21st Century International Mindedness

Scenarios of its conceptions and modes of assessment

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21st Century International-Mindedness:

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Executive summary

This report provides a framework for making reasoned arguments for and against particular conceptions and modes of assessment regarding International-Mindedness based on research undertaking with my colleagues in IB schools Australia, China and India (Sriprakash, Singh and Qi, 2014). The report provides a framework for the conception and assessment of International-Mindedness based on a review of the many existing attempts to do so (Singh & Qi, 2013). The skeleton for a new framework is provided to invite further debate, research and development. Three key points are central to this framework:

1. bringing forward Non-Western/Western concepts through the conception and assessment of International-Mindedness
2. focusing on capabilities in the conception and assessment of International-Mindedness
3. conceptualising the assessment of International-Mindedness as genuinely international

Evidence of IB students, teachers and parents’ International-Mindedness is analysed in terms of their capabilities for doing local/global engagements, being inter-culturally understood and saying multi-lingually. Then a series of different but interrelated scenarios are presented based on the analysis of evidence, and illustrate the importance of rational disagreement in my conception of International-Mindedness. These scenarios advance reasoned and reasonable arguments for assessing International-Mindedness in certain ways, or not, as the case is made:

1. Scenario 1: Not Assessing International-Mindedness
2. Scenario 2: Assessing Internationally-Minded Citizenship
3. Scenario 3: Assessing Capabilities of International-Mindedness
4. Scenario 4: Assessment of Most Significant Changes effected through International-Mindedness
5. Scenario 5: Assessing International-Mindedness through rational disagreement
Introduction

Alec Peterson (1987: 44), the first Director-General of the IB, was interested in forms of assessment that involve “asking the pupil to write something of his [sic] own rather than to reproduce the views of the authorities.” Likewise, with respect to the conception and assessment of International-Mindedness, I am interested in the relationship between forms of assessment which ask students to write something of their own about International-Mindedness, and those which ask students to reproduce the authorised views of International-Mindedness. To be Internationally-Minded about these interrelated ideas it is as useful as it is necessary to look beyond our place-based reasoning about them to consider how these ideas are expressed elsewhere in the world in different languages. In India, for instance, these two interconnected kinds of assessment might usefully be expressed by the ideas of niti and nyaya, which two different but interrelated concepts for justice (Sen, 2009: xv). Here then, niti assessment relates to students’ reproduction of the proprietary views of organised authority and behaving correctly in this regard. Nyaya assessment is concerned with what emerges from or is realised or achieved through students’ own efforts and how.

However, the conceptualisation and assessment of International-Mindedness presents a number of bigger challenges for those of us working in this field of education: “We are continually asking ourselves, should we assess or not assess IM?” First, there are few well-developed conceptions of International-Mindedness that find expression in the available assessment tools. Like Perry and Southwell (2011), my colleague and I (Singh & Qi, 2013) found that there is limited understanding of the conception and assessment of International-Mindedness. Second, Lai, Shum and Zhang (2014: 92) report “parents’ and schools’ dominant attention [is directed] to the assessment aspect of the IBDP programme, which [presses] teachers to focus heavily on the academic side the curriculum and teach to the test.” Third, Crippin (2008) reports that the conception and assessment of International Mindedness impacts on schools, changing the focus onto school improvement of its teaching/learning. Likewise, Wilkinson and Hayden’s (2010) study shows that there was a positive but small movement towards Internationally-Minded attitudes among 659 IBDP students in eight schools in Lesotho, South Africa, Zambia, Hong Kong, Thailand, Singapore and India.
Finally, given its foundational work on International-Mindedness the IB is the world leader in internationalising – rather than Westernising – education (Peterson, 1987; 1977).

Individually and collectively this research might justify the conception and assessment of students’ International-Mindedness, or at least that of schools while allowing for them to do so within their own cultural setting. Even, so one of the bigger challenges for the comparatively small world of the IB is whether it should conceptualise and assess International-Mindedness, or not. In this paper I try to make really concrete connections between wider discussions about the conception and assessment of International-Mindedness and the specific interests of the IB. I have not opted for insisting on constructing distances between assessment/non-assessment, prescription/openness, the local/global or the self/other. I am interested in their interconnectivity – and making more of these connections.

I begin by providing a framework for making reasoned arguments for and against the conception and assessment of International-Mindedness based on research undertaken with my colleagues (Sriprakash, Singh and Qi, 2014). A brief overview of this research we conducted in IB schools in Australia, China and India is provided. Evidence of IB students, teachers and parents’ International-Mindedness is analysed in terms of their capabilities for doing local/global engagements, being inter-culturally understood and saying multi-lingually. Different but interrelated scenarios are presented based on the analysis of evidence. These scenarios illustrate the importance of rational disagreement in my conception of International-Mindedness. Each of the scenarios advances equally reasoned and reasonable argument with respect to the conception and assessment of assessing International-Mindedness.

**Framing the conception and assessment of International-Mindedness**

Given the many challenges, this section provides a framework for the conception and assessment of International-Mindedness. Having reviewed the many existing attempts to do so (Singh & Qi, 2013) I have been able in this paper to formulate the skeleton for a new framework, which invites further debate, research and development. The questions addressed in this section contribute to the conceptual work of naming of its elements, thereby adding to efforts to unbundle, re-scale and strengthen the IB’s supra-national task:
1. to what extent can non-Western/Western concepts, metaphors and images be brought into the conception and assessment of International-Mindedness?
2. what capabilities are needed for developing International-Mindedness?
3. what might be done to make the IB’s conception and assessment of International-Mindedness genuinely international, that to incorporate non-Western/Western knowledge in its very conception?

**Bringing forward Non-Western/Western concepts through the conception and assessment of International-Mindedness**

Alec Peterson (1987: 199) acknowledges that a really big challenge for the IB is that it is “not genuinely international enough, too Western oriented.” Notwithstanding the IB’s claims on International-Mindedness, Poonoosamy’s (2010) study in Mauritius found that ‘Western’ knowledge is not only privileged, but is also annihilating or marginalising the local knowledge, producing teachers and learners who do not recognise and acknowledge African knowledge, let alone Mauritian knowledge. While acknowledging that the IB’s educational aspirations are noble and supporting the IB’s goal of education for International-Mindedness, Poonoosamy (2010) contends the definition of International-Mindedness is decided by the Western knowledge industry rather than the many different countries that are part of the IB. Tarc (2009) also argues that the IB must break free from its Anglo-Western intellectual orientation to think in new and different ways about what International-Mindedness means in the smaller world of the twenty first century. Thus, the key point here is that International-Mindedness does not mean integrating and assimilating students in ‘Western’ or at least Euro-American knowledge.

To argue that non-Western knowledge should be a source of metaphors and images for conception and assessment of International-Mindedness is a big challenge. The tendency has been to treat the non-Western world as a data mine for the testing of Western higher order ideas - theories (see Alatas 2006; Chen, 2010; Connell, 2007). Consider for a moment the following illustrations. When he drew on concepts from South Asia, the British Indian Nobel Laureate and human development scholar, Amartya Sen (2009) knew his book, *The Idea of Justice*, was vulnerable to the misfortunes of writing for Western, Anglophone scholars. Sen (2009, xiii-xiv) slipped in a caveat that laid bare his awareness of the reluctance among Western, Anglophone scholars to engage non-Western conceptual knowledge: ‘one of the unusual — some will probably say eccentric — features of this book compared with others
writing on the theory of justice is the extensive use that I have made of ideas from non-Western societies …’ Sen’s (2006) research draws on India’s pioneering, heterodox intellectual tradition(s) provides a range of concept relating to democracy and reasoned public argumentation, capabilities and justice that could be tested and perhaps deployed in IB in its conception and assessment of International-Mindedness. There are quite rational reasons as to why using non-Western knowledge in the conception and assessment of International-Mindedness is such a big, unusual even eccentric challenge:

My choice of topic might also be misunderstood. For many people in the West, an increasingly defensive attitude goes in hand with their fear of losing their own cultural identity (sometimes mistakenly believed to be universal). On the opposite side, people feel threatened by a comparison of cultures because they are afraid of losing in the comparison (Hans Belting 2011: 7).

One the big challenges seems to be that on the one hand, IB programmes are expected to promote International-Mindedness but on the other hand, if this means engaging non-Western conceptions and modes of assessing International-Mindedness then concerns about the loss of universalism might provide reasoned arguments to justify not doing so. However, the challenge to any sense of an internally, self-generated ‘Western’ intellectual identity could prove somewhat bigger when we consider the historical sources of ‘Western’ knowledge. Consider the orange carrots and the beautiful tulips associated with the Netherlands; these originally came from Afghanistan and Persia during the ‘Golden Age’ (Cook, 2007).

This suggests several rational, reasonable responses worthy of professional and scholarly argumentation:

1. The IB could argue that because Western knowledge has many non-Western origins its conception and assessment of International-Mindedness must inherently be Western/non-Western.
2. The IB could use the history of the STEM and Humanities disciplines to demonstrate non-Western/Western bases of International-Mindedness.
3. Another alternative worth debating, is for the IB to use this historical research to open up possibilities for incorporating and elaborating non-Western concepts and modes of assessment of International-Mindedness, especially those accessible though IB students’ multilingual capabilities.
Focus on capabilities in the conception and assessment of International-Mindedness

This suggests it may be worth considering some thought provoking ideas regarding what might be an assessment of International-Mindedness.

Building on previous research (Harreveld and Singh, 2008; Singh and Harreveld, 2014), I use Sen’s (1999; 1995) concept of ‘capabilities’ to explore a new perspective on what might be an assessment of International-Mindedness. The prevailing perspective seems to focus on attitudes and values, making this a contentious focus for assessment in any field of education. Here capability refers to students’ freedom to lead an Internationally-Mindful life or some other valued and valuable life. That is, capabilities refer to the opportunities and choices students have to achieve the being, doing and saying of International-Mindfulness. Any conception and assessment of the Internationally-Minded capabilities of IB students, IB schools and the IB might usefully presuppose and then seek to verify what they can do, can be, and can say in this regard. The capabilities for International-Mindedness might be conceptualised and assessed in terms of the relations between saying, seeing and doing as individuals within the structures of IB schools, the IB as a supra-national organisation and the mediating power of the state and its nation.

Thus, a capability focused approach to the assessment of International-Mindedness involves three substantively linked elements:

1. students’ accounts of their participation in making decisions and choices about International-Mindedness (a necessary constitutive of education for International-Mindedness itself);
2. students’ accounts of the freedom (opportunities) they have to choose and achieve a variety of Internationally-Mindful life/work trajectories that they value and have reason to value, and
3. students’ evaluation of what is included in, and excluded from those that they identify as valued and valuable forms of International-Mindedness.

Thus, a capability approach to assessing International-Mindedness has room for a variety of ways of being, doing and saying of Internationally-Mindfulness, and recognises a variety of ways in which students’ lives can be enriched (or impoverished) in relation to
international-Mindedness. Because International-Mindedness has a necessary multiplicity of meanings (including provision for rational disagreements), its assessment is likely to benefit from trying to capture as much of this variety, rather than exclude or lose it. (International-Mindedness has enough fuzziness in meaning to make it a mistake to insist on a complete ordering of its assessment). A capability approach to assessing International-Mindedness might begin by having schools identifying relevant spaces for its assessment, rather than trying to put everything into the assessment.

Importantly, the concept of capabilities allows the use of modes of assessment through which the capabilities for International-Mindedness get defined, and does not require these capabilities to be pre-specified and thus do not require students to provide pre-determined answers. Having the IB, schools and students name their capabilities for International-Mindedness allows for modes of assessment which are exploratory, open-ended and modifiable over time. This has practical value, because the assessment of capabilities can usefully inform the reform agendas of schools, and the policy analysis and research programs of the IB. Having considered how International-Mindedness is defined as a non-Western/Western construct, and what mighty actually be assessed in terms of capabilities for International-Mindedness, let use consider my third question, what kind of assessment might be appropriate for International-Mindedness?

**Conceptualising the assessment of International-Mindedness as genuinely international**

So far I have highlighted some tentative new directions for addressing the big challenge facing efforts to conceptualise International-Mindedness as a non-Western/Western phenomenon, and to assess students’ capabilities for International-Mindedness. Let me bring these two aspects together to ask, what then might be done to make the IB’s assessment of International-Mindedness genuinely international, incorporating non-Western/Western conceptions in its development?

For Alec Peterson (1987: 40) the philosophy of the IB is expressed in the assessment of students’ “development of powers of the mind or ways of thinking that can be applied to new situations and presentations of facts as they arise [and not their] absorption and regurgitation of facts or predigested interpretation of facts.” Thus, the assessment of International-Mindedness should encourage differences to emerge and not presuppose or prescribe any
specific recipe about how International-Mindedness should be formulated, designed or used. Following (Sen, 2009) I see in the IB’s philosophy of assessment the need distinguish between rule-bound, indirect niti ( ) assessment which required predigested regurgitation, and nyaya ( ) assessment of mindful internationalism which requires reasoned arguments about how well students, schools and the education system are doing in a dangerous and endangered world.

Nyaya assessment ‘measure’ the interrelated factors responsible for the education of International-Mindedness, and thus combines students, schools and the IB as key constituents. In other words, nyaya assessment focuses on the multiple, complementary points of leverage—from students to the schools through to IB of which they are a part—through which to mobilise education for International-Mindedness. In doing so, nyaya assessment engenders critical reflection between and across these interacting levels of the IB by explicitly linking the learners’ capabilities to that of the school and the IB education system in order to advance comprehensive learning and improvement. Nyaya assessment focuses the development of the power of students, schools and the IB to develop new modes of International-Mindedness and apply these new situations and present evidence in novel innovative ways.

In contrast, niti assessment focuses on students as a very restricted, discrete element in education for International-Mindedness, seeing their learning as unrelated to other phenomenon, such as their schools or the IB. Niti assessment focuses on students’ ability to absorb and regurgitate extracts from codified knowledge about International-Mindedness. Codified knowledge about International-Mindedness is lifted out of practice, and then reduced to a decontextualized, fixed form in textbooks and curriculum guidelines. Ostensibly, niti assessment focuses on students’ absorption and regurgitation of pre-digested interpretations and thereby narrows learners’ outcomes in terms of some prescribed, codified blueprint for International-Mindedness. In terms of assessing International-Mindedness, it is reasonable to assume that Alec Peterson (1987: 40) would favour nyaya assessment over niti assessment. Let us now turn to my third question, what might be the focus for the assessment of International-Mindedness?

An IB conception and assessment of twenty first century International-Mindedness entails a novel type of nyaya assessment, relative to that of the OECD’s PISA. Niti assessment focuses on the (important) task of individuals’ demonstrating compliance with rules, conformity with institutional requirements, while nyaya assessment is linked to what actually emerges and judging all involved – individuals, organisation and human society (Sen,
Niti assessment might be defended with various arguments (e.g. about validity), even though questionable outcomes might arise. Nyaya assessment is about what might people achieve when they try, as much as avoiding or preventing manifestly inappropriate outcomes. Importantly, nyaya assessment recognises that the pursuit of International-Mindedness is partly a matter of the gradual formation of capabilities of students, their schools and the IB. That is to say, there is no immediate jump from some conception of International-Mindedness and the Internationally-Minded capabilities of the IB’s 1,137,000 students in 3673 schools across 146 countries (IB 2013).

In sum, I have provided a framework for the reasoned professional and scholarly argumentation about the conception and assessment of International-Mindedness. This framework consists of three key elements:

1. Based on my research into pedagogies of intellectual equality I suggest a basis for bringing forward and incorporating non-Western and Western (theoretic-linguistic) knowledge (e.g. concepts, metaphors, images) into the IB’s programs irrespective of whether its decides conceptualise and assess International-Mindedness, or not.
2. Using Sen’s (2009) concept of capability, I explore a framework for the conceptualisation and assessment for International-Mindedness that links the self (the IB), its other (the IB schools and IB students).
3. I offer the concepts of niti and nyaya assessment as an illustration of a possible approach to conceptualising the assessment of International-Mindedness as genuinely international, rather than simply Western.

In order to open up to further debate what this framework might means for the work of the IB and, the conception and the assessment of International-Mindedness, this framework is now sounded out against primary evidence from our current research (Sriprakash, Singh and Qi, 2014).
Scenarios regarding the conception and assessment of International-Mindedness: Research grounded in IB schools

With my colleagues Arathi SRIPRAKASH and QI Jing, I have conducted ethnographic research in six IB schools, two in each of Australia, China and India during 2013-2014. The fieldwork involved us in observing lessons and school events (assemblies, performances, meetings), and collecting school-based artefacts and documents. In this respect this paper, and the research of which it is a part, means that the conception and the assessment of International-Mindedness is very much grounded in the work of IB schools. This research built on our examination and synthesis of contemporary theories, models, components, issues and tools in relation to International-Mindedness (Singh and Qi, 2013). Importantly, that research also involved us undertaking systematic analysis of IB documents, teaching/learning materials and workshop resources to describe or otherwise elaborate upon the conception and assessment of International-Mindedness.

The selection of schools in each country was made in consultation with the IB. India, China and Australia were chosen as the three sites for this research because these countries have the highest growth in IB curriculum provision in the Asia Pacific Region. Two weeks were invested in each school by one the three-member research team of Sripkrakash, Singh and Qi interviewing and observing the students and teachers who volunteered to participate in this study. Data were collected through school-based ethnographies which include participant interviews and focus groups.

To get to the question of whether International-Mindedness can be assessed I present two contrasting scenarios from the evidence based on a synthesis of evidence from students and teachers in the six IB schools. Here, it is important to note that research process employed in this study does not allow for the generation of a single answer to the problem of conceptualising and assessing International-Mindedness. The reason for this being that to identify the conception and assessment of International-Mindedness with certainty, proof or a single solution is to accept a construal of the relationship between humans and their world.
which underplays the ineradicable complexities, ambiguities and uncertainties which International-Mindedness is meant to address, educationally (see Fay, 1987).

**Scenario 1: Not Assessing International-Mindedness**

It is possible that International-Mindedness not be assessed. There are a number of advantages to be had in doing so, in that it:

1. affirms that International-Mindedness is not teachable and not assessable.
2. recognises that students cannot be Internationally-Minded because they have not lived everywhere else.
3. acknowledges that International-Mindedness equals studying America (USA) and perhaps Europe.
4. accepts that International-Mindedness requires English and more English,
5. grants that International-Mindedness means having IB school students of different nationalities interact more in the playground.
6. allows that IB students’ engagement with popular culture and world news demonstrated that they are Internationally-Minded.
7. encourage the doing of country or world studies is what constitutes education for International-Mindedness.

The evidence indicates there may be a number of competing arguments against efforts to conceptualise and/or assess International-Mindedness, each of which can be equally sustained by reference to the evidence. As the evidence indicates, there is no reason to expect that there will only be one framework for arguing against the conception and assessment of International-Mindedness. In turn, this means that there is no rational compulsion to decide in favour of one argument against the conception and assessment of International-Mindedness as opposed to another. Moreover, this does not mean that arguments for the conception and assessment of International-Mindedness cannot be made using this evidence. Rather such arguments would be logically constrained by it, but would not be determined by it. In other words, to be acceptable, argument regarding the conception and assessment of International-Mindedness must be consistent with the evidence as known. However, the arguments against – or for - the conception and assessment of International-Mindedness are derived solely from evidence alone, nor can they be uniquely refuted by them (Fay, 1987).
Scenario 2: Assessing Internationally-Minded Citizenship

*Principal:* Just because a school is an international community, it does not mean that the students or teachers will become Internationally-Minded. Actually, you have to provide appropriate teach/learning experiences. We have students in our school who come from many different countries, or different ethnic, linguistic or religious groups from within the country. Some teachers say that during recess the students stay in groups, Chinese with Chinese, the Korean stay together. I ask them did they notice that most girls stay together and boys do likewise. Did you notice that most Grade 8s stay together and most Grade 12s stay together? Did you notice that the students hang around with their friends? Did you notice any students who are regularly on their own, isolated? Then I ask them if that is a major concern what is your educational strategy for intervening in and changing this situation – for taking the students of their comfortable language and culture cocoons?

*Parent:* We decided to organise our own *IB Internationally-Minded Citizens’ Conference.* We wanted to use this as a teaching/learning project to mix them up. Through *IB Internationally-Minded Citizen student projects* we tried to create learning situations where they worked in multi-ethnic groups around a common goal. The teachers created learning situations in their classroom where students had opportunities to interact on an academic level, sharing concepts from their languages to explore a shared educational goal.

*Teacher 1:* It's nice on a certain level to have an *‘international night’.* The parents are involved and bringing *food* from their countries. They wear *national dress* or they bring in items from the country they identify with. Many IB schools have done this. But at this IB school we wanted to do this as part of the culminating activity for the IB Internationally-Minded Citizens’ Conference, but we wanted to do much more. We wanted it also to be an event where students and teachers presented in-depth reports on a significant issue that could promote our International-Mindedness. We wanted to create a project where, as a whole school we really looked a particular topic through different languages, through thinking about being locally and globally engaged, and in a way they develop our intercultural awareness.

*Teacher 2:* We decided to focus on *‘Women,’* and *how women in different countries are local/global citizens.* In terms of feeding our minds, we wanted to do something a little bit meatier so the students, teachers and parents could better understand *how women in this country were engaging in the work of local/global citizens.* In this way we could all learn how women contribute to the operation of this country and other countries, and how their governments’ function.
The participants in the projects undertaken in the lead up to the IB Internationally-Minded Citizens’ Conference were interested in the well-being of women, the power relations in which they find themselves embedded, and ways of ensuring they are treated better. However, they made the focus on their project-based investigations the agency of women. Rather than being positioned as the passive recipients of welfare-enhancing help from outsiders, both male and female students searched for evidence of women as active citizens, working as agents of change, that is as “the dynamic promoters of social transformation that can alter the lives of both women and men” (Sen, 1999: 189)

*Parent:* The students discussed the issues of ‘Women’ in class and also at home with their parents. We started by telling them our own life history and that of their grandmothers and what we had observed and experienced as women. My husband also wanted to be it, so he told the life story of women in his family. They recorded this for their project report. Then they compared this with what women were doing here locally and elsewhere in India and overseas to address some of these issues. Because many of the students have family and/or business ties around they were able to use these as part of their knowledge networks when investigating this question.

*Teacher:* Rather than doing the usual comparative study of different government policies in various countries, the students asked a really important question: ‘Are women in other countries also working to address the issues that face them?’ This was an important way of framing the question, because it assumes that not all women are victims, some are actively working to address important concerns facing women. It also assumes that women are not stupid, they actually know the challenges they face, and doing something about them. Often, it seems to me, that comparative studies just show people as victims, as not understanding the problems they face, and this leads outsiders to being the ones who know the solutions, and provide the solutions. This provided the students a very different way to look at the human rights of women, through women working for human rights everywhere. The students included that when they were doing our essays, and reflecting on what women are doing to change the local issues they face, and what these means globally as women everywhere are doing likewise. The students could see really important similarities across the world as women engaged in different projects to improve their lives. When our daughter presented her report at the Global Citizen Conference that opened my husband’s eyes; it was an education itself.

*Teacher 3:* The students choose their own topic. We taught them how to do a local/global ethnography that is to choose a local example of women citizens and gradually show how their concerns about equality are related to larger concerns expressed by women (and men) elsewhere in the world. We taught the students
about how to research and report on the topic they choose to investigate. We rehearsed ways in which they could discuss and debate issues, both orally and writing, and explained what they needed to do to provide a more in-depth coverage of their topic.

Teacher 4: So the students were obligated to debate the issues they had chosen. They were given marks for their oral presentations and written reports. The students went off researching many different instances of women citizens in our local community, and they linked the work of these women to activities throughout this country and what is happening elsewhere in the world. The students from different countries or different cities in this country would share the knowledge they could access, often via their first language, about their topic, “Did you hear about this case? This happens in various parts of that city.” This helped develop their International-Mindedness.

Student 1: We focused on a topic we found is a really hot issue locally and globally, namely gender. Some students looked at issues pornography or prostitution or female infanticide or ethical business management in the clothing industry, here locally and gradually constructed maps showing connections to people elsewhere in the world working on the same issues. Gender equality is such a big question, but we collectively work to explore many aspects of it for the Internationally-Minded Citizens’ Conference. This was really interesting because we are only high school students, and this helped us develop mature thoughts about these problems.

Student 2: I reported on my work about the Remote Learning Centres (RLCs) which have been established to educate women. My friend Sonia, and I interviewed two young women who know women who go to the RLCs to find out about what they think about the RLCs and what they think about the women in the RLCs. They said when they started the RLCs it was bad for the women; men would say that they shouldn’t be educated, that there's no reason for women to be educated. We asked them really specific questions. They said the elders in their community were against it; that is their grandfathers. But as time went by, say a year to a year-and-a-half, the men started cooling off, and it started to become an accepted practice. It became that women could actually be educated. The men started accepting it and they also started valuing it, because they saw how helpful (to them) it was for the women to be educated. They now understood the differences in prices of goods; they understood how to use a computer, all this helped them in their household, rather than threaten it. When you educate women they have power and that's really important. If you're not educated you can be more easily manipulated. The only thing you have is brawn, and that is not going to get you far, especially if you're a woman. So you have to have your mind.

Student 3: An important social issue here and around the world is, how can young girls grow up to create a better life, a life of equality. So this issue that I was raising in my artwork is very much related to an international social issue. What I'm trying to show through my visual art is how today's women are a little rebellious. They're using the term feminism to bring the women of this society up, equal. That is what I'm trying to show. It's very relevant in today's world. Lady
Gaga is one of the icons. She's sees her bodily representation as art. Forbes has listed her as the 6th most powerful person in the world – not a ‘powerful woman’ but a ‘powerful person’. So that’s what I want to bring into the 21st century. I've taken the way she expresses herself to create an artwork that is dressed in her kind of different attire. I'm creating a mixture. Like Lady Gaga I am showing how women aren't completely rebels, but that at the same time we cannot be completely subjugated. There must be equality in between women and men. My father has this studio in which he has all this scrap metal; he taught me how to use his various tools to make my artwork as sturdy.

The education of female and male students (and teachers and parents) provides for a broader horizon of possibilities, through disseminating knowledge of different ways of saying, doing and being in family decision making, for instance about fertility, childbirth and childrearing, of all which has a bearing on the world (Sen, 1999: 199).

**Student:** I'm a Korean girl living in India. I have been facing lots of problem, lots of issues about gender and racial equality. We shared all the experience. It was a good because now they know me. It wasn't a serious but affected me deep inside, they know that now.

**Student:** I would feel more secure as woman if I was in the United Kingdom as opposed to the US or even India, because their laws are strict. They don't allow arms and guns for individuals. The USA does and that would make me feel a little insecure. That would make me a little scared.

**Student:** The social status of women is about in their Human Rights – as females, racially, linguistically and as workers, wives and mothers. Human Rights are not about the rights of those in power, such as governments and multinational companies. Saudi Arabia is a pretty tough country for women because they do believe in the Sharia law. Over the years, however, Saudi Arabia has progressed a little in terms of the social status of women. Women have worked to make this possible. In response, the rulers have implemented certain laws to protect their women.

**Student:** We looked at different Islamic countries, and identified those where women are denied human rights and investigated what women are doing in those places to secure human rights for themselves and their daughters, and granddaughters. In Somalia we found out about women who are working to find solutions. Women there know that there are problems in terms of their human rights; they are not denying it, they are working to address the problems they face. That is encouraging. It is not a matter of outsiders coming up with solutions to their problems. The women there need support for what they are doing.

**Student:** This was different from MUN, which focuses on representing the governments of different countries. Typically, governments throughout the world are dominated by men. As a MUN delegate I had to use propaganda to show that the country I represented has a positive side, even though that conflicted with what I knew from other sources. **Focusing on women as local/global citizens**
encouraged me to think differently. Should I be coming up with solutions to save the face of governments, or should I be thinking about how to work with women, here and around the world, address the problems that they know they face, such as having a minimum wage, or the effects on the crime rate of the imbalance in male/female ratio in society, or violent crimes against women? I am more interested in the latter, but know you always have to deal with governments.

There is a need for approaches to the conception and assessment of International-Mindedness that attend to the part played by global citizens, both women and men, in initiating a diversity of socio-economic activities. ‘State’ refers to sovereign authority governing a particular area of land and sea. ‘Nation’ refers to people who see themselves bound together, for instance due to their history. However, the word international is often used in ways that assumes the State and Nation are the same thing, even though they are different. Changing the agency of women improves the lot of women themselves, and also provides other socio-economic benefits such as a reduction in mortality rates, a reduction is persistent childbearing and child rearing, and more authority for women in family decision-making (Sen, 199: 201).

Teacher: One of the boys, for example, her mother is involved in the hotel industry. She is now based overseas but she was here before that. His mother gave him some very interesting examples of what happens regarding the employment and wages for women compared to men in the hotel industry. I learnt much more from students such as this; they and their parents teach me much. I teach them how to frame questions and write reports, but they teach me some interesting questions to ask and provide quite amazing evidence.

Teacher: MUN means representing governments, and not global citizens. For a student Japan one of his subjects for the IB was History. He decided to study the history of Japanese culture during World War II. The government omits much of that history from their school textbooks. So he actually hadn't even learnt much about World War II. So he investigated what happened to women in Japan during its involvement in the war. He personally just wanted to study more.

Student: I wanted to look at the development of products or processes that meet specific needs. I looked at the effects of unexplored mines in various countries on women and children. For instance, I looked at Cambodia, and thought I could help with some new technology for mind sweeping. Could I invent a mine sweeper to get rid of these dangers in a cost effective way to help women and children in Cambodia? My friend look inventing a green car that could be used by women in Saudi Arabia, to show how they could help their country and the world by using ethanol and clean production technologies.

While the well-being and agency of women are interrelated, it is important to see that they are also distinct. However, the extensive reach of the agency of women as global
citizens is one of the more neglected areas of study in projects aimed at developing International-Mindedness. There is scope for greater recognition of the leadership and participation of women in making economic and social improvements in their own lives, and that of men and children.

Acquiring the capabilities of a Internationally-Minded Citizen is not reducible to acquiring a set of rules which indicate what one is to do in a classroom examination or a related situation. Rather, learning the capabilities of Internationally-Minded Citizens means having a practical sense of knowing what are appropriate ways of doing global engagement, being inter-culturally understood, and saying multi-lingually in the myriad circumstances in which such citizens might find themselves. In other words, capabilities of a Internationally-Minded act as guides for doing, being and saying but must be critically interpreted in order to be really useful to specific situations (Fay, 1987).

Scenario 3: Assessing Capabilities of International-Mindedness

Here we get to the crux of the the issues concerning the conception and assessment of International-Mindedness. The main research question is whether International-Mindedness can be conceptualised and assessed through IB students, IB schools and the IB exploring their own understanding and providing their own self-selected evidence.

What are the capabilities needed for doing local/global engagement?

It's about having an understanding that you live in a global context and that is at a planet level. It's also bringing that global context to a kind of microcosm in the sense that you shouldn't assume that everybody sees the world as you see it. (Teacher FG1, Australian School 1, italics added)

This requires the capability to understand the local and the global as being interrelated, co-existing and shaping each other, creating possibilities for exploring local/global engagements:

“forming a one group no dependence country … being in the one group as a global as a world” (Student 6, Indian School 1)
It is a mistake to see the local and the global as separate, where one is seen as more immediate than the other, or vice versa, one is seen as distant from the other:

looking on how what you do personally has - how on a global scale what impact it has. So it's not just thinking about yourself or your society but looking beyond your society and expanding beyond it. … International-Mindedness is that where you're able to define the actions that you take as a society, how that will affect the global world as a whole, also looking at something from different perspectives. 2, (Student 7, Indian School italics added)

It is the co-existence of the local in the global, and the global in the local that accounts for the dramatic increase in the complexities of our own participation in our own life/work trajectories. ‘International-Mindedness’ is the capability to be “able to conduct yourself appropriately in an environment that abroad” (Student 1, Australian School 2):

You need to care about the world around you, not only your country but also the outside world … there are many global problems like the environment, global warming. You need to think about these things, because it also affects your own life. (Teacher 4, Chinese School 2, italics added)

The capability for making local/global engagements is seen as relating to de-nationalising students’ thinking and action:

In daily life, International-Mindedness is associated with being ‘borderless ... there is no boundary ... you can live anywhere without any difficulties; without the barriers between thoughts and ideas.’ (Teacher fg1, Chinese School 1, italics added)

What then does the forgoing evidence suggest might provide a valued and valuable for nyaya assessment of International-Mindedness that focused on students’ capabilities for local/global engagements? Based on what these students and teachers have actually been able to achieve to date, these excerpts suggest that they have capabilities for future achievements based on seeing the global in the microcosm of the local and the ability to looking beyond the local.

**What are the capabilities needed for for being inter-culturally understood?**

Intercultural understanding means, in part having the capability for bringing forward the knowledge – theories of knowledge if you like - from one’s homeland to exchange in an international community of knowledge producers:
you have people coming from abroad, who are based abroad ... so you have Western ideals coming to cultures for example in India ... So you have many students from - who come from the West, who've lived in America all their lives coming and staying here. So you see an influence of their ideals and how they react to Indian subcultures. ... It’s not that they’ve become Indian themselves, but they’ve accepted it ... they’ve garnered some traits that they think are beneficial to them from the Indian subculture and they’ve taken traits from their Western subculture that are helpful for them. So they’ve literally collated everything together and helped - they’ve helped themselves grow. ... that’s a trait that I believe is very, very important for someone who’s Internationally-Minded. (Student 10, Indian School 1, italics added)

If we all thought the same, if we all were on the same common ground there would be no sort of interaction in terms of exchange of ideas ... there is a lot of scope for exchange of ideas and opinions more exchange of ideas. (Student 5, Indian School 2, italics added).

I had gone to London and someone asked me, “Do you still ride elephants in India?” At first I was a little hurt, they were really ignorant about our culture. The only way that's going to change is if we and they are open minded. International-Mindedness comes into play when they're willing to understand our culture and we're willing to explain our culture. (Student 5, Indian School 2, italics added)

*History* has a place in teaching and learning International-Mindedness with regard to the local/global exchange and co-production of knowledge:

With regard to other cultures, you see a unity of this creation: “It could be borrowed from everybody, it could be shared with everybody” (Parent fg1, Australian School 1)

“... how my world is enriched because of their culture. How my culture maybe sometimes can make an influence on theirs and vice versa” (Teacher FG1, Australia School 1, italics added)

International-Mindedness is the capability for rational disagreement:

It's not necessarily that I have to make you believe my opinion is correct. *You don't have to believe that but if you can understand my opinion and if you can bear that in mind* when you're stating your opinion that's a lot of development (Student 5, Indian School 2, italics added).

“it means having different perspectives on the same thing. So if you have something that is being discussed you may have an opinion on it and I may have an opinion on and if I'm International-Minded *I may not agree to your opinion*...
but I will listen to it. I will in my own way allow myself to think okay he can also be right and I'm also right in my own way - so for me that's International-Mindedness. (Teacher 3, Indian School 2, italics added)

What then does the forgoing evidence suggest might provide a valued and valuable for the *nyaya* assessment of International-Mindedness that focused on students’ capabilities for intercultural understanding? Here International-Mindedness is evident in two key capabilities the students and teachers have for intercultural understanding. First, being able to define our own capabilities through our for intercultural sharing with others and enriching ourselves through intercultural influences, while giving form and substance to intercultural understanding by willingly explain our culture to others. Second, there is the capability for understanding the opinions of others through accessing relevant forms of participation, which includes all the complexities of listening and negotiating with others opinions without having to agree. This evidence opens up opportunities for considering *nyaya* assessment of intercultural understanding that address the capability of students, schools and the IB to affect their world by means of bringing forward one’s homeland theoretic-linguistic knowledge, rational disagreement and building on the history of local/global knowledge exchange and co-production.

**What are the capabilities needed for saying multi-lingually?**

A student from an Indian school directly contested the hierarchical relationship that exists among languages in schools:

Speaking an Indian language does not make you less - makes you *inferior* or someone else *superior* who talks to their mother in English or French (Student 2, Indian School 2, italics added)

“it's about being able to apply the knowledge that they have of the Australian culture, learning about the Italian culture or German, Japanese or French - whichever language they're doing - and being able to reach a place where they can operate - start thinking like people from that culture and having an understanding of the differences, the similarities” (Teacher fg2, Australian School 2)

Expressed as a capability, multilingualism is the capability for people, especially those in any given situation who speak the hegemonic language to make productive relationships with multilingual speakers. This point was reiterated by another student at the same school:
“Every single language should be given equal importance. There’s no one language which is more important and one language that should be less important. Every language should be given equal weight … (Student 2, Indian School 2, italics added)

The definitions of multilingualism by students from India, officially the only multilingual nation in our study, present the insightful challenges to monolingual presentation of languages education in schools.

to be multilingual and to be able to communicate with everybody is very important …communication is one of the best modes of bridging the gaps between countries. … to be able to just communicate and get their ideas … to be able to share knowledge - just share knowledge amongst us it’s very important to be multilingual. (Student 2, Indian School 2, italics added)

To be able to understand their point of view as well, because translation can always the meaning sometimes can be lost. If you take a sentence in Hindi and you directly convert it into English, it’s never the same. … the exact translation never makes sense, so to be able to know that language is to know their point of view and not lose the pure meaning and the essence of what they want to communicate. (Student 2, Indian School 2, italics added)

That languages are rarely sufficient to themselves, frequently borrowing words from other languages, suggests the need for a focus on the multilingual characterises of all languages, including English.

many English words are incorporated into Hindi these days … now there are hundreds of words that … get incorporated [into Hindi] it’s a really fascinating way to see how cultures influence each other. (Student 4, Indian School 2, italics added)

What then does the forgoing evidence suggest might provide a valued and valuable for nyaya assessment of International-Mindedness that focused on students’ capabilities for multilingualism? Students and teachers multilingual capabilities are better understood by participating in contesting inferior/superior linguistic power relations. Assessment of capabilities for multilingualism are informative with regard to whether students, schools and educational organisations give equal weight to every language within their domain, especially the sharing of the knowledge and ideas inherent these languages. Assessment of capabilities for multilingualism focus on the meaning of translations and the ownership of English words once that are incorporated into another language, and vice versa. This presents possibilities for students being assessed on the etymology of English words used in their studies to explore
the historical flow of these words and the reasons for them entering English. This evidence suggests that students, schools and the IB might be assessed on their productive relationships with people’s multilingual capabilities.

**Scenario 4: Assessment of Most Significant Changes effected through International-Mindedness**

The assessment of ‘Most Significant Changes effected through International-Mindedness’ is a dialogical procedure (see Choy & Lidstone, 2013; Dart & Davies, 2003). The primary purpose of this mode of assessing International-Mindedness is to focus and improve the work of IB schools towards the value and valuing of education for International-Mindedness. The Most Significant Change approach to assessing International-Mindedness is based on stories (accounts, accountings) about changes that students participate in and experience during and as a result of their particular efforts with respect to education for International-Mindedness, rather than pre-defined performance indicators alone. The assessment of Most Significant Changes can be directed towards formative or summative assessment through having IB schools inquire into and provide credible evidence regarding unexpected and most successful learning outcomes for students and the school. Through modes of continuous assessment designated IB schools, or discipline areas within IB schools search for significant PYP, MYP, DP and the IBCC outcomes, such as critical incidents, and then deliberate on the value and valuing of these outcomes. The findings from this assessment process can serve to generate knowledge of exemplars of International-Mindedness. Those exemplars judged to be valued and valuable can be included through IB on-line documents as illustrations wherever the concept of ‘International-Mindedness’ is mentioned.

The assessment of ‘Most Significant Changes effected through International-Mindedness’ is an appropriate approach for the conception and assessment of International-Mindedness for four reasons (see Heck & Sweeney, 2013). First, this approach allows the collection of data concerning a complex phenomenon, namely International-Mindedness, and allows for diverse student outcomes in terms of the capabilities they achieve across education contexts as diverse and as different as Australia, China and India. Second, the school-based organisational learning to be pursued regarding the conception and assessment of International-Mindedness can be identified and ensuing school-based changes can be charted over time. Third, the Most Significant Change approach to assessing International-
Mindedness focuses on participatory learning approaches to school and curriculum change at each individual site. Finally, the Most Significant Change approach to assessing International-Mindedness is useful for charting the ways in way the stories of staff and student have input into the IB’s conception and assessment of International-Mindedness. Importantly, this approach can capture unanticipated and unexpected changes, while providing important contextual evidence to better understand the relationships between changes and the project activities associated with International-Mindedness.

Scenario 5: Assessing International-Mindedness through rational disagreement

Scenario 5 frames rational disagreement (Fay, 1987) and professional argumentation as integral to the conception, assessment and pursuit of International-Mindedness. Thus, students, teachers and parents can understand quite well what each has to say about the conception, assessment and pursuit of International-Mindedness. However, as rational people they disagree, and they continue to be rational in expressing their disagreement. Because of this, the conception, assessment and pursuit of International-Mindedness needs to recognise the existence and the defensibility of rational disagreement. In other words, disagreements over the conception and the assessment of International-Mindedness are not signs of failure, ill will or irrationality (see Andrews, 2010; Duschl & Osborne, 2002). Such argumentation is integral to the rational production of the practice and knowledge of International-Mindedness. Rational disagreements constructed through evidence and counter-evidence, arguments and counter-arguments are necessary to explaining and justifying the pursuit of International-Mindedness (see Kuhn and Udell, 2003; Osborne, Erduran & Simon, 2004; Weinberger & Fischer, 2006; Zohar & Nemet, 2001).

In Scenario 5 the conception and assessment of International-Mindedness assumes that it is a learning journey whereby IB students, IB schools and the IB itself engaged in arguing around alternatives, shifting perspectives to refine conceptual models and methods of assessment. Professional learning through rational disagreement is seen as integral to the conception and assessment of International-Mindedness. In other words, capabilities of Internationally-Mindedness act as guides for doing, being and saying but must be critically interpreted in order to be really useful to specific situations (Fay, 1987).
Conclusion

In preparing this keynote presentation, I have been inspired by Alec Peterson (1972) who built the IB’s tradition of driving change in education and in national education systems and universities. I have contextualised the conception and assessment of International-Mindedness in terms of wider discussions in the research literature while locating it in research conducted in IB schools (Sriprakash, Singh and Qi, 2014). This paper is part of an emerging body of primary research which takes elaborates further on the view presented in this keynote address. The questions that I have raised no doubt are at various times at the forefront of IB discussions. My hope is that my presentation helps in driving them forward.

In terms of the IB agenda, I am hopeful that some of these ideas will contribute to the reviewing just what is meant by International-Mindedness, looking at ways in which to embed it more ‘naturally’ into IB programmes and courses, and of course the question of whether it is assessable. These ideas may, for instance contribute to e-portfolios managed by students, schools and the IB themselves where they showcase their own understandings and development of International-Mindedness.

I have offered an outline for a capability framework for the conception and assessment of International-Mindedness. This framework consists of three key elements.

I have pointed to the possibilities for developing a nyaya conception for the assessment of International-Mindedness that links the IB, its schools and students. I found that the delineation of ‘nyaya and niti assessment’ is necessary because assessment is increasingly assumed to be a narrow, extractive process. However, the IB’s philosophy of International Mindedness gives us pause for thinking about nyaya rather than niti assessment – a big challenge in ethically navigating ‘assessment’ regimes. Because niti assessment tends to be more prescriptive, I have suggested the use of nyaya assessment which is more open to a continuum of understandings of International-Mindedness and, moreover is able to accommodate new emerging understandings of International-Mindedness. Nyaya assessment of International-Mindedness may contribute to the goals of the IB, IB schools and IB students - if they are used inventively. All forms of assessment of all kinds have wash-back effects.
This capability framework offers significant opportunities for interactive top-down/bottom-up approaches to the conceptualisation and assessment of International Mindedness. That such nyaya assessment of International Mindedness focuses on the capabilities of students, schools and the IB itself means that the local and the global are understood as having a place-based co-existence, and as such being interrelated and mutually shaping each other. A nyaya mode of assessing International-Mindedness can focus on what students, schools and the IB choose as valuable and valued ways of saying, doing and being Internationally-Minded in a smaller world with very big challenges. This recognises public reasoning in weighing and choosing the capabilities of International-Mindedness that are assessed, and the modes of assessment are important.

Based on my research into pedagogies of intellectual equality I have suggested a basis for incorporating non-Western (theoretic-linguistic) knowledge into the IB’s conception and assessment of International-Mindedness. This opens up for questioning the assumption that a more international, Western/non-Western oriented International Baccalaureate would meet academic demands for entrance of high-end university courses. International-Mindedness must not become another largely Anglo-Western concept but be open and vulnerable to being affected by non-Western concepts, metaphors and images. Educationally it will be interesting to address the big challenge of mobilising non-Western/Western ideas in the conception and assessment of International-Mindedness. This press for the use of non-Western concepts, images and metaphors will provide markers and provocations for in-depth innovations in the conception and assessment of International-Mindedness. In other words there need to be a balance between the ‘International’ and the Baccalaureate’ in the IB and its schools. Here it should be noted that, while the concepts of capability and nyaya assessment, and most of the references in this paper are drawn from non-Anglo-Western sources, more needs to be done.

However, I must advise that I have no recipe to for answering the big challenge; should the IB reconceptualise and assess International-Mindedness. I appreciate that the conception and assessment of International-Mindedness is a much contested terrain, a field where there are considerable grounds for rational disagreement. This suggests that in moving forward the conception and assessment of International Mindedness – by definition as much as by necessity – must be subjected to the negotiability borne of public reasoning across multiple, intersecting levels. Our discussions here today represent a claim on International-Mindedness as a significant intellectual territory worthy of the generative power of educational debate and critique.
Hopefully, our collective deliberations will contribute to deciding who matters as much as what in the conceptualisation and assessment of International-Mindedness. I sense that we have a shared recognition that no matter how prescriptive, the conceptualisation and assessment of International-Mindedness cannot capture all the variety of inventive ways of being, saying and doing International Mindedness that makes this education endeavour so valued and valuable. I think we all agree that capabilities of International-Mindedness should not be held hostage to organisational conceptions and assessment regimens, but open to meaning-full relevance to the daily learning of young adults and the organisational learning of schools and the IB itself. Hopefully our deliberations will inform us about possibilities for defining a valued and valuable professional stance on International-Mindedness.

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