Contextual Interpretations of International Mindedness in International Baccalaureate Diploma Students

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Contextual Interpretations of International Mindedness in
International Baccalaureate Diploma Students

By

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A THESIS
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Abstract

The purpose of this study was to examine contextual interpretations of international mindedness by International Baccalaureate (IB) Diploma students in a national and an international school in the Czech Republic. Three research questions were addressed in the study:

• How is international mindedness actualized by IB Diploma students?
• What is the experience of education for international mindedness for IB Diploma students?
• What is the role of context in developing international mindedness in IB Diploma students?

The conceptual framework was based on Wilber’s (2006) comprehensive integral theory, a novel application in the study of international mindedness. Through integral methodological pluralism, a form of mixed methods research, quantitative and qualitative data was collected and analyzed. Using an empirical methodology, the Global Perspectives Inventory (Braskamp, Braskamp & Engberg, 2014) was administered to IB Diploma students. Descriptive statistical analysis of the results revealed no significant difference between participants from the two schools. Using a hermeneutic phenomenological methodology, interviews were conducted with IB Diploma students and experienced IB Diploma teachers. Findings revealed the experience of international mindedness can be characterized by the development of an intercultural identity, the ability to take alternate perspectives and the capacity to resolve disconnection from important others. Contextual factors of privilege, parent influence and exposure to diversity also characterized the experience of student international mindedness. Implications for improving the education for international mindedness at the level of the school and IB organization are discussed.
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Dedication

This work is dedicated to my wonderful and worldly daughters.
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Chapter 1: Introduction

Globalization, in transcending the limits of geography, has resulted in a mounting awareness of our interconnected and interdependent human experience. The aspiration to be internationally minded has emerged on a wide scale as diverse individuals can readily exchange with and influence one another. Interfaces blur, prompting a shared accountability in dealing with our complex global problems. Accordingly, education needs to be both relevant and future-focused in the development of international mindedness. The International Baccalaureate (IB), in offering education programmes for a worldwide community of schools, has committed itself to supporting students in navigating this global experience. The aim of all IB programmes is to “develop internationally minded people who, recognizing our common humanity and shared guardianship of the planet, help to create a better and more peaceful world” (IBO, 2013a, p. 1).

For close to twenty years, my professional experience as an educator has been in international schools where being internationally minded is presumed embedded in the multi-national/lingual/cultural fabric of the school community. The diversity of this community is often regarded as our greatest resource in supporting the development of student international mindedness. However, a prevailing theme in the literature is that producing internationally minded students does not occur spontaneously in a specific school context (Haywood, 2007; Lineham, 2013; Thompson, 1998). A diverse school community, such as that of the international schools of my own experience, can no longer be considered an essential feature of a school committed to education for international mindedness. The rapid expansion of technology and mass media, the growth of the global marketplace, and the desire to raise awareness of issues relating to social justice and the environment justify the necessity of an education for international mindedness in all students, regardless of the school context (Van Vooren &
Lindsey, 2012). Broadly, my intentions as a researcher were to explore how education in diverse school contexts is responsive to this increasingly significant worldview of international mindedness.

This research is presently well positioned to explore interpretations of international mindedness in different contexts. A report commissioned by the IB calls for “space for interpretation” of international mindedness as the “IB task is one of uniting as well as allowing for diverse contextual interpretations” (Castro, Lundgren & Woodin, 2013, p. 57). Tarc (2009) has pointed out there are contradictions between the broad normative aims of the IB and how the IB truly functions in the world, compelling examination. Fortunately for researchers, the IB regards itself as being open to reflective practice in that the organization has “always championed a stance of critical engagement with challenging ideas, one that values the progressive thinking of the past while remaining open to future innovation” (IBO, 2013a, p.1). Despite such calls for investigation, there is a lack of research that acknowledges and examines the diversity of the contextual interpretations of international mindedness in IB programmes.

In this introductory chapter I outline the purpose, research design and research questions of the study, provide clarification of key terminology, and describe the significance of the study in the field of international education.

**Purpose of the Study**

The purpose of this study was to examine contextual interpretations of international mindedness of IB Diploma students in two distinct schools in the Czech Republic. The C-School is a national school that enrols primarily Czech students. The I-School is an international school that enrols students mainly from expatriate families and a smaller number of Czech citizens. The aim of this research was not to make evaluative comparisons between two different contexts
where international mindedness is enacted. It is my belief that international mindedness is an attainable goal in all contexts of international education. Instead, I hope to assemble a comprehensive description of how international mindedness can be interpreted in diverse contexts. As a means of synthesizing the wide-ranging perspectives from which international mindedness can be studied, integral theory (Wilber, 2006) informed both the conceptual and methodological framework for the research.

**Terminology Clarification**

Several terms will be referred to throughout this dissertation that require clarification.

**International education.** Categorizations of international education can fall under a wide umbrella. Comparative and international education often refers to the academic discipline involved with making international comparisons between national educational systems (Cambridge, 2012). Post-secondary institutions are increasingly using the term to describe study abroad opportunities for students (Waters, 2006). International education is also used to describe the transfer of educational technology, pedagogy and teacher expertise in the context of international development (Cambridge, 2012). The term can also denote a philosophy of education concerned with international mindedness (Cambridge & Thompson, 2004) as is promoted, for example, through the IB programmes. Lineham (2013) further designated this as an education system designed to “foster international understanding and with this the promotion of peace and respect for different cultures” (p. 260). Although this study is primarily positioned within this final categorization, it is important to acknowledge the influence of the other designations. Alec Peterson (1977), the first Director General of the IB, succinctly summarized this position in his description of the IB Diploma programme as an example of “applied comparative education” (p.163). Education for international mindedness in the IB programmes
has evolved as a result of the transfer and harmonization of ideas, an essential feature of all categorizations of international education.

**The IB Organization.** The IB is a non-profit educational organization founded in 1968, providing education programmes for 4,335 schools in close to 150 countries (IBO, 2016a). Originally conceived to serve the needs of transient multinational student populations enrolled in international schools, the organization has moved to become an international educational programme option available to all schools (Halicioglu, 2008; Visser, 2010). It is an increasing popular option in local government schools as neoliberal educational policy becomes increasingly widespread in many educational jurisdictions around the world (Doherty & Mu, 2011). Through a rigorous process of initial authorization and cycles of five-year programme evaluations, schools offering IB programmes must adhere to specific standards. Of note to this study, schools’ educational beliefs and values must reflect the IB philosophy for a number of practices including the development and promotion of international mindedness (IBO, 2015a). This philosophy is outlined in the IB mission statement:

> The IB aims to develop inquiring, knowledgeable and caring young people who help to create a better and more peaceful world through intercultural understanding and respect. To this end the organization works with schools, governments and international organizations to develop challenging programmes of international education and rigorous assessment. These programmes encourage students across the world to become active, compassionate and lifelong learners who understand that other people, with their differences, can also be right. (IBO, 2016b)

> Four programmes of the IB continuum are offered that “help develop the intellectual, personal, emotional and social skills to live, learn and work in a rapidly globalizing world” (Cambridge, 2010, p. 200). More specifically, all four programmes:
• have a strong international dimension
• draw on content from educational cultures around the world
• require study across a broad range of subjects
• include both individual subjects and transdisciplinary/interdisciplinary areas
• give special emphasis to learning languages
• focus on developing the skills of learning
• provide opportunities for individual and collaborative planning and research
• encourage students to become responsible, active members of their community (IBO, 2015b, p. 5)

Schools may undertake individual or a combination of IB programmes including the Primary Years programme introduced in 1997 for students aged 3–12 and the Middle Years introduced in 1994 for students aged 11–16. Students aged 16–19 can undertake one of two programmes. The Career-related Certificate programme was introduced in 2012 and allows students to focus on a pathway leading to further education, work or apprenticeships (IBO, 2016c). The Diploma programme, offered since the inception of the IB in 1968, is an “academically challenging and balanced programme of education with final examinations that prepares students for success at university and life beyond” (IBO, 2015c, p. 2). The organization has also initiated the Open World Schools Pilot Project to explore how the IB Diploma Programme experience can be extended to online students outside accredited schools who would otherwise be unable to access an IB education (IBO, 2013b).

**IB Diploma programme.** The Diploma programme is a two-year course of study that is taught and assessed in English, French or Spanish. Full Diploma candidates typically study six subjects; three at a higher level, including their best language, an additional language, a social
science, an experimental science, mathematics and an arts subject. They must also complete an externally assessed Extended Essay requiring independent research in one or two subjects they are studying. A Theory of Knowledge (TOK) course is required involving critical thinking and inquiry into the nature of knowing. A Creativity, Action, and Service (CAS) requirement involves students in diverse extracurricular activities that complement the academic studies. At the end of the programme, students take externally assessed written examinations and complete externally moderated tasks.

The IB Diploma programme is offered in 95% of all IB accredited schools (2014e, IBO). In the May 2015 examination session, there were 143,241 registered candidates in 2,437 schools (IBO, 2015d, p. 5). Experiencing rapid expansion, it has been predicted that by 2020, there will be more than 250,000 students in the Diploma programme (IBO, 2010a). Its robust global growth is matched by its reputation for academic rigor. Graduates perform well in university and have significantly higher results and graduation rates than non-IB students regardless of their background or socio-economic status (IBO, 2010b). The Diploma programme is equally reputable for aspiring to compel active student learning and, of particular significance in this study, the development of engaged world citizens (Hayden, 2006; Hill, 2006; Lee, Hallinger & Walker, 2012; Lee et al, 2014).

**International mindedness.** International mindedness is an expansive and complex construct. Many scholars have struggled to conceptually define international mindedness, with some even claiming it impossible (Cause, 2009; Gunesch, 2004; Marshall, 2007; Murphy, 2000). Cause (2009) has summarized this dilemma well: “Any search for a single and well-accepted definition of international-mindedness in current literature would be sure to end in vain. More literature highlights confusion over the term ‘international mindedness’ than literature containing
accurate definitions of the phenomenon” (p. 2). This results in temptation to avoid a terminology debate in terms of defining terms related to international education (Marshall, 2007).

Although alternative constructs have been compared to international mindedness in the literature of international education (Cause, 2009; Singh & Qi, 2013), the focus of this study is specifically international mindedness. It is the term used by the IB in policy and practice and although it has no official curriculum, the IB has committed to “define international mindedness in increasingly clear terms, and the struggle to move closer to that ideal in practice” (IBO, 2008). The IB’s most current and detailed description of international mindedness is stated as the aim of all IB programmes: “The aim of all IB programmes is to develop internationally minded people who, recognizing their common humanity and shared guardianship of the planet, help to create a better and more peaceful world” (IBO, 2013a, p. 1).

Research Design

Integral theory was employed in this research as a novel approach to studying the complex construct of international mindedness. Formulated over the last three decades by the American philosopher Ken Wilber, integral theory is both a meta-theoretical and transdisciplinary framework (du Plessis, 2014). The theory is wholly inclusive as it synthesizes “significant insights from all the major human disciplines of knowledge” (Esbjörn-Hargens, 2009, p. 1). Furthermore, the integral approach to research is both comprehensive and balanced, as it requires the taking of multiple perspectives. Inquiry into the multifaceted and complex construct of international mindedness can only be enriched from such a holistic and all-encompassing approach.

Integral theory provides a conceptual and methodological structure that is appropriate to virtually all contexts at any scale (Esbjörn-Hargens, 2009) and thus, was well suited to frame this
context-sensitive study of international mindedness. The integral approach aims to incorporate insights of all the existing research methodologies in an integrative way so that new possibilities can be realized (Oral, 2013). However, it is a very broad theory and not all the features are touched on in this work. Additionally, integral theory has afforded me tremendous clarity of purpose in this dissertation but not without considerable time spent reading and reflecting upon the work of integral theorists and researchers. The theory can come across as quite complex and unwieldy upon first introduction. For those readers new to integral theory, I hope I have been able to judiciously introduce its essential aspects at appropriate junctures in the dissertation.

For the purposes of this introduction to the study, the foundation of the model lies in the four integral quadrants as summarized in Figure 1. Fundamentally, a phenomenon can be holistically regarded by taking objective (it), subjective (I), inter-subjective (we) and inter-objective (its) perspectives (Wilber, 2006). These four perspectives are framed within the four quadrants that simultaneously span the interior–exterior and the individual–collective viewpoints. The quadrants require focus on the individual–exterior, the individual–interior, the collective–interior and the collective–exterior (Esbjörn-Hargens, 2009). Attention is necessarily drawn to different facets of a phenomenon forming a holistic and comprehensive view. Based on their upper–lower and left–right positions, the quadrant names can be abbreviated as UR, UL, LL, and LR and will be referred to in this manner throughout the dissertation.
In providing the conceptual framework for this study, the research questions, literature review, methodology, data collection and analysis and concluding discussion are structured around the four integral quadrants. My intention in adopting this framework was to create a comprehensive view of contextual interpretations of international mindedness. As integral theory acknowledges and includes insights from all valid forms of research (Esbjörn-Hargens, 2009), integral research is enacted through methodological pluralism. In particular, integral methodological pluralism (Wilber, 2006) will be employed in this study through empirical and hermeneutic phenomenological research methodologies. Integral methodological pluralism and the methodologies selected for use in this study will be elaborated upon in greater detail in chapter 3 outlining the methodology of the study.
Research Questions

The purpose of this study was to examine contextual interpretations of international mindedness of IB Diploma students in two distinct school contexts in the Czech Republic. I employed three of the four integral quadrants to provide focus for the research questions. From a practical standpoint, to conduct an extensive inquiry into international mindedness encompassing all four quadrants would be, although highly informative, very much beyond the scope of a doctoral research project. An important strength of integral research is that it is scalable (Esbjörn-Hargens, 2006). Accordingly, the study was scaled such that research questions were posed from the perspective of the UR, UL and LL integral quadrants. Although no research question was posed from the LR quadrant, the conclusions of the study were synthesized from this perspective as outlined in chapter 6. In Figure 2, the three research questions are superimposed on the integral model.

Figure 2. The research questions and the integral model.
Significance of the Study

This study is well positioned to explore aspects of international mindedness and its contextual interpretations not already documented in the literature. Several researchers have asserted that, in general, there are few studies that provide empirical insights on international mindedness from which firm conclusions can be drawn (Alan, 2002; Doherty & Mu, 2011; Singh & Qi, 2013; Tarc & Beatty, 2012; Waterson & Hayden, 1999). In a major study on international mindedness commissioned by the IB, it was noted that the organization is striving to broaden their range of knowledge on the topic to allow for increased critical reflection (Singh & Qi, 2013). However, research in conceptualizing international mindedness and the challenges of doing so seem to predominate the previous research in the field (Cause, 2011; Haywood, 2007; Singh & Qi, 2013).

Scholars have also called for sensitivity to varying local interpretations of international mindedness (Doherty & Mu, 2011; Lai, Shum & Zhang, 2014; Lee et al., 2014). Haywood (2007) cautioned:

The educator’s role is not to direct students towards a particular style of international-mindedness, but is instead to encourage a predisposition towards international-mindedness in general that will allow students to develop their own responses and channels of expression....There can be many distinct ways of educating for international-mindedness. (p. 85)

Cause (2009) noted that differences might exist in how international mindedness is expressed and the priorities given to its different attributes. These differences can in turn affect the ways in which people demonstrate international mindedness. Educators must not promote their own interpretation of the attributes of international mindedness as the only suitable means (Cause,
Instead, educators must be encouraged to appreciate and value alternative approaches as to how it is taught and learned (Drake, 2004).

Several studies have been conducted in different countries whereby international mindedness is examined in contrasting local circumstances based on exposure/non-exposure to international education programmes. The findings from these studies suggest little significant difference exists in the degree of international mindedness between students exposed to international education programmes and those not (see Baker & Kanan, 2005; Hinrichs, 2003; Keller, 2010; Waterson & Hayden, 1999). However, no studies were located that investigated local interpretations of student international mindedness in the diverse contexts such as national and international IB Diploma schools. Ultimately, this study has the potential to help educators recognize the wide applicability of international mindedness across diverse school contexts.

**Limitations and Delimitations**

There are a number of limitations with this study. These primarily relate to restrictions I faced in making methodological decisions regarding school research sites and the participants themselves. By involving only a sample of students and teachers from two school research sites, the results cannot be generalized to entire populations.

Participants may not have responded to the survey instrument or interview questions with complete candour. They may have found the self-reporting style of the survey instrument and the semi-structured interview unfamiliar and possibly discomforting. Much of the data was collected over a very short period of time. At both schools, IB Diploma students and teachers have very busy schedules. Their focus levels and enthusiasm to participate fully in the study may have been diminished. Additionally, the majority of participants at the two school research sites were not native speakers of English and come from a wide range of cultural backgrounds. Although I kept
this issue in mind when giving oral and print instructions, administering the survey instruments and conducting interviews, there may have some difficulty understanding.

By noting the delimitations of this proposed study, its scope can be kept manageable. The delimitations relate primarily to logistical concerns. For example, in researching international mindedness, only schools affiliated with the IB organization were involved. Only IB Diploma students enrolled in grade 11 in the 2014–15 school year and teachers with at least two years of IB Diploma teaching experience were asked to participate in the study.

Organization of this Dissertation

In this study, integral theory provided the conceptual framework, informing the development of the research questions, the review of the literature and the methodological design. The data collection and analysis as well as the discussion of the results and findings were also conducted through this framework. In this first chapter, I have endeavoured to provide an overview of the study and the significance of the proposed research. In chapter 2, I present a critical review of the literature related to student international mindedness. Themes relevant to the purpose of the study were summarized using the conceptual framework of integral theory. In chapter 3, I provide a rationale for employing integral methodological pluralism and outline methods of data collection and analysis. Chapter 4 offers a summary and discussion of the quantitative results from the perspective of the UR integral quadrant. Chapter 5 addresses the themes revealed through the qualitative UL and LL view. Through the perspective of the LR integral quadrant, chapter 6 serves to bridge the findings to the concluding chapter 7 where implications for practice and future research will be addressed. The literature review, methodology and findings and conclusions are each presented along a trajectory that begins with
the UR integral view and proceeds through the UL, LL and LR, each perspective building upon the previous. This trajectory is depicted in Figure 3.

*Figure 3. The trajectory of integral research in this project. Images adapted from “Integral Education Workshop” by Integral Institute, 2010. ([http://integralintezet.hu/en](http://integralintezet.hu/en)). Adapted with permission.*
Chapter 2: Review of the Literature

The purpose of this study was to examine contextual interpretations of international mindedness of IB Diploma students in two distinct school contexts. In framing the research questions in four quadrants of integral theory, it was my intention that a more holistic view of international mindedness could emerge. The works addressed in this literature review are also assembled around integral theory’s quadrant-based conceptual framework. The range of perspectives offered by the model helped locate themes in the literature leading me to a more comprehensive understanding of the construct of international mindedness. This chapter begins with a brief explanation of how the organizational matrix of integral theory was employed to organize the reviewed literature. I then present the outcomes from the literature through four themes, guided by a trajectory through the UR, UL, LL and LR integral quadrants. A summary of the literature reviewed concludes the chapter.

Through integral theory, Ken Wilber (2006) proposed a multi-perspective approach to comprehensively describe and analyze phenomena. I used the integral quadrants to structure the literature review for this research not only to ensure a breadth of ideas was presented but also as a pragmatic organizational tool. Essentially each quadrant gives the researcher the ability to ensure that all major, relevant perspectives are used when examining research questions (Esbjorn-Hargens, 2009; Martin, 2008). This multi-perspective approach guided the organization of this study’s literature review, informed the decisions made in designing the methodology and gives structure to the findings and conclusions. In Figure 4, I have used the integral quadrant model to arrange the three research questions of the study and the corresponding focus areas of the literature review.
Research Question 2: What is the experience of education for international mindedness for IB Diploma students?

Research Question 1: How is international mindedness actualized by IB Diploma students?

Literature Review focus: Experiences of international mindedness

Literature Review focus: Human development and international mindedness

Research Question 3: What is the role of context in developing international mindedness in IB Diploma students?

Literature Review focus: Education for international mindedness

Literature Review focus: Origins and future of international mindedness and the IB organization

Figure 4. The research questions, literature review outline and the integral framework.

**UR: Human Development and International Mindedness**

As I noted in Chapter 1, international mindedness is a complex construct that is difficult to conceptualize. In an attempt to contribute to the sharpening of this focus, the first research question of the study was posed: How can student international mindedness be actualized? My intention was to explore how international mindedness is made real or actual through the lens of the UR integral quadrant. This individual, exterior view allows objective study of interior realities. In order to support this line of inquiry from this UR perspective, a stage-based view of human development will be described.
Stage-based view of international mindedness development. International mindedness has often been regarded in the literature as a progression of widening perspective. For example, Harwood and Bailey (2012) developed a conceptual framework to monitor and evaluate the development of international mindedness in students that progresses from the individual outwards to the broader world. Singh and Qi (2013) offered a circle of influence model to represent the levels of engaging with oneself and the surrounding environment. Their model suggested the individual is centrally located, surrounded in expanding circles that progress from the school/immediate environment, the local/national and finally the global signifying that the local and the global are never separate (Singh & Qi, 2013). Skelton (2007) proposed international mindedness is a continuum representing the development of the very complex relationship between self and other.

A stage-based view of human development can offer a more nuanced explanation of how international mindedness emerges. This has been documented in the literature primarily as it relates to constructs closely related to international mindedness. For example, Gardner (1981) regarded the entire course of human development as a continuing decline in egocentrism whereby the egocentric child grows to eventually recognize that one’s perspective is not be shared by all persons. Bennet’s (2004) model of intercultural sensitivity described a shift along a continuum from ethnocentrism towards ethnorelativism. He suggested a progressive construction of reality that accommodates and is sensitive to differing cultures and points of view (Bennet, 1986). Gudykunst (1994) proposed we proceed through four stages in the development of cultural competence namely unconsciously incompetent, consciously incompetent, consciously competent and unconsciously competent. Heyward’s (2002) matrix of intercultural literacy is suited to application in international mindedness as it charted progressive development through mono-cultural, cross-cultural and intercultural levels. His constructivist model assumed new
meanings are created as previous experiences are reinterpreted, reconnected, and realigned in light of new experiences.

Inspired by the work of researchers studying constructs related to international mindedness, I propose that a stage-based view of the development of international mindedness can help understand its actualization. Wilber’s integral model and the conceptual map he called AQAL, an acronym for “all quadrants, all levels, all lines” (Wilber, Patten, Leonard & Morelli, 2008, p. 9) provides a more descriptive framework. Within all four integral quadrants, levels of development occur in progressive stages whereby each level represents greater complexity. Additionally, in all four quadrants, levels unfold in specific growth areas or lines such as cognitive, intrapersonal, and interpersonal (Wilber et al., 2008). Figure 5 illustrates the AQAL conceptual map whereby the four sectors represent the quadrants, and the concentric circles represent levels of growth along specific lines such as cognitive, intrapersonal or interpersonal development.
The integral levels represent the general movement of a widening identity and have a nested quality (Esbjorn-Hargens, 2009; Skelton, 2007). As shown in Figure 5, each new level emerges, there is a shift from *me* (egocentric) to *my group* (ethnocentric) to *my country* (sociocentric) to *all of us* (worldcentric) to *all beings* (planetcentric) and finally to *all of reality* (Kosmoscentric) (Esbjörn-Hargens, 2009). As higher levels emerge and develop, they include constituents of the earlier worldviews, adding new and more differentiated perceptions such that they “transcend and include” (Wilber, 2000a, p. 27).

Of particular importance in this discussion of student international mindedness is the shifting worldview that Wilber (2000a) suggested begins to occur during adolescence with the emergence of the capacity for formal operations. He described the transition as follows:

The self decenters once again: my group is not the only group in the universe, my tribe is not the only tribe, my god is not the only god, my ideology is not the only ideology. I
went from egocentric to ethnocentric by decentering my ego into the group; now I go
from ethnocentric to worldcentric by decentering my group into the world. (p. 170)

Although the AQAL model provides an appropriate means of mapping the stages
individuals pass through as they develop, through the course of preparing this literature review no
research was located that describes the mechanism of this developmental shift from an
ethnocentric to a sociocentric to a worldcentric view. Through Robert Kegan’s (1994)
constructive development theory, I will offer a means of understanding how this development
occurs.

Constructive development theory. International mindedness can be regarded as a way of
making meaning of a complex reality. Constructive development theory is useful when applied to
understanding how we build this meaning (Braskamp, Braskamp, Merrill & Engberg, 2012).
Through his constructive development theory Kegan (1994) proposed that the systems people use
to make meaning go through qualitatively different stages of development that extend from
childhood and continue in adulthood. Meaning making evolves based on a person’s experience
with challenging environments and one’s subsequent accommodations to these new ways of
knowing (Eriksen, 2006; Kegan 1994). Kegan (1994) took principles of cognitive development
from Piaget and other developmental theorists and included the interpersonal and intrapersonal
domains in his own theory. He proposed development is no longer only about cognition, detached
from feeling and social relating, but involves the organizing principles we bring in “our relating
to others and our relating to other parts of ourselves” (Kegan, 1994, p. 29). In outlining this
course of increasing mental complexity, I propose this offers new insight as to how international
mindedness can develop.

Meaning making becomes more complex when one is able to look at or take perspective
of (object) what before one could only look through and was unable to take perspective of
(subject) (Kegan & Lahey, 2009). What is subject in the cognitive, interpersonal and intrapersonal domains in one stage becomes object in the following stage (Kegan, 1994). Table 1 summarizes the major components of the three domains and the subject-object shift with each advancing stage.
### Table 1

**Shifts in Subject–Object Relationship in Stages of Mental Development**

<table>
<thead>
<tr>
<th>Stages of Mental Development</th>
<th>What is Subject (can look through)</th>
<th>What is Object (able to look at)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st: Impulsive</td>
<td>Cognitive: perceptions</td>
<td>Cognitive: movement</td>
</tr>
<tr>
<td></td>
<td>Intrapersonal: impulses</td>
<td>Intrapersonal: sensations</td>
</tr>
<tr>
<td></td>
<td>Interpersonal: social perceptions</td>
<td></td>
</tr>
<tr>
<td>2nd: Instrumental</td>
<td>Cognitive: concrete</td>
<td>Cognitive: perceptions</td>
</tr>
<tr>
<td></td>
<td>Intrapersonal: enduring dispositions</td>
<td>Intrapersonal: impulses</td>
</tr>
<tr>
<td></td>
<td>Interpersonal: point of view</td>
<td>Interpersonal: social perceptions</td>
</tr>
<tr>
<td>3rd: Socialized</td>
<td>Cognitive: abstraction</td>
<td>Cognitive: concrete</td>
</tr>
<tr>
<td></td>
<td>Intrapersonal: inner states</td>
<td>Intrapersonal: enduring dispositions</td>
</tr>
<tr>
<td></td>
<td>Interpersonal: relationships</td>
<td>Interpersonal: point of view</td>
</tr>
<tr>
<td></td>
<td>Intrapersonal: self-authorship</td>
<td>Intrapersonal: inner states</td>
</tr>
<tr>
<td></td>
<td>Interpersonal: institutions</td>
<td>Interpersonal: relationships</td>
</tr>
<tr>
<td>5th: Self-transforming</td>
<td>Cognitive: dialectical</td>
<td>Cognitive: abstract systems</td>
</tr>
<tr>
<td></td>
<td>Intrapersonal: self transformation</td>
<td>Intrapersonal: self-authorship</td>
</tr>
<tr>
<td></td>
<td>Interpersonal: inter-institutional</td>
<td>Interpersonal: institutions</td>
</tr>
</tbody>
</table>


**International mindedness development: shifting towards self–authoring.** Kegan’s three domains of constructive developmental theory can be applied in understanding how international mindedness develops. As highlighted in yellow in Table 1, when examining the third to fourth stage transition from the socialized to the self-authoring mind, there is particular resonance. The self-authoring mind can objectively regard abstractions, inner states and
interpersonal relationships, to which the socialized individual is only subject to. Self-authoring individuals use processes of meaning making allowing them to recognize the socially constructed nature of knowledge (cognitive) (Pizzolato & Ozaki, 2007). They do this as they uphold their own beliefs, values, and goals (intrapersonal) whilst maintaining healthy relationships (interpersonal) (Pizzolato & Ozaki, 2007). Self-authoring individuals possess an internal system to guide them when they express themselves, make decisions and mediate conflicts (Garvey Berger, 2012). They can objectively regard the judgments and intentions of others but are no longer constrained by them as they were in the socialized stage. The shift from the socialized to self-authored mind provides a suitable means of how the integration of the three domains can be associated with the development of international mindedness. The shift will now be explored more deeply from the perspective of the cognitive, intrapersonal and interpersonal domains.

Development in the cognitive domain can be described through knowing and knowledge. Firstly, people know in terms of absolute or contextual knowing (Merrill, Braskamp & Braskamp, 2012). Absolute knowing assumes knowledge is certain but this gives way to contextual knowing whereby knowledge becomes uncertain and judgments can only be made when contextual evidence is reviewed (Merrill et al, 2012). Cognitive development also involves willingness to take in knowledge of multiple cultural perspectives in addition to one’s own knowing (Braskamp et al., 2012; Merrill et al., 2012). This suggests a shift from the socialized stage where the concrete is object and abstraction is still subject, to the self-authored stage where abstraction is now object and abstract systems become subject. The description of self authorship by Kegan and Leahy (2009) mirrors these subject-object shifts. They described the self-authored mind as being “able to step back enough from the social environment to generate an internal ‘seat of judgment’ or personal authority that evaluates and makes choices about external expectations” (p. 17).
Growth in the intrapersonal domain can be characterized as an identity development process (Baxter Magolda & King, 2005). Having a coherent self-image is a motivational force that can enhance one’s acceptance of one’s own cultural background and also help create a meaningful life philosophy (Chickering & Braskamp, 2009). Furthermore, intrapersonal development considers the emotional comfort one has with situations that are different from or challenge their personal cultural norms (Merrill et al., 2012). Again, a shift is suggested. In the socialized stage enduring dispositions are object and inner states are subject. In the self-authoring stage inner states are now object and self-authorship becomes subject. Kegan and Lahey (2009) further characterized this self-authorship “by its alignment with its own belief system/ideology/personal code; by its ability to self-direct, take stands, set limits, and create and regulate its boundaries on behalf of its own voice” (p.17).

Development in the interpersonal domain is indicated by an internalized commitment to the welfare of the wider global and pluralist community (Braskamp et al., 2012; Chickering & Braskamp, 2009). Furthermore, a willingness to interrelate with people with cultural backgrounds different from their own is essential in interpersonal development (Merrill et al., 2012). This suggests a shift from the socialized stage where point of view is object and interpersonal relationships are subject. Interpersonal relationships then become object in the self-authoring mind and institutions become subject. This way of knowing is no longer authored by interpersonal loyalties and states but instead it authors them to achieve a personal authority (Kegan, 1994). In all three domains, the subject-object shifts indicate alignment between what is internationally minded and what is self-authoring.

The making of these shifts from subjectivity to objectivity are significant in this discussion of international mindedness. International mindedness involves the capacity to transcend the limits of a worldview informed by a perspective rooted in one individual’s
experiences (Harwood & Bailey, 2012). It is this transcendence that facilitates recognition of our common humanity. As individuals become more internationally minded, absolute knowing is supplanted by contextual knowing which in turn can foster the development of a coherent self-image. This allows the individual internal freedom to view interpersonal relationships as object, nurturing acceptance and interdependence.

**Constructive development theory applications in international education.** Much of the international education research into these cognitive, intrapersonal and interpersonal gains made by students has focused on university students who have participated in study abroad programmes (Center for Postsecondary Research, 2007; Chickering & Braskamp, 2009; Merrill et al., 2012; Pascarella & Terenzini, 2005). Several studies have been conducted that reveal Kegan’s theory functions well in cultures outside the United States (see Kroger, 2004; Lindsley, 2011; Villegas-Reimers, 1996). However, no published research was located that embeds Kegan's stage development within the context of secondary school international education.

Some scholars have investigated the successful integration of the three domains in constructs similar to international mindedness such as intercultural skills competence and diversity development. Landreman (2003) noted that intercultural maturity implies an understanding of self and identity (intrapersonal), while interacting with others in a social context (interpersonal), leading to reflection (cognitive). Baxter Magolda and King (2005) also suggested that producing interculturally competent citizens requires achievement in all three domains namely the need for an understanding of cultural differences (cognitive dimension), the capacity to function interdependently with diverse others (interpersonal dimension) and the capacity to accept and not feel threatened by cultural differences (intrapersonal dimension). Mallory, Chavez and Guido-DiBrito’s (2003) individual diversity development framework centered upon the cognitive, intrapersonal and interpersonal growth processes required for consciously valuing
complex and integrated differences in others and ourselves. Although these studies have informed this research dissertation, the application of constructive development theory to understanding the emergence of international mindedness appears to be a novel one.

In this study, constructive development theory provides a framework for understanding international mindedness in terms of human development from the UR integral quadrant or the individual interior view. I will now shift to the UL integral quadrant, and use the subjective individual interior perspective to explore the experience of student international mindedness.

UL: Experience of International Mindedness

The second research question of the study was posed in order to give students voice in sharing their experiences of international mindedness: What is the experience of education for international mindedness for IB Diploma students? The UL integral quadrant explores this individual, interior perspective documenting feelings, impressions and personal experiences. Unfortunately, there seems to be a dearth of research into the subjective experience of student international mindedness. Although research from other perspectives can offer insight into the student experience, my own research intention was for students to describe the experience in their distinctive voice. In this section, studies exploring the student experience from the perspective of the educational context as well as from the perspective of the educator will be outlined. This will be followed by a regrettably and unavoidably brief outline of research conducted from the perspective of the student as well as commentary on the significance of this gap in the literature.

Educational context and student international mindedness. Several studies have been conducted relating to the experience of student international mindedness from the institutional perspective of the school or the academic program. International mindedness has been examined in contrasting local circumstances based on exposure or non-exposure to international education
programmes. Waterson and Hayden (1999) noted that no significant difference was observed between student attitudes in international education settings and other school types in the United Kingdom. Keller (2010) found that the degree of international mindedness of students in an American high school with an IB Diploma option did not change for students involved in the programme compared to those not involved. In the United States, Hinrichs (2003) found no significant differences in students’ levels of international understanding based on enrolment in the IB Diploma or Advanced Placement programmes. Wallace (2013) interviewed IB and non-IB Diploma graduates enrolled in American colleges and found both expressed an understanding of international mindedness but the IB graduates established this through their classroom experiences while the non-IB graduates relied more on their own personal values to develop such an understanding.

A number of studies revealed the school-based challenges of developing international mindedness in students. In a study at an international school in Egypt, Hurley (2005) concluded that although school stakeholders willingly embraced international mindedness, the school was inconsistent in its efforts to demonstrate and foster it in the student community. In a study of IB Diploma students attending a school in Switzerland, Lineham (2013) was unable to conclude if the influence of the IB or the international demographic of the school was more impactful in developing the attributes related international mindedness. Poonoosamy (2014) revealed tension in realizing the process of international mindedness development at an IB School in an Indian Ocean island nation, stemming from local socio-cultural and historical forces on the enactment of the IB curriculum.

**Educators’ international mindedness.** Numerous studies about teachers’ and administrators’ international mindedness have been conducted. Duckworth, Levy and Levy (2005) reported that American pre-service and early career international teachers felt that...
international mindedness required flexibility, tolerance and respect towards all cultures in addition to teaching experience in diverse cultural settings. In a study of undergraduate students in a faculty of education in the United States, Cui (2013) reported that gender, perceived competence in non-native language or culture and teaching experience were significant indicators of global mindedness. Pitre (2015) conducted personal history self studies with public school teachers in China and Azerbaijan and international school teachers in Singapore and the Philippines revealing their own intercultural skills influenced how they were able to foster student international mindedness.

Several studies document teachers’ impressions of how student international mindedness is developed in schools. Teachers at an international school in Asia revealed intercultural competence can be developed in students through interaction with diverse nationalities, school learning experiences, a school environment supportive of cultural diversity and English proficiency (Hornbuckle, 2013). Lai, Shum and Zhang (2013) reported strategies taken by teachers in IB schools in Hong Kong to increase the relevance of international mindedness in the curriculum including balancing educational approaches and curriculum demands, increasing school community communication regarding international mindedness and providing school-based professional development. Gigliotti-Labay (2010) conducted a multi-method study with U.S. based IB Diploma teachers who reported that the implementation of international mindedness in their classes was superficial with little institutional accountability. The teachers felt this issue was compounded by the IB’s poorly defined conceptualization of international mindedness (Gigliotti-Labay, 2010). Muller (2012) surveyed School Heads in five international schools and concluded that schools with certain features are more likely to support the development of student international mindedness. He determined these features included schools with international mindedness embedded in their philosophy, offering experiences with diversity,
having curricula that facilitate the taking of multiple perspectives and supporting the
development of a sense of personal culture. Multilingualism, opportunities for service learning
and student leadership as well as the support of appropriate teaching practices were also regarded
as influential.

**Student international mindedness.** As already noted, there is a lacking in the literature
of research conducted into the actual student’s experience of international mindedness.
Thompson (1998) and Hayden and Thompson (1995) conducted a set of studies in which
international school students as well as undergraduates and teachers were surveyed to determine
the most significant factor in the formation of an internationally minded attitude. Students placed
greatest importance upon the interaction between students through formal and informal contact
and lesser importance upon the curricular and organizational features of the institution or
students in Qatar in terms of their sense of international mindedness and found no significant
difference in terms of the public or international school experience yet noted female students
scored consistently higher than their male counterparts.

Wilkinson and Hayden (2010) administered surveys to IB Diploma students in Lesotho,
South Africa, Zambia, Hong Kong, Thailand, Singapore and India and also conducted case
studies with students in in India. The results uncovered the importance of less formal interactions
in promoting student attitudes aligned international mindedness. IB Diploma students in Ontario,
Canada were surveyed about their views on international mindedness revealing that it is regarded
as less integrated and more compartmentalized by subject (Tarc & Beatty, 2012). In a study by
Gan (2009) Chinese mainland students studying in Australia revealed they were having difficulty
with the IB Diploma because of differing cultural educational expectations. Through the
maintenance of positive attitudes, students were able to make better sense of their learning
environment by uncovering cues and adapting strategies acquired in China.

Sriprakash, Singh and Qi (2014) have offered the most recent and comprehensive analysis
of the experience of international mindedness in IB Diploma students in an IB commissioned
study entitled “A Comparative Study of International Mindedness in the IB Diploma programme
in Australia, China and India.” They conducted interviews with students in schools in China,
Australia and India and summarized major contextual factors influencing their experiences of
international mindedness. For the Chinese students in a public school emphasizing patriotic
education, the experience involved mediating local and global priorities. The Australian students’
lived experiences of international mindedness were transformed through the cultural and
linguistic diversity in their learning environments. Everyday experiences of poverty and social
exclusion as well as religious and linguistic diversity shaped the experience of international
mindedness for the Indian students.

This narrow reportage exploring first hand experiences of student international
mindedness may exist for several reasons. Researchers may face administrative challenges in
acquiring research ethical approval to conduct research with people under the age of 18,
particularly when the research is multijurisdictional and crosses national borders. Research
relating to aspects of the IB programmes such as international mindedness is possibly still in an
early emergent stage in the literature as the organization’s influence has begun to rapidly widen
only in recent years. More likely, the experience of international mindedness from the perspective
of the student is underreported due to challenges young people have with its enactment. I will
revisit to Kegan’s constructive development theory to support this position.

The UL integral perspective of subjective intentionality exists as a result of the objective
behaviours of the UR quadrant. Not only does Kegan’s constructive development theory help us
understand the cognitive, intrapersonal and interpersonal shifts occurring as international mindedness develops, it offers a means to bridge the UR and UL quadrants to explore how international mindedness is enacted. When a challenge to become self-authoring is present (Baxter Magolda, 2008) international mindedness is enacted. It is important to note that Kegan believes meaning-making evolves based on a person’s experience with challenging environments and the subsequent accommodations to these new ways of knowing (Eriksen, 2006; Kegan 1994). Allan (2002) proposed cultural dissonance could promote intercultural learning whereas Heyward (2002) described the necessary shock or “crisis of engagement” that individuals must undergo in order to stimulate intercultural learning (p. 26). How we deal with these situations has a deep effect on our “willingness to be open and our energy to explore what is uncomfortably new rather than rest with what already exists” (Skelton, 2007, p. 385).

The reality is that the enactment of international mindedness in school-age children is likely rare. Kegan reports that 58% of the adult population has not reached the self-authoring level of mental complexity (Kegan & Lahey, 2009). Although people may begin to enter into the socialized order during adolescence, there is evidence that some can spend all or much of their lives at this order (Garvey Berger, 2010). Accordingly, the vast majority of adolescents in schools will not have yet reached self-authorization. Skelton (2007) similarly cautioned that true student international mindedness is challenging to achieve and very much exists towards one end of any continuum we construct. Haywood (2007) recognized that expressions of international-mindedness are very adult. It has been proposed that the late development (ages 18 to 23) of the pre-frontal cortex, the brain’s locus of complex thinking, will influence the course of the development of international mindedness in school age students (Skelton, 2007).

Despite the aforementioned challenges of student engagement and international mindedness, Gardner’s (1993, 1999) work with multiple intelligences offers some hope in terms
of how international mindedness is enacted. Haywood (2007) suggested international
mindedness, much like Gardner’s view of intelligence, involves multiple facets that could include
diplomatic, political, economic/commercial, spiritual, multicultural, human rights, pacifist,
humanitarian, globalization and environmentalist. Kegan’s notion of a consciousness bridge also
offers a guiding metaphor as to how these steps into the unfamiliar support the development of
international mindedness. Educators as bridge builders create a firm foundation on both ends
whereby students feel safe and welcomed to step onto the unfamiliar, over the chasm and towards
places we ourselves may or may not have already been (Kegan, 1994; Kegan & Lahey, 2009).
Mitchell (2014) proposed that educators supporting this type of process could assume the role of
“inter-contextual inquirer as someone who intentionally seeks out ways in which to negotiate
understandings and opportunities for learning between people of differing contexts” (p. 139).
Through this type of study of mental development, we can begin to build a bridge from the
socialized to self-authored mind. In the field of international education, this is where
organizations such the IB have taken on the role to support schools, teachers and students in the
development of programmes of education for internationally mindedness.

It is evident that the actual enactment of international mindedness may be, on a
developmental level, ambitious for the typical adolescent. However, optimism lies in Kegan’s
consciousness bridges as a means of supporting students facing the challenge of becoming
internationally minded. This provides a fitting segue to the LL integral quadrant perspective of
the literature review examining education and international mindedness. This LL integral quadrat
perspective will explore the education for international mindedness through the inter-subjective,
collective interior.
The third research question of the study was posed in order to acknowledge the contextual influences on student international mindedness: What is the role of context in developing international mindedness in IB Diploma students? The LL integral quadrant explores the interior, collective perspective. The shared values, meanings and interpersonal understandings of the social context allow an inter-subjective view of the experience of student international mindedness. This section will begin with a view of how education for international mindedness can proceed across contexts. This will be followed by an outline of the role of context in developing international mindedness.

**The IB and education for international mindedness.** It has been suggested that education for international mindedness is easier to understand in terms of effectively driving the educational process (Hill, 2012). The focus shifts away from the type of school and instead towards the nature of the education programme a school offers (Hayden & Thompson, 2013; Haywood, 2007). This type of education can be characterized in different ways. Skelton (2007) offered a philosophical system-wide approach to education for international mindedness that also strives for enhanced personal development. He suggested that schools, as discrete educational systems, must create a context-specific culture for education for international mindedness. He concluded educational systems for international mindedness need to:

- Be open and willing to discuss difference in every aspect of school life; to value those whose growing sense of the ‘other’ and its relationship to their own self is important; to create structures and systems with which respect for others is a fundamental part of the school ethos, including the way teachers work with students, each other and parents; and, most importantly, to model in our own moment by moment mindfulness that which we hold of value. (p. 388)
Such aims of an education for international mindedness are not exclusive to any one context. In 1995, at the United Nations Educational, Scientific, and Cultural Organization’s (UNESCO) International Conference on Education, national ministers of education of member states accepted broad aims for international education in all schools (UNESCO, 1995). These aims included the promotion of a sense of universal values for a culture of peace, civic responsibility, intercultural understanding, respect for cultural heritage and protection of the environment. Haywood (2007) similarly offered components that should be evident in any school committed to international mindedness by outlining the following five factors:

- curiosity and interest in the world around us, based on knowledge of the earth and of its human and physical geography
- open attitudes towards other ways of life and a predisposition to tolerance as regards other cultures and their beliefs systems
- knowledge and understanding of the scientific basis that identifies the earth’s environment as a common entity of value to everyone
- recognition of the interconnectedness of human affairs (in place and time) as part of the holistic experience of life
- human values that combine respect for other ways of life with care and concern for the welfare and well being of people in general. (p. 78)

The IB is the most widely known education organization endeavouring to offer an education for international mindedness. One notable difference between IB schools and other internationally minded institutions is the explicit interpretation of international mindedness through the IB Learner Profile (Cause, 2009). The IB Learner Profile (see Appendix A) is central in the IB’s definition of what it means to be internationally minded. It can be regarded as a set of
heightened forms of awareness that IB learners strive to be (IBO, 2009). Specifically, the Learner Profile declares “IB learners strive to become inquirers, knowledgeable, thinkers, communicators, principled, open-minded, caring, risk-takers, balanced and reflective” (IBO, 2013a, p. 3).

Despite its adoption in all four IB programmes, the Learner Profile has been subject to some criticism in the literature. Haywood (2007) summarized this criticism in his suggestion that the Learner Profile offers “scant guidance on assessment and reporting and little formal basis for understanding precisely what outcomes each attribute will lead to or how the profile might be reflected in students at different stages of development through the programme” (p. 79). Wells (2011) reports that the IB literature makes no reference to educational psychological theory to guide educators in the development of the Learner Profile attributes. Whilst the IB claims international mindedness is manifested in the components of multilingualism, intercultural understanding and global engagement (IBO, 2013a) it is not quite obvious how these three components relate to those of the Learner Profile (Castro et al., 2013). Hemmens (2013) echoed this sentiment as he described the correlation between the Learner Profile and the objectives of internationalism of the IB mission statement as “ambiguous” (p. 66). Participants in a study of university preparedness and the IB Diploma programme in China reported “although the Learner Profile was in theory a core aspect of the Diploma programme, limited guidance from the IB on the Learner Profile meant that its promotion largely depended on the discretion of teachers and schools” (Lee et al, 2014, p. 4). Plotkin (2013) criticized the Learner Profile for being more about IB programme design and construction and less about the range of dispositions and attributes relating to compassionate wisdom and life in an interconnected world. Cause (2009) pointed out although the Learner Profile proposes a common understanding for international mindedness, educators need to be mindful that there is more than one way to be internationally minded.
Although the Learner Profile is the basis of the IB’s education for international mindedness, more research is necessary in terms of its practical application in schools.

In supporting students in becoming internationally minded, an education programme for international mindedness can be described in different ways. In doing so, interpretations of international mindedness can evolve that are unique to each educational context. From this interior, collective view of the LL quadrant, a range of context-specific interpretations of the education for international mindedness can be described. In the following section, I endeavour to portray how the IB Diploma programme works towards a contextually sensitive education for international mindedness.

**Context and education for international mindedness.** The country, type of school and the diversity of the student body are not essential aspects of an education for international mindedness (Cambridge, 2002; Hayden & Thompson, 1995; Hill, 2000; Roberts, 2003; Schwindt, 2003). Roberts (2003) suggested that international mindedness is not the result of students attending a diverse international school nor can it be entirely attributed to other cultural, economic, and social factors. Equally, it not learned through a process of osmosis (Haywood, 2007). It requires purposeful, specific, carefully designed programmes of interventions such that it is “taught, not caught” (Walker, 2006, p. 8). Ian Hill, the former Deputy Director General of the IB, noted that international and national schools could adopt an international perspective either through curricular adaptations or offering an international programme such as the IB (Hill, 2000; Hill 2006). The IB must be responsive to new influences as it continues its expansion into national systems (Pearce, 2013; Hayden & Thompson, 2013). Furthermore, the IB has acknowledged that the organization has grown from a western humanist tradition and the influence of non-western cultures is becoming increasingly important as the programmes expand their reach (IBO, 2008).
When regarding the promotion of the ideals of international education, it is important to also consider Thompson’s (1998) interpretation that they are “caught, not taught” (p. 287) whereby the experience of learning in an international education environment has greater impact than instructional learning. Thompson (1998) asserted that this experience could be created through an appropriately balanced curriculum, a school administrative style that fosters international education and a culturally diverse school community. In creating a school culture whereby international mindedness is promoted, the relative impact of these three factors will vary depending on the unique school context (Lineham, 2013). This seemingly contrasting view of how one becomes internationally minded will be addressed in the discussion of the findings relating to the LL integral quadrant in chapter 5.

Just as individuals are becoming more globalized in this information age, schools are following suit. The mutually beneficial interchange between national systems and international education is becoming commonplace making outright distinctions between the two increasingly difficult (Plotkin, 2013). Fundamentally, education for international mindedness has meaning in national as well as international schools when one considers the “intellectual and cultural mobility not only of the individual but, most of all, of thought” (Belle-Isle, 1986, p. 28). Both students attending relatively mono-cultural national schools and those attending more diverse international schools are ill served if not aware of their local, national and international context (Hayden & Thompson, 2013).

Equal contribution and participation in our globalized society can be facilitated through an education for international mindedness in both international and national schools. Tate (2012) noted:

When respectful of internal diversity and committed to peaceful relations with the rest of the world, nation states can give individuals a sense of identity and belonging, an external
recognition of the values that they hold dear, and a feeling of purpose which helps to
transcend their insignificance and transience in this world (p. 208).

Additionally, an education for international mindedness gives promise of widening perspectives
for students in schools that do not have resources to travel extensively (Van Vooren & Lindsey,
2012). International mindedness quite apparently should not be exclusive to any individual or
group.

Despite the assertion that education for international mindedness is not exclusive to
specific contexts, research suggests that its interpretation is highly influenced by context.
Enactments of international mindedness, like other curriculum enactments “exist within a
network of socio-educational contexts with unique social systems, norms and values, and involve
the active negotiation of teachers with the curriculum and the locale” (Lai et al., 2014, p. 79). The
enactment of central policies is shaped by the limitations and affordances of the school context.
The school-specific constraints, pressures and enablers of policy enactment often tend to be
neglected (Braun, Ball, Maguire & Hoskins, 2011). Haywood (2007) further advised that current
cultural conditions must also not dominate any approach to education for international
mindedness and provocatively describes it as anti-internationalist to assume that any one such
approach would be the most appropriate for all schools.

Little scholarship has been devoted to understanding contextual interpretations of
education for international mindedness in IB schools. Primarily, it is the challenges that have
been reported from the perspective of cultural ideology. For example, Drake (2004) suggested
that pedagogical approaches associated the education for international mindedness may create
tensions within certain cultural traditions. As well, Bunnell (2009) reported on the recent
objections towards the IB by some nationalist conservatives in the United States who believe the
IB programmes promote the substitution of patriotism for internationalism. Relatedly, Lee et al.,
(2012) noted that the conservative educational philosophies of some parents in East Asian societies may conflict with the student-directed, process oriented, “deep learning” approach embraced by the IB programmes (p. 298).

Tamatea (2008) reported that IB schools in Malaysia and Brunei set within a liberal-humanist framework were constrained in the achievement of international mindedness due to inter-ethnic and inter-racial contextual factors. Poonoosamy (2010) conducted research in IB schools in post-colonial Mauritius, concluding a Western identity and knowledge system enjoy privilege over that of the local and national identity. He called for a customization of the IB Diploma programme to incorporate the relevant local context (Poonoosamy, 2010). A study of IB Diploma programmes in Hong Kong revealed the enactment of international mindedness was faced by contextual challenges but in this case, these were being addressed by situated programme adaptations (Lai et al., 2014). The authors called for more school-based support for teachers to “explore different models and pedagogies that are appropriate for their particular teaching contexts” (2014, p. 94). This Hong Kong study echoes Haywood’s (2007) proposal that each school could and should develop its own model of education for international mindedness rooted in in its own circumstances.

Doherty and Mu (2011) reported that the IB Diploma programme teachers in three case study schools in Australia interpreted education for international mindedness in contradictory ways namely as a condition of knowledge due to the nature of the subject content, a mode of inquiry encouraging students to consider cultural differences and a way of being as a result of an international student cohort. Gigliotti-Labay (2010) also studied teacher perceptions of international mindedness in IB Diploma classrooms in the United States, noting teachers shared well-developed definitions of international mindedness but they could only describe superficial and insubstantial aspects of its actual implementation in schools.
In acknowledging the importance of varying contextual interpretations of the education for international mindedness, the universality of the construct becomes increasingly apparent. Sensitivity to context suggests recognition of “our common humanity” a manifestation of the IB’s ideal of international mindedness. As this literature review shifts to the LR integral quadrant, I will use the collective exterior view to further explore international mindedness from an inter-objective perspective. By first tracing the origins of international mindedness through the IB, a sense of its on-going evolution can emerge.

LR: Origins of International Mindedness within the IB

The IB was originally conceived in 1968 through the IB Diploma programme to serve the needs of students attending international schools. As true pioneers of international education, the original aims of the programme were to:

- provide a school-leaving diploma that would be recognized for university entrance around the world with common curriculum and examinations
- promote critical thinking skills…via a balanced programme in the humanities, experimental sciences and experiential learning
- provide a perspective that would promote international understanding, prepare students for world citizenship and promote peace. (Hill, 2002, p. 18)

In the following section, I offer a socio-historical survey of how these three aims may have emerged and how the IB’s approach to education for international mindedness was shaped.

**Standardization and the IB.** The first of the IB Diploma’s original three aims is reminiscent of the rise of the industrial era’s influence on education that began in the 1600s as standardization transformed how we produce commodities. Similarly, standardized education involved “common programs of study, age-based grade levels, and uniform performance
outcomes” (Davis, Sumara & Luce-Kapler, 2015, p. 9). These centuries-old notions of factory-modeled efficiency are equally characteristic of the IB’s Diploma programme branded by prescriptive subject guides, timeline requirements and high-stakes external assessments. A standardized and rigorous approach to education arose and has been sustained in the IB for pragmatic reasons. Increasing human mobility during the twentieth century necessitated the development of international schools around the world. The first IB schools were primarily market-driven, serving the children of diplomats and multinational corporation employees (Bunnell, 2008). These schools contributed significantly to the rise of IB organization and the formation of the IB Diploma. With mobility came a desire for transferability, which led to what Tarc (2009) called a “curricular tension…where education for international understanding pulls against the demand for the IB to meet international standards for university access” (p. 27). It is understood that an international school-leaving diploma must align with university entrance criteria set by post secondary institutions from around the world. However, the IB Diploma continues to be critiqued as “being content heavy, overly assessed and still focused too heavily on traditional disciplinary knowledge” (Tarc, 2009, p. 123). In emphasizing standardization of the IB programmes, local contextual circumstances become easy to overlook. There is a risk of the formation of a diluted and generic interpretation of international mindedness. The tension between pragmatism and the ideals of a context-sensitive education for international mindedness continues to challenge the IB.

The IB has made efforts to be responsive to such criticisms. The organization has asserted that “subject aims, objectives, content and assessment criteria are written in order to develop international mindedness while, at the same time, ensuring that teachers have enough choice to make the course locally relevant and grounded” (IBO, 2015e, p. 6). Recent Subject Guides published by the IB to support teachers in the planning, teaching and assessment of the subjects
in schools show promising enhancements that address the aforementioned concerns. For example, in the *Subject Guide for Biology*, while still providing a prescriptive syllabus with content topics and a column of “legitimate items for assessment”, relevant references to international mindedness are listed (IBO, 2014, p. 21). Disappointingly, the guide stipulates with no elaboration that only “some assessment of international-mindedness in science” will take place (IBO, 2014, p. 21). This leaves one to speculate on the priority that the IB truly places on embedding international mindedness in the taught curriculum.

**The progressive education movement and the IB.** The second of the IB Diploma’s original three aims, namely the provision of an education that promoted critical thinking skills, was strongly influenced by the progressive education movement of the last century. The progressive education movement emphasized personal engagement and the alignment of learning with individual interests and classroom approaches rich with inquiry (Davis et al., 2015, p. 63). The inquiry-centered learning environment still pervades all IB programmes. Although the IB organization was created in 1968, its establishment was strongly influenced by the example of the International School of Geneva founded in 1924 to serve the children of employees of the newly formed League of Nations (Hill, 2012; Hughes, 2012; Walker 2000). Educators at the International School of Geneva were versed in the theories of the New Education Fellowship, a group of mostly European liberal thinkers of the progressive education movement who focused on child-centered education, flexible and critical thinking, international understanding and the promotion of world peace (Institute of Education, 2013; Hughes, 2012; World Education Fellowship International, 2013). Progressive education promoted active participation of learners in their own education by putting them at the center of inquiry-based learning (Hughes, 2012). The origins of some of these ideals can be traced to philosophies of the post-Enlightenment era in Europe.
Nineteenth century educational theorists helped shape the progressive education movement in advocating for personal engagement through experiential learning as well as acknowledging the importance of learner-centered approaches. Fröbel (1889) proposed, “…man lives in a world of objects which influence him and which he wishes to influence, and so he must know these objects in their characteristics, their essence and their relation to one another and to mankind” (p. 69). Pestalozzi (as cited in Barnard, 1862) metaphorized “the circle of knowledge commences close round a man and thence stretches out concentrically” (p. 60). John Dewey was one of the most influential twentieth century American figures in the progressive education movement. He most succinctly describes the learner-centered approach such that “the question of method is ultimately reducible to the question of the order of development of the child’s powers and interests” (Dewey, 1897/1998, p. 233).

The principles of progressive education support inquiry-based learning that is heuristic and stems from discovery, central pedagogical process for facilitating international mindedness (Hill, 2012). As such, inquiry remains at the core of all IB programmes “as prior knowledge and experience establish the basis for new learning and students’ own curiosity provides the most effective provocation for learning that is engaging, relevant, challenging and significant” (IBO, 2013a, p. 4). Critical inquiry of this nature supports the development of international mindedness as it not only allows for multi-perspective taking but also sets the stage for students to challenge accepted views.

**International understanding and the IB.** The stage was set in 1968 for the arrival of the IB, tasked through its third and final original aim to “promote international understanding, prepare students for world citizenship and promote peace” (Hill, 2002, p. 18). In the 1960’s, the post-industrial economy was having a greater influence on education systems. Migration, communication and commerce were becoming increasingly globalized. International schools...
were the first to offer the IB Diploma programme where parents employed in international
diplomacy sought an international education for their children with objectives that matched the
organizations they served (Hill, 2012). Pragmatically, having sensitivity to the ways of other
cultures, speaking more than one language and being aware of world affairs were deemed assets
for the future in this new globalized era.

However, in addition to such practical considerations, the social and political movements
of the time were also fuelling an ideological shift in education to promote international
understanding. Teachers became aware that a new approach to pedagogy was needed that would:
cut through stereotypes and prejudices: critical inquiry coupled with an open mind willing
to question established beliefs, willing to withdraw from conventional positions in the
light of new evidence and experiences, willing to accept that being different does not
mean being wrong. (Hill, 2002, p. 17)

When Hill (2000) first put forth the seminal view of education for international
mindedness, it would seem the ideals of international understanding had shifted from being solely
associated with the type of educational institution to the actual process of education taking place
(Hill, 2012). With the extension of the IB’s offerings to include the Primary Years, Middle Years
and Career-related Certificate programmes as well as the rapid expansion of IB programmes in
national government schools around the world, international mindedness was seemingly no
longer synonymous with pre-university elite international schools. IB programmes today,
regardless of the school context, are meant to encourage students to “address humanity’s greatest
challenges in the classroom and beyond…to explore global and local issues, including…aspects
of the environment, development, conflicts, rights and cooperation and governance, critically
consider power and privilege and recognize that they hold the earth and its resources in trust for
future generations” (IBO, 2013a, p. 7). The degree to which this shift has occurred in actuality
will be further addressed in the final chapter of this dissertation that addresses implications for future practice and research.

Standardization of programmes, the progressive education movement and the emergence of education for international understanding have all influenced the development of education for international mindedness in the IB since its inception in 1968. To complete this LR integral quadrant view, I will explore the perceived future of international mindedness within the IB organization.

**Future of international mindedness within the IB.** Humanity faces turbulent economic, political, social and environmental issues on a planetary scale. These are complex problems as they are “multi-dimensional, non-linear, interconnected, far from equilibrium and unpredictable” (Kuhn, 2008, p. 182). Greater systemic engagement is required to understand the issues involved and, optimistically, prevent such problems from occurring. One hopes that being internationally minded facilitates the easing of these issues.

The future of IB and international mindedness is similarly situated in the complex “realm of the unknown unknowns” (Snyder, 2013, p. 7). The IB, in assuming responsibility for the delivery of programmes for education for international mindedness, is beginning to enter this era. The organization is going through a period of rapid expansion, serving a diverse array of public and private, national and international, face-to-face and online school contexts that are very different from the international schools it served at its inception. The IB, in its belief that education must cross “disciplinary, cultural, national and geographical boundaries” (IBO, 2013a, p. 1) acknowledges the complexity of developing an international mindset. However, as Snyder (2013) has pointed out “there is often no guiding central hand in the evolution of the system” (p.12). This mirrors my own research interests in which I hope to explore student international mindedness in two very different contexts in order to learn more about how international
mindedness can be differently enacted. Snyder (2013) has further noted “what the center can do is create a fertile environment that embraces the emergent nature of complex systems and work to create processes that maximizes the flow of feedback between and across levels” (p. 12). As the IB continues to develop education programmes for international mindedness, the organization will need to continue to explore mechanisms that embrace the complexities of our increasingly globalized experience. The inherent diversity of an international education organization like the IB ensures adaptability and transformation. A balance must be struck between redundancy (the source of stability in a system) while promoting diversity (the source of creativity) such that these elements must “co-exist in productive tension” (Davis & Sumara, 2009, p. 40). The IB must acknowledge that international mindedness is constantly evolving and the mechanisms employed to develop it should do the same.

**Literature Review Summary and Conclusions**

The four quadrants of the integral theory conceptual map have supported this literature review in providing a balanced series of perspectives on what is undeniably a challenging construct to understand. The UR individual exterior view revealed that international mindedness, as a stage-based developmental process, can be regarded as a widening of perspectives. Robert Kegan’s constructive developmental theory has been offered as novel approach to understanding how aspects of human development relate to international mindedness development. The UL individual interior view warranted analysis of reported experiences of student international mindedness found in the literature. The experience of international mindedness was investigated from the perspective of the educational programme, the school and the teacher/administrator and unfortunately to a lesser extent from that of the student. The actual enactment of international mindedness was revealed to be demanding for adolescents, yet aspects of constructive
development theory can be applied to ease challenges faced. The LL collective interior view revealed that education for international mindedness allows its development to transcend any particular school context, emphasizing its universality. Through the LR collective exterior view, it was conveyed that the origins of international mindedness in the IB indicate that the organization possesses both vision and responsibility in the continued emergence of international mindedness.

In the introduction to this dissertation, I suggested that globalization has propelled forward the desire to feel and practice human interconnection. As globalization continues to blur the boundaries that separate us, education for international mindedness must be responsive in order to sustain progressive transformation. Informed by the findings of this literature review, I will now outline the proposed research methodology for the study.
Chapter 3: Methodology

The purpose of this study was to give perspective to contextual interpretations of international mindedness of IB Diploma students. In studying the diverse ways that international mindedness can be interpreted, I intended to shed light on how it is can be experienced by students in different constructs and its contemporary relevance in education. To achieve this, three research questions were addressed:

- How is international mindedness actualized by IB Diploma students?
- What is the experience of education for international mindedness for IB Diploma students?
- What is the role of context in developing international mindedness in IB Diploma students?

In this chapter, I outline the rationale for employing integral methodological pluralism as the research methodology for the study. I begin with a brief description of my own perceptions of international mindedness to offer insight as to how the research questions evolved and to situate myself in the inquiry. Based on this, I justify the selection of the intended methodologies and outline the data collection methods and approaches for data analysis used. Once again, this will be guided by a trajectory through the UR, UL and LL integral quadrants. The two study sites are described in detail. Comments on ethical considerations of the study are made. Figure 6 summarizes the research questions and methodologies employed in the research.
**Research Question 1:** How is international mindedness actualized by IB Diploma students?

**Methodology:** empiricism  
**Methods:** Global Perspectives Inventory, descriptive and inferential statistical analysis

**Research Question 2:** What is the experience of education for international mindedness for IB Diploma students?

**Methodology:** phenomenology  
**Methods:** semi-structured student interviews, thematic text analysis

**Research Question 3:** What is the role of context in developing international mindedness in IB Diploma students?

**Methodology:** hermeneutics  
**Methods:** semi-structured teacher interviews, thematic text analysis

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**Figure 6.** Research questions, methodology and methods in the four quadrant integral model.

**Situating Myself in the Inquiry: Perceptions of International Mindedness**

Researcher self-reflection should “be placed in the foreground so as to begin the process of separating out what belongs to the researcher rather than the researched” (Finlay, 2012, p. 25).

As personal, cultural and historical experiences shape the researcher’s interpretations (Creswell, 2009), I feel this type of self-reflection is important in acknowledging my embeddedness in the lived world of the participants in this research study. Kvale (1983) suggested the “shared cultural world of interviewee and interviewer is taken as a starting point for an investigation of a specific theme within the common culture” (p. 188). Accordingly, I think it fitting to introduce my own understandings and experiences of the phenomenon under investigation. Thus, I preface the
outline of the methodology with a brief description of my own experiences with international mindedness.

I recognize that in exploring the diverse experiences of international mindedness of my students, I cannot overlook the mono-cultural/-lingual/-national influences of my own upbringing in the 1970’s in rural Ontario. Nor can I negate the primarily inter-cultural/-lingual/-national perspective of my adult experiences in Canada and abroad. I acknowledge my life story is very different from that of the participants in the study. However, I have attempted to fix my focus on the experience of international mindedness in the context I share with the participants. The multiple perspectives of integral theory supported me in this endeavour.

On a professional level, I became aware of education for international mindedness when I left Canada to teach science and mathematics in international schools in Asia in 1998 and particularly when I became an IB Diploma teacher in 2001. I regarded it as an ideal but did not feel compelled to make professional changes to ensure I was teaching in an internationally minded way. Being a native English speaker and having training and experience in the West seemed sufficient to function in the international school environment. On the personal level, I enjoyed the novelty and benefits afforded while living as an expatriate. I dabbled in new languages, enjoyed exotic foods and collected artefacts to evidence my international lifestyle. I now admit I was developing a sense of expat mindedness, remaining in the typical expatriate social bubble of what was familiar rather than engaging deeply with the local (Ledger, Vidovich & O’Donoghue, 2014). I functioned in this manner for many years.

In 2013, my journey as a doctoral researcher began. I was initially interested in further learning about the instruction of science and mathematics in international schools. In an attempt to narrow my focus and find a research path I sought advice from as many sources as I could access. I drafted and re-drafted plans but grew frustrated with my lack of clarity and sadly my
lack of passion. My supervisor advised me to find something that “keeps you awake at night”. I found myself circling topics more and more widely as I recognized what truly concerned me was much more broad than science or math or even international schools. I realized what kept me awake at night, like most parents, was my own children and my persistent concern with how they will find their place in the world.

Citizens of United Kingdom through my English husband as well as Canada, my children have never lived in either country. They were born in Malaysia and have lived in Japan and now the Czech Republic. They have a fluid sense of home and culture. Like many children of international school teachers, they have grown up in the neither/nor world of “third culture kids…neither fully the world of their parents’ culture (or cultures) nor fully the world of the other culture (or cultures) in which they were raised” (Pollock & Van Reken, 2009, p.4). In many ways, my children’s story of diverse experiences, cultural blending and transience is a privileged one. Friends and family often comment on what a tremendous opportunity we have given our children. When they became old enough to ask questions about their place in the world themselves, I too began to question their experience much more deeply: How do they view the world? Why do they view the world like this? Is their worldview possibly better? I believe facing these complexities in my own family was the impetus for the dissolution of my own expat mindedness and the realization that over the years my worldview had become much more complex. What it has become, however, has not always been entirely clear.

With no other words to describe the experience of my own children, I realized that I was yearning to understand what the experience of international mindedness is like, both for them and for myself. For this reason, throughout the course of this project I have remained personally curious and endeavoured to be open-minded to new self-knowledge. This closeness to the
experience seemed to be what van Manen described as the “inter-subjective character” of hermeneutic phenomenological descriptions (1990, p. 57). He further explained:

It is to the extent that my experiences could be our experiences that the phenomenologist wants to be reflectively aware of certain experiential meanings. To be aware of the structure of one's own experience of a phenomenon may provide the researcher with clues for orienting oneself to the phenomenon and thus to all the other stages of phenomenological research…the author recognizes both that one’s own experiences are the possible experiences of others and also that the experiences of others are the possible experiences of oneself. Phenomenology always addresses any phenomenon as a possible human experience.

In revealing my own transformational experiences with international mindedness, I have attempted to position myself in the research. It is intended that this disclosure will be informative in terms of how I selected the methodological approaches taken in this study.

**Rationale for the Research Methodology**

To Ken Wilber (2000b), integral means:

to integrate, to bring together, to join, to link, to embrace. Not in the sense of uniformity, and not in the sense of ironing out all the wonderful differences, colors, zigs and zags of a rainbow-hued humanity, but in the sense of unity-in-diversity, shared commonalities along with our wonderful differences. (p. 2)

This view of the multiplicity of human realities provides insight in terms of the ontological and epistemological assumptions made in this integral research study. Crotty (1998) described ontology as a certain way of understanding “what is” (p. 10). Esbjörn-Hargens (2010) proposed integral theory takes a pluralist view of ontology in comparison to a positivist and relativist
ontologies. While a positivist ontology objectively advances the existence of a singular meaningful reality, the relativist ontology acknowledges distinguishable ways of knowing this reality (Crotty, 1998). The integral ontology is multiple or, in Wilberian terms, transcends and includes (Wilber, 2000a, p. 27). The pluralist view of ontology recognizes and encompasses the value of other views of ontology whether they be positivist, relativistic or multiple (Esbjörn-Hargens, 2010). These ontological positions are summarized in Figure 7.

![Figure 7](image)


As the purpose of this research is to explore diverse interpretations of a multifaceted construct, one must acknowledge that there are multiple ways of knowing (i.e. epistemological pluralism). This requires recognition of the spectrum of objectivist and subjectivist assumptions about reality and accordingly, the research plan must be in agreement with this pluralism. As there are multiple ways of knowing, in turn there are multiple ways to know (i.e. methodological pluralism). Different realities will be enacted by different methodologies (Esbjörn-Hargens, 2010) providing a more comprehensive exploration of a phenomenon. Johnson and Onwueguzie (2004) proposed “epistemological and methodological pluralism should be promoted in educational research so that researchers are informed about epistemological and methodological
possibilities and, ultimately, so that we are able to conduct more effective research” (p. 15). Esbjörn-Hargens (2010) asserted that epistemological pluralism is implicit in integral theory, as it acknowledges developmental world-views and multiple perspectives. In this study, methodological pluralism has been enacted based on the principles of integral research.

Broadly, integral research is grounded in Ken Wilber’s (2006) integral theory. Hedlund (2010) noted integral research is “reflexively situated and informed at all major phases of the research process by the integral methodological pluralism map and its principles” (p. 12). The map incorporates perspectives of different research methodologies. The notion that each of the multiple perspectives that we engage with through each methodology is “true but partial” (Esbjörn-Hargens, 2010, p. 145) is supported by a view of epistemological pluralism. Research within this pluralist epistemological stance occurs through integral methodological pluralism.

**Integral methodological pluralism: A form of mixed methods research.** As revealed in the literature review of the previous chapter, international mindedness is a highly complex construct that warrants investigation from individual and contextual perspectives. Integral methodological pluralism offers an innovative means to explore international mindedness from these multiple viewpoints. Esbjörn-Hargens (2006) has identified integral research as a specific form mixed methods research (p. 89). In mixed methods research the researcher “mixes or combines quantitative and qualitative research techniques, methods, approaches, concepts or language into a single study” (Johnson & Onwuegbuzi, 2004, p. 17). Fundamentally, mixed methods research incorporates “a diversity of perspectives, voices, values and stances…, honours complexity alongside diversity and difference, and thereby resists simplification of inherently contextual and complex human phenomena” (Greene, 2006, p. 97). Johnson and Onwuegbuzi (2004) recognized mixed methods research as expansive and creative advocating that an eclectic approach be taken in terms of methods selection and the conduct of research. As such, integral
Methodological pluralism is well positioned as a novel framework that encourages researchers to consider multiple perspectives (Davis & Callihan, 2013; Esbjörn-Hargens, 2006; Haigh, 2013; Hedlund, 2010; Martin, 2008; Oral, 2013).

Although ripe for innovative applications in social science research, integral methodological pluralism is still very much an emerging methodology. As integral methodological pluralism strives for cross-paradigmatic coordination (Hedlund, 2010) the researcher faces further challenges because expertise is required in several research methodologies (Creswell & Plano Clark, 2011). These constraints are compounded by the fact that integral research is very much a nascent approach to inquiry with limited examples in the literature. Hedlund (2010) has noted integral research is in need of “further ‘nitty-gritty’ operationalization” with “more detailed, nuanced and systemic frameworks and methods…developed for the integration of data sets” (pp. 2-3). Admittedly, as a novice researcher, it has been challenging engaging with and employing a methodology that is in many ways still emerging.

However, it is my commitment to the ideals of international mindedness that truly propels me forward. As a means of facing our increasingly complicated planetary problems, education for international mindedness is quite simply, hopeful. I regard research informed by integral theory similarly hopeful. Both the phenomenon and the research approach do not reject complexity but embrace it. Inquiry in the field of international mindedness has been discordant at times, as its complexity has been regarded as a constraint to investigation. Research through methodological pluralism takes account of and offers a means of moving forward through this complexity.

Mixed methods research requires both quantitative and qualitative methods (Creswell, 2009). Integral research extends beyond the mixing of qualitative and quantitative methods in that it necessitates that researchers truly extend their awareness of perspectives when selecting
methods to investigate research problems (Martin, 2008). When employing multiple methods, emphasis is placed on the selection of methods that draw on the strengths and minimize the weaknesses of chosen methods (Johnson & Onwuegbuzie, 2004). In integral methodological pluralism, each methodology that can be employed to engage in human inquiry discloses some facet that other methodologies cannot (Esbjörn-Hargens, 2006; Wilber, 2006). A quantitative empirical approach fitted well with the perspective of the UR research question while a qualitative hermeneutic phenomenology suited the exploration of the UL and LL research questions. The quantitative data is best characterized as exploratory as the results produced inductive generalizations about the group under study (Stebbins, 2008). The quantitative findings served to supplement the more nuanced and rich textual data obtained through the qualitative hermeneutic phenomenological approach. The conceptual framework of integral theory (Wilber, 2006) provided the point of interface for the mixing or interrelating of the two sets of data (Creswell & Plano Clark, 2011).

Although integral methodological pluralism is a distinct form of mixed methods research, Johnson and Turner’s (2003) fundamental principle of mixed research is highly applicable. Their principle encourages researchers to collect multiple data sets using diverse strategies, approaches, and methods such that the result highlights complementary strengths and non-overlapping weaknesses. In this vein, integral methodological pluralism can provide a range of methodologies well suited to exploring complex phenomena such as international mindedness.

**Selecting methodologies.** Integral methodological pluralism provides an inclusive lens to study phenomena from different “cognitive vantage points” (Murray, 2009, p. 348). Integral quadrant views can be used to regard phenomena from individual exterior (it or UR), individual interior (I or UL), collective interior (we or LL) and collective exterior (its or LR) perspectives. Each of these four views can be further considered from an inside and outside standpoint or zone.
The resulting eight integral zones form the foundation of integral methodological pluralism. What results is a “powerful framework” coordinating several methods of research and integrating findings into a coherent understanding of the phenomenon under inquiry (Esbjörn-Hargens, 2006, p. 88). Informed by Wilber (2006) and Esbjörn-Hargens (2006), Figure 8 summarizes this potential for methodological comprehensiveness.

![Diagram of eight integral zones and corresponding methodologies]

Figure 8. Eight integral zones and corresponding methodologies. Adapted from Integral Ecology (p. 249), by S. Esbjörn-Hargens and M. Zimmerman, 2009, Boston, MA: Integral Books. Adapted with permission.

In selecting which methodologies, I was guided by the research questions of the study as well as Wilber’s (2003) three principles of integral methodological pluralism, namely non-exclusion, enactment and enfoldment. Through non-exclusion, experiences brought forth by one research methodology do not criticize, exclude or refute those brought forth by other methodologies (Wilber, 2004). The review of the literature suggests that the complex experience
of international mindedness is context-sensitive. These complexities warrant that inquiry draws on as many perspectives as possible in order to form an understanding of international mindedness and therefore methodologies from different integral quadrants were selected for the study. Wilber (2000b) suggested, “everybody is right” (p. 140) which is manifested through non-exclusion. In practice, integral methodological pluralism extends the comprehensiveness of mixed methods research as it involves the use of first- (I), second\(^1\) (we), and third-person methodologies (it/its) (Esbjörn-Hargens, 2006). Integral research involves selecting at least one methodology from each of three categories (Esbjörn-Hargens 2006; Hedlund, 2010). This methodological inclusiveness has been employed in a number of integral research studies that have been informative in planning the research design for this research (see Davis & Callihan, 2013; Frost, 2009; Petrie, 2011; Tasset, 2010).

Non-exclusion happens because of what Wilber describes as enactment (2003). A methodology can be enacted bringing forth a particular set of experiences that are enacted because of the methodology itself. Phenomena revealed by various methodologies depend on a host of factors that influence the researcher (Esbjörn-Hargens & Zimmerman, 2009). It is for this reason I endeavour to balance the vantage points of inside and outside zones when selecting methodologies. The UR quadrant that regards the individual exterior will be explored through the outside zone’s methodology of empiricism. The UL quadrant of the individual interior will then offer a more nuanced and subjective description of the experience of international mindedness through the inside zone’s phenomenological approach. However, as a teacher-researcher who is personally established within the context of the study, the inside of the collective interior quadrant be explored through a hermeneutic interpretation.

\(^1\) Wilber regards second-person approaches as you/we since we is formed when a first-person singular (I) is converted to a 1\(^{st}\)-person plural (we) by the inclusion of a second-person (you). That is, \(I + you = we\). (2006, p. 156).
Finally, these choices underscore Wilber’s third principle of enfoldment in that as one methodology incorporates the fundamentals of another and adds further practices, it can rightfully be regarded as more integral (Wilber, 2004). Each methodology selected in this research forms part of a contingent design. A third-person approach using the methodology of empiricism will initially be undertaken to inform the other two methodologies, namely a first-person approach using the methodology of phenomenology and a second-person approach using the methodology of hermeneutics.

**UR: Empiricism as a third-person methodology.** Empiricism explores observable behaviours (the outsides of individual exteriors) (Esbjörn-Hargens, 2006, p. 88). An epistemological view of objectivism prevails in that truth and meaning exists in objects independently of consciousness and experience (Crotty, 1998). To Wilber, (2006) empiricism means “experientialism” or “experienced-based” (p. 47). From the perspective of integral research, Lessem and Schieffer (2012) attribute its origins to seventeenth-century British empiricists John Locke and Francis Bacon. Modern empiricism retains Locke’s emphasis of the role of experience in the formation of ideas from the perspective of the objective external world rather than subjective internal world whilst in the Baconian tradition, empiricism requires that induction occurs as particular observed events are generalized (Lessem & Schieffer, 2012). Accordingly, knowledge is formed mainly through experimental methods that incorporate statistical controls and analysis (Lessem & Schieffer, 2012, p. 314).

Empiricism, as a means of exploring what is measureable, will guide the research method selected to answer the research question: How is international mindedness actualized by IB Diploma students? This question and the methodology of empiricism are both positioned in the first quadrant or the it quadrant. It is intended that the experience-based inductive arguments of empiricism can provide insight into the actualization of international mindedness.
UR: Empirical data collection: Global Perspectives Inventory. No instrument has been recognized as the definitive tool for assessing international mindedness yet a number of instruments have been developed to measure its related concepts (Singh & Qi, 2013). Creswell (2014) recommends that when selecting an instrument, one should consider those that have been recently updated and have available information about the reliability and validity of results from previous uses. As outlined in the literature review, this study has been informed by Kegan’s (1994) constructive development theory, resting on the notion that international mindedness develops in a stage-based manner involving cognitive, intrapersonal and interpersonal aspects. After reviewing several instruments, three Likert-type, English language instruments were selected and critically evaluated. All three resonated with the constructive developmental position. A brief critique of the Global Citizenship Scale, Hett Scale and Global Perspectives Inventory follows.

The authors of the Global Citizenship Scale (GCS) noted three overarching dimensions of global citizenship exist in the literature, which they then employed as the three domains of this inventory, namely global civic engagement, global competence and social responsibility (Morais & Ogden, 2011). Upon close inspection of the inventory’s rationale and individual items, I felt there was correspondence between the three dimensions of constructive development theory and the GCS dimensions. However, the GCS was not selected for this research due to author-reported issues with clarity of the dimensions and the fact that the scale has been used in only a small number of studies (Morais & Ogden, 2011).

The Global Mindedness Scale (the Hett Scale) measures international mindedness through consideration of five domains namely cultural pluralism, futurist orientation, global-minded behaviours, ethic of responsibility/care and interconnectivity of humanity (Hett, 1993). Again, correspondence was sensed with the three dimensions of constructive development theory. The
scale has been used in a number of studies in international and IB schools (Acolatse, 2010; DeMello, 2011; Duckworth et al., 2005; Hersey, 2012; Keller 2010). However, it too was not chosen for this research. The Hett Scale included items referring to experiences typically outside the experience of most adolescents. The scale is somewhat dated in terms of the language with items such as “I make a point to watch television specials about foreign countries and their cultures” (Hett, 1993, p. 190). Items suggesting a uniform context such as “Americans can learn something of value from all different cultures” (p. 186) would be equally inappropriate in this study.

The Global Perspectives Inventory (GPI) was ultimately selected for use in this research. The authors acknowledge that Kegan’s constructive development theory was influential in its development as it is theoretically grounded in the cognitive, intrapersonal and interpersonal domains of human development (Braskamp et al., 2012). The 35-item inventory uses a five point Likert-type scale (see Appendix B). Nine versions of the inventory have been published since 2007 with the most recent entering the literature in 2014 (Braskamp, Braskamp & Engberg, 2014). Feedback from respondents and statistical analyses revealed the need for modifications and consistency and reliability were continually improved upon in each subsequent version (Braskamp et al., 2012). The language used is generationally and contextually more neutral that the other instruments considered, important considerations in the arena of international education. After careful review of the inventory items I decided that none of the items would be beyond the typical experience of the adolescents involved in this study. The authors state the GPI is suitable for general use although it has been used most extensively with national and international undergraduate students at American colleges (Braskamp et al., 2014).

Although the authors of the inventory do not state it assesses international mindedness, there is very strong resonance between the two constructs. A global perspective is “a viewpoint
that the world is an interdependent complex system and interconnected multi-reality” (Ferguson, 2013, p. 4). As outlined in chapter 2, the cognitive, intrapersonal and interpersonal domains described in Kegan’s constructive development theory offer a framework to understanding how aspects of human development relate to international mindedness development. Respondents’ experiences and perceptions in the three domains are addressed in this inventory, hence its suitability in this study.

The GPI encompasses the “acquisition of knowledge, attitudes, and skills important to intercultural communication and holistic development of more complex epistemological processes, identities, and interpersonal relations” (Merrill et al., 2012. p. 356). The cognitive, intrapersonal and interpersonal domains are each addressed in the inventory under two scales. The development scales (intercultural maturity) describe the process of becoming capable of functioning in situations with cultural perspectives different from one’s own (King & Baxter Magolda, 2005). The acquisition scales (intercultural communication) describe the way people are able to effectively understand and communicate in diverse situations (King & Baxter Magolda, 2005). The full instrument generates a composite measure from multiple items for the separate scales. This creates a more stable and plausible indicator than individual items (Sapsford, 2007). Thus, the instrument provided a more nuanced assessment of the multidimensional construct of international mindedness than researcher-generated individual survey questions. A summary of the six scales is shown in Table 2 (Braskamp et al., 2014).
Table 2

*Scales of the Global Perspectives Inventory*

<table>
<thead>
<tr>
<th>Development Scales</th>
<th>Cognitive Domain</th>
<th>Intrapersonal Domain</th>
<th>Interpersonal Domain</th>
</tr>
</thead>
<tbody>
<tr>
<td>Knowing:</td>
<td>Develop a view of the importance of cultural context in judging what is important to know and value.</td>
<td>Identity: Develop a degree of acceptance of own cultural background.</td>
<td>Social responsibility: Develop interdependence and social concern for others.</td>
</tr>
</tbody>
</table>

| Acquisition Scales | Knowledge: Acquire understanding and awareness of various cultures. | Affect: Acquire emotional confidence when in situations with cultural perspectives different from own. | Social interaction: Acquire desire for engagement with others with cultural backgrounds different from own. |

*Note:* Adapted from “Global perspective inventory (GPI): Its purpose, construction, potential uses, and psychometric characteristics” by L. Braskamp, D. Braskamp, D., and M. Engberg, 2014. Global Perspectives Institute, Inc. Adapted with permission.

The authors reported low inter-correlation between the six scales suggesting the scales are independent measures of the three domains of holistic human development (Braskamp et al., 2014). They noted that regular feedback in terms of internal validity and reliability of the inventory was solicited from respondents and statistical analyses were regularly conducted. For example, Ferguson (2013) and Samonte and Pastor (2011) have noted concerns with the internal consistency of the Cognitive–Knowing scale. Modifications addressing these types of issues have been made on a regular basis with the nine iterations of the inventory published to date (Braskamp et al., 2014). Permission to use the instrument in this study was obtained from its author and the supporting documentation can be found in Appendix C.

*Empirical data analysis: Descriptive and inferential statistical analysis.* The GPI survey data provided by the student participants was transferred to a digital spreadsheet and saved on a
password protected external hard drive. The Likert agreement scale responses of the GPI were converted to a numeric scale from 1 (strongly disagree) to 5 (strongly agree) and negatively worded items were reverse scaled. The items and responses were sorted into the six scales of the GPI. Descriptive and inferential statistical procedures were undertaken. General tendencies including the mean and median of the data as well as the spread of scores through standard deviation were noted (Cohen, Manion & Morrison, 2011). Significant differences between the data sets and the strength of relationships between scales were determined through t-tests and correlation coefficients. Cronbach’s alphas were calculated to determine internal reliability of each scale. The qualitative data analysis was generated using SAS® statistical software, version 9.4.

Like all methodologies, empiricism acts in insolation. It does not describe the lived experience of the phenomenon nor does it offer interpretation of the interior views of reality. Equally, it does not provide sufficient regard for the influences of the wider social context. In employing the tenets of integral methodological pluralism, namely, non-exclusion, enactment and enfoldment, an integral approach to research requires further perspective taking which will be explored through phenomenology and hermeneutics. The following section outlines the first-person phenomenological and second-person hermeneutic methodologies that will be used in this study. I will first offer a rationale for each methodology to demonstrate how each complement one another and also how each complements empiricism. Both methodologies provide opportunity to learn more about the experience of international mindedness and the role context plays in its interpretation.

**UL: Phenomenology as a First-person Methodology.** Empirical research offers a means of detached and objective observation of phenomena through the UR integral quadrant. In contrast, phenomenology’s main purpose is the reduction of individual experiences with a
phenomenon to a “description of the universal essence” (Creswell, 2007, p. 58). Merleau-Ponty (1962) further described phenomenology as “the study of essences; and according to it, all problems amount to finding definitions of essences” (p. vii). In this research, the empirical study of international mindedness was made more comprehensive by locating commonalities and shared meanings. Multiple experiences of the phenomenon were studied in order to understand the essences or nature of international mindedness.

Giorgi (1999) has regarded phenomenology “not anti-empirical, but it is more than merely empirical in the strict sense since it includes values, possibilities, imaginative variations and possible acts of consciousness” (p. 68). In delivering this type of rich description of the experience of international mindedness, it is hoped a fuller understanding of the phenomena can be attained. It was the German philosopher and mathematician Edmund Husserl who conceived phenomenology at the beginning of the twentieth century (Creswell, 2007). Husserl criticized empiricism for “naively dictating that all judgments be legitimatized by ‘experience’, instead of realizing that many different forms of intuition underlie our judgments and our reasoning process” (Lessem & Schieffer, 2012, p. 104). In empiricism, experience occurs through researcher observation and experimentation. Phenomenology emphasizes the meaning of “lived experience” (van Manen, 1990, p. 62). From this perspective, experience refers not to accumulated evidence or knowledge mastered by us as “something that we undergo” but instead as something “that happens to us” (Henriksson & Friesen, 2012, p. 1).

In this study, it was intended that phenomenology will enrich the empirical investigation of the actualization of student international mindedness and allow exploration of the more textured subjective involvements of the participants. This was addressed by the second research question of the study: What is the experience of international mindedness for IB Diploma students?
LL: Hermeneutics as a Second-person Methodology. Empiricism regards knowledge as being formed through objective methods whilst the source of knowledge in phenomenology is the experiences of individuals. Employed together, empiricism and phenomenology offer a means of exploring international mindedness from the perspective of the individual or the UR and UL integral quadrants. The perspective of the individual-in-context (LL quadrant) must also be accounted for in order to learn about contextual interpretations of international mindedness. For this reason, hermeneutics will provide a third methodology for the study. In doing so, similar to the phenomenological methodology, a constructionist epistemology will be employed whereby meaning is not discovered but instead it is constructed as we engage with the world we are interpreting (Crotty, 1998).

Giorgi (2005) proposed that phenomenology represents a shift from empiricism in “its ability to focus on presences, phenomena, and irreal givens” (p. 77). The hermeneutic viewpoint describes phenomena in terms of patterns of relationship, flow of events, and context (Patterson & Williams, 2002, p. 13). I propose that hermeneutics advances the potential for understanding meaning in that the contextual element is integrated into the line of inquiry. Hermeneutics assumes that individuals and the context form a “dialogical, interpenetrating unit” that is shaped and enclosed by the cultural frame of reference of the researcher (Lessem & Schiffer, 2012, p. 180). The hermeneutic researcher looks for meanings embedded in common life practices, meanings that are not always apparent to the participants but can be gleaned from their narratives (Lopez & Willis, 2004). Although it has emerged as a methodology for the social sciences, it was initially conceived in the seventeenth-century as a means of interpreting religious scripture (Crotty, 1998). Similar to those taken by historians in the interpretation of texts, hermeneutical approaches to research involve understanding things from the point of view of others and
appreciating the cultural and social forces influencing their point of view (Lessem & Schiffer, 2012).

It was the twentieth-century German philosopher Heidegger and later his student, Hans-Georg Gadamer who most significantly influenced a shift in thinking from the phenomenological search for essences of phenomena to hermeneutic interpretive dimensions (Kafle, 2011). Van Manen (1990) distinguishes the two methodologies as follows: “Phenomenology describes how one orients to lived experience, hermeneutics describes how one interprets the ‘texts’ of life” (p. 4). Hermeneutics conceives systems of meaning as a transactional product of individuals and their context (Patterson & Williams, 2002). Accordingly, a hermeneutical approach was taken to answer the third research question of this study: What is the role of context in developing internationally minded IB Diploma students?

**UL/LL: Hermeneutic phenomenological data collection.** As I shifted from the first to second and third research questions, the perspective of the inquiry shifted from the exterior to the interior integral quadrants. The second research question addressed the subjective experience of international mindedness from the perspective of the individual, the IB Diploma student. The phenomenological interview allows for the gathering and exploration of this narrative experiential material (van Manen, 2014). While this was the intended focus of the student interviews in this study, hermeneutic aspects arose whereby participants reflected on the meaning of their experience. In terms of the findings in this study, the research participants’ phenomenological descriptions of the experience of international mindedness are interwoven with interpretive hermeneutic meanings as well.

The third research question addressed the inter-subjective experience of international mindedness from the perspective of the collective. In this study, this collective was comprised of the students and their teachers. Once again, while the intended focus of the teacher interviews in
this study was to reflect on the contextual hermeneutic meanings, the lived experience of student international mindedness was embedded in all conversations. As Henriksson and Friesen (2012) noted, “it is impossible to study experience without simultaneously inquiring into its meaning” (p. 3). Thus, the collection and analysis of the text data obtained in the student and teacher interviews will be further discussed as hermeneutic phenomenology. Van Manen (1990) described the marriage of these methodologies as follows:

Hermeneutic phenomenology tries to be attentive to both terms of its methodology: it is a descriptive (phenomenological) methodology because it wants to be attentive to how things appear, it wants to let things speak for themselves; it is an interpretive (hermeneutic) methodology because it claims that there are no such things as uninterpreted phenomena. (p. 180)

Ricoeur (1991) similarly noted that phenomenology “remains the unsurpassable presupposition of hermeneutics. On the other hand, phenomenology cannot constitute itself without a hermeneutical presupposition” (pp. 25–26). Critical to this study, the nature of interpretation is that “all meaning is context-bound” (Wilber, 2000a, p. 89).

As both subjective and inter-subjective understandings required exploration, multiple data sources were called on. In order to produce the narrative texts required for a hermeneutic phenomenological study, qualitative data was collected through face-to-face, one-on-one interviews with IB Diploma students and teachers. As individuals’ perceptions of their experiences are under investigation, meanings were likely to be varied and multiple (Creswell, 2009).

UL/LL: Hermeneutic phenomenological data analysis. The qualitative data was analyzed in a to yield thematic statements in response to the research questions. Van Manen (2014) cautioned that the hermeneutic phenomenology method “cannot be fitted to a rule book,
an interpretive schema, a set of steps, or a systematic set of procedures” (p. 29). He described the method as a “way or attitude of approaching a phenomenon” (p. 26). However, in order to make evident the analytic process undertaken in the study, this openness must be balanced with a guiding structure. To achieve this, I will describe the activities undertaken in the data analysis as a process of deepening understanding. In order to manage the large volume of qualitative data collected, I decided to use QSR International's NVivo, version 10.2.2 qualitative data analysis software. Informed by the work of Lindseth and Norberg (2004), Ajjawi and Higgs (2007) and van Manen (1990), a five stage process was conducted involving immersion, understanding, abstraction, synthesis and illustration.

1. **Immersion in the text.** The process of immersion began during the course of finalizing the transcripts. I noted my emerging impressions and questions by inserting annotations into the relevant sections of text. I also referred to the brief field notes I made following each interview and inserted further annotations. I then re-listened to each interview in its entirety while reading the transcript. I used van Manen’s (1990) holistic reading approach to attend to the text as a whole, asking, “What sententious phrase may capture the fundamental meaning or main significance of the text as a whole?” (p. 93). Separate to each transcript, I began a reflective narrative in the form of an analytic memo within NVivo. The analytic memos served to chronologically summarize my reflections and record my thinking processes about the data in each transcript (Miles, Huberman & Saldaña, 2014). An excerpt from this process is shown in Table 3.
Table 3

Sample of Text Analysis

<table>
<thead>
<tr>
<th>Transcript excerpt</th>
<th>Annotation</th>
<th>Analytic memo</th>
<th>Initial codes applied</th>
</tr>
</thead>
<tbody>
<tr>
<td>Interviewer: Why were you interested in attending an international school?</td>
<td>-exploring different educational paths</td>
<td>In terms of her education experience, Věra seems clear on what she wants and</td>
<td>-educational privilege</td>
</tr>
<tr>
<td>Věra: Well it made me interested in the international background. Like there are</td>
<td>-sees attending international school as an opportunity</td>
<td>sees herself as having options to get what she wants. I am not sure if she</td>
<td>-exposure to diversity</td>
</tr>
<tr>
<td>so many people from different cultures and I was, at the time I was very interested</td>
<td></td>
<td>appreciates how privilege affords her these options.</td>
<td></td>
</tr>
<tr>
<td>about different cultures.</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I wanted to see to understand the world, like when people tell me this is bad and</td>
<td>-looking for first hand experience with diverse cultures</td>
<td>She recognizes experiences can impact one’s attitudes about culture. She</td>
<td>-forming own opinions</td>
</tr>
<tr>
<td>this is good. So I wanted to see it by myself, like is this culture really bad as</td>
<td>-wants to make own informed judgments about other culture</td>
<td>delays forming her own opinions and her desire for exposure to diverse cultures</td>
<td></td>
</tr>
<tr>
<td>you say or are there good people. So I wanted to, I wanted to see it and to recognize</td>
<td></td>
<td>suggests a willingness to change her opinions.</td>
<td></td>
</tr>
<tr>
<td>it.</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

The systematic and cyclical analysis of the hermeneutic circle of interpretation was employed. Kvale (1983) described the interpretation of meaning through the hermeneutical circle as follows:

The understanding of a text takes place through a process, where the meaning of the separate parts is determined by the global meaning of text, as it is anticipated. The closer determination of the meaning of the separate parts may come to change the originally anticipated meaning of the totality, and this again influences the meaning of the separate parts, etc. (p. 185)
Lindseth and Norberg (2004) proposed a means of entering the hermeneutic circle. Their approach has been used in a number of studies in the health care field and has been well applied in this study. A “naïve understanding” or first conjecture of the text was formed which was reflected upon and adjusted throughout the process of data analysis (Lindseth & Norberg, 2004, p. 149). Informed by the hermeneutic circle, the naïve understanding was considered and reconsidered throughout the data analysis process. Meaning making emerges from the hermeneutic circle through parts and whole – the data and the developing understanding of the phenomenon (Ajjawi & Higgs, 2007). Each transcript was considered separately to learn about the individual experience (part). A pause was then taken to reflect back on shared meanings (whole).

2. Understanding the text: first order constructs. Following the development of the naïve understanding, the texts were examined closely to capture the precise details of what the research participants were saying (Titchen & McIntyre, 1993). Schutz (1970) described these interpretations and constructs of the research participants themselves as first order constructs. The transcripts were read using van Manen’s (1990) selective and detailed reading approaches. With the former approach I considered, “What statement(s) or phrase(s) seem particularly essential or revealing about the phenomenon or experience being described?” and with the latter, “What does this sentence or sentence cluster reveal about the phenomenon or experience being described?” (p. 93).

Significant text segments were identified and then assigned a code. Saldaña (2009) described a code as a “word or short phrase that symbolically assigns a summative, salient, essence-capturing, and/or evocative attribute for a portion of language-based data” (p. 3). The non-automated coding function within NVivo was used to manually code the text by highlighting and adding labels to sections of the transcripts. In coding, Saldaña (2009) advised the researcher
to regard each code as a “prompt or trigger for written reflection on the deeper and complex meanings it evokes” (p. 32). Accordingly, the analytic memos were revised throughout.

3. Abstraction of the text: second order constructs. Schutz (1970) described the interpretations and constructs of the researcher as second order constructs. Second order constructs, abstractions of the first order constructs, were generated using my theoretical and personal knowledge (Ajjawi & Higgs, 2007). To reveal second order constructs, I used integral quadrant coding to arrange codes within the four quadratic perspectives (Hedlund-de Witt, 2013; Cohen, 2008; Kelly, 2008). While doing so, I examined the collection of codes, looking for redundancies and merging those that were similar (Creswell, 2014). Following this revision, categories of codes were noted. The categories of codes were grouped together firstly into a smaller number of sub-themes. These were then further condensed into themes, condensed descriptions of meaning that thread through the text (Edwards & Titchen, 2003). In terms of theme development, I found guidance in van Manen’s (1990) statements about how themes come about.

1. Theme is the needfulness or desire to make sense.

2. Theme is the sense we are able to make of something.

3. Theme is the openness to something.

4. Theme is the process of insightful invention, discovery, disclosure. (p. 88)

I strove to continue the consideration of the themes until a “sensible meaning, a valid unitary meaning, free of inner contradictions” emerged (Kvale, 1983, p. 185).

4. Synthesis of the text. The transcripts and literature were reviewed again in order to further reflect on the themes and to determine if the naïve understanding needed to be re-formulated in order to be validated (Lindseth & Norberg, 2004, p. 150). Ajjawi and Higgs (2007) described this manner of synthesis as “continuously moving backwards and forwards between the
literature, the research texts and the earlier analysis, moving from parts to whole following a process informed by the hermeneutic circle” (p. 625). I returned to the literature relating to international mindedness, oscillating between it and the collected research texts in order to expand my understanding of the themes. This process can be described as imaginative: “We do not force the literature’s perspective on the interview text but let the chosen literature illuminate the interview text and interview text illuminate the chosen literature” (Lindseth & Norberg, 2004, pp. 150–151).

5. Illustration of the text. To illuminate the key findings of the qualitative data analysis, themes were presented in response to each research question and organized within the integral quadrants. First order constructs from the transcripts were used to illustrate the themes (Ajjawi & Higgs, 2007). Themes were expanded upon through reflective reading of the literature. I assembled the themes, supporting data extracts and reflective discussion into a written piece. In a circular and iterative fashion, the hermeneutic circle informed this emerging illustration of the text. Through the hermeneutic circle, the processes of reading, writing and interpretation (Laverty, 2003) were continually re-visited. As noted, a prescriptive process does not dictate hermeneutic phenomenological analysis. Instead, a “dynamic interplay among research activities” occurs (Kafle, 2011, p. 191).

The remainder of this chapter will outline logistical aspects of the collection and management of the data.

School Research Site Selection

Two schools agreed to become involved in the research. Both schools offer the IB Diploma programme in the final two years of study. The C-School is a national school with a mostly homogeneous student body. The I-School is an international school with a diverse student
body in terms of culture, nationality and mother tongue language. Both schools are in located in the Czech Republic. They are two of the nine schools in the country authorized to offer the IB Diploma programme (IBO, 2016d). A most different design was used to select these study sites whereby variance is found on most dimensions aside from the key factors of interest (Gerring, 2007). The similar aspects of the two sites are that both schools are located in the Czech Republic and offer the IB Diploma. The factors that distinguish the two sites are less relevant in order to determine similar processes or outcomes (Patton, 1990). The following descriptions give an indication of the degree of similarity and contrast between the two schools. To ensure anonymity, limited details will be provided about each school.

**The C-School: National school.** The C-School is an independent national school that operates within the Czech national education system under the Ministry of Education, Youth and Sports. The school is an IB World School, accredited to offer the IB Diploma programme. The student body is primarily Czech and the academic staff is 30% non-Czech. The school offers the IB Diploma programme in English.

**The I-School: International school.** The I-School is an independent international school that operates outside the Czech national education system. The school is an IB World School, accredited to offer the IB Diploma programme and also has endorsements from other international education organizations. It enrols students from approximately 60 countries and the academic staff is primarily non- Czech. The school offers the IB Diploma programme. The language of instruction throughout the school is English.

**Data Collection and Management**

In order to ensure that participants understood the information provided and appreciate the consequences of their participation, measures were put into place as data was collected and
managed. Following the approval of my research proposal by the University of Calgary Conjoint Faculties Research Ethics Board in April 2015 (see Appendix D), participating schools were sent an initial contact letter by email. The letter outlined the two parts (GPI instrument and interviews) of the research project, welcoming questions and providing researcher contact details (see Appendix E). On behalf of the schools, the Headmasters reviewed the research proposal and in April 2015 they confirmed in writing their schools’ willingness to participate and that they had no ethical concerns with the study (see Appendices F and G).

In May 2015, on my behalf, the schools emailed the grade 11 IB Diploma students and their parents as well as the IB Diploma teachers the initial contact letter (see Appendix E). In June 2015, I visited the two participating schools and met all the grade 11 IB Diploma students. I gave a presentation in which I introduced myself and then summarized the two parts of the study, the study’s purpose, what participants will be asked to do, the type and planned usage of the information collected and the risks and benefits of participation (see Appendix H). I emphasized that participation in the study was voluntary, anonymous and confidential and they could withdraw at any point. I distributed two copies of the informed consent form for the GPI part of the study (see Appendix I). After reading, I gave time for the potential participants to review the form, ask questions, sign the two copies and return one of the signed forms to the collection point. They were asked to keep the second form for future reference. All students who gave their written consent to participate were given a paper copy of the GPI, which they completed and returned to a collection point.

Students who were interested in participating in the interview phase of the study were asked to provide their name and email address on the GPI paper survey. The identity of these individuals was discussed in confidence with the IB Diploma Coordinator, the school-based person responsible for the management of all IB Diploma programme activities. In both schools,
the IB Diploma Coordinator signed a confidentiality agreement before these discussions took place (Appendices J and K). Van Manen (1990) advised that interview participants should be confident to speak freely and share their ideas. Accordingly, potential participants were suggested based on their suitability as forthcoming, reflective and willing interviewees.

Potential teacher interview participants were also discussed in confidence with the IB Diploma Coordinator. Again, forthcoming, reflective and willing participants were suggested and additionally, teacher participants must have been involved in the IB Diploma programme as a teacher or coordinator for at least two years. I contacted recommended suitable teacher participants from each school by email to ask if they would consider being interviewed for the study.

The sample size needed to be sufficient to demonstrate a range of perspectives. Polkinghorne (1989) proposed a sample of 5–25 people who have experienced the phenomenon be involved. In the end, seventeen student interviews were conducted, eight at the C-School school and nine at the I-School. Nine teacher interviews were conducted; four at the C-School school and five at the I-School including the IB Diploma Coordinators at both schools. All interviews were conducted on-site in comfortable and private rooms. I began each meeting reviewing the purpose, participant requirements and the voluntary, anonymous and confidential nature of the study. I distributed two copies of the informed consent form for the interview part of the study (see Appendices L and M). Participants were informed they could withdraw at any point. Student interviews were conducted in June–October 2015 and teacher interviews were conducted in May and June 2015. All interviews lasted 40–65 minutes. Interviews were audio recorded and I made brief field notes after each interview was completed.

The interviews were semi-structured, reflecting the research questions but also allowing the freedom to clarify viewpoints and ask follow-up questions not foreseen when the interview
guide was prepared (Newby, 2014). Van Manen (1990) suggested that time be taken for the researcher to build interview techniques. Prior to the data collection phase, interview questions were piloted with individuals not involved in the study and questions were edited as needed. Appendix N contains the Student and Teacher Interview Guides with questions prepared to ensure that the interviews were conducted efficiently.

The collected data was responsibly managed and protected. The original audio files were saved on a password protected external hard drive. I hired an experienced professional transcriptionist to prepare verbatim transcripts of the audio-recorded interviews. The transcriptionist signed a confidentiality agreement before commencing the work (see Appendix O). To prepare the transcripts for analysis, I listened to each interview recording while reading the transcript, corrected errors, edited for readability and removed identifying information. The prepared transcripts were then emailed to each participant with instructions to make any desired deletions, corrections or additions and to return the document with any changes to me.

A process of anonymization was undertaken to remove all identifying information from the data. In addition to the use of pseudonyms, the participants’ genders, nationalities and aspects of their personal and family history revealed in their narratives were altered to conceal their identity. The schools were referred to by pseudonyms and identifying features of each school were either altered or excluded. This was done carefully and with sensitivity in order to preserve the spirit of the participants’ accounts.

Finalized transcripts were uploaded into a new project in NVivo. Non-identifying demographic information was noted in NVivo for each participant’s transcript including gender, current school and role in the school (IB Coordinator, teacher or student). Pseudonyms were assigned. Further demographic data was not included in the study to ensure anonymity of the participants. The audio recordings, paper surveys and consent forms have been stored in a locked
cabinet in my home and will remain there for a five-year period after which they will be destroyed.

The purpose of this study was to explore contextual interpretations of international mindedness of IB Diploma students. As outlined in this chapter, integral methodological pluralism proposes different realities are enacted by different methodologies (Esbjörn-Hargens, 2010). The multifaceted nature of international mindedness cannot be studied wholly from one research perspective. The research questions were designed such that investigation of the phenomena would occur from multiple perspectives. Quantitative data was collected and analyzed from an UR integral quadrant perspective through an empirical methodology. Qualitative data was collected and analyzed from UL and LL integral quadrant perspectives informed by a hermeneutic phenomenological methodology. The results of the research are summarized in the following chapters.
Chapter 4: UR Results and Discussion

The results from the empirical and hermeneutic phenomenological research methodologies will be presented in a progression over the following two chapters. In this study, the data analysis was guided along a trajectory through the UR, UL and LL integral quadrants. Results from the processed UR quantitative data informed the analysis of the UL/LL qualitative data and the emergence of themes. For this reason, the results will also be presented sequentially. UR results will be presented and discussed in chapter four and the UR themes in chapter five. Each finding will be presented and discussed in a tandem arrangement to ensure the sequential progression of interpretation is apparent. Figure 9 summarizes the results and themes uncovered and serves as an integral map of the results.
Figure 9. Research questions and results in the four quadrant integral model.

UR Result 1: International Mindedness is Widely Applicable

The GPI was employed in this study to explore the first research question from the individual–exterior integral perspective: How is international mindedness actualized by IB Diploma students? To determine if the means for each scale for the two study sites were significantly different from one another, $t$-tests were conducted. The analysis failed to detect any statistically significant differences between the two groups of participants for any of the six scales of the GPI. The cut off point of statistical significance of $p < 0.05$ was used (Mujis, 2004). The results of the statistical comparative analysis are summarized in Table 4.
This first result revealed no significant difference in the GPI results between the two schools. This outcome is noteworthy in terms of how international mindedness is actualized, giving support to the notion that the degree of diversity of the student body does not restrict the development of international mindedness in IB Diploma students. This supports the perception of international mindedness as widely applicable in that it can potentially transcend contextual influences.

It has been suggested in the literature that the country, type of school and the diversity of the student body are not essential aspects of an education for international mindedness (Cambridge, 2002; Hayden & Thompson, 1995; Hill, 2000; Roberts, 2003; Schwindt, 2003). However, no study was located that made this type of empirical determination in schools engaged in an international education programme. This outcome supports Hill’s (2000, 2006) claim that international and national schools can adopt an international perspective either through curricular adaptations or offering an international programme such as the IB.

No other studies were located that involved national and international school comparisons of international mindedness in IB Diploma students. However, there is congruence with conclusions made in a number of studies comparing exposure/non-exposure to international education programmes. Collectively, the results of these studies suggest that there is little difference in the international mindedness of students exposed to international education programmes and those not (Hinrichs, 2003; Keller, 2010; Wallace, 2013; Waterson and Hayden, 1999).

Rather than offering a comparative account of student international mindedness in national and international schools, the first research question was posed in order to determine how international mindedness is actualized or how it is made real across contexts. This initial finding is valuable in terms of drawing further conclusions within this study. Inferences can be
made more generally regarding the experiences of the students at the two schools when international mindedness is similarly actualized within the two samples. Should statistically significant differences have been detected between the two groups, it would be easier to reject international mindedness as something that is achievable by all students regardless of the educational context. Instead, it offers optimism that international mindedness is a construct that is widely applicable in nature, reinforcing VanVooren and Linsdey’s (2012) assertion that by supporting education for international mindedness “students of all demographic groups and their teachers become aware of a wider world, respect and value diversity, understand how the world works, participate both locally and globally, and may be motivated to take action as engaged citizens” (p. 25). In recognizing the wide applicability of the construct, I will now turn to a more detailed analysis of the six scales of the GPI to examine the actualization of international mindedness as a developmental process.
UR Result 2: International Mindedness is Developmental

The GPI assesses the to degree to which one has a global perspective, a construct parallel to international mindedness. Like international mindedness, having a global perspective encompasses cognitive, intrapersonal and interpersonal domains. The GPI assesses the three domains using two scales, namely the Development and Acquisition scales. More specifically, having a global perspective comprises the development of epistemological processes, identities and interpersonal relations; it also involves the acquisition of knowledge, attitudes and skills (Merrill et. al, 2012). For both schools (n = 67) the results from the Development scales were lower than those of the Acquisition scales. To determine if the means for each scale for each
domain were significantly different from one another, *t*-tests were conducted. The analysis detected statistically significant differences between the two scales for the cognitive, intrapersonal and interpersonal domains of the GPI. The cut off point of statistical significance of *p* < 0.05 was used (Mujis, 2004). The results of the statistical comparative analysis are summarized in Table 5.

Table 5

*Comparison of Results of Scales of Global Perspectives Inventory for Entire Sample*

<table>
<thead>
<tr>
<th>Scale</th>
<th>Mean</th>
<th>SD</th>
<th><em>t</em></th>
<th><em>p</em></th>
</tr>
</thead>
<tbody>
<tr>
<td>Development scale:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cognitive–Knowing</td>
<td>3.7</td>
<td>0.6</td>
<td>2.10</td>
<td>0.04*</td>
</tr>
<tr>
<td>Acquisition scale:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cognitive–Knowledge</td>
<td>3.9</td>
<td>0.5</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Development scale:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Intrapersonal–Identity</td>
<td>3.8</td>
<td>0.5</td>
<td>5.11</td>
<td>&lt;0.0001*</td>
</tr>
<tr>
<td>Acquisition scale:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Intrapersonal–Affect</td>
<td>4.2</td>
<td>0.4</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Development scale:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Interpersonal–Social responsibility</td>
<td>3.3</td>
<td>0.6</td>
<td>6.21</td>
<td>&lt;0.0001*</td>
</tr>
<tr>
<td>Acquisition scale:</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Interpersonal–Social interaction</td>
<td>4.0</td>
<td>0.7</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* Significant, *p* < 0.05

The results revealed that participants from both schools scored lower on development scales and higher on acquisition scales. Close comparison of the descriptors of the scales of the GPI (Merrill et al., 2012; Braskamp et al, 2014) suggests:

- on a cognitive level, participants had acquired an understanding and awareness of various cultures but had a less-developed view of the importance of cultural context in judging what is important to know and value;
on an intrapersonal level, participants had acquired emotional confidence when in situations with cultural perspectives different from their own but had a less-developed acceptance of their own cultural background; and

on an interpersonal level, participants had acquired a desire for engagement with others with cultural backgrounds different from their own more but had a less-developed sense of interdependence and social concern for others.

This outcome would suggest that although the participants are acquiring the abilities associated with having a global perspective, the development of associated psychosocial processes is occurring differently. Kegan’s (1994) stage-based constructive development theory offers a means to account for such differences.

There is correspondence between this outcome and the challenges facing young people in becoming internationally minded. Kegan’s constructive development theory supports the notion that development occurs across the cognitive, intrapersonal and interpersonal as international mindedness develops. This is manifested as a shift from the socialized to the self-authoring mind. Development across all three dimensions is required for this shift to occur successfully and for individuals to be able to cope with life’s complexities (Kegan, 1994). However, as Kegan and Lahey (2009) have reported, most adults, and therefore most adolescents, do not reach the self-authoring stage, spending most of their lives in the socialized stage. I would propose that the reported differences confirm the developmental nature of international mindedness. The differences detected may be attributed to the incomplete yet ongoing cognitive, intrapersonal and interpersonal growth of the adolescent.

As I have proposed in the literature review, the realization of international mindedness may be, purely on a developmental level, quite challenging for the typical adolescent. In a more
constructive vein, the differences noted in the development and acquisition scales pinpoint developmental areas necessitating deeper consideration in education for international mindedness. In particular, the GPI results in this study suggest that attention to the development of the following aspects would be beneficial in enhancing student international mindedness:

- appreciation of cultural context in judging what is important
- awareness and acceptance of one’s unique identity
- interdependence and social concern for others (Braskamp et al., 2012).

Aspects of these proposed capacities requiring strengthening are consistent with themes uncovered in the qualitative data collected in the study. In particular, having an awareness and acceptance for one’s unique identity student was revealed as an important part of the student experience of international mindedness. This theme will be addressed in further detail in the following chapter.

There has been little scholarship in terms of the mechanism of the development of international mindedness yet constructive development theory offers some insight into a possible process. In this final section of the chapter, I will discuss one final noteworthy outcome of the qualitative data analysis that suggests that the process of international mindedness development is experiential.

**UR Result 3: International Mindedness is Experiential**

Relationships can be predicted through statistical correlation. Pearson correlation coefficients were calculated to assess any relationships between the six GPI scales. Weak correlations were noted between all scales except for one pairing. The analysis showed there was a moderately strong positive correlation between the scales of Interpersonal–Social interaction and Intrapersonal–Affect ($r = 0.539, n = 67, p < 0.0001$). Appendix P provides the full set of
Pearson correlation coefficients and probabilities. Higher Likert scores in Interpersonal–Social interaction were correlated with higher scores in Intrapersonal–Affect. In terms of what the scales were intended to measure, an increased “desire for exposure to people with cultural backgrounds different from their own” was associated with an increase in the “acquisition of emotional comfort with situations that are different from or challenge their own cultural norms” (Merrill et al., 2012, pp. 357–358).

The analysis revealed there was an inter-relationship between the Interpersonal–Social interaction and Intrapersonal–Affect scales. The correlation between the two scales does not indicate causality. Instead, this GPI result suggests that as individuals engage with people different from themselves, they are more comfortable respecting perspectives different from their own. This would suggest there is a context-driven experiential aspect to the development of international mindedness. Through experiences with diversity of culture, language, ideas and so on, engaging with otherness can be eased.

This result was also consistent with themes uncovered in the qualitative data collected in the study. Specifically, student and teacher participants reported that in order to be internationally minded, the direct experience of diversity exposure was noted as having a positive impact. This exposure was revealed as a means to help students become better able to take on other perspectives. This result will be addressed in further detail in the following chapter under the LL theme of exposure to diversity.

**Empirical data collection and analysis: Comments on reliability**

It must be pointed out that the use of an instrument to describe a complex construct such as international mindedness can be problematic. First and foremost, no instrument has been developed to date that reliably assesses international mindedness, requiring reliance on
instruments that assess parallel constructs. The GPI was selected for use in the study after careful consideration of several instruments. Having a *global perspective* has significant resonance with being internationally minded and the data that the GPI can offer does give insight into the degree to which and in what ways respondents are internationally minded.

As a self-reporting instrument, the credibility of the instrument depends on the honesty of the people using it (Braskamp at al., 2014). Responses may be compromised due to socially desired responding where participants try to portray themselves in a positive manner (Paulhus, 1984). Furthermore, Singh and Qi (2013) pointed out that the multiple competencies that are characteristic of international mindedness are difficult to assess with a single instrument. They also noted discrepancies in findings across different measuring methods and propose employing a combination of approaches. Although it is difficult to fully resolve these limitations with the scope of this study, employing multiple methodologies through integral methodological pluralism does begin to address the issue.

Although the GPI was designed for “people of any age or any cultural, national or racial group” (Braskamp et al., 2012, p. 3) it was constructed by American researchers with the American college student in mind. The vast majority of its administrations have been with students in American colleges within the United States (Braskamp et al., 2012). Ferguson (2013) added that the instrument was “created from the angle of the developed world rooted in an individualistic society” suggesting the significance of its three domains may not be the same across different cultures (p. 90). As this study involves highly diverse populations, once again the use of multiple methodologies, allows different types of complementary data to be collected to diminish these limitations.

*Exploratory* research involves the production of first-hand inductive generalizations about the group under study (Stebbins, 2008) a description that well characterizes the quantitative data
collection in this study. The empirical approach allowed me to create an initial overview or
impression of the two groups under study. The results revealed through this process of
quantitative data collection and analysis served to supplement the more nuanced and rich textual
data obtained through the hermeneutic phenomenological approach.

Reliability indicates consistent assessment of a concept (Hoy, 2010). When using
instruments to measure quantitative data, internal consistency describes how well instrument
items are interrelated and measure the same construct (Muijs, 2004). The developers of the GPI
conducted analysis for inter-item correlation for each of the six scales and noted all but the
Cognitive-Knowing scale have $\alpha > 0.7$ (Braskamp et al., 2014). In order to determine if the items
were a reliable measure of each of the six scales of the GPI in this study, Cronbach’s alpha
coefficient of reliability was calculated for each subscale. The reliability analysis was conducted
using SAS® statistical software, version 9.4. Nunnally (1978) has recommended that $\alpha > 0.7$ is
the acceptable threshold. An $\alpha > 0.6$ is adequate for determining whether a scale has internal
consistency in exploratory research such as this (Nunnally, 1978).

Muijs (2004) recommends items weakly related to the subscale as a whole lower the
reliability and should be removed from the instrument. In this analysis, unreliable items with a
negative influence on the alpha coefficient were identified and removed (Cohen, Manion &
Morrison, 2011). One item was removed from each of the Cognitive–Knowing, Cognitive–
Knowledge and Interpersonal–Social Interaction scales. With the resulting increased Cronbach’s
alphas, all the scales except for the Interpersonal–Identity reached the $\alpha > 0.6$. As I have noted,
this UR quadrant empirical approach can be characterized as exploratory research, indicating the
GPI had acceptable internal consistency of the items in its application in this study. The
Cronbach alpha coefficients for the scales of the GPI calculated for the data collected in this
study are summarized in Table 6.
Table 6

*Cronbach Alpha Coefficients for Scales of Global Perspectives Inventory for Entire Sample*

<table>
<thead>
<tr>
<th>Scale</th>
<th>α</th>
<th>Adjusted α</th>
</tr>
</thead>
<tbody>
<tr>
<td>Development scale:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cognitive–Knowing</td>
<td>0.62</td>
<td>0.66 *</td>
</tr>
<tr>
<td>Acquisition scale:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Cognitive–Knowledge</td>
<td>0.56</td>
<td>0.60 †</td>
</tr>
<tr>
<td>Development scale:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Intrapersonal–Identity</td>
<td>0.58</td>
<td>-</td>
</tr>
<tr>
<td>Acquisition scale:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Intrapersonal–Affect</td>
<td>0.68</td>
<td>-</td>
</tr>
<tr>
<td>Development scale:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Interpersonal–Social responsibility</td>
<td>0.64</td>
<td>-</td>
</tr>
<tr>
<td>Acquisition scale:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Interpersonal–Social interaction</td>
<td>0.64</td>
<td>-</td>
</tr>
</tbody>
</table>

*Note.* *Item 3 on the Cognitive–Knowing scale was excluded. † Item 5 on the Cognitive–Knowledge scale was excluded.*

There are several possible reasons for the lower Cronbach’s alphas in this study. The number of subscale items (Multon & Coleman, 2010) and the sample size will affect the alpha value (Tavakol & Dennick, 2011). Generally, the greater the number of items used in the reliability analysis, the higher the Cronbach’s alpha (Urdan, 2010). The GPI subscales used in the reliability analysis in this study range from four to seven items. In order to increase the subscale alphas, additional items could have been added to the instrument and the modified instrument could have been piloted but this is beyond the scope of this study. My original research intention was to use the GPI as a descriptive statistical tool, not to refine the instrument.

The standard error of the alpha is also related to sample size (Duhachek, Couglan & Iacobucci, 2005). The larger sample size, the larger the variance in the true scores allowing for higher reliability estimates (Multon & Coleman, 2010). Once again, increasing the sample size is beyond the scope of this study. Recruiting more GPI survey participants would require accessing a third study site that would not be possible due to both logistical and time constraints.

It also must be noted that the participants are very diverse in terms of the culture(s) they
identify with, mother tongue, and life experience in general. Constructs may manifest themselves in different ways in this type of research across cultures, potentially affecting the reliability of the data as measured by Cronbach alpha (Rojas-Méndez, Davies, Omer, Chetthamrongchai & Madran, 2002; Samiee & Jeong, 1994).

As noted in the description of the methodology in chapter 3, integral research recognizes the “true but partial” nature of any perspective taken through a single methodology (Esbjörn-Hargens, 2010, p. 145). The results shared thus far have captivated some key aspects of international mindedness but are far from complete. Through the quantitative data collected and analyzed, the objective perspective of the UR quadrant has revealed how international mindedness can be actualized. These results propel the study toward themes revealed in the qualitative data, compelling a more detailed illustration of the experience of student international mindedness. Having determined that in terms of its actualization, it can be widely applicable, developmental and experiential, the experience of student international mindedness will now be explored.
Chapter 5: UL and LL Results and Discussion

The reporting of the results will now shift from the UR to the UL and LL integral quadrants or from the external to internal perspective. The hermeneutic phenomenological interview allowed for the gathering and exploration of the requisite narrative experiential material (van Manen, 2014). The chapter begins with themes uncovered in response to the UL research question addressing the subjective experience of international mindedness from the perspective of the individual, the IB Diploma student. From the analysis of the interview transcripts, three overarching themes were established in response to the research question: What is the experience of education for international mindedness for IB Diploma students? In the second half of the chapter, an inter-subjective view of international mindedness was explored and themes uncovered to answer the final research question: What is the role of context in developing international mindedness in IB Diploma students? Following the introduction of each theme, text extracts from the interview transcripts will be presented followed by discussion of each theme. Figure 10 summarizes the research questions and themes.
Research Question 2: What is the experience of education for international mindedness for IB Diploma students?

UL Themes:
- UL Theme 1: Intercultural identity
- UL Theme 2: Perspective taking
- UL Theme 3: Disconnection

Research Question 1: How is international mindedness actualized by IB Diploma students?

UR Results:
- International mindedness can be
  - UR Result 1: Widely applicable
  - UR Result 2: Developmental
  - UR Result 3: Experiential

Research Question 3: What is the role of context in developing international mindedness in IB Diploma students?

LL Themes:
- LL Theme 1: Privilege
- LL Theme 2: Parent influence
- LL Theme 3: Exposure to diversity

Figure 10. Research questions and results in the four quadrant integral model.

UL Theme 1: Intercultural Identity

Cultural identity. The topic of cultural identity arose often in the interviews with student and teacher participants from the two study schools. In this sense, cultural identity is the perception of belonging to a group based on nationality, language, ethnicity and so on. Teachers from both schools felt having a sense of cultural identity was part of the experience of being internationally minded. As Markéta, a C-School teacher noted, “They should begin with themselves, their own identity, of course.”
Aaron, an I-School teacher was able to illustrate this through his description of a recent graduate from the school who was a good example of an internationally minded student. Aaron said:

He had a deep knowledge of his own [Indian] culture and he was quite passionate about his own culture. He enjoyed sharing with others things about his own culture, his own language; I think that’s quite essential. I think that the first step being, not necessarily passionate, but curious about who you are, about your own culture, about your own language, is necessary.

The teachers described openness towards others as an apparent consequence of having this sense of cultural identity. Aaron went on to infer that the same student, because of his sense of cultural identity, was more open to others:

I guess that he developed that love for himself in a way, for his own identity and created the idea of respect for others too. Because he was aware of how important that has been for himself, treasuring where he belongs, his language and culture. So, I think it helped him looking at others in a very open way, in a very receptive way, saying, ‘If it’s so important to me, it must be important for these people.’

Sidney, a teacher at the C-School, described this openness as having transcended a sense of nationality in his Czech students:

I wouldn’t actually say our students have this national pride, because then you're talking about a form of nationalism, which can be counter-productive. I think we have these students who are aware of their backgrounds, but they are open to everything… I’m not sure to use the word neutral or being above it all, but they are open. They are just open to everything, they are open to new ideas and they are able to defend their ideas themselves.
Unlike their teachers, only a small number of student participants reported feeling a clear sense of cultural identity was necessary to be internationally minded. Lina from the I-School was one of the few students in the study who spoke about the importance of having a cultural identity. Lina is Armenian but has lived her entire life in Prague. She noted:

People should not be completely ignorant of their own culture as a means of respecting everyone else’s. But first really getting to know and loving their own culture and through that, using that as a gateway to respecting and interacting with so many others… Armenians tend to say this a lot because we are such a large diaspora that we integrate really well and we’re really interactive. I feel like because I’ve grown up in a very close community, culture and church-orientated family and that has helped me really get to know everyone else’s.

Most student participants in the study felt they had a complicated sense of cultural identity. This uncertainty suggested different things for students from the two schools. The I-School student participants described a having a less distinctive, more blended cultural identity. In turn, they seemed to interpret this as having less of a cultural identity. For example, Gabriel, a Czech I-School student and international school attendee for many years said, “because I was growing up in such an international environment, I’m not very Czech anymore.” Similarly, David has dual nationality but has not lived in either of his passport countries. He explained, “I myself do not have a home culture because it is a mixture of all these different cultures and life experiences.”

The C-School students spoke about having a shifting sense of cultural identity. Despite their less than straightforward sense of cultural identity, students from both schools did not feel this was an impediment in terms of their capacity to be internationally minded. The majority of student participants felt a clear sense of cultural identity was less necessary in being
internationally minded. Kheda, an I-School student, was able to illustrate this. She and her family escaped the war in their native Chechnya in the early 2000’s, seeking asylum in a number of countries before settling in Prague. She explained:

I’d say my parents and my family back home [in Chechnya], most of them have a stronger sense of nationality than I do. I mean I still feel a sense that I’m like, I am Chechen. But I haven’t been to that country since I was three, and I’ve been here [in Prague] for however long since then…So a sense of identity is [pause] for me it’s completely confusing because I’m not sure who I am exactly. I say I am Chechen but I don’t have an extensive knowledge of our language even. I mean I can speak and everything but there’s not a strong sense of nationality or like home culture. It’s difficult to say if it’s important because on the one hand, I didn’t have as strong of a sense of nationality and like I said, I feel like an international minded person.

Although they identified more clearly with a Czech cultural identity, like their I-School peers, the majority of the C-School students felt a strong sense of cultural identity was not essential in becoming internationally minded. Culture in this sense was regarded as a less fixed and more fluid experience. Emilia explained this accordingly:

I'm fine with being Czech, and I like our culture, but I don't think it's necessary [to be internationally minded]. I think that people should be comfortable in their cultures and the way they live, but I don't think it's really necessary for exploring other cultures. Because maybe if they are not comfortable in theirs, they can find themselves in other cultures.

Anna, a student at the I-School, made a statement that seemed to capture the students’ sentiments. She suggested being internationally minded “is not focused on where you’re from, but more, kind of, where you are and where you’re going.”
There was a clear divergence of opinion between teachers and their students in terms of the importance of cultural identity. This was well summarized by Blair, the C-School IB Coordinator. She said, “Having that strong identity is important but I think perhaps they just don’t realize it.”

**Intercultural identity.** The I-school student participants, like the majority of their peers at school, typically have some form of a multi-cultural/lingual/national background, a hypermobile lifestyle and some years of international school attendance. Many of the participating students typically found it difficult to self-identify with one specific culture. They described being influenced in varying degrees by their families’ culture (or cultures), the cultures of the places where they had lived and the cultures of the schools they attended. Students reported anywhere from two to seven distinct cultural influences. This amounted to a wide-ranging and unique set of cultural influences for each student. This complexity made it difficult for I-School students and teachers to describe the progression of cultural identity development. I offer the term *intercultural identity* to describe this process of development whereby different cultural elements are internalized such that a person’s identity becomes broader than it was originally yet continues to be open to further transformation (Dai, 2009; Kim, 2001; Kim 2008).

It was the C-School teachers who were better able to articulate the varied forces driving the development of an intercultural identity of their students. All of the C-School teacher participants made reference to the influence of historical oppression and vulnerability on how Czechs perceive themselves today. They regarded the development of a sense of cultural identity for young Czechs to be in flux. Markéta, a Czech C-School teacher, explained this complexity of Czech cultural identity as it relates to the challenges of becoming internationally minded:

*We Czech people sometimes seem to be very, like, isolated and closed and many foreigners think that we don’t like to talk to foreigners and so on, and so on. But, it’s still*
very much deeply inside our own minds that we were occupied by the Nazis and then we were occupied by the Soviet Union. In the past, people were always told what to do and what to think and I think that’s one of the reasons why internationalism is such a difficult topic for Czech students because they often seem to be almost scared to dare to think on the international level. Czechs are open-minded regarding new findings and new approaches and so on. But as soon as it comes to our social values and patterns of behaviour and something that would internally affect their identity. They sometimes seem to hide in their shells and they don’t – very often they don’t want it to affect their, let’s say souls and hearts. They want to know but they are sometimes strangely scared to be affected internally.

Sidney, a C-School teacher, described the evolving Czech cultural identity amongst his students that seems to be in response to the historical experience. His comments showed greater optimism. He explained:

The more our students go into depth with their history, they are more aware of this and they say, ‘Okay, so I’m Czech. And now, what we did in history or what we didn’t do, there are things obviously we could have done better, and we could have changed that, but we’re not going to manage to do anything about that now. What is important is what we’re going to do for the Czech nation in the future.’ And so, that’s how I think they are feeling. Their national pride is all about creating a new Czech awareness or Czech-ness you could say.

This new Czech-ness became evident through the stories of the Czech students at the C-School. Notably, these students are members of the first Czech post-occupation generation. Students described a desire to maintain their Czech culture but this was coupled with
receptiveness towards creating an intercultural identity. Danica, a Czech from the C-School described how this process was occurring for her:

We have this international mindedness allows us, or at least it allows me to escape the bubble of being from Czech Republic. It sort of destroys the barriers between me and the people of the world. It’s not that I wouldn’t be proud of, you know, being born here or not being proud of, more like…not that I would deny my origin. But IB and being part of the international minded part of the world allowed me to escape this bubble of being proud, of being in my bubble. From being Czech, from being part of the Czech Republic and being ignorant towards other issues of the world…And, I feel that because I came to be in this new bubble, I was able to escape the old one of being just a Czech citizen who does not truly care about anything else, apart from what was happening to us, the Czechs. I may be [short pause], I may be a bit naïve but I feel that it’s part of our human nature to think about us in general, not as Czechs, not as Europeans, not as whites, not as blacks. And you know, we’ve created…the more advanced we get, I feel we are creating these bubbles. Or we are trying to, you know, label the groups and then be part of different groups. But I feel that it is part of our nature, to strive for being…you know, to live as one.

In her description, Danica talks about having a new sense of cultural identity, something her I-School counterparts were less able to do. This formation recognizes the multiplicity of past, present and future influences and emerges as an *intercultural* identity. She describes an openness to engage in the negotiation of difference, a process facilitated by perspective taking, the second theme that emerged from the UL integral quadrant perspective.

**Discussion of UL theme 1: Intercultural identity.** There was disagreement between teachers and students as to whether having a sense of cultural self-identity was important in being
internationally minded with students deemphasizing its role. Informed by the notion that international mindedness corresponds to the shift from the socialized to the self-authoring level of consciousness, I offer that most student participants feel a cultural identity is less important because they are still in the process of constructing their cultural identity. Kegan and Lahey’s (2009) claim that most adults are unable to reach the self-authoring stage reinforces this. It is the self-authoring who have the capacity to take abstractions, inner states and interpersonal relationships previously only regarded subjectively and now regard them objectively (Kegan, 1994). For the most part, the student participants were not able to objectively regard their intercultural identity. This finding is consistent with the second UR result gleaned from the GPI where it was revealed that students could stand to further develop an awareness and acceptance of their unique identities. I would propose the internal system necessary to achieve this self-authoring is still developing. It is not surprising that it is the students’ adult teachers who place greater emphasis on cultural identity.

I have proposed that the notion of the emergence of an intercultural identity is applicable in both the I-School and C-School contexts. Kim (2001) describes the intercultural identity accordingly:

Internalizing new cultural elements lies at the core of a person’s development from a passive self based on ascription to an actively constructed and achieved self based on learning – from a cultural identity to an intercultural identity in which previously unknown like patterns are etched. (p. 191)

The intercultural identity serves well both the individual and the collective. Kim (2001) noted “culture in its ‘pure’ form has become more a nostalgic concept than a reality” (p. 359) proposing the intercultural identity is more dynamic, adaptive and integrative developmental process. The IB has asserted, “the only way to appreciate someone else’s culture is first to be
confident in your own” (IBO, 2015f, p. 6). This contemporary view of the intercultural identity can be liberating for individuals regarding themselves as, for lack of a better descriptor, culturally ambiguous. The intercultural identity is “a model for human development for greater psychological and functional fitness in the globalizing world” (Kim, 2008, p. 303). Through the transformation from culturally autonomous selves to culturally interrelated selves, a shared frame of reference forms allowing individuals to negotiate meanings in a way that facilitates mutual understandings and intercultural agreements (Dai, 2009).

Multiple elements shape our cultural self-identity. For many of the participants in this study, articulating an understanding of their cultural self-identity was particularly challenging as their identity is shaped by diverse influences. Although their peers share this process of intercultural identity development, the resulting self-identity is a unique mélange for each individual based on factors such as family, places lived, languages spoken, and so on. This study involved student participants who don’t completely match their parents in a cultural sense yet many of them credited their parents as being influential in their journey towards becoming internationally minded. The role of parents in the development of international mindedness will be addressed later in the chapter.

The intercultural identity involves the internalization of different cultural elements resulting in an identity that is broader than the original and is also open to further transformation (Dai, 2009). International mindedness begins with knowing one’s self and grows to inclusion of all others and inclusion by all others (VanVooren & Lindsey, 2012). The second theme that emerged from this UL quadrant view involved this path from self to all others. In their descriptions of cultural self-identity, students and teachers often mentioned that being secure in one’s self eased the capacity to feel openness towards others. This openness to others emerged in
many of the students’ narratives as the ability to take perspectives, the second UL theme to be discussed.

**UL Theme 2: Perspective Taking**

Attempting to see other people’s viewpoints is perspective taking. Student participants at both schools spoke about the importance of being able to take other perspectives in the experience of international mindedness. They were able to describe out of school and in school experiences where they demonstrated the consideration of other perspectives. Jaromír, a Czech C-School student reflected on a recent IB Creativity, Action and Service (CAS) school trip he attended. The trip was focused on activities in underdeveloped villages in Romania where Czechs live as an ethnic minority. He described an exchange he had with one of the community members:

I’m trying to make sense of it but they were just doing things differently and they have certainly different values in their lives and, for example, there was a ranger in the area who led us on trips and stuff. And we were staying the night on one of the hills and there was a lot of garbage from a rail party and stuff and he just put it into fire and burned it all. And I was like, ‘What are you doing? You’re burning garbage even though you’re a ranger in that area?’ And he’s like, ‘It’s still better to burn it than to carry it down the river where they will throw it in the river anyway.’ So, I have to see they just do things differently.

With regard to this experience, Jaromír was able to articulate how he felt being open to alternate points of view was constructive in forming his own point of view. He explained:

One of my, like, philosophies of my life is just to know as many opinions of other people and make up your opinion from them. Because each individual like in Romania has some
sort of values which he tries to follow. And I try always to compare it to my values and maybe change some things. It doesn’t mean I’m a better person than them but I myself can better realize things.

Adam moved to Prague and the I-School at the beginning of grade 11, his first time living outside his home country of Romania and his first international school experience. His story of perspective taking comes from experiences in his IB Diploma classes. He was influenced not only by the perspectives of his peers but also how they themselves were able to take on other perspectives. He said:

I think about the conflict in the Ukraine. Romania is right beneath and we also had the experience of Moldova\(^2\). You know Moldova was part of Romania and later Moldova was part of the Soviet Union. So before coming to this school I had conflicting feelings. I just had maybe a biased view of Russia and the conflict and I was leaning towards the Europe side of the conflict. That sounds really bad. But here at this school, actually the conflict started when I was here and it was really interesting to see, you know, because I have classmates that are Russians and classmates that are Ukrainian. And it’s difficult to say that but I kind of realized that I was generalizing, like all Russians are bad and Ukrainians are used to opposing Russians, this kind of stuff. And being here kind of made me have a more balanced view of international relations.

When asked what he observed in his Russian and Ukrainian classmates, he described how they modeled perspective taking and also how this personal experience with perspective taking had been impactful. Adam elaborated:

Many of them were really patriotic. I mean you can see and I understand this because we love our countries and we want to support our countries and defend them. I feel there was
maybe a slight conflict but mostly they tried to respect their views. And I think that gave me an even better sense of respecting each other’s opinions. And I think it was a really nice interaction. I mean although their countries were in conflict, they themselves were respecting each other and I think that gave me a better view…like this personal experience made me view life differently.

Emília, a C-School student, demonstrated her ability take perspectives through close friendships she made through a popular social media website. She said:

It's like a really good community there. Because we talk about these [cultural] things I'm really interested in. Their cultures are very different from the Czech Republic and different from each other. So it's really interesting to talk about for example religion, or anything.

She spoke about her close relationship with her “online best friend” who she has been in correspondence with for three years:

We often fight about, like, the silliest things, which is because we see it so differently. I don't really get her way of thinking from time to time, and she doesn't really get me sometimes, but this is the interesting part, when we get to know each other, we get to know each other's opinions and values. Like for example I'm atheist. I'm not religious, and now she's a Muslim and that's super-interesting, just that contrast…She was explaining these things and it was educational for me. Even though I don't agree, it's interesting to know these things and know what some people actually believe and why they do what they do.

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2 This is in reference to the 1992 conflict between Moldova and the pro-Russian breakaway territory of Transnistria.
Emília’s online relationships were very important to her. I was interested in the closeness she had developed with her online friends and was intrigued that even in an online setting she was able to experience aspects of international mindedness including perspective taking.

Students recognized their growth in the area of perspective taking. For example, some students reflected on experiences they had when they were much younger when they saw themselves as less able to take on other perspectives. In retrospect, they recognized their former inability to see things from others’ point of view. Pavel, a current C-School student, attended a much more diverse international school in the Czech Republic for a number of his elementary school years. He noted he was one of the few Czechs attending that school at the time and recalled:

When I was young I tended to have some problems with other students. Like, not like I was fighting with them or something, but sometimes we had misunderstandings about things that, like, I didn’t really understand why we had a misunderstanding but now that I look back at it, I can see why, why that was happening.

Max, an I-School student, reflected on experiences from his early childhood when he had been physically bullied while living in a racially divided community. With hindsight, he appreciated that at such a young age he was unable to understand the complexities of race and history embedded in the experience. He explained:

I didn’t really understand that at the time, but retrospectively that’s really what it was about. We were over here, the white people. He was over there. And then we would clash. I was a five year old. I didn’t know anything about any racial tensions or the history, or the context or the culture or why he may hate me or why I may hate him. I didn’t understand any of that.
Discussion of UL theme 2: Perspective taking. Student participants in this study all identified the ability to take on the perspectives of others as an essential aspect of being internationally minded. Their reflections consistently stem from different types of experiences of exposure to diversity, a theme address in greater detail later in the chapter. Perspective taking is the ability to “consciously put oneself into the mind of another individual and imagine what that person is thinking or feeling” (Decety, Chen, Harenski & Kiehl, 2013, para. 2). It is about being able to see things from someone else’s situation and understand their motivations, thoughts and feelings. The ability to take perspectives is important in developing positive interpersonal relationships (Hodges, 2008; Hawk et al., 2013; Wentzel, Filisetti & Looney, 2007). The development of perspective taking involves increasingly being able to objectively take on mutual roles (Steinberg, Vandell & Bornstein, 2010). This capacity develops with cognitive maturity acquired through adolescence (Choudhury, Charman, Bird & Blakemore, 2007; Hoffman, 2008).

A person’s particular culture can influence their tendency to take the perspectives of others into account (Wu, Gann, Barr & Keysar, 2013). Having an awareness of individuals’ cultural/intercultural experience is appropriate when discussing the capacity for perspective taking.

Within the IB programmes, “intercultural understanding involves recognizing and reflecting on one’s own perspective, as well as the perspectives of others (IB, 2013a, p. 6). Perspective taking is also referred to in the IB programmes with regard to multilingualism in that learning another language can promote intercultural perspectives (Castro et al., 2013). It has been acknowledged as an important component of the Theory of Knowledge (TOK) course. Tarc and Beatty (2012) recommended that exploration of how perspective taking can be fostered could occur through this IB Diploma course. In her study of academic civic-mindedness and model citizenship in the IB Diploma programme, Saavedra (2014) noted:
The DP [IB Diploma programme] emphasis on seeking, considering, weighing and synthesizing different perspectives, particularly through the TOK course, develops not only critical thinking, but also students’ valuing of objectivity, open-mindedness and compromise. (p. x)

Although The Diploma Programme: From Principles into Practice guide (2015e) encourages “the development of multiple perspectives and constructive comparisons”, “reflection on multicultural perspectives” and “exploring wider global perspectives” (pp. 6–7), specific guidance is not offered on how this might be delivered in IB Diploma classes. No IB documents were located that offered guidance to teachers and schools on how to foster perspective taking, particularly with students from diverse cultural backgrounds. When one considers the significance of perspective taking in the experience of international mindedness of IB Diploma students in this study, directing resources to support a culturally sensitive approach to perspective taking development would be reasonable.

UL Theme 3: Disconnection

All student participants described how at times they have had experiences where they felt their international education created separation from themselves and important others in their lives. Disconnection was revealed as an aspect of the experience of international mindedness. They spoke about difficult feelings and experiences that they resolved in different ways. In some cases resolution was through a path to reconnection and in others, new connections formed to replace the disconnections. Often, they spoke about how their school experiences helped them rebuild a new sense of connection. In describing these experiences, it was apparent that challenges students faced required new ways of being. The feelings of disconnection and their
responses to these feelings, although sometimes distressing, led to realizations that contributed to the development of aspects of their international mindedness.

Students spoke about disconnection at different levels. Some felt disconnect from their community while others felt it was more from their peers and their family.

Community disconnection. Petra is a Czech C-School student who is Roma. She was raised in a Czech Children’s Home and joined the C-School several years ago. Her experience at the C-School reflected the significant tensions between the Roma and Czech communities in the country. She shared:

This school has been very interesting because my classmates just told me they never saw someone like me before. It was their first experience with a well behaving Roma person because all my classmates had already had very bad experiences from their previous schools. Very bad. They were suddenly like, ‘Yeah, there can be some good Roma people.’

Due to her C-School experience, Petra gained attention for her successes and was approached by the media to share her story with the public. She has become a role model for Roma people in the Czech Republic, particularly for youth. She described an initial hesitancy in taking on such a role, as she felt disconnected from the Roma. She said:

Of course I’m coming from this minority but I lived all my life in institutions, in Children’s Homes, so being Roma never influenced my life. Then a few years ago the media started to take an interest in me and they started asking me about my origin and how it influenced me and what I can do with my bad situation for my community. Suddenly people were asking me big questions that couldn't be answered lightly. I was like, ok, I have no resolution for you. I can’t because there has been no resolution for many years. I couldn’t suddenly say how to change it.
She explained how, with the support of her school, she began to write about the marginalization of Roma people in the Czech Republic. She recalled:

So I started trying to help somehow. That is why I started writing about these topics, cooperating with NGO’s [non-government organizations] and started to somehow connect the Roma community to organizations that are trying to help in some way. And of course I want to be an example for my community but also to show the majority that it doesn’t matter that you are just coming from a different community.

Although Petra’s story reveals disconnection from her cultural community, her position of public role model and advocate has helped her build a sense of reconnection. This experience of reconnection not only afforded her opportunities to explore her own identity, it allowed her to feel social responsibility for her community. She went on to describe how the experience of reconnection has expanded her perspective to reach beyond the Czech Republic. She explained:

I became interested in international things, mainly because of the school. I just realized it is different when you focus only on the society in Czech Republic…And something which is more meaningful for me is to focus on the world and try to then compare it. For example, how they deal with the Roma situation in different countries.

Another form of community disconnection relating to language arose in discussions with participants. The majority of the student participants in the study were multilinguals with only two of the seventeen student participants describing themselves as fluent in just one language. C-School student Jaromír shared with me a lovely Czech proverb that captures the relevance of multilingualism in discussions of international mindedness: “The more languages you know, the more human you are.”

Only a small proportion of the non-Czech student participants spoke Czech. As a result, many described disconnection and isolation from the community in which they currently live.
They talked about lacking confidence and independence and at times having feelings of shame. Although the practical reasons for learning the local language were readily mentioned, for the most part students were able to make a connection between multilingualism and international mindedness. On a very basic level, it was recognized that multilingualism increases opportunities for connection. Adam from the I-School explained, “You can be limited by your own language. It’s so easy to get comfortable using your own language and then—I’ve seen this—people are in a group based on language and then they don’t really talk to other people.”

Max further noted, “I think in some ways I might be the least internationally minded person, because I think I’m only one a few people in my grade at the I-School who just speaks English.” The potential for building interpersonal relationships with others was often cited as a motivator to learn the language.

Lina from the I-School had an interesting perspective in that she learned Czech as an adolescent. All other Czech-speaking participants used the language as their mother tongue or learned it from a very young age. Lina was able to reflect on the sense of disconnection as well as connection relating to language. She talked about the frustration she felt before learning Czech and how she valued the opportunity the language gave her to integrate better in her community:

I feel like the transition to Czech helped me because it helps me integrate better, understand things on the bus. It helps me communicate. I remember when I was younger and it was a bit difficult. Even now I feel ashamed when I don’t know the language when I to try and speak it. And so that’s why, I felt like I couldn’t go into a shop without my parents being there – with their limited Czech – to kind of guide me if I wanted to buy something, for example, because I hated not knowing the language. So this kind of helped me really integrate.
**Peer disconnection.** Some participants discussed language disconnection through their current school experience. Students for the most part did not speak about feelings of disconnection with others in their current schools. However, two C-School students who participated in the study were not fluent Czech speakers. Although the instructional language at the C-School is English, the social language amongst students is normally Czech. Like their non-Czech speaking counterparts at the I-School, they both spoke about feelings of disconnection within the community they live. They also described feelings of disconnection within the C-School school environment because of language. They noted that their peers generally made an effort to include them by using English but said they frequently they were overlooked. Andrew was even able to give an example of being overlooked in the classroom. He said:

> Sometimes when official information is being given out in class, there are a few teachers whose English isn’t as strong as the others, and so they feel more comfortable talking in Czech which is completely understandable and I respect that. But also, it would be really nice if, um, they would take a moment to either tell me like what they’re going to say in Czech before they say it in Czech, because sometimes I really don’t understand everything and things get lost in translation.

Although the situation made the students feel segregated, both were able to appreciate the perspectives of others in acknowledging that it was just was easier for their peers and Czech teachers to speak in Czech.

The majority of students spoke about feelings of disconnection, not within their current schools but with from their peers who are not experiencing a similar international education. David is a German citizen attending the I-School. He described the racial tensions in Germany between Germans and Turkish immigrants to demonstrate his feelings of disconnection from his peers in Germany. He explained:
The German community does not look well on the Turkish community so there are a lot of racial issues going on. There’s a lot of discrimination…Before I went to the international school, I grew up with the idea of, ‘Oh yeah, you know, they are a bit below me’ and so forth, because I am German, and so forth.

He went on to explain how his own beliefs have been transformed due to his experience at the I-School.

However, once I came here [to the I-School] I started to learn, ‘Oh no, look, we are actually all, we are actually the same, it doesn’t matter where we really come from.’ Right? And so I think it was a change of mind-set that really…that I play a role in, as well, and telling other people, as well, ‘Look, actually, this is not the case, you know, we’re actually, we actually are all the same.’

He described the tension this created for him in his peer group:

So when I am among friends, and go out into the city and we have a nightlife there are always some people from Turkey but my German friends don’t interact well with them. For me, it’s just something I would never do and I do not accept so I do sometimes go up and say, ‘Hey, it wasn’t right for you to do…go and apologize.’ At first, they were really shocked and they didn’t, they were like, ‘What, in the world are you doing? Why are you talking to me that way?’ But I think, like now, they realize that this is, actually, very important to me. At the beginning it was really hard because, you know, standing up to your friends is something that you normally wouldn’t do, or you would say.

While many students in the study had the emotional confidence to show cultural sensitivity, David displayed this more outwardly than his peers, attributing personal growth to his I-School experience. Once again, exploration of cultural identity and an emergent sense of social responsibility, key aspects of being internationally minded, arose from his experience.
The feelings of disconnection were not always resolved in ways that would seem to promote the ideals of international mindedness. Students who had entered the C-School from Czech national schools spoke of disconnect from past friends who have not had similar international education experiences. A number of C-School described having feelings of disconnection from their Czech former school peers due to differing intellectual levels. Andrej described discussions he had with his family and peers back home:

Well, discussions are not into such depth because almost anything that I discuss here with my classmates I don’t usually don’t discuss with my family. At least not at such a level because they're not interested in those things as I am, as much as I am. Here at school we are more close to one another as friends. I don’t know, maybe the intellectual level is something that should be counted as well because things that I talk about here I don’t usually talk about with my friends at home because I just don’t need to. When we go to pub I don’t talk about literature. I do here because here I can with them, but with friends [at home] I could not…Yeah, so, so it's, kind of, separate quite a lot.

The students explained how their current school experience helped them resolve these feelings of disconnection from their former school peers by creating new social connections. Jaromír described the sense of belonging he feels at the C-School and, like his classmate Andrej, suggested the shared intellectual level may be a factor in terms of how he connected more deeply with his current school peers. Jaromír said:

I was pretty much bored at my last [Czech] school because I was like not the like super-clever guy but I often got bored because I got the work completed in the lessons and the school wasn’t that great either. I wasn’t thinking about education at that time, like that it would be beneficial to me and this stuff. I was playing sports and that’s where I really met most of my friends. So my parents showed me around this school like two years before I
actually applied for the school and I liked it a lot. When I got here I had this sense of belonging all round me. In school before, it wasn’t like that. But here I found a lot of friends and a lot of people who were actually on the same [pause] it may sound like I’m boasting, but on the same like intellectual level. So I could talk with them about anything I want. And I didn’t have that at my last school.

Few of the I-School student participants had a former school peer group as they had been attending the school since a young age. Those that did have connections to former school peers not experiencing an international education commented on the differing life priorities they seemed to have. Věra described how her former school friends’ interests seem to differ from her own:

We, we don’t meet so often so we always have a lot of stuff to say and I feel that we have similar problems. But maybe it’s like we can talk about fashion and we can talk about school. But with people here [at the I-School], we can also talk about the international things like politics, the news and we can be more open about the problems that are happening.

Students also spoke about the strength and importance of relationships with their current school peers. Anna, an I-School student compared her current school peers with those at home in Australia. She explained:

My friends in Australia are mostly focused on, kind of, the little details like school dances and they’re focused on things like…obviously, like, dating and focusing on university. They’re focused on little things, where kids I’ve been around here are focused on the big picture, big issues. They work very hard in school and they try to develop relationships that won’t just last beyond high school. I have friends [at the I-School] who want to make
the effort to stay friends and travel and see each other. That never really happens much at home for me.

In both the I-School and C-School, the students are experiencing a very unique life and school experience. The international education school experience sets them apart from many of their peers. For the C-School students the intellectual level seemed to set them apart. I-School students felt their life priorities were different. Understandably, the current school peers offer an important means of support in coping with feelings of disconnection. However, this trend of former-peer disconnection and current-peer connection may in some students diminish their willingness to engage with others unlike themselves. This will be explored further under the theme of privilege in the LL Results section.

**Family disconnection.** A number of students spoke about disconnection from their family. As the interviews took place in eastern Europe in 2015, many participants spoke about the Syrian refugee crisis and the divided opinion regarding migration into Europe. Czech students who spoke about this issue acknowledged the opposing views but felt their international experiences compelled them to take a more moderate stance. Věra, a Czech attending the I-School, reflected on the issue in terms of where she and her family stand:

I’m really trying to not, maybe to join one or another side but I’m trying to find the middle way and just be open-minded and maybe one day I will find which side should I go to…my family for example they are mostly on the Czech side. They, of course they think it can cause trouble because we are quite a small country and if there comes maybe 10,000 refugees, it might be a problem, I don’t know. But here at the school, on the other hand, I see a lot of people who are willing to help and who are very open. And I see people from different cultures who are actually really nice and they are from the same, for
example, like Muslim culture. They are just really nice and I think these people are just people like me.

Although Věra reported that they felt personally conflicted, she acknowledged that her school experience helped her resolve these feelings. In managing these conflicting ideas students are able to take into account multiple viewpoints whilst acknowledging the complexities of their unique home-school context.

**Resolving feelings of disconnection.** Teachers at both schools observed student struggles with feelings of disconnection. They recognized the importance of creating a school environment where students could feel a sense of belonging. Although it was not explicitly stated, the teachers described ways the schools were working to promote feelings of connection. One impactful I-School initiative referred to by all of the teacher participants was Language Week. A series of student-organized and led activities, performances and lessons celebrate the school community’s linguistic and cultural diversity. Teachers felt that as participating students shared aspects of their identity they were compelled to engage with people from backgrounds different from their own. Disconnection was lessened and feelings of connection were nurtured through this forum celebrating student difference. Jeff, the IB Coordinator at the I-School described Language Week as an opportunity to show “pride in your own culture and language and where you come from but at the same time have appreciation of that of others.”

Michelle, an I-School teacher described how Language Week helped affirm a sense of identity in students:

I work closely with the kids that are organizing Language Week and they talk to me about the value of an international education coming at a cost of losing touch with your mother tongue and your mother culture or mother cultures, depending on who you are. And for this group of organizing kids, I’m thinking they really make a concerted effort to keep a
grasp on their mother tongue and their mother culture and to share it. Not in a way of ‘we are better than you’ but in a ‘this is who we are and this is where we come from’ and to celebrate it in a way.

**Discussion of LL theme 3: Disconnection.** For the students in this study, feelings of disconnection arose primarily because they were having a significantly different school/life experience than other members of their community, their peers or their parents. It seems that the students in this study were able to learn valuable lessons from their sense of disconnection. This is consistent with the constructive development theory notion when faced with challenging environments, meaning-making evolves as individuals necessarily accommodate to new ways of knowing (Kegan 1994). When the challenge to become self-authoring presents itself, there is an opportunity for development. As I have proposed, this path towards self-authoring is consistent with the development of international mindedness. In all the narratives shared, students spoke about disconnection as a challenging aspect of the international education experience. As Skelton (2007) noted, how we deal with these types of difficult situations has a deep effect on our “willingness to be open and our energy to explore what is uncomfortably new rather than rest with what already exists” (p. 385).

Students were not always aware of the tremendous personal growth they underwent in resolving their feelings of disconnection. They were required to examine their own sense of identity and take multiple viewpoints into account. Disconnection sometimes compelled students to demonstrate social responsibility, requiring emotional confidence in order to be show cultural sensitivity. Unfortunately, disconnection in some cases was alleviated by the construction of new social connections that perhaps diminished the students’ sensitivity to others unlike themselves.

Thus far, themes of intercultural identity, perspective taking and disconnection have been noted to illuminate what the experience of international mindedness is like for IB Diploma
students. Through the subjective lens of the UL integral quadrant the themes offer insight into the second research question: What is the experience of education for international mindedness for IB Diploma students? I will now turn to the third research question of the study: What is the role of context in developing international mindedness in IB Diploma students? This was explored through the inter-subjective lens of the LL integral quadrant. The themes of privilege, diversity exposure, and parent influence emerged.

The reporting of the results will now shift from the UL to the LL integral quadrants. The reminder of the chapter addresses themes uncovered in response to final research question: What is the role of context in developing international mindedness in IB Diploma students? An inter-subjective view of international mindedness was explored and three themes the themes of privilege, parental influence and diversity exposure arose. Once again, text extracts from the interview transcripts are provided to support the themes with discussion points embedded in each theme description.

**LL Theme 1: Privilege of International Mindedness**

The theme of disconnection and reconnection that arose from the UL integral quadrant provides a fitting lead into the LL theme of privilege. In particular, the students who described disconnection from their former school peers felt granted an advantage. While feelings of disconnection relate more to the experience of international mindedness, privilege is very much an issue related to context. Specifically, the students in this study perceived there are advantages in being IB Diploma students receiving an international education. Pragmatically, all the students reported that they viewed the IB Diploma as beneficial in securing places in good universities and achieving future goals. Gabriel noted that the IB Diploma “opens so many doors for you
internationally. Opportunities when you graduate, of course. That’s the great thing about the IB is that, you can look almost at any university and say, ‘I can go there.’”

The Czech speakers also mentioned the opportunity to learn English was also a very desirable aspect of the experience. Andrej explained, “A big step for me was the fact that I came here to the C-School to really get used to life completely in English because I intend to go to England to study at university, hopefully.”

With regard to their international school experience, students often described themselves as “lucky”. C-School students referred to the generosity of the philanthropic foundation that provides the scholarships allowing them to attend the school. I-School students expressed particular gratitude towards their parents, which will be addressed in greater detail in the following section. Many of the students talked about their appreciation of the exceptionality of their international education experience and the advantages this has afforded them over others in terms of being internationally minded. This was perceived on several levels including where they live or residence privilege, the school they attend or educational privilege and their background or family privilege. These circumstances suggested that being internationally minded occurs from a position of privilege.

**Residence privilege.** An I-School student succinctly expressed an awareness of the position of privilege due to freedoms people enjoy based on where they reside. She expressed this inequity accordingly:

> We have the ability to be internationally minded. We’re in a place where the Internet is open to us and, on the Internet you can find so many different viewpoints. I’m going to relate this to Russia. In Russia you can’t go on certain websites. You can’t say certain things about certain subjects, and like, if you’re not allowed to have that freedom then I
don’t feel like there is a way for you to be as internationally minded as somebody who does have that sort of freedom.

Although a number of student participants had lived in places where people typically do not have these types of freedoms, no other participants spoke about this issue in a direct manner. I suspect there may be reasons for this. First and foremost, there is certain degree of maturity and wisdom required to step back from one’s situation to make such a realization – something not all participants yet possess. Also, participants may have felt it better not to make these types of comments as they regard it as inappropriate and possibly disrespectful in setting of international education. Finally, participants could be concerned with making provocative statements in general.

**Educational privilege.** Students in both schools were able to describe how the school they attend put them in an advantageous position in terms of fostering international mindedness. In particular, students who had joined the schools more recently from Czech national schools spoke about this. Czech students felt their previous educational experiences in national schools involved primarily traditional didactic teaching with few opportunities for critical thinking from a more global perspective. An I-School said that despite the fact that modern language classes and school trips were accessible at their previous Czech school, “they really weren’t teaching us about thinking about the world, about being international.” Another C-School student suggested the IB experience in particular was superior due to more progressive teaching and learning:

One thing I hated about the Czech schooling system is that it’s so old fashioned…IB provides you with all these valuable experiences in terms of language and in terms of learning in a much more modern way. You know, striving to discuss the topics, not merely indoctrinating the students with a given opinion.
Students who had greater contact with their former school peers were also able to recognize the privilege their school had afforded them. Once again, Czech students in both schools who were able to do this by reflecting upon the experience of familiar others who have not had the same life and school experiences the participants had. Students spoke about how the school experience has made them different from their peers currently. Petra from the C-School described it in this way:

When I am talking about non-IB students, students not of this school, they just don't care about this stuff. For my old friends, there are just more important things for them. Like enjoying their free time. We normally don't speak about common humanity or stuff like this. And it's sad. And also, when we are in Prague, as a class or just as a group of my friends, we just look at some people of same age and say oh well, we can be grateful we are somewhere else and we can think about different things and do different things. I am grateful for being of course here. I am very lucky and I know it when I can see my friends without IB. Without some schools like this one which opens your mind so you just start to think in different ways. We are lucky—we are really lucky.

Pavel, also a C-School student, recognized his educational experience sets him apart from many others in the country in terms of his approach to life and aspirations for the future. He talked about having a different sense of drive and potential:

I can see that because I have, you know, a better education here than most of the people in Czech Republic. I don’t want to, like, brag or anything but I think this does affect what I think. Because when I talk, for example, with some of my classmates from the old Czech school, I can see that they look at things differently and they have a different approach to life, generally, than me. They have little ambition. They are completely okay with living
in that one city that they were born, for their whole life which, for me, is a completely unacceptable thing.

A number of I-School student participants were able to describe the how the privileged nature of the international school experience and how it affects international mindedness increases with years of exposure. Gabriel explained how he felt a distinct advantage in having attended international school for so many years compared to people his age who have not. He speculated:

I grew up in an international environment from since I was very young. For people my age who have not been in this environment, if they go into an international environment now I think they could get used to it and they could become international and open-minded but it’s going to be harder because they’ve not had eighteen years already of this international-ness.

I-School student Anna described this through observations she had made of younger students she was teaching in a dance class held in the school. She described their interactions as such:

Being able to start teaching this class last year was so interesting for me because I saw these little kids who were from everywhere. There were about 30 kids in that class and they are from all different places. They were able to speak with each other in different tongues and they were so young. And, I was just like, ‘You’re so lucky! You’re so lucky to be able to live in different places while you’re so young and have it all rooted within you from a very young age.’ It’s so cool, because I just loved that they can be naturally internationally minded, because obviously their little friends are from all over, as well. For me, it’s something I had to learn and develop, but for them it’s just so easy and natural. I think that’ll help them with their mindset as they grow up.
Family privilege. C-School students did not mention their family background as being advantageous or disadvantageous in terms of becoming internationally minded. As noted in the previous section, it was their school experience that they perceived as their position of privilege. However, Nicola, a C-School teacher, explained how socio-economic diversity of the student body had indeed created inequity within the school in terms of accessing experiences that seem to promote international mindedness. She noted:

I think that the issue here is more of a difference between socio-economic levels and less about international backgrounds since most of the kids do not come from some sort of international background, and are entirely dependent on the teachers and the curriculum to provide any type of international education. What they get from their parents, it usually depends on their socio-economic background. So some kids might travel a lot and think they know a lot about the world because they've been to a lot of places. Some may have never travelled at all and can only imagine the scope of the world outside the Czech Republic and therefore do not see the relevance of what we are doing.

A number of students from the I-School recognized how their family’s socio-economic status generated privilege. Gabriel described how he felt his elevated socio-economic status actually diminished the degree to which he feels internationally minded.

There is this income gap with international school students I feel sometimes, because it is a private school. And their families are not necessarily rich but, you know, they’re wealthier. They get to go to a store and, you know, buy, kind of, usually what they want. So that’s one way, I think, I’m less internationally minded because I have not been in that position where I have walked into a shop or market and seen, something like, food and said, ‘I can’t buy that.’ So I’ve not been through that perspective. I can kind of imagine it but, you know, I haven’t really been there.
Max explained how he felt this gap was actually advantageous for him in terms of accepting and understanding others:

I feel like I’m in a good position because, though I’m going to a more upper class school and I’m around more upper class people, but I’m not upper class. I’m more in the middle. I can understand rich people and I can understand what it means not to be rich.

**Discussion of LL theme 1: Privilege of international mindedness.** Participants revealed an emerging understanding of how their current educational experience facilitated the development of international mindedness. Students who had a closer connection to a former non-international education experience seemed more aware of this advantageous position. Although for the most part the students spoke about advantage and gratitude, the underlying theme of privilege emerged.

This finding echoes the call for international education to be seen as a more inclusive and less elite educational experience (Bunnell, 2006; Carroll, 2003; Hallinan, 2004; McKenzie, 2004; Resnik, 2009). Bunnell (2006) noted the need for, “a movement towards a wider discourse with groups outside the exclusive world of ‘internationally minded schools’” (p. 167). More broadly, there are concerns that experience of becoming truly global is restricted to privileged populations with access to media, technology and consumer capital (Rizvi & Lingard, 2000). Such realizations are not new for the IB. In 1972, Alec Peterson, the first Director General of the IB, commented on the juxtaposition of the “idealism of those who see international education the best hope of promoting international understanding…and the pragmatic realism of those who demand more international schools to serve the growing mobile business community” (p. 122).

This theme of privilege is significant in terms of the aims of education for international mindedness within the IB organization. Education for international mindedness, if it is to have any real significance in our globalized experience, cannot be regarded as an ideal that is restricted
to an elite group. Education for international mindedness must strive to prepare all young people in all communities for life in global society (VanVooren & Lindsey, 2012). This will be addressed further in the final concluding chapter.

Both schools have scholarship programmes in place to extend the opportunity of international education to deserving students in the local community. Although this does little to reduce the mark of elitism, it does offer an opportunity to students who would not have otherwise been able to access an international education. Perhaps, in promoting international mindedness, schools can explore extending the experience to the local community in other ways. Importantly, students in this study reported that having access to diverse experiences, particularly at a young age, is helpful in fostering international mindedness. I am reminded of a very positive example of this young-age exposure as described by Sara, an I-School student, who organized an IB CAS (Creativity, Action and Service) activity. She and other I-School students offered recreation and language activities for children living in a local orphanage—children who had never met foreigners before. She spoke about how the children initially had a worrying impression of her due to her South Asian background, but felt they overcame this.

I didn’t take it seriously because I knew they hadn’t seen different cultures before. They were all Czech and they had this mind-set, which I wasn’t really aware of but I understood that they–they just don’t know. I think after we spent the day with them they really liked being with me. And so they forgot where I was from and they just saw me as this person that was there to communicate with them. And then the [South Asian] part became, you know, my background, it really wasn’t that important. And so there was more of an understanding of how I was as a person, as a person from [South Asia].

Student participants’ descriptions of their experiences revealed their position of privilege facilitated the development of international mindedness on several levels. As noted, many of the
students talked about having gratitude their appreciation for their parents. In this following section, I will address the role parents played in the student participants’ experience of international mindedness.

**LL Theme 2: Parent Influence**

For adolescents, their parents are typically play a diminishing role in their education experience compared to their earlier years of schooling. However, parents often still have a part in students’ educational context. The C-School student participants generally did not speak about their parents having a role in the development of international mindedness. The students felt their families were supportive of them applying to attending the school but more from the perspective of the potential to achieve future ambitions.

Andrew, a non-Czech, was the only student from the C-School who spoke about the impact of family how individuals interact with others. He resolved his feelings of social isolation as he speculated how one’s upbringing can influence the degree to which a person is willing show tolerance.

I think sometimes these values can be somewhat generalized on the basis of your background…your upbringing and how you’re brought up by your family. And I understand that um, in some families these things like may not be emphasized. Like it may not have been emphasized to try to be understanding of people who have their differences and try to work with it and not just be angry and upset when it inconveniences you.

As outlined in the earlier section addressing the theme of disconnection, C-School teachers felt that repercussions of Czech history are strongly embedded in the Czech cultural identity and regard for internationalism. Markéta, a Czech C-School teacher ventured that the
experience of earlier generations, “is also in them [the students], from their past, from their family members who actually make them believe that thinking from other points of view is not natural that internationalism is especially difficult for Czech people.”

C-School teacher Nicola appreciated how the family experience can impact the degree to which her students embrace international mindedness. She commented on how sometimes this challenge is revealed in her classes:

I think if you’re in a group of people that are all international and they all come from very educated, international families who speak multiple languages, teaching them international mindedness is something that is consumed easily, whereas here, you often are sort of pushing against a mentality from their own families and from their circumstances which can be anything but international. So in some instances in my class I have had to tiptoe around some complex perspectives that my students have.

All the I-School students felt their family and particularly their parents had very much impacted their experience of international mindedness in a positive way. The work, social outlook and personal international experiences were reported as influential. They spoke of being inspired by their parents’ example and also being enriched by knowledge and wisdom imparted. Sara, a student at the I-School, explained how her mother was compelled to inform Sara about global issues due to the nature of her own work. Sara spoke about how this inspired her to pursue a future career that would allow her to promote human welfare and social reforms. In her mind, her mother and the school were mutually influential in becoming internationally minded.

I think I learnt from my Mom about all these different, for example, issues about international affairs. And then I have this field in the school for, sort of, practicing these issues. So I think they’re equal, like, 50% my Mom contributes to how internationally
minded I am, and half of it is the school. Because I’m able to practice my international mindingness at school.

Anna from the I-School, described her parents’ outlook towards others, suggesting they possess attributes that ease intercultural understanding. Her parents are heavily involved in a service project in Europe.

My parents are very passionate about accepting and loving people from all over the world. They’re very good people. My Mom is very extroverted and she really enjoys talking to everybody. She loves hearing people’s stories, and I do too. They are both just really receptive to people who are from different places and who have experiences and stories like this.

Kheda described an incident at school and her parents’ response. Her narrative powerfully depicts how her parents’ actions spoke louder than words. She recalled:

I’m not sure if they’re still there but they had all the flags of the students when you walk into the I-School. And like, you look up and you see all these different flags and I think that gives you the sense of international feeling, sort of. And, um, [short pause], and they even had Chechnya up there. But it was removed at one point at the complaint of, um, certain parents…like, some parents who didn’t recognize it as a nation.

[Interviewer: Did your family respond?]

Actually, yeah, we did respond… or, I was too young at the time but that’s the reason we left the school for a while. They refused, …the Director at the time refused to put it back up. So, um, you know, we’re Chechens and as I said, my parents they definitely have a strong sense of identity, or national identity. So when it was removed, um, they weren’t going to take it. Like, they weren’t going to support a school that doesn’t recognize them
as people. Or, like, as a nation. So we went to [another international school in Prague] for some years until, I think it was until that Director wasn’t there anymore.

The themes that surfaced through the UR quadrant exploration of the experience of international mindedness re-emerge through the students’ descriptions of their parents. The importance of cultural identity, perspective taking and disconnection all figure in their stories, suggesting the themes uncovered in this study regarding the nature of the experience of student international mindedness have some resonance with the experiences of participants parents as well.

Discussion of LL theme 2: Parent influence

Despite the considerable significance of the influence of parents in this study, there is insufficient prior research relating to the role of parents in the international school or the IB Diploma experience. Parents are mentioned in numerous studies in very general ways, viewed as concerned stakeholders, often lumped into the tail end of an amalgamation of “students, teachers, administrators and parents.”

No research was located suggesting a positive interrelationship between parent influence and the development of international mindedness. A number of studies pointed out a neutral or more negative interrelationship. In 2000, Hayden, Rancic and Thompson, conducted a study of students and teachers from international schools from around to explore perceptions of what it means to “be international” (p.108). It was revealed students did not feel that having internationally minded parents was necessary for they themselves to be internationally minded while teachers viewed it as only marginally more important than students (Hayden, Rancic & Thompson, 2000). Lai, Shum and Zhang (2014) reported that parents’ regard for examination pressure challenged teachers’ perceptions of the compatibility of promoting international mindedness in teaching and learning in IB Diploma programmes in Hong Kong. In their study
conducted in Indian, Australian and Chinese IB schools, Sripraksah, Singh and Qi (2014) noted that the international experiences, knowledge and perspectives of their parents influenced students’ post-school trajectories.

The role of the parents in the development of student international mindedness is as yet unexplored in the literature. I will further address this underdeveloped area of research in my conclusions in chapter 7.

**LL Theme 3: Exposure to Diversity**

The final theme of diversity exposure was the most significant theme uncovered throughout the course of this research. Exposure to diversity in this regard means being in contact with a range of people culturally and/or linguistically different from oneself. As reported earlier in this chapter, students were able to describe their capacity for perspective taking, primarily as a result of exposure to diversity. From the perspective of the LL quadrant, student and teacher participants both felt that exposure to diversity was a vital contextual factor influencing the development of international mindedness.

Student participants felt experiences with diversity facilitated being internationally minded. They all acknowledged that to whatever degree they had been exposed to diversity, they felt impacted by it. Although the C-School is a much less diverse environment, the students also felt diversity exposure was equally important as their I-School counterparts. As Andrew from the C-School explained “it’s hard to be open minded about something that you’ve never come into contact with before.”

In particular, students regarded this as influential in the ability to take alternative perspectives, a theme discussed in the previous section relating to the UR quadrant results. Jaromír from the C-School noted, “I think it’s just so necessary to know other cultures and visit
other countries. Not only does it help you understand their cultures but it also helps you to understand yourself when you see the different perspectives of other people.” Kheda from the I-School shared a similar sentiment, suggesting exposure to diversity, as a student can be educative in terms of future exposures to diversity.

I’d say yeah some kind of experience outside of your own culture is required. If not, you can say so many things in theory, but let’s say then you’re faced with a real situation and suddenly [pause] you have a clash. So as you’re learning, I think it is important to have a view outside of your own… Since I have travelled to all these different countries, I have met many different people and everything so I would say it’s gotten easier for me.

Both groups felt they were exposed to diversity but this occurred in different ways in the two schools. C-School students, being in a less diverse environment, spoke about the importance of diversity through school-based travel and also through their teachers. I-School students also mentioned the significance of diversity of teachers but placed greatest emphasis on diversity of their school peers.

**Diversity outside of school.** With a predominantly Czech student population, daily exposure to cultural and linguistic diversity was limited for most C-School students. Blair, the IB Coordinator at the C-School reminded me that with a student body that is 95% Czech and a teaching faculty that is 70% Czech, deliberate and thoughtful effort must be made to create exposure to diversity. She noted:

I think the students and the staff also have this conscious awareness that we have to try really hard to push ourselves to have a global perspective, because without the travel opportunities, the outreach and without the constant cross-curricular planning subject-wise, global planning in subjects, that kind of thing, we would be insular, and we would be to a certain extent just a Czech school with an IB programme.
C-School students referred more to diversity exposure through school-sponsored IB Creativity, Action and Service (CAS) trips, student exchanges and summer schools outside the Czech Republic. Few of the students had such opportunities before they came to the C-School. Students and teachers often mentioned one C-School initiative of note, an annual CAS trip to Vietnam. In an isolated village, students and teachers offer community service projects such as doing construction work and giving language classes to children. Several of the C-School student participants went the trip in 2015. They all described the trip as physically and emotionally challenging and returned with a new awareness of global inequity and privilege — dramatically and positively transformed as a result of participation. Danica demonstrated how this school-initiated trip, in giving gave her face-to-face contact with people very different from herself gave her pause to reflect on her own values.

Absolutely and exclusively, the strongest experience I’ve ever had was, I remember one day [in the Vietnamese village] we finished working. We were building a house and a school. And at the end of the day we had…because we brought our own supplies, like we had our water and there were some biscuits and, you know, a lot of chocolate. And so at the end of the day, we had some remaining stuff and we gave them to the children. And when you were giving it to them, you know, they were so happy seeing that you were giving them something so small. And suddenly I realized what we take for granted. And I’ve never realized that. I felt ashamed, to be honest, because I never realized what it means for them and what it means for us, you know? The values that we have and the value of things—that is so fundamentally different in different backgrounds. That was very, very strong.

Pavel from the C-School described student exchanges as another potential for diversity exposure, although students did not always maximize the opportunity.
I think it’s, it’s almost impossible to be [internationally minded] if you never come into contact with anything different. Like, even if we have all these trips, exchange trips to Germany or exchange trips to England, it’s good to meet the other cultures, but sometimes the people who are less internationally minded, they tend to create groups and they tend to isolate themselves, which I don’t think is good at all.

Despite the positive experiences reported by the students regarding trips, Nicola, a teacher at the C-School, felt the Vietnam trip in particular had the potential to more impactful on the participants and the whole school. She felt a more school-wide integrated approach addressing “actual intentional objectives of cross-cultural understanding” could be taken. She believed that school trips in general could be enriched with more preparatory work as well as “debriefing and making some meaningful sense of what happened” after the conclusion of the trips.

The I-School participants had generally travelled more extensively than their C-School counterparts, particularly with their families. Although many had represented the school in sport competitions and arts festivals in other countries in Europe, few mentioned these as being particularly impactful. They referred much more specifically to the daily, sustained contact with diversity as having a much greater role.

**Diversity at school.** Both I-School and C-School student participants regarded experience with ranging cultures, languages and nationalities within the school as influential in becoming internationally minded. Max, an I-School student who has attended diverse international schools for many years, summarized the importance of experience with diversity. He felt that in becoming internationally minded, it would be necessary to “remove the ignorance, to replace it, not just with intelligence, but with experience.”

I-School students reported that being in a diverse school environment gave them firsthand opportunity to learn about different cultures and lifestyles. For some, they were able to describe a
shift in their worldview from one of absolutes towards a more relativist view. Sara from the I-School left her South Asian home country at a young age and her family lived in the United States for a number of years where she attended public school. She has lived in Prague and attended international school since 2010. She described the experience of being an expatriate in the United States as less impactful in terms of her international mindedness than attending a school rich in diversity:

I’ve been in different places and different communities. Like, [my south Asian home country] is a completely different community than the American community, and the American and European communities are very different. And so through that I’ve had a, sort of, understanding of how different communities were because I didn’t have that ideology before when I was in [my south Asian home country] or New York. In New York I was in a community where there were mostly Pakistanis and so I still had that [my south Asian home country] mindset with me. But coming here [to the I-School] I sort of changed my ideology because there isn’t much of a [my south Asian home country] community here. So I saw different people in the school from different places. And seeing their beliefs and religious systems and how they went on about their daily lives, sort of, created that international mindedness in me, yes.

Some students at the I-School spoke more specifically about being enriched through exposure to a range of ideas from both their diverse peers and from their teachers. David described how the diversity of his classmates enhanced discussions. He said, “We have Korean, Australians, Brazilians [students], many, right? They are all speaking up and saying, ‘Well, in my country it’s like this’ and then the other says, ‘Well, actually, where I come from this would have happened.’” He went on to explain that his teachers often illustrated concepts using examples from a diversity of places. He said, “The will give us several examples, from totally different
places of the world. From Europe but also let's say from Africa or China and somehow they take examples that are normally just totally not connected and make them connected.”

Markéta, a C-School teacher explained how she too embedded international examples in her lessons:

I enjoy the natural opportunities how to implement internationalism…What I don’t like is, you know, in textbooks, those different coloured boxes, like the pink boxes in the margins saying, ‘Internationalism: International Point of View’ and so on. Because, it also makes the kids to understand it as something that is not naturally part of bigger learning.

Most of the C-School students attended Czech government schools prior attending the C-School. They felt they had limited exposure to diversity until joining the school. A student with a particular interest in language learning pointed out that there is an American in his class, remarking that he had not known native speakers of English before attending the school. Another student said she had never seen an African person until coming to the C-School. The two non-Czech speaking students in the grade, Andrew and Roslin, were often named as a source of diversity in the school but only one participant spoke about having a close personal connection with either of them. Both of these non-Czech speakers spoke about feeling socially isolated. In describing feelings of isolation from her peers, Andrew lamented, “many individuals here choose to stay in their comfort zone. And I feel like the only way to really learn about yourself and learn about people and other cultures is to step outside your comfort zone.”

Roslin, described the linguistic isolation she felt:

It’s kind of difficult for me whenever I go out somewhere with my friends as they mostly speak in Czech. Well, they would speak in English if I ask but, um, I feel like it would be [pause], I’m afraid to ask them to speak to speak in English because I’m the only person who, um, speaks in English and because of me they would all have to speak in English
which they probably are not the comfortable with. These are the kinds of things, which I find quite difficult.

When I asked Roslin if the situation has improved over time she said, “Yes, I feel much more comfortable than the way I used to. I think mostly I’ve changed. Not the people around me.”

**Teacher diversity.** The teachers at the C-School represent an important source of diversity. Although the faculty is 70% Czech, the rest come from eight countries. For most of the student participants, this is the first time they have been taught by non-Czechs. Most students reported relationships that they had built with teachers with different backgrounds had been impactful. Petr described this:

> We started to have mainly foreign teachers and it was a good change. Because it was not only the first experience to see someone from different countries teaching me but you can see a different energy, different thinking, different thinking about the students.

However, a number of students speculated that greater diversity of the student body would have a greater influence on their international mindedness. Emília noted:

> My economics teacher, she is from the U.K. She's really open to students and sometimes when we talk, we talk a lot about differences between the British and Czechs, and sometimes it's really interesting just to see the differences that there are. But it's not the same with all the teachers, so I think it would be stronger if, you know, the students were international.

Markéta, a C-School teacher, shared this sentiment. She noted, “I myself am very much convinced that bringing more students from an international environment, from other countries would naturally promote a need for the implementation of internationalism in lessons.”

Most I-School students in the study felt teachers brought diversity more through how they delivered lessons in their IB Diploma classes. They explained how teachers shared personal
experiences to demonstrate a range of international views. Max described how his teachers’ personal experiences also bring a certain element of diversity to class discussions. He mentioned a recent class discussion about hyperinflation that was enriched by the teacher’s perspective gained through years of living in an African country with a collapsing economy. Anna also explained how her teachers used examples in classes to cater to the diversity of the students:

My teachers are from different places and that’s a good point, actually. They do share examples that are from all over the world. They don’t base their stories, or the things they’re sharing with us just from one culture, obviously, because they like to apply it to the people in the room and they like to teach us about other things.

A number of students felt there was actually a lack of diversity in the teaching faculty. Max gave a counter example where a non-Czech speaking teacher had a narrow knowledge of local Czech environmental issues that would have been relevant for class discussion. Kheda more broadly pointed out that the teachers’ backgrounds may negatively influence the degree to which international mindedness is genuinely promoted by teachers and enacted by students. She said:

For the most part my teachers are from either America or the UK. Those are cultures that, you know, really push that idea of international mindedness more than others. So in theory, you can say all of these things about international mindedness but can you put that into practice? Can you be internationally minded when you’re not reminded to be?

Finally, although it was not addressed specifically through any of the interview questions, there was little mention of diversity outside the social categories of culture and language. For example diversity relating to things such as gender expression and sexual orientation were not discussed. A small number of students and teachers did mention socio-economic diversity. This will be addressed in the following section relating to the theme of privilege.
Discussion of LL theme 3: Exposure to diversity. Students from both schools asserted that the experience of diversity through interactions with people from backgrounds different from their own facilitated the development of international mindedness. Diversity exposure happened in different ways. At the I-School it was through daily contact with and connections between peers and teachers. This also happened at the less diverse C-School but to a lesser extent. Diversity exposure also occurred for C-School students through school-sponsored travel such as CAS trips, exchanges and summer schools. This theme is consistent with the third UL result that suggested there is a context-driven experiential aspect to the development of international mindedness.

Diverse school populations have been noted as having influence on the development of teacher international mindedness. In a study of IB Diploma teachers in Ontario (2008) it was determined a local culturally diverse context had a strong impact on how teachers make sense of international mindedness. Carano (2010) reported that high school social studies teachers in Florida attributed the exposure to diverse others to the development of a global perspective. Thompson (1998) conducted a set of studies in which undergraduates, high school students and teachers with experience in international schools were surveyed to determine the most significant factor in the formation of an internationally minded attitude. Each of the three groups placed greatest importance upon the interaction between students through formal and informal contact and lesser importance upon the curricular and organizational features of the institution or attitudes of teachers and administrators.

At a school with limited diversity such as the C-School, purposeful initiatives can be put into place to create exposure to diversity. Seefried (2006, p. 7) affirmed the importance of this:

In the national schools, with a diverse or homogeneous population, the IB has had to find ways to encourage effortful, mindful and conscious modes of thought to promote not only
tolerance but a celebration of cultural differences to prepare its students to successfully navigate the multicultural world they live in and to become productive global citizens. (p. 7)

In particular, student travel opportunities are well developed at the C-School and were reported by students as having a significant bearing on the development of international mindedness. Although impactful, some concern was raised that these travel initiatives could be more purposeful, integrated and thoughtfully tied to the ideals of being internationally minded.

It has been noted in the literature that no specific school context is necessary to develop international mindedness in students (Cambridge, 2002; Hayden & Thompson, 1995; Haywood, 2007; Hill, 2000; Lineham, 2013; Roberts, 2003; Schwindt, 2003; Thompson, 1998). In particular, the findings in this study confirm Roberts’ (2003) assertion that international mindedness is not the result of students attending a diverse international school. The results draw attention to the notion that international mindedness might well be “caught, not taught” (Thompson, 1998, p. 287) as opposed to being “taught, not caught” (Walker, 2006, p. 8). I would propose that neither of these catchphrases truly captures the complexity of how IB Diploma students become internationally minded. Perhaps a more suitable view is international mindedness must be taught in order to be caught. Both schools, due to their IB programme authorization, are required to adhere to the IB’s specific standards and practices that promote the philosophy of international education and international mindedness (i.e., that which is taught). As a result, concerted efforts to create exposure to diversity through school programming were evident at both schools. In this research, participants reported that the experience of diversity exposure (i.e., that which is caught) had a great effect on the development of international mindedness. Would this exposure to diversity have been as impactful had the schools not already set the stage through both philosophy and programming?
Participants had clear views on what their experience of international mindedness was like and also how the experience was clearly tied to the context. Although there were a number of differences between the two contextual interpretations, themes emerged in this research that spanned the two research sites. For the participants in this research, the experience of international mindedness involves the formation of an intercultural identity, the capacity to take on other perspectives and their ability to resolve feelings of disconnection associated with being involved in an international education programme. Contextual factors played a role in the development of the students’ international mindedness. It was revealed that in the context of the experience of international education, being internationally minded was attributed to the students’ position of privilege. Contextually, parents also played a significant role in the development of international mindedness as did the exposure to diverse others.

**Hermeneutic Phenomenological Data Collection and Analysis: Comments on Trustworthiness**

The themes that emerged through a hermeneutic phenomenological methodological approach were revealed through descriptions of the direct experience of student informants as well as their teachers. From the perspective of integral research, phenomenology and hermeneutics alone do not engage with the exterior views of reality, limiting the comprehensiveness of any inquiry. To ensure an accurate and credible report, multiple sources of information were collected from different types of participants using different processes (Creswell, 2012). Through integral methodological pluralism and the integrated use of empirical, phenomenological and hermeneutic methodologies, I feel I achieved an exploration of international mindedness that is extensive.
Lincoln and Guba have asserted that in qualitative research, measures must be taken that increase the probability of trustworthiness of the data or make it possible for the reader to assess the degree of trustworthiness (1985). Researcher experiences and orientations can shape the approach and interpretations of the study (Creswell, 2007). Accordingly, Creswell and Miller (2000) noted the importance of researcher reflexivity whereby the researcher discloses one’s “assumptions, beliefs and biases” (p. 127). Prior to beginning the collection and analysis of data, I addressed my involvements and understandings relevant to my research position. These are noted in the introduction to the methodology chapter 3. Creswell and Miller (2000) recommended keeping a research log, maintaining a timeline for the collection of data and recording these procedures in detail. Throughout the research process, I maintained a reflective researcher’s journal to note this type of information.

I maintained openness to feedback throughout the development of the research methods. The interview guides were first piloted, discussed and edited after being used with volunteers not involved in the research. A process of member checking occurred in order to check the accuracy of each account provided (Creswell, 2014). All participants were provided with a copy of their interview transcript for review and were encouraged to make any changes, deletions or additions and edit as they saw fit. Prior to being used in the study, my proposed data analysis methods and approaches were outlined, shared with my advisors and edited according to the feedback provided.

To enhance validity, Creswell and Miller (2000) have suggested staying at the research site for a prolonged period of time and having repeated interactions with informants. This was not possible at either study site due to the intense schedules of both the IB Diploma students and teachers. I also acknowledge that credibility can be enhanced through descriptions of the setting, participants and themes in rich detail (Creswell & Miller, 2000). As confidentiality and
anonymity were assured to my research participants, some details in the text have been altered or removed. This has been done as judiciously as possible.

It must be noted that both phenomenology and hermeneutics do not involve the same degree of common formal practices or systematic procedures such as the experimental and statistical methods of empiricism (Kvale, 1983). The same can be said about integral research. However, in integral research, each of the four integral quadrants draws its own validity claim as displayed in Figure 11 (Esbjörn-Hargens, 2007; Kelly, 2008; Rentschler, 2006; Wilber, 2011).

![Integral Quadrants Diagram](image)

*Figure 11. Validity claims in the four quadrant integral model.*

In integral research, each of the four quadratic perspectives that we engage with is “true but partial” (Esbjörn-Hargens, 2010, p. 145). When a phenomenon fits or meshes with the validity claims of all four quadrants, it is said to tetra-mesh (Rentschler, 2006). The simultaneous tetra-meshing of these four validity claims suggest an adequate and close description of the phenomena of international mindedness is provided in this research. In the final two chapters, I turn to the perspective of the LR integral quadrant in order to draw together the results of this research and highlight implications for practice and further inquiry.
Chapter 6: LR Bridging the Results and Conclusions

As this study focused on the experience of the IB Diploma student, the LR quadrant compels discussion of the role of the IB organization in the education for international mindedness. The LR integral quadrant takes an inter-objective view of reality, examining the external structures of the collective. It explores how individuals function within a system and how this system operates (Davis, 2008; Davis & Callihan, 2013). Specific to education, this represents the system of factors in the classroom and institutions and the social and political realities surrounding them (Murray, 2009). This provides a fitting evaluative perspective to better understand the role the IB Organization plays in the development of student international mindedness.

In planning, conducting and presenting this research, I have followed a trajectory through the integral quadrants. This penultimate chapter continues this pattern as it serves as a bridge between the results from the UR, UL and LL integral quadrants and wider interpretations of the LR. I will employ the exterior, collective perspective of the LR integral quadrant to provoke a response to the results and lead towards conclusions drawn from the research. Although no research question was posed from the perspective of the LR integral quadrant, this chapter draws deeply from the voices of the participants and their impressions of the IB organization and how it has impacted their experience of international mindedness.

The aim of all IB programmes is to “develop internationally minded people who, recognizing their common humanity and shared guardianship of the planet, help to create a better and more peaceful world (IBO, 2013a, p. 1). All seventeen student participants in this study were IB Diploma candidates. They all described themselves as internationally minded as did their teachers. However, the students did not seem to consistently regard this aim of the IB as apparent or relevant in their experience of international mindedness in their particular context. Students in
both schools spoke about the IB Diploma as a means of achieving future ambitions. Many were able to give examples of how an international perspective was inserted into their IB Diploma classes. However, most did not think of it as highly effectual in stimulating their international mindedness. I will return to the student and teacher narratives to demonstrate this view.

Students at the I-School perceived involvement with the IB Diploma as less impactful on the capacity to be internationally minded than exposure to diversity. Adam, an I-School student speculated, “If I were to go to a school where there are also international students but not necessarily the IB programme, I think I would probably reach a similar level of international mindedness.” Lina from the I-School elaborated upon this standpoint:

I feel like it’s not been the IB that’s really been the number one train on the way to international mindedness. I feel like it’s more just the fact that we’re an international school that’s diverse, internationally different, coming from different cultures, many third culture kids. That’s more fostered this kind of mentality and this drive, rather than the IB programme. The IB programme just sits nicely on top. I feel like it just integrates well with what the I-School is trying to achieve rather than saying, ‘It’s because of the IB that we’re internationally minded.’

Lina’s classmate Gabriel also spoke uncertainly about what was influencing the development of international mindedness. He added, “Maybe it’s just that international schools make everything so international that you don’t really notice it.”

Like their students, teachers at the I-School generally found the IB to take on a lesser role in terms of the development of international mindedness at the school. Aaron, an I-School teacher, felt this was due to the lack of guidance provided by the IB. He explained,

I don't think that the kind of international mindedness development of exploration that we have been trying to bring into the school has been because it’s one of the IB
requirements…probably because it is not a subject, or there is not a specific area where this is included or where this should be developed. It's one of these fuzzy things, a little bit vague, that can fall through the cracks perfectly and everybody can ignore.

Aaron’s I-School colleague Luke felt that a lack of coordination of efforts to promote international mindedness within the school diminished its importance in the school. He shared:

I think that as a faculty we don’t have a common understanding of what we want either for international mindedness or for culture. We, we never use the word international mindedness in high school. I mean it’s definitely mentioned in all of the IB documents but we never as a faculty talk about it as one of our goals or something we need to work on.

Luke went on to suggest that reasons why it has taken this position of lesser significance. He wondered if it is “because we’re focusing on more specific curricular outcomes or even if it’s a false assumption that because we’re an international school ergo that’s not something we have to work on.”

Opinion amongst the C-School teachers ranged in terms of the impact the IB Diploma was having on the development of international mindedness in the school. Markéta, much like her counterparts at the I-School, felt that coordination of education for international mindedness was lacking at the C-School. She said:

We don’t work on the implementation of internationalism on any systematic level. It very much depends on the willingness of each single teacher to implement internationalism into the curriculum. I have a curriculum leadership role in the school, so I more or less have an idea of how the teachers are working. So far I can say that, yes, they are trying. They are really wonderful professionals and yes, what they are doing is good enough. It is independent, uncoordinated implementation of internationalism into their lessons and
activities. On the other hand, I still think, when I think what IB means to me, actually I
don’t think it’s enough.

Students at the C-School were generally unsure if the IB Diploma experience was related
to international mindedness. When asked about the role of the IB Diploma in becoming
internationally minded, Danica responded:

I’m not really sure. It’s kind of a hard question, you know, thinking about it [short pause],
I wouldn’t say that there is a clear distinction of what comes from other sources, and what
comes from IB. But the IB is trying hard to, I don’t want to say instil, but to awaken these
values in human beings and in students in general, and I think it’s upon the individuals
how they respond to it.

C-School students were hesitant to say if the IB had been influential or if they already
possessed a tendency to be internationally minded. Andrej commented, “I can’t really say if [the
IB] is what makes me feel more internationally minded or if it is just me accepting it because I
already was.” Students did acknowledge that the international school experience and the IB
brought the likeminded together. Danica speculated:

I wouldn’t really say it’s only in IB and only specifically about an IB Diploma
programme. I would say it’s more about the people in this community within the IB. You
know, you are surrounded by people here at this school who are very similar to you
yourself. They have similar interests, they are open, they are willing to pursue academic
endeavours in a similar fashion that you are. I believe there is a certain part of IB that
motivates those people too.

Pavel, like most of his C-School peers, did not feel that international mindedness defined
his IB Diploma experience. He reported that for him, international mindedness was not a
significant motivator in terms of achieving the IB Diploma programme. He explained this in practical terms:

When I think of the subjects, the Higher levels, the internal assessments, the extended essay, all these things are the things that I think of when I hear IB. It’s not international mindedness. I do the IB because it’s here, it’s international and I know that it’s well valued in the universities. So I’m not, actually, not literally doing the IB programme because I wanted to make myself an internationally minded person.

In seeking correspondence between the aims of the IB and the experience of international mindedness as described in this research, there was some congruence between the results and the IB Learner Profile (see Appendix A). The IB promotes the Learner Profile as the description of the “attitudes and outcomes of education for international-mindedness” (IBO, 2013a, p. 1). Despite this prominence, none of the student participants directly referred to the IB Learner Profile in their interviews. Only one teacher mentioned it on one occasion and only in brief passing. However, certain attributes of the Learner Profile do resonate with themes uncovered in this research in terms of the experience of international mindedness. In particular, the Learner Profile relates to the themes of intercultural identity and perspective taking identified through the UL integral quadrant. Specifically, the IB Learner Profile attribute of being open-minded means that, “We critically appreciate our own cultures and personal histories, as well as the values and traditions of others. We seek and evaluate a range of points of view, and we are willing to grow from the experience” (IBO, 2013a, p. 1). The intrapersonal aspects of an intercultural identity and the interpersonal connections made through perspective taking are embedded in this attribute. While the degree to which the Learner Profile was embedded in the school philosophy was not investigated in this research, it did not reveal itself in any way as impactful in the development of international mindedness. As noted in the literature review of this dissertation, the practical
application of the Learner Profile has been questioned noticeably in the literature (Castro et al., 2013; Cause, 2009; Haywood, 2007; Hemmens, 2013; Lee et al., 2014; Plotkin, 2013; Wells, 2011).

Although not addressed through a research question, the students and teachers in this study had a good deal to say about the role of the IB in the experience of international mindedness. Students at both schools regarded extrinsic factors such as exposure to diversity or being surrounded by likeminded people as more impactful in the development of international mindedness than the IB Diploma experience. These identified extrinsic factors endorse the notion that the particular context is highly influential in the process of becoming internationally minded. Teachers felt efforts to develop international mindedness within the school context were not as impactful as they could have been primarily due to a lack coordination within the schools and also a lack of guidance from the IB organization. It remains to be determined in future research if these factors are consistent across other contexts.

This chapter served to bridge the perspectives of the LL and LR integral quadrants in order to focus on the wider issues addressed in this research. In turning from the perspective of the group to that of the system, implications for future practice and research can be addressed. In the following final chapter, I will address three implications namely the negotiation of the intercultural identity, re-contextualization of international mindedness and the responsibility of privilege afforded by international mindedness.
Reflections on Integral Research

Integral methodological pluralism, based on the conceptual framework of the integral model is unquestionably comprehensive in its approach to inquiry. According to Wilber (2006), an approach that leaves out any of the eight fundamental and irreducible methodologies (i.e. the eight integral zones as displayed in Figure 8) is a “less-than-adequate approach according to available and reliable human knowledge at this time” (p. 33). This inclusion works to ensure the comprehensiveness of integral research. However, integral research has been criticized as “so densely detailed, that after a time one can no longer see through it” (McKinnon, 2009, p. 92). In practical terms, the resources required to conduct a full eight zone project would be more suited to larger research teams and lay beyond what is typically accessible to individual graduate students like myself. In this project I embraced Esbjörn-Hargens’ (2006) interpretation that integral research can be scaled to include first-, second- and third- person methodologies from at least three integral zones. Although tremendous insight could be gained from a full eight zone integral inquiry, scaling was a necessary measure. Furthermore, aspects of the integral AQAL model including levels, lines, states and types have not been emphasized, what I would regard as further scaling. Scaling has been similarly employed to differing degrees in a number of doctoral dissertations involving integral research (see Alisat, 2013; Kohls, 2014; McAlpine, 2015; McKinnon, 2009; Presely, 2014; Ross, 2011; Yuen, 2013). Criticism arises as one must consider the impact of this scaling on integral research.

Wilber has stated that research can also be integrally informed whereby the full integral model informs the research but does not include all eight methodological zones (as cited in Hedlund, 2010). My research can be regarded in this way. In this project, the conceptual framework, research design and analysis are grounded in the four integral quadrants. Not all eight methodological zones were employed yet this serves to propel the research towards new
inquiries. I feel the act of scaling has sealed my commitment to continue a program of research after this project has concluded. I have a steadfast interest, both personally and professionally, to broaden my knowledge of the themes revealed in this research. This includes the use of the new methodological approaches representing the other integral zones as well as the assignment of integral levels along specific developmental lines (see Figure 5 in chapter 2).

In the same way that each of the four quadratic perspectives that we engage with is “true but partial” (Esbjörn-Hargens, 2010, p. 145), the conclusions drawn from this integral research can be regarded as “true but partial”. In the following section, I will summarize the conclusions drawn in this research, discuss three implications that stem from the findings and outline future research possibilities.
Chapter 7: Conclusions

Research Summary

The purpose of this study was to examine contextual interpretations of international mindedness of IB Diploma students in two distinct schools in the Czech Republic. The multidimensional nature of international mindedness cannot be studied wholly from one research perspective. Integral theory provided a comprehensive conceptual framework, informing the development of the research questions, the review of the literature, the design and implementation of the methodology well as the discussion of the results. The study was conducted along a trajectory that began with the UR integral view and proceeded through the UL, LL and LR. Figure 12 provides a summary of the research findings and conclusions through the four integral perspectives.
Figure 12: Research questions and concluding implications in the integral model. Images adapted from “Integral Education Workshop” by Integral Institute, 2010. (http://integralintezet.hu/en). Adapted with permission.

Implications for Further Research

Once again, I return to the familiar trajectory through the integral quadrants to summarize the implications this study brings forward in terms of current practice and future research. I will present three implications: 1) through the perspective of the upper quadrants representing the
individual from both the exterior and interior perspective, 2) through the LL quadrant representing the collective from the interior perspective and finally 3) through the LR quadrant representing the collective from the exterior perspective. Following each implication, I propose research questions that could guide future inquiries.

**UR/UL Implication 1: Support for intercultural identity negotiation.** The first research question in this study was posed in order to learn about how international mindedness is made real or actual and the second to illuminate the experience of student international mindedness. Having accomplished these two research intentions, implications for improving practice and further research emerge from the UR and UL integral quadrants’ perspectives, those regarding international mindedness from the perspective of the individual.

Through its mission statement, the IB has committed to “develop inquiring, knowledgeable and caring young people who help to create a better and more peaceful world through intercultural understanding and respect” (IBO, 2016b). In this sense, intercultural understanding involves recognition and reflection on one’s own perspective and the perspectives of others (IBO, 2015b). However, guidance is not provided as to how one achieves this intercultural understanding. I propose that the intercultural identity is an extended enhancement of intercultural understanding and based on the findings of this research, I can offer a mechanism as to how the intercultural identity can form.

In an intercultural identity, different cultural elements are internalized such that a person’s identity becomes more broad than it was originally yet continues to be open to further transformation (Dai, 2009; Kim, 2008; Kim 2001). The intercultural identity moves beyond intercultural understanding as it intensifies the capacity to acknowledge one’s own and others’ perspectives. As the identity is collective in nature, perspectives are not only recognized, but they become shared. This deepening through intercultural identity is produced through both
individualization and universalization (Kim, 2008). Dai (2009) differentiated these two forces by noting “individualized identity pursues intimate personal relationship through tolerance, acceptance and cooperation; on the other hand, universalized identity seeks universal aspects of human nature through non-dualistic, meta-contextual and synergic ways of experiencing cultural differences” (p. 2). Kim (2008) has eloquently captured the core of the intercultural identity as a worthy response to our complex contemporary global experience:

To many people around the world, the seemingly innocent banner of some kind of group identity is now a compelling sore spot galvanizing them into us-against-them posturing. Some of the most passionate domestic and international conflicts headlining the daily media involve differing identities, particularly along tribal, racial, and religious lines. From long-festering prejudices, discriminations, and hatreds to the more recent acts of violent rage and terror, people in all corners of the world are witnessing so many angry words, hurt, and destruction. The relatively simple civic consensus in the vision of a diverse yet peaceful and democratic society is being challenged by one that upholds a particular group identity in place of the larger identity of national and world citizenry. Often absent in the identity polemics are the main ideals of multiculturalism itself, that is, people with different roots can coexist, that they can learn from each other, and that they can, and should, look across and beyond the frontiers of traditional group boundaries with minimum prejudice or illusion, and learn to strive for a society and a world that celebrates diversity side by side with unifying cohesion. (p. 360)

Kegan’s (1994) stage-based constructive development theory offers a means to understand how the intercultural identity can form. In this study, the empirical approach revealed that in terms of its actualization, international mindedness could be regarded as widely applicable, developmental and experiential. When considered in this way, as an inherently viable
process of human development, general mechanisms for understanding how the intercultural identity evolves can be proposed. Through the lens of constructive development theory, development occurs when one is able to look at or take perspective of (object) what before one could only look through and was unable to take perspective of (subject) (Kegan & Lahey, 2009). Kegan (1994) asserted that meaning making develops through a person’s experience with challenging environments and the subsequent accommodations to these new ways of knowing.

The hermeneutic phenomenological approach taken in this research revealed some of the challenging environments faced in the experience of international mindedness. For example, student participants believed their cultural identity was atypical. In making judgements, they strove to take on other perspectives, but admitted at times that they felt internally conflicted. They described feelings of social disconnection. These perceived adversities represent the requisite challenging environments needed for meaning making to evolve. The participants were able to identify these difficulties because they were beginning to be able to step back and look objectively at their experiences yet they still had not reached a level of development where they could overcome these challenges facing them.

In this research, I have proposed that individuals who are becoming internationally minded are shifting from the constructive development theory’s socialized stage to the self-authoring stage. Interpersonal relationships go from being viewed subjectively to begin viewed objectively (Kegan, 1994). In the socialized phase, individuals “perceive difference as uncomfortable or threatening” whereas self-authoring knowers are able to “greet the unfamiliar as a possible source of new understandings and perspectives” (Taylor, 2006, p. 204). In order to achieve the self-authoring stage, individuals must have this capacity to “greet the unfamiliar”. In the education for international mindedness, I offer that this capacity can be enhanced when one’s cultural identity is widened to an intercultural identity.
IB programmes aim to develop internationally minded people who “recognizing their common humanity and shared guardianship of the planet, help to create a better and more peaceful world” (IBO, 2013a, p. 1). As globalization accelerates the extension of our social relations, recognition of our common humanity becomes more and more relevant. This requires an acceptance and openness to transformation as we are increasingly exposed to multiple sources of cultural identity. Individuals who possess an intercultural identity have a “constructive way of being a member of our increasingly integrated communities, both local and global” (Kim, 2008, p. 360). In supporting students in the negotiation of an intercultural identity, numerous contextual factors play a role. I believe the results of this research are relevant but insufficient.

This research could inform a parallel design for future exploration of intercultural identity formation. Through the outside methodological zone of the UR quadrant (empiricism) and the inside zone of the UL quadrant (phenomenology) there is much to be learned about the nature of the intercultural identity and its formation. Although beyond the parameters of this study, integral theory’s AQAL model of “all quadrants, all levels, all lines” (Wilber, Patten, Leonard & Morelli, 2008, p. 9) may provide a suitable metric for the charting of ascending growth through levels of complexity achieved along specific lines of development (Esbjörn-Hargens, 2007). Additionally, the inside zone of the LL quadrant (hermeneutics) can be employed to investigate the role of context in intercultural identity formation. Some questions that arise for future research are noted in Figure 13.
Figure 13. Further research questions: Intercultural identity development.

It is clear that further research is required in determining how the intercultural identity emerges and how it can be supported through international education programmes. I will close this section with the astute words of Nicola, a teacher at the C-School. She eloquently captured the essence of the intercultural identity:

In line with this goal of achieving this nebulous concept of international mindedness, instead of teaching people to go out into the world and be Czech or be a sort of British facsimile and to assert these identities, I think it is better to actually learn about people, to learn about their cultures, and to go out into the world, let's say humbled, aware that you are part of a larger ecosystem of different people and that you are not some exceptional cultural entity.

I now turn to the third research question in this study, posed in order to learn about how international mindedness is influenced by context. Results emerged from the LL integral quadrant perspective. When regarding international mindedness from this interior perspective of
the collective, contextual issues are illuminated, yielding implications for enhanced practice and extending research.

**II. Implication 2: Recontextualization of international mindedness.** Through this research, I sought to learn about the role of context in student international mindedness. Through this inter-subjective view, implications for improving practice and further research emerged from the LL integral quadrant through the collective interior view of the school context. The IB intends that education for international mindedness is sensitive to the complexities of contextual (school-based) interpretations. Its philosophy is based on a “context-driven curriculum developed around global themes and respect for multiple perspectives that can be embraced by all learners…international mindedness takes into consideration humanistic values, shifting demographics, and twenty-first century skills” (VanVooren & Lindsey, 2012, p. 25). Braun et al (2011) propose that the enactment of the abstractions of this type of educational policy involves recontextualization, a creative process of interpretation and translation of policy into contextualized practice (p. 586). Bernstein (2000) was the first to describe recontextualization as a mechanism to delocate a discourse, relocate it and refocus it.

Recontextualization is most often undertaken in the realm of curriculum authorities such as state departments of education (Singh, 2002). As the IB operates independently of any such authority and always as the “guest hosted within a schooling institution”, it has been suggested that it is more exposed to this process of local recontextualization than other curricula (Doherty & Mu, 2011, p. 174). Doherty and Mu (2011) have called for a recontextualization of the IB’s notion of international mindedness from the “official version and its shifting premises” to the “enacted version and its comfort zones” (p. 13). Lai, Shum and Zhang (2014) also noted the need for careful examination of local recontextualizations of international mindedness, proposing that its enactment can be shaped through the influence of teachers as well as the school community.
A number of studies demonstrate how teachers can influence the recontextualization of international mindedness. Teacher attitudes can vary which in turn can impact how an education for international mindedness is approached in the classroom. For example, Doherty and Mu (2011) reported that the IB Diploma programme teachers in three schools in Australia interpreted education for international mindedness in different ways. In their study, teachers interpreted international mindedness as a condition of knowledge due to the nature of the subject matter, a pedagogical mode of inquiry encouraging students to consider differences between cultures and a way of being as a result of the international student cohort (Doherty & Mu, 2011). Gigliotti-Labay (2010) studied teacher perceptions of the integration of international mindedness in IB Diploma classrooms and school communities in the United States. She noted teachers could not describe significant aspects of the actual implementation of education for international mindedness (Gigliotti-Labay, 2010). Bent (2009) found that IB Diploma teachers in Peru conceived international mindedness and peace education as being shaped by factors such as their previous experiences and pedagogical content knowledge and not by IB publications.

Parent attitudes can also impact this recontextualization. For example, pedagogical approaches associated with education for international mindedness may create tensions within certain cultural traditions (Drake, 2004). For example, Bunnell (2009) has reported on the opposition of the IB by some American nationalist conservatives who believe the programmes endorse internationalism over patriotism. Lee et al. (2012) noted that IB school administrators in East Asia felt challenged to balance the conservative educational philosophies of some parents in East Asian societies and the internationalist IB programme philosophy.

The above examples reveal how teacher and parent influences can sometimes be obstructive in promoting education for international mindedness. However, in this study, teachers and parents as contextual factors were reported to be supportive of the process of becoming
internationally minded. I have juxtaposed these two views to demonstrate that education for international mindedness within each uniquely complex educational context very much warrants recontextualization. I believe there is a range of contextual interpretations of international mindedness requiring investigation. Through recontextualization, the IB’s central parameters regarding the education for international mindedness can be better adapted to local situations. Ultimately, this enhanced collaboration between the macro and micro views can only increase the development of student international mindedness.

Locally written and enacted policies are required in a number of areas before a school can become authorized to teach the IB Diploma programme. In the IB’s Guide to School Authorization: Diploma Programme, the required elements related to the implementation of the programme are outlined (IBO, 2015a). Under “Philosophy” a school’s educational beliefs and values must reflect the IB philosophy such that “The school develops and promotes international mindedness and all attributes of the IB learner profile across the school community” (IBO, 2015a, p. 9). In contrast, under “Organization” the requirements for the school’s leadership and administrative structures are outlined to ensure the implementation of the IB. The school is required to develop and implement policies that support the programme consistent with the IB expectations. These policies include things such as language, special educational needs and assessment. Notably absent is international mindedness, the apparent aim of all IB programmes. I would propose that international mindedness in IB Schools warrants school-based policy. This is particularly pertinent when one considers the results from this study. Student and teacher participants felt efforts to develop international mindedness within the school context were not as impactful as they could have been. Additionally, as revealed by the student participants form the I-School, parents can influence the development of an international mindset. Any policy development undertaken at the school level must involve all stakeholders including the parent
community. I propose a process of recontextualization of the central aims of the IBO organization would guide such policy development from the global to the local levels. A number of schools have made strides and have published exemplary policies including Takapuna Grammar School in Auckland New Zealand\(^3\), the International School of Milan in Italy\(^4\) and the Western Academy of Beijing in China\(^5\). Inspired by institutions such as these that have made efforts to recontextualize international mindedness, I propose that further research, particularly from the LL (school-based) and LR (IB-based) integral quadrants’ collective perspective, would be stimulating. Questions that arise are noted in Figure 14.

**Figure 14.** Further research questions: Recontextualization of international mindedness.

The final implication of the results of this study locates itself in the LR integral quadrant and also offers a fitting closure to this dissertation. In taking the inter-objective view, I would like to address the issue of privilege as it relates to international mindedness and the IB.

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\(^3\) Refer to [http://www.takapuna.school.nz/about/international-mindedness-and-cultural-diversity-policy/](http://www.takapuna.school.nz/about/international-mindedness-and-cultural-diversity-policy/)


\(^5\) Refer to [http://www.wab.edu/our-school/international-mindedness](http://www.wab.edu/our-school/international-mindedness)
LR Implication 3: The privilege of international mindedness. The LR integral quadrant expands simple groups to more complex systems (Wilber, 2006) such as the IB organization. Since its inception in 1968, the IB has evolved to serve a much wider range of consumers. As of February 2016, approximately a million students and 70,000 teachers learn and teach in over 4,000 schools (IBO, 2016a). Initially conceived to serve hypermobile students from expatriate families attending international schools, today the IB works with a global community of schools representing tremendous cultural, linguistic, geographical and national diversity. However, I would argue that it does not serve a diversity of socio-economic populations. Walker (2011) has noted, “solving the problem of access to a wider, less privileged socio-economic group of students remains one of the IB’s greatest challenges” (p. 15). As IB educators, school leaders and policy makers I believe we need to hold ourselves accountable for this inequity. IB students are a privileged minority who enjoy an education that ensures future opportunity but also allows them develop a mindset that has the potential to alter the global imbalance of peace and prosperity. How can we restrict the latter to a just million children?

Perhaps the most poignant result that emerged from this research was this theme of privilege. Student participants in this study perceived themselves to be in a position of privilege due to the opportunities afforded to them as students of a programme of international education. They were highly appreciative of the IB Diploma programme providing them with a globally respected and rigorous university entrance qualification. However, many of the student participants were also able to recognize that in terms of becoming internationally minded, the experience of an international education programme has put them in a position of tremendous privilege. As Kheda from the I-School noted, “if you’re not allowed to have that freedom [to be internationally minded] then I don’t feel like there is a way for you to be as internationally minded as somebody who does have that sort of freedom.”
The aim of all IB programmes is to “develop internationally minded people who, recognizing our common humanity and shared guardianship of the planet, help to create a better and more peaceful world” (IBO, 2013a, p. 1). The IB is the global leader of education for international mindedness through their holistic and transformative curriculum. However, if this aim is to have any actual meaning in our contemporary globalized experience, the scope of the IB’s message of international mindedness must extend beyond the walls of the schools and strive towards achieving the greater good. Walker (2011) has proposed that the “IB message” can be spread through things like partnerships with other educational organizations, extensive teacher professional development for IB and non-IB teachers, increasing online technologies to expand the IB audience and consultancy work with governments seeking to introduce an international dimension into their national programmes (p. 15). Although these approaches offer promise for overcoming the elitism of the IB programmes, I feel that there is a great deal that needs to be done in schools. In addressing privilege at the school, teacher and student level, we build capacity to put our energies towards positive change that serves more than the interests of the privileged.

Pike (2015) has offered a contemporary view of the global ethic and the role education must play.

The care and concern for neighbours, one of the defining characteristics of a well-functioning community, becomes a global, rather than just a local or national, ethic. It is an argument grounded more in moral principles than in law… Education’s role then, in this regard, is to sensitise national citizens to the stark inequalities and injustices of the global system and to equip them with the tools necessary to help ameliorate the lives of the less fortunate, wherever they may reside. (p. 12)

In sensitizing citizens and enabling them to contribute to the greater good, privilege much be faced and it must be utilized for action. Cleveland (2016) has proposed that by reflecting on
privilege, we can begin to work towards diminishing inequality by “paying privilege forward”. She recommends that we see and understand our privilege and think about how we have benefited from it, encourage discussion in our communities to consider the ways we are privileged and use the power and influence that comes with privilege to begin to dismantle larger structural issues relating to inequality (Cleveland, 2016). To achieve this, the IB must continue to bring schools under its umbrella by exploring new ways of enacting its philosophy in the educational context and beyond. By recognizing and subverting unjust hegemonic structures, education can realize the possibility of productive collective action (Davis et al., 2015, p. 115). This potential for collective action, fuelled by a sense of international mindedness compels the IB to provide the guidance for schools, teachers and students to recognize that with this privilege comes the responsibility to act. Future questions for continued research are noted in Figure 15.

Figure 15. Further research questions: The privilege of international mindedness.

Final Words

In this study, results revealed themselves along the path of a trajectory that arched through the four integral quadrants. In exploring contextual interpretations of international mindedness in this way, themes emerged that built upon one another. The first UR result uncovered in the course of this research was the wide applicability of international mindedness
and the final LL theme related to the experience with diversity. The pairing of these two themes of universality and diversity exposes the challenge the IB faces in helping students become internationally minded in different educational contexts. George Walker, the Director General of the IB from 1999 to 2005 noted, “At the heart of international education lies a fundamental tension between human unity and human diversity. Learning to live with this ambiguity is the essential challenge of international mindedness” (2004, p. 12). In many ways, this is the challenge humanity faces as we are confronted by increasingly complex global problems. Noddings (2005) advised, “…we have to think carefully about the merits of diversity and those of unity or universality and how to achieve an optimal balance between the two” (p. 3). In embracing diversity do we limit our capacity to find our commonalities and what is universal? Alternatively, in seeking what is universal, does the relevance of our diversity become diminished? These questions remain to be answered.

I would like to close with the words of two philosophers whose words inspire hope in attaining the aim of IB programmes to “help to create a better and more peaceful world” (IBO, 2013a, p. 1). Both refer to the juxtaposition of the universal and the diverse and both call for humanity to exercise tolerance and compassion. Although five hundred years separate the two, I believe the intention of their words is the same. The Czech educationalist Jan Amos Comenius (1592–1670) was a visionary in recognizing multiple perspectives of humankind and calling for a sense of equality. He said:

We are all citizens of one world; we are all of one blood. To hate a man because he was born in another country, because he speaks a different language, or because he takes a different view on this subject or that, is a great folly…Let us have but one end in view, the welfare of humanity. (as cited in Keatinge, trans. 1907)
Finally, I draw on the wisdom of Ken Wilber (2000b), the father of integral theory, who is equally a visionary in promoting awareness of our common humanity.

…If we remain merely at the stage of celebrating diversity, we ultimately are promoting fragmentation, alienation, separation and despair. You go your way, I go my way, we both fly apart…It is not enough to recognize the many ways in which we are different; we need to go further and start recognizing the many ways in which we are also similar. (p. 112)

Through exploration across contexts, this research revealed certain commonalities in the experience of international mindedness. In recognizing and accepting the multiplicity of human experiences and worldviews, we must maintain hope that the ambition for human unity and peaceful coexistence can be achieved.
References


Hornbuckle, G. (2013). *Teachers' views regarding ways in which the intercultural competence of students is developed at an international school in Southeast Asia: A mixed methods study* (Doctoral Dissertation). Retrieved from ProQuest Dissertations and Theses Global. (Order No. 3599036)


doi:10.4135/9780857024664.d122


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Appendix A: The IB Learner Profile

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

• Inquirers: 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.

• Thinkers: They exercise initiative in applying thinking skills critically and creatively to recognize 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 well being 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. (IBO, 2013a, p. iv)
Appendix B: Global Perspective Inventory

This is the ‘Global Perspective Inventory’, a survey is designed to learn about how people develop a global perspective in terms of what they know, their sense of identity, and their relationships with others. There are minimal risks involved in responding to this survey, no more than those experienced in your regular school day. Keep in mind that participation is voluntary. You are free to stop the survey at any time without giving any reasons. If you are 16 years of age or older, understand the statements above and have freely completed the informed consent form to participate in the research, please begin the survey.

**Instructions:** Read each statement and respond by checking one of the five choices. There are no right or wrong answers, only answers that are right for you.

<table>
<thead>
<tr>
<th>Statement</th>
<th>Strongly Agree</th>
<th>Agree</th>
<th>Neutral</th>
<th>Disagree</th>
<th>Strongly Disagree</th>
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<td>1. When I notice cultural differences, my culture tends to have the better approach.</td>
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<td>2. I have a definite purpose in my life.</td>
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<td>3. I can explain my personal values to people who are different from me.</td>
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<td>4. Most of my friends are from my own ethnic background.</td>
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<td>5. I think of my life in terms of giving back to society.</td>
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<td>6. Some people have a culture and others do not.</td>
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<td>7. In different settings what is right and wrong is simple to determine.</td>
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<td>8. I am informed of current issues that impact international relations.</td>
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<td>9. I know who I am as a person.</td>
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<td>10. I feel threatened around people from backgrounds very different from my own.</td>
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<td>11. I often get out of my comfort zone to better understand myself.</td>
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<td>12. I am willing to defend my own views when they differ from others.</td>
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<td>13. I understand the reasons and causes of conflict among nations of different cultures.</td>
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<td>14. I work for the rights of others.</td>
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<td>15. I see myself as a global citizen.</td>
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<td>16. I take into account different perspectives before drawing conclusions about the world around me.</td>
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<td>17. I understand how various cultures of this world interact socially.</td>
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<td>18. I put my beliefs into action by standing up for my principles.</td>
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<td>19. I consider different cultural perspectives when evaluating global problems.</td>
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<td>Statement</td>
<td>Strongly Agree</td>
<td>Agree</td>
<td>Neutral</td>
<td>Disagree</td>
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<td>20. I rely primarily on authorities to determine what is true in the world.</td>
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<td>21. I know how to analyze the basic characteristics of a culture.</td>
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<td>22. I am sensitive to those who are discriminated against.</td>
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<td>23. I do not feel threatened emotionally when presented with multiple perspectives.</td>
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<td>24. I frequently interact with people from a race/ethnic group different from my own.</td>
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<td>25. I am accepting of people with different religious and spiritual traditions.</td>
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<td>26. I put the needs of others above my own personal wants.</td>
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<td>27. I can discuss cultural differences from an informed perspective.</td>
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<td>28. I am developing a meaningful philosophy of life.</td>
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<td>29. I intentionally involve people from many cultural backgrounds in my life.</td>
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<td>30. I rarely question what I have been taught about the world around me.</td>
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<td>31. I enjoy when my friends from other cultures teach me about our cultural differences.</td>
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<td>32. I consciously behave in terms of making a difference.</td>
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<td>33. I am open to people who strive to live lives very different from my own life style.</td>
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<td>34. Volunteering is not an important priority in my life.</td>
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<td>35. I frequently interact with people from a country different from my own.</td>
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<td>36. Do you grant permission for the researcher to contact you as a possible participant in the interview phase of this research? Yes ☐ No ☐</td>
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<td>37. If you responded ‘Yes’ to question 36, please provide your name and email address.</td>
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<td>Name: ___________________________________________ email: ___________________________</td>
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Thank you very much for your cooperation!
Appendix C: Global Perspectives Inventory Memo of Agreement and Invoice

Global Perspective Institute Inc.

260 E. Chestnut Street # 3307  http://gpi.central.edu
Chicago IL 60611  312.420.1056/312.943.4457

Institution: NA
Date: September 30, 2013
Contact Person Responsible for Agreement: Avis Beek
Email address: –

In this Memo of Agreement we provide a set of conditions, which you agree to in administering the GPI for research purposes.

1. Institutional Fee for the License
You will be assessed a fee of $100.00 to use the Global Inventory (GPI). The Invoice is a part of this Memo of Agreement.

2. Administration of items from the Global Perspective Inventory (GPI)
You can select any of the items from any of the three forms of the GPI and include them in any administration in your research. You are responsible for requesting all respondents to complete the GPI items. A set of suggestions for administering the GPI and a sample letter to Respondents for requesting participants to complete the GPI is at the end of this agreement. NOTE: The suggested letter is for illustrative purposes and you will need to use directions that are appropriate for your local circumstances and setting.

3. Access Codes and GPI Survey Forms
Please use the following access code for you, which is to be used only for research purposes. The forms are on our website, gpi.central.edu. Click on ‘Information and Documents’. Access Code for our records only

4. Institutional Review Board (IRB) approval
The use of GPI has been approved by Central College, Pella, IA. As a participating institution, you are responsible for getting approval from your local institutional IRB office, if requesting approval is applicable.

5. Reports of each Administrations of the GPI
We will provide you with a Group Report for each Access Code. The Report includes means and standard deviations of all scale scores and the distribution and means for each of the items. Up to date norms are available at http://gpi.central.edu and in the Interpretative Guide that can be found
our website. We provide the group reports identified by the access code within a month after we receive the data file in Excel format of the student responses from you. You have the option of including the ID of a respondent but GPI does not need the ID to run the report for you.

6. Use of the GPI Results and Reports
The results included in the Group reports are intended to be used for internal purposes, i.e. to assist institutional leaders to learn more about their students (and faculty and staff) so they can better assess, discuss, and plan programs to enhance global learning and development. However, you are free to use the results in ways you consider to be appropriate.

7. Correspondence
All correspondence should be directed to Larry Braskamp at [email]
You can learn more about GPI by visiting [website].

I agree to the conditions of this Memo of Agreement.

Avis E. Beek

This Memo of Agreement was returned via email to [email] on Sept. 30, 2013
Appendix D: Certification of Institutional Ethics Review
Appendix E: Initial Contact Letter Sent to Potential Participating Schools

May 15, 2015.

Dear [Head of School],

My name is Avis Beek and I am an Ed. D. student at the University of Calgary in Alberta, Canada. I would like to invite your school to participate in a research study I am conducting as part of my Doctorate in Education. The University of Calgary Conjoint Faculties Research Ethics Board has approved this research study.

Purpose of the Study
The purpose of this study is to learn how international mindedness is interpreted in different IB Diploma schools. The study will explore IB Diploma students’ experience of international mindedness and also what influences its development. Students and teachers from IB Diploma schools in Prague, Czech Republic will be invited to participate in the research. There are two components to the research: a student survey and student and teacher interviews.

Student Survey
All consenting grade 11 IB Diploma students at your school who are at least 16 years of age will be invited to complete a short anonymous survey called the Global Perspective Inventory. The survey is designed to learn about how people develop a global perspective in terms of what they know, their sense of identity, and their relationships with others. There is no time limit but the 35-item survey should take approximately 15 minutes. I will come to the school on a mutually agreed upon date and time and explain the study, have the participants read and complete consent forms and administer the survey.

Student and Teacher Interviews
I would like to invite approximately eight Grade 11 IB Diploma students and four IB Diploma teachers from your school to participate in a one-on-one interview with myself. I hope to learn more about their experience of international mindedness and how it is developed. Interviews will be 30-60 minutes in length. They will take place in June-September 2015, scheduled at the school’s and the participants’ convenience. The interviews will be audio-recorded and transcribed so participants to confirm and/or expand on any information provided. Once again, I will come to the school on a mutually agreed upon date(s) and explain the study, have the participants read and complete consent forms and conduct the interviews.
Consent
There are minimal risks involved in participating in this research—no more than those experienced in a regular school day. Participants must be at least 16 years of age in order to provide consent. They may refuse to participate altogether or withdraw at any time without giving reasons. Should a participant choose to withdraw from this study, their data can be removed up to the point of data analysis. The answers to the survey and interview questions will be used to write a doctoral dissertation, research papers and make conference presentations. The researcher will protect participants’ and school’s confidentiality, and their identity will remain anonymous. Pseudonyms will be used when direct quotations are used and any identifying information will be omitted when the results are made public.

It will be made clear to participants that the school is not funding the research and no personally identifiable information will be shared with the school. Choosing to participate or not participate will not impact students’ studies, teachers’ work or their relationship with your school.

Participants will be required to sign a consent form that indicates 1) they understand to their satisfaction the information provided about their participation in this research project, and 2) they agree to participate in the research project.

Benefits to Students and Teachers
The study has the potential to benefit the learning and teaching experience of your students and teachers. All participants will contribute to the advancement of research in the field of international education. Student participants could benefit by engaging in thoughtful self-reflection as well as participating in and learning about an authentic university-level research process. Teacher participants could benefit as the findings of the study may inform the future development of IB teacher support materials and help customize professional development activities for IB teachers.

Contact Information
If you have any further questions or want clarification regarding this research and/or your participation, please contact me, Avis Beek (tel. –, email –) or Dr. Brent Davis, my supervisor from the University of Calgary’s Werklund School of Education (tel. –, email –).

Kind regards,

Avis Beek
Appendix F: Letter of Permission from School Head to Conduct Research at I-School

May 15, 2015

Dear Avis,

This is to confirm that the International School of Prague has granted permission for you to conduct the research entitled “Contextual Interpretations of International Mindedness in International Baccalaureate Diploma Students”. This approval indicates that the school has no ethical concerns with your study. The school has been provided a copy of the Certification of Institutional Ethics Review issued by the Conjoint Faculties Research Ethics Board for the University of Calgary, effective May 8, 2016.

Dr. Arnie Bieber, Director
International School of Prague
Appendix G: Letter of Permission from School Head to Conduct Research at C-School

May 15th 2015.

Dear Ms. Avis Beek,

This is to confirm that [Student's Name] has granted permission for you to conduct the research entitled, “Contextual Interpretation of International Mindedness in International Baccalaureate Students.”

This approval indicates that the school has no ethical concerns with your study.

The school has been provided a copy of the Certification of Institutional Ethics Review issued by the Conjoint Faculties Research Ethics Board for the University of Calgary, effective May 8th 2016.
Appendix H: Recruitment Materials

INTERNATIONAL MINDEDNESS THE IB DIPLOMA STUDENT

An Education Research Project

Researcher Details

- Doctorate in Education student
- University of Calgary, Alberta, Canada
- Very interested and very appreciative

Approval of the Study

- University of Calgary Conjoint Faculties Research Ethics Board
- School has reviewed the proposal and agreed to participate
- Not a school funded study
- Information you share not shared with the school

IB Organization

- IB schools in 147 countries
- 9 IB Diploma schools in Czech Republic
- 2014 exam candidates: 211 nationalities

International Mindedness and the IB

"The mission of all IB programmes is to develop internationally minded people who, recognizing our common humanity and shared guardianship of the planet, help to create a better and more peaceful world." (IBO, 2013)

Purpose of the study

- Examine how international mindedness is interpreted by IB Diploma students in different schools
- Two IB Diploma schools will participate
### Phase 1 Data Collection: Quantitative
- survey: ‘Global Perspectives Inventory’
- opinion scale of 35 items
- 15 minutes to complete paper form
- all grade 11 IB Diploma students invited
- invitation to participate in phase 2 requires you to identify yourself

### Phase 2 Data Collection: Qualitative
- small number student volunteers
- small number teacher volunteers
- 30-60 minutes to complete
- audio recorded and then transcribed
- transcripts checked by interviewee before inclusion in study

### Why get involved?
- opportunity to share and reflect upon your unique experiences
- contribute to program development at your school and the IB
- learn about how University research is conducted

### Any risks?
- minimal risk involved in participating
- no more than those experienced in your regular school day
- choosing to participate or not participate will not impact your studies or your relationship with your school

### Informed Consent Required
- please read the form
- anonymity and confidentiality assured
- participation requires your written consent
- must be at least 16 years of to participate
- may opt out of the study at any time
- if you choose to withdraw from the study, your data can be removed up to the point of data analysis

### Next Steps
- Questions?
- Complete Informed Consent Form
- Complete Survey
- Identify Interview Participants
- Conduct Interviews
Appendix I: Student Informed Consent Form for Global Perspectives Inventory

Name of Researcher, Faculty, Department, Telephone & Email:
Avis Beek, Werklund School of Education, Graduate Programs in Education (tel. –, email –)

Supervisor: Dr. Brent Davis, Werklund School of Education, Graduate Programs in Education

Title of Project: Contextual Interpretations of International Mindedness in International Baccalaureate Diploma Students

Sponsor: N/A

This consent form, a copy of which has been given to you, is only part of the process of informed consent. If you want more details about something mentioned here, or information not included here, you should feel free to ask. Please take the time to read this carefully and to understand any accompanying information. The University of Calgary Conjoint Faculties Research Ethics Board has approved this research study.

Purpose of the Study
The purpose of this study is to learn how international mindedness is interpreted in different IB Diploma schools. The study will explore IB Diploma students’ experience of international mindedness and also what influences its development.

What Will I Be Asked To Do?
All consenting grade 11 IB Diploma students at your school who are at least 16 years of age will be invited to participate. You will be asked to complete an anonymous survey called the Global Perspective Inventory. The survey is designed to learn about how people develop a global perspective in terms of what they know, their sense of identity, and their relationships with others. In the survey, you will be given 35 statements and will be asked to respond to each with an opinion of strongly agree, agree, neutral, disagree or strongly disagree. An example of a survey item is “I am informed of current issues that impact international relations”. There are no right or wrong answers, only responses that are right for you. There is no time limit but the survey should take approximately 15 minutes. You will be asked to complete the survey on Monday, June 15 2015 at your school.

Participation is completely voluntary. You may refuse to participate altogether or withdraw at any time without giving reasons. Choosing to participate or not participate will not impact your studies or your relationship with your school. There will be no penalty or loss of benefits to which you are otherwise entitled if you choose to withdraw. The school is not funding the research and no personally identifiable information will be shared with the school.
What Type of Personal Information Will Be Collected? The survey will be completely anonymous and you do not need to give your name when you complete it. You will be required to identify your school and confirm that you are at least 16 years of age.

Are there Risks or Benefits if I Participate? There are minimal risks involved in responding to this survey - no more than those experienced in your regular school day. Survey participants may feel self-conscious answering questions about personal experiences and beliefs. Keep in mind that participation is voluntary. You are free to stop the survey at any time without giving any reasons. The study has the potential to benefit students by contributing to the advancement of research in the field of international education. Student participants could also benefit by engaging in thoughtful self-reflection as well as participating in and learning about an authentic research process.

What Happens to the Information I Provide? Participation in this research is completely voluntary, anonymous and confidential. The answers to the survey will be analyzed by the researcher and used to write a doctoral dissertation, academic research papers and make presentations at academic conferences. The surveys will be kept in a locked cabinet only accessible by the researcher and her supervisor. The anonymous data will be stored for three years after which it will be permanently destroyed.

Signatures: Your signature on this form indicates that 1) you understand to your satisfaction the information provided to you about your participation in this research project, and 2) you agree to participate in the research project.

In no way does this waive your legal rights nor release the investigators, sponsors, or involved institutions from their legal and professional responsibilities. You are free to withdraw from this research project at any time. You should feel free to ask for clarification or new information throughout your participation.

Participant’s Name: (please print) ____________________________ Date: ____________________________
Participant’s Signature: ____________________________
Researcher’s Name: (please print) ____________________________ Date: ____________________________
Researcher’s Signature: ____________________________

Questions/Concerns: If you have any further questions or want clarification regarding this research and/or your participation, please contact:

Avis Beek, Researcher, University of Calgary, Werklund School of Education (tel. –, email –)

Dr. Brent Davis, Researcher’s Supervisor, University of Calgary, Werklund School of Education Education (tel. –, email –).

If you have any concerns about the way you’ve been treated as a participant, please contact the Research Ethics Analyst, Research Services Office, University of Calgary at +1(403) 210-9863; email cfreb@ucalgary.ca. A copy of this consent form has been given to you to keep for your records and reference. The investigator has kept a copy of the consent form.
Confidentiality Agreement for Research Assistants / Transcribers/Translators

Name of Researcher: Avis Beek

Title of Project: Contextual Interpretations of International Mindedness

Before we can hire you to transcribe research interviews, we must obtain your explicit consent not to reveal any of the contents of the tapes, nor to reveal the identities of the participants (i.e. the students and supervisors interviewed and their place of employment). If you agree to these conditions, please sign below.
Confidentiality Agreement for Research Assistants / Transcribers/Translators

Name of Researcher: Avis Beek

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Before we can hire you to transcribe research interviews, we must obtain your explicit consent not to reveal any of the contents of the tapes, nor to reveal the identities of the participants (i.e., the students and supervisors interviewed and their place of employment). If you agree to these conditions, please sign below.

Print Name

Signature
Appendix L: Informed Consent Form Student Interview Participants

Name of Researcher, Faculty, Department, Telephone & Email:
Avis Beek, Werklund School of Education, Graduate Programs in Education (tel., email)

Supervisor: Dr. Brent Davis, Werklund School of Education, Graduate Programs in Education

Title of Project: Contextual Interpretations of International Mindedness in International Baccalaureate Diploma Students

Sponsor: N/A

This consent form, a copy of which has been given to you, is only part of the process of informed consent. If you want more details about something mentioned here, or information not included here, you should feel free to ask. Please take the time to read this carefully and to understand any accompanying information. The University of Calgary Conjoint Faculties Research Ethics Board has approved this research study.

Purpose of the Study
The purpose of this study is to learn how international mindedness is interpreted in different IB Diploma schools. The study will explore IB Diploma students’ experience of international mindedness and also what influences its development. Students and teachers from two IB Diploma schools in Prague will be asked to participate in the research.

What Will I Be Asked To Do?
A number of consenting grade 11 IB Diploma students at your school who are at least 16 years of age will be invited to participate. You will be asked to participate in an interview with the researcher to learn more about your experience of international mindedness. In the interview, you will be asked questions such as “Does the IB Diploma experience change how you view yourself in the world?” The interview will be audio-recorded so a transcript can be produced, and the researcher will also take notes during the interview. A transcriptionist will listen to the recordings and transcribe the interviews. Word processed copies of the transcript will be made available to you to confirm and/or expand on any information provided. All interviews will be conducted at your school.

The researcher will protect your confidentiality, and your identity will remain anonymous. Names will not be used when direct quotations are used and any identifying information will be omitted whenever the results are made public. The school is not funding the research and no personally identifiable information will be shared with the school.
Participation is completely voluntary. Choosing to participate or not participate will not impact your studies or your relationship with your school. You may refuse to participate altogether, may decline to answer any or all questions, and may withdraw from the study at any time without giving any reasons. There will be no penalty or loss of benefits to which you are otherwise entitled if you choose to withdraw. If you do withdraw, all of the data you contributed will be permanently destroyed.

What Type of Personal Information Will Be Collected?
You will be asked to provide your name and email address in order to arrange an interview time and to share the interview transcript. This and all other directly identifying information will be permanently deleted from interview transcripts once data analysis is complete.

There are several options for you to consider if you decide to take part in this research. Please review these options and choose Yes or No:

I grant permission to be audio recorded. Yes: ___ No: ___
You may quote me. Yes: ___ No: ___
I wish to remain anonymous. Yes: ___ No: ___
I wish to remain anonymous but you may refer to me by a pseudonym: Yes: ___ No: ___
The pseudonym I choose for myself is: ____________________________

Are there Risks or Benefits if I Participate?
There are minimal risks involved in participating in this interview - no more than those experienced in your regular school day. Interview participants may feel self-conscious answering questions about personal experiences and beliefs. Keep in mind that participation is voluntary and you are free to opt out of any question and may terminate the interview at any point. You will also have the option to revise the interview transcript and make changes or deletions.

The study has the potential to benefit students by contributing to the advancement of research in the field of international education. Student participants could also benefit by engaging in thoughtful self-reflection as well as participating in and learning about an authentic research process.

What Happens to the Information I Provide?
Participation in this research is completely voluntary, anonymous and confidential. The interview audio recordings will only be accessible by the researcher, the researcher’s supervisor and the transcriptionist. You will only be identified in the interview transcript by the pseudonym that you choose. Should you choose to withdraw from this study, your data can be removed up to the point of data analysis. The transcripts will be kept in a password protected digital file only accessible by the researcher and her supervisor. The interview transcripts will be analyzed by the researcher and used to write a doctoral dissertation, academic research papers and make presentations at academic conferences. The anonymous data will be stored for three years on a computer hard drive after which it will be permanently erased.

Signatures: Your signature on this form indicates that 1) you understand to your satisfaction the information provided to you about your participation in this research project, and 2) you agree to participate in the research project.
In no way does this waive your legal rights nor release the investigators, sponsors, or involved institutions from their legal and professional responsibilities. You are free to withdraw from this research project at any time. You should feel free to ask for clarification or new information throughout your participation.

Participant’s Name: (please print) __________________________________________ Date: __________________
Participant’s Signature: __________________________________________ Date: __________________
Researcher’s Name: (please print) __________________________________________ Date: __________________
Researcher’s Signature: __________________________________________ Date: __________________

Questions/Concerns: If you have any further questions or want clarification regarding this research and/or your participation, please contact:

Avis Beek, Researcher, University of Calgary, Werklund School of Education (tel. –, email –)

Dr. Brent Davis, Researcher’s Supervisor, University of Calgary, Werklund School of Education (tel. –, email –).

If you have any concerns about the way you’ve been treated as a participant, please contact the Research Ethics Analyst, Research Services Office, University of Calgary at +1(403) 210-9863; email cfreb@ucalgary.ca. A copy of this consent form has been given to you to keep for your records and reference. The investigator has kept a copy of the consent form.
Appendix M: Informed Consent Form Teacher Interview Participants

Name of Researcher, Faculty, Department, Telephone & Email:
Avis Beek, Werklund School of Education, Graduate Programs in Education (tel. –, email –)

Supervisor: Dr. Brent Davis, Werklund School of Education, Graduate Programs in Education

Title of Project: Contextual Interpretations of International Mindedness in International Baccalaureate Diploma Students

Sponsor: N/A

This consent form, a copy of which has been given to you, is only part of the process of informed consent. If you want more details about something mentioned here, or information not included here, you should feel free to ask. Please take the time to read this carefully and to understand any accompanying information. The University of Calgary Conjoint Faculties Research Ethics Board has approved this research study.

Purpose of the Study
The purpose of this study is to learn how international mindedness is interpreted in different IB Diploma schools. The study will explore IB Diploma students’ experience of international mindedness and also what influences its development. Students and teachers from two IB Diploma schools in Prague will be asked to participate in the research.

What Will I Be Asked To Do?
A number of consenting IB Diploma teachers at your school will be invited to participate. You will be asked to participate in an interview with the researcher to learn more about your experience of international mindedness. In the interview, you will be asked questions such as “Does the IB Diploma experience change how you view yourself in the world?” The interview will be audio-recorded so a transcript can be produced, and the researcher will also take notes during the interview. A transcriptionist will listen to the recordings and transcribe the interviews. Word processed copies of the transcript will be made available to you to confirm and/or expand on any information provided. All interviews will be conducted at your school.

The researcher will protect your confidentiality, and your identity will remain anonymous. Names will not be used when direct quotations are used and any identifying information will be omitted whenever the results are made public. The school is not funding the research and no personally identifiable information will be shared with the school.
Participation is completely voluntary. Choosing to participate or not participate will not impact your studies or your relationship with your school. You may refuse to participate altogether, may decline to answer any or all questions, and may withdraw from the study at any time without giving any reasons. There will be no penalty or loss of benefits to which you are otherwise entitled if you choose to withdraw. If you do withdraw, all of the data you contributed will be permanently destroyed.

What Type of Personal Information Will Be Collected?
You will be asked to provide your name and email address in order to arrange an interview time and to share the interview transcript. This and all other directly identifying information will be permanently deleted from interview transcripts once data analysis is complete.

There are several options for you to consider if you decide to take part in this research. Please review these options and choose Yes or No:

I grant permission to be audio recorded.                         Yes: __  No: __
You may quote me.                                             Yes: __  No: __
I wish to remain anonymous.                                    Yes: __  No: __
I wish to remain anonymous but you may refer to me by a pseudonym:  Yes: __  No: __
The pseudonym I choose for myself is: __________________________

Are there Risks or Benefits if I Participate?
There are minimal risks involved in participating in this interview - no more than those experienced in your regular school day. Interview participants may feel self-conscious answering questions about personal experiences and beliefs. Keep in mind that participation is voluntary and you are free to opt out of any question and may terminate the interview at any point. You will also have the option to revise the interview transcript and make changes or deletions.

The study has the potential to benefit students by contributing to the advancement of research in the field of international education. Student participants could also benefit by engaging in thoughtful self-reflection as well as participating in and learning about an authentic research process.

What Happens to the Information I Provide?
Participation in this research is completely voluntary, anonymous and confidential. The interview audio recordings will only be accessible by the researcher, the researcher’s supervisor and the transcriptionist. You will only be identified in the interview transcript by the pseudonym that you choose. Should you choose to withdraw from this study, your data can be removed up to the point of data analysis. The transcripts will be kept in a password protected digital file only accessible by the researcher and her supervisor. The interview transcripts will be analyzed by the researcher and used to write a doctoral dissertation, academic research papers and make presentations at academic conferences. The anonymous data will be stored for three years on a computer hard drive after which it will be permanently erased.

Signatures: Your signature on this form indicates that 1) you understand to your satisfaction the information provided to you about your participation in this research project, and 2) you agree to participate in the research project.
In no way does this waive your legal rights nor release the investigators, sponsors, or involved institutions from their legal and professional responsibilities. You are free to withdraw from this research project at any time. You should feel free to ask for clarification or new information throughout your participation.

Participant’s Name: (please print) ________________________________  Date: ________________
Participant’s Signature: ________________________________  Date: ________________
Researcher’s Name: (please print) ________________________________  Date: ________________
Researcher’s Signature: ________________________________  Date: ________________

Questions/Concerns: If you have any further questions or want clarification regarding this research and/or your participation, please contact:

Avis Beek, Researcher, University of Calgary, Werklund School of Education (tel. –, email –)

Dr. Brent Davis, Researcher’s Supervisor, University of Calgary, Werklund School of Education Education (tel. –, email –).

If you have any concerns about the way you’ve been treated as a participant, please contact the Research Ethics Analyst, Research Services Office, University of Calgary at +1(403) 210-9863; email cfreb@ucalgary.ca. A copy of this consent form has been given to you to keep for your records and reference. The investigator has kept a copy of the consent form.
Appendix N: Interview Guide: Students and Teachers

Script for Administration of Interviews

[Go through Recruitment Materials together.]

[Present informed consent form and have participant read and sign it.]

Thank you for consenting to be involved in this research project about interpretations of international mindedness by IB Diploma students. The interview will allow me to collect information about the student experience of international mindedness and what influences its development.

The interview should take about 60 minutes or less.

Participating students must be at least 16 years of age on the day of the interview. Are you 16 years of age or older?

The interview will be audio-recorded so a transcript can be produced and I will take notes during the interview. A transcriptionist will transcribe the interview and digital copies will be made available to you to confirm and/or expand on any information provided. I will protect your confidentiality, and your identity will remain anonymous. Names will not be used when direct quotations are used and any identifying information will be omitted whenever the results are made public. The interview audio recordings will only be accessible by my supervisor, the transcriptionist and me.

Participation is completely voluntary. You may refuse to participate altogether, may decline to answer any or all questions, and may withdraw from the study at any time without giving any reasons. There will be no penalty or loss of benefits to which you are otherwise entitled if you choose to withdraw. If you do withdraw, all of the data you contributed will be permanently destroyed.

I will ask you questions I have planned in advance but at times I will ask you for clarification or to elaborate. It may seem more like a conversation than an interview.

Do you have any questions?

Student Interview Questions

1. Tell me about yourself. Why did you choose to be interviewed?
2. What do you see as an important social issue in the world today? What do you see as your role or responsibility in responding to this?
3. So this brings us to international mindedness and how you interpret it. What do you think an internationally minded person is like? Can describe in as much detail as you can someone you know who is internationally minded? Why do you think this?
4. Are you internationally minded? Why do you think this?
5. People take the IB Diploma for many reasons. International mindedness is a central aim of the IB programmes. Is this aspect of the IB important to you? Why do you think this?
6. Has your school experience influenced your international mindedness? Generally? Specifically?
7. Can anyone (i.e. regardless of their school experience) be internationally minded? Why do you think this?
8. Do you think having a sense of your own culture influences a person’s international mindedness? Why do you think this?
9. In terms of your own experience of international mindedness, how do you think it might be different if you attended a non-IB School?
10. In terms of your own experience of international mindedness, how do you think it might be different if you attended a national school/an international school?

**Teacher Interview Questions**

1. What is the role of context in developing international mindedness in IB Diploma students?
2. Here is how the IB defines international mindedness. From your experience, what are some synonyms for international mindedness?
3. Think of an internationally minded student you know. Describe this person in as much detail as possible. How do you know they are internationally minded? Why do you think they are internationally minded?
4. Think of school situation(s) that influence the international mindedness of students. Describe this situation in as much detail as possible.
5. Think of non-school situation(s) that influence the international mindedness of students. Describe this situation in as much detail as possible.
6. What is this school doing well in terms of education for international mindedness?
7. What would you hope the school could explore and develop in terms of improving education for international mindedness?
8. Is there anything that might hinder education for international mindedness at your school?
9. If the IB were to disappear tomorrow, how might education for international mindedness at your school change?
Appendix O: Confidentiality Agreement Signed by Transcriptionist

Confidentiality Agreement for Research Assistants / Transcribers/Translators

Name of Researcher: Avis Beek

Title of Project: Contextual Interpretations of International Mindedness

Before we can hire you to transcribe research interviews, we must obtain your explicit consent not to reveal any of the contents of the tapes, nor to reveal the identities of the participants (i.e. the students and supervisors interviewed and their place of employment). If you agree to these conditions, please sign below.
Appendix P: Pearson Correlation Coefficients

Pearson Correlation Coefficients for Global Perspectives Inventory Scales (n = 67)

<table>
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<th>Intrapersonal domain</th>
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</tr>
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</table>

Note. Correlation values: < 0.+/−1 weak, < 0.+/−3 modest, < 0.+/−5 moderate, <0.+/−8 strong, ≥+/−0.8 very strong. Standard cut off point of statistical significance is defined as p < 0.05.