perspectives, no women on the syllabus for the A Level, whereas, the IB, because it is not a prescriptive syllabus, says ‘Explore these areas’ or ‘Please look at some international perspectives’. There is more freedom there for teachers to include more international perspectives, so it is definitely more there in the IB than in the A Level, but I do not think for philosophy it is pushed particularly well or strongly, and I think philosophy is more popular in Western countries doing the IB than Eastern countries. You would have to check the stats on that.

This extract confirms the idea that the infusion of IM themes is strongly connected with the programme of study. As Reggie stated, the IBDP philosophy syllabus gives teachers the freedom to “include more international

perspectives", which is a vital part of promoting IM. The final comment in this extract is particularly interesting, "but I don't think for philosophy it is pushed particularly well or strongly". This suggests that, because the IBDP philosophy subject guide simply asks teachers to "explore these areas or please look at some international perspectives" (IBO, 2016b), it may be the case that not all schools are looking at this area consistently or to the same level. Such freedom in the curriculum could work against schools located in areas of the world that are less open-minded to an IM ideology that challenges local norms and customs (Resnik, 2012), whereas other schools with more liberal views or in more liberal settings may allocate more time to this ideology.

From my interview with Derek, it was clear that he had an active role in teaching both the IBDP and A Level programmes, as well as being the IBDP Coordinator at Fenton Hall. He acknowledged the ease of delivering IM, as it is an essential part of the IBDP curriculum, in the following extract from our conversation:

Interviewer:	What about the interplay between the IB cohort and the A Level cohort in the wider sense? Do you feel like the IB lends itself better than the A Level to promoting these values [IM]?
Derek	Yes, but I am biased. I am the IB coordinator, so I do. The thing with the IB is that it is in there. The fact that it's an international qualification means that they have to do world theatre, world literature and world history. It's already within what they are being taught and the way it runs. Whereas the A Level is a British educational system and will be very focused in on British values and all of that sort of thing by the very nature of the way it is designed. I do not think that you cannot promote IM within the A Level but it's not built in, whereas it is built in to the IB Diploma and it is in TOK and it is in CAS.

At this stage of my conversation with Derek, I was unclear how learning more about world theatre, literature and history contributed to the development of IM in students. During the interview, I remember wondering whether, although students may learn facts about plays written by authors from another country, this adds to their ability to understand the other culture? Our conversation on this topic continued and Derek expanded his point:

> Derek A lot comes from CAS actually. CAS is quite fundamental. I didn't mention that before but it's really important as well because that also helps you understand your own context, and you cannot be IM if you do not understand yourself. You have got to understand local to be able to think global. That's the other fallacy that people don't get, that you need to start by understanding your own culture before you can possibly understand anybody else's and that gets lost. But that's built within the IB, especially in CAS where you have to do the local-global idea.

In his comments above, Derek is referring to IM but, when coding, it was difficult to classify which aspects of the IBDP Derek thought were responsible for promoting IM because his justification was based on the IBDP as a programme, with IM themes within the curriculum content. I interpreted Derek's comments to suggest that, to have IM, students need the ability to situate themselves within their own context first, before they can understand others. Students may not always actively reflect on their experiences in school and, thus, lack the self-awareness skills to learn more about themselves and, secondly, to start to understand others. Self-reflection is not always an automatic reflex and the IBO has integrated mandatory reflection into various aspects of the IBDP, such as the CAS programme.

For students to feel motivated to self-reflect, they need to be engaged in a CAS activity which is interesting to them. In my interview with Perry, he highlighted the breadth of opportunities on offer to students at Fenton Hall to

help build meaningful relationships between the students and external organisations. The extract below is taken from this part of our conversation:

Interviewer: In terms of the CAS projects that are run through the school, could you reflect upon some of the opportunities the girls have had in the CAS?

Perry: What I have loved about it is that there are all of the relatively locally accessible opportunities. I think because we are in the middle of a town, not in a 100-acre campus somewhere remote, you know there are always challenges being near a town when you have teenagers with you. But anyway, we have been able to establish formal partnerships with over 20 organisations in [name of town], which is extraordinary, within a taxi ride, enabling people, the kids, to build meaningful relationships based on frequent exposure, rather than one-off for a week, and then you're in, you're out and that's it done. So, the CAS programme is flexible enough to allow for the drip-drip-drip approach to really build a meaningful relationship and for us to have multiple, multiple partners. So, you have animal shelters, your old folks' homes, your primary schools, your special schools and your homelessness shelters. All of those are portals into and throughout a huge variety of different challenges and problems, you know, things, aspects. But I am thinking of a girl in my first year here, when I was learning about the IB in 2011, [pupil name] who lived in Mumbai and, for her project, she ran some sort of art workshops in the Mumbai train station, with just a big blanket and loads of crayons and loads of paper for the street kids, because they had no formal education, they are incredibly vulnerable. But also, by her going day after day after day, in one of her holidays, to the same place, the same kids were coming back and back and back because, "Will you be back tomorrow?" "Yes, I will come back". Then

> you build the trust and you build a relationship, and then they will talk to you. Then you get the insight into their stories and how they got there, which you would probably not have been able to do had you gone and tried to just interview them. So, I think there are some very authentic, rich, meaningful opportunities. It is flexible enough and it gives people the individual empowerment to think, “Right, I am Indian, I live here, this is something that I can do that will be really, really good”, rather than a token something off a list.

The conversation with Perry gave a specific account of a student who has participated in a meaningful CAS programme. What strikes me when reading this dialogue is the commitment demonstrated by the student, exemplified in comments from Perry such as, “her going day after day after day, in one of her holidays” and, “Yes, I will come back.” These attributes show the responsibility needed to ensure a meaningful connection when participating in a project within the community.

IBDP enables staff to draw upon students’ own experiences

The ability to draw on the cultural background of students in the class was the reason given by two respondents to justify why IM was promoted better in the IBDP than A Levels. It may be implied from the following extracts that students in IBDP classes are generally more varied in nationality, which allows a broadening of IM discussions by drawing on their different cultural experiences. When I asked Barry about the impact that the IBDP had on his teaching, he replied:

> Barry: You are going to have somebody that knows something about it already from a family background, or an interest in it. You know, talking about beta thalassemia at one point and someone says, Greek background, oh we are off, you know.

Beta thalassemia is a blood condition which was very common among the Italian and Greek populations and offered some protection against malaria.

Suffers from beta thalassemia survived malaria but had a reduced ability to produce haemoglobin and, consequently, a decrease in oxygen transported around the body (Weatherall et al., 2006). For Barry, it was a valuable asset to have a student recall their direct experience with this disease, as it allowed others in the class to gain a more international perspective of medicine. The extract below from Phyllis echoes the point about how the multiple nationalities represented in the classroom can facilitate a richer shared experience:

> Phyllis: I had a mix of students from doing the IB Physics, small groups from first year I did it, from [name of town], from Nigeria, Thailand and Korea, and I drew on their experiences much more than I ever would have done, just about anything we touched on, erm, that, for example, energy or climate change.

IBDP is a programme

As stated in the literature review, the IBDP is a programme comprising multiple academic subjects and the core elements of TOK, CAS and the EE. Rather than taking three or four potentially isolated A Level subjects, the IBDP has in-built cross-curricula links that are designed to facilitate the fundamental objective of promoting IM. When I asked whether there was a difference between the IBDP and A Level curricula, Gemma commented, “Massively, because the A Level is not a programme; IB is a programme which has a core to join things up.” This feature of the IBDP means that irrespective of the combination of subjects a student chooses, they all receive the same messages of IM from the delivery of the programme (see Figure 1).

When I asked Derek about Fenton Hall’s CAS programme, he was able to identify that its holistic nature was an integral part of IM development:

> Derek: CAS is so important because you get no marks for it but it’s a thing that I think is incredibly central to what they do. It is

> the ability to make the change. That's where a lot of the internationally-mindedness will come from anyway.

Derek continued by mentioning how the A Level students benefit indirectly from the CAS programme, as some of the clubs started by IBDP students also involve the A Level students. Thus, the A Level students are exposed to international-style activities through the learning milieu created by the IBDP, and this impacts positively on the development of their IM.

Teacher's own IM background

For Edgar and Simon, the teacher's own disposition when planning and delivering IBDP lessons is an important factor in the provision of IM themes. When asked to compare the ability to infuse IM themes into IBDP and A Level lessons, Edgar's response was more positive towards the IBDP:

> Edgar: I think environmental systems and societies [an IBDP Group 4 subject], I've got it really easy with doing IM. I think, if you're like that yourself, and you think internationally yourself, it's really easy to interject those little snippets of anecdotes, or ideas, or examples through your lessons without necessarily having to plan it in. I think if you've got that mindset anyway, it's really easy, as a teacher, to do that in Biology. I don't know how you'd go about it in something like mathematics, I really don't, but environmental systems and societies and geography have got to be, I would say, the easiest.

Edgar's comments suggest that the mindset of the teaching staff is important in delivering a school's ideology. As suggested by Edgar, teachers delivering a subject with clear and relevant international links, such as environmental systems and societies, could find the IM themes easier to integrate within a lesson. However, if the staff themselves lack those IM qualities, that could limit their ability to link the content with IM discussions. Simon somewhat echoed this point, suggesting that when planning the IBDP curricula at Fenton Hall, he worked collaboratively with others in his department to think "what can

we apply to our teaching". As such, there seems to be a need for staff to be adequately trained in order to become more aware of IM and the processes involved in integrating it into their lessons.

4.3.2.2 Neutral Response

Chelsea is in a unique position because she can compare the IBDP to the Pre-U qualification, as well as the A Level curriculum. The University of Cambridge Pre-U qualification is another alternative to A Levels and the IBDP and, thus, can serve as a comparative syllabus for this study. When I asked Chelsea whether she placed a stronger emphasis on IM in her IBDP class, she responded:

> Chelsea: No, not really, not compared to my A Level, well we teach Pre-U, well, compared to that class, there is no big difference ... So, yeh, we do a bit of that, but not as much. Not in terms of IM, I do not think.

Chelsea was the only participant to give a view contrary to the other participants and she seemed to be neutral that the IBDP did not promote IM values better than other curricula. Given that Chelsea is a language teacher, it may be expected that IM themes are embedded within each of her lessons regardless of the programme of study because, by their very nature, different languages are rooted in different cultures. Consequently, the IBDP should not be regarded as significantly different to other language qualifications in its ability to promote IM values.

4.3.3 Category of data 3: Promotion of IM Outside Formal Lessons

The third question in this research asked, "How does the school community promote the ideology of IM, as suggested in its mission statement?". The Level 1 coding of the interview data revealed that 100% of participants were able to give specific and relevant examples of how Fenton Hall developed IM outside formal lessons. As a result, my Level 1 code for all participants was a positive response to promoting IM. Subsequent Level 2 coding revealed the following five areas for their justifications: trips and exchanges, school-based

project or activity, Prayers, a whole school approach and integration. In the following section, each of these areas is explored in the light of different stakeholder perspectives.

4.3.3.1 Trips and exchanges

A popular example given by staff of the promotion of IM outside the classroom was the trips abroad and interacting with other cultures. Fenton Hall has gone further in this respect and has forged links with schools from different countries within collaborative projects. During her interview, Gemma described Fenton Hall's trip programme as "monstrous"; she felt it posed organisation problems. Clearly, it is important for schools to find a balance in how much time is spent in the classroom to ensure that the quality of the students' formal education is not negatively impacted.

Fenton Hall has opted for a system in which, rather than having larger groups or whole year groups going to one place, smaller groups are taken to a more diverse set of international locations. This strategy enables a broader range of trips to be offered, appealing to a larger range of students. As illustrated in the extract below, Perry acknowledged that the trips programme at Fenton Hall allowed students to have experiences that are not available to students from other schools:

> Perry: We give them [the students] a lot of opportunities to go on trips, with teachers. I mean, the geography trip to Iceland, that isn't a venue where necessarily every family, even if they have the means to go on holiday abroad, would choose as a holiday destination, because it may not appeal to all members of the family equally. But if you go on a Year 8 geography trip to Iceland, you are going to get enthusiasm and knowledge and the passion for why you are there coming from your teachers.

School exchanges are a common way for teachers, students and their families to connect with others in different countries. The following interview extract

shows Harry's comments about the exchange programme within the history department:

Interviewer: On that topic of thinking of the broader curriculum, are there examples, maybe outside of history in the, that the school does to promote IM values?

Harry: One of the things I did very early on, when IB was fairly new at this point, was I forged a link with a German school in London and we had students from there come and visit us in College and we went twice to their school to discuss issues of common interest. We actually looked at issues of nationalism and the heritage of our countries' pasts and how we reacted to that, really comparing the legacy of Nazism in Germany with the empire in Britain, and seeing the similarities and discussing how countries should come to terms with their past, and I found that a very useful link. Admittedly it was European, but it was international; it is looking at a different country. Unfortunately, that fizzled out and didn't develop. I think we kept it up for three or four years, and I do think that sort of thing can provide for future for the development of great IM.

The above extract highlights the efforts made to develop not only an opportunity for students to visit Germany but to engage in a discussion around the wider perspectives on history and international politics. However, it does seem from the final comment that it takes a concerted effort on the part of the teachers to sustain these relationships; otherwise they "fizzle out" for future students. In contrast, within the languages department, Chelsea highlighted the more stable exchange programmes which take place to Germany and Italy each year.

For some staff, previous overseas trips have brought mixed experiences, as highlighted by Edgar in the extract below. He describes his experiences as

polarised between students experiencing different cultures in a lovely environment versus trips which expose them to poverty:

Interviewer: So, you've got experience with doing overseas trips?

Edgar: Yes.

Interviewer: How do you think they contribute to the promotion of international-mindedness values in our students?

Edgar: That's a tricky one, because I've got some quite polarised trips that I've been on; some have been really successful in some ways, and some others haven't. I think it makes them quite culturally aware of people who look different, who have different customs, who live in very different, maybe more challenging environments. Actually, because our girls are wealthy and have quite an international background anyway, I think they have that anyway, and I don't think I'm opening anybody's eyes on a trip by going, "Here are some people who are racially different to us, or have different practices to us." That, I don't think, I mean, we reinforce it, but I don't think we open their eyes to that. What I do think we open their eyes to more on, not necessarily trips like the Bali one where we were having just a lovely time, but like the Madagascar one where it was more of a social outreach, is poverty. I don't think, however international they are, wherever they've come from, they're really wealthy, and they don't have a lot of first-hand experience with poverty. Even the girls, I would say, that come from countries where they've got really polarised wealth. So, I think we open their eyes to that on some of the trips we go on, and I think they find it really hard. It's not the international-ness of it. I think if you took them to really deprived parts of Britain, poor Europe, they'd find that a real challenge as well, and it's got nothing to do with being internationally minded. It's being culturally minded, I guess,

> and I think, yes, poverty is the thing. Certainly, on that Madagascar trip, they did not want to engage with it.

As regards Edgar's comments, I believe that poverty is not bound by national borders; each country has some degree of poverty to contend with. When students are taken away on cultural trips or exchanges, are they shielded from the "sharp ends" of society, which might not be regarded as the best parts of the population to engage with on a school trip? Do overseas trips help to prepare students for life beyond school or simply provide an opportunity to see a moderated version of society? As my interview with Edgar progressed, I wanted to find out why he thought that the students had reacted in this way whilst in Madagascar:

Interviewer: Do you think it was the empathy they lacked?

Edgar: It appeared that way, but I actually think they were so far out of their comfort zones that they retreated to what they knew, which was sit and talk about their holidays, and their university entrances, and their grades, and their really safe world. Which they could talk about in Hong Kong, or Nigeria, or the UK, and it's still the same world. It's just in a different climate.

As part of my research was focused on the IBDP, I was keen to explore with Edgar which students were on this trip and whether the qualifications they were studying for may have impacted on their behaviour:

Interviewer: Were the students on that trip, were they A level students?

Edgar: Yes, 17.

Interviewer: IB students?

Edgar: A mixture of lower sixth or just finished the lower sixth?

Interviewer: Okay, and if you were to give a proportion of A level to IB, do you have a rough estimate?

Edgar: I think out of 14, there were 3 or 4 IB. Probably representative of the actual sixth-form itself.

Interviewer: Yes, yes, it's a good proportion, and did you notice any difference? Were the A level students or IB students doing anything different? Or were they, kind of, the same in terms of their outlooks?

Edgar: On the whole, the same, probably. There were two girls doing environmental systems and societies there. They probably had more knowledge of, but not necessarily understanding or accepting of the difficulties faced by people who haven't got anything to eat, and need to chop down all the trees to plant rice. I think they were less shocked by the theory of that, but no less shocked by the reality of seeing it. I think they all really struggled with that.

The dialogue above illustrates a situation where, irrespective of whether the students followed IBDP or A Level courses, Edgar felt they tended to react in the same way when faced with people living in poverty. What particularly resonates with this research is the final remark from Edgar, about students being familiar with the theory of IM, but having a different response in reality.

4.3.3.2 School-based project or activity

Creating social spaces for the students to develop their IM outside formal lessons at Fenton Hall was frequently cited during the interviews. School-based projects or activities encompass a number of different possibilities for students, including clubs, societies or stand-alone projects. Just as with the trips programme, Gemma described this provision for clubs at Fenton Hall as "more than I know or could list" which, as a member of staff myself, I can confirm. A few of the clubs available to students which Gemma thought could help to promote IM include Amnesty, debating, media, truth and lies, Global Daisies and InterSoc (International Society).

At Fenton Hall, InterSoc describes itself as a group promoting integration between girls at College, as well as encouraging international awareness. The club celebrates different cultures through events that bring together different

parts of the school community. In the following extract, Perry was asked to comment on the provision for promoting an IM outlook in students:

> Perry: So, having people like that [IM] here and being a boarding school, you get longer periods of exposure to each other, and things like the international evening and the sharing of the food and the sharing of customs, and Chinese New Year is explained by Chinese students or the Chinese Language Department, not just by well-intentioned British people taking an interest in global customs.

The importance of the international evening celebration was also highlighted by Reggie during our interview. The birth of InterSoc at Fenton Hall was an attempt by the IBDP Coordinator (Derek) to prevent fragmentation into individual cultures and, instead, bring the different cultures of the school community together:

> Derek: When I first got the IB coordinator job and I took over the Head of International Links, which has gone because it's a bit of a silly term, one of the problems I had was that there were all these societies. There was the Anglo-Chinese Society and there was the African Society and there was whatever else, and I said, "This isn't very good. This is very cliquey." The Anglo-Chinese Society had no Anglos in it at all. It was just Chinese. So, I disbanded them and I said, "I want an International Society," which you'll have heard of because I created that many years ago. I said, "You can all celebrate your cultures and the things that you want to celebrate, like Chinese New Year or your African dance evening, whatever you want to do, but under the International Society with a mix of girls doing that." I broke it up and it caused a huge furore, especially amongst the Anglo-Chinese Society because that was running in a kind of interesting way. People got to be head of it by some

> dubious sort of hierarchical thing and it took a little while to get rid of those. They still come back and say, “Can we not go back to having this society?” And I say, “No, because you can celebrate those things you want to do under the overarching umbrella of the International Society.” The trouble is we don’t want these little cliquey groups. If you were a member of the Anglo-Chinese Society you had to be Chinese and if you were a member of the Africa Society you had to be African, or you had to be Honduran or Kenyan or whatever. I said, “That’s not okay.” I think they are much better now than they were. I think there’s less of that than there was. So, whether that’s a measure in terms of the integration and not having cliques of girls – I think there are still pockets of it, but we have tried to get rid of that.

The motivating factor for Derek was to prevent individual cultures from forming separate cliques, and this was not achieved without some resistance from the student body. However, the new International Society (InterSoc) helps Fenton Hall from homogenising or compartmentalising the school’s cultures; it celebrates the school’s diversity with a host of events in an integrated manner, thus allowing students to share their cultural traditions and develop IM.

When interviewing Barry about the promotion of IM outside formal lessons, he commented that the school has multiple avenues for celebrating individual cultures:

> Interviewer: Are there examples of how the school other than the curriculum, um, helps to promote those sort of IM values?
>
> Barry: Well, formal things like International Society and so on. Erm, I think because we simply just go about our business regardless of ethnicity and we do that in admissions as well, we try to, it is about the individual, that is the single most important thing we can do, to say if you really truly believe it is does not matter, the colour of your skin or how you look,

> it is about the person you are. And I think we do that in our teaching, so we try to encourage as much integration as possible, erm, we give them a canvas on which that can happen. You are slightly letting the girls, you are not engineering it so that it slightly can of at the behest of them actually getting that [difficult to understand] and I do not think that we possibly, if we think it is not working and we don't have integration, what do we do about that? Rather than saying, "Oh look, there are all the Nigerian girls talking together," what do we do about that, should we do anything about that? Is it perfectly natural to want to have a bit of time together and is that exactly what we are celebrating?

Barry highlights a question which schools need to consider when promoting different cultures within the student body. While it is important that the school community has a sense of inclusivity, Barry highlights the importance for each culture to have a space to express its own traditions. An example of where students are able to explore other cultures in a practical setting was identified by Chelsea:

> Interviewer: Within your department, are there events or activities which you think, sort of demonstrate on a departmental level [IM inferred from previous parts of the interview]?
>
> Chelsea: In terms of other activities, I, personally, am trying to organise … not just me but my colleague as well, have organised for several cooking sessions, where we get together and cook food from all over the world. Just like they will be doing at an international event tomorrow. Well, practical skills in terms of the cooking session. Some girls have never cooked for themselves before, erm, but in terms of other activities, is it this weekend, the German department for example are running a Christmas baking and decoration event, which gives them a different

> perspective on Christmas and how Christmas is celebrated in Germany.

From a range of interviews, it is clear that students at Fenton Hall have a number of school-based activities through which they can develop IM. This creates a learning milieu which is inclusive of a broader range of different cultures within the school community and aligns with the environment needed to develop IM.

4.3.3.3 Prayers

Prayers was very commonly cited by staff as evidence that IM was being promoted. For example, Sarah's comments in the extract below are typical of my own experience of Prayers, in which students can deliver speeches on topics which are very serious and others which are more light-hearted in their message:

> Sarah: There's an awareness in Prayers, and because the girls are from all over the world, we encourage them to do Prayers, and to open everybody's eyes to different things, from the silliest, from the sublime, to the very serious, where we had the thing about sports from all over the world and upside-down hockey, to issues that affect young people, like the immigrant issue in the Mediterranean. We had a girl in recently who did the camp in Greece.

Sarah has a unique role within the school because she is a member of staff and also the parent of a student in the sixth-form. This extract demonstrates that the IM themes of cultural awareness are being conveyed in Prayers, which has given her, as a parent, confidence that the school is delivering on its mission statement. When discussing Prayers with a member of SLT, she recognised the whole school importance of this event. Rather than relying solely on classroom teachers to deliver IM, Prayers strikes at the critical mass of students, so that the collective student body develops a culture of acceptance. The extract below, of my conversation with Phyllis, demonstrates this point:

Phyllis: I think Prayers is a safe space for somebody to stand up and talk about their faith and what that means to them and then you hope that there is this critical mass of open-mindedness that then enables debate and that anybody who was a bit closed off is then….

Interviewer: Challenged.

Phyllis: Opened up to it and I think that is really important, especially, if they are coming from a closed mindset family that is parochial.

Derek commented on the active drive in the school to move away from what might be considered surface level IM, or in his words "the three fs: flags, festivals and food". In my conversation with Derek, he expanded his comments: "There has been a focus on trying to get that idea into Prayers that isn't just about food and festivals and things but talking about different perspectives and things from around the world." As seen in the forthcoming document analysis, I was able to obtain three Prayers scripts which demonstrate the drive for more meaningful IM awareness.

4.3.3.4 A whole-school approach

The importance of a whole-school approach to developing IM was a theme which resonated in a number of interviews with staff, but not all. As I interviewed staff, links were made that highlighted experiences aimed directly and indirectly at developing the students' understanding of culture. Derek focused on the fundamental nature of IM development and is sceptical as to whether it is a teachable trait at all:

Derek: I always think it's quite difficult because I think people think they know what it [IM] is, but it's a way of thinking and being; it's not something you just add on. So, what you have actually got to do is change the fundamental culture of a place to get it [IM]. I don't think you can teach it exactly. You can help facilitate it but it's not an add on. It's a fundamental

ethos of the people, and the individuals have to have that outlook. It's about the culture being more ingrained.

Derek continued by highlighting that the international mix of the student body inadvertently allowed for cross-cultural exchange, but the students' social background might limit the degree to which IM can be developed. In a similar conversation, in which I asked Edgar, "How do you think the college promotes internationally mindedness values to our students?", he echoed Derek's point about social class having an impact on IM provision:

Edgar: Really well, if we just define the term as being international in other countries, people who have come from other countries and have different traditions or customs, or different outlooks, I think we do that really, really well, because we have a really diverse set of girls, in terms of nationality, and it's talked about a lot. Everyone's encouraged to share a lot, and that's really great. Irrespective of where they've come from, they have all still come from the same level of the hierarchy, if you like, and they're all really wealthy. I don't think we do very much to say, "This is how you communicate, or this is how you accept somebody who's Muslim, or from anywhere else in the world, or a different faith. This is how you deal with someone who's got nothing to eat, or doesn't have an education and lives in Newcastle, and has a completely different value system to yours." We don't do that very well, so I think, whether from Nigeria or London or Shanghai, they're all of the same class. I'm not sure that's the right word, but the easiest one to use in this scenario. They go from wealthy environment to first-class lounge to wealthy environment, and, yes, that might be international. It might be crossing borders, but their comfort level certainly doesn't change; and what really highlighted that to me in Madagascar was, there were girls from Africa, there were girls from China, there were girls from places that

had poverty in those countries. Extreme poverty, yet they obviously have never really engaged with it. So, I think we don't do that well.

Not all staff shared the view that Fenton Hall has a cohesive approach to IM provision, as shown in the extract from the interview with Chelsea below:

Interviewer: If we look away from the department you are working in and look at the school in the broader sense, do you think there are particular characteristics or traits that particularly emphasise, or embody the IM spirit?

Chelsea: On a whole school level, I am sceptical, but in individual departments and individual houses [boarding houses], absolutely, girls are forced to live and work with next to each other. We have girls from how many countries? I do not even know the exact number, lots, but in terms of school policy and school so on, well, I do get a feeling that, unlike other schools I have worked at before, we do a lot less just for show and more actually because we mean it. So, the international event that is happening this weekend is not just to show we care about other cultures; it is something they want to do and is coming from our students.

While Chelsea's response at the start seemed to suggest that the IM provision was better at a micro-level of the school, she does not cite any negative examples on a macro-level in terms of flaws in the provision. Instead, Chelsea's final comment regarding the international event seemed to praise the school for the work it does to celebrate the different cultures within the student body.

4.3.4 Category of data 4: Perceptions of the IBO Mission Statement and Learner Profile

The fulfilment of the IBO mission statement and integration of the Learner Profile into Fenton Hall's practice was the fourth theme to emerge from the

interview data. Similar to Fenton Hall's own mission statement, the IBO's mission statement states a clear intent to promote IM. This research sought to evaluate staff members' perceptions of the IBO mission statement so, as one of the ideological foundations of the IBDP, the Learner Profile was a relevant topic to discuss with staff. Of the twelve staff interviewed, I asked six about this theme.

Perry gave a very personal account of what IM means to him and the recent developments in labelling this phenomenon, in the following extract:

Interviewer: Why do you think it is so important to develop an internationally-minded student? I mean, it is in the IB mission statement, it is in our School's mission statement, why is that characteristic so important to developing students, do you think?

Perry: I suppose I need to try and step back from what I think is important about life, which is very personal to me because I grew up abroad and I don't think I had self-awareness of being an internationally-minded person until I was much older in life, actually, that sort of label, that way of identifying. But, I believe that if we are serious about preparing young people for the world that they are to live in as adults and we want them to be able to function well within that world and, one might say, ambitiously flourish rather than shrivel once they cut loose from the family and the parental support of the nest, then in an increasingly globalised world, where the interdependence of economies, the interconnectedness of nations, geographical mobility of labour, occupational mobility of labour, which in some ways goes hand-in-hand with the mobility of that and understanding conflict and war, whether it is external, people invading each other's countries, or annexing territories, or it is the civil war.

The above extract acknowledges that the world young people are growing up in today is different to that experienced by Perry. His responses highlight a very different way of thinking today compared to historical practice in schools. As the principal of Fenton Hall, Perry believes that a modern education is one which helps to better equip students with the ability to understand the interdependencies of economies, nations, labour and war.

Later in my conversation with Perry, he stated the importance of students not seeing cultural issues in isolation or – as he terms it – silos. He suggested that teachers and students should approach IM with a more integrated approach to try to resolve problems or understand an issue:

> Perry: Even if you are wanting to be a medic and thinking about Ebola, it broke out, it was a problem for West Africa. Well, if we were in the nineteenth century, we would be thinking more in silos and thinking, well, it's their problem, it's not our problem. But if you look ahead through towards what we believe is coming in the twenty-first century, most of the major real and existential threats and challenges that we face are for us as a planet. So, climate change goes across borders, the pollution of the ocean goes across borders, water shortages and scarcity and the conflict and the effect on people and movement, potential mass movement of people, or extreme cumulative events like famine and so on, are going to have an impact that is not just contained to one country. So, to be a very well qualified individual, leaving school with X number of A* on their CV and to be ignorant of the forces that are shaping the world that they then need to be part of, is to have omitted, I think, a fundamental part of their education for the twenty-first century.

The extract above provides some examples of opportunities for staff to help develop IM skills in students. I believe that the desire to avoid compartmentalisation highlights the multidimensional nature of IM and the need for cross-curricular thinking to improve skills in this area. This is

illustrated by the example of climate change affecting everybody, no matter where they live. Therefore, one might suggest that a nuanced approach is needed by educators to unite cross-curricular ideas in a holistic approach to IM provision.

The Learner Profile sets out ten clear attributes that all students in the IBDP should demonstrate (see Table 2). In its expanded form, the Learner Profile has definitions to guide educators on how learners can achieve all ten attributes. When Belinda was asked her views on the promotion of IM, her response was immediately to reference the IBO Learner Profile:

Interviewer: How do you think the school promotes the values of IM?

Belinda: Well, I think it sort of forms part of the Learner Profile statements. So, I think all of the students are, from the outset, very much made aware of those statements and encouraged to reflect on those statements and make sure that they are embracing that. And I think the school is pretty good at reminding them of those statements and therefore as part of that, their ability to think internationally. I mean I think there is always room for improvement.

Belinda is, thus, aware of the importance of the Learner Profile, not just in the IBDP, but also across the school in general. During my interview with her, I was interested to see what improvements she could suggest to thinking internationally:

Belinda: Well, you know, if we look at our school compared to many other schools that teach the IB, we're probably not as international as many others and therefore that probably means we're not necessarily exposing them to as many different cultures as they could experience if they went to an international school in Monaco or something.

I was unsure of what Belinda meant by this comment, so I gestured and asked for reinforcement of her point. The conversation finished with this final remark:

> Belinda: And I suppose we have to look at whether we are making internationally mindedness just something that we are encouraging IB students to do or whether should be looking more holistically at the whole school because it's something that they should all be thinking about as they go into the working world.

Belinda struck upon an important aspect of the school culture: whether the international ideology of the IBDP does indeed permeate into other areas of the school community. It may be that the positive aspects of the IBDP and the Learner Profile are spreading into wider areas of the curriculum, thus allowing non-IBDP students to benefit in terms of the development of their IM. Discussing the Learner Profile in another interview, Gemma noted a concern that as a "duel-pathway, branding classrooms with a heavy-handed approach is not necessarily all that inclusive of different ways of doing things". Quite rightly, Gemma noted the importance of balance and a sensitivity throughout the school to ensure that the Learner Profile is not indoctrinated into students: "rather than saying this IB way is the way we are going to do things and just blanketing it as a homogenous thing, so it has to be sensitivity to other ways of doing things, I would say".

4.3.5 Category of data 5: Promotion of IM in Formal Lessons

The first research question of this project required an exploration of how teachers infuse IM themes into their lessons, to indicate the pedagogical motivations driving when and why teachers integrate IM into their lessons. From the coding analysis, many teachers identified that formal lessons can be used as an effective vehicle to incorporate IM into lessons.

I teach Biology for both the IBDP and A Level, so am able to compare the two curricula. As seen in the literature review, international dimensions are embedded within the IBDP Biology syllabus, such as experiments and scientists from around the world. Belinda concurred with my personal observations and mentioned that, within the Biology syllabus (IBO, 2014b), it is possible to focus on the geographical prevalence of sickle cell anaemia and

the historical development of lactose intolerance in certain cultures. Belinda noted that she tries to incorporate IM ideas within her lessons as “starters or plenaries”. Having held a leadership role within the delivery of the Biology IBDP, Belinda was keen to stress the difference from the A level syllabus:

Belinda: Having this written on paper and in statements is important to make sure everyone is actually teaching it in an international way. If you compare that to A Level, there are international examples, but because that is not a focus of the exam boards, I do not think you are as inclined to teach it so overtly.

Staying with the subject of Biology, in the following extract, Barry was asked to consider whether having taught the IBDP had impacted his A Level teaching:

Barry: Yes, for sure. It made me think in a slightly different way, um, I don’t know how many Biology teachers you are talking to, where you have got to be quite careful, because, in Biology, the whole genetics thing, the whole section there, you know, people who might be more or less affected sort of thing, so that would be the other area I think. With IB, I was like careful maybe about what I was saying, sickle cell anaemia or something, this is just a different group here, and be aware …

Interviewer: Who could actually be affected by it?

Barry: Well, I mean, yeah, I have got a girl in my A Level set who I happen to know it [sickle cell anaemia] is in her family, so it is not like a hard and fast boundary, but I just think it made you think a little bit more about it because your cohort does tend to be a little more, I don’t know, just diverse, so it is more likely.

Interviewer: Yep.

Barry: That you are going to have somebody that knows something about it already from a family background, or

an interest in it. You know, talking about beta thalassemia at one point, and someone says Greek background, oh we are off, you know.

Interviewer: Yep.

Barry: Erm.

Interviewer: So, the likelihood of there being a connection with one of the students is much more likely.

Barry: Yeh, well, you have just broadened it. You've got more ethnic diversity, you've just broadened your pool of possible connections. Erm, I think those would be the two main ways, just think back now, I could go back in my notes and, oh yeah, I did that exercise, but those would be the two main ones.

When other participants were asked about how they infuse IM into their lessons, some said they preferred to keep discussion focused on remaining open-minded. This is demonstrated in the extract below from Reggie, an IBDP philosophy teacher:

Interviewer: How do you try to infuse these [IM] concepts into your teaching?

Reggie: Well, um, we teach philosophy, so I think it is quite straight forward for us to do the open-mindedness bit, because we are constantly asking the girls to give alternative perspectives. What might the problems with this be, challenge this view point, and we have to look at a variety of different perspectives within the IB, so that is sort of prescribed by the subject, and by the syllabus.

It may be assumed that a lesson discussing philosophy, by definition, enables students to explore their views on the world through the lens of different philosophical theories. However, as my conversation with Reggie showed, the success of this depends upon the philosophers selected by the school and teachers:

Interviewer: So, you could do that at this school, if you wanted to?

Reggie: Yep, so, there is a section in the IB syllabus which says that you must look at international perspectives, but when you come into the exam there is no prescription who you have to talk about. They just give you a vague question, like "There is no soul – discuss" and you are not penalised for not using international perspectives. Similarly, there is a text paper and, in the paper, there is lots of international texts in there, but we have chosen Plato – about the most Western philosopher you can get – and most schools in the UK have done the same because it is easier. So, in fact, when I met with IB teachers in similar contexts, it is something that we all noted, that although they were trying to push an international agenda, actually, you can get away with being very Western with it and so, in the UK, philosophy is a very British subject.

It is of interest to note that students who are studying philosophy through the IBDP should acquire an international perspective from the teaching of the syllabus, but the assessment does not require them to reflect upon these themes. The lack of international elements in the assessment may discourage some philosophy teachers from including IM themes in their teaching, similar to the point made by Belinda regarding the inclusion of IM in the Biology syllabus of the IBDP and A Level curricula.

Upon further discussion with Reggie about his own teaching of IM, he was clear that attention needs to be given to the types of thinkers discussed in the philosophy classroom because of the dominance of Western ideas:

Interviewer: How do you try to infuse these concepts [IM)] into your teaching?

Reggie: In terms of looking at different international perspectives, perspectives from different countries, continents, that is more difficult because philosophy has been dominated by

> Western thinkers, um, and where it hasn't, it is very, very different to what we might be used to studying, so we have all studied from Western perspectives, Descartes, all of that, and if you are going to look at Indian philosophy or African philosophy, the whole approach is different. So, they don't look at it through rationalism, like in the West. They might look at it more through spirituality, which is included in philosophy over there, very, very different. So that is hard and we have tried to incorporate more international perspectives, but there is not as much information on in it. For a start, our own specialties are not in international perspectives, so we have bits and pieces dotted around. We have got a good section on African philosophy and we have got some stuff on South American philosophy, but it is dominated by what we do on Western philosophy, so I am not sure how well we meet the IM in that respect. And, actually, for philosophy, despite the IB's ethos that we should be learning about different perspectives and different cultures, it is possible in philosophy to ignore that altogether and do just Western philosophy and to do well just doing Western philosophy.

The extract above highlights two very important points about the integration of IM into philosophy lessons. The first is that the curriculum itself can narrow the potential for teachers to incorporate international perspectives, as there may not be suitable or relevant examples that fit into the syllabus. This issue was echoed by Phyllis:

Phyllis: We need to get IM into our scheme of work and then, so, so then it comes to my own practice in Physics, and I know in history I can stand there and talk about history and English and the IB and you have got world history and world literature, but in sciences, as you have said, Physics is Physics and so you do not want it to be contrived.

Gemma, who teaches geography and environmental systems and societies responded differently:

> Gemma: OK, well, it is very easy as a geography teacher because IM really goes throughout the whole subject, global citizenship expands all of geography, but I do understand that it is not just OK to cover the territory, but make it explicit to the students and in the teaching. And there are skills and dispositions of an IM person rather than just talking about the news so, in terms of the role as a teacher, it is very much to encourage a disposition, of empathy, which is a huge part of geography, to understand, to put yourself in other people's shoes. I think that is a big role of a geography classroom teacher anywhere. And then, of course, global awareness, critical analysis I would say, developing critical analysis in students, being able to interpret and evaluate information.

It seems important that staff are able to integrate IM naturally into lessons, and this may be more difficult in some subjects that others. Gemma recognised the many opportunities in her subject to cover global citizenship issues, but that she has a responsibility to be explicit when teaching these concepts.

4.4 **Survey**

The results of the analysis of the GMS from students in the sixth-form at Fenton Hall added to Theme 2: The variation of IM in the IBDP and A Level curricula. A total of 128 students responded to my GMS, giving a return rate of 51% of the target sixth-form population (Yang, 2010). Of this total, 62% were A Level students and 38% IBDP students. In the responses received, 121 students answered all 30 questions, five students answered 29 questions and two students answered 28 questions. The missing data points may be due to technical issues or because the student decided to skip a particular question; however, all 128 responses were included in the analysis and statistical

analyses took this factor into consideration when calculating the descriptive and inferential statistical tests.

4.4.1 Category of data 2: Variation of IM in the IBDP and A Level Curricula

Table 11 outlines the descriptive statistics from the GMS generated by each cohort. The average GMS score was 113 for the A Level cohort and 120 for the IB cohort. The median values for both cohorts were similar to the average values, indicating that the GMS data across both cohorts were normally distributed. In addition, Kurtosis scores of 0.54 and 2.19 and Skewness scores of -.435 and -1.036 respectively for the IBDP cohort and A Level cohort, indicate a normal distribution in the data set (de Vaus, 2002). It was therefore appropriate to apply MANOVA and *t*-test analysis.

Table 11 GMS descriptive statistics from sixth-form respondents

Cohort	Number of student respondents (*n*)	Average GMS score	Standard deviation	Median	Mean GMS question score
A Level	79	113	15	115	3.75
IBDP	49	120	11	120	4.04

According to the MANOVA analysis, the IBDP cohort demonstrated a significantly higher level of global-mindedness than the A Level cohort, $F(5, 122) = 2.877$, $p < .05$ ($p = .017$). The results from both Pillai's trace and Wilks's statistic also indicate a significant difference between the GMS scores of the IB cohort and the A Level cohort, $V = .105$, $F(5, 122) = 2.877$, $p < .05$ and $\lambda = .895$, $F(5, 122) = 2.877$, $p = < .05$, respectively. The average GMS question score for the IBDP cohort (4.04) and the A Level cohort (3.75) had an almost equal variance. When comparing the individual GMS questions, the IBDP cohort scored higher than the A Level cohort in 28 out of 30 questions. The only exceptions were Q17, where the difference was .03 higher for the A Level students, and Q10, where both cohorts had the same average GMS score.

4.4.1.1 Theoretical links

As stated in the literature review, the GMS developed by Hett (1993) functions as a holistic survey of global-mindedness. Each of its 30 questions can be categorised into five latent theoretical areas. Analysis of the GMS data from all the sixth-form respondents (IBDP cohort and A Level cohort) reveals that when the average score for each question was rounded to one of the five responses, the majority of students (73%) provided an answer of *Agree*. On average, the highest scoring questions were Q8 and Q19, achieving 4.60 and 4.51 respectively. Both these scores can be rounded to 5 on the GMS scale which is classified as a *Strongly Agree* response. Both Q8 and Q19 came from the theoretical area of Cultural Pluralism, in which five out of the six highest scoring questions can be found.

Table 12 Descriptive statistics and *t*-test results for GMS. $p = < .05$**

Theoretical area	Maximum GMS score	IBDP cohort average GMS score	A Level cohort average GMS score	*p* value	Cronbach's coefficient alpha
Responsibility	35	28	26	.028**	.79
Cultural Pluralism	40	35	33	.001**	.72
Efficacy	25	19	18	.237	.75
Global Centrism	25	18	17	.089	.53
Interconnectedness	25	20	19	.118	.73

Independent *t*-tests were conducted to highlight any statistical difference between global-mindedness in students in the IBDP and A Level cohorts. As illustrated in Table 12, the theoretical areas of Responsibility and Cultural Pluralism had statistically significant (**) results ($p = .028$ and .000, respectively). Results for the other three theoretical areas of Efficacy, Global Centrism and Interconnectedness were not statistically significant, as their *p* values were higher than .05. The data in Table 12 reveal that, in each theoretical area of the GMS, the IBDP cohort had a higher average score than the A Level cohort. In the following sections of this chapter, the data for each of the theoretical areas is reported. Most of the Cronbach's alpha values for each theoretical area are within the same range as Hett (1993) stated in the

original survey (.70 - .79). However, the value for Global Centrism is less than .70, which reduces the internal reliability of these results.

Responsibility

When the GMS was first developed, the theoretical area of responsibility was defined as “a deep personal concern for people in all parts of the world which surfaces as a sense of moral responsibility to try and improve their conditions in some way” (Hett, 1993, p. 14). Within the theoretical dimension of responsibility, average GMS scores for the IB cohort (M = 28.12, SE = .498) were higher than for the A Level cohort (M = 26.40, SE = .523). The difference was significant $t(121) = 2.37$, $p < .05$; however, it did represent a small-sized effect, r = .21.

Table 13 Comparison of average GMS scores for Responsibility. p = <.05**

GMS Question	Difference between IBDP cohort and A Level cohort average question score	p value
2	+.40	.011**
7	+.26	.188
12	+.64	.002**
18	+.08	.558
23	+.23	.127
26	+.28	.120
30	+.19	.446

As seen in Table 13, the analysis of individual questions related to responsibility (Q2, Q7, Q12, Q18, Q23, Q26, Q30) revealed that the average IBDP cohort GMS score was always higher than the average A Level cohort score. However, separate independent t-tests on individual questions revealed that only Q2 and Q12 (**) showed statistically significant differences between the IBDP cohort and A Level cohort responses. The most notable difference was in Q12, in which the IBDP cohort scored on average 0.64 GMS points more than the A Level cohort (p = .002).

Q2 asked students to state their agreement with “I feel an obligation to speak out when I see our government doing something I consider wrong”. The analysis of the results for these questions showed that the IBDP cohort had a

statistically significant higher average GMS score of +.40 than the A Level cohort (p = .011). When exploring the data from Q2 in more detail, Table 14 below reveals a broader range of responses from the A Level cohort compared to the IBDP cohort. In total, 11% of A Level students disagreed or strongly disagreed with the question, compared to 4% of the IBDP cohort. At the positive end of the response spectrum, 83% of the IBDP students agreed or strongly agreed with Q2, whereas only 62% of A Level students had a similar response. The results in Table 14 indicate that the majority of A Level students would speak out to their government about matters of a political nature, but IBDP students are more likely. The higher percentages of A Level students disagreeing with this statement suggests that some students would avoid speaking out against their government, if put in a morally questionable situation.

Table 14 Frequency of responses to Q2

Response	IBDP cohort	A Level cohort
Strongly Disagree	0	1
Disagree	2	8
Unsure	6	21
Agree	28	37
Strongly Agree	12	12

Analysis of the data showed that Q12 elicited responses with the greatest statistical significance (p = .002) between the IBDP and A Level cohorts. This question asked students to respond to the statement, “When I see the conditions some people in the world live under, I feel a responsibility to do something.” While 88% of IBDP students responded by agreeing or strongly agreeing with this statement, 63% of A Level students responded in a similar way (see Table 15). Even though the majority of A Level students also agreed or strongly agreed with the statement, a significant proportion (12%) disagreed or strongly disagreed with it, whereas fewer IBDP pupils had the same negative response (2%). This question indicated a tendency for students following the IBDP to express a stronger sense of social action than A Level students, possibly influenced by the service (S) element of the CAS programme of the IBDP. As stated in the literature review, the objective of the

CAS programme is to encourage students to actively participate in endeavours that help others in the local, national and international community (IBO, 2010). The IBDP students demonstrate more positive attitudes in their moral responsibility towards others and improving the living conditions of others.

Table 15 Frequency of responses to Q12

Response	IBDP cohort	A Level cohort
Strongly Disagree	0	1
Disagree	1	9
Unsure	5	19
Agree	23	31
Strongly Agree	20	19

Cultural Pluralism

In the context of the GMS, Hett (1993) defined Cultural Pluralism as "an appreciation of the diversity of cultures in the world and a belief that all have something of value to offer. This is accompanied by taking pleasure in exploring and trying to understand other cultural frameworks" (p. 143). Within the theoretical dimension of Cultural Pluralism, average GMS scores for the IB cohort (M = 34.90, SE = .427) were higher than for the A Level cohort (M = 32.76, SE = .390). The difference was significant $t(126) = 3.59$, $p < .05$; however, it did represent a small-sized effect, $r = .30$.

I believe that Hett's definition of Cultural Pluralism has two very important elements for this research. Firstly, I predict that students with this quality are able to appreciate cultural diversity, which is a specific reference to a student's understanding of the variety of cultures around the world. Secondly, I believe that this attribute is not necessarily linked to other cultures, but to an appreciation that, within their own culture, people all have value and something to offer to society.

Table 16 presents a detailed question analysis, revealing three questions with statistical significance in the difference in responses between the IBDP cohort and the A Level cohort: Q3, Q8 and Q27, with p values of .023, .024 and .002,

respectively. Q3 and Q8 both focused on how students felt the UK could learn from other cultures.

Table 16 Comparison of average GMS scores for Cultural Pluralism. p = <.05**

GMS Question number	Difference between IBDP cohort and A Level cohort average points	*p* value
1	+.32	.052
3	+.35	.023**
8	+.29	.024**
13	+.27	.124
14	+.37	.069
19	+.24	.102
24	+.15	.303
27	+.57	.002**

Table 17 Frequency of responses to Q3

Response	IBDP cohort	A Level cohort
Strongly Disagree	0	0
Disagree	1	2
Unsure	1	10
Agree	25	45
Strongly Agree	22	22

With respect to Q3 specifically, Table 17 identifies that a statistically significant proportion of students from the IBDP (96%) agreed or strongly agreed that the UK is enriched by multiculturalism. The A Level cohort also contained a high proportion (85%) of students who agreed with this statement, but many more of these students gave the response of *Unsure* (13%) than in the IBDP cohort. These questions highlight that, even though the majority of both cohorts share the same view about multiculturalism in the UK, A Level students are more likely to offer a neutral response.

With regard to Q8, students were asked whether “People living in the UK can learn something of value from all different cultures” and the frequency of responses is displayed in Table 18. The vast majority of IBDP students (78%) strongly agreed with this question and none of them disagreed. The A Level cohort had the same overall trend towards agreeing with the question; however, the consensus was not so strong among the group, as only just over half the

students (57%) strongly agreed with the statement. Due to the phrasing of this question, the results reflect what the different cohorts think about the UK population, rather than their own self-reflection about Cultural Pluralism and IM.

Table 18 Frequency of responses to Q8

Response	IBDP cohort	A Level cohort
Strongly Disagree	0	0
Disagree	0	1
Unsure	1	2
Agree	10	31
Strongly Agree	38	45

Table 19 Frequency of responses to Q27

Response	IBDP cohort	A Level cohort
Strongly Disagree	2	5
Disagree	3	22
Unsure	9	18
Agree	28	27
Strongly Agree	7	7

The response from students to Q27 highlighted the most statistically significant difference (p = .002) between IBDP and A Level students. The question asked the students to respond to the statement “I have very little in common with people in underdeveloped nations”. Table 19 above outlines the frequency of responses given from both cohorts. By providing a positive response (*Agree* or *Strongly Agree*) to this question, the students are confirming that they do not see commonality between themselves and those from underdeveloped nations. This result demonstrates the emergence of a strong link to self-perception within the global society and the type of qualification students participate in at Fenton Hall.

Efficacy

Efficacy is defined by Hett (1993) as “a belief that an individual’s actions can make a difference and that involvement in national and international issues is important” (p. 143). Within the theoretical dimension of Efficacy there were

higher average GMS scores for the IB cohort (*M* = 18.53, *SE* = .476) than the A Level cohort (*M* = 17.80, *SE* = .386). The difference was not significant *t*(126) = 1.189, *p* > .05; and it represented a small-sized effect, *r* = .10.

Within each question in this theoretical area, there were no significant differences between the responses from the IBDP cohort and A Level cohort (see Table 20). The lowest scoring question in this theoretical area was Q28, which asked students to respond to "I am able to affect what happens on a global level by what I do in my own community." In response to Q28, the average GMS score for the IBDP cohort was 3.38, and for the A Level cohort 3.21. Both these responses were considered neutral and are discussed in more detail later in this chapter.

Table 20 Comparison of average GMS scores for Efficacy. *p* = <.05**

GMS Question number	Difference between IBDP cohort and A Level cohort average points	*p* value
4	+.22	.227
9	+.22	.631
15	+.16	.706
20	+.39	.119
28	+.18	.320

Global Centrism

Global Centrism is defined by Hett (1993) as "thinking in terms of what is good for the global community, not just what will benefit one's own country. A willingness to make judgements based on global, not ethnocentric, standards" (p. 143). Within the theoretical dimension of Global Centrism, average GMS scores for the IB cohort (*M* = 18.33, *SE* = .387) were higher than for the A Level cohort (*M* = 17.44, *SE* = .328). The difference was not significant *t*(126) = 1.712, *p* > .05 and the result represented a small-sized effect *r* = .15. Across the theoretical area, there were no statistically significant differences between the responses given by the IBDP cohort and A Level cohort. However, from an individual question analysis, the two cohorts showed a statistical difference for Q21 (*p* = .029), which stated, "The present distribution of the world's wealth and resources should be maintained because it promotes survival of the fittest" (see Table 21). As a reversed-score question, students who demonstrated the

highest levels of global-mindedness would have selected the *Disagree* or *Strongly disagree* options. This question indicates that IBDP students are more inclined to encourage the equal distribution of wealth and resources around the world, which contributes to equality.

Table 21 Comparison of average GMS scores for Global Centrism. p = <.05**

GMS Question number	Difference between IBDP cohort and A Level cohort average points	*p* value
5	+0.33	.142
10	+0.00	.870
16	+0.13	.452
21	+0.38	.029**
29	+0.07	.685

Interconnectedness

Hett (1993) defined the theoretical area of Interconnectedness as "an awareness and appreciation of the interrelatedness of all peoples and nations which results in a sense of global belonging or kinship with the human family" (p. 143). Within the theoretical dimension of Interconnectedness, average GMS scores for the IB cohort (M = 19.93, SE = .391) were higher than for the A Level cohort (M = 19.00, SE = .402). The difference was not significant $t(121) = 1.573$, $p > .05$ and this result represents a small-sized effect, $r = .14$. As seen in Table 22, there were no significant differences at the individual question level between the IBDP and A Level cohorts. However, Q22 had a large average difference in GMS scores from participants: .80 higher for the IBDP cohort than the A Level cohort, but the result was not statistically significant.

Table 22 Comparison of average GMS scores for Interconnectedness.

GMS Question number	Difference between IBDP cohort and A Level cohort average points	*p* value
6	+.29	.163
11	+.35	.210
17	-.03	.906
22	+.80	.163
25	+.40	.078

4.5 Documentation

Every morning at Fenton Hall, students and staff attend Prayers, which is an assembly-style gathering of the school community. Prayers is introduced by a member of the SLT; a member of staff and/or students then give a presentation about a topic. As mentioned in the school's curriculum policy (see Appendix 1), Prayers is an opportunity to bring the whole community together in appreciation of cultural diversity. Historically, Prayers at Fenton Hall was focused on the delivery of religious messages and, although spiritualism is sometimes the theme, students and staff presenting now have more freedom in their choice of topic. Fenton Hall is not an international school; however, there is a strong influence from internationalism within the school ethos, as demonstrated in the school's mission statement and IM policy. The recently published IM policy outlines the current stance on how Prayers is viewed. The school aims to "respect, challenge and value different cultures and our own values and beliefs through Prayers on global issues such as those run by the International Society" (see Appendix 2). The latter part of this quotation highlights the school's focus on preparing students for the increased interconnectedness within society. The statement establishes the long-term objectives for the school, which were important to consider due to their impact on the research design chosen for this EdD project (Apple et al., 1974). The two documents presented here were selected due to their relevance to the aim of this research. In the following section, I analyse each of the Prayers scripts individually to look for emerging themes related to interpretations of IM.

4.5.1 Prayers on IM

In the spring term of 2018, a small group of students, the International Mentors, presented Prayers on 'How to be Internationally-minded and Global Citizens'. The role of an International Mentor is to help girls who have moved to the UK settle into the school and to promote cultural awareness, as well as acting as a representative of their own country and raising awareness amongst the school community of their culture and traditions. Attending Prayers, I was struck by the level of dedication that had gone into writing the script and the enthusiasm displayed during its delivery. During Prayers, the full script was read out verbatim (see Appendix 9). In the following section of this chapter,

extracts of the script are quoted that draw attention to the key themes of this research. In particular, the Prayers on IM provided a richer look at both Theme 1 and Theme 3 of this research, as I was able to better understand the stakeholders' conceptualisation of IM and how this concept is promoted outside the classroom.

The students who wrote the Prayers script were assisted by Gemma, who has the role of International Links Coordinator at the school, and she delivered the opening message about the ongoing development of the school's IM guide:

> Whilst the [school name] community is well on the way to being Internationally Minded, there are still things that we can all do to develop intercultural understanding and respect. Cultural grouping goes well beyond nationality, to include seeking to understand all kinds of difference, such as gender, sexuality, ethnicity, religion, class, ability, age, political stance, profession, interests, hobbies, year group.

Fenton Hall recognises that the development of IM needs to be a continuous process, in which not just individual nationalities are recognised, but also the individual cultures and sub-cultures that exist within them. The student and staff collaboration demonstrates the democratic approach taken to IM provision at Fenton Hall, as seen in the IM guide: "Our proposed guide, which applies to students and staff alike, aims to make [school name] a more inclusive community, where everyone from everywhere can feel at home."

When the students spoke, they conveyed a strong message reflecting their conceptualisation of IM, the importance of not making assumptions and avoiding stereotypes:

> As we all know, [school name] is a very diverse community with over 30 different languages spoken and it is very important that we are aware that we all have different customs and traditions, and no one culture is better than another. Therefore, we should be careful not to judge someone else for doing something differently to the way we are used to. Often, there is more than one right way of doing things. Similarly,

> we should not try and suppress ourselves and change how we do things to try and fit in with the status quo. Hence, to avoid stereotyping or offending others, it is best not to make assumptions about a person's culture, or even what a person does because they're from a certain culture. For example, be wary of the stereotype that all Asians get straight 'A's and spend their whole weekend studying. There are over 3 billion Asians in the world and they do not all get straight 'A's. Similarly, be wary of the tendency to presume someone knows everything about a subject just because they are from a particular country; for example, if you turn around and look at the one Nigerian in the classroom whenever they mention slave trade, corruption or a black person of repute, that is rather presumptive. This is something that does happen in [school name] by teachers and students alike.

The quotations above have a very personal tone, perhaps as a result of direct experience of cultural conflict from the students who wrote the Prayers script. If so, the script gives us an insight into the types of emotion which surround the student body and their feelings about how others treat them.

The students were also able to recognise the importance of self in the process of IM development, as highlighted in the quotation below:

> Question our own assumptions and perspectives. It is only through understanding ourselves that we can hope to understand others; therefore we should closely examine our own perspectives and prejudices.

Throughout the script, there was a definite sense of open-mindedness, but what also resonated was an openness to exchange. The students felt that, to understand other cultures, they needed to be willing to share and be curious about others:

> Be willing to share your culture and experiences with others. Recognise that people who ask questions are usually genuinely curious about your culture. Try not to take offense at every little thing because that

> discourages people who genuinely want to learn. If you answer questions directly and honestly you increase the shared knowledge and make not just [school name] but the world a better place.

As stated previously, other than drawing awareness to the importance of IM at Fenton Hall, the goal of this presentation in Prayers was to draw attention to the development of an IM guide for students to follow. Figure 5 shows the draft version shown to students, but they were encouraged to go away and discuss this further in their tutor groups. After the consultation period, the final Fenton Hall IM guide was completed, as seen in Figure 6, and this contains many of the themes discussed above, with a strong emphasis on intercultural understanding, open-mindedness, embracing diversity, not making assumptions and avoiding stereotypes.

Figure 6 Fenton Hall draft IM classroom display

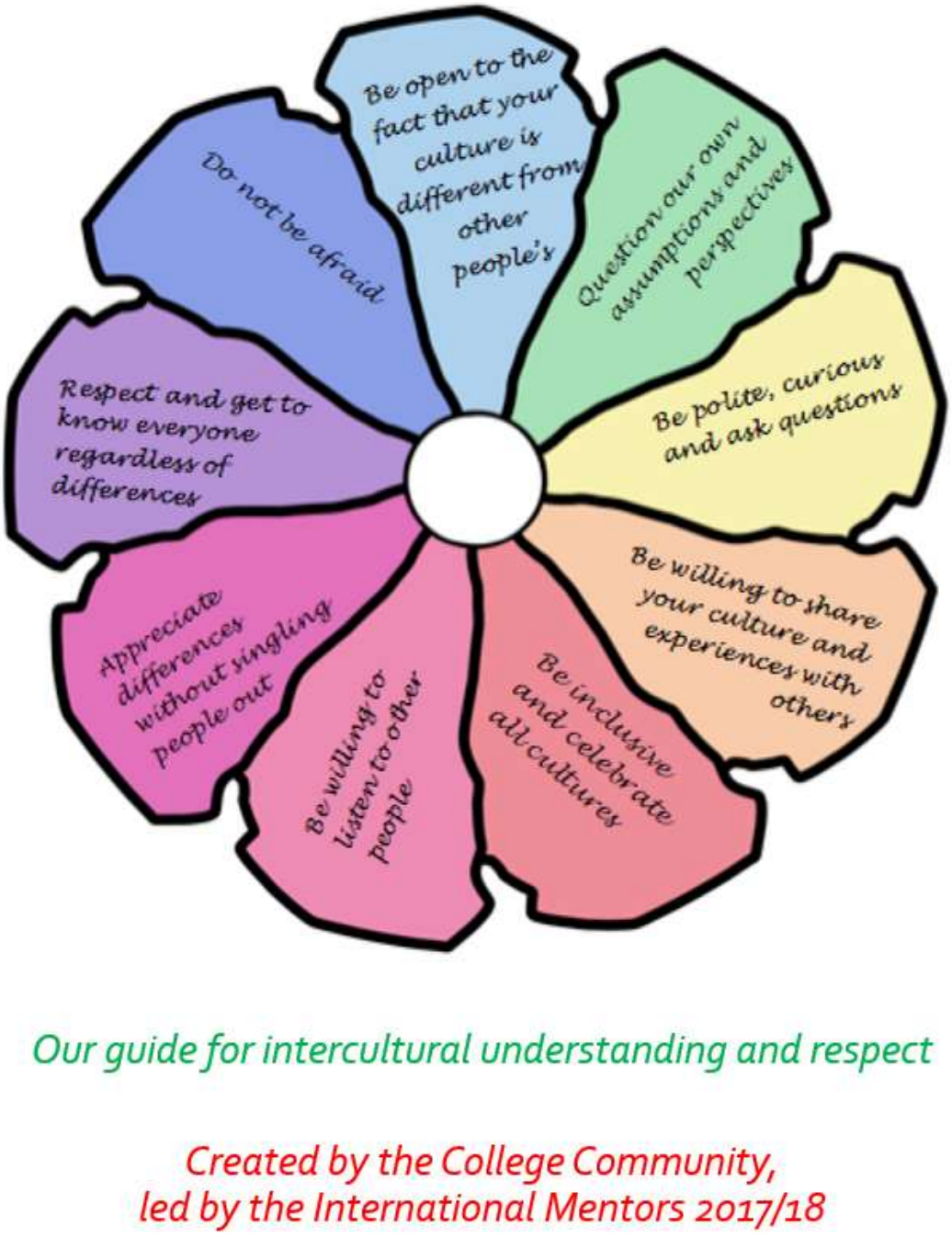

Figure 7 Fenton Hall final IM classroom display

The Prayers on IM ended with the following quotation:

> In the end, it is up to each one of us to be the best Global Citizen that we can be. We believe qualities of open mindedness, empathy and respect are increasingly important in our troubled and changing times. Our proposal is just the beginning of the conversation. We hope you will all engage in the process of developing the guide in tutor time this month and we look forward to listening to your ideas.

I believe that this closing section to Prayers clearly summarises the views of the students with regard to developing IM through democratic respect of others in the community.

4.5.2 Prayers on Fashion

During the Prayers on fashion, a teacher from the textiles department at Fenton Hall spoke to the students about the concept of uniform in the context of the centenary of the end of World War I and the Representation of the People Act 1918, which gave women the right to vote. The speech opened thus:

> I wonder what you feel when you hear that word ‘uniform’? Does it cause you to shudder with embarrassment? Does it bring out the angry rebel in you? Or perhaps it engenders in you a sense of pride and belonging? School uniform is a controversial subject. It is said that uniforms create greater equality amongst students, providing a safety net by removing peer pressure and reducing bullying, that they prepare students for dressing smartly in the workplace and that they foster a sense of the school’s identity within the local community. Some people believe that a school uniform can improve learning by reducing distraction and making the classroom a more serious environment. You may well agree with all these things, but I wonder, do you ever feel that your uniform robs you of the chance to express yourself as an individual or that you lose your identity when wearing it? Have you ever wondered what is the purpose and function of uniform? Or what sociological and

> psychological impact the wearing of a uniform might have on individuals, groups or cultures?

The opening part of the speech posed a number of questions to the audience about the concept of uniform and challenged listeners to think about their own interpretation of the subject. Within the extract above, the rhetorical question "Do you ever feel that your uniform robs you of the chance to express yourself as an individual or that you lose your identity when wearing it?" challenges students to consider their own identity in the context of others. Uniform is a common feature in schools in England, but thinking about what uniform takes away from their ability to express themselves as a person is an interesting test for students in this situation. Perhaps, for some students, uniform has no bearing on their ability to be an individual or express their cultural beliefs but, for some, the restrictions in clothing could present a challenge.

For a member of staff to allow students the space to consider this aspect of school clothing was a powerful statement of free-thinking and liberation, in keeping with the Western-liberal ideology seen within the IBDP. Later in the talk, the speaker gave some interesting examples of how national identity can be portrayed using uniform, as shown in the extract below:

> National and religious dress is yet another form of uniform that celebrates membership of a particular race or culture. However, in this increasingly secular and globalised world, both are under threat. In March 2017, The European Court of Justice ruled that companies would be allowed to ban employees from wearing visible religious symbols such as a headscarf, a turban or kippah in order to project a 'neutral image'. The ruling is nuanced, but it has caused outrage among religious leaders who view this as discrimination against people who choose to show their religion in their dress. You might also recall the controversy of summer 2016, when numerous French coastal towns banned the wearing of the burkini. Several women were fined and one was forcibly removed from Cannes beach for not wearing an outfit that (and I quote) "respects good morals and secularism". This seems ironic

> given the scandal caused by the introduction of the bikini in the early 1950s – which resulted in its being banned by Spain, Portugal and Italy! You might be interested to know that both items of clothing currently appear in New York's Museum of Modern Art exhibition called "111 garments that changed the world".

The extract above illustrates the shifting political climate on controversial topics, such as religious clothing. The news story about issues in France and the *burkini* highlights how students need to draw upon skills of IM to help them understand the significance of this item of clothing for the women who were wearing it. For some in France, the *burkini* challenged their national belief systems and should, therefore, not be allowed; for the women who were wearing the burkini, it was a practical solution to allow them the same freedom as others while not compromising their religious or cultural customs. Examples such as this one invite students to consider the wider picture when the media presents a story on the tension between different cultures. Within this setting, it demonstrates to students, not that some cultures are right and others wrong, but that there can be a struggle when different cultures try to live together.

4.6 **Summary**

Through the utilisation of an educational evaluation methodology, data related to the perception, practice and promotion of IM have been illuminated. The GMS revealed that, on average, when students at Fenton Hall are posed questions about their views on issues related to global-mindedness, the majority of students (80%) respond in a positive manner. The theoretical area to which all students responded most positively was Cultural Pluralism, which is associated with a desire to learn about others from different cultures. Each of the stakeholders who participated in this research added to the richness of the data corpus, so that I could address my research aim. The next chapter of this thesis is a thematic discussion of the results of this study, in the light of the research literature.

5 Discussion

5.1 Introduction

In the forthcoming discussion chapter, I first summarise my research motivations and comment on how I conducted my case study. Following this, I blend the case data in the context of the five categories of data with the research literature. In keeping with my responsive evaluation, this section of my thesis provides a report of my findings of the IBDP implementation at Fenton Hall. The interpretation of my findings is presented to help inform my own practice and that of the other stakeholders who teach and are part of the IBDP curriculum at Fenton Hall.

5.2 Review of Research Motivations, Methodology and Research Methods

Schooling was once primarily based on a national curriculum aimed to encourage loyal citizens and promote national identity (Tarc, 2009); however, globalisation and the movement of people to new cultures have given rise to a new wave of education designed with internationalism in mind (Bunnell, 2008a; Sandoval-Hernández et al., 2018). The research literature on international education dates back to the seventeenth century, with recent developments in this area gathering popularity following World War II and the birth of international education (Burns, 2008; Hill, 2012; Mead, 1929; Savva & Stanfield, 2018; Tarc, 2009). International education is a growing phenomenon in the education market, thought to be a response to the increase in globalisation, movement of people between countries and increased intercultural interaction (Harwood & Bailey, 2012; Hurley, 2008).

This case study took place in a school that is not defined as an international school, yet its curriculum offering indicated that the development of IM students was an important aspect of the education it offered. The lexicon surrounding the type of attitudes in students that allow them to interact effectively with others from different cultures is vast, and includes terms such as intercultural understanding, intercultural competence, global competence and global-mindedness. I decided to explore IM because this was the term used in Fenton Hall's policy. IM is associated with egalitarian attributes such

as intercultural understanding, mutual respect and the appreciation of human rights (Hoskins & Mascherini, 2009; Singh & Qi, 2013). In the context of increased globalisation, the attributes of IM are associated with those that enable young people to succeed in the twenty-first century, but the methods that schools use to monitor IM in stakeholders are unclear (Cook, 2016; Darling-Hammond, 2006; Engler & Hunt Jr, 2004; Guffey, 2012; Stewart & Kagan, 2005). From my exploration of the IM research field, I noticed there was a lack of research that brought together stakeholder voices from the all-girls independent school sector related to the implementation of the IBDP.

Given the nature of my research, conducted in one school and on a single curriculum programme, I used an evaluation case study (Simons, 2009; Stenhouse 1979). An important element of my methodological approach was to try to understand the implementation of the IBDP by listening to the views of stakeholders; this would enable my evaluation to be responsive (Stake, 1975b). Having taught the IBDP for over eight years, I was drawn to a project that would allow a deeper understanding of one of the fundamental aims of the IBO: to encourage its learners to have a deeper understanding and appreciation of other cultures (IBO, 2017). The development of IM is known to be context-dependent and it was important, therefore, that my methodological approach did not try to fit stakeholder experiences into a preordained style evaluation (Haywood, 2007). Instead, I embraced what Stenhouse (1975) branded as the new wave of approaches to evaluation, which oriented my data collection on the programme activities. By eliciting from stakeholders their reflections on both the successes and failures of the programme's implementation, I could consider my evaluation to be responsive Stake (1975b).

This case study used a mixed-method approach to data collection. I triangulated quantitative and qualitative data to illuminate the implementation of the IBDP at Fenton Hall (Creswell, 2012; Greene et al., 1989, 2001; Jick, 1979; Moran-Ellis et al., 2006). I gathered quantitative data through the GMS (Hett, 1993) to measure global-mindedness amongst the sixth-form students and used semi-structured interviews and documentation to generate

qualitative data from staff that contributed to the naturalistic inquiry process (Guba & Lincoln, 1981; Lincoln & Guba, 1985; Rubin, 1982). These three data collection methods looked at the implementation of the IBDP from different perspectives at Fenton Hall. From the outcomes of this evaluation case study, I hope to identify the principles of procedure for stakeholders at Fenton Hall that will help to shape the future teaching and learning of the IBDP and provision for IM education (Stenhouse, 1975).

5.3 **Stakeholders' Perception of IM**

In this section, I explore the perception of IM among different stakeholders at Fenton Hall in order to answer my first research question – How is IM perceived by stakeholders at Fenton Hall? From the literature on international education, I reported that the conceptualisation of IM was highly contested, that there was a lack of consistency in its definition (Hacking et al., 2016; Stagg, 2014) and that the term is difficult to define (Haywood, 2007). IM is a socially constructed phenomenon expressed in human behaviours, so I adopted a naturalistic approach in this research (Guba & Lincoln, 1981; Lincoln & Guba, 1985; Rubin, 1982). It is thought that, because IM is an educational construct, unique to each school, it is appropriately recontextualised in each local setting (Hurley, 2008; Lai et al., 2014). Whilst Hurley (2008) suggested that a fixed definition of IM was not necessary, this research project aimed in part to investigate whether there any consensus existed at Fenton Hall.

The findings from this research indicate that the perception held by the majority of staff interviewed is that IM requires the attributes of intercultural understanding and open-mindedness. These two traits were mentioned more frequently than embracing diversity or being multilingual or well-travelled. Merryfield et al. (2012) reported similar findings: "When examining the data regarding what makes people effective members of the global community, open-mindedness serves as a unifying goal and value" (p. 6). My finding that stakeholders associated IM with intercultural understanding echoes that of Castro et al. (2013):

> *Intercultural understanding* is recognized as closely linked to language learning, and there is a strong emphasis on developing knowledge of other cultural groups, appreciation of different ways of being and behaving, and developing positive attitudes to others. There is, however, little attention to the questioning of one's own values, or decentring from one's own perspective. (p. 6)

As suggested in the quotation above, individuals who demonstrate intercultural understanding are drawn to acquiring knowledge of different cultural groups and then using this information for future exchanges (Jones, 1998).

Perry and Southwell (2011) and Deardorff (2006) argued that, for people to develop their abilities in intercultural exchange, it was important to consider IM as an *attitudinal reflex*. A strong sense of self as a trait of IM was confirmed from the analysis of the Internationally Minded Prayers script. The students who authored this script recognised that "no one culture is better than another" and "often, there is more than one right way of doing things". This position challenges the Western-liberal educational philosophy that seeks to be tolerant and accepting of everybody within society (Van Oord, 2007). Kandel (1952) agreed and posited:

> If the school succeeds in educating pupils to a realization that civilization and culture are the collective achievements of mankind, in which one's own nation has also had a part along with others, that they are a common heritage and a joint responsibility of all nations, then they will have gone far toward an appreciation of the fundamental bases of international understanding, the recognition of a common humanity, founded on common culture and devoted to a common cause. Then the intellectual and moral solidarity of mankind will have been built up to support the political and economic arrangements of governments for the maintenance of peace. (pp. 406–407)

This proposal by Kandel (1952) concurs with the research literature suggesting that an individual need not abandon their own cultural identity to express IM

but, instead, strike a balance between their own ethnocentric and ethnorelativistic attitudes (Crichton & Scarino, 2011; Hammer et al., 2003). Herein lies an issue, with the assumption that moral education and IM are the same thing (Savva & Stanfield, 2018). In fact, this research suggests, from both interview and documentary sources, that the expression of IM relates more to effective interaction with others than a focus on personal morals. The literature supports this stance by suggesting that students with IM attributes often show the ability to situate themselves within different cultural exchanges, and have what Dasli (2011) terms *cultural relativity,* the dynamic ability to adjust one's own reaction to a cultural interaction, should this conflict with our own beliefs. Thus, cultural relativity can be regarded as a reflex in students that allows self-identify to be maintained while navigating new cultural exchanges (Deardorff, 2006; Gregersen-Hermans & Pusch, 2012; Hacking et al., 2016). The above finding can also be likened to the dispositions that Schleicher and Ramos (2016) associate with global competency, where the ability to understand others is rooted in a critical understanding of ourselves and our role in achieving a "shared respect for human dignity" (p. 6).

The perceptions of IM from the students at Fenton Hall were also demonstrated through an analysis of Fenton Hall's final IM classroom display (see Figure 6). Many of the ideas expressed in the statements within the guide resonated with the literature and the interview data. For example, the students stated that having IM is to "be open to the fact that your culture is different from other people's" and "appreciate differences without singling people out". The work completed by Fenton Hall's International Mentors is another example of how democratic processes allow all stakeholders within an organisation to contribute to change. This reflects Wasner (2016), who noted that best practice in the development of IM is where "students work alongside their teachers as inquirers" (p. 238). As a member of the school community, I can confirm the collegiate development of IM characteristics through the *IM guide* and its positive impact on the development of students (Sandoval-Hernández et al., 2018).

Of the thirty questions posed in the GMS, the highest scoring questions for both the IBDP cohort and the A Level cohort were those linked to the theoretical area of Cultural Pluralism. The two highest scoring questions were Q8 – People living in the UK can learn something of value from all different cultures, and Q19 – It is important that UK schools, universities, and colleges provide programmes designed to promote understanding among students of different ethnic and cultural backgrounds. These both indicate that students at Fenton Hall were motivated to deepen their understanding of other cultures, irrespective of the programme they were studying in the sixth-form. For example, the defining features of Cultural Pluralism, as stated by Hett (1993), include “appreciation of the diversity of cultures” and “taking pleasure in exploring and trying to understand other cultural frameworks” (p. 143). The collective agreement between both cohorts of students at Fenton Hall adds to the findings from the staff interviews that IM attributes are strongly linked to mutual understanding between pupils from different cultures. This supports the link identified in the literature between language learning, the development of intercultural understanding (Schulz, 2007) and the knowledge and appreciation of other cultural groups (Castro et al., 2013).

From the interview data, Reggie acknowledged that IM students were “aware of other people’s positions and perspectives” and “aware of your own subjective position”, recognising the need for responsiveness in students when engaging with other cultures. Edgar and Derek also highlighted a blend of openness and being reflective towards one’s own positionality as traits of IM. As such, it may be considered that, rather than educating students to uniformly agree with all the cultural behaviours and norms they encounter, instead, students need to become critical and have the confidence to respectfully reject cultural ideas at odds with their own beliefs (Cause, 2011). A collective appreciation of both a student’s own heritage and that of mankind is seen as a route for the positive development and appreciation of humanity ultimately bringing social cohesion and promoting peace (Hoskins & Mascherini, 2009).

The identification of IM with attributes of intercultural understanding and open-mindedness in this case study suggests that students are able to communicate more effectively with others in society, in a form of symbolic cultural capital (Bourdieu, 1984) or global/international/cosmopolitan capital (Yemini, 2019). Those students who have this attribute (IM) have a social advantage over students who have not had exposure to this type of education (Carrasco & Torres Irribarra, 2018). The clarity that staff have over IM suggests that students are receiving a consistent message from the formal curriculum and the wider learning milieu (Hayden & Thompson, 1998).

As stated in the literature review, intercultural competence has similarities to IM as a skill that requires students to draw on past cultural experiences for effective intercultural encounters (Castro et al., 2013; Gregersen-Hermans & Pusch, 2012; Perry & Southwell, 2011). When considering the model developed by Gregersen-Hermans and Pusch (2012), students need to be given time to *experience*, *conceptualise*, *reflect* and then *experiment* with ideas related to different cultures, potentially via a learning community framework (Hiatt-Michael, 2008). The results from this study indicate that students at Fenton Hall have opportunities to engage in each of these stages within the model; for example, students experience different cultures through trips, class discussions and school-based events. Considering the viewpoint of Stenhouse (1975) in relation to the model of Gregersen-Hermans and Pusch (2012), the focus of IM education is not on objectives but the process through which learning is delivered. The idea that IM is developed more effectively via a process model has many similarities with Kolb's (1984) ‘Theory of Experiential Learning’, which stated that learning of this kind moves away from “cognitive theories that tended to give a priority to the acquisition, manipulation and recall of abstract symbols” (p. 20). Kolb’s theory suggested that, in the context of IM, the focus is on the learning process rather than the outcomes. The results from this research indicated that IM, rather than being a concept that students can learn from a book, depended on human interaction for its development, as stressed by the staff interviewed.

The unity among the staff about the conceptualisation of IM at Fenton Hall contrasts with Hurley's (2008) case study in Egypt which found that stakeholders expressed uncertainty and incoherence about the term. Hurley's (2014) research concluded that the school culture led to multiple manifestations of IM. From reading Hurley's (2008) study, I believe that the Egyptian culture in which the school was situated had an impact on how staff were able to integrate IM into their curricula; Hurley (2008) acknowledged that "Arabs share a suspicion of internationalism and Americans" (p. 11); these are both associated with Western ideology, which was itself born from a Greek tradition, in which the ideals of freedom and individual rights were of paramount importance (Hill, 2014). In this research project based in the UK, it was evident that these traits were apparent, because some stakeholders commented on creating an open environment where students are free to express their views and opinions, regarded as essential in developing IM.

Gardner-McTaggart (2016) highlighted that large corporations can encourage capitalist thinking which can have a negative impact on social cohesion and philanthropy. Issues related to money did not feature in staff definitions of IM, but the GMS includes fiscally related questions to assess the degree of social responsibility exhibited by students. My survey data found that in two-thirds of questions related to money, both IBDP and A Level students gave a response of *Unsure*. This finding suggests that students may lack knowledge or an opinion in this area, and more work is needed to understand this from the students' perspective. There was some evidence of attitudes towards money in the interview data, where Edgar cited a lack of empathy when Fenton Hall students were faced with poverty during an overseas trip to Madagascar: "they [the students] don't have a lot of first-hand experience with poverty". Therefore, some students were able to discuss poverty in a theoretical sense, but found it difficult to behave appropriately when faced with it in reality. Morais and Ogden's (2011) model of global citizenship demonstrates many similarities to IM, as it is founded on the idea that students need to have a sense of social responsibility to complement their global competence and civic engagement (see Figure 4). Morais and Ogden (2011) recognised the power of globalisation and its influence on financial decision-making in students:

> Finally, one may have the competence to effectively engage in the world and be actively doing so but may lack a sense of social responsibility or genuine concern for others. This person may be guided more by global economic forces and the market economy than any real commitment to an equitable civil society. (p. 449)

My evaluative research suggests that stakeholders at Fenton Hall are able to evidence the latter concepts, but the data shows the need for further work in the area of social responsibility to ensure that students can develop these skills, especially in matters of financial equity.

5.4 **Variation of IM in the IBDP and A Level Curricula**

The IBDP has established itself as a curriculum programme promoting one of the central ideas in international education – to seek a better understanding among those from different cultural groups (Bunnell, 2008b; Hill, 2012). Working in a school that offers both the IBDP and A Levels, I was interested to see whether there were any differences in how these programmes developed attitudes of global-mindedness, a trait with parallels to IM (Hett, 1993). Both IM and global-mindedness are attributes that suggest that the learner is connected within the world community and has a desire to improve social cohesion through understanding others (Harwood & Bailey, 2012; Hett, 1993; McGaha & Linder, 2014; OECD, 2018). This next section of the discussion chapter examines my data in relation to my second research question – Is there a difference between the IM of the IBDP students compared to the A Level students?

I hypothesised (H_1) that, due to the focus on IM in the IBDP, students within this programme would achieve significantly higher scores on the GMS, which I interpreted as a higher level of IM. Multivariate analysis indicated that IBDP students showed a statistically significant higher GMS score, compared to students studying A Level ($p < .05$). A possible justification for this difference is self-selection, as students who already possess IM attributes are more likely to choose to follow an internationally-based qualification; their choice of this type of international qualification was an expression of their cultural capital

(habitus) (Bourdieu, 1984). The second reason for this result could be that the IBDP has had a positive impact on the students' global-mindedness. This research has revealed that students who follow the IBDP at Fenton Hall exhibit a higher level of global-mindedness, a trait closely associated with IM (Hett, 1993). The global spatiality of the IBDP allows for a higher level of national and international human interaction, which could address issues of deepening divisions between nations (Burns, 2008; Sassen, 1998).

Interestingly, when analysing the results from the GMS at the level of individual theoretical areas, not all areas revealed a statistically significant difference between the IBDP cohort and the A Level cohort (see Table 12). The two theoretical areas which showed a significant difference were those of responsibility and Cultural Pluralism ($p < .05$). Resnik (2012) acknowledged the power of the IBDP to disseminate its IM dimensions onto other programmes within a school system, such as critical thinking skills through TOK or the CAS programme. Where there is no statistically significant interaction (Efficacy, Global Centrism and Interconnectedness), these areas are being fulfilled or developed more equally across all sixth-form students through the learning milieu created at Fenton Hall.

The GMS data revealed that the IBDP cohort tended to respond to questions related to understanding other cultural frameworks more positively than the A Level cohort. To review, Cultural Pluralism is considered to be "an appreciation of the diversity of cultures in the world and a belief that all have something of value to offer. This is accompanied by taking pleasure in exploring and trying to understand other cultural frameworks" (Hett, 1993, p. 143). This suggests that Fenton Hall is fulfilling a fundamental part of the IBO mission statement regarding respecting other cultures, which is an indication of the presence of IM, and demonstrates a link to the analysis presented in Theme 1. This finding echoes the work of Crichton and Scarino (2011); and Hammer et al. (2003) who all identified the appreciation of diversity as a fundamental aspect of developing an understanding of other cultures.

From the coding analysis of the interviews, the vast majority (91%) of stakeholders who were asked stated that IM was a concept much easier to deliver through the IBDP than A Levels. From my interpretation of the interview data, varying reasons were given for this; for example, Harry and Belinda commented that the IBDP was a broader and more international syllabus than the A Level, and Reggie felt that the IBDP enables more international perspectives to be heard. These comments reflect the founding ideas of the IBO programmes, which were born out of a motivation to promote international understanding (Hayden et al., 2002). The IBDP subject content was frequently cited by staff to justify why the IBDP helped to promote IM more than A Levels. For example, Harry, who teaches history, commented that IBDP is able to better address national bias and provide a deeper understanding of alternative historical perspectives. This was one of the primary motivations behind the development of the IBO programmes (Tarc, 2009).

The IBDP's structure as a programme was felt by some staff to enable IM themes to be delivered more easily than in separate A Level qualifications. Perhaps the IBDP Curriculum Hexagon (Figure 1) provided scaffolding for students, both in learning the subject content and engaging in the core elements of the course (IBO, 2017). Those stakeholders who were interviewed recognised the core elements of the IBDP (CAS, TOK and the EE), together with the mandatory self-reflection components, as additional justification for the superior ability of the programme to promote IM. The self-reflection component of the IBDP enables individuals to firstly, consider their own position on issues and, secondly, relate this to those from a different culture. These reflexive activities add to the breadth of experience which Hammer et al. (2003) suggest helps students to become better suited to intercultural exchange:

> Individuals who have received largely monocultural socialization normally have access only to their own cultural worldview, so they are unable to construe (and thus are unable to experience) the difference between their own perception and that of people who are culturally different. The crux of the development of intercultural sensitivity is

> attaining the ability to construe (and thus to experience) cultural difference in more complex ways. (p. 423)

Wang (2013) suggested that, from a business education perspective, the ability to self-reflect to promote ethnorelativism was beneficial: “giving students opportunities to reflect upon their learning allows them to question about their assumptions about why people in other cultures believe and behave in a specific way” (p. 214). These findings support the founding ideology of the IBDP, which is to promote world peace and international understanding (Hayden et al., 2002; IBO, 2017).

Stakeholders who were interviewed commented that the IBDP CAS programme is able to help develop a student’s sense of responsibility in various ways. Perry highlighted the breadth of CAS opportunities available to students at Fenton Hall in the local area which help to build meaningful relationships with partner organisations, such as animal shelters. From the student voice, survey data from my research revealed that IBDP students scored significantly higher in the GMS than A Level students in the area of responsibility ($p < .05$). This finding is in keeping with Hett’s (1993) definition of responsibility, that this dimension of global-mindedness is “a deep personal concern for people in all parts of the world which surfaces as a sense of moral responsibility to try and improve their conditions in some way” (p. 143). Engaging in service with civic organisations (S in CAS), at both a local and international level, gave the students the opportunity to improve the living conditions of others and develops a sense of social responsibility (Morais & Ogden, 2011). This finding concurs with research noting the benefits of community-based programmes, such as CAS, in the development of empathy and responsibility to global society:

> The incorporation of community service opportunities into the curriculum allows students to become active and aware participants in their immediate and wider community. Service learning in international schools becomes a critical building block toward building empathy and understanding of the greater needs of humanity. Particularly in the

> relative privilege within which students operate at international schools, it is imperative for schools to expand the understanding of students toward their level of responsibility to global society. Furthermore, the concept of community service needs to be expanded into the taught curriculum, so it forms an integral part of the learning process. (Muller, 2012, p. 122)

Wilkinson and Hayden (2010) also found a positive engagement of CAS students with the local community, studying students working with sex-workers in India. In the context of new innovations linked to the development of CAS, Wasner (2016) suggested a model of *critical service learning,* whereby students are genuinely engaged in local projects and not just "looking-in on another way of life" (p. 246). This encourages students to see longer-term experiences with other cultures as preferable to shorter-term experiences, as they allow barriers between different groups of people on a local level to be broken down and help to redefine what it means to have patriotism (Moore, 2015). Engagement with the local community is seen as a route for students to become more ethnorelativistic in their attitude and to think more *glocally,* both characteristics conducive to IM (Hammer et al., 2003; Nguyen & Nguyen, 2017).

5.5 **Promotion of IM outside Formal Lessons**

The analysis conducted within Theme 3 helps to better understand the third question to this research – How does the school community promote the ideology of IM, as suggested in its mission statement? Schools as social entities offer a climate for learning (Pring, 2000) which can impact both a student's social and academic development (Sandoval-Hernández et al., 2018). Stenhouse (1975) stressed the power of a school, as the primary unit of co-ordination in education, which can overshadow the power of individual teachers. Therefore, through my process of evaluation, it was essential that I understood how IM was promoted outside formal lessons.

There was clear evidence from the interview data that Fenton Hall provides a range of opportunities to engage with international opportunities beyond

formal lessons. Coding analysis of the staff interviews revealed five common areas for the provision of IM outside formal lessons: trips and exchanges, school-based projects or activities, Prayers, a whole school approach and integration. From the interview analysis, staff evidenced a variety of in-school events, such as cooking classes (Chelsea) and the InterSoc events (Chelsea, Derek and Perry) that helped to promote cultural awareness around the school. As described in the analysis for Theme 1, having the opportunity to become more culturally aware is an essential element of IM development and helps to avoid global cultural convergence (Buhari-Gulmez et al., 2016; Tate, 2013). While these events take place ad-hoc throughout the year, they help to facilitate interactions between students from different cultures, thus deepening the IM provision at Fenton Hall.

The most significant event outside formal lessons appears to be Prayers, as cited numerous times by staff interviewees as a means to promote IM. To recap, Prayers is an assembly-style event in which speakers are able to present on a topic of their choice to the school community. This type of event contributes to the learning organisation and the shared learning experience for all within the school community (Hiatt-Michael, 2008). From the documentation analysis and personal experience, there are a number of cases where the topic of Prayers draws attention to IM-related issues, such as cultural identity in the Prayers on Fashion where the speaker gave explicit examples of how national identity can be portrayed through uniform. For the students, this experience challenged them to see alternative ways in which cultures use clothes as symbols. Through the medium of Prayers, the school community is exposed to a different way of thinking about global differences. The speaker's use of the following question really brought clarity to this point: "You may well agree with all these things, but, I wonder, do you ever feel that your uniform robs you of the chance to express yourself as an individual or that you lose your identity when wearing it?". These rhetorical questions invited students to reflect upon their own personal experience of clothing as a symbolic expression of their culture. These findings suggest that Prayers at Fenton Hall adds to the full cycle of learning intercultural competence (Gregersen-Hermans & Pusch, 2012).

The use of rhetoric is a common strategy used by schools to promote their agenda of successful global citizens (Allan & Charles, 2015) and this was evident at Fenton Hall in their published mission statement. One of the fundamental acknowledgements in the school's IM policy focuses on the promotion of IM outside the classroom. As seen in Appendix 2, the school's policy states that "International mindedness should be reflected in the attitudes and values of our girls, staff, the ethos of College and the Programme of Study, both curricular and co-curricular." The phrase *both curricular and co-curricular* from the policy suggests that Fenton Hall is aware that, to successfully enact IM, the stakeholders need to consider all aspects of the students' learning experience, both within and outside the classroom. Actively using the school's mission statement supports Wasner (2016), who stated "Rather than the discourse being present in a school mission as a static entity, teachers and students can bring the mission to life through a shared partnership of critical understanding" (p. 249). The dynamic use of activities to help promote the IM agenda has been shown to be effective in number of other IBO World Schools around the world and mirrors the findings from this research (Hacking et al., 2018).

5.6 **Perceptions of the IBO Mission Statement and Learner Profile**

The discussion of Theme 4 aims to help answer the third question in this research – How does the school community promote an IM ideology via the IBO Learner Profile and IBO mission statement? As educators, staff at Fenton Hall are by definition thought to share the fundamental aim of inducting children into civilisation as intelligent members of society (Kandel, 1952). The IBO mission statement centres on the development of the students' competence in a globalised world and the development of IM traits (IBO, 2017). Therefore, authorised IBO World Schools are expected to be committed to promoting IM values and have declared values systems aimed at egalitarianism (Hoskins & Mascherini, 2009).

The interview data illuminated that stakeholders recognised that the mission statement of the IBO was enacted at Fenton Hall through a school climate of tolerance, empathy and cultural awareness. All these traits demonstrate an

awareness of and sensitivity towards other cultures, exemplifying qualities akin to IM (Harwood & Bailey, 2012). In general, the staff perceived the core values of the IBO, its mission statement and learner profile as a positive framework for the promotion of IM. To understand this further, some interviewees were asked to comment on how they integrated the IBO mission statement and Learner Profile into their teaching. It seems relevant at this point to revisit the definition of the Learner Profile: "Students who graduate from an IBO school are thought to express a set of ten human capacities and responsibilities that go beyond academic success" (Hill, 2000). The interview data indicated that some staff, such as Belinda and Gemma, felt that students were made aware of the Learner Profile in a sensitive way, without making it heavy-handed for the A Level students. Gemma commented that "it is not plastered all over the walls by any stretch and is not ingrained into the scheme of work. I would say it is implicit rather than explicit." This softer approach to encouraging the Learner Profile is more evident through the enactment of attributes, rather than overt IBO signage around the school. This point was echoed by Derek, who stated that IM is "what's going on in the classroom because that's the fundamental most important thing, not what you see on the walls". The positivity shown by staff is in contrast to the findings of Tate (2013), who expressed concern that using the Learner Profile as an ideology for students with different religious beliefs may not result in such a positive experience:

> The "ideological" nature of the Learner Profile becomes even more apparent if one puts it alongside other more traditional statements defining the virtuous and worthy human being. One of its striking characteristics, as a statement of what is involved in learning to be an effective human being, is its universally affirmative and positive formulations. At no point is learning described as shunning, avoiding, or failing to do, certain things. Even if one stays within the Western tradition, the contrast with the Old Testament's original Ten Commandments (which the ten learner attributes unconsciously mirror), or with the Catholic Church's cardinal and theological virtues, could not be more striking. (p. 255)

Moreover, from a research perspective, some feel that the IBO Learner Profile is prescriptive and represents an unrealistic aspiration for some students, especially if these traits conflict with the teacher's, or indeed student's, own cultural views (Lai et al., 2014). Through conducting this research, it seems that, while the Learner Profile can act as a guide for students, it should not be the objective to which they aspire. Instead, educators should focus on creating meaningful interactions between members of the school community that are related to improving cultural understanding and cohesion.

5.7 **The Promotion of IM in Formal Lessons**

The discussion of Theme 5 aims to add detail to help answer the first research question in this project. I have already explored the idea that, rather than being a specifically taught subject, IM is an ideology that students assimilate through multiple facets of the school community (Hiatt-Michael, 2008). However, formal lessons are an important part of the learning experience for students and provide a social space in which students learn both the direct and indirect elements of a curriculum (Stenhouse, 1968). Through this evaluation, I have illuminated that the stakeholders interviewed tended to associate traits of intercultural understanding and open-mindedness with students who exhibit IM. Theme 5 explores how, on a practical level, teachers at Fenton Hall promote IM in their lessons.

The literature suggested that IM is best integrated into lessons when it is appropriate to the school context (Lai et al., 2014); however, agreement on the assessment of these traits remains elusive (Schulz, 2007). McGaha and Linder (2014) noted the importance of global themes in lessons:

> When teachers incorporate global perspectives into their classroom they are more likely to encourage their students to think and act as global citizens. With an increased sense of awareness and action there is greater potential for teachers and students to positively influence global inequity and social, political, and cultural tension. (p. 319)

Although IM is not considered a trait able to be directly taught (Hayden & Thompson, 1998), the classroom provides an important space for students to learn and, therefore, needs to be a considered as part of the learning milieu. Having interviewed a range of stakeholders on the topic of integrating IM into their lessons, there was a general consensus that the IBDP facilitated the delivery of an IM ideology very effectively. The subject content of the IBDP curricula, such as for Biology, allowed teaching staff to have discussions with students about issues related to intercultural understanding, open-mindedness and human rights, all concepts associated with IM (Singh & Qi, 2013). This illustrates the relevance of subject material to the development of IM skills in students, a point stressed by Gregersen-Hermans and Pusch (2012) in their model of developing intercultural competence.

Reggie commented that, while philosophy lends itself to open discussion, this can often be dominated by the ideas of Western thinkers and lack perspectives from Indian or African philosophers. Harwood and Bailey (2012) define 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. 79). With this definition in mind, teachers must create opportunities for students to gain multiple viewpoints of the world, not just a single perspective. My findings indicate that, while IM-related discussions might emerge organically in some subjects from the content taught, for other subjects – such as Physics – these opportunities need to be made more explicit. Therefore, for consistency among staff, the scheme of work for each subject could map how IM could be incorporated into lessons, enabling best practice to be shared with colleagues and promoted among all the teachers within a department. The inclusion of ideas from different teachers in the development of IM will help to shape the IBDP scheme of work, ensuring it is unique and appropriate to the student body. This strategy to internationalise the school's scheme of work is a step towards ensuring that IM provision exists for all students. Bespoke schemes of work that have been enriched with international discussion ideas have the added benefit of avoiding cultural convergence, avoiding a situation where teachers only discuss IBO-prescribed examples or draw only upon their own

cultural knowledge (Buhari-Gulmez et al., 2016). The process described above is an attempt to manifest IM from the stakeholders and is known to be an effective strategy from other case studies in this area (Hacking et al., 2018).

The findings discussed above show similarities to the conclusions drawn by Muller (2012), who conducted research into the best practice of IM teaching:

> Their learning reflects a range of multicultural aspects, both by living in a diverse community and gaining this knowledge experientially, as well as by learning constructs in ways that reflect the multiple cultural and national perspectives. Learning takes place at this moment in time, rather than being based on concrete or absolute predispositions. By focusing on international understanding in their classes, in their activities, and in their interactions, they are able to interpret life through a multicultural knowledge lens, making necessary links and communicating appropriately. Thus they develop attitudes of tolerance and respect, and become wardens of a globally aware society. (p. 119)

These comments coincide with Parker and Rubin's (1966) suggestion that teachers consider including opportunities for IM development within the skills development aspect of the curriculum, rather than the serious components of the syllabus. This advice is offered also by Stenhouse (1968), who stated that "a curriculum which focuses on significant human issues runs some risk of degenerating into incoherence precisely because it has relinquished the support of traditional subject structures" (p. 27). Herein lies the challenge for teachers to select those moments in the lesson when it is appropriate to include a task that helps to promote a voice for different cultural perspectives. For example, my data revealed that Barry found this opportunity when teaching about sickle cell anaemia in a Biology lesson. In this respect, the IBDP teacher finds moments in lessons for students to discuss issues related to IM, in a role which Stenhouse called the *neutral chairman*. In this role, the teacher maintains a position of "authority by insisting that students do not rely on him as an arbiter of truth" (p. 174). The HCP considered the neutral chairman to be a fundamental role whereby the teacher is encouraged to

establish enquiry-based teaching strategies about issues related to the core of IM (Elliott & MacDonald, 1975). Although the teacher's role is described as neutral, the teacher should not avoid expressing their own opinions regarding potentially controversial topics. Within the HCP, students found it frustrating when teachers withheld their views on ethical topics on which they would clearly have an opinion. The skill of the teacher in this case is to balance their authoritarian stance with a degree of modesty when expressing their views on an issue related to IM. This approach supports research by Wasner (2016), who believed that working with students in this way promotes a democratic approach to the definition of and provision for IM in schools.

From a pedagogical perspective, the idea of mutual cultural respect resonates with the creation of learning communities that occurs when "members work together, mutually understanding each other, yet respecting the diversity of one other" (Hiatt-Michael, 2008, p. 74). Hiatt-Michael (2008) outlines four essential elements of a learning community: a servant leader who performs as a guide and nurturer; a shared moral purpose; a sense of trust and respect among all members; and an open environment for collaborative decision-making. Of particular pertinence to this research is the third element, the "sense of trust among all members" (Hiatt-Michael, 2008, p. 74). Due to the sensitivity involved in sharing personal cultural beliefs, it is important that the teacher is able to skilfully facilitate these discussions with the class. This trust will derive largely from establishing a positive rapport with students (Gregersen-Hermans & Pusch, 2012) and ensuring that they understand that, should they so wish, the contents of these conversations will be kept confidential with the group. Thus, the Western-liberal conceptualisation of IM – of understanding and being open-minded to different cultures – could be integrated more effectively within the learning-communities framework.

The Western-liberal style of education is not accepted around the world (Resnik, 2012) but at Fenton Hall this pedagogical approach is expected from staff. As a member of the teaching staff at Fenton Hall, I have first-hand experience of the expectations of senior leaders and students regarding the need for a progressive style of pedagogy. Within an Asian context, Lai et al.

(2014) suggested that some teachers preferred to utilise a blend of more traditional approaches, in addition to progressive strategies, to integrate IM into their lessons and noted that “it is argued that the endeavours to support education for cosmopolitanism and global citizenship should take a localised approach, focusing on supporting schools and teachers to explore different models and pedagogies that are appropriate for their particular teaching contexts” (p. 94). The vital point that emerges from both the research of Lai et al. (2014) and my own is the need for a pedagogy appropriate to the context, rather than a prescribed IM curriculum for all schools.

In discussing the potential pitfalls of using educational objectives in teaching complex issues such as IM, Eisner (1983) suggested that “the teacher can use his or her judgement when unexpected opportunities emerge for making a valuable point, for demonstrating an interesting idea and for teaching a significant concept” (p. 554). The kaleidoscopic nature of the classroom requires a dynamic pedagogic approach, to enable those moments in the formal curriculum when alternative cultural perspectives can be shared to contribute to the development of IM in students.

The literature advises caution in cultivating a classroom environment as described above: the liberal-humanist pedagogic approach is seen by its critics as narrowing humanity (Tamatea, 2008). For other opponents of IM, its association with liberal views and Western-value systems diverge too far from national norms and are, therefore, not seen as creating a suitable environment to ensure that the students develop a true sense of national identity (Poonoosamy, 2010). A more inward-faced approach to international education was recognised by Hughes (2009): “I would argue that before an education is international, it has to be turned in on itself in such a way that the very concept of state nationalism is recognized as a construct” (p. 136). This suggests that it is important for each school to consider what constitutes IM within their specific context to maximise its effective implementation (Lai et al., 2014).

5.8 **Summary**

Following the analysis of results from this research, which brought together data from multiple sources, five categories emerged to illuminate IM as a curricular aim at Fenton Hall. Local interpretations of IM revealed that it is promoted through social interactions and requires students to exhibit attributes of intercultural understanding and open-mindedness. The IBDP was identified as a more effective formal curriculum for the delivery of IM than A Levels. In the final part of this thesis, I answer the three research questions posed to address the aim of this project.

6 Conclusions and Recommendations

6.1 Introduction

This research sought to broaden our understanding of IM and how this aspect of education can be developed in schools. This thesis presented a strong case for why students in schools today need IM for their life in the twenty-first century. To understand IM better in my school and improve my own teaching practice, I selected an evaluation case study methodological framework and used a mixed-method approach to collect data. In this final chapter of my thesis, I conclude an evaluation project on IM at Fenton Hall. In the following sections, I answer the three research questions initially posed:

1. How is IM perceived by stakeholders at Fenton Hall?
2. Is there a difference between the IM of the IBDP students compared to the A Level students?
3. How does the school community promote the ideology of IM, as suggested in the mission statements of the IBO and Fenton Hall?

Following this, I present recommendations for the future delivery of effective IM provision. I also situate my findings within the research field, highlighting their contribution to the field of international education together with areas that I believe could be improved upon. Finally, I explore the areas of my own pedagogy that have been influenced by this research.

6.2 Research Question 1 – How is IM perceived by stakeholders at Fenton Hall?

IM emerged out of a social construct developed due to a need for better cohesion and peace between nations (Mead, 1929; Sampson & Smith, 1957). Recent definitions of IM associate it with the ability of an individual to develop their worldview beyond a single experience of nationality (Harwood & Bailey, 2012). IM in education has a strong association with the IBDP, which has seen a steady rise in popularity over the past 50 years (Belal, 2017; Lineham, 2013; Tate, 2013). It is important for schools to better understand how stakeholders in their school perceive IM, as context-specific interpretations of this concept are thought to maximise the appreciation of the cultural diversity of students (Hacking et al., 2018; Ross & Izzard, 2014; Savva & Stanfield, 2018). For schools, and particularly IBO World Schools, IM has become an important

aspect in an education designed to help students prepare for life in a more globalised twenty-first century (Darling-Hammond, 2006; Engler & Hunt Jr, 2004; Stewart & Kagan, 2005).

In answer to my first research question – How is IM perceived by stakeholders at Fenton Hall? – the results from this case study suggest that IM is a socially constructed phenomenon (Burns, 2008; Cause, 2009; Savva & Stanfield, 2018; Vygotsky, 1962) most effectively developed through a learning environment focused on understanding other cultures through mutual exchange (Magoon, 1977; Woodburn, 1982). From this evaluation case study a deep connection has emerged between IM and the fundamental British value of "mutual respect and tolerance of those with different faiths and beliefs" (Department of Education, 2014, p. 5). While some dispute remains in the academic field of international education as to the defining features of IM (Bunnell, 2019; Haywood, 2015; Stagg, 2014), this research has revealed that, at Fenton Hall, IM is a trait perceived by stakeholders as having intercultural understanding and being actively open-minded in attitudes to different cultures. This finding somewhat echoes Tate's (2013) articulation of the term international education, where students are taught the skills needed to live more harmoniously with others.

From my evaluation of the curriculum, it was revealed that stakeholders at Fenton Hall regard IM as a trait requiring introspection from students about their own values and cultural beliefs. However, the students found it particularly challenging to show positive IM attitudes with regard to the sharing of wealth within society, as seen in the results from the GMS and some comments from interviewees. The move towards a more financially equal society will require those who are in a more privileged financial situation, such as those attending fee-paying independent schools, to actively engage with those from less fortunate financial and social strata. In a practical sense, this does not mean simply showing students pictures of people in poverty and asking them how to solve the problem. Instead, students need to be engaged in discussions on this topic with real-life situations that encourage more positive attitudes towards how money is distributed between societies. The

route taken by schools to promote egalitarianism must allow an open climate around discussion in formal lessons to contribute towards positive attitudes to equal rights and an appreciation of different cultural values (Isac et al., 2018).

6.3 Research Question 2 – Is there a difference between the IM of the IBDP students compared to the A Level students?

The results from my GMS indicated that IBDP students at Fenton Hall tended to express higher levels of global-mindedness than students studying for A Levels. If the development of IM is solely the result of the wider school environment, no significant difference would be expected between the two cohorts of sixth-form students. This statistical difference between the cohorts suggests that the influence of the IBDP has an impact on the development of IM. The core IBDP elements – the CAS programme, TOK and the EE – all demand self-reflection from students who are, thus, engaged in what Gregersen-Hermans and Pusch (2012) call cycles of learning for intercultural competence. IBDP students are able to swiftly move through the cyclical stages of a) experience, b) conceptualise, c) reflect and d) experiment, to develop their skills in interacting with different cultures.

The IBDP was regarded by 91% of staff interviewed as a programme better suited to delivering IM than A Levels. However, this finding needs to be used as a means to increase IM in all students at Fenton Hall. Rather than thinking that IBDP has a monopoly over IM, I believe that any school can create an environment where IM is commonplace. The traits identified by staff in the interviews are not unique to the IBDP and should not be considered an elusive set of ideals that are unattainable for non-IBO World Schools. Many of the staff interviews revealed facets of the IBDP which aided the promotion of IM that could be replicated in different curricula and settings. This inclusive approach to sharing good practice avoids a bipartisan culture that may exist in schools that offer both the IBDP and A Level programmes, enabling all students to receive equal exposure to IM learning experiences. It should not be the case that a student studying for the IBDP is given access to a commodity to which other students are not privy. The view of the IBDP as a means of gaining cultural capital to improve future prospects should be

avoided by both students and educators; it only serves to widen inequalities if this qualification can provide access to higher social rewards (Bourdieu, 1984; Gardner-McTaggart, 2016; Lauder et al., 2006).

The interview and survey data indicated that the CAS programme at Fenton Hall had a positive impact on students' sense of responsibility. Within this programme, students are encouraged to participate in projects that are both local and global in nature. Inspired by the IBDP CAS programme, Fenton Hall has developed its own programme – Community Links – which is open to both IBDP and A Level students. During the academic year 2016–2017, 70% of sixth-form students participated in Community Links and had the opportunity to engage with the local community by helping at an old people's home, primary school or animal shelter. This type of activity enables students to actively engage with local communities, found by Belal (2017) to be a more productive CAS activity than a project within the school itself, such as with younger year groups.

6.4 Research Question 3 – How does the school community promote the ideology of IM, as suggested in the mission statements of the IBO and Fenton Hall?

School as a collective entity represents a complex network of teachers, students, support staff, lessons and extra-curricular activities. This view is supported by Hayden and Thompson (1998) who wrote that the epistemological development of IM is not necessarily transmitted through the content of the curriculum but the whole learning milieu. This research project discovered that stakeholders at Fenton Hall appreciated the value in activities outside formal lessons to address IM, such as internationally themed cooking lessons, Prayers, trips, exchanges and international events which all play a part in the web of events organised to ensure that cross-cultural interaction occurs on a regular basis.

As described in my literature review, Hiatt-Michael (2008) extends the concept of schools to sites known as *learning communities,* where individuals learn together, interdependent on others within the organisation, in a mechanism

whereby “all members accept responsibility for the growth and change of the organisation. The organisation is as effective as each individual’s contribution to the dynamic activity of the organizational community” (p. 73). Thus, for the improved development of IM, the whole school needs to be engaged so that the combined efforts of each individual improve the overall movement towards better global education. This suggests that, epistemologically, the development of IM is not bound just to the classroom but is intrinsically linked to the environment created by the school (Hill, 2000). Perhaps the analogy proposed by Illich (1971) of the classroom as a second womb should instead be extended to the entire school environment, as this is a more accurate representation of how cultural identity can be nourished and nurtured on a larger scale. The results from this study, together with other research, suggest the critical importance of a school environment for developing IM that favours the “caught not taught” approach (Thompson, 1998).

The rich and diverse set of opportunities for students at Fenton Hall highlights the commitment of the school leaders to addressing one of the central areas of the school’s mission statement – its need to develop IM. The whole community was recently galvanised in its IM provision through the development of the IM guide (see Figure 6) which is recognised as a positive strategy for improvement in this area (Wasner, 2016). The final IM guide was a democratically produced document and provides an example of how the school is committed not only to recognising the different cultures within it but also to encouraging a climate of self-reflection towards a process model of intercultural competence and the development of IM attributes (Gregersen-Hermans & Pusch, 2012; Jackson, 2015; James, 2012; Stenhouse, 1975).

6.5 **Recommendations and Contributions to Knowledge**

The foundations of international education were built on the need for peace between nations after World War I (Mead, 1929). Therefore, schools’ knowledge about the provision of IM aims to foster a more effective integration of students into the school community. The data collected at Fenton Hall is limited in its generalisability, due to the case-study nature of this research.

However, others who are interested in effective IM provision should be able to glean examples of best practice from this research project.

The future curricular provision of IM across the whole sixth-form might consider how the IM elements of the IBDP could be transferred into the A Level programmes, thus including the remainder of the student body. The broad and varied curriculum topics of the IBDP could be used to enrich the A Level courses with more international themes. Theme 2 aimed to illuminate how the choice between the IBDP and A Level curricula influenced the development of IM in students. The quantitative results indicated that the IBDP had a positive effect on overall GMS scores but the study was unable to determine whether the IBDP itself directly influenced the attitudes of students or whether IM students were more likely to choose an internationally focused course. Looking at the former possibility, much can be taken from the IBDP curricular guides and transferred into the A Level curriculum in an attempt to share best practice for IM provision. As seen in Table 3, each IBDP subject guide explains its international dimension. In Group 4 – Science – the international element is recognised in the importance of exchanging information across national borders, seen as an essential part of the modern progression of science. The curriculum planning of each school could integrate the international dimensions outlined by the IBDP into other programmes, such as A Levels. The practical considerations for any such changes will need to be reviewed in terms of the scope and sequence of the integration of IM concepts into pre-existing subject curricula (Schubert, 1986). Although this additional international information is not assessed, it allows students to explore other cultures more frequently through discussion. This approach to learning about human behaviour, focused on the method of delivery (process) rather than working towards an examination (objective), has support from a number of educationalists (James, 2012; Stenhouse, 1970, 1975).

The results have highlighted that Fenton Hall has a rich and broad IM programme both within and outside the classroom. Much of the work in this area is led by a dedicated team, including the International Links Coordinator and International Mentors. In the interviews with staff, these roles were

recognised as playing an active part in raising the profile of IM within the school community. The development of the IM Daisy (see Figure 6) highlights the commitment to this educational agenda at Fenton Hall and the success of material produced democratically by the school community (MacDonald, 1976). Therefore, other schools attempting to promote IM as part of their development plan are advised that the allocation of a specific staff member to be responsible for this area of the curriculum would be advantageous. School leaders should be cautious when writing an IM policy, avoiding defining IM in any one definitive way. The conceptual nature of IM is dependent upon the interactions of the whole learning milieu within a school (Morais & Ogden, 2011; Treviño et al., 2018). While there was some consensus as to the attributes associated with IM at Fenton Hall, any attempt to restrict other schools to a fixed and static definition of IM would limit the freedom of stakeholders to express their own versions of this attribute (Hacking et al., 2018). A more pragmatic approach would see each school exploring what IM means to each of the stakeholders and allowing their voices to be heard through different interpretations of IM. This approach aims to be inclusive of all stakeholders and, thus, improve the potential for change within the organisation (MacDonald, 1976).

Similar to Sandoval-Hernández et al. (2018), this research highlighted the importance of tacit knowledge surrounding IM and the impact that the school climate can have on students' social and academic development in this area (Magoon, 1977). The school climate at Fenton Hall was extremely active in promoting IM and thus formed an important aspect in the development of these attitudes in students. However, this was far from being a simple and straightforward scenario, and staff commented on the complex nature of the school community and the multitude of avenues for IM provision. Other institutions trying to develop an IM climate should promote students' reflection to increase their understanding of others (Gregersen-Hermans & Pusch, 2012).

6.6 **Validity of this Research**

The credible interpretation of 'knotty' issues is a challenge faced by all who attempt educational research (Schwandt et al., 2007) and this is particularly

true of educational evaluation, as the test subjects are humans and the data represent an interpretation of their behaviour (Tyler, 1971). This research had many 'knots', as I was interested in learning more about IM which is a complex, socially influenced phenomenon (Burns, 2008; Cause, 2009; Savva & Stanfield, 2018). The standardisation of the data collection procedures was necessary to improve the validity and credibility of my project (Harris & Brown, 2010). For example, the protocol of questions used in the semi-structured interviews enabled a more effective cross-participant analysis; as the sole researcher in the project, I had confidence that each interview followed a similar path of inquiry through following the question protocol (Drost, 2011).

As a result of including naturalistic elements of educational evaluation, throughout my research I was interpreting qualitative data based on what I encountered. I did not try to remove my biases, but embraced them as a means to better understand how the IBDP was implemented. At each stage of data collection and interpretation, I was acutely aware of the role that hermeneutics and the influence of my own life history as an internationally focused teacher played on the interpretation of those who participated in my study (Dunne, 1993; Gadamer, 2004). I collected qualitative and quantitative data from the students, and was able to monitor the GMS and its validity as a research method via its effect size. Many of the results from my GMS project were significant, but were not always confirmed by a correspondingly high effect size. This suggests that further data is needed to confirm the differences reported between the students and their attitudes towards global-mindedness.

6.7 **Strengths and Limitations of the study**

One of the strengths of this case study lay in its use of open and flexible questioning to allow interview participants to speak freely about their experience of implementing the IBDP curriculum. This approach gave me unique insights into those factors thought to influence the development of IM within the curriculum and allowed me to be responsive to the unique particularities that emerged from the data (Stake, 1975b). Another strength was the ability to triangulate case-study data in my research design, through having a number of different research methods that all helped to support

construct validity and ensure that the categories and themes that emerged from the data were representative of the IBDP curriculum implementation at Fenton Hall (Greene et al., 2001). Through the use of an expansion model, I was able to reconstruct my own biases to view the implementation of the IBDP from a number of different perspectives. In the section below – Impact on Practice – I outline how my own views of IM have changed as a result of conducting this case study.

Stenhouse (1968) noted that it is part of the role of those involved in curriculum development to recognise the limitations of their work. Therefore, while I am aware that this study has contributed to the IM agenda at Fenton Hall, I am conscious that this is only part of the wider discussion of the national and international education agenda. For example, this research took place in an all-girls school so, while the impact of gender in the survey could be eliminated, it failed to hear the voices of male sixth-form students in the UK. Future studies could replicate my methodology in different settings, such as an all-boys or co-educational sixth-form. Another variable that limited the depth of this exploration of IM was the type of school in which the research took place: as a fee-paying independent school, Fenton Hall has a student population that is not representative of each layer of society. While this helps to illuminate trends in the IM of those who can afford private education, it fails to reach those in the state-funded education sector.

As stated in Chapter 3, the selection of stakeholders to participate in the interviews was conducted through a purposive sampling strategy (Cohen et al., 2013; Etikan et al., 2016) in order to allow those with important contributions to my research area to participate; however, there is no doubt that others at Fenton Hall have valuable contributions. The majority of participants in my study were teaching staff, with only a minority part of the support staff, but I do recognise the importance of support staff in the development of each student at a boarding school. Upon reflection, this research lacked contributions from staff whose primary role is in the students' pastoral development and who could have aided an understanding of IM from their home life.

6.7.1 Areas for Development

Educational evaluation as a methodology evolved from a move to improve standards in education (Lincoln & Guba, 1986; Parlett & Hamilton, 1972; Steadman, 1976; Stufflebeam, 1974; Suchman, 1968). As illustrated in the literature, IM is high on the agenda in many countries and will soon be included in the international PISA testing across different nations. From a research design perspective, this study took a snapshot of data over a relatively short period of time. For the future development of this area of research, I believe a longitudinal view of IM would be valuable in helping to illuminate how students' attitude towards IM changes over time. For example, a cohort of students could complete the GMS before they enter the sixth-form to examine their global-mindedness and repeat the survey after they have left school to identify how their attitudes towards other cultures change over time. This quantitative strategy could be complemented with interviews or focus groups with students.

One of the possible motivations for an international education identified in the literature was its perceived ability to promote IM and, thus, improve cultural capital (Bourdieu, 1984). In the data from this study, this reasoning was not mentioned by stakeholders, so we can assume it is not a major driving force for students when choosing between the IBDP or A Levels. Unlike other studies, such as that by Sriprakash et al. (2014), who did find a link between international education and improved prospects to Western higher education, this study would need to readjust its interview protocols to explore this area with stakeholders further.

6.7.2 Impact on Practice

When describing my motivations for undertaking this thesis, I outlined that my personal goal was to become a better practitioner of IM education because I have lived abroad and benefitted from reflective interactions with other cultures. My involvement in this case study has meant that, in the future, I will be more aware of the pedagogical approaches needed to develop IM most effectively in my subject. I embarked on this research thinking that IM focused primarily on students learning to understand others, but it has become clear that the

focus also needs to be on the students learning more about their own self-perception and culture to help inform their understanding of others.

In practical terms, I need to give my students the space to share their own cultural experiences and reflect upon how the experiences of other people impact on their view of the world. For example, when I am teaching about the treatment of disease, I should embrace opportunities to hear the views of students who have experience of other forms of healthcare, such as Chinese or Eastern medicine. Many of the topics I teach in Biology are controversial and, therefore, lend themselves to high-quality IM provision. Stem-cell treatment, organ donation and blood donation are prime examples of elements of the formal Biology curriculum that I am obliged to teach students for their examinations, but that also lend themselves perfectly to discussions about how students perceive these practices themselves and also how different cultures view them.

6.8 **Final Remarks**

Education is viewed within society as a means to equip students with the skills needed to be successful in life and promote peace within society (Bourn & Hunt, 2011; Sandoval-Hernández et al., 2018). As a teacher, I play an integral role in providing my students with opportunities to develop these skills and in particular IM, which is deemed necessary for a successful life in the twenty-first century. IM is thought to provide the skills to interact effectively with others and promote a better understanding of other cultures (Hacking et al., 2018). There has been much change in the political landscape since I embarked on this research in 2014. In particular, the relationship of the UK with the European Union presents challenges, with both hegemonic and social ramifications for years to come. Therefore, European, or indeed world, peace might be an ideological dream, but the starting point in this process is to remember our shared connection through humanity. Earlier in this thesis, I mentioned a quotation from Gandhi which spoke of “not being blown off your feet” by another culture. Having now completed this research, I can see that while IM can help us to learn more about other cultures, its greater power is in helping us to learn more about ourselves.

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8 Appendices

8.1 Appendix 1

Extracts from Fenton Hall's Curriculum Policy

AIMS AND OBJECTIVES

The aim of the College's curriculum is to educate pupils for academic success and personal fulfilment: it aims to educate the whole person in a broad and balanced way, laying foundations, which may be built upon, in Higher Education and throughout life.

At each stage, the curriculum allows flexibility to enable each pupil to pursue a programme of study which best suits their individual strengths and interests within the parameters of advice given. This ensures they have access to a balanced education and one which will keep open opportunities to a broad range of higher education courses / career pathways.

College's academic curriculum enables pupils to develop their subject knowledge and a range of generic, transferable skills such as communication, critical thinking, independent learning, essay writing, problem solving, empathy and creativity. The development of these are embedded in both the academic and enrichment programmes available to the pupils. Wellbeing lessons and the co-curricular activities, such as the Saturday programme and tutor time activities, clubs, societies, talks, trips and weekend pursuits are considered as part of the whole education, with pupils encouraged to recognise the values of these activities as part of their development.

The aim of the curriculum is for each pupil to:

- Have access to an intellectually challenging and coherent programme of study which is exciting and relevant, and which will prepare and equip pupils with the knowledge and skills needed to participate in and contribute to a rapidly changing global society.
- Have an opportunity to develop a range of intellectual, sporting and cultural interests, fulfil their potential and leave with a sense of fulfilment and achievement through reflective practice.
- Access high quality teaching and learning with the aim of producing intellectually curious, self-motivated, enthusiastic, successful women who will develop an enduring love of learning throughout their time at College, during Higher Education and in the wider world.
- Make effective use of digital technology to develop the skills required in a modern world.
- Balance academic and co-curricular activities successfully, supported by a tutorial and house system to guide and monitor their progress and wellbeing.
- Develop a social awareness, intercultural understanding and respect, strong communication skills and a sincere desire to care for and support others.

- Explore / consider the spiritual dimension of life and to take informed decisions about moral and spiritual issues.
- Be given an informed perspective on the role of the individual in society and to encourage them to become responsible citizens.
- Have access to a range of academic subjects and co-curricular opportunities such that pupils are able to make effective and fulfilling use of their leisure time after leaving school and is also able to pursue intellectual, cultural, aesthetic and physical pursuits of their choice.
- Have opportunities for links with the local community and with schools and other organisations elsewhere in the world.

College has been an IB World School since October 2008. The aim of all IB programmes is to develop inquiring, knowledgeable and caring young people who help to create a better and more peaceful world through intercultural understanding and respect.

This mission statement for the IB resonates with College's own philosophy for education. The aim of the College curriculum is to develop in our pupils the following characteristics as learners, which mirror many of the attributes of the IB learner profile.

College learners should strive to be:
- Inquirers
- Knowledgeable
- Thinkers
- Communicators
- Principled
- Open-minded
- Caring
- Risk-takers
- Balanced
- Reflective
- Resilient
- Resourceful

COLLEGE CURRICULUM PLAN

National Curriculum year	College year
7	LC1 (LC=Lower College)
8	LC2
9	LC3
10	UC4 (UC=Upper College)
11	UC5
12	SFC1 (SFC=Sixth Form College)
13	SFC2

Co-curricular supports the technological curriculum with an Ethical Hacking Club, a Makerspace group where students learn to use CADCAM software for

the laser cutter and 3D printing facilities, as well as Engineering clubs. SFC pupils also have access to a Kit Car.

Human and Social
Geography, History and Religious Studies are compulsory subjects in Lower College. A In LC1 pupils also have Humanities Philosophical Enquiry the aim of which is to develop in students:

1. Questioning skills
2. Collaborative learning
3. Reasoning and judgement
4. Listening skills
5. Analytical and evaluative thinking
6. The ability to make connections between the subjects

In Sixth Form, A levels are offered in Economics, Geography, History, Politics and Religious Studies. Economics, Geography, History and Philosophy are offered as part of the IB.

Community service / Community Links - Pupils in the Sixth Form at College have the opportunity to spend time volunteering with various organisations in the (name of town) community. This provides an opportunity to give something back to the local area. A wide variety of experiences are offered to enable pupils to use their time, energy and skills to help other people on a weekly basis including visiting the elderly, helping in primary schools and supporting disabled adults and children. Pupils are encouraged to plan their activities and reflect on their experiences. Service is a requirement of the IB DP.

Co-curricular supports the human and social curriculum with a diverse and wide-ranging number of clubs. Amnesty International, Model United Nations, Christian Union (discussions centring on faith and belief), Debating Society, Environmental Society, International Society, Philosophy Book Club, Philosophy Society, Politics Society, Discuss for Change, History Society, Magazine Club, FemSoc, Journalism Club, Law Society, SocAnth (a Sociology and Anthropology club), “A Look at Lit.” club. Forum 42 is a pupil-designed and led club that hosts a series of TED-style talks throughout the year. . The various activities provide opportunities for pupils to develop confidence at public speaking and to have an appreciation of varying views and values of others.

Use of Language across the Curriculum (Speaking, Listening, Literacy)
College aims for all the pupils to become literate and articulate communicators and in all subjects, pupils are taught to express themselves fluently and to read accurately and with understanding.

Pupils are taught the technical and specialist vocabulary of subjects and how to use and spell these words. They are also taught to use the patterns of language vital to the understanding and expression in different subjects. These

include the construction of sentences, paragraphs and texts that are often used in a specific subject.

In reading, pupils are taught strategies to help them read with understanding, to locate and use information, to follow a process or argument and summarise, and to synthesise and adapt what they learn from their reading. They are taught strategies to aid revision including how to retain information for deep understanding.

In writing, pupils are taught to use correct spelling, punctuation and to follow grammatical conventions. They are taught to organise their writing in logical and coherent forms.

In speaking, pupils are taught to use language precisely and clearly. Oral contributions are formally assessed within English Language GCSE and the MFLs at GCSE, Pre-U and IB level. In listening, pupils are taught to listen to others, and to respond and build on their ideas and views constructively. In addition, this element is formally assessed within MFLs at GCSE, Pre-U and IB level.

Religious Studies

Religious Studies is a compulsory element of the curriculum in Lower College and is taught as an option at GCSE and A Level. All pupils in UC4 study a programme of “Ethics, Philosophy and Culture”.

Actively promoting pupils’ spiritual, moral, social and cultural development is at the heart of the work of the Religious Studies and Philosophy Department but is an important part of all aspects of the education and care at College.

College’s SMSC provision aims to provide opportunities through which pupils:

- Can develop their self-knowledge, self-esteem and self-confidence.
- Can distinguish right from wrong and respect the civil and criminal law of England.
- Accept responsibility for their behaviour, show initiative and understand how they can contribute positively to the lives of those living and working in (name of town) and to society more widely.
- Gain a broad general knowledge of and respect for public institutions and services in England.
- Are able to acquire an appreciation of and respect for their own and other cultures in a way that promotes tolerance and harmony between different cultural traditions.
- Are encouraged to respect democracy and the democratic process, including respect for the basis on which the law is made and applied in England.

College has a public sector Equality Duty which requires us to have due regard of the need to:

- Eliminate discrimination, harassment, victimisation and any other conduct that is prohibited by the Equality Act 2010 (the Act);
- Advance equality of opportunity and foster good relations between persons who share a relevant protected characteristic* and persons who do not share it.

*Age, Disability; gender reassignment; marriage and civil partnership; pregnancy and maternity; race; religion or belief; sex; sexual orientation.

British values of democracy, the rule of law, individual liberty, and mutual respect and tolerance are taught in the College curriculum in the context of Britain being a multicultural society and within the context of teaching about diversity, equality, mutual respect and tolerance of those with different cultures, faiths and beliefs*.* Further information about how British values are actively promoted is given in the Staff Handbook.

We preclude the promotion of partisan political views in the teaching of any subject in College and take such steps as are reasonably practicable to ensure that, where political issues are brought to the attention of the pupils, while they are in attendance at College or while taking part in co-curricular activities at College or elsewhere, they are offered a balanced presentation of opposing views.
The programme of study for SMSC indicates how the SMSC Standards (ISI Regulatory Requirements 2018-09 Part 2 Paragraph 5) are taught in the curriculum.

The following definitions are followed by the Religious Studies and Philosophy Department in their delivery of SMSC.

Spiritual development is the development of the non-material element of a human being which animates and sustains us and, depending on our point of view; either ends or continues in some form when we die. It is about the development of a sense of identity, self-worth, personal insight, meaning and purpose. It is about the development of a pupil's 'spirit'. Some people may call it the development of a pupil's 'soul'; others as the development of 'personality' or 'character'.

Moral development is about the building, by pupils, of a framework of moral values which regulates their personal behaviour. It is also about the development of pupils' understanding of society's shared and agreed values. It is about understanding that there are issues where there is disagreement and it is also about understanding that society's values change. Moral development is about gaining an understanding of the range of views and the reasons for the range. It is also about developing an opinion about the different views.

Social development is about young people working effectively with each other and participating successfully in the community as a whole. It is about the development of the skills and personal qualities necessary for living and working together. It is about functioning effectively in a multi-racial,

multicultural society. It involves growth in knowledge and understanding of society in all its aspects. This includes understanding people as well as understanding society's institutions, structures and characteristics, economic and political principles and organisations, roles and responsibilities and life as a citizen, parent or worker in a community. It also involves the development of the interpersonal skills necessary for successful relationships.

Cultural development is about pupils' understanding their own culture and other cultures in their town, region and in the country as a whole. It is about understanding cultures represented in Europe and elsewhere in the world. It is about understanding and feeling comfortable in a variety of cultures and being able to operate in the emerging world culture of shared experiences provided by television, travel and the internet. It is about understanding that cultures are always changing and coping with change. Promoting pupils' cultural development is intimately linked with schools' attempts to value cultural diversity and prevent racism.

All departments consider how they deliver SMSC through their schemes of work, and departmental handbooks include a policy statement for the teaching of SMSC.

Prayers provides an opportunity to bring the whole community together in appreciation of cultural diversity.

The wellbeing programme delivered to all year groups in a discrete lesson each week incorporates PSHE and RSE education. It is an important and necessary part of the pupils' education with statutory guidance coming into effect in 2020. Elements of wellbeing are also explored with pupils through the Saturday programme, Prayers, selected curriculum lessons and tutor time.

The wellbeing programme has been tailored to reflect the needs of our pupils to equip them with a sound understanding of risk and with the knowledge and skills necessary to make safe and informed decisions. Content includes drug education, financial education, political awareness, relationships and sex education (RSE) and being aware of the importance of both a healthy body and mind.

Wellbeing equips our pupils with the knowledge, understanding, skills and strategies required to live healthy, safe, productive, capable, responsible and balanced lives. It encourages them to be enterprising and supports them in making effective transitions, positive learning and career choices and in achieving economic wellbeing. It provides the opportunity for them to reflect on and clarify their own values and attitudes and explore the complex and sometimes conflicting range of values and attitudes they encounter now and in the future.

Wellbeing contributes to personal development by helping pupils to build their confidence, resilience and self-esteem, and to identify and manage risk, make informed choices and understand what influences their decisions. It enables them to recognise, accept and shape their identities, to understand and

accommodate differences and change, to manage emotions and to communicate constructively in a variety of settings. Developing an understanding of themselves, empathy and the ability to work with others will help pupils to form and maintain good relationships, develop essential skills for future employability and better enjoy and manage their lives.

Overarching Concepts:
1. **Identity** (their personal qualities, attitudes, skills, attributes and achievements and what influences these)
2. **Relationships** (including different types and in different settings)
3. **A healthy (including physically, emotionally and socially) balanced lifestyle** (including within relationships, work-life, exercise and rest, spending and saving and diet)
4. **Risk** (identification, assessment and how to manage and reduce risk and build resilience

including to radicalisation, with particular attention to the safe use of electronic equipment and the internet.
and safety (including behaviour and strategies to employ in different settings).
5. **Diversity and equality** (in all its forms)
6. **Rights** (including the notion of universal human rights), **responsibilities** (including fairness and justice) and consent (in different contexts)
7. **Change** (as something to be managed) and **resilience** (the skills, strategies and 'inner resources' we can draw on when faced with challenging change or circumstance)
8. **Power** (how it is used and encountered in a variety of contexts including persuasion, bullying, negotiation and 'win-win' outcomes)
9. **Career** (including enterprise, employability and economic understanding)

Sixth Form Curriculum
Pupils entering the Sixth Form can choose to take Advanced Levels or the International Baccalaureate DP.

Advanced Levels
A wide range of courses is available in English Literature, Mathematics, Further Mathematics, Economics, Geography, History, Government and Politics, Religious Studies, Biology, Chemistry, Physics, Computer Science, French, German, Italian, Mandarin Chinese, Spanish, Latin, Greek, History of Art, Art and Design, Music, Theatre Studies. MFL courses are offered through the Cambridge Pre-U as an alternative to A levels.

Examinations in all subjects for Pre-U, A level are taken in the Summer Term in SFC2 with no external exams taken at the end of SFC1. A linear approach with assessment at the end of two years has the advantage of enabling departments to teach A level subject content in the most coherent order and it also avoids the loss of many weeks of teaching time in the Summer Term of SFC1.

The majority of pupils will study either three or four A level subjects (this number can only be extended if pupils include Further Mathematics). To maintain breadth of study, there is the option of taking an additional AS in Further Mathematics, a Language at IB Standard Level certificate or Extended Project Qualification in addition to three A levels. There is also the opportunity for pupils to start with four A levels and drop down to three at some point during Sixth Form. In general, pupils will not be entered to sit any examination for the dropped subject, but the knowledge and skills they have acquired will be helpful and will give access to a broader education. Careful consideration is given regarding the best time to alter each pupil's curriculum where this is appropriate, but examination entries should be confirmed before submission of UCAS applications, which is usually by the autumn half term of SFC2.

Candidates opting for Mathematics and Further Mathematics tend to study two, and in some cases three, additional full A levels. Careful advice is given to pupils undertaking more than the equivalent of 3.5 A Levels.

For some pupils, the optimum number to start with is three A levels as this allows for wider reading and may provide more time for them to pursue other co-curricular and academic interests, such as the Extended Project Qualification (EPQ), which allows pupils to devise their own area of interest and set their own research parameters.

Pupils opting for three A levels may broaden their educational experience by opting for one of the following qualifications (subject to demand):

AS Further Mathematics, IB Standard Level language (co-taught with IB DP students, or the EPQ.

Typically, each A level will have a time allocation of five hours per week.

All pupils have two hours of sport timetabled each week.

SFC1 A Level pupils take a 'Skills for Academic Learning' course in their first term. This course aims to equip them with the skills essential for academic study such as research, discursive writing, critical thinking, presentation and numerical reasoning. The course endeavours to give the pupils transferable skills, regardless of their A Level choices, to ensure their study time is used as constructively as possible. Having covered this course, pupils then have the option to continue with an EPQ on a subject of their choosing.

The areas covered on the Skills for Academic Learning course are note-taking, academic honesty, research, assessing evidence and interpretation of data, using the media, formulating arguments / reasoning, writing in an academic style and presentation skills.

International Baccalaureate (IB) Diploma Programme (DP)
All IB Diploma Programme students study six subjects over two years, one subject from each group; three are at Higher Level (HL) and three at Standard Level (SL). The subjects typically offered at College are:

Group 1 Studies in Language and Literature:	English A: Literature HL / SL Language A: Language & Literature A HL / SL (The option of studying for a bilingual diploma through the study of the Language and Literature course in a native language instead of a foreign language from Group 2 can be undertaken as a private option in Chinese, Japanese, French, Spanish, Italian, German or Russian.
Group 2 (Language Acquisition)	Language B: These courses are intended for students who have had some previous experience (three to five years) of learning the language. French B HL / SL, German B HL / SL, Italian B HL / SL, Mandarin B HL / SL, Spanish B HL / SL Language *ab initio* SL - The languages available are subject to demand.
Group 3 (Individuals and Societies)	Economics HL / SL, Geography HL / SL, History HL / SL Philosophy HL / SL
Group 4 (Experimental Sciences)	Biology HL / SL, Chemistry HL / SL, Physics HL / SL Environmental Systems & Societies SL
Group 5 (Mathematics)	Mathematics: Applications and Interpretation HL / SL Mathematics: Analysis and Approaches HL / SL
Group 6 (The Arts and Electives)	Visual Arts HL / SL, Music HL / SL, Theatre HL / SL Typically - Chemistry HL Economics HL / SL History HL / SL French HL / SL

There are also three core components which must be completed before students can gain the Diploma:
Theory of Knowledge (TOK)
Extended Essay (EE)
Creativity, Activity and Service (CAS)

All pupils have two hours of sport timetabled each week. IB Diploma students can opt out of the timetabled sport (very few opt out as many are team players) although there is a requirement that they undertake a minimum of 1 hour of

sporting activity a week as part of the core element of the Diploma in which they have to complete a recommended 50 hours of “Activity”.

Typically, each HL level subject will have a time allocation of nine hours per fortnight and SL six hours in SFC1 and five hours a fortnight in SFC2. TOK has approximately 100 hours of teaching time over the course. All subjects are examined in May of SFC2, although coursework is assessed at various points throughout the two years. Grading for each subject is on a 7 to 0 scale. The maximum score for the six subjects is therefore 42 points. An extra three points are awarded for TOK and Extended Essay together giving a maximum total Diploma score out of 45. Twenty-four points are required for the Diploma to be awarded (12 points are needed from the three HL subjects, nine points from the three Standard Level subjects, and successful completion of the core components).

SCHEMES OF WORK

Consistently good teaching is underpinned by an agreed curriculum for each subject. Each department is required to have schemes of work for all its courses, where appropriate related to the national curriculum and or awarding body requirements.

These schemes of work should make explicit what is expected of every teacher in terms of the progressive development of knowledge, understanding and skills whilst allowing for individual teachers’ creativity. Their delivery is monitored by heads of department. Pupils should be given access to a form of the scheme of work via Moodle or Sharepoint.

ENRICHMENT

A wealth of enrichment activities accompanies pupils’ studies in each year with many opportunities for pupils to interact across year groups in the evenings, Weekends and on Saturday mornings.

The Saturday programme runs from 8.30 – 12.20 on Saturdays in term time. There is a huge variety of different activities which run throughout the year. These provide an opportunity for both academic lessons and an enrichment programme to extend the pupils’ education beyond the curriculum.

The Co-curricular Director is responsible for devising and implementing the Saturday enrichment programme which is relevant, innovative and interesting for each year group in College and draws on the skills of College staff together with the contribution of outside groups and speakers. The programme aims to break down barriers between subjects by providing opportunities for cross-curricular and vertical year group activities.

The Saturday programme is seen as an integral part of the education of the pupils at College. The addition of any academic lessons on Saturdays is based on the needs of the various year groups and the programme is linked to the academic lessons which take place during the week.

Academic Lessons
To complement the current weekday curriculum the following lessons take place on Saturdays:
LC2 – Science
LC3 – *Ab initio* languages and a creative short course
UC4 – Ethics, Philosophy and Culture (EPC), PE and English Speaking and Listening
UC5 – Maths, English & Geography Field Work
SFC IB – Theory of Knowledge
SFC A Level – lessons only where necessary

Enrichment
The Saturday programme is run with a flexible timetable which gives the opportunity for pupils to work outside the normal constraints of the weekday academic timetable, thus some activities:
Have vertical grouping with pupils from more than one year group for example:
House Music rehearsals LC1 – UC5
Lower College Public Speaking LC1-LC3
Upper College Public Speaking UC4 & UC5
Art / Music / Sports / Academic scholars sessions
Drama rehearsals for cast & tech crew
Music concerts e.g. UC Scholars' Concert or May Concert
Have opportunities for pupils with a flair for a particular creative, musical, sports or academic area to extend and enrich their interest.
Have activities with overlap of content and differing perspectives between several departments.
Run for the whole morning, and / or for a series of weeks to allow longer term projects to be undertaken
Are for smaller groups of pupils, and run in addition to the main activities for a particular year group
Are run for the Lower year groups by SFC pupils (with supervision from staff)

8.2 **Appendix 2**

INTERNATIONAL MINDEDNESS POLICY

INTRODUCTION
College recognises that:
 International mindedness is a willingness to understand and respect the concerns, attitudes, and ways of life of others, both in the UK and in other countries.

 International issues are an important part of our girls' lives. They should develop the knowledge, skills and understanding they need to live in and contribute effectively to a global society and to work in a competitive global economy. This will require students to be comfortable with uncertainty, interdependence, disagreement and complexity.

 International mindedness should be reflected in the attitudes and values of our girls, staff, the ethos of College and the Programme of Study, both curricular and co-curricular.

 Educating for international mindedness requires an emphasis on active learning, cooperation, critical understanding of global issues, community participation and development of a sense of justice and equity.

 As a school we have a commitment to racial equality and equal rights for all.

 The education of women has an important role to play in influencing attitudes towards women in parts of the world where they are discriminated against or suffer abuse.

AIMS
To enable our girls to know more about international issues and to:
 Celebrate the rich and diverse cultures represented in College and in local and national communities through everyday experiences, such as Prayers, and through clubs, activities and trips.

 Understand complex interdependencies in the global economy through curriculum teaching and co-curricular activities.

 Respect, challenge and value different cultures and our own values and beliefs through Prayers on global issues such as those run by the International Society.

INTERNATIONAL MINDEDNESS POLICY continued

 Experience regular contact with students and adults living and working in different countries through International links.

 To develop each of the eight Key Concepts of the global dimension (taken from the DfES document 'Putting the World into World-Class Education' DfES/1077/2004 PPEDW/D16/5819/1104/14)

 Citizenship – gaining the knowledge, skills and understanding of concepts and institutions necessary to become informed, active and responsible global citizens.

 Social Justice – understanding the importance of social justice as an element in both sustainable development and the improved welfare of all people.

 Sustainable Development – understanding the need to maintain and improve the current quality of life without damaging the planet for future generations.

 Diversity – understanding and respecting differences and relating these to our common humanity.

 Values and Perceptions – developing a critical evaluation of images of other parts of the world and an appreciation of the effect these have on people's attitudes and values.

 Interdependence – understanding how people, places, Economics and environments are all inextricably interrelated and that events have repercussions on a global scale.

 Conflict Resolution – understanding how conflicts are a barrier to development and why there is a need for their resolution and the promotion of harmony.

 Human Rights – knowing about Human Rights and, in particular, the UN Convention on the Rights of the Child.

OBJECTIVES
 To develop a range of *international learning partnerships.* This will include activities such as:

 Long term links with schools in other countries.
 Email and internet projects including video conferencing.
 Interacting with visitors from other cultures and countries.
 Student and staff visits to places of cultural interest in the UK and abroad.
 Student and staff exchanges, work experience placements and sabbaticals.

 To actively encourage the study of more than one language for all girls.

 To organise regular celebrations of College's rich and diverse cultures.

 To conduct annual audits of College's curricular and co-curricular activities' contributions to international mindedness and assess the impact on achieving the College's Strategic Intensions.

 To develop each of the eight Key Concepts of the global dimension through all appropriate areas of the curriculum so that all girls receive an international dimension in their learning experience.

 To develop our competencies in critical thinking and reflection so that we can develop our own identities and understand that people are allowed to express their different perspectives, values and cultures.

 To encourage girls to formulate their own responses to global issues and to act on these through positive participation with our community at the classroom, college, local, national and global scales.

 To encourage girls to recognise inequality across borders and within countries, and have an understanding of Human Rights.

 To encourage girls to see the world through the eyes of others and view the future with hope.

8.3 **Appendix 3**

Dear

I hope that you are well and having a good week.

Just to introduce myself, as I do not believe that we have met formally. I am a new Biology teacher at (school name) this year and conducting a research project for an EdD doctoral degree in education. At present, I am in the 3rd year of my degree and in the data collection phase of my research, which is focused on the IB DP. My research aims are to look at how the international minded objectives are understood by teachers at (school name). As such, your input as an IB teacher can provide a valuable insight into your thoughts and experience on this topic. I am looking for staff volunteers who are willing to take part in a one-to-one interview and answer questions on this subject. The interview would be audio recorded and last approximately 30 minutes. Ideally, the interview would take after school at a time of your convenience. Please find attached an information sheet, which outlines my research in further detail and how you can be part of it. There is no pressure to participate, as I understand the time constraints you are under as a teacher.

If you have any further questions, please do not hesitate to get in contact.

Many thanks in advance,

James

8.4 **Appendix 4**

James Skinner
EdD researcher
November 2016

Faculty of Social Science

School of Education and Life Long Learning

University of East Anglia
Norwich Research Park
Norwich NR4 7TJ
United Kingdom
01603 591451

Email: james.skinner@uea.ac.uk

Web:www.uea.ac.uk

Evaluating IM in the International Bacclaureature (IB) Diploma.

PARTICIPANT INFORMATION STATEMENT – IB Teachers

(1) What is this study about?

This research study is focused on evaluating how successfully the International Baccalaureate Diploma Programme meets the objectives of promoting an IM curriculum to its students. To understand this situation better, I am interviewing IB teachers about their views on this feature of the curriculum. This Participant Information Statement tells you about the research study. Knowing what is involved will help you decide if you want to take part in the research or not. Please read this sheet carefully and ask questions about anything that you don't understand or want to know more about.

Participation in this research study is voluntary. By giving consent to take part in this study you are telling us that you:

- ✓ Understand what you have read.
- ✓ Agree to take part in the research study as outlined below.

(2) Who is running the study?

The study is being carried out by the following researcher: James Skinner.

James Skinner is conducting this study as the basis for the degree of Doctor of Education at The University of East Anglia. This will take place under the supervision of Dr Lee Beaumont.

(3) What will the study involve for me?

This study will involve an interview to discuss your interpretation of IM and its link to the IB curriculum. The questions will be open ended and it will provide an opportunity for you to share your views in this subject. I will audio record the interview, so that it can be transcribed at a later date.

(4) How much of my time will the study take?

The interview should last between 30 – 45 minutes.

(5) Do I have to be in the study? Can I withdraw from the study once I've started?

Being in this study is completely voluntary and you do not have to take part. Your decision whether to participate will not affect your current or future relationship with the researchers or anyone else at the University of East Anglia.

If you decide to take part in the study and then change your mind later, you are free to withdraw at any time. You can do this by emailing me at james.skinner@uea.ac.uk. You are free to stop the interview at any time. Unless you say that you want us to keep them, any recordings will be erased and the information you have provided will not be included in the study results. You may also refuse to answer any questions that you do not wish to answer during the interview. If you decide to withdraw from the study, this can be done until the point I have analysed and published the results. Please email me at the above address to inform me of your decision.

(6) Are there any risks or costs associated with being in the study?

Aside from giving up your time, I do not expect that there will be any risks or costs associated with taking part in this study.

(7) Are there any benefits associated with being in the study?

By participating in this study, participants will benefit from having a reflective discussion about an important aspect of the IB curriculum. Interviewees will contribute to the wider understanding of how the IB Diploma is delivered and make a positive impact to world of educational research. Ultimately, my research has the aim to improve the standards of teaching and learning of the IB Diploma.

(8) What will happen to information about me that is collected during the study?

Your information will be stored securely and your identity/information will be kept strictly confidential, except as required by law. Study findings may be published, but you will not be identified in these publications if you decide to participate in this study. In this instance, data will be stored for a period of 10 years and then destroyed.

(9) What if I would like further information about the study?

When you have read this information, Mr James Skinner will be available to discuss it with you further and answer any questions you may have. If you would like to know more at any stage during the study, please feel free to contact Dr Lee Beaumont, Lecturer in Physical Education, who is contactable at the following email address: lee.beaumont@uea.ac.uk

(10) Will I be told the results of the study?

You have a right to receive feedback about the overall results of this study. You can tell us that you wish to receive feedback by emailing me at james.skinner@uea.ac.uk. This feedback will be in the form of summary of my findings after the study is finished.

(11) What if I have a complaint or any concerns about the study?

The ethical aspects of this study have been approved under the regulations of the University of East Anglia's School of Education and Lifelong Learning Research Ethics Committee.

If there is a problem please let me know. You can contact me via the University at the following address:

James Skinner
School of Education and Lifelong Learning
University of East Anglia
NORWICH NR4 7TJ
James.skinner@uea.ac.uk
If you would like to speak to someone else you can contact my supervisor:
Dr Lee Beaumont, lee.beaumont@uea.ac.uk

If you are concerned about the way this study is being conducted or you wish to make a complaint to someone independent from the study, please contact please contact the Head of the School of Education and Lifelong Learning, Professor Richard Andrews, at richard.andrews@uea.ac.uk

(12) OK, I want to take part – what do I do next?
Please email me back if you would like to participate in this study and we can find a convenient time to conduct the interview. You need to fill in one copy of the consent form and give this to me or scan it and email it before the start of the interview. Please keep the letter, information sheet and the 2nd copy of the consent form for your information.

(13) I do not want to take part – what do I do next?
There is no pressure to participate in this study and do not feel obliged to consent. You do not need to provide an excuse or reason for not taking part, but please could I request an email just saying that you do not want to participate. Your decision to not participate will not be communicated to anybody outside of this study.

This information sheet is for you to keep

PARTICIPANT CONSENT FORM (1st Copy to Researcher)

I, ... [PRINT NAME], agree to take part in this research study.

In giving my consent I state that:

✓ I understand the purpose of the study, what I will be asked to do, and any risks/benefits involved.

✓ I have read the Participant Information Statement and have been able to discuss my involvement in the study with the researchers if I wished to do so.

✓ The researchers have answered any questions that I had about the study and I am happy with the answers.

✓ I understand that being in this study is completely voluntary and I do not have to take part. My decision whether to be in the study will not affect my relationship with the researchers or anyone else at the University of East Anglia now or in the future.

✓ *I understand that I can withdraw from the study at any time.*

✓ *I understand that I may stop the interview at any time if I do not wish to continue, and that unless I indicate otherwise any recordings will then be erased and the information provided will not be included in the study. I also understand that I may refuse to answer any questions I don't wish to answer.*

✓ I understand that personal information about me that is collected over the course of this project will be stored securely and will only be used for purposes that I have agreed to. I understand that information about me will only be told to others with my permission, except as required by law.

✓ I understand that the results of this study may be published.

I consent to:

- **Audio-recording** YES ☐ NO ☐
- **Reviewing transcripts** YES ☐ NO ☐
- **Would you like to receive feedback about the overall results of this study?** YES ☐ NO ☐

If you answered **YES**, please indicate your preferred form of feedback and address:

☐ Postal: _____

_____

☐ Email: _____

.....
Signature

.....
PRINT name

.....
Date

PARTICIPANT CONSENT FORM (2nd Copy to Participant)

I, ... [PRINT NAME], agree to take part in this research study.

In giving my consent I state that:

✓ I understand the purpose of the study, what I will be asked to do, and any risks/benefits involved.

✓ I have read the Participant Information Statement and have been able to discuss my involvement in the study with the researchers if I wished to do so.

✓ The researchers have answered any questions that I had about the study and I am happy with the answers.

✓ I understand that being in this study is completely voluntary and I do not have to take part. My decision whether to be in the study will not affect my relationship with the researchers or anyone else at the University of East Anglia now or in the future.

✓ *I understand that I can withdraw from the study at any time.*

✓ *I understand that I may stop the interview at any time if I do not wish to continue, and that unless I indicate otherwise any recordings will then be erased and the information provided will not be included in the study. I also understand that I may refuse to answer any questions I don't wish to answer.*

✓ I understand that personal information about me that is collected over the course of this project will be stored securely and will only be used for purposes that I have agreed to. I understand that information about me will only be told to others with my permission, except as required by law.

✓ I understand that the results of this study may be published.

I consent to:

- **Audio-recording** YES ☐ NO ☐
- **Reviewing transcripts** YES ☐ NO ☐
- **Would you like to receive feedback about the overall results of this study?** YES ☐ NO ☐

If you answered **YES**, please indicate your preferred form of feedback and address:

☐ Postal: _____

_____

☐ Email: _____

.....
Signature

.....
PRINT name

.....
Date

8.5 **Appendix 5**

Interview protocol (Gigliotti-Labay, 2010).

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

Lead-off Question: Are global issues incorporated into your classroom? If so, can you tell me about how you incorporate global themes in your class?

Covert Categories

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

Possible Follow-up Questions

1. When somebody uses the term "international mindedness (IM)," what do you think it means?
2. How would you explain IM to a new IB teacher at your school?
3. Can you give me examples of the broader international themes that could be used in your course?
4. What is the role of international mindedness in the IB curriculum, in your opinion? How much importance should it be given? Do you have any thoughts on that?
5. Are there any ways that your school can help you incorporate more international themes/issues in your classroom?

Section 2: Institutionalisation of international mindedness within the IB school culture

Lead-off Question: Tell me a little bit about your school, and if there is anything about your school that particularly emphasises international mindedness.

Covert Categories

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

Possible Follow-up Questions

1. As you know, the promotion of IM is part of the mission of the IBO. Can you describe the ways in which your school fulfils that mission?
2. How does your school explicitly emphasise international mindedness or intercultural experiences for its students?
3. In your school, are there any ways in which the administration measures a teacher's ability to incorporate international content or issues in their instruction? If so, tell me about them. If not, what are your thoughts on that? Should this be part of a teacher's appraisal?
4. Are there any opportunities that encourage the faculty at your school to undertake projects of a global nature?
5. Can you tell me about CAS (Community, Action, Service) activities at your school that may be multicultural in nature?
6. Does your school have any opportunities for students to study abroad, have language exchange visits, or other related experiences?

8.6 **Appendix 6**

Dear Students

This morning, I had the pleasure of speaking to the A Level students about an opportunity to be involved in some research about international mindedness. For those of you who I did not speak to, please see the document attached to learn more about my research and what I am aiming to investigate. All A Level and IB students are welcome to be part of this study by following the link below.

https://www.surveymonkey.co.uk/r/Q9B3ZRH

Many thanks,

Mr Skinner

8.7 **Appendix 7**

James Skinner
EdD researcher
September 2016

Faculty of Social Science

School of Education and Life Long Learning

University of East Anglia
Norwich Research Park
Norwich NR4 7TJ
United Kingdom
01603 591451

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Evaluating international mindedness (IM) in the International Bacclaureature (IB) Diploma.

PARTICIPANT INFORMATION STATEMENT – student

(13) What is this study about?
This research study is focused on evaluating how successfully the International Baccalaureate Diploma Programme meets the objectives of promoting an internationally mindedness curriculum to students. To understand this situation better, students from Year 11 – 13 at your school are being asked their views on this feature of the curriculum. Your year group is the site of this research because I am interested in their views about the IB Diploma Programme . This Participant Information Statement tells you about the research study. Knowing what is involved will help you decide if you want to take part in the research or not. Please read this sheet carefully and ask questions about anything that you don't understand or want to know more about.

Participation in this research study is assumed to be consented ***UNLESS*** you tell me otherwise by opting out of the process. If I do not receive an indication from you that you ***do not want*** to be part of this research I take that you are giving your consent and you are telling us that you:

- ✓ Understand what you have read.
- ✓ Agree to take part in the research study as outlined below.
- ✓ Agree to the use of your personal information as described.

(14) Who is running the study?
James Skinner is conducting this study as the basis for the degree of Doctor of Education at The University of East Anglia. This will take place under the supervision of Dr Lee Beaumont.

(15) What will the study involve for me?
This study will involve you completing an online questionnaire on the website Survey Monkey. The survey is composed of 30 very short questions about your views on how the IB Diploma promotes internationalism. The only other questions are your year group and the course your study (IBDP or A Levels). All of the students taking part in the survey will remain completely anonymous and all data will be kept in accordance with the UK Data Protection Act 1998.

(16) How much of my time will the study take?
It is expected that the survey will take between 10-15 minutes to complete.

(17) Do I have to be in the study? Can I withdraw from the study once I've started?
Consent to being in this study is assumed unless you tell me otherwise, but you do not have to take part. Your decision whether to participate will not affect your current or future relationship with the researchers or anyone else at the University of East Anglia. Your questionnaire responses can be withdrawn any time before you have submitted the questionnaire. Once you have submitted it, your responses cannot be withdrawn because you are anonymous and therefore we will not be able to tell which one is yours.

(18) Are there any risks or costs associated with being in the study?
Aside from giving up you time, I do not expect that there will be any risks or costs associated with taking part in this study for yourself.

(19) Are there any benefits associated with being in the study?

By participating in this study, participants will benefit from having a reflective discussion about the IB curriculum. Respondents will contribute to the wider understanding of how the IB Diploma is delivered at their school and make a positive impact to world of educational research. Ultimately, my research has the aim to improve the standards of teaching and learning of the IB Diploma.

(8) What will happen to information about me that is collected during the study?
Your responses will be stored securely and your identity/information will be kept strictly confidential, except as required by law. Study findings may be published, but you will not be individually identifiable in these publications. In this instance, data will be stored for a period of 10 years and then destroyed.

(9) What if I would like further information about the study?
When you have read this information, Mr James Skinner will be available to discuss it with you further and answer any questions you may have. If you would like to know more at any stage during the study, please feel free to contact Dr Lee Beaumont, Lecturer in Physical Education, who is contactable at the following email address: lee.beaumont@uea.ac.uk

(10) Will I be told the results of the study?

You have a right to receive feedback about the overall results of this study. You can tell me that you wish to receive feedback by emailing me at james.skinner@uea.ac.uk. This feedback will be in the form of summary of my findings after the study is finished.

(11) What if I have a complaint or any concerns about the study?
Research involving humans in UK is reviewed by an independent group of people called a Human Research Ethics Committee (HREC). The ethical aspects of this study have been approved under the regulations of the University of East Anglia's School of Education and Lifelong Learning Research Ethics Committee.

If there is a problem please let me know. You can contact me via the University at the following address:
James Skinner
School of Education and Lifelong Learning
University of East Anglia
NORWICH NR4 7TJ
James.skinner@uea.ac.uk

If you would like to speak to someone else you can contact my supervisor: Dr Lee Beaumont, lee.beaumont@uea.ac.uk. If you are concerned about the way this study is being conducted or you wish to make a complaint to someone independent from the study, please contact please contact the Head of the School of Education and Lifelong Learning, Professor Richard Andrews, at richard.andrews@uea.ac.uk

(12) OK, I want to take part – what do I do next?
If you're happy to participate simply click on the following link https://www.surveymonkey.co.uk/r/Q9B3ZRH and complete the survey When you click submit, that tells us that you consent to participate in the study as I have described it to you. Please keep the information sheet and consent form for your information. Once you have completed the questionnaire and submitted your response, you will not be able to withdraw.

(13) **OK, I don't want to take part – what do I do next?**
You need to fill in one copy of the consent form and tick the "opt-out" box and return in an envelope to James Skinner (Biology department). Completed forms can be left at the school reception clearly marked with my name. Please keep the information sheet and the 2nd copy of the consent form for your information.

This information sheet is for you to keep

PARENT/CARER CONSENT FORM (1st Copy to Researcher)

I, ... [PRINT PARENT'S/CARER'S NAME], **am not willing** for my child ……[PRINT CHILD'S NAME] to take part in this research study.

.....
Signature

.....
PRINT name

.....
Date

PARENT/CARER CONSENT FORM (2nd Copy to Parent/Carer)

I, ... [PRINT PARENT'S/CARER'S NAME], **am not willing** for my child ……[PRINT CHILD'S NAME] to take part in this research study.

.....
Signature

.....
PRINT name

.....
Date

8.8 **Appendix 8**

Adapted Global-Mindedness Survey

1. I generally find it stimulating to spend an evening talking with people from another culture.
2. I feel an obligation to speak out when I see our government doing something I consider wrong.
3. UK is enriched by the fact that it is comprised of many people from different cultures and countries.
4. Really, there is nothing I can do about the problems of the world.
5. The needs of the UK must continue to be our highest priority over needs of other countries.
6. I often think about the kind of world we are creating for future generations.
7. When I hear that thousands of people are starving in an African country, I feel very frustrated.
8. People living in the UK can learn something of value from all different cultures.
9. Generally, an individual's actions are too small to have a significant effect on the ecosystem.
10. People in the UK should be permitted to pursue the standard of living they can afford if it only has a slight negative impact on the environment."
11. I think of myself, not only as a citizen of my country, but also as a citizen of the world.
12. When I see the conditions some people in the world live under, I feel a responsibility to do something about it.
13. I enjoy trying to understand people's behaviour in the context of their culture.
14. My opinions about national policies are based on how those policies might affect the rest of the world as well as the UK.
15. It is very important to me to choose a career in which I can have a positive effect on quality of life for future generations.
16. People living in the UK values are probably the best.
17. In the long run, people living in the UK will probably benefit from the fact that the world is becoming more interconnected.
18. The fact that a flood can kill 50,000 people in Bangladesh is very depressing to me.
19. It is important that UK schools, universities, and colleges provide programmes designed to promote understanding among students of different ethnic and cultural backgrounds."
20. I think my behaviour can impact people in other countries.
21. The present distribution of the world's wealth and resources should be maintained because it promotes survival of the fittest.
22. I feel a strong kinship with the worldwide human family.
23. I feel very concerned about the lives of people who live in politically repressive regimes.
24. It is important that we educate people to understand the impact that current policies might have on future generations.

25. It is not really important to me to consider myself as a member of the global community.
26. I sometimes try to imagine how a person who is always hungry must feel.
27. I have very little in common with people in underdeveloped nations.
28. I am able to affect what happens on a global level by what I do in my own community.
29. I sometimes feel irritated with people from other countries because they don't understand how we do things here.
30. People living in the UK have a moral obligation to share their wealth with the less fortunate peoples of the world.
31. Which school year are you in?
32. What programme are you following at school?

8.9 **Appendix 9**

SLIDE 1
I'm sure you are all aware that 2018 is the centenary of the end of World War 1. But it also marks 100 years since the first women in Britain, were allowed to vote. The 1918 Representation of the People Act gave a small number of women, who were over the age of 30 and owned property, the right to vote. Both of these significant historical events have involved armies fighting for a common cause - and both of these armies wore uniform.
SLIDE 2
I wonder what you feel when you hear that word 'uniform'? Does it cause you to shudder with embarrassment? Does it bring out the angry rebel in you? Or perhaps it engenders in you a sense of pride and belonging? School uniform is a controversial subject. It is said that uniforms create greater equality amongst students, providing a safety net by removing peer pressure and reducing bullying, that they prepare students for dressing smartly in the workplace and that they foster a sense of the school's identity within the local community. Some people believe that a school uniform can improve learning by reducing distraction and making the classroom a more serious environment. You may well agree with all these things, but I wonder, do you ever feel that your uniform robs you of the chance to express yourself as an individual or that you lose your identity when wearing it? Have you ever wondered what is the purpose and function of uniform? Or what sociological and psychological impact the wearing of a uniform might have on individuals, groups or cultures?
SLIDE 3
You might reasonably imagine that the Suffragettes of 100 years ago wore masculine, practical clothing in keeping with their feminist cause. By 1911, fashion designer Paul Poiret had introduced his radical harem trousers and women had been wearing trousers whilst carrying out war work in the factories, mines and working on the land - so why not?! But, instead, the Suffragettes took a strategic decision to dress in a feminine and elegant manner in order to increase their public appeal, and also to avoid the cruel lampooning from the male dominated British press and political establishment. The Women's Social and Political Union requested that its members should "always dress themselves in their smartest clothes to appeal to the eye" especially when under the full glare of the media.
SLIDE 4
The Suffragettes' colour scheme was an early triumph for fashion branding. They wore purple for loyalty and dignity, white for purity, and green for hope. Selfridges and Liberty sold tricolour-striped ribbon for hats, belts, rosettes and badges, as well as garments, underwear, handbags and shoes in these colours. In 1908, an official uniform was introduced of white dress adorned with the colours of the movement. It was compulsory to wear this uniform at all meetings and demonstrations. The Suffragettes believed that they could affect more change by conforming to society's ideals of fashion and femininity rather than by challenging them. The strategy worked – membership of the WSPU grew and it became fashionable to associate with the struggle for the vote, even if only by wearing a small piece of jewellery.
SLIDE 5
So what about military uniforms? Well, they enable soldiers to identify friend from foe on the battlefield and work out who is on 'their side'. Uniform

distinguishes fighters from civilians and so signals who should and should not be involved in combat. The military uniform also reflects order and discipline, it calls for subordination by displaying a variety of insignia that indicate rank and emphasise hierarchy. It commands respect and fear and symbolises strength and power: it can include features designed to make its wearer appear broader or taller, and thus enhance a soldier's stature in the eyes of the enemy. Modern combat uniforms place huge focus on function and performance and incorporate numerous smart technologies to preserve life. But possibly the most important thing that the military uniform does is signify a commonality of purpose and a shared set of values – the uniform therefore helps to create bonds of loyalty which are so vital during times of war.

SLIDE 6

Those of you involved in team sport may feel similarly about your team strip – your sporting 'uniforms' ensure that players and spectators can tell the 2 teams apart and that the positions of each player are instantly recognised. But they also unify the team and create a sense of cohesion.

SLIDE 7

Research suggests that putting an employee in a uniform can make them more loyal, co-operative and hence more productive. Bus drivers, clerics, nurses, shop staff, security personnel and many others wear clothes identifying them as belonging to a particular firm, service or profession. By its lack of variation and diversity, the uniform promotes a sameness of appearance and brings homogeneity to an otherwise mixed group of people. But could the imposition of uniform also dehumanise the workforce and reduce them to a non-person – or a walking advert for the corporate brand? At its worst, a workplace uniform could humiliate as well as depersonalise – last year female flight attendants accused the airline industry of supporting workwear that sexualised women and made them feel uncomfortable. And, in 2015, receptionist Nicola Thorp was sent home without pay from finance firm PwC for wearing flat shoes – she was told she had to have a two to four inch heel. Nicola launched an online petition that triggered debate in Parliament but, in April 2017, the government rejected making a change to the law, so it remains legal for an employer to insist that a female employee wear high heels.

SLIDE 8

Uniforms are contrary because, whilst on the one hand they signify unity and cohesion within an organisation or belief system, they also clearly identify those who do NOT belong to the group – in fact, they scream difference and can therefore create terrible division and judgement. Loyal football supporters often choose to demonstrate commitment to their chosen team by adopting the team's uniform and donning the relevant shirt and scarf. But, might this visual display contribute to rivalry between teams and ultimately incite outbursts of pre and post-match violence?

SLIDE 9

Ever since the rise of the teenager in the 1950s, young people have often adopted the clothing styles of their favourite band or music genre in order to associate with the music and feel a part of something. Teddy Boys, Punks, Mods, Rockers and Goths are just a few of the musical tribes that were easily identified by their street uniform. But sadly, it seems that it is not always enough to 'belong' and not always possible for different groups to co-exist peacefully.

SLIDE 10
Differences in musical taste were the trigger for violent outbursts between mods and rockers in the 1960s and you may recall the tragic story of teenager Sophie Lancaster who, in 2007, was beaten to death because she dressed as a Goth.
SLIDE 11
And then there are the criminal gangs who adopt a uniform so that their members can instil the necessary fear and respect in others. This is no new phenomenon … you might recognise on the screen the Birmingham based Peaky Blinders, made famous by the BBC TV series. “The boys affect a kind of uniform,” stated the Daily Graphic newspaper in 1900 in an article titled Real Hooligans. “No hat, collar, or tie is to be seen. All of them have a peculiar muffler twisted round the neck and trousers very tight at the knee and loose at the foot. The most characteristic part of their uniform is a peaked cap set rakishly forward, well over the eyes”
SLIDE 12
National and religious dress is yet another form of uniform, that celebrates membership of a particular race or culture. However, in this increasingly secular and globalised world, both are under threat. In March 2017, The European Court of Justice ruled that companies would be allowed to ban employees from wearing visible religious symbols such as a headscarf, a turban or kippah in order to project a ‘neutral image’. The ruling is nuanced, but it has caused outrage among religious leaders who view this as discrimination against people who choose to show their religion in their dress. You might also recall the controversy of summer 2016 when numerous French coastal towns banned the wearing of the burkini. Several women were fined and one was forcibly removed from Cannes beach for not wearing an outfit that (and I quote) “respects good morals and secularism”. This seems ironic given the scandal caused by the introduction of the bikini in the early 1950s – which resulted in its being banned by Spain, Portugal and Italy! You might be interested to know that both items of clothing currently appear in New York’s Museum of Modern Art exhibition called “111 garments that changed the world”.
SLIDE 13
Amazing developments in design and technology, such as 3D printing and scanning, have created more opportunity for clothing to be customised - designed and made uniquely for an individual. There is also far less pressure than ever before for people to conform to social norms of appearance. However, perversely, clothing seems to have become increasingly less diverse and more homogenised in recent years.
SLIDE 14
National costumes such as the Japanese Kimono are no longer everyday wear but reserved for ceremonial events, and the traditional Kente cloth of West Africa is hardly woven and worn any longer. These beautiful and skilfully made traditional textiles have been replaced by a westernised uniform of T shirts, jeans and hoodies. Is this globalisation a good thing? Does it bring greater equity, understanding and cohesion to the world or do we lose a vital part of our heritage and our cultural identity?
SLIDE 15
Historically, one could always assess a person’s wealth, class, social status and political views from the clothes they wore. Today, fashion is more

democratic - the very rich may choose to wear ripped jeans and the aspiring working classes can acquire the latest IT bag – or a fake version of it – on eBay! Surely, it is a good thing that fashion has evolved such that we can now disguise our humble origins or downplay our fortune?

SLIDE 16

Fashion is also more gender fluid today – many items of clothing are gender neutral and androgynous models help to challenge our preconceptions of what a stereotypical male or female 'look' should be. The world of sci-fi often takes on this idea. Male and female characters in films such as the Hunger Games and Star Wars usually seem to wear gender neutral uniforms. Whilst this might seem positive and empowering to you, consider the rather different near-future world of Margaret Atwood's novel The Handmaid's Tale. Here, rigid and brutal hierarchies have been imposed and all classes of men and women are segregated by clothing and identified by the colours of the uniform they wear. In most cases, storytellers present us with a future in which we have less opportunity to express our sense of self through our clothing.

SLIDE 17

I think the issues surrounding clothing and identity are endlessly fascinating but they are certainly complex. The human race chooses to use clothes to communicate information about ourselves – our race, age or sexuality, our political, cultural and religious values, our aesthetic preferences and tastes. We like to make considered choices about the clothes we wear because clothes allow us to express many aspects of our personality and identity. Without the opportunity to exercise free-will our sense of self is undermined, but to what extent should we allow clothes to define us? And without international and cultural diversity in clothing, will the world become more united or blander? Wearing the same clothes as other people with whom you share common beliefs and purpose fulfils a basic human need to fit in and to belong: it can enable us to bond with others, inspire us to be better, work harder and to achieve more. But it can also be divisive and we must be mindful of making poor and narrow judgements based on something as superficial as appearance.

With those thoughts in mind, let us Pray ..

Dear Lord

We know that clothing has the power to unite us, but help us to be mindful of its power to divide.

Help us to realise that it is possible to belong without needing to exclude.

Help us to celebrate difference and diversity rather than be threatened by it.

The world is a complex and ever-changing place – help us to be flexible in our thinking, to look beyond the immediate and beneath the surface.

Amen

SLIDE 18

Well, I hope you may now feel inspired to express your own personality by renovating some old clothes or re-purposing some unwanted rubbish. Yes, the Upcycled Fashion Competition is here again! As always, there are 2 categories for individuals: the upcycling category involves producing a new garment from unwanted clothing or perhaps even school uniform that you have grown out of. The other category, called 'trashion', requires that your garment is made entirely from rubbish rather than fabric. Of course there will also be the House Trashion category, with one group entry from each junior house. More details

will follow from your HEAT reps and in an email from me. If you want help with your creation, then come along to Upcycling Club on Tuesdays after school. There will be fabulous prizes and judging will take place at the Fashion Show on 15th March.
As you entered the PH you saw some images which I hope will have inspired you to take part in the competition.