

Contextual Interpretations of International Mindedness in
International Baccalaureate Diploma Programme Students

Executive Summary

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Abstract

The purpose of this study was to examine contextual interpretations of international mindedness by International Baccalaureate (IB) Diploma Programme students in a national school and an international school in the Czech Republic. 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. 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 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 people in their lives. Contextual factors of privilege and exposure to diversity also characterized students' experience of international mindedness. Implications for improving education for international mindedness at the level of the school and the IB organization were discussed.

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Introduction

Globalization has resulted in a mounting awareness of our interconnected and interdependent human experience. Blurring interfaces provoke a shared accountability in dealing with complex global problems. Accordingly, the aspiration to become *internationally minded* has become increasingly relevant and education needs to be responsive in its development.

The International Baccalaureate (IB) has committed to supporting students in navigating the contemporary globalized 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, 2013, p. 1). 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 can be responsive to this increasingly significant worldview of international mindedness.

This research was well positioned to explore the contextualization of international mindedness. Scholars have called for sensitivity to varying local interpretations of international mindedness (Cause, 2009; Doherty & Mu, 2011; Drake, 2004; Haywood, 2007; Lai, Shum & Zhang, 2014; Lee et al., 2014). Castro, Lundgren and Woodin (2013) noted the “IB task is one of uniting as well as allowing for diverse contextual interpretations” (p. 57). 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, 2013, p.1). In response to these calls for investigation, there is growing

body of research that acknowledges and examines interpretations of international mindedness in IB programmes. Although several studies have looked at international mindedness in IB schools, this study examines the influence of specific school context.

Purpose of the Study

The purpose of this study was to examine interpretations of international mindedness of IB Diploma students in different school contexts. Two IB schools in the Czech Republic were involved in the project. The C-School can be categorized as a national school whose student body and teaching faculty are primarily Czech. The majority of the students who participated in the study had attended Czech government schools in the past. The I-School is an international school with a diverse student body and teaching faculty in terms of language, culture and nationality.

Research Design

As a means of synthesizing the wide-ranging perspectives from which international mindedness can be studied, integral theory (Wilber, 2006) informed the conceptual framework for the research. Integral research aims to investigate phenomena from multiple perspectives, whereby insights from a range of research methodologies are incorporated. Fundamentally, a phenomenon can be regarded by drawing attention to the interior and exterior of the individual as well as the interior and exterior of the collective. Four perspectives result, specifically the objective, subjective, inter-subjective and inter-objective. The research questions developed for this study reflect these four perspectives. The foundation of the model, research questions and methodologies employed in the study are represented in the four integral quadrants as summarized in Figure 1.

Individual

Interior	<ul style="list-style-type: none"> • Attention: individual–interior • Perspectives: subjectivity (experiences) • Research question: What is the experience of education for international mindedness for IB Diploma students? • Research methodology: phenomenology 	<ul style="list-style-type: none"> • Attention: individual–exterior • Perspectives: objectivity (behaviours) • Research question: How is international mindedness actualized by IB Diploma students? • Research methodology: empiricism 	Exterior
	<ul style="list-style-type: none"> • Attention: collective–interior • Perspectives: inter-subjectivity (relationships) • Research question: What is the role of context in developing international mindedness in IB Diploma students? • Research methodology: hermeneutics 	<ul style="list-style-type: none"> • Attention: collective–exterior • Perspectives: inter-objectivity (social systems) • Research conclusions: What are the implications for current practice and further inquiry? 	
Collective			

Figure 1. Attentions, perspectives, research questions and methodologies in the four quadrants. Adapted from “An overview of integral theory: An all-inclusive framework for the 21st century” by S. Esbjörn-Hargens, 2009, Integral Institute, *Resource Paper No. 1*, p. 5. Adapted with permission.

Review of the Literature

The four integral quadrants provided a frame for the literature review for this study.

Individual–exterior View

A stage-based developmental process can be described when taking an individual–exterior or objective view of the actualization of international mindedness. Several scholars in the field of international education have proposed structures to describe the development of international mindedness as a process of widening perspectives (Harwood & Bailey, 2012; Singh & Qi, 2013; Skelton, 2007). Although these models offer some insight, no research was located that described a mechanism for this developmental shift towards being

internationally minded. Kegan's (1994) constructive development theory was identified as a novel approach to understanding how aspects of human development relate to international mindedness development.

Through constructive development theory, Kegan (1994) proposed that the systems people use to make meaning go through qualitatively different stages from childhood to adulthood. 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). Kegan (1994) proposed individuals pass through five stages of development from birth into adulthood, namely the impulsive, instrumental, socialized, self-authoring and self-transforming. That which can only be subjectively regarded in one stage can become objectively regarded in the following stage (Kegan, 1994). It is the transition from the third socialized to the fourth, *self-authoring stage*, where there is particular resonance with the development of international mindedness. In the socialized stage, individuals deeply regard inner states and interpersonal relationships and are constrained by the judgments and intentions of others (Pizzolato & Ozaki, 2007). At the self-authoring stage, individuals are able to uphold their own beliefs, values, and goals whilst maintaining healthy relationships (Pizzolato & Ozaki, 2007). These individuals possess an internal system to guide them when they express themselves, make decisions and mediate conflicts (Garvey Berger, 2012). I propose that this transition of increasing mental complexity provides a means for understanding the development of international mindedness.

Individual–interior View

The individual–interior, or subjective view of international mindedness, warrants examination of the experiences of student international mindedness. Several studies were located that explored contrasting local circumstances based on exposure or non-exposure to international education programmes (Baker and Kanan, 2005; Hinrichs, 2003; Keller, 2010;

Wallace, 2013; Waterson and Hayden, 1999). In all of the studies, no significant differences were observed between student international mindedness in the differing international education settings or school programmes. Thompson (1998) and Hayden and Thompson (1995) conducted studies with international school students 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 attitudes of teachers and administrators. Similarly, Wilkinson and Hayden (2010) uncovered the importance of these less formal interactions in promoting student attitudes that are aligned with international mindedness.

In general, it was noted that there is a narrow reportage exploring first hand experiences of student international mindedness. This may be due to challenges young people have with its enactment. The reality is that the enactment of international mindedness in school-age children is likely rare. Skelton (2007) 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. Kegan's constructive development theory supports this position. I have proposed entry into the self-authorship stage signifies the development of international mindedness. However, Kegan's own research has revealed the majority of the adult population has not reached a self-authoring stage of mental complexity (Kegan & Lahey, 2009).

Despite the challenges adolescents face in reaching the levels of mental complexity needed to be internationally minded, Kegan's constructive development theory offers insight. The shift in meaning making from the socialized to self-authoring stage is based on a person's experience with *challenging environments* and one's subsequent accommodations to

these new ways of knowing (Eriksen, 2006; Kegan 1994). Other scholars have made similar assertions. 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).

Collective–interior View

The collective–interior or inter-subjective perspective merited further exploration of the role of context in the development of 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). 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). Skelton (2007) proposed that schools, as discrete educational systems, must create a context-specific culture of education for international mindedness. Haywood (2007) similarly asserted that it couldn’t be learned through a process of osmosis. It requires purposeful, specific, carefully designed programmes of intervention, such that it is “taught, not caught” (Walker, 2006, p. 8).

Conversely, when regarding the promotion of international education, it is important to also consider Thompson’s (1998) counter interpretation that such ideals 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).

In acknowledging the importance of varying contextual interpretations of an education for international mindedness, the universal nature 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. Its development transcends any particular school context, emphasizing its universality.

Collective–exterior View

In acknowledging the importance of context in an education for international mindedness, exploration of the collective–exterior, or systems-based view, is deserved. From this inter-objective perspective, systemic tensions have been reported in terms of the IB's scope of influence both on a global and local scale.

Globally, the stage was set in 1968 for the arrival of the IB, tasked to “promote international understanding, prepare students for world citizenship and promote peace” (Hill, 2002, p. 18). 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 the new globalized era. 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)

Despite these worthy initial intentions, the first IB Diploma schools were primarily market-driven, serving the children of diplomats and employees of multinational corporations (Bunnell, 2008). 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).

A number of studies evidence this discord between the IB organization’s broad aims and the local enactment of education for international mindedness in schools (Bunnell, 2009; Drake, 2004; Lai et al., 2014, Lee et al., 2012; Poonoosamy, 2010; Tamatea, 2008). 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). In emphasizing standardization of the IB programmes and broad applicability of international mindedness, 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.

Methodology

As the purpose of this research was to explore diverse interpretations of a multifaceted construct, it was acknowledged that there are multiple ways *of* knowing (i.e. epistemological pluralism). 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. Integral research, grounded in epistemological and 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). Esbjörn-Hargens (2006) has identified integral research as a specific form of mixed methods research. 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). In order to achieve a rich description of the experience of international mindedness in this study, integral methodological pluralism was employed through empirical, phenomenological and hermeneutic methodological approaches.

Data Collection and Analysis

Individual–exterior View: Empirical Data Collection and Analysis

In this study, a quantitative empirical approach fit well with the perspective of the first research question: How is international mindedness actualized by IB Diploma students? The objective individual-interior view of international mindedness was conducted using a qualitative psychological instrument. Although no instrument has been recognized as the definitive tool for assessing international mindedness, after reviewing several instruments, the Global Perspectives Inventory (GPI) was selected for use in this research (Braskamp, Braskamp & Engberg, 2014). The 35-item inventory uses a five point Likert-type scale to measure the *global perspective*, “a viewpoint that the world is an interdependent complex system and interconnected multi-reality” (Ferguson, 2013, p. 4). The inventory is comprised of six separate scales. These are briefly described in Appendix A. Based on participant feedback, consistency and reliability were continually improved upon in each of the nine versions of the inventory (Braskamp, Braskamp, Merrill & Engberg, 2012).

The GPI was administered to sixteen IB Diploma student volunteers at the C-School and 51 at the I-School. Descriptive and inferential statistical procedures were undertaken with the collected data

1. International mindedness is widely applicable.

Independent t-tests were conducted to compare mean scores between the two schools. The analysis revealed no statistically significant differences between the C-School and I-School student responses for any of the six scales of the GPI. The results of this statistical analysis are summarized in Appendix B.

Although these results should be treated with some caution due to methodological limitation, this result is noteworthy. It is significant in terms of how international mindedness is actualized by students in the two schools, giving support to the notion that the degree of diversity of a school community does not necessarily restrict the development of international mindedness in IB Diploma students. There is congruence with findings from a number of studies comparing exposure/non-exposure to international education programmes. Baker and Kanan (2005) surveyed secondary school 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. Hinrichs (2003) found no significant difference in students' worldviews based on enrolment in the IB Diploma or Advanced Placement programmes at two U.S. High Schools. Keller (2010) found no statistically significant difference in the global mindedness of students who attended an American International Baccalaureate World School compared to a group of students who did not. Wallace (2013) interviewed IB and non-IB Diploma graduates enrolled in American colleges and found both expressed an understanding of international mindedness with the IB graduates establishing this through

their classroom experiences and the non-IB graduates relying more on their own personal values to develop such an understanding.

This finding offers optimism that international mindedness is a construct that can be widely applicable in nature. This reinforces VanVooren and Linsley'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).

2. International mindedness is developmental.

The six scales of the GPI explore two broad domains, 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, Braskamp & Braskamp, 2012). As determined by independent t-test analysis, the results for both schools indicate the Development scales were significantly lower than those of the Acquisition scales. The results of this statistical analysis are summarized in Appendix C.

Close comparison of the descriptors of the scales of the GPI suggests participants were acquiring the abilities associated with having a global perspective but the development of associated psycho-social processes was occurring differently. Kegan's (1994) stage-based constructive development theory offers a means to account for such differences. The theory supports the notion that a shift from the socialized to the self-authoring mind can be manifested as the development of international mindedness. 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 propose that the

reported differences shed light on the notion of international mindedness being developmental in nature.

3. International mindedness is experiential.

Pearson correlation coefficients were calculated to assess any relationships between the six GPI scales. The results of this statistical analysis are summarized in Appendix D. 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. 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). This would suggest there is an experiential aspect to the development of international mindedness. Through experiences with diversity of culture, language, ideas and so on, engaging with otherness can be facilitated. This outcome supports Hill’s (2000, 2006) claim that international and national schools can adopt an international perspective either by offering an international programme such as the IB or through curricular adaptations and experiences.

Individual–interior/Collective–interior Views: Hermeneutic Phenomenological Data Collection and Analysis

Empiricism, as it occurs through researcher observation and experimentation, does not describe the human experience of a phenomenon nor does it provide sufficient regard for the influences of the wider social context. For these reasons, the GPI quantitative data was complemented with qualitative data collected through phenomenological and hermeneutic interviews. While phenomenology emphasizes the meaning of the lived experience (van

Manen, 1990), the hermeneutic viewpoint describes phenomena in terms of patterns of relationship, flow of events, and context (Patterson & Williams, 2002).

A qualitative phenomenological approach suited the exploration of the second research question of the study: What is the experience of education for international mindedness for IB Diploma students? Hermeneutics guided the research into the third research question: What is the role of context in developing international mindedness in IB Diploma students? Seventeen student interviews were conducted; eight at the C-School school and nine at the I-School. Four teacher interviews were conducted at the C-School school and five at the I-School, including the IB Diploma Coordinators at both schools. All 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). Interviews were audio recorded, transcribed and subject to analysis. A process of anonymization was undertaken to remove all identifying information from the data. The interview questions are provided in Appendix E.

Informed by the work of Lindseth and Norberg (2004), Ajjawi and Higgs (2007) and van Manen (1990), a hermeneutic phenomenological approach was undertaken to analyze the qualitative data. Lindseth and Norberg (2004) proposed a means of entering the hermeneutic circle whereby first conjectures of the text were formed, which were reflected upon and adjusted throughout the process of data analysis (p. 149). By re-listening to the interviews and close re-reading of the transcripts, analytic memos were added to the texts. Significant text segments were identified and assigned a code. Categories of codes were noted and were brought together into themes, condensed descriptions of meaning that thread through the text (Edwards & Titchen, 2003). The transcripts and literature were reviewed again in order to further reflect on the themes and to determine if the first conjectures needed to be re-formulated in order to be validated (Lindseth & Norberg, 2004). Themes were expanded

through supporting data extracts and reflective discussion. In an ongoing iterative fashion, the hermeneutic circle informed the emerging illustration of the text.

I will now focus on the findings associated with the second research question of the study: What is the experience of education for international mindedness for IB Diploma students? The themes of intercultural identity, perspective-taking and social disconnection were prominent.

Individual–interior View: The Experience of International Mindedness

1. Having an intercultural identity.

There was a clear divergence of opinion between teachers and their students in terms of the importance of cultural identity. Unlike their teachers, the majority of student participants felt a clear sense of cultural identity was less necessary in terms of being internationally minded. This was summarized by the C-School IB Coordinator who said, “Having that strong identity is important, but I think perhaps they just don’t realize it.”

Informed by the notion that international mindedness corresponds to the challenging shift from the socialized to the self-authoring mindset, I offer that most student participants feel a cultural identity is less important because they are still in the process of its construction. Kegan and Lahey’s (2009) claim that most adults are unable to reach the self-authoring stage reinforces this. I would propose the internal system necessary to achieve the self-authoring stage is still developing in the adolescent. It is not surprising that it is the students’ adult teachers who place the greater emphasis on cultural identity and international mindedness.

Most student participants in the study described a complex 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. 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.” The C-School students spoke more about having a *shifting* sense of cultural identity. Students described a desire to maintain their Czech culture, but this was coupled with receptiveness towards creating a new sense of cultural identity.

I offer the term *intercultural identity* to describe what the students were experiencing. The intercultural identity involves a 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). Culture in this sense can be regarded as a less fixed and more fluid experience. This contemporary view of the intercultural identity can be liberating for participants in this study who regarded themselves as somewhat culturally ambiguous. 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).

2. Perspective taking.

In their descriptions of cultural 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 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). Within the IB programmes, it is manifested through intercultural understanding, as it “involves recognizing and reflecting on one’s own perspective, as well as the perspectives of others” (IB, 2013, p. 6). Perspective taking is also foundational in the IB

programmes with regard to multilingualism in that learning another language can promote intercultural perspectives (Castro et al., 2013). Saavedra (2014) noted the Diploma Programme's emphasis on "seeking, considering, weighing and synthesizing different perspectives, particularly through the TOK course, seems to develop not only critical thinking, but also students' valuing of objectivity, open-mindedness and compromise" (p. x).

Student participants at both schools spoke about the importance of being able to take other perspectives in the experience of international mindedness. For example, a Czech C-School student reflected on a recent IB Creativity, Action and Service (CAS) school trip she attended to underdeveloped villages in Romania. Being open to alternate points of view was constructive in forming her own point of view, as she explained:

One of my philosophies of my life is just to know as many opinions of other people and make up your opinion from them. Because each individual 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.

Another student moved to Prague and the I-School at the beginning of grade 11, his first time living outside his home country and his first international school experience. His story of perspective taking comes from experiences in his IB Diploma classes. He described how his classmates modeled perspective taking and also how this personal experience with perspective taking had been impactful. He elaborated:

Many of them were really patriotic. I mean 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.

3. Social disconnection.

All student participants described how at times the experience of international mindedness created separation from important people in their lives. The feelings of disconnection and their responses to these feelings, although sometimes challenging, led to realizations that contributed to the development of aspects of their international mindedness.

Many students spoke about feelings of disconnection from their peers not experiencing a similar international education. A number of C-School described having feelings of disconnection from their Czech former school peers due to differing interests and intellectual levels. Some I-School students also described similar experiences with their home country peers. 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. C-School students also spoke about disconnection from their family. For example, 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.

Students in this study were aware of and able to reflect upon their sense of disconnection. This is consistent with the constructive development theory notion that when faced with challenging environments, meaning making evolves as individuals necessarily accommodate 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).

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? The themes of the privilege and diversity exposure emerged.

Collective–interior View: Context and International Mindedness

1. Privilege of international mindedness.

Students in both schools were able to describe how the school they attend and their family experiences put them in a privileged position in terms of fostering international mindedness. I-School students felt their parents had very much impacted their experience of international mindedness in a positive way. Their parents’ work, social outlook and personal international experiences were reported as influential and inspiring. They spoke of being enriched by their knowledge and wisdom imparted. A number of students from the I-School recognized how their family’s socio-economic status generated privilege, with some suggesting their elevated socio-economic status actually diminished the degree to which they felt internationally minded.

In terms of the privilege of education, those who had a closer connection to a prior non-international education experience seemed more aware of their advantageous position. Czech students felt their previous educational experiences in national schools involved primarily traditional didactic teaching, with few opportunities for critical thinking and a more global perspective. An I-School student 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.”

These findings echo 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) notes 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).

2. Exposure to diversity.

Diversity exposure was the most significant theme uncovered through the course of this research. Exposure to diversity in this regard means being in contact with a range of ideas, experiences and cultures different from one’s own. Student and teacher participants both felt that exposure to diversity was a vital contextual factor influencing the development of international mindedness. Although the C-School is a less diverse community of students and teachers, the students still felt diversity exposure was equally important as their I-School

counterparts. As a student from the C-School explained “it’s hard to be open minded about something that you’ve never come into contact with before.”

Both groups felt they were exposed to diversity, but this occurred in different ways in the two schools. C-School students reported school-sponsored travel as having a significant bearing on the development of international mindedness. They spoke about the importance of diversity exposure through IB Creativity, Action and Service (CAS) trips, student exchanges and summer schools outside the Czech Republic. Although impactful, some concern was raised by teachers and students that these travel initiatives could be more purposeful, integrated and thoughtfully tied to the ideals of being internationally minded. 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 competitions and festivals in other countries in Europe, few mentioned these as being particularly influential.

The non-Czech C-School teachers also represented an important source of diversity exposure for the students, most of who had never been taught by non-Czechs in their previous national schools. Most students reported that the relationships that they had built with teachers of different backgrounds had been influential. Both the Czech and non-Czech teachers at the two schools spoke about how the ideals of internationalism were part of their pedagogy. Most I-School students felt teachers brought diversity more through how they delivered lessons in their IB Diploma classes by using personal experiences to demonstrate a range of international views. However, I-School students referred much more to the daily, sustained contact with diverse school peers as having a greater role in developing international mindedness. They spoke specifically about being enriched through exposure to a range of ideas from both their classmates and, to a lesser extent, from their teachers.

Students and teachers at the C-School felt a more diverse student and teacher community would support the development of international mindedness. As one C-School teacher pointed out, “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.”

It is important to note that despite differing levels of diversity at the two schools, the quantitative findings and the themes uncovered in the qualitative data indicate that there were similarities in the experience of student international mindedness. 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)

The results in this study confirm Roberts’ (2003) assertion that international mindedness is not just the result of students attending a diverse international school. The results draw attention to the conflicting notions that international mindedness is “caught, not taught” (Thompson, 1998, p. 287) as opposed to being “taught, not caught” (Walker, 2006, p. 8). I would propose that neither catchphrase 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 in different ways 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 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, the experience of international mindedness involved the formation of an intercultural identity, the capacity to take on other perspectives and the ability to resolve feelings of disconnection associated with being involved in an international education programme. Contextual factors that played a role in the development of the students' international mindedness included the students' position of privilege as well as diversity exposure.

Research Conclusions: Inter-objective View

The themes revealed in this study have implications both in terms of current practice and future research. An inter-objective or systems-based perspective informed the development of these concluding themes. Three areas will be discussed: supporting intercultural identity, recontextualization of international mindedness and negotiating the privilege of international mindedness.

1. Supporting intercultural identity.

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, 2016a). In this sense, intercultural understanding involves recognition and reflection on one's own perspective and the

perspectives of others (IBO, 2015). I propose that intercultural understanding can be fostered through the development of an intercultural identity. This interpretation of culture could provide support to young people in international education programmes, like those in this study, whose sense of personal cultural identity is complex. However, I propose the intercultural identity has relevance beyond the IB programmes. Kim (2008) described the essence of the intercultural identity as such:

...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. Development occurs when one is able to *look at* or take perspective of what before one could only *look through* and was unable to take perspective of (Kegan & Lahey, 2009). Kegan (1994) asserted that this develops through experiences with challenging environments and the subsequent accommodations to these new ways of knowing. This research revealed students often face challenging circumstances in the development 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 that at times they felt internally conflicted. They described feelings of social disconnection. These perceived adversities represent challenging experiences that are necessary for meaning making to evolve.

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. 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 this research, the theme of diversity exposure was a significant contextual factor in the development of international mindedness. In order to foster the development of the intercultural identity, schools and organizations such as the IB must further explore ways to expose students to diversity in order for them to build the capacity to “greet the unfamiliar”. For example, innovations in online learning, social media and real-time language translation provide great promise for creating diversity exposure for all students. Creative innovations through educational technology have tremendous potential in this endeavour and further research is certainly warranted.

2. Recontextualization of international mindedness.

The IB intends that education for international mindedness is sensitive to the complexities of contextual school-based interpretations. The organization’s 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).

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 et al.

(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.

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, 2015). 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, 2015, p. 9). Schools are required to develop and implement policies that support the IB programme under areas 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 and a process of recontextualization of the central aims of the IBO organization. This would guide such policy development from the global to the local levels. Further research in this area, particularly from the school-centered perspective, would be instructive.

3. The privilege of international mindedness.

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, 2016b). 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 just a million learners?

Student participants in this study were 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 a student 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, 2013, p. 1). It can be said that 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.

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. 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, Sumara & Luce-Kapler, 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.

Limitations of the Study

There were a number of limitations with this study. I faced constraints in making methodological decisions regarding school research sites, the participants and the analysis, which must be considered when interpreting the results of the research.

The empirical approach allowed me to create an initial overview or impression of the two groups under study. The intention was not to be able to make generalizations across populations but instead to characterize students in the two school contexts. 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. *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.

With this noted, the results of the t-test procedure comparing the samples from the two schools study must be interpreted with some caution. There are a limited number of national and international IB Diploma Programme schools in the Czech Republic that were willing to participate in the study. This greatly reduced the randomness of sampling. The Shapiro-Wilk test was used to verify the *t*-test assumption of normality and the F-test was used to verify the homogeneity of variances. However, when analyzing small and unequal sample sizes, significant differences between the samples are more difficult to detect (Keppel & Wickens, 2004).

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 uncomfortable. At both schools, the IB Diploma Programme students and teachers had very busy schedules. Logistical constraints required that much of the data be collected over a short period of time. The focus level and enthusiasm of the participants to engage 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 in all verbal and text-based communications, there may have been some misunderstanding.

From the perspective of integral research, no single methodology will engage with all views of reality, limiting the comprehensiveness of any inquiry. To ensure as accurate and credible report as possible, multiple sources of information were collected from different types of participants using different processes (Creswell, 2014). Despite the aforementioned

limitations of the study, through integral methodological pluralism, I endeavoured to conduct a balanced exploration of international mindedness across two school contexts.

Final Words

The integral approach to research was both integrated and balanced, as it requires the taking of multiple perspectives. Attention was drawn to different perspectives of international mindedness, which provided a comprehensive view of contextual interpretations of student international mindedness. I believe inquiry into the multifaceted and complex construct of international mindedness was enriched through this holistic and all-encompassing approach.

I would like to close with the words of the Czech educationalist Jan Amos Comenius (1592–1670), a visionary in recognizing multiple perspectives of humankind and calling for a sense of equality. His words inspire hope in attaining the aim of IB programmes to “help to create a better and more peaceful world” (IBO, 2013, p. 1). 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)

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

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Appendix A

Global Perspectives Inventory (GPI) Scale Descriptions

Development scale: **Cognitive–Knowing**

- view of importance of cultural context in judging what to know and value

Acquisition scale: **Cognitive–Knowledge**

- understanding and awareness of various cultures

Development scale: **Intrapersonal–Identity**

- acceptance of own cultural background

Acquisition scale: **Intrapersonal–Affect**

- emotional confidence with cultural perspectives different from own

Development scale: **Interpersonal–Social responsibility**

- interdependence and social concern

Acquisition scale: **Interpersonal–Social interaction**

- desire to engage with others of cultural backgrounds different from own
-

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.

Appendix B

Global Perspectives Inventory t-test Results Comparing Mean Scale Scores Between Schools

Scale	I-School (<i>n</i> = 51)			C-School (<i>n</i> = 16)			<i>t</i>	<i>p</i>
	Mean	Median	SD	Mean	Median	SD		
Development scale: Cognitive-Knowing	3.7	3.7	0.6	3.8	3.7	0.6	0.57	0.57
Acquisition scale: Cognitive-Knowledge	3.9	4.0	0.5	3.9	4.0	0.7	0.28	0.78
Development scale: Intrapersonal-Identity	3.7	3.7	0.5	3.9	3.9	0.5	1.32	0.19
Acquisition scale: Intrapersonal-Affect	4.2	4.1	0.4	4.0	4.1	0.5	1.57	0.12
Development scale: Interpersonal-Social responsibility	3.3	3.2	0.6	3.4	3.4	0.7	0.71	0.47
Acquisition scale: Interpersonal-Social interaction	4.1	4.3	0.6	3.8	3.6	0.8	1.79	0.08

Note. No statistically significant differences were detected for $p < 0.05$.

Appendix C

Global Perspectives Inventory t-test Results Comparing Mean Scale Scores Between Development and Acquisition Domains

Scale	Mean	SD	I-School and C-School (<i>n</i> = 67)	
			<i>t</i>	<i>p</i>
Development scale: Cognitive–Knowing	3.7	0.6		
Acquisition scale: Cognitive–Knowledge	3.9	0.5	2.10	0.04
Development scale: Intrapersonal–Identity	3.8	0.5		
Acquisition scale: Intrapersonal–Affect	4.2	0.4	5.11	<0.0001
Development scale: Interpersonal–Social responsibility	3.3	0.6		
Acquisition scale: Interpersonal–Social interaction	4.0	0.7	6.21	<0.0001

Note. Statistically significant differences were detected for $p < 0.05$.

Appendix D

Global Perspectives Inventory Pearson Correlation Analysis Results

	Cognitive domain	Intrapersonal domain		Interpersonal domain		
	Knowing	Knowledge	Identity	Affect	Social responsibility	Social interaction
Cognitive domain						
Knowing	-					
Knowledge	0.35983 0.0028	-				
Intrapersonal domain						
Identity	0.17003 0.1689	0.39186 0.0010	-			
Affect	0.37330 0.0019	0.16646 0.1782	0.28784 0.0182	-		
Interpersonal domain						
Social Responsibility	0.34322 0.0045	0.30265 0.0128	0.44199 0.0002	0.48778 <.0001	-	
Social Interaction	0.09467 0.4460	0.28055 0.0215	0.23687 0.0536	0.53971 <.0001	0.35782 0.0030	-

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.

Appendix E

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 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?