

**21st century international mindedness:
An exploratory study of its
conceptualisation and
assessment**

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The International Baccalaureate (IB) recognises that the key challenge to conceptualising international mindedness is that IB programmes “have grown from a western humanist tradition, [and now] the influence of non-western cultures on all three programmes is becoming increasingly important” (Towards a continuum of international education, 2008. p.2). The IB acknowledges that its educational culture must necessarily be affected by the transformations occurring in the non-Western countries where it operates. The question of what educational influence non-western intellectual cultures can have on the IB’s three programmes is increasingly important. It is equally of crucial importance to informing on-going professional learning throughout education systems and schools interested in internationalising their education and the international mindedness of their students. How international mindedness might be conceptualised to further the influence of non-Western linguistic, humanistic, scientific, mathematic and artistic cultures on all three IB programmes is as important as it is challenging. It is with this focus in mind, that this report contributes to the IB’s mission to “define international mindedness in increasingly clear terms, and the struggle to move closer to that ideal in practice” (Towards a continuum of international education, 2008, p. 3).

21st century international mindedness: An exploratory study of its conceptualisation and assessment

Michael Singh & Jing Qi

Executive Summary

Introduction

This report provides an account of the conceptualisation of international mindedness and existing instruments for assessing it.

This report is structured so that throughout, clear coherent links are made to IB documents and ‘big’ IB ideas are drawn together. It describes and captures the evolution of the concept of ‘international mindedness’ from earlier meanings. The report works towards the development of a conception of ‘international mindedness’ that is relevant to current situations of 21st century education.

This report contains a range of resource materials for use in workshopping the concept of “21st century international mindedness.”

The conceptualisation of international mindedness as a basis for internationalising education is a problem. For instance, in *Towards a continuum of international education* the International Baccalaureate (IB) recognises that a key challenge to its programmes is that they “have grown from a western humanist tradition, [and now] the influence of non-western cultures on all three programmes is becoming increasingly important” (G1, 2008. p.2). The IB came out of a western humanist philosophy.

The IB now articulates a particular sensitivity to the risks associated with partisan perspectives and strives to seek a broad range of views. It is the issue of broadening the range of knowledge that goes into constituting international mindedness, which is emphasised in this report, providing resources for critical reflection on the constraints and possibilities for doing so. In this way, the exploratory study reported here contributes to the IB’s mission to “define international mindedness in increasingly clear terms, and the struggle to move closer to that ideal in practice” (G1, 2008, p. 3). Accordingly, the IB commissioned this exploratory study to undertake:

1. A systematic analysis of official IB documents in order to describe and make inferences about international mindedness in the IB and its programme frameworks;
2. a comprehensive literature review on ‘international mindedness’ and other related constructs;
3. an examination and synthesis of models based on contemporary theories, components, issues and tools in the field;
4. the identification of instruments for assessing or otherwise measuring international mindedness within the context of Grade K-12 education worldwide.

Method

The section on research methodology and design specifies the research questions addressed in this exploratory study. The interactive, integrative research design is elaborated upon in terms of the interactive and focused selection and analysis of IB documents and the review of the literature.

The main research questions addressed in this exploratory study relate to conceptualising international mindedness and assessing international mindedness. In relation to conceptualising international mindedness the contributory research questions are:

1. How is IM addressed in the educational philosophy of the IB and the curriculum framework of IB programmes?
 - a. What does being internationally minded mean in an IB education?
 - b. What characteristics are internationally minded individuals expected to possess?
 - c. How are values, attitudes, knowledge, understanding and skills associated with international mindedness evident in the IB commitment to multilingualism, intercultural understanding and global engagement?
2. What are some of the key alternative concepts for international mindedness from the fields of international education and global citizenship education that are relevant to the Grade K-12 education?
3. What does emerging research offer Grade K-12 educational contexts by way of more 21st century conceptions and definitions of international mindedness?
4. What do contrasting models of international mindedness offer in terms of core elements and related constructs?
5. What are scopes and paradigms of assessment for international mindedness?
 - a. What are existing assessment instruments of international mindedness and other related constructs (such as global mindedness or intercultural competence)?
 - b. What are the objectives and components of those assessment instruments?
 - c. What are the formats, techniques and strategies of them?
 - d. How valid are the outcomes of those assessment instruments? What are the impacts of using those instruments in different educational contexts, in terms of their strengths, issues and pitfalls?

IB philosophy of international mindedness

Section 3 of this report provides an analysis of international mindedness as addressed in the educational philosophy of the IB and the curriculum framework of IB programmes. Our analysis of these documents provides an account of what being internationally minded means in an IB

education. Likewise, our analysis of the IB Learner Profile provides an important indication of the characteristics internationally minded individuals are expected to possess. Further, our analysis indicates that in the IB documents international mindedness is explicitly associated values, attitudes, knowledge, understanding and skills manifested in:

1. Multilingualism
2. Intercultural understanding
3. Global engagement

The IB definition of international mindedness has changed and matured. The 2009 definition largely equated international mindedness to *global/intercultural understanding*. The latest IB definition has incorporated two more dimensions, namely *global engagement* and *multilingualism*. Intercultural understanding is still central to the IB understanding of international mindedness, while global engagement and multilingualism are considered as contributing to its development.

These three dimensions of international mindedness are embedded in the IB Learner Profile. An internationally minded learner is above all a competent communicator, open-minded and knowledgeable. However, these qualities cannot be achieved without the remaining seven attributes, which fall into the two categories of cognitive competence (inquirers, thinkers and reflective practitioners), and disposition (principled, caring, risk-takers, and balanced).

Multilingualism, intercultural understanding and global engagement are evident across the three IB programmes as a developmental continuum. For example the definition of *intercultural understanding* is developed across the three programmes to account for more nuanced understanding and appreciation of the tensions.

Concepts related to international mindedness

Section 4 addresses the research question: what are some of the key alternative concepts for international mindedness from the fields of international education and global citizenship education that are relevant to Grade K-12 education? To answer this question we reviewed the literature on what are some of the key alternative concepts for international mindedness from the fields of international education and global citizenship education that are relevant to Grade K-12 education. The key concepts relating to international mindedness which we review are:

1. Common humanity
2. Cosmopolitanism
3. Cultural intelligence
4. Global citizenship
5. Global competence
6. Global mindedness
7. Intercultural understanding
8. Omniculturalism
9. Multiliteracies - the First Principle
10. World mindedness, peace and development

Based on the literature reviewed in this section, there are two important features of the approach to international mindedness to be carefully considered. First, there is the concern about deferring the realisation of international mindedness into the future — a quite distant future. The deferral of the realisation of international mindedness leads to constructing it as a utopian project, privileging future-oriented aspirations over constituting it as a present reality. In this regard, international mindedness sounds quite utopian and futuristic, and does not address the question of what can actually be done today.

Second, there is the question of emphasising ‘difference’ as a basis for international mindedness. Regarding the question of emphasising ‘difference’ as a basis for international mindedness, this might provide a focus for creating forms of solidarity — affiliation, allegiance, commitment — around some form of collectivity. These collectivities of difference — otherness — other races, cultures, civilizations and peoples may be based on any one of the following axes of interest: civilizational imaginings, class consciousness, gender awareness, national allegiance, racial solidarity, religious affiliation or sexual orientation. The formation of these collectives based on a consciousness of a single point of difference — divergence or contrast — emphasises their unity, homogeneity and shared narratives of memory. The mobilisation of these sectional collectivities implies that their particular form of ‘difference’ is as virtuous as it is absolute and impermeable. Where these ‘differences’ are simplified, exaggerated and polarised then they provide a basis for antagonism, confrontation, conflict and struggle.

However, it is not clear that this research literature does anything to address the increasingly important issues of reconfiguring ‘21st century international mindedness’ by bringing together western and non-western intellectual cultures.

Contrasting models of international mindedness

In Section 5, we offer a series of contrasting models of international mindedness which we have constructed from ideas in the IB documents and the literature. We compare these. The following models present various theoretical constructs dimensions and core elements related to international mindedness:

1. Expanding circles model
2. Progression through schooling model
3. Levels of achievement model
4. Pedagogies for forming the virtues of international mindedness model
5. Scaffolding achievements model

These models of international mindedness are a product of our analysis of IB documents and recent research literature. These models of international mindedness suggest the possibilities for it being transformed through the actions of teachers and students — co-operating, sharing, and combining Western and non-Western knowledge — to overcome the limitations arising from the privileging of one or another source of knowledge. The international mindedness of the 21st century is not reducible to fixed rules which specify what educators should do in various classroom circumstances. Rather, it requires the sense and sensibility to know what appropriate behaviour is and to know how to make judgements which express this sense and sensibility in the circumstances

in which educators are working. At best these models can act as guides for debating 21st century international mindedness as part of the process of interpreting them in order to test their applicability to particular classrooms.

These models bring to the fore the importance of recognising and considering both the developmental and fallible characteristics of international mindedness, as well as the role of intellectual agency and emotional energy of teachers and students who might engage in the transformative work necessarily involved in stimulating its production and uses. There are rich and innovative possibilities for sharing and making public use of different models of international mindedness. These include:

1. ***Public recognition and adding value:*** international mindedness entails the public recognition of and adding of value to knowledge which was previously unacknowledged and undervalued. In particular, this means countering the treatment of non-Western people in particular as necessarily ignorant or their knowledge as being intellectually deficient.
2. ***Emotional energy:*** international mindedness entails engaging teachers and students' emotional energy productively in extending the uses of forms of knowledge that often pass unrecognised or are undervalued. Emotional energy, the stimulus for intellectual curiosity, is a driving force in the quest to turn previously unknown or partly known concepts, metaphors and images into a repertoire of knowledge for further investigation.
3. ***The fallibility of knowledge:*** international mindedness means recognising the potential fallibility of all knowledge due in part to unknown and unknowable conditions and/or as a consequence of unconscious motives. However, the fallibility of all knowledge can only be revealed through the willingness to confront and break away from intellectual dependency.
4. ***Self-consciously exploring one's own collusion in social injustice:*** international mindedness means being alert to the ways in which we – as teachers and students – are in part reproducing the problems about which we share concerns. Knowledge about the ways in which we reproduce these things, alert us to the ways in which these structure endure, while also pointing to possibilities for complex and sustained alliances to transform them.
5. ***Maintaining scepticism:*** teachers and students must maintain scepticism about international mindedness and whatever forms of knowledge it mobilises, helping them to achieve in the present whatever immediate changes they can, while keeping in mind the long-term goals.

Given the complexities involved, it is unlikely that any one of these models, individually or in combination would be capable of meeting all the challenges posed by forming and reforming internationally minded students. Meaningful assessment is necessary for the teaching and learning of international mindedness.

Assessing international mindedness

A range of instruments for the assessment of international mindedness is provided in Section 6. In this regard our review examines the scope and paradigms for such assessment. This includes a summary review of the following instruments:

1. The Global-Mindedness Scale
2. The Global Perspective Inventory
3. The Global Citizenship Scale
4. The Cultural Intelligence Scale
5. The Global Competence Aptitude Assessment

Literature providing alternative formats, techniques and strategies of these instruments is also reviewed. We examine the validity of outcomes measured by existing assessment instruments, along with the impacts of using these instruments in different educational contexts: strengths, issues and pitfalls.

Assessment of international mindedness is an under-researched area. There are very limited instruments for assessing international mindedness. However, the development of IM assessment instruments could and need to take into consideration the existing tools for assessing some related concepts.

Optimal measurement of 21st century international mindedness requires a combination of instruments, which could reveal the in/consistency in findings across different measuring methods, and also account for multiple competencies inherent in international mindedness.

Assessing 21st century international mindedness is important. However, the assessment of its constituent concepts is fraught with concerns about intellectual hegemony of some sort, and always questionable as to its purpose.

Directions for 21st century international mindedness

In Section 7 we summarise how the above literature addresses the following research question: what does emerging research offer the Grade K-12 educational context by way of more 21st century conceptions and definitions of international mindedness?

There is an emerging body of research which, although it has not been widely engaged in education or educational research, traces the history of the influences of non-western intellectual cultures on Western intellectual development. Such research is important for forming and informing 21st century orientation to international mindedness.

Rather than making 21st century international mindedness a project whose goals are to be realised in the distant future, there is historical research across multiple disciplines which demonstrate the operation of planetary intellectual conversations and borrowings.

There are five key concepts which are useful for bringing forward and giving shape and substance to a 21st century orientation to international mindedness, specifically:

1. *Planetary intellectual conversations*: affect the transcontinental, transnational sharing, borrowing and use of resource portfolios that include institutional developments, key ideas and technological discoveries.
2. *Pedagogies of intellectual equality*: start with the presupposition of “intellectual equality” between Western and non-Western students, and between Western and non-Western intellectual cultures, then set out to do what it takes to verify this premise.
3. *Planetary education*: involves (re)imagining the planet in its entirety, wherein there are no ‘others’ — no ‘them’ — only ‘we-humans’ (Bilewicz & Bilewicz, 2012: 333) who are committed to redressing the impacts of ‘we-humans’ on the world as a whole.
4. *Post-monolingual language learning*: works to pull multilingualism free of the dominance of monolingualism through teaching for transfer based on the cross-sociolinguistic similarities between students’ first language and the target language.
5. *Bringing forward non-Western knowledge*: works to verify the presupposition that Western and non-Western students can use the linguistic resources of Western and non-Western intellectual cultures to further international mindedness, and in particular planetary education.

Education for international mindedness is necessarily social in character and therefore provides a basis for collaborative action directed at sharable existing knowledge and the generation of new knowledge. Here the idea of ‘knowledge’ refers to the concepts, metaphors and images that multilingual students are capable of accessing and reworking into valued and valuable educational resources. While IB programmes have grown from western intellectual traditions, the IB acknowledges that ‘non-Western knowledge’ — the wealth of concepts, metaphors and images — have not been engaged in the task of internationalising contemporary education nor sufficiently elaborated up onto be educationally useful (G1, 2008: 2).

A 21st century reorientation of international mindedness must shift ‘non-Western knowledge’ from its position low in the local/global hierarchy of knowledge flows. This means utilising it to the level required by those who authorize what is valued and valuable educational knowledge. Engaging non-Western people’s knowledge as equal to — and of course as partial as — Western knowledge represents a challenge to efforts to conceptualise a 21st century form of international mindedness.

1. 21st century international mindedness

The concept ‘international mindedness’ was proposed in the early part of the war-torn twentieth century to respond to the complex changes and challenges arising from the increasingly interdependent globalised world (Butler, 1917; Mead, 1929). With the dawn of the new millennium, the idea of international mindedness needs to be reviewed by educators to help students confront the enormous challenges and demands of the 21st Century (Cause, 2009). International mindedness is an important conceptual tool that is being used in the field of education to rethink and rework what the rising generation of local/global citizens needs to be, to say and to do in the changing local/global order. The International Baccalaureate (IB) works to promote and enhance

“international mindedness as an essential quality for life in the 21st century. To approach this, IB World Schools around the globe have embraced the notion of international mindedness to guide their school philosophies and educational goals so that they are aligned with the IB’s mission. Further developing a deeper understanding of international mindedness and related constructs is crucial to inform developments in the IB” (International Baccalaureate Organization 2012).

The current socio-political climate and recurring economic crises have created enormous tensions on societies across the world and for individuals within them. Within this rapidly changing context it is the aspiration of many educators and their institutions to develop students’ local/global consciousness or sense of international mindedness (Harwood & Bailey, 2012). International mindedness is an understanding that by working together individuals can improve their knowledge of the world through developing a shared understanding of local/global realities and accepting responsibility to take appropriate corresponding actions. Educating today’s students for international mindedness underlies the Learner Profile of the International Baccalaureate (IB) which identifies:

[a] continuum of international education, so teachers, students and parents can draw confidently on a recognizable common educational framework, a consistent structure of aims and values and an overarching concept of how to develop international mindedness. (International Baccalaureate, 2012)

Many education systems and schools throughout the world have a strong interest in internationalising the education of their students. They are looking at the International Baccalaureate Programme to find innovative elements that are suitable for implementation, adaption or elaboration. In recent years there has been a rapid growth in the number of IB schools. There are now 3,493 schools in 144 countries that teach at least one of the three programs it offers (IB, <http://www.ibo.org/programmes/slides.cfm>). There are currently 984 schools in 97 countries which are authorized to teach the Primary Years Programme (PYP); 991 schools in 91 countries authorized to teach the Middle Years Programme (MYP) and 2,371 schools in 143 countries authorized to teach the Diploma Program (DP). A key reason for many of these schools adopting an international education profile is to attract students for whom international mindedness is seen

as integral to their future work/life trajectory. There is a belief that IB Programmes provide more meaningful learning for their students, given the focus on providing them with the linguistic tools and intercultural understandings to pursue global engagements.

However, the IB recognises a key challenge is to conceptualise an approach to international mindedness that is appropriate for the 21st century. Specifically, the IB acknowledges the problem of its programmes having “grown from a western humanist tradition [and now] the influence of non-western cultures on all three programmes is becoming increasingly important” (G1, 2008: 2). Based on a study in post-colonial Mauritius where some so-called ‘local knowledge’ is securing a place in IB programs, Poonosamy (2010: 26) reports that despite “the IBDP claims [of] international mindedness, some Westernized knowledges and knowledge developments remain privileged.” Tamatea’s (2008) study of IB schools in Malaysia and Brunei showed that “curriculum at these schools is set within a liberal-humanist framework, which [to] some might suggest the project of ‘Westernization.’” Historically, Butler’s (1917) argument for international mindedness was framed in just such a western humanist tradition, being defined as

nothing else than that habit of thinking of foreign relations and business, and that habit of dealing with them, which regards the several nations of the civilized [i.e. Western] world as free and co-operating equals in aiding the progress of [Western] civilization, in developing commerce and industry, and in spreading [Western] enlightenment and [Western] culture throughout the world (n.p.).

By inserting ‘Western’ into this quotation we make explicit what Butler (1917) otherwise took for granted, namely that international mindedness once meant that civilized Western nations would aid the progress of Western civilization by spreading Western enlightenment and Western culture throughout the world (also see Baritz, 1961).

Here it is necessary to pause and consider the contested concepts of ‘Western’ and ‘non-Western’ used in the above literature, including the IB document, *Towards a continuum of international education* (G1, 2008). What are the concerns associated with the debatable ideas of ‘non-Western’ and ‘Western? Poonosamy (2010: 22) argues that while the West “can be depicted as a distinct regional entity, it is restrictive to think of it in territorial and geographical terms.” In so far as the West is now everywhere, including people’s minds, Poonosamy (2010: 23) contends that for Africans “superior Western knowledge [is] challenging, annihilating or marginalising the local knowledge,” producing situations where local teachers and learners have not developed the mindset to acknowledge African let alone Mauritian knowledge.

Bonnett’s (2004) book, *The Idea of the West* provides an explanation of Western and non-Western ideas about the political and ethnic forces operating throughout the twentieth century that defined seven different versions of the West and their relations to the rest. The West is shown to be a highly expandable and contradictory category, so much so that for some the whole world is now seen as totally Westernised, and for others the West is said to be in decline. Both the concepts of ‘Western’ and ‘non-Western’ are malleable. The idea of there being a humanist tradition which is peculiar to something indeterminable called the ‘West’ is as inaccurate as it is anachronistic. For Bonnett (2004: 166) the issue is “that much of humanity has not felt an equivalent sense of control over its own destiny.”

Typically, considerations about the transformation of the non-Western educational cultures focus on the ways in which the non-West aspires to join the West. In contrast, the IB acknowledges that its educational culture must necessarily be affected by the transformations occurring in the non-Western countries where it operates. Thus, in 2010 the IB produced the document, *Intercultural understanding: Exploring Muslim contexts to extend learning* for its Primary and Middle Years Programmes. Now the problem is not merely a matter of developing a deeper understanding of international mindedness and its related concepts, but to consider how international mindedness might now be interpreted and operationalized in different ways. For example, is international mindedness simply a matter of integrating aspects of Muslim history and cultures into teaching materials so as to expand students' knowledge and understanding of, Muslim cultures? Or might more be gained from a conception of international mindedness that explores Muslim contributions — both past and present — to planetary intellectual conversations and borrowings? What if, in exploring Muslim intellectual cultures, international mindedness meant exploring the intimate ties between and among them and those of Buddhist, Jewish, African and Latin knowledge producers in disciplines relating to agriculture, commerce, science and philosophy, literature and politics?

Thus, IB programs aspire to represent the best knowledge from many different countries rather than privilege the exported knowledge from one source. However, Poonoosamy (2010: 19) argues that “this educational aspiration, though noble and grandiloquent, is vague, and the best from many different countries may still be decided by the Western knowledge industry.” These questions about what might constitute the basis for a 21st century orientation to international mindedness indicate that deciding the educational influence non-western intellectual cultures are to have on the IB's three programmes is increasingly important. It is equally of crucial importance to informing on-going professional learning throughout education systems and schools interested in internationalising their education and the international mindedness of their students. How international mindedness might be conceptualised to further the influence of non-Western linguistic, humanistic, scientific, mathematic and artistic cultures on all three IB program is as important as it is challenging. It is with this focus in mind, that this report contributes to the IB's mission to “define international mindedness in increasingly clear terms, and the struggle to move closer to that ideal in practice” (G1, 2008: 3). However, as the next section shows, and perhaps not surprisingly, there is considerable debate about what constitutes international mindedness.

1.1 Debating international mindedness

Much effort has been devoted to bringing clarity to the concept of international mindedness (Haywood, 2007; Walker, 2006) and informing professional development in schools (Ellwood & Davis, 2009). Cause (2011) contends that the literature does not clearly define international mindedness nor explain ways of developing it, nor present innovative ideas for dealing with many clashing themes. (Murphy, 2000: 5) went so far as to argue that because interpretations of international mindedness differed so much between schools, countries and cultures, that we should “stop trying to organise the unorganisable.” Against this (Swain, 2007) argues that, although there are many different ways of defining and applying international mindedness in schools around the world, this is fertile ground for exploring commonalities that might be used as a basis for formal learning. In turn, these efforts have added to this important debate.

For Tate (2013: 2) international education encompasses the promotion of international mindedness, or global awareness/understanding with respect to “global engagement, global or world citizenship, intercultural understanding, respect for difference, tolerance, a commitment to peace, service, and adherence to the principles of the United Nations (UN) Universal Declaration of Human Rights and the UN Charter.” However, there are always legitimate concerns about efforts to internationalise education that are contrary to the idea of international mindedness, including those raised below:

1. The support it might be giving, as a universally applicable educational programme, to what has been described as “global cultural convergence”, with consequent negative implications for the world’s cultural diversity;
2. its association with the emergence of cosmopolitan or transnational elites remote from the concerns of ordinary people rooted in particular societies;
3. its reinforcement in some countries of the socio-economic position of local elites and of a widening gap between them and the rest of society;
4. its effect in detaching some students from local allegiances and traditions, and the negative consequences that might flow from this;
5. how its community service projects may sometimes strengthen rather than weaken stereotypes of “the Other” and serve as a distraction from tackling the more fundamental inequalities and injustices of the world order;
6. its preoccupation with global citizenship at the expense of the even more pressing demands of local and national citizenship;
7. its support in practice for the growing dominance of the English language and its associated cultures, given the preponderance of English as the medium of instruction in schools offering IB programmes (Tate, 2013: 5).

Tamatea (2008) contends that the achievement of international mindedness is not constrained by liberal-humanist philosophy, but by the “sociocultural and economic context in which schools are located [especially] contexts characterised by cultural diversity and ethno-nationalism”. More recently, Resnik (2012: 265) argues that the IB has shifted from international understanding to international mindedness, because “international understanding referred to understanding between nations, [whereas] international mindedness centers on desired attitudes between individuals.” Furthermore, Resnik (2012: 265) argues that this represents a shift from “a liberal humanist framework toward a neoliberal one.”

Hughes (2009) argues that the aims of internationalising education are obstructed by the nation state, but that within the IB programmes there are possibilities for transcending these limitations. Doherty (2013) also draws attention to the internationalisation of education as a vehicle for denationalising or otherwise eroding national systems, replacing common school with uncommon schooling. Resnik (2012: 251, 265) agrees that “the diffusion of international education ... entails the denationalization of education in that it erases what has been historically constructed as national education. ... a process that weakens national education traditions that have been built up, in many cases, over centuries.”

Bunnell (2010: 359) has contributed to this debate through exploring class consciousness rather than international mindedness as a key outcome of producing ‘IB Learners’ who could be more

committed to their own “economic advantage, utilizing its international links and networks [on] the social mobility route”. Resnik (2009) argues that cognitive, emotional and socio-communicative multiculturalism have emerged with tremendous vigour in the field of business management and that the IB curriculum and schools aim to respond to these needs of global capitalism. In relation to this, Doherty (2009) argues that the increasing attractiveness of the IB for public and private schools in Australia is due to the process for producing an increasingly transnationally mobile labour force.

According to Harwood and Bailey (2012) everything that is included in a school’s learning program can be modelled on local cultural forces with no expectation of common ground or common outcomes. International mindedness need not be part of the curriculum that students encounter in school, in part because philosophical ideals must be contextually appropriate and the design of the curriculum needs to be constructed accordingly. Because of its ambiguity, international mindedness lends itself to a variety of uses, abuses and non-uses.

There is a plethora of terms claiming an association with “international mindedness” including ‘cosmopolitanism’ and ‘intercultural education’ (Bunnell, 2008b). These competing and contested concepts echo the fluctuating developments in socio-economic globalisation, as much as the extensive interactions within and across multicultural societies and the increasing emphasis on developing students’ international awareness as global citizens. International mindedness is said to embrace knowledge and critical thinking skills needed to analyse and propose solutions about global issues and their interdependence, especially those relating to cultural differences. (Hill, 2012: 246), international mindedness is directed towards “putting the knowledge and skills to work in order to make the world a better place through empathy, compassion and openness to the variety of ways of thinking which enrich and complicate our planet.” This contrasts with a market oriented approach to internationalising education which is characterised by meritocratic and positional competition with national systems of education.

This report provides conceptual tools for bringing forward as much as bringing to the fore the changing character of international mindedness, and especially in a critical relationship with the privileging of Western knowledge in the internationalisation of education. This challenge is directed at the presumption that local/global flows of Western knowledge necessarily provide the most appropriate framework for conceptualising international mindedness in the 21st century. For the IB three conceptual tools are identified as being integral to international mindedness:

1. Multilingualism
2. Intercultural understanding
3. Global engagement

Key concepts relating to international mindedness we identified in the literature relating to international education and education for global citizenship review are:

1. Common humanity
2. Cosmopolitanism
3. Cultural intelligence
4. Global citizenship

5. Global competence
6. Global mindedness
7. Intercultural understanding
8. Omniculturalism
9. Multiliteracies - the First Principle
10. World mindedness, peace and development

From a review of an emerging body of research we identified concepts listed below as offering the potential for Grade K-12 education to engage with a more 21st century conception of international mindedness:

1. Planetary intellectual conversations
2. Pedagogies of intellectual equality
3. Planetary education
4. Post-monolingual language learning
5. Bringing forward non-Western knowledge

We have constructed a series of contrasting models which present various theoretical constructs dimensions and core elements related to international mindedness:

1. Expanding circles model
2. Progression through schooling model
3. Levels of achievement model
4. Pedagogies for forming the virtues of international mindedness model
5. Scaffolding achievements model
6. Planetary of intellectual equality model

Also presented is a range of instruments for the assessment of international mindedness:

1. The Global-Mindedness Scale
2. The Global Perspective Inventory
3. The Global Citizenship Scale
4. The Cultural Intelligence Scale
5. The Global Competence Aptitude Assessment

Now we turn to explaining how we undertook the exploratory study that generated the forgoing results, before working through the process in detail.

2. Design of this exploratory study

This report explores a range of ways of understanding ‘international mindedness’ in education as a means to extend and deepen possibilities for intellectual engagement with non-Western knowledge. To do so, it clarifies the related ideas of multilingualism, intercultural understanding and global engagement and possible ways of assessing international mindedness. Based on a systematic analysis of IB documents, teachers support materials and workshop resources, this report describes or otherwise elaborates on inferences about international mindedness. In addition this report provides a comprehensive review of recent literature on ‘international mindedness and its assessment as it relates to Grade K-12 education. Through this research process we examine and synthesise contemporary theories, models, components, issues and tools in relation to international mindedness.

Our focus here is on ‘international mindedness’ as represented in official IB documents and the literature. How ‘international mindedness’ is interpreted and reinterpreted by teachers and students in schools is a matter requiring further empirical investigation. There are likely to be as many overlaps as disjunctions between these different sources of knowledge about ‘international mindedness.’ No doubt these similarities and differences add to the important debates within this field, debates that are necessary for giving ‘international mindedness’ broad circulation and innovative educational engagement. Further, while there are spaces in IB curriculum structure that allow for and encourage intellectual engagement with local knowledge, Loh (2012: 226) argues that because teachers have not learnt to make active use of it “their mindsets [are wedded to] the superiority of internationally recognised texts”. Loh (2012: 232) recommends that for the IB to fulfil its aims of internationalising rather than Westernising education, it needs to make this an explicit feature of its training for teachers, and that such training should not be limited to educators in postcolonial countries. Doherty (2013: 4) goes further, contending “the neo-colonial practice of privileging Western staff in such schools, the IBD’s potential to include local knowledge is not realised.” Further, while internationalising education may be discussed in terms international mindedness there is no direct correspondence between these. For instance Yemini (2012: 153) notes that “an international school may offer an education that makes no claims to be international, while students who did not attend a self-designated ‘international’ school may in fact have experienced an international education.” In addition Bunnell (2010: 359) reminds us of the need for evidence of what becomes of IB learners in terms of their post-school work and service trajectories.

2.1 Research questions

Importantly, the following questions set the ‘ground rules’ for focusing this exploratory study and proved essential for guiding and refining the iterative phases of this exploratory study. Specifically, these questions provided the coding protocols for systematically analysing the IB documents and reviewing the literature, thereby ensuring consistency in our approach. Thus the criteria for selecting the IB documents and the research literature is justified in terms of their relevance to the research questions (see Table 1).

Table 1 Selection criteria derived from research questions

<i>Meanings of international mindedness</i>	<i>Evidentiary sources</i>
Educational philosophy	Official IB documents, including teachers support materials and workshop resources
Curriculum framework	
Programmes	
International mindedness in education	
Characteristics of internationally minded individuals	
Values, attitudes, knowledge, understanding and skills associated with: <ol style="list-style-type: none"> 1. multilingualism 2. intercultural understanding 3. global engagement 	
Alternative concepts for international mindedness (Grade K-12 education)	Review literature in fields of international education and global citizenship education
21st century conceptions of international mindedness (Grade K-12 education)	Review emerging research in international education and global citizenship education
Contrasting models of international mindedness	Derived from other elements and related constructs in IB documents and literature review
Scope and paradigms for assessing international mindedness and related constructs: <ol style="list-style-type: none"> 1. existing assessment instruments 2. their objectives and components 3. their formats, techniques and strategies 4. validity of outcomes 5. impacts of use in different educational contexts 6. their strengths, issues and pitfalls 	Review research in international education and global citizenship education

The main research questions addressed in this report relate to conceptualising international mindedness and assessing international mindedness. In relation to conceptualising international mindedness the contributory research questions are:

1. How is IM addressed in the educational philosophy of the IB and the curriculum framework of IB programmes?
 - a. What does being internationally minded mean in an IB education?
 - b. What characteristics are internationally minded individuals expected to possess?
 - c. How are values, attitudes, knowledge, understanding and skills associated with international mindedness evident in the IB commitment to multilingualism, intercultural understanding and global engagement?
2. What are some of the key alternative concepts for international mindedness from the fields of international education and global citizenship education that are relevant to Grade K-12 education?
3. What does emerging research offer Grade K-12 educational context by way of more 21st century conceptions and definitions of international mindedness?
4. What do contrasting models of international mindedness offer in terms of core elements and related constructs?

5. What are scopes and paradigms of assessment for international mindedness?
 - a. What are existing assessment instruments of international mindedness and other related constructs (such as global mindedness or intercultural competence)?
 - b. What are the objectives and components of those assessment instruments?
 - c. What are the formats, techniques and strategies of them?
 - d. How valid are the outcomes of those assessment instruments? What are the impacts of using those instruments in different educational contexts, in terms of their strengths, issues and pitfalls?

2.2. An interactive, integrative research process

Given the nature of the research question driving this study, an interactive and integrative research process was employed. This process is represented in Figure 1 and elaborated upon below. We choose this process because it allowed us to employ three main techniques, namely narrative review, meta-analysis and best-evidence synthesis. This interactive and integrative process enables us to identify, collect, analyse or review, interpret and draw informed conclusions from each of the IB documents we analysed and studied from which we have synthesised key ideas. In employing this process we were able to employ our goals of understanding what knowledge researchers have been able to establish about international mindedness and its assessment; to evaluate their knowledge claims, and to synthesise these studies into models through which we could explore their interrelatedness. Given the research questions framing this exploratory study, this interactive and integrative process enabled us to make best use of the following criteria for the inclusion of research in this report, namely:

1. Presentation as a research study, or review of research;
2. Publication in scholarly books and/or peer reviewed research
3. Published in national and internationally refereed journals;
4. Publication within the last six years (dated 2007);
5. Frequently cited seminal works.

Consultations with the projects' critical friends, Dr Lin, Associate Professor Harreveld and Dr Sriprakash enabled us to test our initial findings and revise them in the light of their informed critiques. Following these consultations we undertook further research to identify, analyse and incorporate the necessary information into this report. Regular consultations with the International Baccalaureate Organization, via Dr Lin through video-conferences and electronic mail regarding progress reports, were used to refine and frame this final report.

A limitation of this exploratory study was the necessity for the studies reviewed to be reported in English. In addition, the research in particular aspects of international mindedness and assessment tend to reflect conventional emphases. For example, the proliferation of studies of 'difference' and 'conflict' as providing the conceptual basis for international mindedness seems to reflect worldly anxieties about the oversimplified and grossly exaggerated ideas about a clash of cultures (Cannadine, 2013). More recent research presents new directions in education for

international mindedness that tend to involve more complex, broader views, investigating the planetary orientation of humanity’s intellectual conversations and sharing of knowledge (Beckwith, 2012; Belting, 2011; Dallal, 2010; Freely, 2011; Lyons, 2009; Sen, 2006; Zijlmans & van Damme, 2008). Ideas from this research seem to have had little influence as yet on what are otherwise orthodox assessment instruments. With these limitations in the research we reviewed in mind, this report still provides insights into the debate over the conceptions of international mindedness and its assessment. It identifies the work of an international community of educators working on this important area, and demonstrates just how complex the conceptualisation of international mindedness and its assessment are.

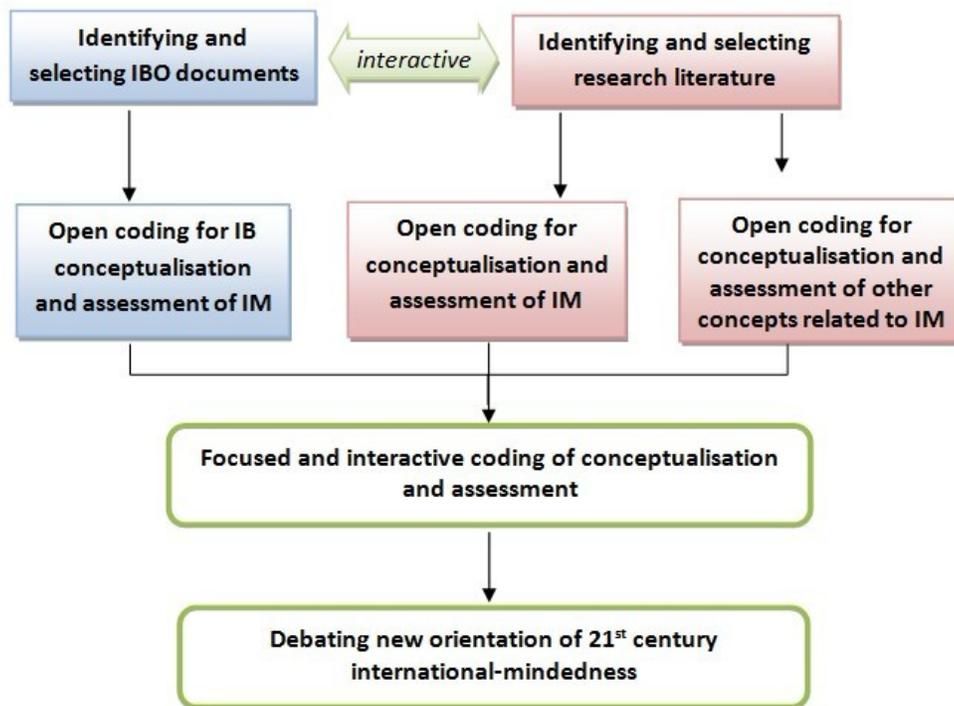


Figure 1 The interactive, integrative research process employed in this exploratory study

The selection of IB documents and literature was conducted separately during Phase 1 of this study. Later, during Phase 2, the selection of material for inclusion in this report was conducted in ways to explore the interactions between IB documents and literature.

A systematic analysis of official IB documents, including teachers’ support materials and workshop resources was conducted to describe and make inferences about international mindedness and the IB’s programme frameworks. Dr Lin provided access to the IB Online Curriculum Centre (OCC) from which relevant documents were selected based on the criteria in the Table above. Four categories were identified and searched: general IB cross-programme documents along with PYP, MYP and DP documents. The general IB documents, PYP and MYP documents had either been developed or updated within the last five years, and so provided a basis for the most recent IB views on international mindedness to be reviewed and analysed. However, relevant DP programme documents between 2004 and 2012 were selected; this took into

consideration the fact that the DP was well established long before the other two programmes. Altogether 47 IB documents were selected and reviewed (See Appendix I). These documents were given structural codes, which are used for all citations from the IB documents in the report.

A systemic review of the literature involved collecting research literature about international mindedness from specific online databases, namely ProQuest, EBSCOHost, ERIC and Google Scholar. The selection of relevant literature was based on the criteria in the Table above. Keywords used to focus the search for recent research literature were *international mindedness* and its synonyms such as *world mindedness* and *global mindedness*, as well as sub-concepts of *multilingualism*, *intercultural understanding* and *global engagement*. The boundaries for the database searches involved establishing the following parameters: publications between 2002 and 2013 and in English, and then initial inspection of abstracts and key words of likely journal articles. Reference lists from the articles found were also used to extend the range of literature reviewed. Two researchers searched the databases separately to ensure a comprehensive search and to double-check the range of literature assembled for review.

Altogether 110 papers, reports and theses on international mindedness were identified. However, papers that did not focus on Grades K-12 education were excluded. In addition, three papers written before 2002 were added because of the need to provide insights into the historical development of international mindedness. Thus, altogether, 104 articles were reviewed and coded independently by two reviewers using the systemic coding protocols provided by the research questions identified above (see the reference list). The coding results were synthesised and differences resolved through discussions among the research team and advice from the project's critical friends, Dr Lin, A/Professor Harreveld, and Dr Sriprakash.

3. IB Philosophy of International Mindedness

The IB is mindful that its programmes have been developed from what might be called ‘western knowledge,’ and is working to bring non-western knowledge into all three of its programmes (G1, 2008. p. 2). Drawing upon research in Mauritius, Poonoosamy (2010: 22) advances the following critique:

While the goal of the IB education is internationalization, the Western orientations of the IB tend to favour globalization rather than internationalization. The global is hence defined by the West and assimilated, customized and negotiated by the IB schools to integrate a culture of power through a Western knowledge. They do so irrespective of their geographical location.

Our analysis of the intellectual resources used in one document in the IB’s Global Engagement Series, namely that on cooperation and governance, is presented in Table 2. Students are encouraged to investigate a range of people worth knowing from diverse geographical, religious, cultural and philosophical backgrounds. While teachers introduce ideas of intellectuals from Asia, the Middle East, Africa, Europe and the Americas, it is not clear that this entails demonstrating the transcontinental, cross-cultural conversations in which these global intellectual resources have been, and continue to be engaged, especially those from non-Western intellectual cultures. In turn this poses challenges for the conceptualisation of international mindedness itself.

Table 2 Global engagement with global intellectual resources: Cooperative governance?

Key ideas	Whose knowledge is recommended or included?		
	Western sources of knowledge	Non-Western sources of knowledge	Global sources of knowledge
Corruption, bribery, embezzlement, patronage, fragile states, post-conflict reconstruction, anarchy, dictatorship, autocracy, oligarchy, socialism, democracy, theocracy, federalism, elections, checks and balances, separation of powers, political participation	John Locke (British) Charles de Secondat (French) Karl Marx (German) Gunnar Myrdal (European) Thomas Jefferson	Wangari Maathai His Highness the Aga Khan Confucius (Chinese) Al-Farabi (Islamic) Anna Hazare (Indian)	Plato (Classical Greek via Arab philosophers) Universal Declaration of Human Rights Report of the UN Secretary-General on the Rule of Law and Transitional Justice in Conflict and Post-Conflict Societies

Source: extracted and coded from G8, 2012.

This section provides an analysis of how *international mindedness* is conceptualised, more implicitly than explicitly, in the IB educational philosophy and curriculum frameworks. We first analysed the IB definition of international mindedness and identified three key concepts underpinning the IB definition of international mindedness, namely *multilingualism*, *intercultural understanding* and *global engagement*. We then analysed more IB documents to explore how each of the three concepts was defined, how they related to each other and contributed to international mindedness. Here we focus on identifying what IB considers as the key values, attitudes, knowledge, understanding and skills in each of the three domains.

3.1 The meaning of international mindedness in IB education

International mindedness is considered as a foundational principle of the IB’s educational philosophy. Based on their study of the production of intercultural citizens through the International Baccalaureate, Doherty and Mu (2011) distinguish between the competing logics of just living together in the midst of diversity, and a range of premises and dispositions for such living together ethically.

The International Baccalaureate Diploma (IBD) is currently offered in 2,718 schools across 138 countries, and explicitly aims to produce ‘internationally-minded’ citizens with a sense of belonging to both the local and the global community (see Table 3). It thus offers an opportunity to enquire how a school curriculum might produce more intercultural or global dispositions, knowledge and skills, and the challenges inherent in such design.

Table 3 IB definition of International mindedness in 2009

Definition of IM	What is IM?	
International mindedness is an <i>attitude</i> of openness to, and curiosity about, the world and different cultures. It is concerned with developing a <i>deep understanding</i> of the complexity, diversity and motives that underpin human actions and interactions. (DP9, 2009, p. 4)	<i>attitude</i> (openness to /curiosity of)	the world and different cultures
	<i>understanding</i> (deep)	of the complexity, diversity and motives, human actions and interactions

According to this definition, International mindedness is an primarily an *attitude*, specifically an attitude of openness and curiosity. It is an attitude toward the world and different cultures. The goal of international mindedness is a deep *understanding* of human action and interactions, and their complexity, diversity and motives. In the 21st century, internationally minded learners need the skill to be “comfortable with tensions, complexity, contradiction and overlaps” (G13, 2012: 1, 9). The concern of international mindedness within the context of the whole world is not a new IB notion. In 1968, when the IB Diploma Programme (DP) was established, the aim was to enable

students to *understand and manage the complexities of our world* and provide them with skills and attitudes for taking responsible action for the future. ... in the belief that people who are equipped to make a more just and peaceful world need an education that *crosses disciplinary, cultural, national and geographical boundaries*. (G6, 2012: 1, italics added)

A demonstrable connection can be perceived between the IB mission statement and the forgoing understanding of international mindedness. The IB mission statement emphasises that “intercultural understanding and respect” is a conduit to the creation of “a better and more peaceful world”. Understanding and respect for people “with their differences” is a core virtue that IB encourages students to develop.

IB Mission Statement

The International Baccalaureate aims to:

1. develop inquiring, knowledgeable and caring young people who help to create a better and more peaceful world through *intercultural understanding and respect*.
 2. work with schools, governments and international organizations to develop challenging programmes of international education and rigorous assessment.
 3. encourage students across the world to become active, compassionate and lifelong learners who *understand that other people, with their differences, can also be right*. (All IB documents, italics added)
-

IB's definition of international mindedness has been changing and maturing. Most recently, the IB identified "the characteristics of international mindedness" as including

global engagement, multilingualism and intercultural understanding. This consensus around what it means to be internationally minded will guide the future development of all the IB programmes. (PYP8, 2013: 36, italics added)

Compared with this new definition, it could be argued that the 2009 IB definition of international mindedness largely equate it to *global/intercultural understanding*, characterised by an open attitude to employ one's curiosity to attain an understanding of human actions and interactions, the different cultures and thus the world. The new definition has extended the definition of international mindedness to incorporate *global engagement* and *multilingualism*. The meaning of and relationship between these three concepts, constitutive elements of international mindedness will be discussed in section 3.3. Next we move on to analyse how the three concepts of international mindedness are embedded in the IB Learner Profile.

3.2 IB Learner Profile and international mindedness

The IB's Learner Profile embodies the IB understanding of international mindedness (PYP8, 2013). The development of international mindedness of IB learners centres on extending and deepening IB learners' understanding of humanities' commonality; their sense of a shared guardianship of the planet, as well as their active commitment to world peace and development. While not a profile of the 'perfect student', Wells (2011) reminds us that the IB Learner Profile is meant to map a lifelong learning trajectory in the quest for international mindedness. Three functions of the IB Learner Profile are intended to promote an IB curriculum which embodies the values, attitudes and behaviour of 'international mindedness.'

Internationally minded learners are expected to demonstrate ten (10) attributes and/or learning outcomes. Together these attribute "*imply a commitment to help all members of the school community learn to respect themselves, others and the world around them*" (G6, 2012: 3, italics added). Each attribute incorporates key values, attitudes, knowledge, understanding and/or skills, which are associated with "the development of cognitive competencies and others having an emphasis on dispositions and attitudes" (G1, 2008: 12).

Specifically, internationally minded learners are knowledgeable about local/global issues, empathetic inquirers, critical thinkers, communicators, risk-takers as well as being caring, open-minded, balanced, reflective and able to make responsible work/life decisions. The idea of international mindedness expresses the IB’s holistic concern for learners as *whole persons*:

Along with cognitive development, IB programmes address students’ social, emotional and physical well-being. They value and offer opportunities for students to become active and caring members of local, national and global communities; they focus attention on the values and outcomes of internationally minded learning described in the IB Learner pProfile (G6, 2012: 3).

These ten attributes are associated with the three concepts of international mindedness, namely *global engagement*; *multilingualism* and *intercultural understanding* (see Table 4).

Table 4 IB learner attributes and international mindedness

Core elements of IM	Attributes of IB Learner	Supportive attributes
<p>Multilingualism learning to communicate in a variety of ways in more than one language ... supports complex, dynamic learning through wide-ranging forms of expression.</p>	<p>Communicators <i>multilingual & multimodal communication;</i> <i>effective collaboration</i></p>	
<p>Intercultural understanding -recognizing and reflecting on one’s own perspective, as well as the perspectives of others. -increasing intercultural understanding by learning how to appreciate critically many beliefs, values, experiences and ways of knowing. -understanding the world’s rich cultural heritage by inviting the community to explore human commonality, diversity and interconnection</p>	<p>Open-minded <i>appreciation of own cultures/personal histories;</i> <i>open to other values, traditions, and views;</i> <i>seeking and evaluating different points of view;</i> <i>willingness to grow from experiences</i></p>	<p><u>Cognitive competence:</u> Inquirers Thinkers Reflective</p> <p><u>Disposition:</u></p>
<p>Global engagement -a commitment to address humanity’s greatest challenges by critically considering power and privilege, recognizing that they hold the earth and its resources in trust for future generations; -exploring global/local issues, including developmentally appropriate aspects of the environment, development, conflicts, rights and cooperation and governance; -developing the awareness, perspectives and commitments necessary for local/global engagement; -aspiring to empower people to be active learners who are committed to service with the community.</p>	<p>Knowledgeable <i>exploration of local & global concepts/ideas/issues;</i> <i>knowledge and understanding across disciplines</i></p>	<p>Principled Caring Risk-takers Balanced</p>

Source: extracted and coded from G6, 2012: 6-7; G3, 2009: 5

The three concepts of international mindedness are pronounced in three IB learner attributes (see Table 4). The idea of *Multilingualism* is manifest in the IB learner attribute of “communicators”, which encourages students to develop skills for multilingual & multimodal communication and effective collaboration. *Intercultural understanding* relates to “open-minded”, which means “appreciation of own cultures/personal histories, open to other values, traditions, and views, seeking and evaluating different points of view and willingness to grow from experiences”.

Global engagement is directly associated with “knowledgeable”, in its exploration of local and global concepts, and knowledge and understanding across disciplines.

An internationally minded learner is above all a competent communicator, open-minded and knowledgeable. However, these qualities cannot be achieved without the remaining seven attributes, which fall into the two categories of cognitive competence (inquirers; thinkers and reflective practitioners), and disposition (principled, caring, risk-takers, and balanced).

3.3 International mindedness in relation to multilingualism, intercultural understanding and global engagement

In this section, we discuss the three key concepts of the IB definition of international mindedness (see Table 5). First, we explore how IB interprets the connections between these three concepts. Then, we explore how each of these concepts is defined; what skills, understanding, knowledge, and attitudes entailed in each concept contribute to the development of international mindedness. First, these constitutive elements of international mindedness also contribute to the development of each other.

Table 5 Relationship between multilingualism, intercultural understanding & global engagement

Excerpt	Relationship between key IM concepts
<p>“...themes of global significance that transcend the confines of the traditional subject areas ... promote an awareness of the human condition and an understanding that there is a commonality of human experience. The students explore this common ground collaboratively, from the multiple perspectives of their individual experiences and backgrounds... This sharing of experience increases the students’ <i>awareness of, and sensitivity to, the experiences of others beyond the local or national community ... To enhance this awareness of other perspectives, indeed of other cultures and other places</i>, PYP students are expected to be <i>learning a language additional to the language of instruction of the school at least from the age of 7</i>”</p>	<p><i>Global engagement</i> “promote” ↓ <i>Intercultural understanding</i> ↑ “enhance” <i>Multilingualism</i></p>

Source: PYP4, 2009: 13-14, italics added.

In the excerpt in Table 5, discussing “themes of global significance” is a pedagogical strategy of global engagement. Such a globally engaging strategy will “promote” the development of intercultural understanding, here explained as “students’ awareness of, and sensitivity to, the experiences of others beyond the local or national community”. Multilingualism, the learning of another language, serves to “enhance” their intercultural understanding. It could be seen from the above analysis that intercultural understanding is still central to the IB understanding of international mindedness, while global engagement and multilingualism are pathways to the core element of intercultural understanding.

3.3.1 Multilingual values, skills, understanding and knowledge

Multilingualism can be defined in two dimensions. In terms of the number of languages that an internationally minded learner possesses, the IB holds that “bilingualism, if not multilingualism, is the hallmark of a truly internationally minded person and that this requirement should be central to all three IB programmes” (PYP3, 2009: 68). It is important to note that the IB does not adopt “the reciprocal position, that a monolingual person has a limited capacity to be internationally minded” (PYP3, 2009: 68). Thus, despite the explicit articulation of a necessary relationship between multilingualism and international mindedness, monolingual learners are seen to have a capacity for being internationally minded. In terms of the language proficiency of an internationally minded learner, IB students are encouraged to become “balanced bilinguals” who are highly proficient, literate and knowledgeable in two or more languages” (G1, 2008: 25).

The practice of multilingualism is important for developing internationally minded learners (see Table 6): “learning in more than one language is considered essential for international education and for enriching intercultural understanding” (G1, 2008: 25). Multilingualism is considered “a resource and an opportunity for engendering the ideals of international mindedness” (G13, 2012: 9; G1, 2008: 25).

Table 6 Multilingualism as a resource for engendering international mindedness

Excerpt	Connection to IM
<p>“As a result of recent globalization, <i>the relationship between language and power</i> as well as critical approaches to language use and language learning have become increasingly significant.</p>	<p>critical language awareness</p>
<p>It is <i>the development of this critical language awareness and its role in critical thinking in all learning</i> that is important for the growth of intercultural awareness and international mindedness.</p>	<p>↓</p>
<p><i>Investigating the possible interpretations of any communication and consequent available choices</i> is part of being interculturally aware.</p>	<p>intercultural awareness</p>
<p>With this awareness, learners are able to become <i>decentred from any unilateral cultural-based assumptions and continually question their borders of identity</i>” (G13, 2012: 4, italics added).</p>	<p>↓</p>
	<p>international mindedness</p>

Multilingualism is practiced across the three programmes through “a continuum of *learning language, learning through language and learning about language*” (G1, 2008: 25). Language requirements and language learning opportunities are built into all three IB programmes. The language requirement, understanding and knowledge and skills are different in the three programmes (see Table 7).

Table 7 Continuum of multilingualism in the PYP, MYP and DP

PYP	Excerpts	Connection to IM virtues
Requirement	An additional language is introduced by age 7.	<i>multilingual & multimodal communication</i>
Understanding & knowledge	use of language, appreciation of language, awareness of the nature of language, of the many influences on language, and of the variety in and between languages and dialects.	<i>multilingual & multimodal communication; appreciation of home cultures; open to other values, traditions & views</i>
	<ul style="list-style-type: none"> • the transdisciplinary nature of language; • that competency in language—and in more than one language—is a valuable life skill, a powerful tool; • language and literature are creative processes, that encourage the development of imagination and creativity through self-expression 	<i>knowledge and understanding across disciplines; multilingual & multimodal communication; critical & creative thinking</i>
	Key concepts in language learning: Form; Function; Causation; Change; Connection; Perspective; Responsibility; Reflection	<i>multilingual & multimodal communication; responsibility for own actions; thoughtful consideration to own learning & experience; ability of self-assessment</i>
Skills	<ul style="list-style-type: none"> • Oral language: listening and speaking • Visual language: viewing and presenting • Written language: reading and writing 	<i>multilingual & multimodal communication</i>
MYP	Excerpts	Connection to IM virtues
Requirement	Must develop at least two languages within the MYP, mother tongue and a second language	<i>multilingual & multimodal communication</i>
Understanding & knowledge	Core principles of language A learning: <ul style="list-style-type: none"> • Language as context-driven. • Language as multiple meanings. • Language as position. • Language as argument. • Language as exploration. 	<i>multilingual & multimodal communication; critical & creative thinking; reasoned, ethical decisions; brave and articulate defence of beliefs; inquiry and research skills</i>
	Core principles of language B learning: <ul style="list-style-type: none"> • Context: context-relevant uses of language • Culture: culturally informed uses of language • Reflection: reflective uses of language • Fluency: fluent, context relevant, culturally informed, reflective uses of language 	<i>multilingual & multimodal communication; critical & creative thinking; reasoned, ethical decisions; thoughtful consideration to own learning & experience; ability to assess own strengths and limitations for learning and personal development</i>
Skills	skills in “listening, speaking, reading, writing, viewing and presenting” in a variety of contexts;	<i>multilingual & multimodal communication</i>
	develop “critical, creative & personal approaches to studying and analysing literary and non-literary works”, engaging in literature from a variety of cultures and historical periods including their own.	<i>critical & creative thinking; reasoned, ethical decisions; appreciation of home cultures; open to other values, traditions & views</i>
DP	Excerpts	Connection to IM virtues
Requirement	must study two languages—a “best” language and a second language—to achieve a full diploma	<i>multilingual & multimodal communication</i>
Understanding & knowledge	In group 1, while studying their best language, students are exposed to a wide range of literature in translation that requires <i>cross-cultural comparison</i> .	<i>exploration of local & global concepts/ideas/issues; appreciation of home cultures; appreciation of personal histories; open to other values, traditions & views</i>
	The learning of a language in group 2 emphasizes the development of <i>intercultural communicative competence</i> , which focuses on developing the skills that enable learners to <i>mediate between people from different societies and cultures</i>	<i>multilingual & multimodal communication; effective collaboration; empathy, compassion & respect</i>
Skills	good reading comprehension and written production in the best language; reasonable language skills in the language of instruction & examination; ability to write independent, critical essays, presenting drafts; close reading of texts with a focus on analysing literary technique; ability to make an oral presentation to others	<i>multilingual & multimodal communication; inquiry and research skills; independent learning; critical & creative thinking; brave and articulate defense of beliefs</i>

Source: extracted and coded from: PYP3, 2009: 72, p.75; PYP5, 2009: 8-22; MYP2, 2009; MYP5, 2012; G1, 2008; DP8, 2009.

With reference to the IB Learner Profile and international mindedness language learning in the PYP emphasizes eight specific elements in the IB Learner Profile related to international mindedness. In PYP curriculum documents, the term “an additional language” is used rather than “second language”. This is in “recognition of the complexity of language learning situations in IB World Schools”. “Second language” has overlapping meanings and “could be misinterpreted and therefore misrepresent and oversimplify the experiences of some students” (PYP5, 2009: 3).

The IB continuum of multilingualism across the MYP also emphasizes nine specific elements in the IB Learner Profile related to international mindedness. Additional or different elements include inquiry and research skills; reasoned, ethical decisions, and the brave and articulate defence of beliefs. Likewise, the IB continuum of multilingualism across the DP also emphasizes eleven specific elements in the IB Learner Profile related to international mindedness. Building on the MYP, the DP includes independent learning; exploration of local/global concepts/ideas/issues; effective collaboration; appreciation of personal histories, and empathy, compassion and respect. The following statements in Table 8 underlie the IB understanding of multilingualism.

Table 8 Developing multilingualism across learners’ schooling

Assumptions	Issues entailed in multilingual learning
1.Multilingual classrooms are the norm.	Language diversity used in classroom learning
2.The language profiles of students are diverse.	Language diversity integral to students multiple identities
3.Sometimes one language may be more dominant than another in the same individual”	The need for balanced development of multilingual capabilities

Source: G13, 2012: 1, 9.

These understandings show that despite a multilingual classroom, multilingual learners of two (or more) languages are “potentially able to become such balanced bilinguals” (G2, 2008: 3), but not necessarily. For 21st century learners communication necessarily involves engaging in both multilingual and multimodal communication (See Table 9). Together these are crucial for the development of intercultural understanding.

Table 9 Multilingual and multimodal communication for intercultural understanding

Excerpt	Connection to IM
“Crucial for the success of the programmes is <i>a rich development of language and multiliteracies</i> for all learners. The ability to communicate in a variety of modes in more than one language is essential to the concept of an international education that <i>promotes intercultural perspectives</i> ” (G13, 2012, p.1, italics added).	Multimodal and bi/multilingual communication
“learning to communicate in a variety of ways in more than one language is <i>fundamental to the development of intercultural understanding</i> . Complex, dynamic learning through wide-ranging forms of expression require students to learn another language” (G6, 2012, p. 6, italics added).	<i>promotes/is fundamental to</i>
	↓
	Intercultural perspectives/ understanding

In the next section, we discuss what IB means by intercultural understanding, and what values, attitudes, knowledge, understanding, skills are entailed in intercultural understanding.

3.3.2 Intercultural values, attitudes, knowledge, understanding, skills

Intercultural understanding centres on developing students’ critical appreciation and reflection on similarities and differences across human communities, their diversity and interconnections. Through recognizing and reflecting on one’s own intercultural understanding, as well as the intercultural understanding of others, students learn: “to appreciate critically many beliefs, values, experiences and ways of knowing [so as to understand] the world’s rich cultural heritage” (G6, 2012: 6). Here it should be noted that the IB mission to develop international mindedness recognizes the age and background of students; the variety of IB schools throughout the world, and the complexities of the concept of international mindedness itself. Accordingly, principals and teachers in IB schools are encouraged to interpret international mindedness

in a manner appropriate to the age and development of the student, always bearing in mind that part of the adaptability and versatility of IB programmes lies in what these attributes may look like from one school culture to another (G1, 2008: 3).

Table 10 provides an analysis of how the IB defines intercultural understanding (IU) across its three programmes in terms of strategies, learning outcomes, and attitudes to difference.

Table 10 Intercultural understanding across learners’ schooling

Excerpt	Developmental strategy	Learning outcomes	Attitudes to difference
“The aim of social studies within the PYP is to <i>promote intercultural understanding and respect for individuals and their values and traditions</i> . In support of the IB mission statement, the social studies component of the PYP curriculum will encourage students to “ <i>understand that other people, with their differences, can also be right</i> ”. Therefore, there is a strong emphasis on <i>the reduction of prejudice and discrimination within the classroom, the school, the community and the world</i> ” (PYP3, 2009: 103).	<i>the reduction of prejudice and discrimination within the classroom, the school, the community and the world</i>	<i>tolerance and respect</i>	<i>“understand that other people, with their differences, can also be right</i>
Intercultural awareness “ <i>is concerned with developing students’ attitudes, knowledge and skills as they learn about their own and others’ cultures</i> . For adolescents, this means <i>considering the many facets of the concept of culture, and experiencing and reflecting on its manifestations in various contexts</i> ...By encouraging students to consider <i>multiple perspectives</i> , intercultural awareness not only <i>fosters tolerance and respect</i> , but also aims to <i>develop empathy and understanding, and the acceptance of others’ rights in being different</i> . (MYP2, 2009: 4).	<i>considering the many facets of the concept of culture; experiencing, reflecting on its manifestations in various contexts</i>	<i>empathy and understanding</i>	<i>acceptance of others’ rights in being different</i>
“Education for intercultural understanding requires students to <i>develop knowledge of different cultural perspectives but also, and critically, it requires reflection on why different perspectives exist</i> . It is important that this consideration <i>stems from a student’s understanding and appreciation of their own culture and nationality so that international understanding and cooperation supplement local and national allegiances</i> . Understanding is not	<i>reflection on why different perspectives exist</i> <i>understanding and</i>	<i>More nuanced understanding of the concept</i> (See Table 16).	<i>reflective, caring and principled action</i> (Understanding is not the same as

<i>the same as acceptance of all practices. While the IB’s mission statement stresses that “other people, with their differences, can also be right”, the Learner Profile also emphasizes the importance of reflective, caring and principled action” (DP8, 2009: 7).</i>	<i>appreciation of their own culture and nationality</i>		<i>acceptance of all practices)</i>
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In the PYP program, the crucial intercultural understanding to be achieved is the attitude to difference “that other people, with their differences, can also be right”. In doing so the strategic or pedagogical focus is “the reduction of prejudice and discrimination within the classroom, the school, the community and the world”. The main learning outcome is to foster tolerance and respect.

Intercultural awareness is one of the foundational principles of the MYP program. The MYP approach to developing students’ intercultural awareness starts with critically “considering the many facets of the concept of culture, and experiencing and reflecting on its manifestations in various contexts”. The main aim is to develop empathy and understanding, in addition to tolerance and respect. The key intercultural understanding is the acceptance of others’ rights in being different. However, understanding and acceptance of others’ rights in being different is not the same as acceptance of others’ views (see Table 10).

The DP definition of *intercultural understanding* provides for an even more nuanced understanding and appreciation of the tensions entailed (see Table 11). To start with, intercultural understanding is based on knowledge of different cultural perspectives. Intercultural understanding turns the ignorance that inevitably exists between cultures into an important stimulus for learning (Singh & Chen, 2012). While there can be a “clash of ignorances” between cultures, conceiving ignorance productively means this “learning gap” provides opportunities to learn about, and appreciate diversity of histories and cultures (G5, 2010: 5).

Table 11 Defining intercultural understanding

Nuances and tensions that intercultural understanding entails	Relationship	How this guides practice
knowledge of different cultural perspectives; (what)	reflection on why different perspectives exist; (why)	causality
understanding and appreciation of their own culture and nationality/ local and national allegiances	International understanding and cooperation	supplementary
understanding	acceptance	not the same

Intercultural understanding is a vehicle for addressing the tensions between students’ local/global and inter/national allegiances, understandings and capacity for trans-national cooperation. Intercultural understanding is intended to help

older students begin to make sense of the modern world’s geopolitical systems. By inviting Year 5 students to consider not only the historical development of the nation state in Europe, but also parallels in Africa, the Middle East, and South Asia, this study opens the door to powerful discussions about similarities and differences—a high yield instructional strategy and a key approach to learning. (G5, 2010: 57)

Intercultural understanding informs curriculum development and subject content through its integrated focus on multilingualism and global engagement through pedagogies of critical reflection, dialogue and active inquiry. Students learn:

to construct meaning by exploring other ways of being and different points of view, [and] become more informed about, and sensitive to, the experiences of others locally, nationally and internationally. Intercultural [understanding] means considering the attitudes created as a result of learning and encouraging involvement in action and service. It is ... a critical element in developing internationally minded students. (MYP2, 2009: 4)

3.3.3 Global values, attitudes, knowledge, understanding, skills

Global engagement is essential for the education of students in the 21st century. Increasingly employers and universities are “seeking to attract globally aware, adaptable learners who are able to apply and transfer their skills and knowledge to new contexts” (DP8, 2009: 35). The emphasis on connectedness in education is increasing. Learners need to develop the disposition and capabilities to

fit academic studies into a human and global context ... We are also recognizing the need to prepare students for the social and moral challenges that await them in such a complex world. The traditional academic disciplines alone will not prepare our young people for such challenges. Our students must develop the necessary skills, habits of mind and the moral and ethical values to be able to understand and manage the interconnectivity and complexity of the modern world. (DP8, 2009: 30, italics added)

Global engagement is considered as

commitment to address humanity’s greatest challenges ... students and teachers ... explore global/local issues, including developmentally appropriate aspects of the environment, development, conflicts, rights and cooperation and governance. Globally engaged [learners] critically consider power and privilege, and recognize that they hold the earth and its resources in trust for future generations. (G6, 2012: 7)

Global engagement is integral to the idea of international mindedness. Thus, international mindedness is directed at the study of issues which have application beyond national borders. It promotes and enhances the students’ capabilities for collaborative global engagement, along with multilingualism and critical intercultural understanding in ways that enable them to contribute to local/global sustainability and the future of the human race.

The three IB programmes contain information that describe the nature of global engagement in each program, the subject for global engagement and/or recommended ways of teaching global engagement. The excerpts in Table 12 highlight key ideas relating to global engagement in the PYP, MYP and DP curricula.

Table 12 Elements of global engagement across the PYP, MYP and DP

Program	Excerpts (<i>italics added</i>)	Elements of global engagement	
PYP	the relationships between and the interconnectedness of individuals and civilizations, from local and global perspectives (PYP3, 2009: 12).	- <i>global/local interconnectedness of individuals and civilizations</i>	
	An inquiry into the interconnectedness of human-made systems and communities; (PYP3, 2009: 12).	- <i>interconnectedness of human-made systems and communities</i>	
	Economic activities and their impact on humankind and the environment. (PYP3, 2009: 12).	- <i>rights and responsibilities in resources sharing</i>	
	An inquiry into <i>rights and responsibilities in the struggle to share finite resources</i> with other people and with other living things; communities and the relationships within and between them; <i>access to equal opportunities; peace and conflict resolution</i> (PYP3, 2009: 12).	- <i>inter/intra-community relationships;</i> - <i>access to equal opportunities;</i> - <i>peace and conflict resolution</i>	
	“... <i>themes of global significance</i> that transcend the confines of the traditional subject areas frame the learning throughout the primary years, including early childhood. These themes promote <i>an awareness of the human condition</i> and an <i>understanding that there is a commonality of human experience</i> ” (PYP4, 2009: 13-14).	- <i>awareness of the human condition;</i> - <i>understanding of the commonality of human experience</i>	
MYP	It is one of the MYP aims to enable students to “acquire insights into <i>local and global concerns affecting health, the community and the environment, and develop a sense of individual and collective responsibility and citizenship</i> ” (MYP2, 2009: 3).	- <i>local and global concerns affecting health, the community and the environment;</i> - <i>individual and collective responsibility and citizenship</i>	
	“The MYP is designed to help adolescents to develop <i>a knowledge of, and interest in, local and global issues</i> . The explicit emphasis on communication and intercultural <i>awareness</i> encourages international mindedness and <i>responsible citizenship</i> . In age-appropriate ways, the programme involves students in <i>concrete, socially responsible action and service, both individually and in groups</i> ” (MYP2, 2009: 14).	- <i>knowledge of and interest in local and global issues;</i> - <i>responsible citizenship;</i> - <i>concrete, socially responsible action and service</i>	
	Global Awareness <ul style="list-style-type: none"> • Explore issues facing the international community • Recognise issues of equity, justice and responsibility • Know when and how to take responsible action where relevant (MYP6, n.d.) 	- <i>Exploration of global issues;</i> - <i>Recognition of issues of equity, justice & responsibility;</i> - <i>Responsible action of relevance</i>	
DP	Philosophy [Theme 8 People, nations and cultures] incorporates notions of <i>cultural development and the interaction of individuals in a local or global setting</i> . It involves an analysis of <i>the present international situation and its impact on our understanding of how we live in the world</i> . ..It examines the methods, symbols and tokens, and <i>philosophical perspectives that underpin cultural judgments</i> . It also encourages students to <i>reflect on elements of stability in diversity, and unity in multiplicity</i> (DP11, 2012: 23)	- <i>Global/local interaction of individuals and cultures;</i> - <i>International situation and understanding of living;</i>	
	Business Management course	designed to give students an <i>international perspective</i> of business and to promote their <i>appreciation of cultural diversity</i> through the study of topics like international marketing, human resource management, growth and business strategy (DP2, 2007: 3).	- <i>Globalisation and ethics</i>
		Discuss the <i>ethical issues</i> of what is marketed and how it is marketed: <i>nationally, internationally and across cultures</i> (DP2, 2007: 31).	- <i>Global knowledge across disciplines</i>
	Biology	... many scientific problems, from climate change to AIDS, are <i>international in nature</i> and this has led to a <i>global approach to research</i> in many areas (DP3, 2007: 4).	- <i>Global approach to research;</i>
		some diseases have the potential to become pandemics and that the example of smallpox shows how <i>effective international cooperation</i> can be in combating infectious diseases (DP3, 2007: 84).	- <i>International cooperation;</i>
...attitudes to risk vary around the world as a part of <i>natural cultural differences</i> . Should food safety be <i>internationally rather than nationally</i>		- <i>International regulation and cultural differences</i>	

	<i>regulated?</i> (DP3, 2007: 114).	
Mathematics	appreciate the international dimension in mathematics through <i>an awareness of the universality of mathematics and its multicultural and historical perspectives</i> (DP12, 2012: 8).	- <i>universality of some knowledge;</i>
	The ethical implications of <i>trading in currency and its effect on different national communities...</i> The effect of <i>fluctuations in currency rates on international trade</i> (DP12, 2012: 17).	- <i>Currency, international trade and global influence</i>
Theatre	a way for students to celebrate the <i>international and intercultural dynamic</i> that inspires and sustains some forms of contemporary theatre, while appreciating the specifically <i>local origins</i> that have always given rise to performance, and which, in many parts of the world, still do (DP4, 2007: 3).	- <i>International and intercultural dynamic & local origins;</i>
	The focus of theatre in the world is on a practical and theoretical exploration of a range of <i>theatre traditions and cultural practices around the world</i> (DP4, 2007: 16).	- <i>Global theatre traditions and cultural practices;</i>
Anthropology	Anthropology fosters the development of citizens who are globally aware and ethically sensitive (DP17, 2010: 4)	<i>Global awareness and ethical sensitiveness</i>
Economics	The economics course <i>embodies global and international awareness in several distinct ways</i> . Two of the four sections of the course are devoted to specific areas of economics that contribute to international awareness and understanding... earlier topics in the course explore <i>the ways in which different countries deal with common economic issues such as government intervention, market failure, sustainability, and achieving macroeconomic objectives</i> . Inherent in the syllabus is a <i>consideration of different perspectives, economic circumstances, and social and cultural diversity</i> (DP16, 2010: 5).	<i>Global and international awareness</i>
Extended essay	An extended essay in world studies provides students with an opportunity to undertake an in-depth, interdisciplinary study of <i>an issue of contemporary global significance</i> . World studies extended essays may <i>examine issues such as the global food crisis, climate change, terrorism, energy security, migration, and global health, technology and cultural exchange</i> . (DP14: 153)	<i>Contemporary global issues</i>
Geography	The geography course... <i>examines key global issues, such as poverty, sustainability and climate change</i> . It considers examples and detailed case studies at a variety of scales, from <i>local to regional, national and international</i> (DP15, 2009: 4).	<i>Global issues at local, regional, national and international levels</i>
Global politics	The global politics course explores <i>fundamental political concepts such as power, rights, liberty and equality, in a range of contexts and at a variety of levels</i> . It allows students to develop <i>an understanding of the local, national, international and global dimensions of political activity</i> (DP 18, 2013: n.p.)	Local, national, international and global dimensions of political activity.

Source: extracted and coded from PYP3, 2009; PYP4, 2009; MYP2, 2009; MYP6, n.d.; DP2, 2007; DP3, 2007; DP4, 2007; DP11, 2012; DP12, 2012; DP14, 2007; DP15, 2009; DP16, 2010; DP17, 2010; DP18, 2013.

3.4 Summary of key messages

The IB definition of international mindedness has changed and matured. The 2009 definition largely equated international mindedness to *global/intercultural understanding*. The latest definition has incorporated two more dimensions of *global engagement* and *multilingualism*. Intercultural understanding is still central to the IB understanding of international mindedness, while global engagement and multilingualism are considered as contributing to the development of intercultural understanding.

These three dimensions of international mindedness are embedded in the IB Learner Profile. An internationally minded learner is above all a competent communicator, open-minded and

knowledgeable. However, these qualities cannot be achieved without the remaining seven attributes, which fall into the two categories of cognitive competence (inquirers, thinkers and reflective practitioners), and disposition (principled, caring, risk-takers, and balanced).

Multilingualism, intercultural understanding and global engagement are evident across the three IB programmes as a developing continuum. For example the definition of *intercultural understanding* is developed across the three programmes to account for more nuanced understanding and appreciation of the tensions.

4. Concepts related to international mindedness

The previous section provided an analysis of international mindedness as expressed in the educational philosophy of the IB and the curriculum framework of IB programmes. This included an account of what being internationally minded means in an IB education. The IB Learner Profile was shown to provide an important indication of the characteristics internationally minded individuals are expected to possess. Moreover, the IB documents explicitly connect the values, attitudes, knowledge, understanding and skills of international mindedness manifested with multilingualism, intercultural understanding and global engagement. Underlying all this was a mindfulness about IB's interest in bringing non-western knowledge into all three of its programmes, given that these have been developed from what might be called 'western knowledge' (G1, 2008: 2). This is increasingly important, given for instance that the IB is working in partnership with the Aga Khan Development Network (AKDN) to explore how

historical and contemporary Muslim cultures can contribute to, and enhance the understanding of, central ideas and significant concepts taught in IB World Schools. This model may be transferred to other cultural contexts to help students appreciate the diversity of the human experience and our common humanity. (G5, 2010: 5)

This calls for some concepts that would be really useful in working through the nuances inherent in enhancing and promoting such partnerships (Hayden, 2013). This section addresses the question: What are some of the key alternative concepts for international mindedness from the fields of international education and global citizenship education that are relevant to Grade K-12 education? Below we present our analysis of conventional approaches to international mindedness in education. This includes a focus on the literature defining international mindedness in relation to multilingualism, intercultural understanding and global engagement.

4.1 Common humanity

The well-established concept of 'common humanity' has been used to stress the need for unifying human societies. For Hope (2011: 214) the appeal to the concept of 'common humanity' is meant to speak "to an inclusive domain of agents, obligations that we owe to others in virtue of some features of our common humanity that bear absolute moral values (couched in terms of status or interest)." However, Hope (2011: 217) concedes that the concept of 'common humanity' does not constitute a "substantive agreement on the limits or moral salience of human rationality and sociability."

Standing against nations, and thus presumably international mindedness, Amitav Ghosh's (cited in Khan, 2013) novel *The Shadow Lines* expresses a yearning for the idea of a 'common humanity.' The sole representatives of this 'common humanity' are human beings, for which any differences or demarcations are merely shadow lines. If anything, where these boundaries become anything more substantial than shadows they become a source of violence: it can be nationalism, terrorism,

domestic violence, chauvinism or religious fanaticism. (Khan, 2013: 63-64) argues that Ghosh does not endorse the flattening out of differences by global multinational capitalism, nor does he approve of notions of purist or exclusionist groupings. However, while observing that Amitav Ghosh's idea of 'common humanity' "may sound utopian to many," Khan (2013: 64) contends that "if we are sincere enough and can truly realize the ultimate necessity of us, we must be able to develop a global humanity, that is, a common humanity to rule the world single handed."

The concept of 'common humanity' has been reworked as the idea of identification with all humanity. Central to this latter concept is treating all other human beings as a part of one's in-group. For people to 'identify with all humanity' this requires them to be less ethnocentric, less dominance-oriented, and more supportive of universal human rights. However, this concept of 'identification with all humanity' is regarded by (Bilewicz & Bilewicz, 2012: 333) as having several limitations. First, the concept of 'common humanity' is regarded as a matter of an individual's disposition rather than being seen as negotiated and established through group interactions of situational encounters. Second, there is the inevitable problem of 'measuring' signs of 'identification with all humanity' because, being seen as (mostly) a desirable norm, research participants are more than likely to express opinions they know accord with this norm. However, we know that there are inconsistencies between peoples expressed attitudes and their behaviours, for instance in relation to racial prejudice and ethnic discrimination. This means expressed dispositions that identify with all humanity need not predict real intergroup behaviour.

Bilewicz and Bilewicz (2012: 332) traced the history of this idea of a 'common humanity' back to Enlightenment dreams about the progress of human civilization, supposedly made possible through Christianity's appeal to the gendered notion of human brotherhood. The idea of 'common humanity' was intended to bring prosperity, freedom and happiness to all through the struggle between Enlightenment and superstition. Reason was regarded as the source of tolerance, and necessary for securing the new freedoms gained through the French revolution. However, the effects of the Enlightenment idea of a 'common humanity' were at least ambiguous. This idea fuelled colonization and mass industrialization, causing the disappearance, violent transformation or suffering for many people from non-Western cultures under the influence of Western power. The idea of 'common humanity' could be used to justify Western hegemony over those different cultures and other societies which were regarded as less developed and uncivilized. These ambiguities associated with concept of 'human commonalities' should be kept in mind given the IB's concern that education can no longer be simply grounded in western intellectual tradition, while non-western intellectual cultures are ignored (G1, 2008: 2).

4.2 Cosmopolitanism

Cosmopolitanism is, according to (Douglas & Nijssen, 2010: 1) a state of readiness or personal ability to make one's way into other cultures, accepting their differences completely and without prejudice. While a cosmopolitan maintains a broad network of links and personal contacts outside the immediate community, a localite's universe and interests centre on the local community. For expatriates, cosmopolitanism is the experience of adapting to the lifestyle and mores of a different civilization, country or culture without wholly abandoning his/her own. Cosmopolitanism is an alternative or complementary take on teaching/learning in the context of multicultural diversity. Such cosmopolitanism is defined as the feeling of being at home in the world through an

interest in or engagement with cultural diversity by straddling the global and the local spheres in terms of personal identity. Straddling in this sense means having one foot in each sphere, and finding a balance in which the global is decisive without necessarily dominating all the time. (Gunesch, 20004: 256)

When it comes to assessing a cosmopolitan orientation the focus is on grading learners' different levels of expertise, ranging from readiness through to demonstrable competence:

Cosmopolitanism tends also to be a matter of competence, of both a generalised and a more specialised kind. There is the aspect of a state of readiness, a personal ability to make one's way into other cultures, through listening, looking, intuiting, and reflecting, and there is cultural competence in the stricter sense of the terms, a built-up skill in manoeuvring more or less expertly with a particular system of meanings. (Hannerz cited in Gunesch, 2004: 257)

Cosmopolitanism claims to provide knowledge of and engagement with cultural difference in all its diversity. In using cosmopolitanism to argue for the deparochialising of the IB Diploma Programme's English curriculum, Loh (2012) advances the case for attending to the local literature and then extending to global literature. If this is the case, then unfortunately deparochialising education does not engage students in promoting local/global inter-connectivity, and thus does not develop their capabilities for extending what is seen as local as worthy of a global reach. However, such cosmopolitanism does not incorporate the ability of an individual to adapt to the world and its different cultures in a broader sense.

Even so, Marginson and Sawir (2011) raise concerns about the Western-centric notion of cosmopolitanism, arguing that is ill-equipped to formulate a conception of cosmopolitanism that accommodate a plurality of ideas about it. Typically, Western liberal forms of cosmopolitanism formulate a fixed notion of cosmopolitanism, constituted through appeals to Western intellectual authority, and adopt a universalistic stance that fixes this definition across all cultures. Too often Western cosmopolitanism is formulated without acknowledgement let alone engagement with culturally diverse conception of cosmopolitanism, not does it seriously address the historically inequalities as stake in such necessary intellectual work. Marginson and Sawir (2011) question the suggestion that educators should work with a curriculum that is limited to merely imagining the mediation of relations with people from different contexts and having different perspectives. They note that cosmopolitanism plays a key role in education in disseminating colonial ideas and power, and in legitimising it. Cosmopolitan strategies gesture towards tolerating cultural diversity without feeling threatened. However, it provides little in the way of structured programs for mutually beneficial intellectual engagement and the co-production of knowledge across educational cultures.

4.3 Cultural intelligence

Cultural intelligence (CQ) is defined as “an individual's capability to function and manage effectively in culturally diverse settings” (Ang et al., 2007: 337). Focusing on the specifics of intercultural settings in realities of globalisation, CQ is a particular form of intelligence required to “grasp, reason and behave effectively in situations characterized by cultural diversity” (Ang et al.,

2007: 337). Being multi-dimensional and multifaceted, CQ includes metacognition, cognition, motivation and behaviours relevant to functioning with cultural diversity (see Table 13). The effectiveness of CQ is determined on the basis of judgments and decision-making, adaptation, and task performance in culturally diverse settings.

However, the reliability, stability and validity of CQ are open to question as a result of Goh's (2012) interpretation of it as encompassing four factors, namely drive, knowledge, strategy and action. CQ drive is the extent to which one is motivated to adapt to new cultural surroundings. This requires individuals to reflect on their levels of intrinsic or extrinsic motivation to adapt cross-culturally. Drive is concerned with a person's confidence level for managing culturally complex situations, in his ability to perform in appropriate ways, and at the required level, in culturally different settings. CQ knowledge refers to what a person knows about a culturally different environment. Depending on the situation this can include knowledge of learning strategies, history, cultural expectations, people's networks, and the social capital they bring to the situation. The ability for a person to work cyclically through the exercise of sophisticated levels of awareness; to demonstrate the ability to plan, and to follow-up by cross-checking in light of cultural understanding is a matter of CQ strategy. As a dynamic process, CQ strategy requires sensitive and active mindfulness as culturally complex situations unfold. CQ action refers to the level of adaptation and cultural appropriateness a person demonstrates when relating, leading or teaching in culturally diverse situations. It requires the exercise of appropriate verbal and non-verbal sociolinguistic behaviours.

Table 13 Dimensions of cultural intelligence

<i>Dimension</i>	<i>Definition</i>	<i>Relevant capabilities</i>	<i>Individual attributes</i>
Metacognitive CQ	focus on higher-order cognitive processes awareness of own mental processes used to acquire and understand cultural knowledge knowledge of and control over individual thought processes relating to culture	planning, monitoring and revising mental models of the different cultural norms for countries or groups of people	consciously aware of others' cultural preferences before and during interactions question own cultural assumptions and adjust their mental models during and after interactions
Cognitive CQ	knowledge of the norms, practices and conventions in different cultures acquired from education and personal experiences.	knowledge of the economic, legal and social systems of different cultures and subcultures and knowledge of basic frameworks of cultural values	understand similarities and differences across cultures
Motivational CQ	capability to direct attention and energy toward learning about and functioning in situations characterized by cultural differences	self-control of affect, cognition and behaviour that facilitate accomplishment goal	direct attention and energy toward cross-cultural situations based on intrinsic interest and confidence in their cross-cultural effectiveness
Behavioral CQ	capability to exhibit appropriate verbal and nonverbal actions when interacting with people from different cultures	ability to exhibit appropriate verbal and nonverbal actions, based on the different cultural values of specific settings	exhibit situationally appropriate behaviours based on broad range of verbal and nonverbal capabilities

		having a wide and flexible repertoire of behaviours.	exhibiting culturally appropriate words, tone, gestures and facial expressions
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Source: adapted from Ang et al., 2007: 337- 338.

4.4 Global citizenship

One reason why global citizenship has entered the classroom is because “nation-states face international regimes that emphasise human rights, empowered persons, international nongovernmental organizations, environmental consciousness, and sustainable development mantras” (Ramirez & Meyer, 2012: 21). Global citizenship has been defined by Morais and Ogden (2011) as a multidimensional construct composed of the interrelated dimensions of social responsibility, global competence, and global civic engagement (see Figure 2). These dimensions need to be present to constitute global citizenship. For example, having a sense of social responsibility and the global competence needed to effectively engage the world, by engaging in little beyond merely discussing issues does not constitute global citizenship (Açikalin, 2010). Such a person would also have to engage in purposeful global civic actions to be regarded as a global citizen. Likewise, having a sense of social responsibility and engaging in local/global issues may be done without the necessary competencies needed to engage the world effectively. Such a person would need to rectify his/her limited knowledge and skills in order to engage successfully as a global citizen. Finally, a person may have the competence to effectively engage in the world and be active in doing so, but lack any sense of social responsibility or genuine concern for others. Where a person is guided more by the interests of the global economy, they are unlikely to have any real commitment to an equitable global society.

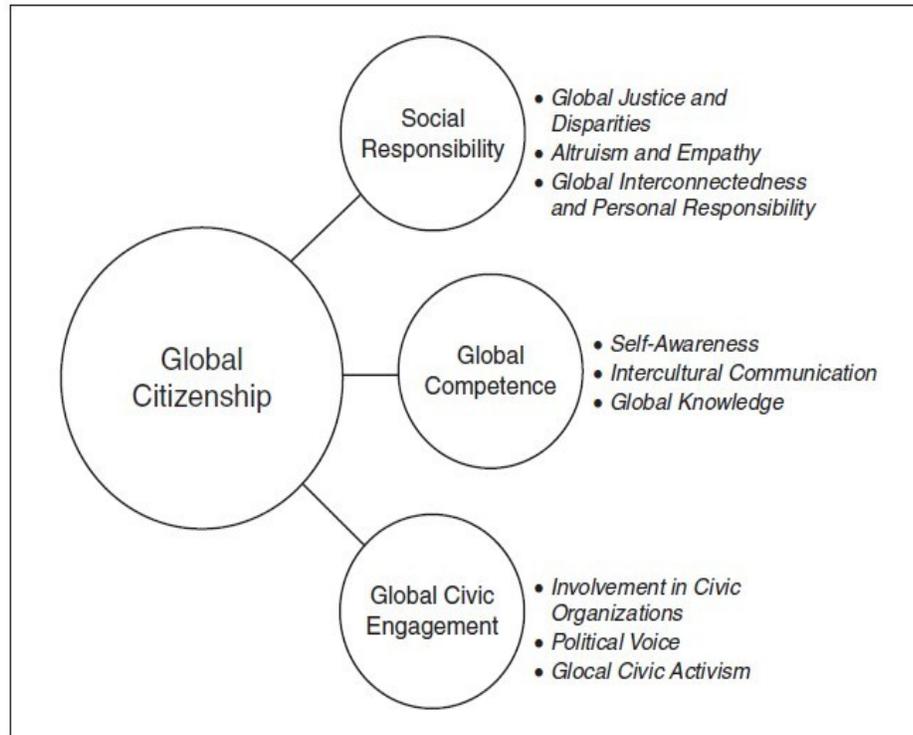


Figure 2 Global citizenship model

Source: Morais and Ogden, 2011: 447

What is particularly important about the research by Muhammad Nor and Mustafa (2013) is their examination of Malaysian students' sense of global citizenship through studying in Japan, rather than some (other) Western nation. Their study abroad enhanced their tolerance towards Japanese people and culture, increased their awareness of important Malaysia/Japan diplomacy, increased their desire to engage employment in an international Japanese company, and enhanced their Japanese language skills. Lim (2008: 1073) argues that education for global citizenship is concerned with

“developing international awareness or a more rounded person; [and] it is also about rights and responsibilities, and duties and entitlement. That is, education for global citizenship is specifically concerned with understanding the nature of global issues and taking an active role in addressing them.”

(Lim, 2008: 1073) suggests that global citizenship education in schools “include designing a meaningful context for engaged learning in schools with components of global citizenship, developing a research culture in schools as a stepping stone for global citizenship education and building capacity of teachers and school leaders in global citizenship”. However, Lyons, Hanley, Wearing and Neil (2012) question the valorisation and promotion of global citizenship because it does little to counter the intolerance of cultural diversity evident in provincialism and parochialism.

4.5 Global competence

The idea of global citizenship relates to the concept of global competencies, a North American term associated with the idea of living in a flat world or levelling the playing field. For instance, Reimers (2009b) draws on scenarios prepared by the US National Intelligence Council which indicate significant global changes in the next 15 years, including changes to the geo-political system built after World War II; the increasing wealth of the East relative to the West, increasing pressure on, and conflict over natural resources resulting from conflicts over economic growth, and increasing migratory flows of people. Parker's (2011) research questions the assumption that concepts such as international mindedness, global citizenship or intercultural understanding are defining and directing the internationalisation of education in the USA. There, it is national economic and military security that drives government and foundation initiatives in the USA to internationalise education. Securing, improving, maintaining or otherwise regaining the economic competitiveness of the USA is underwritten by the strengthening of its armed forces, including its intelligence agencies. In terms of national military readiness, priority is given to teaching strategic languages, Mandarin and Arabic in schools to ensure that the USA has the language professionals needed for national defence. US Senator Margaret Dayton (cited in Parker, 2011) explains that the intention of internationalising education is "to produce American citizens who know how to function in a global economy, not global citizens."

For Reimers (2009a), students in the USA need 'global competency' - the knowledge and skills – to work across disciplines to comprehend these challenging global changes and respond to, and resolve them effectively. Reimers (2009b) defines 'global competency' as having three interdependent dimensions:

1. A positive approach to, and willing engagement with cultural differences, presumably of the East. This requires empathy with people of these Eastern cultures, an interest in understanding of various Eastern civilizations and histories, and the ability to engage in constructive, respectful, and peaceful transactions with Easterners.
2. The ability to speak, understand, and think in several foreign languages, particularly those of the East.
3. Knowledge of world history, geography, globalisation and the local/global issues of health care, climate change, economics and the politics of international challenges.

Likewise, global competence is defined in a circular, obtuse way by Mansilla and Jackson (2011: 102) as "the capacity and disposition to understand and act on issues of global significance." For Mansilla and Jackson (2011: 11) "students demonstrate global competence through awareness and curiosity about how the world works—informed by disciplinary and interdisciplinary insights." The theoretic-pedagogical framework they provide for global competence "involves engaged learning, embraces the world selectively, and requires disciplinary and interdisciplinary knowledge" (Mansilla & Jackson, 2011: 11). However, they do see the achievement of these global competencies as involving deschooling, because they cannot be achieved through classroom learning experience, but require active intellectual engagement with the world. Reimers (2009a) argues for the use of technologically mediated distance education to promote and create global learning communities that support the development of global competency among students.

However, the IB recognises the challenge to produce programmes that are not simply grounded in western intellectual tradition, given the increasing importance and influence of non-western intellectual cultures (G1, 2008: 2). Tamatea (2008) contends that international mindedness all too often “ignores the local as an important component of the global and globalization.” It should be noted that (Mayo, Gaventa, & Rooke, 2009: 165) advise that “active citizens in the global South [do not] necessarily perceive themselves as being equally valued by coalition partners in the global North.” Further, they contend that the notion of global citizenship has been challenged for being “idealistic in the current context, representing aspirations for the future rather than present realities” (Mayo et al., 2009: 165). There is also the challenge of building global civil organisations that are effective internationally, democratically accountable, and locally grounded. Further, where demands to redress local wrongs do not easily translate into issues for global engagement they can distract from rather than enhance local participation.

4.6 Global mindedness

Global mindedness is defined as “a worldview in which ones sees oneself as connected to the world community and feels a sense of responsibility for its members. This commitment is reflected in an individual’s attitudes, beliefs and behaviours” (Hett cited in Hansen, 2010: 7). A highly global-minded person has a “strong sense of appreciation of diversity and differences” (Hansen, 2010: 7) which drives their deep concern for other people in all parts of the world and their feelings of moral responsibility to try to improve their conditions. To improve the conditions of these culturally diverse and different peoples, globally minded people require generic skills such as: “creativity and innovation; inquiry skills, problem solving, and critical thinking; information technology; communication and collaboration; and the ability to be self-directed and flexible in a cross-cultural arena” (DeMello, 2011: 45-46). There are said to be five dimensions to global mindedness:

1. **Responsibility:** A deep personal concern for people in all parts of the world which surfaces as a sense of moral responsibility to try and improve their conditions in some way.
2. **Cultural pluralism:** An appreciation of the diversity of cultures in the world and a belief that all have something of value to offer. This is accompanied by taking pleasure in exploring and trying to understand other cultural frameworks.
3. **Efficacy:** A belief that an individual’s actions can make a difference and that involvement in national and international issues is important.
4. **Global centrism:** Thinking in terms of what is good for the global community, not just what will benefit one’s own country. A willingness to make judgments based on global, not ethnocentric, standards.
5. **Interconnectedness:** An awareness and appreciation of the interrelatedness of all peoples and nations which results in a sense of global belonging or kinship with the human family (Hett cited in DeMello, 2011: 33).

Figure 3 depicts the progression towards global mindedness as people change their worldviews through participation in an international study tour, which requires them to deal with challenging situations and unfamiliar environments (DeMello, 2011: 34). The disruptions and disorientations integral to this learning experience provoke reflections through participants and are expected to

develop global mindedness. The disruptions they experience in a new and different culture challenges their worldviews, causing them to rethink previously held values, their view of others, and their own place in the world. The new knowledge and understanding resulting from this international study tour – to one place, not all places around the global – is claimed to contribute to the participants’ development of global mindedness.

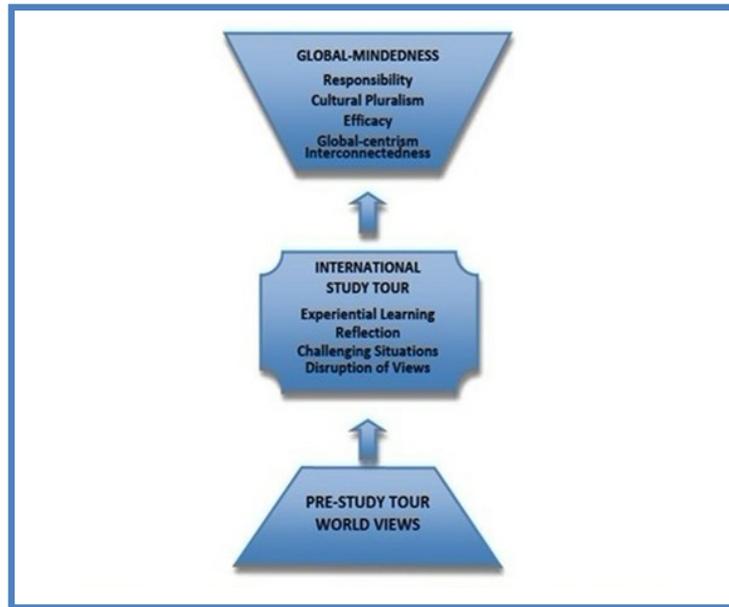


Figure 3 Conceptual framework for developing global-mindedness (DeMello, 2011)

For Poonoosamy (2010: 21) knowledge is a key aspect of globalisation and internationalisation, but what is lacking are practical strategies and incentives directed at the recognition of the knowledge of post-colonial Africa. Of course, there is more to Westernisation than issues of curriculum knowledge. The generic forms of curriculum programs, the educational values and forms of school organisations associated with internationalising Western Anglophone education pursue worldly travels without indifference for local intellectual projects seeking an international stage. With reference to research undertaken in Mauritius, Loh (2012: 226) observes:

the message conveyed to students is that the cultural capital important for mobility and understanding of human traditions must come from elsewhere rather than from both within and beyond the nation, and that a global literate self must be aware of works from other centres, excluding works closer to home.

At stake here is the concern about perpetuating “the colonization process through education” (Poonoosamy, 2010: 22). Poonoosamy (2010: 21) observes that

For IB learners all around the world, and perhaps more importantly for those in the post-colonial world, educational globalisation represents opportunities to acquire the rhetoric and understanding of the knowledge transmission mechanism of the Western world as well as international recognition through a system of administered knowledge that is international in its form.

In arguing for the decolonisation of education through the incorporation of local knowledge within the curriculum, Poonosamy (2010: 20) sees the key issues as “to what extent the IB is Westernized as opposed to truly internationally minded and whether it globalizes more than it internationalizes.” The central concern here is the influence of the West and ideologies on internationalising education through homogenising measures of success - academic benchmarks and standards - in former colonised states of Africa, and thus the substitution of local knowledges for more overpowering Western credos.

4.7 Intercultural understanding

International mindedness is linked to the aim of intercultural understanding, which is otherwise termed intercultural awareness or intercultural competence. Intercultural understanding means understanding “the human condition at the local as well as international level” (Hill, 2007: 259). The aims of intercultural understanding include promoting “respect for others [and] different cultural points of view” (Hill, 2007: 256). One way that facilitates intercultural understanding is having students from different cultures cohabiting within one educational institution. In schools that encourage and develop policies and procedures that facilitate intercultural understanding, teachers are encouraged to model intercultural understanding by selecting content and learning experiences that facilitate its development among students. To develop students’ intercultural understanding they are encouraged to consider “issues from a variety of perspectives and to benefit from membership of a diverse community of learners by learning about the cultures represented-including their own” (Phillips, (2011: 35).

Taking a more sophisticated stance, Crichton and Scarino (2011: 4.5) construct a four dimensional approach to teaching/learning for intercultural understanding, specifically:

1. Intercultural understanding as content (Crichton & Scarino, 2011: 4.6)
2. Intercultural understanding as communication skills
3. Intercultural understanding as relocation (Crichton & Scarino, 2011: 4.9)
4. Intercultural understanding as diversity

Intercultural understanding as content sees teaching/learning “constructed as a body of knowledge to be analysed and acquired by the learner” (Crichton & Scarino, 2011: 4.6). It involves the representation of culture as a discrete focus to be studied in terms of ‘aspects’, ‘case studies’, ‘examples’, ‘issues’, ‘perspectives’, ‘practices’ and ‘values.’ Students are required to ‘analyse’, ‘compare’, ‘consider’, ‘examine’ and ‘explore’ these (Crichton & Scarino, 2011: 4.6).

Intercultural understanding as communication skills constructs teaching/learning as “mono-linguistic and is associated with ‘training’ in communication ‘skills’ in which the language of communication is English” (Crichton & Scarino, 2011: 4.7-4.8). This monolingual view simplifies or reduces communication to a single language, failing – or refusing to recognise complexities involving the play of multiple languages (Crichton & Scarino, 2011: 4.7-4.8).

Intercultural understanding as relocation (Crichton & Scarino, 2011: 4.9) constructs teaching/learning as “a matter of moving between culturally defined locations [though] ‘study

abroad', 'mobility', 'interchanges', 'exchange experiences' and 'immersion" (Crichton & Scarino, 2011: 4.9).

Intercultural understanding as diversity constructs teaching/learning as "a matter of raising awareness of and promoting values of cultural diversity and equity" (Crichton & Scarino, 2011: 4.11). This orientation is associated with "inclusivity" and 'multicultural education', "teaching for cultural diversity" and 'teaching for social justice' which 'promote' 'social inclusion' and 'cultural pluralism' and 'understanding' by 'representing' 'cultural' 'difference', 'identities' and 'backgrounds: (Crichton & Scarino, 2011: 4.11).

International mindedness is directed at the study of issues which have application beyond national borders. However, for Heyward (2002) intercultural understanding does not, and is not meant to replace a sense of nationhood with something "bigger" and "better." Rather intercultural understanding is used to build a sense of one's own national identity to understand and work with the national identities experienced and felt by others. Mindful of the elitism associated with IB programs, Vooren and Lindsey (2012) recommend combining a global perspective framework with an equity-focused framework by aligning international mindedness and cultural proficiency so as to meet the needs of an increasingly demographically diverse population of students and teachers. In contrast, international mindedness promotes and enhances students' capabilities for collaborative global engagement, along with multilingualism and critical intercultural understanding in ways that enable them to contribute to local/global sustainability and the future of the human race.

4.8 Multiliteracies – First Principle

As originally conceived by Cazden and others (1996), 'multiliteracy' teaching and learning was proposed as a concept to address these two interrelated aspects. Specifically, for the ten-members of the English-speaking 'New London Group' the First Principle of multiliteracy states:

we want to extend the idea and scope of [English-only] literacy pedagogy to account for the context of culturally and linguistically diverse and increasingly globalised societies, for the multifarious [intellectual] cultures that interrelate and the plurality of the [multilingual] texts that circulate. (Cazden and others, 1996: 62)

The First Principle of multiliteracy addresses the need for post-monolingual education to enhance students' international mindedness through using new modes of communication technologies. However, Lo Bianco (2000) argues that the First Principle of multiliteracy, that is the promotion and enhancement of multilingualism through new communication modalities, has been undermined by researchers using new technologies to market English-only pedagogies. For Schwarzer, Haywood and Lorenzen (2003) this resistance to education for international mindedness through multilingualism has resulted in a narrowing of the concept of 'multiliteracies' to an exclusive focus on the change from English language literacy in print to using ICT tools in English. This opposition to the New London Group's (Cazden & others, 1996) fulsome conception of multiliteracies has meant, as Taylor, Bernhard, Garg and Cummins (2008) contend, ignoring

education for international mindedness by simply focusing on developing students' capabilities for using and creating multimodal texts in English. Marshall, Hayashi and Yeung (2012) observe that where 'multiliteracies' is used to engage multilingualism this has produced manifest antagonism towards education for international mindedness. This is so despite what Omoniyi (2003) sees as the increasing local/global connectedness manifested by students' (and teachers') multilingualism, and the requirement for using multiple languages for intercultural understanding and local/global engagement.

4.9 Omniculturalism

The concept of the omniculturalism (Mogaddham cited in Bilewicz & Bilewicz, 2012) is frequently used in interventions aiming to reduce prejudice and other intergroup animosities. The idea of omniculturalism suggests that intercultural interactions can be framed in terms of human commonalities. This seemingly highly inclusive social category sounds like it promises a strong basis for more positive intergroup relations. However, (Bilewicz & Bilewicz, 2012: 331) discuss the concept of 'omniculturalism', and argue that it has limitations as a tool to improve intercultural relations between majority and minority groups. People tend to construe their concept of "humanity" based on their impressions about their own group, that is through mechanisms of in-group projection. The concept of "humanity" is often used as a tool of in-group favouritism and discrimination.

Moghaddam and Breckenridge (2010) report that Black and Hispanic Americans, as minority group members, chose multiculturalism as a strategy for intercultural interaction and do not support for omniculturalism. The indicator of omniculturalism used in their survey was based on respondent's degree of agreement or otherwise with the following nation-centric statement: "People should first recognize and give priority to what they have in common with all other Americans, and then at a second stage celebrate their distinct group culture" (Moghaddam, 2012: 323). Strong-identifying members of groups prefer focusing on differences when planning intergroup contact with majority groups because of their low and/or minority status. A reason for such preferences is those who strongly identify as minority group members see this as the only way they have to change the majority's power structure. Bilewicz and Bilewicz (2012) assert that without strong cultural in-group identity, such collective action would not be possible; thereby denying the possibility that people of different status can work together.

4.10 World mindedness, peace and development

One of the problems with the concept of *international mindedness* is where it is seen as relating to interest in, and knowledge of international affairs. In contrast, (Hansen, 2010: 22) world-mindedness is a value orientation or frame of reference that stands apart from knowledge about, or interest in, international relations. The concept of world mindedness is used by (Douglas & Nijssen, 2010: 1-2) to designate individuals who favour a worldview on problems, and whose primary reference group is humanity rather than some subcategory such as Americans or white people. A world-minded individual is concerned with human and animal rights, also with poverty in emerging countries, world environment, and ecology. A world-minded individual is predisposed towards, and willing to engage with the "other," and their divergent, contrasting cultural experiences. A world minded person has positive respect for different cultures and other races,

civilizations and peoples, is willing and eager to learn about their differences, and happy to cooperate with them in maintaining these points of difference.

Building ‘peace in the minds of people’ was among the initial reasons for the establishment of the United Nations Educational, Scientific and Cultural Organization (UNESCO). The expectation being that education should contribute to international understanding, including educational activities that struggle against colonialism and neo-colonialism, racialism, fascism, and apartheid as well as the breeding of national and racial hatred (UNESCO cited in Savolainen, 2010)

Accordingly, education is important to joint international efforts in promoting peace, and realising far-distant efforts to abolish war. Debates about peace are defined variously in terms of the absence of war and/or the absence of the factors leading to war. However, the goal of abolishing war and similar violence “still seems a long way off” (Savolainen, 2010: 16). However, movements for the independence of India and for Black American civil rights achieved their social or political goals through non-violent assertions of equality.

4.11 Summary of key findings

Section 4 addressed the following research question: what are some of the key alternative concepts for international mindedness from the fields of international education and global citizenship education that are relevant to Grade K-12 education? To answer this question we reviewed the literature defining international mindedness in relation to multilingualism, intercultural understanding and global engagement. For each of the key concepts relating to international mindedness reviewed (listed below) we highlighted the key points of debate:

1. Common humanity
2. Cosmopolitanism
3. Cultural intelligence
4. Global citizenship
5. Global competence
6. Global mindedness
7. Intercultural understanding
8. Omniculturalism
9. Multiliteracies - the First Principle
10. World mindedness, peace and development

In summarising the key messages from the literature reviewed in this section, there are two important features of the approach to international mindedness to be carefully considered. First, there is the concern about deferring the realisation of international mindedness into the future — a quite distant future. The deferral of the realisation of international mindedness leads to constructing it as a utopian project, privileging future-oriented aspirations over constituting it as a present reality (Mayo et al., 2009: 165). In this regard, Amitav Ghosh’s novel sounds quite utopian and futuristic, and does not address the question of what can actually be done today.

Second, there is the question of emphasising ‘difference’ as a basis for international mindedness. Regarding the question of emphasising ‘difference’ as a basis for international mindedness,

Cannadine (2013) argues that the focus is on creating forms of solidarity — affiliation, allegiance, commitment and identity — around some form of collectivity. These collectivities of difference — otherness — other races, cultures, civilizations and peoples (Douglas & Nijssen, 2010: 1) — may be based on any one of the following axes of interest: civilizational imaginings, class consciousness, gender awareness, national allegiance, racial solidarity, religious affiliation or sexual orientation. The formation of these collectives based on a consciousness of a single point of difference — divergence or contrast — emphasises their unity, homogeneity and shared narratives of memory (DeMello, 2011). The mobilisation of these sectional collectivities implies that their particular form of ‘difference’ is as virtuous as it is absolute and impermeable. Where these ‘differences’ are simplified, exaggerated and polarised then they provide a basis for antagonism, confrontation, conflict and struggle.

Having reviewed the forgoing literature it is not clear that this research does anything to address the increasingly important issues of reconfiguring ‘international mindedness’ by bringing together western and non-western intellectual cultures. The next section foregrounds constructing models of international mindedness based on the material presented in this and the previous section.

5. Contrasting models of international mindedness

Let us summarise what has been achieved in Sections 3 and 4 in order to establish the basis for this Section. Section 3 analysed the educational philosophy of the IB; the curriculum framework of its programmes and the IB Learner Profile to establish the meaning and characteristics of ‘international mindedness’. With respect to how international mindedness is conceptualized and defined within the literature focusing on Grade K-12 education, Section 4 presented the results of our review of the conventional approaches to multilingualism, intercultural understanding and global engagement as well as associated ideas.

In Section 5, we address our fourth research question, namely: what do contrasting models of international mindedness offer in terms of core elements and related constructs? Here it is worth noting that, perhaps rather ironically, one of the common local/global phenomena is schooling which “shared experience of all in the contemporary world” (Spring, 2008: 331). Most of the world’s governments discuss similar educational agendas that include “investing in education to develop human capital or better workers and to promote economic growth” (Spring, 2008: 332). For instance, Meyer and Benavot (2013) report that over the past ten years the PISA assessment, which is sponsored, organized and administered by the Organization for Economic Cooperation and Development (OECD), has gained increasing to prominence in the internationalisation of education policy and is well-nigh institutionalised as a major local/global mechanism of governance and accountability. Contrary to the aspirations of international mindedness, the emerging PISA regime of governance operates on the questionable presumption that standardized assessment can be used to evaluate the quality of a nation’s schooling through ignoring cultural and institutional diversity.

Arguably, projects for securing the global standardisation and homogenisation of education put in jeopardy the IB’s project of investigating how “understanding both historical and contemporary Muslim [intellectual] cultures can contribute to, and enhance the understanding of, central ideas and significant concepts taught in IB World Schools” (IB, 2010: 5). Here we see the suggestion that any transferable model of international mindedness must help students identify as ‘we-humans’ (Bilewicz & Bilewicz, 2012: 333) and engage them in planetary intellectual conversations through pedagogies of intellectual equality in the pursuit of a planetary education that advances post-monolingual language learning as a means of bringing forward non-Western knowledge. Of course, we would argue that this does not mean that all schools have to pursue education for international mindedness in the same way.

Below is a series of contrasting models of international mindedness which we have constructed. These models are compared for the various theoretical constructs, dimensions and core elements they offer in relation to conceptualising international mindedness. As the models below indicate, there is no need for worldwide uniformity of curriculum, instruction, and testing in the pursuit of international mindedness, except where policy-makers drive education in this direction.

5.1 Expanding circles model

The Expanding Circles (Model 1) below represent the levels of engaging with oneself and the surrounding environment, as represented by the concept of international mindedness. This model features the intricate relationship between the individual, the community, the local and the global. However, the image is a compound one. Just as the individual student is already and always necessarily located in each of the other expanding circles, the global is also part of the local, and part of the community. Thus, the global is part of the individual. This calls for treating non-Western students (and teachers) as necessarily the source of knowledge – concepts, metaphors and images – which can add value to our collective education and therefore need public recognition and engagement. However, the intricacies of national and cultural boundaries are much less credible than they might have once been. Any assumption that the local and global are separate is questionable, and even contested. Thus, international mindedness entails adding value to non-Western knowledge through its public recognition in classrooms, schools and school communities.

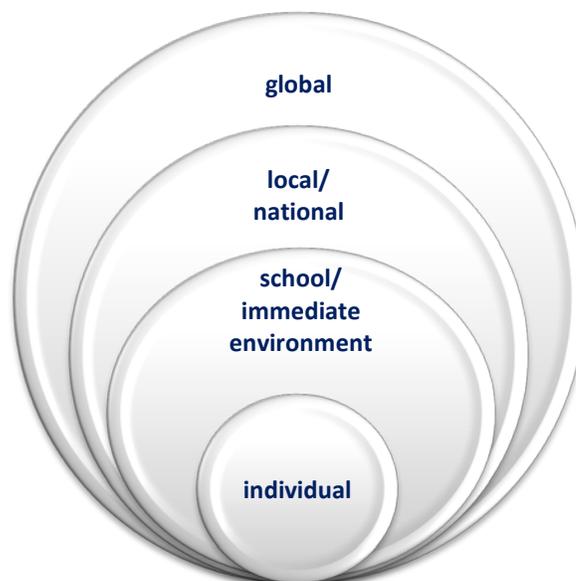


Figure 4 (Model 1) International mindedness as overlapping expanding circles in the curriculum

5.2 Progression through schooling model

Model 2 represents a deepening in the processes of developing international mindedness from primary through middle to senior secondary school. This entails engaging and sustaining teachers and students' productive emotional energies so that they extend the recognition and valued uses of non-Western knowledge. Tolerance and respect for different people, empathy and understanding, and the ability to balance different perspectives and reasons require considerable emotional energy. A key stimulus here must be intellectual curiosity. This driving emotional energy is necessary to turn non-Western concepts, metaphors and images into a repertoire of educational knowledge.

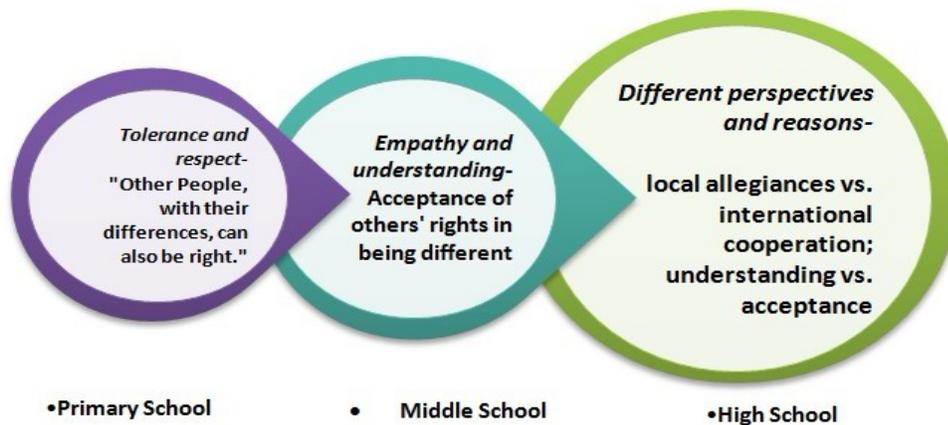


Figure 5 (Model 2) Deepening international mindedness from primary to secondary school

5.3 Levels of achievement model

In Model 3, international mindedness integrates intercultural awareness and understanding, skills of conflict resolution and capacity to build relationships, as well as the will to act, which will lead to proactive involvement in the community. However, there is so much here that is unknown and unknowable. These levels of achievement require an escalating commitment to international mindedness, which necessarily includes recognising the potential fallibility of all knowledge. This in itself requires a willingness to confront and break away from being dependent on sources of knowledge that are seen as being above and beyond question.



Figure 6 (Model 3) Levels of achievement for conceptualising and assessing international mindedness

5.4 Pedagogies for forming the virtues of international mindedness model

International mindedness means being alert to its inherent virtues and the ways in which we – as teachers and students –reproduce the wrongs in the world about which we share our concerns. Knowing about the ways in which we contribute to reproducing these wrongs alerts us to the ways in which these structures endure despite – or because of -- our virtues. But virtue alone will not remedy the world’s wrongs; we need to be part of sustained alliances if we are to transform them.

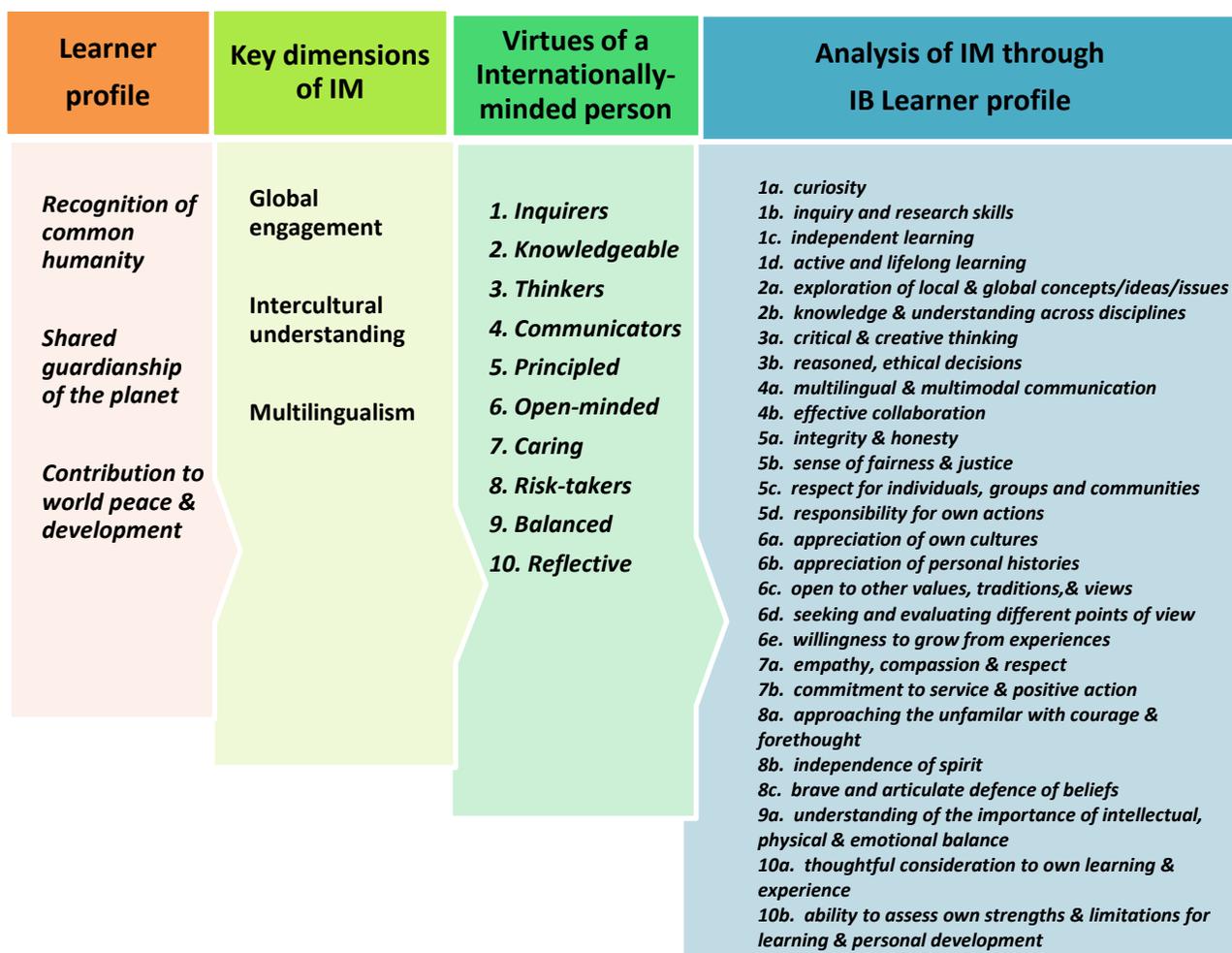


Figure 7 (Model 4) Pedagogies for forming the virtues of internationally minded learners

5.5 Scaffolding achievements model

Teachers need to scaffold students in their development of international mindedness. These include: encouraging students to access and acquire knowledge which contributes to the development of IM; consciousness of IM; encouraging a disposition to IM, and IM-based action. The first three will be driving toward the development of international mindedness while the last will be driven by IM, by which we mean that IM-based action is the ultimate outcome for students. However, it is important for teachers and students to maintain scepticism about the model/s of international mindedness with which they are working, as well as the forms of knowledge it mobilises.

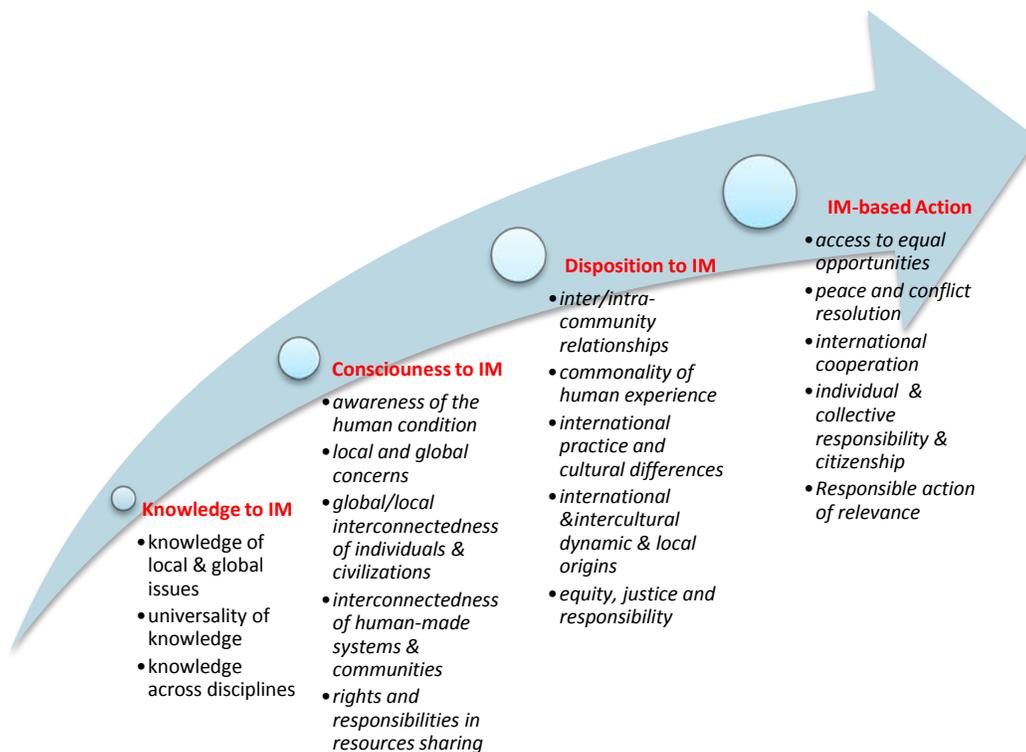


Figure 8 (Model 5) Scaffolding achievements in international mindedness

5.6 Summary of key messages

Here we provide a summary to demonstrate how the above models address the research question: What do contrasting models of international mindedness offer in terms of core elements and related constructs?

These models of international mindedness are a product of our analysis of IB documents and recent research literature. These models of international mindedness suggest the possibilities for it being transformed through the actions of teachers and students — co-operating, sharing, and combining Western and non-Western knowledge — to overcome the limitations arising from the privileging of one or another source of knowledge. The international mindedness of the 21st century is not reducible to fixed rules which specify what educators should do in various classroom circumstances. Rather, to paraphrase Fay (1987) it requires the sense and sensibility to know what appropriate behaviour is and to know how to make judgements which express this sense and sensibility in the circumstances in which educators are working. At best these models can act as guides for debating 21st century international mindedness as part of the process of interpreting them in order to test their applicability to particular classrooms.

These models bring to the fore the importance of recognising and considering both the developmental and fallible characteristics of international mindedness, as well as the role of

intellectual agency and emotional energy of teachers and students who might engage in the transformative work necessarily involved in stimulating its production and uses. There are rich and innovative possibilities for sharing and making public use of different models of international mindedness. These include:

6. ***Public recognition and adding value:*** international mindedness entails the public recognition of and adding of value to knowledge which was previously unacknowledged and undervalued. In particular, this means countering the treatment of non-Western people in particular as necessarily ignorant or their knowledge as being intellectually deficient.
7. ***Emotional energy:*** international mindedness entails engaging teachers and students' emotional energy productively in extending the uses of forms of knowledge that often pass unrecognised or are undervalued. Emotional energy, the stimulus for intellectual curiosity, is a driving force in the quest to turn previously unknown or partly known concepts, metaphors and images into a repertoire of knowledge for further investigation.
8. ***The fallibility of knowledge:*** international mindedness means recognising the potential fallibility of all knowledge due in part to unknown and unknowable conditions and/or as a consequence of unconscious motives. However, the fallibility of all knowledge can only be revealed through the willingness to confront and break away from intellectual dependency.
9. ***Self-consciously exploring one's own collusion in social injustice:*** international mindedness means being alert to the ways in which we – as teachers and students – are in part reproducing the problems about which we share concerns. Knowledge about the ways in which we reproduce these things, alert us to the ways in which these structure endure, while also pointing to possibilities for complex and sustained alliances to transform them.
10. ***Maintaining scepticism:*** teachers and students must maintain scepticism about international mindedness and whatever forms of knowledge it mobilises, helping them to achieve in the present whatever immediate changes they can, while keeping in mind the long-term goals.

Given the complexities involved, it is unlikely that any one of these models, individually or in combination would be capable of meeting all the challenges posed by forming and reforming internationally minded students. Meaningful assessment is necessary for the teaching and learning of international mindedness. The next section explains the purposes for assessing students' international mindedness, the criteria for judging success in teaching and learning, and the methods by which such assessments might be made.

6. Assessing international mindedness

There are few well-developed instruments for assessing international mindedness. However, a variety of instruments is available to measure some related concepts. These instruments may be formal or informal, formative or summative, internal or external, and in the forms of peer and self-assessment. This section documents these instruments, providing details about their objectives and components, formats and strategies, validity of outcomes, strengths and pitfalls.

6.1 Studies of assessing intercultural understanding

Intercultural understanding is a central construct of international mindedness. In terms of assessing *intercultural understanding*, Deardorff's (2006) study reveals that the best way is through mixing qualitative and quantitative measures. Table 14 compares the views of the two groups of participants in this study. Group 1 consists of 24 education administrators. Group 2 consists of 23 intercultural scholars.

Table 14 A breakdown of Deardorff's (2006) findings re assessment methods of IM

Assessment methods	Agreement among group 1	Agreement among group 2
Case studies	100%	90%
Interviews	100%	90%
Observation by others/host culture	100%	85%
Judgment by self and others	100%	85%
Analysis of narrative diaries	N/A	85%
Self-report instruments	N/A	85%

Source: adapted from Deardorff, 2006.

In addition, both groups agree on the importance of analysing the situational, social, and historical contexts when assessing students' *intercultural understanding*. Specifically, it is necessary to consider participants in the actual measurement and their possible cultural biases, identify the locus, context, purpose, benefit, time frame of evaluation, and determine the level of cooperation and abstraction (Deardorff, 2006). Perry and Southwell (2011) report that there is limited understanding in terms of developing and measuring intercultural competence. In part this is because of the debates in the research literature which do not reveal a fixed understanding of, or stable scope for assessing international mindedness. Schulz (2007) summarises five key objectives and associated components for assessing *intercultural understanding* (See Table 15).

Table 15 Objectives and components of instruments for assessing intercultural understanding

<i>Objectives</i>	<i>Key components to be assessed</i>
Students develop and demonstrate an awareness ...	that geographic, historical, economic, social /religious, and political factors can have an impact on cultural perspectives, products, and practices, including language use and styles of communication
Students develop and demonstrate awareness ...	that situational variables (e.g., context and role expectations, including power differentials, and social variables such as age, gender, social class, religion, ethnicity, and place of residence) shape communicative interaction (verbal, nonverbal, and paralinguistic) and behaviour in important ways
Students recognize stereotypes or generalizations ...	about the home and target cultures and evaluate them in terms of the amount of substantiating evidence
Students develop and demonstrate awareness ...	that each language and culture has culture-conditioned images and culture-specific connotations of some words, phrases, proverbs, idiomatic formulations, gestures
Students develop and demonstrate an awareness ...	of some types of causes (linguistic and non-linguistic) for cultural misunderstanding between members of different cultures

Source: Schulz, 2007.

Crichton and Scarino (2011) have refined a construction of *intercultural understanding* in terms of five generic principles, which they argue are equally relevant to assessment-related activities across all disciplines (see Table 16).

Table 16 Principles of intercultural understanding and assessment related focus

Principles	Assessment related focus
Interacting and communicating	<ol style="list-style-type: none"> 1. acknowledging that our understanding of others is not “given in advance” 2. interaction and communication involve the continuous interpretation and making of meaning between individuals
Connecting the intra-cultural with the intercultural	<ol style="list-style-type: none"> 1. understanding that it is not only “others” who are culturally variable/different 2. we each have a variable linguistic and cultural identity which we draw on and manifest in interaction
Constructing intercultural ‘knowing’ as social action	<ol style="list-style-type: none"> 1. considering our knowledge, values and beliefs not as “uniquely” or “self-evidently” true 2. considering these in relation to our particular cultural and linguistic backgrounds and practices
Reflecting and introspecting	<ol style="list-style-type: none"> 1. recognising that only by understanding and monitoring our own linguistic and cultural identities can we engage with different ways of knowing 2. reflecting sensitively and critically on successes, failures, uncertainties and future developments in interacting with others
Assuming responsibility	<ol style="list-style-type: none"> 1. developing an ethical stance which recognises that we and others have identities which are linguistically and culturally variable 2. a responsibility to respect and seek to develop sensitivity towards multiple perspectives and needs

Source: Crichton and Scarino, 2011: 12-13

6.2 Existing instruments for assessing international mindedness and related concepts

6.2.1 A two-dimensional framework for assessing international mindedness

Harwood and Bailey's (2012) two-dimensional framework for assessing international mindedness covers five areas: world views, global issues, language, culture and human society. Within each of these areas, students' learning is assessed for four different levels of involvement – “me, my school, my country, the world” (Harwood & Bailey, 2012: 81). Thus, this assessment framework moves outwards from individual students through their interactions with their school, their locality and country to the broader world (see Figure 10).

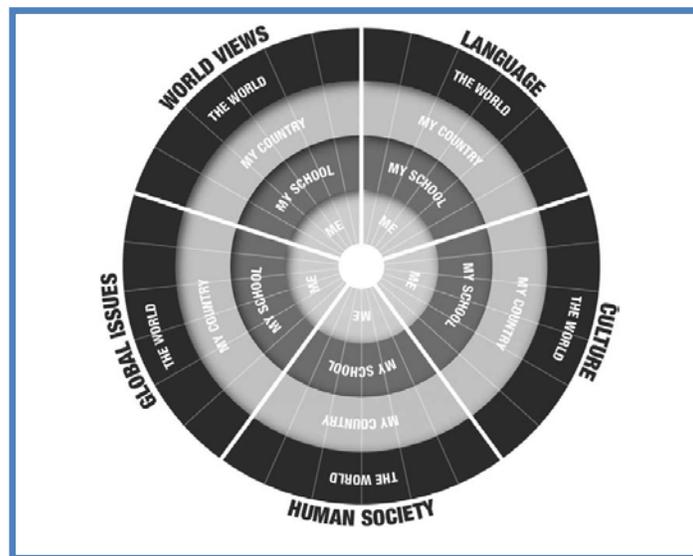


Figure 9 A two-dimensional framework for assessing international mindedness

Source: Harwood & Bailey, 2012: 79

In the area of *world views*, Harwood and Bailey (2012: 81) suggest that assessment be directed at the ways students think of and interact with their peers, the local community, their host country and the wider world. Specifically, assessment focuses on students' appreciation of ethno-cultural diversity, tolerance and acceptance in terms of:

1. Awareness of different religions worldviews and their impact on society;
2. Consideration of different political ideals and systems;
3. Awareness of multiculturalism, cosmopolitanism, citizenship and nationality;
4. Knowledge of migration and political asylum – impact on home communities.

With respect to *global issues*, students are assessed for their awareness of local/global concerns and capacity to take responsibility for the world and resources. They are assessed in terms of their thinking about:

1. Tensions between national interests and globalisation;
2. Availability and transfer of resources, natural and manufactured;
3. Economic aid and trade;
4. International efforts on global environmental concerns and conflict;
5. Sustainability, endangered species and world action.

Students' world views and awareness of global issues cannot be assessed without reference to their interaction with the environment where they are living. Therefore, in the area of *human society*, it *should be* assessed "how learners "interact with each other and the extent to which there is interdependence between people, communities and countries" (Harwood & Bailey, 2012: 82). This also assesses their sense of economic, social and industrial infrastructures with respect to:

1. Historical and geographical background to development of own and host country;
2. Awareness of social structures within own and host country;
3. Socio-economic development of country – sources and distribution of wealth;
4. Impact of resources, wealth and culture on education, women's rights, child labour and child poverty;
5. Impact of human society on natural world – sustainability, diversity and endangered species.

At the individual level, the acquisition of *languages, and associated knowledge* provides an efficient way for assessing international mindedness. For Harwood and Bailey (2012: 82), languages learning means development of spoken and written language skills, as well as the appreciation of languages of their own country and ethnic groups within that country. Accordingly, students are assessed on their knowledge of the linguistic heritage of their country and the interest they demonstrate in different aspects of its cultures. Assessment of students' developing *intercultural awareness* can include:

1. Appreciation of cultural aspects of own and host country – drama, art, music and literature;
2. Study of the architectural heritage of own and host country;
3. Comparative awareness of cultural background of different groups in own and host country;
4. Participation in intercultural activities;
5. Participation in intercultural visits of a variety of types.

6.2.2 The Global-Mindedness Scale (GMS)

The Global-Mindedness Scale (GMS) measures levels of global mindedness in students studying in countries other than their home countries. The GMS identifies attitudes, beliefs, and behaviours associated with being global minded. The GMS associate the construct of global mindedness with five domains including responsibility, cultural pluralism, efficacy, global centrism, and interconnectedness (Hansen, 2010: 22-23). Table 17 summarises the definitions of these five domains.

Table 17 The domains of global-mindedness to be assessed

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

Source: Hett cited in DeMello, 2011: 33.

The GMS is a 30-item, five point Likert scale. Participants are asked to choose one answer for each of the 30 statements. The choices range from strongly disagree (1) to strongly agree (5). Scale scores vary from 30 to 150. A “higher score indicates a higher level of global-mindedness.” (Hansen, 2010: 45).

Global-Mindedness Scale

The following pages contain a series of statements. Please read each statement carefully and circle the number that corresponds to your most recent level of agreement for each statement.

Key:

- SD = 1 Strongly Disagree
- D = 2 Disagree
- U = 3 Unsure
- A = 4 Agree
- SA = 5 Strongly Agree

	Statement	SD	D	U	A	SA
1	I generally find it stimulating to spend an evening talking with people from another culture.	1	2	3	4	5
2	I feel an obligation to speak out when I see our government doing something I consider wrong.	1	2	3	4	5
3	The United States is enriched by the fact that it is comprised of many people from different cultures and countries.	1	2	3	4	5
4	Really, there is nothing I can do about the problems of the world.	1	2	3	4	5
5	The needs of the United States must continue to be our highest priority over needs of other countries.	1	2	3	4	5
6	I often think about the kind of world we are creating for future generations.	1	2	3	4	5

7	When I hear that thousands of people are starving in an African country, I feel very frustrated.	1	2	3	4	5
8	Americans can learn something of value from all different cultures.	1	2	3	4	5
9	Generally, an individual's actions are too small to have a significant effect on the ecosystem.	1	2	3	4	5
10	Americans should be permitted to pursue the standard of living they can afford if it only has a slight negative impact on the environment.	1	2	3	4	5
11	I think of myself, not only as a citizen of my country, but also as a citizen of the world.	1	2	3	4	5
12	When I see the conditions some people in the world live under, I feel a responsibility to do something about it.	1	2	3	4	5
13	I enjoy trying to understand people's behavior in the context of their culture.	1	2	3	4	5
14	My opinions about national policies are based on how those policies might affect the rest of the world as well as the United States.	1	2	3	4	5
15	It is very important to me to choose a career in which I can have a positive effect on quality of life for future generations.	1	2	3	4	5
16	American values are probably the best.	1	2	3	4	5
17	In the long run, America will probably benefit from the fact that the world is becoming more interconnected.	1	2	3	4	5
18	The fact that a flood can kill 50,000 people in Bangladesh is very depressing to me.	1	2	3	4	5
19	It is important that American schools, universities, and colleges provide programs designed to promote understanding among students of different ethnic and cultural backgrounds.	1	2	3	4	5
20	I think my behaviour can impact people in other countries.	1	2	3	4	5
21	The present distribution of the world's wealth and resources should be maintained because it promotes survival of the fittest.	1	2	3	4	5
22	I feel a strong kinship with the worldwide human family.	1	2	3	4	5
23	I feel very concerned about the lives of people who live in politically repressive regimes.	1	2	3	4	5
24	It is important that we educate people to understand the impact that current policies might have on future generations.	1	2	3	4	5
25	It is not really important to me to consider myself as a member of the global community.	1	2	3	4	5
26	I sometimes try to imagine how a person who is always hungry must feel.	1	2	3	4	5
27	I have very little in common with people in underdeveloped nations.	1	2	3	4	5
28	I am able to affect what happens on a global level by what I do in my own community.	1	2	3	4	5
29	I sometimes feel irritated with people from other countries because they don't understand how we do things here.	1	2	3	4	5
30	Americans have a moral obligation to share their wealth with the less fortunate peoples of the world.	1	2	3	4	5

6.2.3 The Global Perspective Inventory (GPI)

The Global Perspective Inventory (GPI) is a survey instrument, currently in its sixth edition (as of June 2010). It measures an individual’s global perspective comprehensively (Merrill, Braskamp & Braskamp: 356). Global perspective encompasses “acquisition of knowledge, attitudes, and skills important to intercultural communication and holistic development of more complex epistemological processes, identities, and interpersonal relations as described by educational scholars” (Merrill, Braskamp & Braskamp, 2012: 356). Participants select their level of agreement with each of 40 statements based on a 5-point Likert-type scale from strongly agree to strongly disagree. They also provide demographic data such as age, gender, college status, domestic/international student, and ethnicity. Students also provide their views of the campus community and their level of involvement in curricular and co-curricular activities based in part on the research on sociocultural dimensions of a campus environment that influences holistic development. Results could help establish “the connections between students’ progress and the sociocultural environmental factors—curriculum, co-curriculum, and community—present at that institution.” (Merrill, Braskamp & Braskamp, 2012: 359-360).

The instrument includes six scales—both development and acquisition scales within each of the three domains—Cognitive, Intrapersonal, and Interpersonal. Development involves qualitatively different and more complex mental and psychosocial processes; acquisition involves an increasing quantitative collection of knowledge, attitudes, and skills/behaviours (Merrill, Braskamp & Braskamp, 2012: 356).

Table 18 The Global Perspective Inventory (GPI): the six scales in three domains

Domain	Scale	Aims of measurement
<i>Cognitive</i>	cognitive/knowing	measures how people know, and how they think about cultural experience. The items ... reflect absolute knowing statements on the low end and contextual knowing statements at the high end.
	cognitive/knowledge	measures respondents’ levels of confidence regarding what they know regarding other cultures.
<i>Intrapersonal</i>	interpersonal/identity	measures participants’ degree of acceptance of their own cultural background, having a purpose in life, and a meaningful life philosophy.
	intrapersonal/affect	measures respondents’ acquisition of emotional comfort (including self-confidence) with situations that are different from or challenge their own cultural norms.
<i>Interpersonal</i>	interpersonal/social responsibility	measures students’ level of commitment to interdependent living and the common good, with selfishness and independence marking the lower end and interdependence and social responsibility marking the higher end of development.
	interpersonal/social interaction	measures respondents’ acquisition of and desire for exposure to people with cultural backgrounds different from their own.

Source: adapted from Merrill, Braskamp & Braskamp, 2012: 357-358.

6.2.4 The Global Citizenship Scale

The Global Citizenship Scale focuses on the measurement of social responsibility, global competence, global civic engagement, and their sub-dimensions. Testing of the Scale shows that *global competence* and *global civic engagement* are both strong dimensions of global citizenship. However, *social responsibility* proved to be an unclear dimension and needs to be better operationalised. Despite that, the scale is theoretically grounded and empirically validated; therefore potentially useful in assessment, research and practice (Morais & Ogden, 2011).

The Global Citizenship Scale is comprised of declarative statements indicating varying degrees of endorsement of global citizenship. A 5-point Likert-type scale, ranging from strongly disagree (1) to strongly agree (5) is used to measure responses to each statement.

Global Citizenship Scale (Initial Item Pool)

(Morais & Ogden, 2011: 453-454)

Social responsibility (SR): global justice and disparities

- SR.1.1 I think that most people around the world get what they are entitled to have.
- SR.1.2 It is OK if some people in the world have more opportunities than others.
- SR.1.3 I think that people around the world get the rewards and punishments they deserve.
- SR.1.4 In times of scarcity, it is sometimes necessary to use force against others to get what you need.
- SR.1.5 The world is generally a fair place.
- SR.1.6 No one country or group of people should dominate and exploit others in the world.

Social responsibility: altruism and empathy

- SR.2.1 The needs of the worlds' most fragile people are more pressing than my own.
- SR.2.2 I think that many people around the world are poor because they do not work hard enough.
- SR.2.3 I respect and am concerned with the rights of all people, globally.

Social responsibility: global interconnectedness and personal responsibility

- SR.3.1 Developed nations have the obligation to make incomes around the world as equitable as possible.
- SR.3.2 Americans should emulate the more sustainable and equitable behaviours of other developed countries.
- SR.3.3 I do not feel responsible for the world's inequities and problems.
- SR.3.4 I think in terms of giving back to the global society.

Global competence (GC): self-awareness

- GC.1.1 I am confident that I can thrive in any culture or country.
- GC.1.2 I know how to develop a place to help mitigate a global environmental or social problem.
- GC.1.3 I know several ways in which I can make a difference on some of this world's most worrisome problems.
- GC.1.4 I am able to get other people to care about global problems that concern me.

Global competence: intercultural communication

- GC.2.1 I unconsciously adapt my behaviour and mannerisms when I am interacting with people of other cultures.
- GC.2.2 I often adapt my communication style to other people's cultural background.
- GC.2.3 I am able to communicate in different ways with people from different cultures.
- GC.2.4 I am fluent in more than one language.
- GC.2.5 I welcome working with people who have different cultural values from me.
- GC.2.6 I am able to mediate interactions between people of different cultures by helping them understand each other's values and practices.

Global competence: global knowledge

- GC.3.1 I am informed of current issues that impact international relationships.
-

GC.3.2 I feel comfortable expressing my views regarding a pressing global problem in front of a group of people.
GC.3.3 I am able to write an opinion letter to a local media source expressing my concerns over global inequalities and issues.

Global civic engagement (GCE): involvement in civic organizations

GCE.1.1 Over the next 6 months, I plan to do volunteer work to help individuals and communities abroad.
GCE.1.2 Over the next 6 months, I will participate in a walk, dance, run, or bike ride in support of a global cause.
GCE.1.3 Over the next 6 months, I will volunteer my time working to help individuals or communities abroad.
GCE.1.4 Over the next 6 months, I plan to get involved with a global humanitarian organization or project.
GCE.1.5 Over the next 6 months, I plan to help international people who are in difficulty.
GCE.1.6 Over the next 6 months, I plan to get involved in a program that addresses the global environmental crisis.
GCE.1.7 Over the next 6 months, I will work informally with a group toward solving a global humanitarian problem.
GCE.1.8 Over the next 6 months, I will pay a membership or make a cash donation to a global charity.

Global civic engagement: political voice

GCE.2.1 Over the next 6 months, I will contact a newspaper or radio to express my concerns about global environmental, social, or political problems.
GCE.2.2 Over the next 6 months, I will express my views about international politics on a website, blog, or chat room.
GCE.2.3 Over the next 6 months, I will sign an e-mail or written petition seeking to help individuals or communities abroad.
GCE.2.4 Over the next 6 months, I will contact or visit someone in government to seek public action on global issues and concerns.
GCE.2.5 Over the next 6 months, I will display and/or wear badges/stickers/signs that promote a more just and equitable world.
GCE.2.6 Over the next 6 months, I will participate in a campus forum, live music, or theater performance or other event where young people express their views about global problems.

Global civic engagement: global civic activism

GCE.3.1 If at all possible, I will always buy fair-trade or locally grown products and brands.
GCE.3.2 I will deliberately buy brands and products that are known to be good stewards of marginalized people and places.
GCE.3.3 I will boycott brands or products that are known to harm marginalized global people and places.

6.2.5 The Global Competence Aptitude Assessment

The term *global competence* means

“having an open mind while actively seeking to understand cultural norms and expectations of others, leveraging this gained knowledge to interact, communicate and work effectively outside one’s environment” (Hunter, 2006: 17).

This definition demonstrates “the inevitable link between thought and deed”, and connects learning with improvement of productivity, capability and positive output, “in line with today’s business model” (Hunter, 2006: 17).

The Global Competence Aptitude Assessment instrument measures the knowledge, skills, and attitudes necessary to become globally competent. It assesses both Internal Readiness, namely personal traits and aptitude, and External Readiness as manifested in one’s knowledge, skills and experiences. (Global Leadership Excellence, n.d.: 2). However, “although this instrument seems to

reliably assess global competence, it does not address individuals' social responsibility or global civic engagement" (Morais & Ogden, 2011: 450).

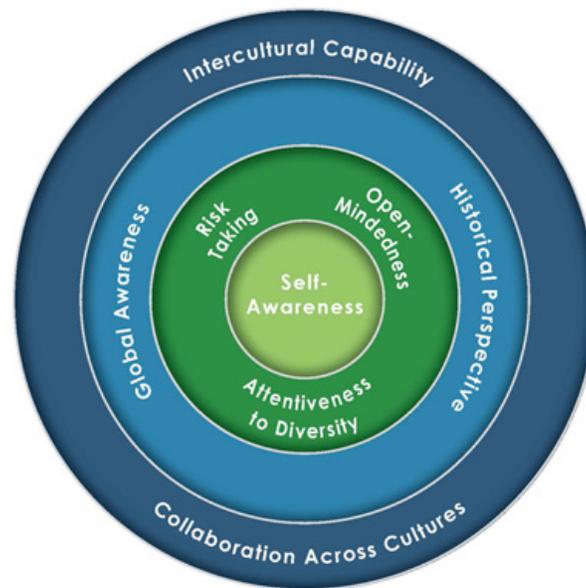


Figure 10 The Global Competence Aptitude Model

Source: <http://www.globalcompetence.org/model/Default.htm>

In establishing the Global Competence Aptitude Model, the difference between *global competence*, *intercultural competence/capability*, and *global citizenship* are clarified. Intercultural capability is considered a subset of global competence. Intercultural capability includes skills and capacity for cross-cultural interactions, that is, exchanges with another culture, not necessarily across the entire world. Also global competence includes other dimensions such as self-awareness, risk taking, global knowledge, etc.

Global citizenship incorporates the humanitarian concern for the world and its inhabitants. Global issues of human welfare, rights and social justices necessitate the consideration of global citizenship. Addressing these issues is “a step beyond global competence”. However, to be a global citizen, “one does need to be globally competent” (<http://www.globalcompetence.org/faq>). The Global Competence Aptitude Assessment could be obtained by contacting Global Leadership Excellence, LLC via email info@globalcompetence.org.

6.2.6 The Cultural Intelligence Scale (CQS)

Read each statement and select the response that best describes your capabilities. Select the answer that BEST describes you AS YOU REALLY ARE (1 = strongly disagree; 7 = strongly agree)

CQ factor Questionnaire items

Metacognitive CQ

MC1 I am conscious of the cultural knowledge I use when interacting with people with different cultural backgrounds.

MC2 I adjust my cultural knowledge as I interact with people from a culture that is unfamiliar to me.

MC3 I am conscious of the cultural knowledge I apply to cross-cultural interactions.

MC4 I check the accuracy of my cultural knowledge as I interact with people from different cultures.

Cognitive CQ

COG1 I know the legal and economic systems of other cultures.

COG2 I know the rules (e.g., vocabulary, grammar) of other languages.

COG3 I know the cultural values and religious beliefs of other cultures.

COG4 I know the marriage systems of other cultures.

COG5 I know the arts and crafts of other cultures.

COG6 I know the rules for expressing nonverbal behaviors in other cultures.

Motivational CQ

MOT1 I enjoy interacting with people from different cultures.

MOT2 I am confident that I can socialize with locals in a culture that is unfamiliar to me.

MOT3 I am sure I can deal with the stresses of adjusting to a culture that is new to me.

MOT4 I enjoy living in cultures that are unfamiliar to me.

MOT5 I am confident that I can get accustomed to the shopping conditions in a different culture.

Behavioural CQ

BEH1 I change my verbal behaviour (e.g., accent, tone) when a cross-cultural interaction requires it.

BEH2 I use pause and silence differently to suit different cross-cultural situations.

BEH3 I vary the rate of my speaking when a cross-cultural situation requires it.

BEH4 I change my nonverbal behaviour when a cross-cultural situation requires it.

BEH5 I alter my facial expressions when a cross-cultural interaction requires it.

6.2.7 The Intercultural Development Inventory

The **Intercultural Development Inventory** is constructed to measure orientations towards cultural differences, based on the Developmental Model of Intercultural Sensitivity (DMIS) by Bennett (1986).

The DMIS consists of six stages, constituting an intercultural development continuum. The three *ethnocentric orientations*, where one's culture is experienced as central to reality, include *Denial*, *Defence* and *Minimization*. The three *ethno-relative orientations*, where one's culture is experienced in the context of other cultures, include *Acceptance*, *Adaptation* and *Integration*. These stages feature a progression of increasingly sophisticated intercultural experiences. The DMIS assumes that "construing cultural difference can become an active part of one's worldview, eventuating in an expanded understanding of one's own and other cultures and an increased competence in intercultural relations" (Hammer, Bennett & Wiseman, 2003: 422).

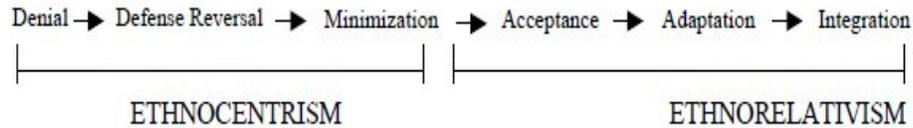


Figure 11 The Developmental Model of Intercultural Sensitivity

The DMIS is a model of changes in worldview structure, where the observable behaviour and self-reported attitudes at each stage indicate the core worldview. Each change in worldview structure generates new and more sophisticated issues to be resolved in intercultural encounters. The resolution of the relevant issues activates the emergence of the next stage. Since issues may not be totally resolved, movement may be incomplete and one’s experience of difference diffused across more than one worldview. However, movement through the orientations is posited to be unidirectional, with only occasional “retreats.” In other words, people do not generally regress from more complex to less complex experiences of cultural difference (Hammer, Bennett & Wiseman, 2003: 422).

The Intercultural Development Inventory (IDI) measures the six stages of orientations toward cultural differences described in the DMIS. It consists of 60 items, 10 for each stage. Upon completion, the instrument will generate “an in-depth graphic profile of an individual’s or groups’ predominant level of intercultural competence along with a detailed textual interpretation of that level of intercultural development and associated transitional issues” (<http://www.idiinventory.com/about.php>). The IDI is currently available in fifteen languages, including Arabic, Bahasa Indonesian, Chinese, Czech, English, Finnish, French, German, Italian, Japanese, Korean, Norwegian, Portuguese, Russian, and Spanish. The IDI assessment is generalizable across cultures (http://www.idiinventory.com/pdf/idi_validity.pdf). The Intercultural Development Inventory measures intercultural competency development and does not address other areas of international mindedness.

Hammer (2012) modified Bennett’s (1986) DMIS. Hammer’s model shows the progression from a monocultural mindset to an intercultural mindset consisting of five stages: denial, polarisation, minimization, acceptance and adaptation.

Table 19 The six stages of intercultural development in DMIS

	Stages	Characteristics	Sub-stages
<i>Ethnocentric orientations towards differences</i>	1. Denial	-benign neglect, indifference to, or ignorance regarding cultural difference; -naïve observations about culturally different others and superficial statements of tolerance.	- <i>Isolation</i> : the unintentional isolation from other culture groups due to life circumstances. - <i>Separation</i> : the intentional separation from other culture groups to maintain the condition of isolation.
	2. Defense	-recognition and negative evaluation of difference; -threatened by difference and respond by protecting their worldview; -dualistic “we—they” thinking and overt, negative stereotyping.	- <i>Superiority</i> : the virtues of one’s own group are compared to all others, the positive aspects of one’s group are exaggerated, and criticism of one’s culture is interpreted as an attack. - <i>Denigration</i> : evaluate other cultures as inferior, use derogatory terms to describe other groups, and apply negative stereotypes to other groups. - <i>Reversal</i> : viewing the other culture as superior to one’s own and feeling alienated from one’s own culture group.
	3. Minimization	-recognize superficial cultural differences, but hold to the view that basically human beings are the same. – emphasis on similarities, not differences. The similarities are those people see in others that resemble what they know about themselves.	- <i>physical universalism</i> , emphasizing physiological similarities; similarity is based on the fact of our all being human beings with similar needs, etc. - <i>transcendent universalism</i> : people are similar due to spiritual, political, or other overarching commonalities.
<i>ethnorelative orientations towards differences</i>	4. Acceptance	-recognize and appreciate cultural differences. -cultural differences in behaviours and values are accepted as normal and desirable. -difference is examined within its own cultural context.	- <i>behavioural relativism</i> : behaviour varies across culture groups and according to cultural context. - <i>Value relativism</i> : values and beliefs also exist in a cultural context and vary across cultural communities.
	5. Adaptation	-imagine how the other person is thinking about things. -shift their mental perspective into the “insider’s” point of view. -employ alternative ways of thinking when they are solving problems and making decisions.	- <i>Empathy</i> : the ability to shift perspective into alternative cultural worldviews. - <i>Pluralism</i> : the internalization of more than one complete worldview. Behavior shifts completely into different frames of reference without much conscious effort.
	6. Integration	-have internalized more than one cultural worldview into their own. -transcends the cultures of which they are a part. -see themselves as persons “in process”. -define themselves as persons at the margin of cultures	- <i>contextual evaluation</i> : the ability to employ different cultural frames of reference in evaluating a given situation. - <i>constructive marginality</i> : acceptance of an identity that is not based primarily on one culture; have the ability to facilitate constructive contact between cultures and likely to participate in a ‘marginal reference group.’

Source: Bennett in Paige, Cassuto, Yershova & DeJaeghere, 2003: 469- 472.

6.2.8 European Language Portfolio, American Lingua Folio & Global Language Portfolio

Portfolio can be used to assess students' emerging international mindedness. Schulz (2007: 18) argues that portfolios are "one of the few appropriate alternatives to traditional classroom achievement assessment." Portfolios could be used in formative and summative assessments to evaluate processes and outcomes of developing international mindedness. Portfolios can be designed to encourage students to critically reflect and engage in self-evaluation. They can also provide teachers with formative feedback which helps guide student learning.

Harwood and Bailey (2012: 83) also suggest that assessing international mindedness at the school and individual levels can "include the assembly of portfolios of student work and experience to illustrate student development". In their portfolios students can be encouraged to collect a range of evidence in support of their understanding of different aspects of international mindedness. These can include "video and audio recordings, letters and emails, essays, photographs, plays, poems, personal statements and evidence of participation in school and local activities" (Harwood & Bailey, 2012: 83).

Various portfolio models are used for multilingual learning, teaching and assessment. The Common European Framework of Reference for languages (CEFR) was developed during the 1990s as a result of European language and education policy, which "tied language learning and cultural competence to political stability, economic prosperity, and social cohesion in Europe" (Cummins & Davesne, 2009: 850). It is a common framework of reference to assess "performance in all major disciplines for all ages [which] was seen as necessary to allow greater mobility of European citizens for academic, professional, and personal reasons" (Cummins & Davesne, 2009: 850). CEFR levels range from basic user (A1, A2) to independent user (B1, B2) to proficient user (C1, C2). Similarly, the American Council on the Teaching of Foreign Languages (ACTFL) scale defines levels of foreign language proficiency in reading, writing, speaking, and listening ranging from Novice to Intermediate through Advanced to Superior.

Table 20 compares three models of portfolio assessment, namely the European Language Portfolio (ELP), American Lingua Folio (LF) and Global Language Portfolio (GLP) (see Table 25). The ELP has a three-part format: (a) language passport; (b) language biography, and (c) language dossier. Significantly, LF developers recognised the need to weave communicative competence and intercultural understanding together with language assessment. Perhaps, more importantly, the GLP allows learners to assess themselves on either the European or American scales. It uses the ACTFL scale alongside the CEFR grid to accompany the GLP passport. The GLP uses the word *global* in its title because it allows the use of either the CEFR or ACTFL scale. All of these self-assessment instruments provide checklists which can be modified for assessing learners' international mindedness, local/global engagement and intercultural understanding.

Table 20 Three portfolio models for assessing multilingualism

Standards	Portfolio models	Main content of portfolio
Common European Framework of Reference for languages (CEFR)	European Language Portfolio (ELP)	<ol style="list-style-type: none"> 1. language passport, a record of language learning inside and outside the language classroom, including both any official test results as well as international and intercultural experiences ; 2. language biography, a diagnostic self-assessment of L2 skills and cultural competence linked to plans for improvement; 3. language dossier, evidence of the L2 learner’s progress in the development of language skills and intercultural competence over time
American Council on the Teaching of Foreign Languages (ACTFL)	American Lingua Folio (LF)	<ol style="list-style-type: none"> 1. three modes of communication (interpretive, presentational, and interpersonal) 2. assess the five communication skills (reading, writing, listening, spoken production, spoken interaction) 3. communicative and intercultural competence of “five Cs” of language learning (communication, cultures, connections, comparisons, communities)
CEFR & ACTFL	Global Language Portfolio (GLP)	<ol style="list-style-type: none"> 1. assessed against both provisional CEFR-referenced checklists and provisional ACTFL-referenced checklists; 2. Interagency Language Roundtable (ILR) scale (levels 3+ and above, thus going beyond the baseline of the ACTFL Superior level)

Source: Cummins & Davesne, 2009: 850

6.3 Validity of outcomes of assessment instruments

How international mindedness can effectively be transmitted through the curriculum and pedagogy, and then every student be assessed is a challenge (Cause, 2009; Skelton, 2007). For example, a school’s assessment policy reflects the scope and paradigm/s it employs for assessing international mindedness. However, the assessment of any given school is likely to be constrained as much as enabled by the requirements for an interrelated national/global focus. Schools have to abide by nation-centred curriculum and/or assessment requirements as well as meet the need to provide an internationally minded education. There are tensions posed by the need to develop a framework for assessing students’ international mindedness. Harwood and Bailey (2012: 84) argue that “awareness alone is not the goal of exploration but the ability to negotiate/navigate the difficult and sensitive territory where conflict arises. The skills of conflict resolution, the capacity to build relationships and an understanding of the nature and need for peace and true tolerance are critical indicators of whether international mindedness has been acquired”. The development of international mindedness is “anything but straightforward” (Skelton, 2007: 382).

Likewise, questions have been about the ability of primary school students to understand international mindedness (Gunesch, 2004; Haywood, 2007). Moreover, given the diversity of schools there are many and varied understandings of international mindedness being assessed by schools (Crippin, 2008: 387). Furthermore, Cause (2009: 37) argues that

because the success in developing the IB Learner Profile is dependent on so many factors, and because it cannot be measured through examinations and tests as would an understanding of world or global issues, it makes the teaching of international mindedness difficult to understand.

Likewise, questions have been raised about how well tests determine specific levels of language proficiency and the problems of establishing and using comparable metrics to distinguish among proficiency, achievement, and performance became a concern (Cummins & Davesne, 2009). In addition, Cummins and Davesne (2009: 857) argue that assessment of intercultural understanding is a challenge because “address[ing] cultures, connections, comparisons, and communities (goals of the national standards) is not well met”. Intercultural understanding, which requires knowledge for a specific country has long been part of classroom assessment. However, attempts to assess the intercultural understanding of learners, and their capability to adapt to other cultures and function comfortably within them, have to be mindful that they are likely to advance through several stages, and that these stages are not necessarily linear (Cummins & Davesne, 2009). Initially, learners assume that their native culture’s perspective is universal. Comments such as “we are all alike” are common at this stage. Then learners may recognise cultural differences but assume the superiority of the ways things are done in their own culture. Further, learners may minimise the cultural differences between the native and target cultures. In addition, learners may accept, without question or further analysis that major differences exist between the two cultures.

It is possible that students’ learning outcomes in terms of international mindedness as measured by assessment instruments can be affected by type of school attended or gender. Baker and Kanan (2005) examined the international mindedness of native Qatari students with respect to their awareness of other cultures, universal affiliation and cultural tolerance. Data were collected from 270 students aged 14–17 from public, magnet and international schools. A four point Likert-type scale (always, sometimes, rarely, never) with 20 assessment items was developed to cover these aspects of international mindedness. They found that although Qatari students scored high on international mindedness in general, no significant differences were detected between the groups attributable to type of school, with the exception that students attending international schools scored higher than their cohorts on awareness of other cultures. However, female students scored significantly higher than their male peers on all three domains of international mindedness. These findings indicated that “international mindedness need not be the result of students attending international schools, but also could be attributable to other factors such as cultural, economic, and social experiences global to a particular society” (Baker & Kanan, 2005: 342).

The results of Cause’s (2009: 43) study indicate that “international mindedness can be articulated or expressed slightly differently and different priorities may be given to different attributes of international mindedness that may affect the ways in which different [learners] demonstrate international mindedness.” This suggests that “educators need to be open-minded to variations of the interpretation of international mindedness and must not promote their own interpretation of the attributes or values of international mindedness as the only acceptable way of being internationally minded” (Cause, 2009: 43). Cause’s (2009: 43) key insight is that

students respond differently when displaying actions prompted by the development of international mindedness and interpretations of attributes of the IB Learner Profile may vary slightly amongst cultures making the expression of international mindedness vary in the way students or teachers demonstrate international mindedness.

Given this range of concerns about the validity of outcomes of assessment instruments more studies, including those conducted by teacher-researchers are needed to explore ways of improving assessment of international mindedness. These will be challenging but internationally significant studies that need to seriously investigate educational efforts to successfully develop internationally minded students.

6.4 The impact of using these instruments in different educational contexts

Different instruments used for assessing international mindedness impact, either negatively or positively on the schools, teachers and learners. For instance, Cummins and Davesne (2009, p. 852) argue that the strength of portfolio assessment lies in its contribution to “quality assurance and consistent assessment of learner outcomes in many core disciplines in the schools”. However, Cummins and Davesne (2009) argue that portfolio assessment should move forwards to be conducted within an electronic learning environment where both formative and summative assessment can occur. The technology now allows learners to create a series of ‘internationally minded’ passports and to store them in order to track progress over time.

Crippin’s (2008) study provides insights into how the assessment of international mindedness impacts on schools. This study reports that an important impact has been a change in focus from what is taught to what is learned with “a consideration of what competencies in international mindedness look like in practice and to issues of school improvement and accountability” (Crippin, 2008: 387). Schools can use tools such as the ... to undertake a self-analysis and use students’ assessment results as evidence of how well they are meeting identified standards (Crippin, 2008: 387). No external measurements are used, and school use those parts of the self-study tests as they see it applying to their operations. Schools also decide on the uses for the evidence they generate. However, Crippin (2008: 388) found that the CIS gave international mindedness a central position in schools and proposed that schools should be provided with such tests

which spell out typical attributes defining different levels of school achievement in any of the theme areas (for instance leadership or ethical practice). The schools would be free to suggest attributes of their own which would better define the issue within their own cultural setting. Schools would then need to collect data based on their own practice, reflect on how well they meet the standard and create plans for improvement.

The strength of the impacts of these instruments in these educational contexts are that it makes school self-study central to the testing rubric; that all aspects of schooling can be tested and that schools can evaluate their performance against their own philosophy.

Using mixed methods, Wilkinson and Hayden (2010) examined changes in attitudes, if any, in students from the beginning to the end of their IB DP studies. They compared six of the main IB aims for those successfully completing the DP with the actual outcomes students obtained through their IB studies. A questionnaire was administered twice to 659 IB DP students in eight schools in Lesotho, South Africa, Zambia, Hong Kong, Thailand, Singapore and India. The questionnaire consisted of 84 statements based on a five-point Likert scale, and was administered once shortly

after the students began their first year of the DP, and then again 15 months later, towards the end of their second year. Additional data were gathered from 12 students at one of the United World Colleges (UWC) in India. Respondents were interviewed three times at roughly two-month intervals using variations of the same questions to record any attitudinal shifts that might have occurred (Wilkinson & Hayden, 2010). The findings from Wilkinson and Hayden's (2010) study show that there was a positive but small movement towards the IB mission aims regarding the construct of intercultural understanding. Importantly, Wilkinson and Hayden (2010: 90) found the students acknowledged that

the more they knew about each other, the more they realized how little they knew about the countries, cultures and traditions of others of that same country. They came to recognize that everyone is biased in one way or another, be it political, religious, cultural or nationalistic. They came to understand that one person alone could not provide a clear understanding of his or her culture, tradition or country. Nor, they learned, could the media give an unbiased view; in fact, even travelling to the country would not give a clear insight into any event, unless an individual were to live there for many years, becoming fluent in the language and culture, whilst at the same time remaining unaffected by personal bias.

Evidence of such changes in the students' intercultural understanding can be interpreted as a sign of the success of IB aims, and not so much as an indication of failure. Wilkinson and Hayden (2010) argue that the students had learned to think critically about understanding culturally different others as resulting from their growing knowledge gained through the DP. Wilkinson and Hayden (2010: 95) suggest that "values are at the core of one's cultural manifestation [and] practices permeate through levels of rituals, heroes and symbols". With growing knowledge of international affairs, IB DP students learn to recognise inter-connectivity, develop global awareness, and think more broadly thereby stereotypes seem to be undone.

6.5 Summary of key messages

Assessment of international mindedness is an under-researched area. There are very limited instruments for assessing international mindedness, except for Harwood and Bailey's (2012) two-dimensional framework. However, the development of IM assessment instruments could and need to take into consideration the existing tools for assessing some related concepts. Table 21 categorises these instruments for reference to assessing IM and its three sub-concepts.

Table 21 A List of assessment instruments informing the development of IM assessment tools

IM and sub-concepts	Existing assessment instruments for reference
International mindedness	<ul style="list-style-type: none"> • <i>A two-dimensional framework for assessing International mindedness</i> • <i>The Global-Mindedness Scale</i>
Global engagement	<ul style="list-style-type: none"> • <i>The Global Perspective Inventory</i> • <i>The Global Citizenship Scale</i> • <i>The Global Competence Aptitude Assessment</i>
Multilingualism	<ul style="list-style-type: none"> • <i>European Language Portfolio</i> • <i>American Lingua Folio</i> • <i>Global Language Portfolio</i>
Intercultural understanding	<ul style="list-style-type: none"> • <i>The Cultural Intelligence Scale</i> • <i>The Intercultural Development Inventory</i>

Optimal measurement of international mindedness requires a combination of instruments, which could reveal the in/consistency in findings across different measuring methods, and also account for multiple competencies inherent in international mindedness.

Assessing international mindedness is important. However, the assessment of its constituent concepts is fraught with concerns about intellectual hegemony of some sort, and always questionable as to its purpose. The next section foregrounds recent research that is paving new directions for addressing such issues.

7. Directions for 21st century international mindedness

The International Baccalaureate Organization's programmes grew out of "a western humanist tradition [and now] the influence of non-western cultures on all three programmes is becoming increasingly important" (G1, 2008: 2). Tamatea (2008) observes that "the achievement of international mindedness is synonymous with the achievement of liberal-humanist – if not specifically 'Western' – dispositions ..." Further, Tamatea (2008) states "that the achievement of international mindedness may be little other than the reproduction of a liberal-humanist value set in the narrowest and Eurocentric sense." This suggests that at its foundation international mindedness was constructed within a western intellectual framework that privileged "our" knowledge over "their" knowledge, and is in danger of licensing polarized or binary approaches to education. This is evident in educational approaches, informed by literary and cultural studies research (e.g. Burbank & Cooper, 2010), which emphasise the differences among people; divisions that are often framed as unbridgeable. This is not to say such research and educational work is not of value. In contrast, it points out that this leads to an approach to international mindedness which is preoccupied with differences, antagonisms, polarities.

Not surprisingly, in recognising this, the IB sees a key challenge to be reconceptualising international mindedness in a way that advances the recognition and acknowledgement of non-Western knowledge. In 2010 the International Baccalaureate Organization produced the document, *Intercultural understanding: Exploring Muslim contexts to extend learning* for its Primary and Middle Years Programmes. In seeking to conceptualise a 21st century sense and sensibility of international mindedness the IB declared:

Given the current learning gap resulting in a "clash of ignorances" between Western and Muslim cultures, it is important that IB students have the opportunity to learn about, and appreciate, the diversity of Muslim histories and cultures, "a hugely diverse collectivity of civilisations that have developed, and continue to evolve, in response to multiple societal influences—agricultural and rural, commercial and urban, scientific and philosophical, literary and political. Just like other great traditions, the Islamic world cannot be understood only by its faith, but as a total picture whose history is closely tied to that of the Judeo-Christian world." (IB, 2010: 5)

This section contributes further to addressing the second research question namely, how is international mindedness conceptualized and defined within the Grade K-12 educational context in conventional approaches? In this section we present our review of emerging research which could perhaps offer Grade K-12 education more 21st century conceptions and definitions of international mindedness. Section 7 presents a contrasting, 21st century orientation to international mindedness, focusing on emerging research in the fields relevant to international education and global citizenship education. We proposed the following key concepts as worthy of further investigation in forwarding this agenda: planetary education, post-monolingual language learning and bringing forward non-Western knowledge.

7.1 Histories of planetary intellectual conversations and borrowings

There is an emerging body of primary research which takes a broader view. There is a body of literature represented by the work of Alatas (2006), Chen (2010) and Connell (2007) with which to argue that non-Western knowledge is not simply a source of empirical data for the testing of Western ideas about international mindedness. This research presses for the use of non-Western concepts, images and metaphors to provide markers and provocations for in-depth innovations in the conception and practices of international mindedness. Tamatea (2008) raises concerns about “epistemological marginalisation” of knowledge that is not derived from Anglo-American intellectual culture, and the need for broader epistemological frames of references to be deployed in the curriculum. However, this does not lead to a consideration of non-Western sources of liberal, humanistic or democratic philosophy, reproducing the peculiar assumption that these are exclusively Western, Anglo-American ideas. In contrast, Sen (2006) explores the place of democracy in Indian heterodoxy — its confluence of cultures, languages, religions — and in particular India’s pioneering tradition of public argumentation reasoning in the world. Cannadine (2013) argues that at a time of severe apprehension around the world, care needs to be taken in how we construct ourselves and others, the challenge being to work against ideas that define others as less than human — and thus as threats that must be destroyed.

Consider for a moment the burgeoning body of research that demonstrates the intellectual conversations and borrowing of knowledge throughout Eurasia (Goody, 2010). Wichmann (1999) has documented and illustrated the influence – and fulsome imitation — of Japanese artistic practices of colour, composition, design and symbolism in architecture, ceramics, metalwork, painting and printing — by individuals such as Degas, Monet, and van Gogh, as well as inspiring Art Nouveau and so-called European Symbolism. Research such as this opens up possibilities for elaborating western bases of international mindedness to engage non-western intellectual cultures. Based on research such as this, Zijlmans and van Damme (2008) interrupt western-centred studies of art, taking a planetary orientation to humanity’s shared desire for, and practices of visual representation and expression. Interrupting Eurocentric histories of the planet, Hobson (2004) documents the long history of Eastern institutional developments, key ideas and technological discoveries in Western Europe, tracing the ways in which these Eastern resource portfolios were appropriated by the West for its own development. Cook (2007) provides a detailed history of the role of Dutch commerce — through colonial conquest and expropriation — in effecting the conveyance of knowledge, materials and values from East and Southeast Asia to the Netherlands — and then throughout Europe — that inspired empiricist scientific and medical research.

The IB recognises that Jewish, Muslim/Arab and Christian/European intellectual cultures are intimately tied together through the exchange of knowledge in fields such as agriculture, commerce, science and philosophy, literature and politics (IB, 2010: 5). Historically, the links among Buddhist, Islamic and Latin scholars were such that, as Beckwith (2012) documents, the institutional and methodological innovations drove intellectual connections operating across medieval Eurasia. Specifically, modern scientific research and the college in which scientific disputation is conducted are underpinned by innovations in Buddhist and Islamic recursive argumentation and the establishment of the madrasa which was based on the vihāra.

Through an in-depth study of the invention of perspective in painting, Belting (2011) illuminates the intellectual interdependence operating across Eurasia that led to the mathematical sciences of Baghdad informing the renaissance of Florentine art. This Eurasian intellectual encounter between science and art saw an abstract geometrical theory of perspective being received to form and reform pictorial theory. With respect to contestation over the concepts of 'Western' and 'non-Western' noted above (Bonnett 2004; Poonoosamy, 2010; Tamatea, 2008) Belting (2011: 7) provides useful insights:

My choice of topic will also be misunderstood. For many people in the West, an increasingly defensive attitude goes hand in hand with their fear of losing their own cultural identity (sometimes mistakenly believed to be universal) and becoming contaminated by other cultures. On the opposite side, people feel threatened by a comparison of cultures because they are afraid of losing in the comparison. They may also object to their culture or science being labelled as 'Islamic'; after all, the West does not refer to its own culture and science as 'Christian'. And nowadays merely addressing the topic of pictures can quickly elicit charge of Eurocentricism, even if for Islamic cultural efforts is made to differentiate between epochs and geographical regions.

Freely's (2011) account of the knowledge, inventiveness and creativity of medieval Islamic scientists shows how they helped shape the continuing growth of Eurasia's scientific heritage. This entailed linking the intellectual projects of China, India, Mesopotamia, Egypt and Greece. In examining the significance of scientific knowledge and philosophical reasoning, Dallal (2010) explores Arab-Islamic intellectual history by mapping many scholarly fields of engagement as operating across Eurasia. Importantly, he does so using Arabic concepts. As well as translating, interpreting and using Greek scientific and philosophical texts, Lyons (2009) shows that Arab intellectual explorations produced discoveries in algebra (Al-Jabr), astronomy and navigation, laying the intellectual foundations of the Eurasian Renaissance.

Therefore, there is no reason to presume that there is or should be only one (best) way to conceive of, and to model 21st century international mindedness. Instead, there may be various competing conceptions and models of 21st century international mindedness, all of which can be equally supported by evidence, ideas, and reasoned arguments. Of course, whatever models of 21st century international mindedness are proposed they need to be responsive to evidence and logically constrained by arguments concerning it. Fay (1987: 178) tells us that to be acceptable, models of 21st century international mindedness "must be consistent with the evidence as it is known, but they are neither uniquely derived from statements of evidence alone, nor can they be uniquely refuted by them. Hence, no theory is uniquely acceptable." Thus, 21st century international mindedness is not a matter solely of East/West or north/south or east/south intellectual dialogues:

international mindedness means making sense of, and dealing with the complementary and complex worldly linguistic and theoretical connectivities made possible by the presence ... of [students] from diverse educational cultures having diverse intellectual assets. (Singh, 2011: 99)

The concept of “we-humans” (Bilewicz & Bilewicz, 2012: 333) arises from this need for declassification, de-categorising. Defining ourselves as we-humans oneself and others in terms of shared humanity is not merely another superordinate social category. The “we-humans” category is distinctive because all other group-level categories — race, ethnicity, gender, class, civilization — are rendered meaningless. Moreover, by being categorised as “we-humans” people can better understand themselves in relation to other species and the planet.

Together, this emerging field of research speaks of planetary knowledge production by ‘we-humans’ through intellectual engagement. Importantly, this research documents how so-called western intellectual traditions have already been influenced by non-western intellectual cultures. Making such intellectual connections — past, present and future — is now increasingly important in educating for international mindedness. The research by this new generation of internationally minded scholars is more ecumenical than research which emphasises unbridgeable difference. While this literature recognises the mobilisation of ‘differences of all kinds’ as drivers of conflict, even more importantly, this research gives strong recognition to the affinities operating across the allegedly impermeable boundaries of ‘differences’. In particular, this research focuses on the purposeful, thoughtful conversations across these boundaries to work out how we can best live together on this planet. This is a task requires recurrent negotiations — on-going conversations. Among the important questions raised by this research is: what happens when “us” and “them” look upon each other to find that through our productive intellectual interactions we have beneficially transformed the world?

7.1 Pedagogies of intellectual equality drive planetary intellectual conversations

The problem, however, is that this research has yet to be translated into a widespread agenda for research and education for international mindedness. However, starting with the presupposition of “intellectual equality” between Western and non-Western students, and between Western and non-Western intellectual cultures, Singh’s (2012) teacher-research into internationally minded education has the pedagogical aim of verifying this premise (also see Singh & Chen, 2012). This does not mean adopting an idealist position where an equal exchange of ideas among African, Asian, Euro-American, Eastern European, Latin American, Middle Eastern or Pacifica students is taken for granted (Singh, 2009; 2010; 2011). Rather the aim is to investigate the employment pedagogies that work towards the verification of the presupposition of intellectual equality — verifying the presumption of the possibility for mutual learning of valuable and valued knowledge — and through multiple forms of assessment to establish where, how and why this is possible (Singh & Han, 2010a; 2010b; 2009). Thus, if there is any form of ignorance that is at stake here, it is the need for *ignorance of intellectual inequality*. This means, for example working with the presupposition that Western students are equally capable of engaging non-Western concepts, and seeking to verify this, despite the current tendency to affect narrow, hierarchical and divided fields of knowledge. This presupposition about the ‘open access’ of humanity’s planetary knowledge system involves submitting worldly ideas to debate, rather than privileging ideas from a single source.

‘Double knowing’ (Singh, 2005; Singh & Shrestha, 2008) is a key concept developed through this research. Double knowing refers to multilingual students as worldly knowers; their capability for producing higher-order conceptual knowledge from their multilingual repertoire, and them

bringing forward valuable and valued knowledge into contemporary planetary dialogues. To date these ideas on rethinking teaching and learning for international mindedness have found resonance among a range of scholars, for instance in Denmark (Tange & Jensen, 2012; Tange & Kastberg, 2011); Hong Kong (Ng, 2012); Japan (Phan, 2013; Takayama, 2011); New Zealand (Manathunga, 2011a; 2011b), and the UK (Ryan, 2012; 2011), especially in teacher-researcher education. Further research is needed in the schools.

Given the scale and scope of this emerging approach to international mindedness much more teaching and research has to be done to develop the capabilities and the understandings required to progress this agenda. Thus, this section of this report identifies this literature and, further initiates an exploration of its implications for promoting international mindedness. There are some key features of this emerging approach to education for international mindedness that are worthy of further research by teachers in particular:

1. Justifying education for international mindedness in terms of mutual approach to education which frees ourselves from polarized opinions and conventional antagonisms through explorations of similarities and affinities in resolving these differences .
2. Exploring how people in all their varying differences — nationality, race, ethnicity, languages, genders, class, cultures — constantly borrow from each other, require and work with the support of others, and live and work peacefully together.
3. Investigating the many conversations and interactions that have gone on, and continue to occur in denial, if not defiance of the boundaries across varying differences, and their successes in pursuing more shared visions of humanity and its place on this planet.
4. Understanding the ways in which adversarial or antagonistic views are constructed.

To work with this conception of international mindedness within the Grade K-12 educational context more teacher-research would be required. Supplementing the existing constructs of multilingualism, intercultural understanding and global engagement, as defined above, this innovative conception of international mindedness requires its own set of key ideas. Here we propose the following three constructs, which we then elaborate upon below:

1. Planetary education
2. Post-monolingual language learning
3. Bringing forward non-Western knowledge

7.2 Planetary education

The concept ‘planetary education’ is not common, but its sense and sensibility infuses the work of several contemporary educators (Haigh, 2008; Tagore, 1961). Planetary education is evident in the founding ideal of UNESCO, whose constitution dedicates it to ‘the education of humanity for justice and liberty and peace’ and calls for ‘equal opportunities... the free exchange of ideas and knowledge ... for ... mutual understanding ... sacred duties’ for all nations (Daniel 2002: 1). Rabindra Nath Thakur (aka Tagore), a pioneer in planetary education, defined it as being in ‘touch with our complete life, economic, intellectual, aesthetic, social and spiritual... connected... by the living bonds of cooperation’ (Tagore, 1961: 202). Thakur acknowledged and sought to give

recognition to the idea that: ‘The same stream of life that runs through my veins ... runs through the world...’ (Tagore 2011/1913: 69).

For Spivak (2012) planetary education is directed towards (re)imagining the planet so as to discover the world in its entirety, and express a commitment to the world as a whole, wherein there is no other people except we-humans (Bilewicz & Bilewicz, 2012: 333). It is the planet that underwrites the imposition of any and all forms of human globalisation, whether it is the flows of capital, trade, media images or money. It is the thoughts and actions emerging from planetary education that seek sustainability in environmental, social and ethical terms. Planetary education emerges from those supranational organisations that act as a planetary conscience, addressing concerns over the planet-wide impacts of human ways of living. Planetary education recognises, imagines and brings to the fore acknowledgment of we-humans as planetary creatures, collectively dependent on the integrity of this planetary life support system. Through planetary education we are able to imagine anew the constellation of imperatives confronting human beings home, this planet. Thus, education for international mindedness might better be considered a matter of planetary education.

7.3 Post-monolingual language learning

To make beyond the privileging of English internationally to the exclusion of other languages, a 21st century conceptualisation of international mindedness requires a shift from monolingualism to multilingualism. Multilingualism means using several languages. (Bhatia & Ritchie, 2012: 23) see multilingualism proving its value, by giving a greater poignancy and visibility to perceived threats. Matters of language are not pertinent just to multilingual ‘ethnics’ and ‘minorities’ alone, because the importance of being multilingual is, above all, social rather than linguistic. Multilingual language learners are exposed to “other cultures and ways of understanding the world ... a wider spectrum of feelings, thoughts, and ways of expressing their different personas in various languages” (Gunesch, 2002: 62). Here the problem is that learning languages is seen as providing keys to other — different or foreign — cultures, such that “cultural learning or cross-cultural or intercultural competence is not automatically the result of foreign language learning” (Gunesch, 2002: 62). Perhaps it is not surprising then that Gunesch (2002: 70) provides a very peculiar definition of multilingualism, one which privileges its ‘research-ability’ rather than what learners can do with languages:

Quantitatively: three foreign languages, in order to fulfil the "most rigorous" literature requirements and to make the research into multilingualism as meaningful as possible, and

Qualitatively: a relatively open definition that takes into account varying levels of competence and purposes. Again, to make the research into multilingualism as meaningful as possible, I have substantiated this (in the empirical part) on the demanding side by requiring, if possible, advanced level or at least a good working knowledge in each language.

In contrast, Yildiz's (2012) key concept, 'postmonolingual condition' defines the tension between monolingualism and multilingualism, a tension evident in Gunesch's (2002) account. Yildiz contends that prevailing accounts of multilingualism are dominated by the binary concept of native versus foreign, with key metaphors characterising being 'dual,' 'fragmented,' or 'hybrid' and 'hyphenated.' Such a conceptualisation of multilingualism makes the monolingual paradigm central, and the 'mother tongue' or 'native language' primary in the theoretical-political foundation for territory, nation and ethnicity. However, as Kramsch (2009) argues, the relationship between a multilingualism and territory, nation and ethnicity is far from monolithic or uniform. Further, Apter (2013) reminds us of the problem of creating a large-scale, worldly paradigm for fields of education that continue to ignore the importance of mistranslation, re-translation, language transfer and resistance. Yildiz (2012) establishes firm grounds for the concept postmonolingual condition, that is the re-emergence of multilingualism. Her analyses of texts explore intra- and extra-textual multilingualism in historical, sociocultural and sociolinguistic terms, through an analytical focus on evidence represented by a range of 'translingual' texts. Likewise Cummins (2009; 2008) studies of multilingualism have led him to develop strategies for teaching by transfer from students' first language to the target language. This research is supported by Ringbom's (2007) studies into the importance of cross-linguistic similarities in language learning (see also Ringbom & Jarvis, 2009).

Elaborating and stretching these ideas from studies into post-monolingualism, the following strategies (Singh & Cui, 2012) are suggested for putting post-monolingual education into effect as a basis for further educational research:

1. Students writing about languages, their productive interrelationship and people's multilingual capabilities (e.g. Pavlenko, 2003).
2. Students documenting the presence of words of foreign derivation in a given language and providing an accounting of the productive value and valuing of other languages (e.g. Yang, 2009).
3. Students writing or otherwise producing pieces of classroom signs or resources, and school websites in two or more languages (e.g. Naqvi, McKeough, Thorne & Pfitscher, 2012).
4. Students translating concepts from one language into another language in ways that preserve the disruptive effects of their apparent strangeness to create novel metaphors or images (e.g. Zhou & Feng, 1987).
5. Students deliberately using and mixing different languages without translation in pieces that make creative use of their code-switching capabilities (Canagarajah & Wurr, 2011).

A key challenge for educational institutions is to develop teaching/learning activities and forms of assessment that reward students' multilingualism and promote post-monolingual education. We suggest investigating assessment related to teaching/learning activities such as the following:

1. *Translation and translations*: the systematic use of translations to highlight similarities and/or differences in the meanings of concepts, metaphors and images about educational issues under study.
2. *Using evidence of multilingual online communicative capabilities*: multilingual transcripts from online communication and/or from recorded face-to-face communication.

3. *Demonstrating linguistically alternative ways in which a text can be written:* alternative ways in which a multilingual text could be written, a multilingual speech act could be realized, a multilingual description could be performed, a multilingual dialogue could be conducted and what the similarity/difference in meaning would be.
4. *Juxtaposing multilingual texts with similar informational content:* compare different styles or genres of multilingual texts (e.g. poetry, proverbs, riddles), and have students consider how different styles convey the same information, albeit with different meanings.
5. *Analysing affective and stylistic responses to multilingual texts:* for analysing their own affective and stylistic reactions to multilingual texts containing non-Western modes of critique (involving at least one language they do not read, including texts written by school children).

7.4 Bringing forward non-Western knowledge

To move beyond reproducing the privileging of Western humanist intellectual traditions in conceptualising international mindedness makes local/global engagement with non-Western intellectual cultures particularly significant. Given that international mindedness is very much directed at being student-learning centred then the idea of non-Western students as knowers is becoming increasingly important for the brokering of intercultural understanding. This means conceiving of multilingual non-Western students as knowers — as knowledge brokers — with the capabilities for producing intercultural understandings across different ways of knowing and different understandings of what is known and what is worth knowing (Singh & Meng, 2011). As multilingual knowers these students can be recognised and acknowledged for being able to provide access to novel concepts, metaphors and images to advance our collective intercultural understanding. Pedagogies for promoting intercultural understanding work to benefit non-Western students, who need, no longer marginalise the non-Western knowledge they can access when contributing to intercultural understanding.

Moreover, these encounters with non-Western knowledge provide learning experiences for Western students and teachers alike. Horton (1971) argues for exploring the features and functions common to non-Western, more specifically African and Western theorising, before the enumeration of differences. Languages are integral to the mobilising theoretical thinking. Horton (1971: 208) is concerned that “those familiar with theoretical thinking in their culture have failed to recognize African equivalents, simply because they have been blinded by a difference of idiom ... they have taken a language very remote from their own to be no language at all.” This makes intercultural understanding through sharing non-Western and Western knowledge a key driver for non-Western students’ influence on reshaping international mindedness. Thus, the Western liberal notion of international mindedness is to be redefined by engaging non-Western and Western students in employing multiply frames of knowledge to give renewed meaning to this important idea, and to have those meanings tested for their universal value through engaging local/global argumentation.

The pedagogical structuring of local/global engagement provides openings for new South/North, South/South intellectual relations. Through West/non-West educational webs or networks non-

Western ideas gain their place in the debates over what constitutes worthwhile knowledge for local/global engagement (Blewitt, 2010, 3471). Students' multilingual communicative capabilities are integral to them extending and deepening their capabilities for engaging in project-driven local/global networking. In terms of local/global engagement, the key pedagogical question is, "What kinds of things and people might learners want to be in contact with in order to learn?" rather than "What should someone learn?" (Illich cited in Blewitt, 2010: 3471). The local/global flows of non-Western and Western students — knowledge brokers — provides a *pedagogical* focus for forming non-Western and Western knowledge networks and connecting non-Western and Western intellectual projects. Local/global engagement means participating in networks that enable the exchange, co-construction and debating of knowledge claims and capability building through learning the languages that give expression to this knowledge.

Through South/South and South/North project-based networking non-Western and Western students can draw on webs of non-Western and Western intellectual resources — the concepts, metaphors and images — using their diverse linguistic repertoire to generate innovative and creative ideas (Singh, 2011). Local/global engagement becomes a means to facilitate South/South and South/North knowledge exchange, collaboration and co-operation around the raises that provide the focus for developing students' international mindedness. South/South and South/North local/global engagement through project-based networking is oriented to generating an intellectual richness not found within parochial, nation-centred education, or in the privileging monolingualism and the reproduction and privileging of western humanist intellectual traditions.

There are, of course, ambivalences and contradictions in the feelings non-Western (and Western) students have for Western and non-Western knowledge. Consider the following statement regarding we-humans' global intellectual heritage, and how it has to be positioned in relation to the enlightened Euro-American intellectual dominance:

“... one of the unusual – some will probably say eccentric – features of this book compared with other writings on the theory of justice is the extensive use that I have made of ideas from non-Western societies ... There are powerful traditions of reasoned argument ... in the thoughts flourishing in a number of ... non-Western societies. In confining attention almost exclusively to Western literature ... the demands of justice in particular has been, I would argue, limited and to some extent parochial (Sen, 2009: xiii-xiv).

Amartya Sen is an internationally minded educator who was born in Santiniketan, West Bengal, British India, and is especially mindful of the West's paradoxical appropriation and rejection of non-Western theorising. Writing from Hong Kong, Lin (2012: 274) understands the challenges of bringing forward non-Western theoretical knowledge – concepts, metaphors and images – to constitute a global intellectual dialogue:

If we survey the research questions in the educational journals in English-language education, we shall find that they have largely evolved around elaborating, replicating, supporting, or conversely, critiquing and reacting against theories and knowledge that have first arisen in contexts of inquiry in a few Anglo- European countries. This is using “the West as method” in our education inquiry even as we are critiquing these theories.

In fact, to publish in these international research journals one has to constantly quote or relate to Western theories and justify how one's study can contribute to enriching, or conversely, critiquing these theories (and either way, we cannot depart from these theories). Our knowledge production seems to be already constrained within a particular structure of knowledge and cannot break away from it.

Research has, however, found that pedagogies of intellectual equality do provide interested non-Western students “the chance to demonstrate their capability to recollect or access metaphors and conceptual tools from their intellectual culture as a basis for fulfilling their research desires” (Singh, 2011: 101). Non-Western students have access to knowledge from their own intellectual culture and some are willing to share their ideas, although they are aware of being in a world where Western knowledge reign supreme (Singh & Qi, 2013). This calls for increased pedagogical opportunities provided for non-Western students to incorporate and foreground non-Western knowledge as the basis for developing a 21st century mode of international mindedness. By using their multilingual capabilities to present non-Western knowledge as the core to advancing international mindedness in the 21st century, non-Western students may create chances for students from Western liberal-humanist intellectual cultures to expand their collective intellectual interests. This suggests pedagogies of intellectual equality may have value in developing a 21st century mode of international mindedness.

7.5 Rational disagreement and 21st century international mindedness

Planetary intellectual equality offers a possible model for further research and development to drive 21st century international mindedness. A key educational problem is the development of principles and procedures for dealing with rational disagreements in an intellectual responsible manner (Audi, 2011). Rational disagreement is required for engaging the recognition that there are competing humanisms, rather than the West being the sole source of humanism. These are not simply different humanisms, but are competing ideals and visions about the constituent collective habitats and participatory forms of sociability (Apter, 2013). This could mean that there could less reason to contrive a single model of international mindedness to be applied world-wide. The aim here is not to show that any one model of intentional mindedness is particular, local or relative to a particular time and place. Nor is the aim to show that one model of international mindedness generated in one place is the basis for oppression or exploitation in another place. Instead, working to verify the presupposition of planetary intellectual equality, the project becomes an exercise in exploring competing — contested — visions of international mindedness and its related constructs. Rather than aiming for an appealing model of international mindedness to be marketed world-wide, this means engaging in the educational work of examining the plurality of models of ‘international mindedness’ generated around 21st century geopolitical pressures. To identify any model of 21st century international mindedness

with certainty or proof or with single solutions is already to accept a construal of the relationship between humans and their world which underplays its ineradicable complexities, ambiguities, and uncertainties” (Fay, 1987: 179).

Models of 21st century international mindedness need to be equipped to accommodate a plurality of positions in its principles and practices, including the dispositions to engage reasonably and

through reasoning with rational disagreements. This is preferable to aiming for an appealing model of international mindedness to be marketed world-wide. Thus, 21st century international mindedness entails the sense and sensibility that (a) recognises the presence of rational disagreements about this idea which can be explained and justified; that (b) is open to re-examining defensible options; and that (c) leads to revisions if evidence, ideas and arguments presented offer a better alternative. This makes possible concrete explorations of multiple ways of being internationally minded, so as to ascertain what each heuristic lacks and what it adds to the constitution of a planetary sense and sensibility of 21st century international mindedness. To paraphrase Bergmann (2009), people can be rational in knowingly disagreeing (e.g. about 21st century international mindedness) in the light of a fulsome account of all the available evidence ideas and reasons, and virtuous enough to think that others with whom they are engaged in a planetary conversation are quality intelligent and equally rational.

Thus, we argue that there is a need to develop, test and rework varying approaches to international mindedness. In Fay's (1987) terms, being rational, educators want to be informed by relevant evidence and clearly defined concepts; they seek to be impartial, open-minded and consistent, and they make decisions that are accountable to the evidence. Not all educators will necessarily agree with one or other of these models. As rational beings they disagree with these models and each other. Moreover, as rational people there are those educators who are uncertain about these models and the very idea of international mindedness, and who are thus open to revising both their views and those models if the evidence, concepts and arguments warrant it. In effect being rational, educators are willing to submit their models, concepts and arguments to debate; to test whether they are consistent with the evidence as it is known, and to be on the look-out for other models, concepts, arguments and evidence which square better with international mindedness.

A 21st century international mindedness requires being equipped accommodate a plurality of positions, whereby it is reshaped through intercultural intellectual encounters providing for open and continuing dialogue. Key to international mindedness is enabling students to enter into direct intellectual relations with people engaged in local//national/global dialogues, especially through various forms of work.

7.6 Planetary Intellectual Equality Model

The IB commissioned this exploratory study to undertake a literature review on 'international mindedness' and related constructs, and to present a synthesis of models based on contemporary theories, components, issues and tools in the field. Historically, international mindedness was framed within a Western humanist intellectual tradition (Butler 1917; Mead, 1929) and continues as such (Poonoosamy, 2010; Tamatea, 2008). Resnik (2012) argues that this Western liberal humanist framework has been supplemented, if not supplanted by a neoliberal one. While Bonnett (2004) provides a richly complex understanding of the idea of the 'West', the shifting category of the 'non-Western' complicates the project of generating international mindedness. However, it does seem that the promotion and enhancement of international mindedness and its related constructs throughout the world is still much conceived as a particular task for Western nations. For instance, Mayo, Gaventa and Rooke (2009: 165) argue that global citizens of the South have no sense of themselves equal to those from the North.

It might have been the case that the West took it upon itself to aid non-Western nations to become more internationally minded through spreading Western enlightenment and Western intellectual culture throughout the non-Western world. Hughes (2009) argues that the aims of international mindedness are now obstructed by the nation state. Who is internationally minded, and what international mindedness means is constructed and contingent upon circumstances of national belonging – nation-centred citizenship. With specific reference to the USA, Parker’s (2011) research questions this assumption about the contemporary promotion of international mindedness, arguing that it is national economic and military security that drives government and foundation initiatives in this direction. Reimers’ (2009a) account adds to the credibility of this argument. Reimers (2009b) locates international mindedness in reference to scenarios prepared by the US National Intelligence Council, such that priority languages like Mandarin and Arabic are taught because of their strategic importance for national military readiness to secure, improve, maintain or otherwise regain the economic competitiveness of the USA. Importantly, this points to a central weakness in the liberal humanist approach to international mindedness, namely that it ignores world-wide forms of violence and injustices.

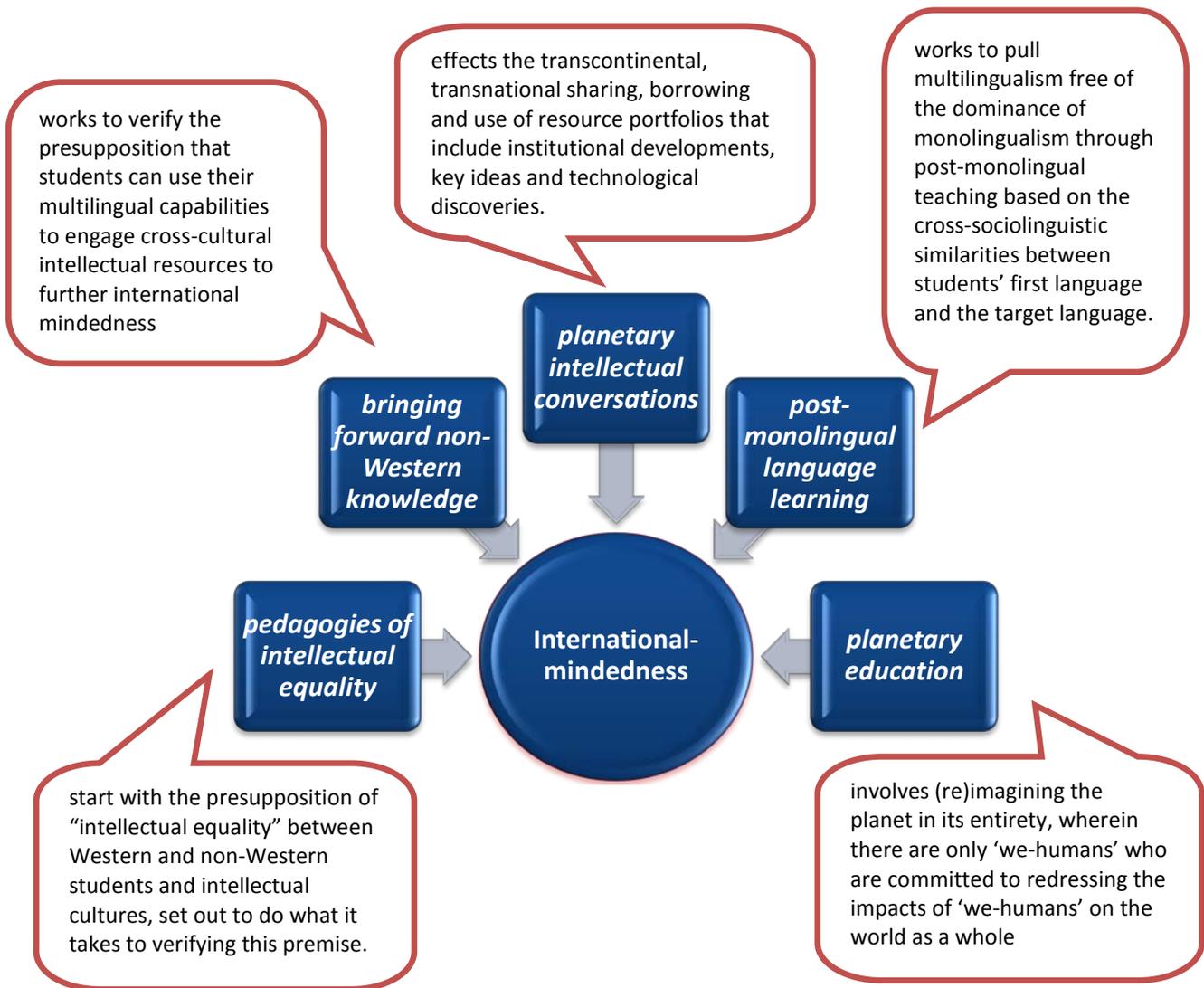


Figure 12 (Model 6) Planetary intellectual equality as a driver of 21st century international mindedness

7.7 Summary of key messages

Here we summarise how the above literature addresses the following research question: what does emerging research offer the Grade K-12 educational context by way of more 21st century conceptions and definitions of international mindedness?

There is an emerging body of research which, although it has not been widely engaged in education or educational research, traces the history of the influences of non-western intellectual cultures on western intellectual development. Such research is important for forming and informing 21st century orientation to international mindedness.

Rather than making international mindedness a project whose goals are to be realised in the distant future, there is historical research across multiple disciplines which demonstrate the operation of planetary intellectual conversations and borrowings.

There are five key concepts which are useful for bringing forward and giving shape and substance to a 21st century orientation to international mindedness, specifically:

6. *Planetary intellectual conversations*: affect the transcontinental, transnational sharing, borrowing and use of resource portfolios that include institutional developments, key ideas and technological discoveries.
7. *Pedagogies of intellectual equality*: start with the presupposition of “intellectual equality” between Western and non-Western students, and between Western and non-Western intellectual cultures, then set out to do what it takes to verify this premise.
8. *Planetary education*: involves (re)imagining the planet in its entirety, wherein there are no ‘others’ — no ‘them’ — only ‘we-humans’ who are committed to redressing the impacts of ‘we-humans’ on the world as a whole.
9. *Post-monolingual language learning*: works to pull multilingualism free of the dominance of monolingualism through teaching for transfer based on the cross-sociolinguistic similarities between students’ first language and the target language.
10. *Bringing forward non-Western knowledge*: works to verify the presupposition that Western and non-Western students can use the linguistic resources of Western and non-Western intellectual cultures to further international mindedness, and in particular planetary education.

Education for international mindedness is necessarily social in character and therefore provides a basis for collaborative action directed at sharable existing knowledge and the generation of new knowledge. Here the idea of ‘knowledge’ refers to the concepts, metaphors and images that multilingual students are capable of accessing and reworking into valued and valuable educational resources. While IB programmes have grown from western intellectual traditions, the IB acknowledges that ‘non-Western knowledge’ — the wealth of concepts, metaphors and images — have not been engaged in the task of internationalising contemporary education nor sufficiently

elaborated up onto be educationally useful (G1, 2008: 2). Therefore, a 21st century reorientation of international mindedness must shift ‘non-Western knowledge’ from its position low in the local/global hierarchy of knowledge flows. This means utilising it to the level required by those who authorize what is valued and valuable educational knowledge. Engaging non-Western people’s knowledge as equal to — and of course as partial as — Western knowledge represents a challenge to efforts to conceptualise a 21st century form of international mindedness.

8. Conclusion

There is considerable debate about what international mindedness means and how that meaning is expressed educationally (Cause, 2011; Murphy, 2000; Swain, 2007). This report contributes to this debate. The concept of the international mindedness can be traced back to the work of Butler (1917) and Mead (1929) in their responses to World War I. They argued that the world's peoples could develop international mindedness through participating in wide and varying forms of international engagement. The brutality of this war led to the formation of international organizations through which disputes were meant to be addressed through negotiation rather than military conflict (Fischer, 2008). More recent additions to knowledge of international mindedness now see it as an educational buzzword associated with the widening use of the Internet for international communication by word, voice and images across many parts of world (Cause, 2011; Haywood, 2007; Skelton, 2007). Others refer to international mindedness in relation to internationalising education and the inherent ambiguities of this endeavour (Bunnell, 2008a, 2008b; Dolby & Rahman, 2008; Hill, 2007, 2012).

What does IM mean and how is it addressed in the IB's educational philosophy and programme curriculum framework; the IB's characterisation of internationally minded individuals, and the values, attitudes, knowledge, understanding and skills the IB associates with multilingualism, intercultural understanding and global engagement?

The IB's definition of international mindedness has changed from being equated with *intercultural understanding* to incorporate *global engagement* and *multilingualism* as contributing to the development of such understanding. These three dimensions of international mindedness are embedded in the IB's Learner Profile. Thus, an internationally minded learner is meant to be a competent communicator, open-minded and knowledgeable, qualities which require cognitive competence (inquirers; thinkers and reflective practitioners), and disposition (principled, caring, risk-takers, and balanced). Intercultural understanding, multilingualism and global engagement are evident across the developmental continuum of three IB programmes.

What are some of the key alternative concepts for international mindedness from the fields of international education and global citizenship education that are relevant to the Grade K-12 education?

In answering this question from the review of the literature we identified and defined the following key concepts, highlighting key points of debate where appropriate. We draw attention to concerns about a conception of international mindedness which defers its realisation into the distant future. This would make it a utopian, aspirational project, rather than idea to be constituted through actions in the present, and thereby imply that it is but another idea that cannot address questions concerning what can actually be done today. Further, the emphasis on a single point of 'difference'

or otherness as a basis for international mindedness which privileges this as unifying axis above all other possibilities is likely to do more to mobilise exaggerated forms of ‘difference’ that provide a basis for antagonism, confrontation, conflict and struggle.

What does emerging research offer Grade K-12 educational context by way of more 21st century conceptions and definitions of international mindedness?

There is an emerging body of research which is important for forming and informing 21st century orientation to international mindedness. What is especially important about this literature is that it demonstrates the history of multiple disciplines in creating planetary intellectual conversations, for instance the intellectual borrowings by the West from the Arab/Muslim intellectual cultures. This research shows a form of international mindedness whose goals can be realised now, and not in the distant future. There are three key concepts useful for bringing forward and giving shape and substance to a 21st century orientation to international mindedness, specifically: *planetary intellectual conversation; pedagogies of intellectual equality; planetary education; post-monolingual language learning and bringing forward non-Western knowledge*. The IB is not alone in developing programmes of school education that are grounded in western intellectual traditions; now ‘non-Western knowledge’ — concepts, metaphors and images — need to be mobilized in a 21st century reorientation of international mindedness.

What are do contrasting models of international mindedness offer in terms of core elements and related constructs?

As a result of our analysis of the IB documents and recent research literature we produced a series of models of international mindedness; models that would necessarily be informed and being transformed through the work of teachers and students co-operating, sharing, and combining Western and non-Western knowledge. There are rich and innovative possibilities for sharing and making public use of different models international mindedness around the concepts of: *public recognition and adding value, emotional energy, the fallibility of knowledge, self-consciously exploring one’s own collusion in social injustice and maintaining scepticism*. We reiterate that given the complexities involved, it is unlikely that anyone of these model, individually or in combination are capable of meeting all the challenges posed by forming and forming internationally minded students.

What are scope and paradigms of existing assessment instruments for international mindedness and other related constructs, including their objectives and components; formats, techniques and strategies, validity of outcomes, and their strengths, issues and pitfalls?

It must be emphasized that the assessment of international mindedness is an under-researched area. This is especially so with respect to the development and testing of assessment instruments which engage with any 21st century conception of international mindedness. We have been able to find only a limited number of instruments for assessing any form of international mindedness. Typically, the existing assessment instruments do not address in any comprehensive way the

existing array of IM related concepts. Thus, assessment and measurement of international mindedness would require a combination of instruments. This would require dealing with the in/consistencies across the different assessment instruments in order to account for the multiple competencies inherent in international mindedness.

This report provides conceptual tools for bringing forward as much as bringing to the fore forms of international mindedness with 21st century characteristics. This is increasingly important given the privileging of Western knowledge in internationalising education, and thus the need to recognise the influences of non-western intellectual cultures on the formation of Western knowledge and potential for it to do so today. This challenge is directed at the taken for granted assumption that local/global flows of Western knowledge necessarily provides the most appropriate framework for conceptualising international mindedness in the twenty first century.

A twenty first century conception of international mindedness could provide a useful conceptual tool for acknowledging and exploring the ways in which internationalising educational can produce planetary readers, writers, doers and thinkers. Such planetary education could inspire, more than require a transformation in teachers and students' mindsets, more so than in indicators such as policies and programmes. International mindedness is an educated mind-set that understands, and acts on the understanding that 'we-humans' live on a life-filled and life-giving planet. Being planetary creatures we must be persistent in educating ourselves into 21st century international mindedness, so we understand – and can imagine - more about how we are bound to – how we are truly accountable to - so much that is above and beyond our reach.

A key task involved in reworking international mindedness is the bringing forward non-Western knowledge to promote global engagement with Western knowledge, to further Western/non-Western intercultural understanding, and to promote multilingualism. International mindedness now becomes a tool for internationalising Western humanist education by mobilising intellectual connections non-Western students are able to make with non-Western knowledge. International mindedness becomes a tool employed for transforming the barriers posed to the dissemination and testing of non-Western knowledge; for deepening and extending non-Western and Western students' multilingual communicative capabilities through making novel contributions to global knowledge; and to foreground the limitations of Western liberal-humanist education and testing the potential of non-Western ideas on education.

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Selected annotated bibliography

Ang, S., Van Dyne, L., Koh, C., Ng, K., Templer, K., Tay, C. & Chandrasekar, N. (2007), Cultural Intelligence: Its Measurement and Effects on Cultural Judgment and Decision Making, Cultural Adaptation and Task Performance. *Management and Organization Review*, 3: 335–371.

Develops and tests a model of differential relationships between the four CQ dimensions and three intercultural effectiveness outcomes to demonstrate a consistent pattern of predictive relationships, as well as the implications of the model and the findings.

Baker, A., & Kanan, H. (2005). International mindedness of native students as a function of the type of school attended and gender: The Qatari case. *Journal of Research in International Education*, 4(3), 333–349.

Examines the international mindedness of native Qatari students attending public, magnet and international schools on three domains: awareness of other cultures, universal affiliation and cultural tolerance. The findings show no significant differences between the groups attributable to type of school. However, students attending international schools scored higher than their cohorts on awareness of other cultures. Female students scored significantly higher than male students on all three domains. Results discussed in terms of the influence international schools exert on international mindedness of students.

BilewiczM., & Bilewicz, A. (2012). Who defines humanity? Psychological and cultural obstacles to omniculturalism. *Culture & Psychology*, 18(3), 331–344.

Discusses the social-psychological limitations of using omniculturalism as a tool to improve intercultural relations between majority and minority groups. Psychological and anthropological evidence is provided to argue that the lay concept of “humanity” is often used as a tool of in group favouritism and discrimination. They propose an extension of the omnicultural imperative based on the indefinable character of humanity.

Bunnell, T. (2008a). The global growth of the International Baccalaureate Diploma Programme over the first 40 years: A critical assessment. *Comparative Education*, 44(4), 409-424.

Maps the global growth of the IBDP programme. It is shown how the initially Eurocentric bias of the global spread has become a distinct North American one. The wider implications of regional disparity are explored. The conclusion is that perhaps the programme requires a more critical and planned growth strategy.

Bunnell, T. (2008b). International education and the ‘second phase’: a framework for conceptualizing its nature and for the future assessment of its effectiveness. *Compare: A Journal of Comparative and International Education*, 38(4), 415-426.

International education through international schools are still relatively under-researched, despite the rapid growth in the last four decades both in scale and diversity of these schools, added with the emergence of a discrete industry. This dimension of international education now seems to be entering a 'second phase', characterized by a desire to exert more influence. Provides a framework for conceptualizing the complex nature and ambition of this 'second phase', and an introductory platform for the future assessing of its overall effectiveness.

Bunnell, T. (2010). The International Baccalaureate and a framework for class consciousness: The potential outcomes of a 'class-for-itself'. *Discourse: Studies in the Cultural Politics of Education*, 31(3), 351-362.

The Geneva-registered International Baccalaureate (IB) examination system has created a global brand. This creates a potential framework for class consciousness. The 'IB Learner', forming a 'class-in-itself', might form a self-conscious social grouping, a 'class-for-itself'. This paper explores two possible agendas, an 'agenda for global peace' and an 'agenda for global business'. Alternatively, a 'third way' could appear; a class who is business-oriented but socially-responsible.

Cause, L. (2009). International Mindedness and 'Social Control'. *Asian Social Science*, 5(9), 32-46.

Investigates effective ways of developing international mindedness and internationally minded students. Discusses the positive implications inquiry learning can have on the development of international mindedness, based on findings from an International Baccalaureate school implementing the Primary Years Program. Argues that through inquiry learning and other processes in the curriculum, assessment and pedagogy, international schools can achieve the goals of their mission statement in a way that allows each student to come to their own realisation of international mindedness.

Cause, L. (2011). 'International mindedness': A field of struggle, confusion and hope. *Global Journal of Human Social Science*, 11(7), 34-40.

Examines current literature on international mindedness. No single narrative account exists which clearly defines international mindedness or explains developmental ways of developing it. There are many divergent and convergent discourses surround this term, creating confusion and unresolved debates related to international mindedness. Highlights the gaps and silenced areas in research and literature on international mindedness, thus providing a basis for contemplating future research.

Crippin, G. (2008). Internationalism in education: Making it a reality in International Schools through standards. In A. Ross & P. Cunningham (Eds.), *Reflecting on Identities: Research, Practice and Innovation* (pp. 385-396): London: CiCe.

Explores the assumptions and programs of International Baccalaureate Organization and Council for International Schools in light of current literature. Both increasingly focus on this and have created standards and criteria reflecting habits and behaviour, which will be part of the

accreditation process. The answers from CIS and the IB are of defining importance, given their links to member schools and the rapid growth in international schools.

Cummins, P., & Davesne, C. (2009). Using electronic portfolios for second language assessment. *The Modern Language Journal*, 93, 848-867.

Presents the European Language Portfolio (ELP) and its American adaptations, LinguaFolio and the Global Language Portfolio, as tools to be used with the Common European Framework of Reference for languages and the American national standards on the Teaching of Foreign Languages proficiency scale. Explores the unique affordances offered by electronic portfolios to connect teaching and learning to assessment, discuss the effectiveness of portfolios as an assessment tool, and point to future directions for e-portfolio research and development for language learning.

Deardorff, D. (2006). Identification and assessment of intercultural competence as a student outcome of internationalization. *Journal of Studies in International Education*, 10, 241-266.

Seeks to determine a definition and appropriate assessment methods of intercultural competence as agreed on by a panel of internationally known intercultural scholars. It is the first study to document consensus on assessing intercultural competence: that it is best to use a mix of quantitative and qualitative methods.

DeMello, M., (2011). "The impact of study tours in developing global-mindedness among PK-12 educators in Southeastern Massachusetts". Education Doctoral Theses. Paper 42.

Investigates the impact of international study tours in the development of global mindedness among educators participating in a Southeastern Massachusetts (SEM) public school study tour program, to understand the importance and impact of study tour activities on extending thinking and views of education and global perspectives. A further survey was administered to obtain data on the impact of various study tour activities.

Dolby, N., & Rahman, A. (2008). Research in International Education. *Review of Educational Research*, 78(3), 676-726.

Identifies, describes, and analyses six research approaches to international education: comparative and international education, internationalization of higher education, international schools, international research on teaching and teacher education, internationalization of K-12 education, and globalization of education. The discussion of each approach include: the historical context and the global political, economic, social, and cultural shifts that have shaped the research approach; the major research trajectories; the audience and research community; strengths and weaknesses. As a conclusion, the emergent trends within research in international education are identified and discussed.

Doherty, C., & Shield, P. (2012). Teachers' work in curricular markets: Conditions of design and relations between the international baccalaureate diploma and the local curriculum. *Curriculum Inquiry*, 42(3), 414-441.

Reports on teachers work in three case study schools that offered both the International Baccalaureate Diploma (IBD) program and the local senior schooling curriculum, then draws on an online survey of teachers in 26 such schools across Australia, investigating how such curricular markets operating in Australian schools impacted on teachers' work.

Fischer, M. (2008). Mead and the International Mind. *Transactions of the Charles S. Peirce Society: A Quarterly Journal in American Philosophy*, 44(3), 508-531.

Analyzes Mead's conceptions of internationalism and the international mind. It discusses how the two terms arose within conversations among some Anglo-American thinkers. Mead draws the meaning of these terms from these conversations rather than generate their meaning from within his own theorizing. It is demonstrated how Mead's discussions of internationalism need to be read in historical context, and are more political than scholars such as Aboulaflia and Joas have supposed.

Goh, M. (2012): Teaching with cultural intelligence: developing multiculturally educated and globally engaged citizens. *Asia Pacific Journal of Education*, 32(4), 395-415.

Contends that the "inexorable requirement" for intercultural competence in character and citizenship education. The fit between the theory and practice of cultural intelligence and citizenship education is explored and examples offered for how teachers can teach with cultural intelligence and develop culturally intelligent students who will become multiculturally educated and globally engaged citizens.

Gunesch, K. (2004). Education for cosmopolitanism: Cosmopolitanism as a personal cultural identity model for and within international education. *Journal of Research in International Education*, 3(3), 251-275.

Presents a model of cosmopolitanism. The conceptual model introduced cosmopolitan cultural identity as straddling the global and the local, encompassing questions of cultural mastery, metaculturality, mobility and travelling, tourism, home and nation-state attachments. Cosmopolitanism contains but also furthers the notion of internationalism. It could constitute an alternative to or complement for 'international education' in theory or practice, especially via its element of 'international/ism'.

Hammer, M., Bennett, M. & Wiseman R. (2003). Measuring intercultural sensitivity: The intercultural development inventory, *International Journal of Intercultural Relations*, 27(4), pp 421-443.

An Intercultural Development Inventory (IDI) is constructed to measure the orientations toward cultural differences described in Bennett's developmental model of intercultural sensitivity

(DMIS). The result of this work is a 50-item (with 10 additional demographic items), paper-and-pencil measure of intercultural competence.

Hansen, R. (2010). Impact of study abroad on ethnocultural empathy and globalmindedness. Retrived online on 4 May 2013. http://cardinalscholar.bsu.edu/bitstream/123456789/194615/1/HansenR_2010-1_BODY.pdf

Examines the impact of a study abroad experience on levels of ethnocultural empathy and global-mindedness. A sample of university students completed the following measures: demographics questionnaire, Scale of Ethnocultural Empathy, and Global-Mindedness Scale. It provides a groundwork for future research regarding study abroad experiences, ethnocultural empathy, and global-mindedness.

Harwood, R., & Bailey, K. (2012). Defining and evaluating international mindedness in a school context. *International Schools Journal*, XXXI (2), 77-86.

Investigates methods of monitoring and evaluating the development of international mindedness in students, and school provision to foster such aptitudes and attitudes. It discussed the definition of international mindedness and proposed a framework for the construction of student and school surveys. It is important to develop both an international awareness and attitude are explored, the latter implying an internalization of appropriate values. Self-reflective journal or portfolio needs to be included in assessment. The need to be aware of changing social and cultural patterns and projects aimed at evaluating international mindedness in other student groups are discussed.

Heyward, M. (2002). From international to intercultural: Redefining the international school for a globalized world. *Journal of Research in International Education*, 1(1), 9-32.

Intercultural literacy is defined as the competencies, understandings, attitudes, language proficiencies, participation and identities necessary for effective cross-cultural engagement. Proposes a new multidimensional and developmental model for intercultural literacy, with reference to previous models of culture shock and cross-cultural adjustment. The implications for international schools are discussed. Argues that International schools are in a unique position and shall take advantage of this position to develop understandings and practice in relation to intercultural literacy.

Hill, I. (2012). Evolution of education for international mindedness. *Journal of Research in International Education*, 11(3), 245-261.

Traces the evolution of the concept of international mindedness from the 17th century until the present, focusing on the discussion of four aspects, namely education and other trends, ease of interaction across frontiers, determinants of international mindedness, and international mindedness in practice. Concludes with a list of components of international mindedness which have changed over time.

Hughes, C. (2009). International education and the International Baccalaureate Diploma Programme: A view from the perspective of postcolonial thought. *Journal of Research in International Education*, 8(2), 123-141.

Looks at the concepts of internationalism and international education through the lens of postcolonial theory, arguing that the fundamental aims of international education are obstructed as it remains a concept locked in the idea of the nation state that has not evolved with the ideas of major postcolonial theorists. However, through careful curricular choices within the International Baccalaureate (IB) academic programmes, international education in practice can transcend its theoretical limitations.

Hunter, B. (2006). What Does it Mean to Be Globally Competent? *Journal of Studies in International Education*, 10 (3), 267-285

Proposes a definition of global citizenship and global competency developed through the use of a Delphi Technique involving selected human resource managers. This definition is used in the development of a survey to determine the knowledge, skills, and attitudes and experiences necessary to be considered globally competent. A proposed curricular plan is presented based on the findings.

Lewis, C. (2006). International but not global: How interactional school curricula fail to address global issues and how this must change. *International Schools Journal*, XXV(2), 51-67.

Argues that international schools profess to be focused upon global citizenship and responsibility. However, their social studies curricula are derived from Anglo-American models which are stem-centric and overly differentiated by discipline at the expense of a global perspective, particularly in the secondary years. New models must emphasise a multi-disciplined, problem-solving approach consistent with the outcomes described in the OECD's PISA study.

Lim, C. (2008). Global citizenship education, school curriculum and games: Learning Mathematics, English and Science as a global citizen. *Computers & Education*, 51, 1073–1093.

Based on an account of how two classes of primary five students in Singapore engage in the learning of English, Mathematics and Science by playing the role of global citizens, suggests an alternative but realistic approach to teaching global citizenship education. Through documenting and making sense of these activities via observations, interviews and pre-post questionnaire surveys, the paper shows how the new approach may enhance the learning engagement, academic motivation and social commitments among the students.

Loh, C. (2012). Global and national imaginings: Deparochialising the IBDP English A1 Curriculum. *Changing English*. 19(2), 221-235.

Argues for the deparochialising of the International Baccalaureate Diploma Programme (IBDP) English A1 curriculum and through a case study demonstrates the possibilities for a cosmopolitan

literature curriculum. Teachers as curriculum-makers would critically assess text choice and students would have opportunities to make critical readings and engage in conversations about issues raised by the text.

Merrill, K., Braskamp, D. & Braskamp L. (2012). *Journal of College Student Development*, 53 (2), 2012, pp. 356-360.

Introduces the Global Perspective Inventory (GPI), a survey instrument that measures participants' global perspective in terms of cognitive, intrapersonal, and interpersonal domains—each in terms of both development and acquisition. A summary of the recent research on the GPI is provided along with a discussion of potential uses.

Paige, M., Jacobs-Cassuto, M., Yershova, Y., & DeJaeghere, J. (2003). *Assessing intercultural sensitivity: an empirical analysis of the Hammer and Bennett Intercultural Development Inventory.* *International Journal of Intercultural Relations*, 27(4), 467-486.

Reports the results of the psychometric analysis of the Intercultural Development Inventory (IDI) with two major research objectives: to examine the empirical properties of the IDI and to generate a single, composite IDI score that could be used for research and training (participant profiling/diagnostic) purposes.

Parker, W. (2011). 'International education' in US public schools. *Globalisation, Societies and Education*. 9(3-4), 487-501.

Focuses on the recent adoption of 'international education' (IE) by US public schools. Theoretically, it conceptualises this phenomenon as a social movement and a dynamic arena of knowledge construction and contestation. Methodologically, it combines fieldwork, interviews and critical discourse analysis. The central finding is that multiple meanings are circulating on an asymmetrical field: a discourse of national security dominates the 'IE' movement but competing discourses (global perspective, cosmopolitanism, international student body) are found closer to the ground of school practice.

Phillips, E. (2011). *International mindedness and intercultural awareness in the MYP: A relationship reviewed.* In M. Hayden & J. Thompson (Eds.), *Taking the MYP Forward* (pp. 33-45). Woodbridge, UK: John Catt Publication.

Affirms the importance of international mindedness and intercultural awareness to the MYP. It considers that prominence given to the areas of interaction: in the model, in planning units, in making interdisciplinary and real world connections, in defining the personal project, and in the programme evaluation process. Suggests that intercultural awareness should itself be given a higher level of prominence.

Poonoosamy, M. (2010). *The International Baccalaureate Diploma Programme in post-colonial Mauritius: Reaffirming local identities and knowledges.* *Asia Pacific Journal of Education*. 30(1), 15-30.

Reviews the existing research on the International Baccalaureate Programme and its impact on local students' identities and knowledges in former colonized states in Africa with a focus on Mauritius, a former French and British colony. While also arguing that the International Baccalaureate functions in the matrix of the Westernized knowledge industry, privileged knowledges and identities in the International Baccalaureate Diploma Programme are discussed.

Ramirez, F., & Meyer, J. (2012). Toward Post-National Societies and Global Citizenship. *Multicultural Education Review*, 4(1).

Explores the thesis that models of post-national societies and global citizenship are on the rise and that these models have important educational implications. It examines changing portraits of citizens, states, and societies in school textbooks around the world.

Resnik, J. (2012). The denationalization of education and the expansion of the International Baccalaureate. *Comparative Education Review*. 56(2), 248-269.

Explores the expansion of international education focusing on International Baccalaureate (IB) schools in England, France, Israel, Argentina, and Chile. Certain national contexts and educational traditions encourage the adoption of IB programs, while other traditions hinder their propagation. There is also an unintended percolation of the IB worldview and activities within national curricula and policies. These strategies and mechanisms are uncovered by tracking the embeddedness of the global IB in national education systems.

Resnik, J. (2009). Multicultural education—good for business but not for the state? The IB curriculum and global capitalism. *British Journal of Educational Studies*. 57(3), 217-244.

Juxtaposing findings in the field of business management onto multiculturalism in the International Baccalaureate (IB) curriculum, this study shows that emotional, cognitive and socio-communicative multiculturalism are seen as essential traits for good performance in transnational corporations, to respond to the needs of global capitalism and thus are strongly encouraged in the IB curriculum. The relevance of multicultural skills in global management alongside the decay of multiculturalism in public education systems entails a growing educational disparity between lower class and higher class children. A new educational structure in which two differentiated systems – a national system and an international system – emerges and redefines the terms of inequality of opportunities.

Schulz, R. (2007). The challenge of assessing cultural understanding in the context of foreign language instruction. *Foreign Language Annals*, 40(1), 9-26.

Reviews the literature relating to goals and objectives for the teaching of culture and suggests five fundamental objectives to serve as a foundation for the development of cross-cultural understanding and intercultural competence. Portfolio assessment is proposed to evaluate students' emerging awareness, and a template for such a portfolio is provided.

Singh, M. (2010). Connecting intellectual projects in China and Australia. *Australian Journal of Education*. 54(1), 31–45.

Knowledge and ignorance are seen as intermingling productively, with ignorance stimulating the production of knowledge, in turn creating new fields of ignorance. Bourdieu's work contributes to analysis of this complex interplay of knowledge and ignorance. Pedagogically, teacher ignorance may engage international students from China in connecting intellectual projects between Australia and their homeland.

Singh, M. (2011). *Multicultural international Mindedness: Pedagogies of intellectual e/quality for Australian engagement with Indian (and Chinese) theorising.* (Paper presented at the Multiculturalism: Perspectives from Australia, Canada and China, University of Sydney).

Explores the disconnection between Australian multiculturalism and international mindedness in terms of educational policies, programs and pedagogies. In doing so, it contributes to the development of the significant concepts of multicultural international mindedness and pedagogies of intellectual e/quality.

Skelton, M. (2007). International mindedness and the Brain: the Difficulties of "Becoming". In M. Hayden, J. Levy & J. Thompson (Eds.), *The SAGE Handbook of Research in International Education* (pp. 379-389). London: SAGE.

Conceptualizes international mindedness in cognitive terms. Proposes IM as the most complex development of the relationship between 'self' and 'other'. Sees international mindedness as a developmental process that happens within an individual, but is not necessarily part of these global themes—though it can lead to those themes if the individual who possesses international mindedness chooses to care about those issues.

Spring, J. (2008). Research on globalization and education. *Review of Educational Research*, 78(2), 330–363.

Discusses that the four major theoretical perspectives concerning globalization and education are world culture, world systems, postcolonial, and culturalist. Critics of current global trends support educational alternatives that will preserve local languages and cultures, ensure progressive educational practices that will protect the poor against the rich, and protect the environment and human rights.

Swain, G. (2007). Is a global mindset in your DNA? *Thunderbird Magazine*, Fall, 24-32.

A team of Thunderbird professors has developed the Global Mindset Inventory (GMI), an invaluable psychometric tool that measures an individual's capacity for global business. Without a doubt, the powerful networks of communications throughout the world, market integration of products, services and capital, and the growing mobility of ideas and human talent have opened the door to anybody and any nation in the world to compete on the international stage.

Tamatea, L. (2008). A practical and reflexive liberal-humanist approach to international mindedness in international schools : Case studies from Malaysia and Brunei. *Journal of Research in International Education*, 7(1), 55-76.

Explores the response to cultural diversity and international mindedness at international schools. Argues that under the local circumstances in which the schools are set, the liberal-humanist framing despite its limitations, is perhaps the most effective approach to the achievement of international mindedness.

Tate, N. (2013). International education in a post-Enlightenment world. *Educational Review*. (ahead-of-print), 1-14.

Focuses on the ideology of international education from the time the idea first emerged to the current situation, analysed into three elements: core beliefs, characteristics of a worthy human being, and pedagogical principles. Key features of the Enlightenment program are analysed and the implications of recent developments in a more multi-polar world are examined. Thoughts about the future strategic agenda are provided.

Taylor, M., & Porath, M. (2006). Reflections on the International Baccalaureate Program: Graduates' perspectives. *Journal of Advanced Academics*, XVII(3), 21-30.

Presents the results of a survey administered during the spring of 2005. Overall, graduates reported positive experiences in the program. The rich curriculum to which they were exposed, and the critical thinking and time management skills that they developed, were well worth the extra effort required to earn an IB diploma. Furthermore, the IB experience prepared them well for postsecondary studies.

Vooren, C., & Lindsey, D. (2012). Leaders address inequity through a framework of international mindedness. *Journal of Transformative Leadership and Policy Studies*, 2(1), 25-33.

Offers school leaders and scholar practitioners twin frameworks of international mindedness and cultural proficiency as a means to addressing persistent education gaps. Teachers and school leaders in IB schools teach human similarities and differences through a local and global perspective to better prepare and engage all students in the knowledge and skills they will need. Recommends that by aligning the frameworks of international mindedness and cultural proficiency, 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.

Wells, J. (2011). International education, values and attitudes: A critical analysis of the International Baccalaureate (IB) Learner Profile. *Journal of Research in International Education*. 10(2), 174-188.

A critical review of the way that the International Baccalaureate (IB) promotes international education and international mindedness through the IB Learner Profile. This article is intended to contribute to discussion as to how delivery of the Learner Profile best that might be done.

Wikström, N. (2008). *Alternative Assessment in Primary Years of International Baccalaureate Education*. Master Degree, Stockholm University, Stockholm.

Explores what alternative forms of assessments are being practiced in a public school with an international programme and investigates the teachers' attitudes towards the use of alternative assessment procedures. The hypothesis was supported and the study findings suggest that various types of assessments are needed to be utilized in order to fairly evaluate students' needs as well as that alternative assessment has an important positive role meeting individual student's needs supporting a process of learning.

Wilkinson, V., & Hayden, M. (2010). *The International Baccalaureate Diploma and student attitudes: An exploratory study*. *Journal of Research in International Education*, 9(1), 85–96.

Presents a summary of the findings of a recent study that points to the importance of informal, out of classroom, interactions in effecting change in student attitudes as they pass through the two-year International Baccalaureate Diploma Programme, designed as an internationally recognized pre-university programme for students worldwide. Possible reasons for the changes in attitudes that were found, and the major factors that students claimed were responsible, are discussed.

Yemini, M. (2012). *Internationalization assessment in schools: Theoretical contributions and practical implications*. *Journal of Research in International Education*. 11(2), 152-164.

Focuses on the need for internationalization assessment in schools, and presents a theoretical framework and an initial set of indicators for such assessment. The purpose of this study is to propose a new direction in educational policy research, which reflects the increased political and economic salience of internationalization in schools.

Appendix I IB documents reviewed and analysed (n=47)

Structural codes	IB Documents	Year
General		
G1, 2008	<i>Towards a continuum of international education</i>	2008
G2, 2008	<i>Learning in a language other than mother tongue in IB programmes</i>	2008
G3, 2009	<i>IB Learner Profile booklet</i>	2009
G4, 2010	<i>Programme standards and practices</i>	2010
G5, 2010	<i>Intercultural understanding: Exploring Muslim contexts to extend learning. Sample PYP and MYP planners</i>	2010
G6, 2012	<i>What is an IB education?</i>	2012
G7, 2012	<i>Global engagement: Teaching and learning about conflict</i>	2012
G8, 2012	<i>Global engagement: Teaching and learning about cooperation and governance</i>	2012
G9, 2012	<i>Global engagement: Teaching and learning about development</i>	2012
G10, 2012	<i>Global engagement: Teaching and learning about the environment</i>	2012
G11, 2012	<i>Global engagement: Teaching and learning about rights</i>	2012
G12, 2012	<i>Launch of new programme models</i>	2012
G13, 2012	<i>Language and learning in IB programmes</i>	2012
G 14, 2012	<i>Guidelines for school self-reflection on its language policy</i>	2012
Primary Years Programme		
PYP1, 2008	<i>Exhibition guidelines</i>	2008
PYP2, 2008	<i>Social studies scope and sequence</i>	2008
PYP3, 2009	<i>Making the PYP happen: A curriculum framework for international primary education</i>	2009
PYP4, 2009	<i>The Primary Years Programme: A basis for practice</i>	2009
PYP5, 2009	<i>PYP Language scope and sequence</i>	2009
PYP6, 2009	<i>Introduction to the PYP arts scope and sequence</i>	2009
PYP7, 2010	<i>The Primary Years Programme as a model of transdisciplinary learning</i>	2010
PYP8, 2013	<i>History of the Primary Years Programme</i>	2013
Middle Years Programme		
MYP1, 2008	<i>MYP: From principles into practice</i>	2008
MYP2, 2009	<i>The Middle Years Programme: A basis for practice</i>	2009
MYP3, 2010	<i>MYP guide to interdisciplinary teaching and learning</i>	2010
MYP4, 2011	<i>MYP Personal project guide</i>	2011
MYP5, 2012	<i>Teaching the disciplines in the MYP: Nurturing big ideas and deep understanding</i>	2012
MYP6, n.d.	<i>MYP Humanities: Development</i>	n.d.
MYP7, n.d.	<i>MYP Task specific clarification</i>	n.d.
Diploma Programme		
DP1, 2004	<i>Diploma Programme assessment: Principles and practice</i>	2004
DP2, 2007	<i>Business and management guide</i>	2007
DP3, 2007	<i>Biology guide</i>	2007
DP4, 2007	<i>Theatre guide</i>	2007
DP5, 2007	<i>Extended essay guide</i>	2007
DP6, 2008	<i>Creativity, action, service guide</i>	2008
DP7, 2008	<i>Theory of knowledge guide</i>	2008
DP8, 2009	<i>The Diploma Programme: From principles into practice</i>	2009
DP9, 2009	<i>The Diploma Programme: A basis for practice</i>	2009
DP10, 2012	<i>Approaches to Teaching and Learning across the Diploma Programme</i>	2012
DP11, 2012	<i>Philosophy guide</i>	2012
DP12, 2012.	<i>Mathematical studies SL guide</i>	2012
DP13, n.d.	<i>Text and performance guide</i>	n.d.
DP14, 2007	<i>Extended essay guide</i>	2007
DP15, 2009	<i>Geography guide</i>	2009
DP16, 2010	<i>Economics guide</i>	2010
DP17, 2010	<i>Social and cultural anthropology guide</i>	2010
DP18, 2013	<i>Global politics Pilot guide</i>	2013

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