



UNIVERSITY *of* NICOSIA

**INTERNATIONAL MINDEDNESS AND INTERNATIONAL
SCHOOLS IN CYPRUS:
A STUDY ON PERCEPTIONS, POSSIBILITIES AND
CHALLENGES**

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Abstract

In the era of globalisation, people are influenced by other cultures, migration and international affairs. Therefore, the development of education systems that respond to the needs of diverse societies becomes essential. International Mindedness (IM) helps students to develop skills that allow them to navigate through the ever-changing cultural landscapes of the globalised world as it emphasises the importance of developing multilingual and intercultural communication skills, as well as the significance of global and local scale engagement in gaining perspective on pan-national issues.

International schools are to a great extent independent institutions that consist of multicultural and multinational populations and foster international orientation in knowledge and attitude. They follow an international curriculum that is non-native to the host country, and that is usually conveyed in English (IBDP, IGCSE, AP).

The concept of IM became the underpinning philosophy of International Baccalaureate (IB) international schools, however, it is not exclusive to them. This study explores the notion of IM in international schools that follow curricula of one of the British examination boards such as Cambridge or Edexcel.

As bottom-up approaches can allow for a deeper understanding of issues and provide tools for effective change, this mixed-methods study explores IM by investigating the views and experiences of principals, teachers, and students in six international schools across Cyprus. The study focuses on the participants' perceptions on the IM main components: Multilingualism, Global Engagement, and Intercultural Understanding in order to help understand international school practices that can lead to the development of International Mindedness and its limitations.

The results showed that the non-IB schools provide much of the research recommended effective IM education. The participants gave examples of extracurricular and in-lesson practices that can be used to achieve IM-related goals encompassing its cognitive, affective, and behavioural aspects.

What was also observed, is that certain school characteristics, that are not curriculum-related, can provide a platform where IM can be developed and cultivated by students organically and independently: a multinational population, a common prevailing language of communication, a welcoming, inclusive, fair and safe school atmosphere, as well as a collaborative school community. Therefore, this study distinguishes between the

approach of 'identifying differences' and 'allowing for differences', with the latter being beneficial to IM development due to its focus on acceptance and inclusion of diversity.

The challenges revealed by this research, among others, refer to the language barrier, and the students' limited knowledge of current affairs. Moreover, the fact that the international school environment is inclined towards tolerance for the purpose of mutual-coexistence, opportunities for cross-cultural critical engagement on issues that may be deemed controversial are limited to the context suitable to the school reality. However, taking an academic rather than a personal approach to discussing such issues in class can lead schools to overcome this challenge and engage students critically with global and cultural topics.

The research also showed that school characteristics influence the development of IM. This study illustrated that by exploring IM in two different school settings: Internationally-British and Internationally-Cypriot. Factors such as the school population, values, the prevailing language of communication, formal and non-formal education with major significance placed on integration and exposure to cultural diversity impact how schools perceive and approach IM. They also indicate the specific challenges to advancing students' Multilingualism, Intercultural Understanding and Global Engagement.

Key Words

International Mindedness, International Education, International School, Multilingualism, Intercultural Understanding and Global Engagement.

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Author's Declaration

I declare that the work in this thesis was carried out in accordance with the regulations of the University of Nicosia. It is a product of original work of my own, unless otherwise mentioned through references, notes, or any other statements.

Signed

Date



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List of Abbreviations

- AP - Advanced Placement curriculum.
- CAS – Creativity, Activity, Service
- CIE - Cambridge International Examinations
- IB – International Baccalaureate
- IBDP - International Baccalaureate Diploma Programme
- IBLP – International Baccalaureate Learner Profile
- IBO – International Baccalaureate Organisation
- DMIS - Developmental Model of Intercultural Sensitivity (DMIS)
- EYP – European Youth Parliament
- GE – Global engagement
- GCE – Global Citizenship Education
- GCSE – The General Certificate of Secondary Education
- GM – Global Mindedness
- GMS - Global Mindedness Scale
- IAL – International A-level
- IDI - Intercultural Development Inventory
- IE – International Education
- IGCSE – The International General Certificate of Secondary Education
- IM – International Mindedness
- IPC - The International Primary Curriculum
- ISS - Intercultural Sensitivity Scale
- IU – Intercultural Understanding
- MUN – Model United Nations
- MYP – Middle Years Programme
- PSHE - Personal, Social, Health and Economic Education
- PYP – Primary Years Programme
- RQ - Research Question
- TCK – Third Culture Kid

CHAPTER 1
INTRODUCTION

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1.0. Introduction

The introductory chapter outlines the reasoning for this study. Firstly, it presents the background of the study and summarises the research problem. Secondly, it states the purpose of this study and the research questions. Finally, the chapter showcases the significance of this study.

1.1. Background of the study

The world is becoming interconnected at a faster pace than ever before. Economic and cultural globalisation has not only led to the wide spreading of uniform ways of life, but also to ever-increasing levels of migration. Movement of people has become a permanent fixture rather than a seasonal flow and the emergence of globalisation has changed how we perceive national boundaries. More than ever before we are now influenced by other cultures; and the international affairs intersect the global and the local. At the same time, the recent years saw an increase of nationalistic sentiments across the western hemisphere. Therefore, the ability to understand these new realities and communicate effectively across geographic, cultural and lingual borders is essential for the citizens of the 21st century.

School is one of the most important agents of socialisation that has a substantial impact on future generations. Traditionally, schools and their practices are extensions of government educational policies (Tate, 2013) used to unify nationhood by teaching national history, language, literature, and culture (Coulby, 2011); however, with the emergence of globalisation national boundaries are “no longer barriers to keep people in or out of a protected space” (Herbert & Abdi, 2013 p. 24). Globalisation has dramatically intensified ‘the pressure to be international’ and to ‘internationalize’ in aspects of both the national and international education sector (Dolby & Rahman 2008, p. 676). The importance of the development of appropriate pedagogies can be seen in many documents coming from international organizations such as the EU and the UN (see: UNESCO, 2001, 2006, 2014; European Commission 2008a; European Commission, 2008b; European Parliament, 2007, 2009; Faas et al., 2014; Council of Europe, 2003, 2008, 2009). International Education is uniquely placed to provide lasting solutions to the major problems facing today’s world society, such as transcending political borders, national and racial prejudice, as well as the issue of world peace (James, 2005).

International Mindedness responds to the crucial need for education that provides learners with global, cultural and linguistic knowledge; that is able to equip young people

with attitudes and skills that enable them to function successfully in the new, globalised reality. Education for International Mindedness (IM) is the study of pan-national issues with a goal to achieve an intercultural understanding that will lead to global peace and sustainability for future generations (Hill, 2013) of people who are simultaneously ‘good national and international citizens’ (Harwood & Bailey, 2012 p. 78). It refers to Global Engagement (GE), Multilingualism and Intercultural Understanding (IU), and its development focuses on key cognitive and affective competencies: understanding, knowledge and actions (Castro et al., 2013; Singh & Qi, 2013). Such educated students would possess attributes in their knowledge, attitudes, and skills that will allow them to build positive and effective relationships with members of other cultures both abroad and at home.

International Education and International Mindedness are conceptually close to the related fields of Multicultural and Intercultural Education. All promote understanding of cultural diversity, tolerance, dialogue that outreach beyond national boundaries. However, IM is a fairly new concept that relates mostly to the field of international schools and a small, practice-oriented community. IM distinguishes itself from the other fields in several ways. Multicultural and Intercultural Education focus on national curricula (Bates, 2010), International Education, on the other hand, is concerned with international curricula (Hayden, 2006). Moreover, the fields can be distinguished based on their origins and addressees. In Europe, development of Intercultural Education is related to high levels of workers’ immigration in the 60s’ and 70s’ which led the educational systems of the receiving countries to respond to these phenomena (Portera, 2008). Interculturalism and Multiculturalism research fields often focus on groups that due to their diverse background are socio-economically deprived (Bates, 2010; Savva & Stanfield, 2018). IM and IE addressees are economically advantaged children (Bates, 2010; Savva and Stanfield, 2018) who, through international schooling, are seeking international tertiary education and further international career. In that sense, International Education has both ideological and pragmatically-economic aspects (Cambridge & Thompson, 2004). Furthermore, Savva and Stanfield (2018) alongside with Cause (2011) and Haywood (2007) suggest that turning IM towards the school level pragmatism may better conceptualise and distinguish IM from other concepts, as Haywood (2007, p. 81) noted that international mindedness is “a multifaceted entity that can be represented in a wide variety of practical forms”.

International schools are individual, and to a great extent, independent institutions that hold the liberty to establish their own ethos and rules of conduct (Hayden, 2006). They consist of a community of teachers and students that vary in terms of their cultural, national,

and linguistic backgrounds, and previous educational experience (Hayden, 2006). Theoretically, these schools foster international orientation in knowledge and attitude; and follow an international curriculum such as International Baccalaureate Diploma Program (IBDP), the International General Certificate of Secondary Education (IGCSE) curriculum etc. These programmes, provide general education that is implemented internationally, incorporates global, cultural, and linguistic issues (Roberts, 2003) and by having international credibility and acceptability, allow students to access international tertiary education (Hayden, 2006).

There are certain common characteristics of international schools, however, as its ever-popular market develops, the definition of what constitutes an international school changes (Murphy, 2000). The student population, as well as the non-native to the host country curriculum and language of instruction, seem to be the only two prevailing characteristics of all international schools. Bunnell (2019a, p.1) refers to international schools as: “schools with a global outlook located mainly outside an English-speaking country delivering a non-national curriculum at least partly in English.” The definition evolved because while originally international schools were set up as non-profit organisations to care for children of expatriates, or set up with internationally-minded ideology in their mission statements (such as International School of Geneva the established in 1924 or the United Nations International School in New York set up in 1947), followed by the establishment of similarly-minded schools up to and throughout the 1990s (Bunnell, 2014; Bunnell, 2019a). Today, however, these schools are in minority. Many schools now are being opened for commercial purposes to provide international qualifications to local elites (Hayden, 2011). Brummitt and Keeling (2013) estimated that in 2024 profit from international schools will come to \$63 billion compared to \$5 billion in 2000. This unprecedented growth of the market is confirmed by a later study by Keeling (2018), and Bunnell et al. (2020) who estimated that by 2028 there will be over 16 000 international schools teaching over 10 million children.

Bunnell (2014, 2019a) notes that International schooling has reached a ‘New Era’, where many schools call themselves international but do not have a rationale for it. Hill (2014) and Bunnell et al. (2016, 2017) find schools that follow the IB programmes as being the closest to a truly international concept, finding them to be ‘Internationally Minded Schools’. These schools, however, are in minority. The ‘New Era’ is characterised by the rapid growth of the ‘post-ideal’ (Bunnell, 2014, 2019a) for-profit international school industry. In this new reality, the majority of international schools are ‘Internationally-

British' (Bunnell, 2019a; Bunnell et al., 2020). In 2017, 3553 of international schools provided the UK curriculum, compared to 1983 of schools with US curriculum and only 1513 follow the IBDP curriculum. In fact, 45% of all international schools are 'Internationally British' (Bunnell, 2019a) that follow to a full or to some extent international curricula of one of the British examination boards such as Cambridge, Edexcel or AQA. This trend is likely to continue. Out of 104 new international schools planned to be opened in 2019, only 11% will offer the IB curriculum and 42% will deliver the UK curriculum (Cavanagh, 2018, Bunnell, 2019a).

Up until now the concept of International Mindedness was researched only in relation to the International Baccalaureate as it lies at the core of the IB philosophy, however, Ian Hill (2015) referred to several scholars researching international schools (Hayden & Thompson, 2000; Roberts, 2013) and concluded that IM is relevant to any international or national school that offers international education as it is the school's mindset that drives IM. Therefore, in this study, I explore the notion of the 'New Era' of international schooling and applies the concept of IM to international schools that follow curricula of one of the British examination boards such as Cambridge or Edexcel. I approach this notion through the perceptions of students, teachers and school leaders on the main components of the IM: Multilingualism, Global Engagement and Intercultural Understanding, as well as its challenges.

This study is set in Cyprus. Because of its geopolitical position, Cyprus is a meeting point for people of different origins. According to a 2011 census, over 20% of Cyprus population are foreigners, which is one of the highest percentages in the EU. Cyprus remains a culturally diverse island where people of different nationalities, ethnicities, religions and social status learned to adapt and live with each other. High foreign population resulted in the opening of many international schools on the island. These schools are approved and licensed by the Cyprus Ministry of Education and Culture. Currently, there are 39 private secondary schools in Cyprus out of which 21 are international schools that follow, at least to some extent, the British curriculum. Conversely, based on factors such as school ownership and leadership, teachers and student population clusters, the ministry's licensing requirements and the curriculum, these mainly 'Internationally-British' schools can be further categorised, and for the purpose of this study, termed: 'Internationally-Cypriot'. The current market in Cyprus, which until now has not been researched, is similar to the global trends of international schooling.

This study came as a result of my own experiences. I am an international school teacher in Cyprus. I teach history at IGCSE and A-level. My professional path made me look further into the aspects of international schooling, especially the one that has to do with the diversity and global outlook of students in international schools. This led me to explore the concepts of Global Citizenship Education, Multicultural and Intercultural Education, and finally – International Mindedness, as one that best fits my research interests. Furthermore, being involved many extracurricular programmes such as International Duke of Edinburgh’s Award, Model United Nations, European Youth Parliament got me in touch with teachers from other international schools in Cyprus and made me realise that the schools differ in their characteristics. As far as I found myself teaching in a clearly ‘Internationally-British’ school, I noticed that there is a group of schools on the island, that due to their population and curriculum would be better conceptualised as ‘Internationally-Cypriot’. This led me to explore the notion of IM in both: ‘Internationally-British’ and ‘Internationally-Cypriot’ schools to widen the application of the IM concept to new settings; and to understand the full picture of international schooling on the island.

1.2. Statement of the problem

IM development depends on the context of each school as it is “set in a national, social, economic and political context” (Castro et al., 2013, p.8; see also Rizvi et al., 2014) and is not explicit to IB schools as it goes beyond any specific curricula (Harwood & Bailey, 2012; Hill, 2015). In fact, developing International Mindedness is emphasised by mission statements of many international schools (Hayden & Thompson 2008). Harwood and Bailey (2012, 2013) point out that similar notions can be found in other international programmes such as International Primary Curriculum (IPC) as well as British-originated international curricula. Nonetheless, all of the research on IM was conducted in IB schools or with reference to IB philosophy (see: Castro et al., 2013; Singh & Qi, 2013; Sriprakash et al., 2014; Hirsch, 2016; Hacking et al., 2016). No study has applied the concept of IM to non-IB schools that otherwise can be defined as ‘international’ as in a non-English speaking country they deliver a non-national curriculum in English (Bunnell, 2019a).

At the moment the internationalised British curricula and ‘Internationally-British’ schools are more popular than IB curricula and ‘Internationally-minded’ schools. That poses a question of how internationally-minded are the majority of schools that tend to be called ‘international’. Therefore, more attention needs to be paid to these schools as they drive the changing market, and therefore, their approach and attitude towards the concept of

International Mindedness are worth examining. Castro et al. (2013) noted that even if the concept of International Mindedness is unpopular outside of the IB, the main components of IM: Multilingualism, Global Engagement and Intercultural Understanding are nonetheless relatable to any international school.

Moreover, the available research is not able to give direct evidence of how exactly and to what extent IB programme is explicitly responsible for students' International Mindedness (Hinrichs, 2003; Baker & Kanan, 2005; Beek, 2016). Studies seem to corroborate that factors other than the curriculum affect students' International Mindedness. International schools are individual entities, and the way IM is understood and developed depends on their history, the cultural mix of their student population and staff, the style of governance, prevailing languages, offered programmes, and the location. Furthermore, ownership, membership regulations and authority of any accrediting body have an impact and influence the school's values, standards and principles which consequently head its day to day operations (Hill, 2001; Bunnell et al., 2016). Therefore, IM should become a part of all school activities at all levels; be visible in the school's mission statement, curriculum, classroom activities etc. (Sriprakash et al., 2014). In this sense, IM can be looked at from the perspective other than the used curriculum. This study does that by exploring IM in 'Internationally-British' and 'Internationally-Cypriot' schools.

I explore how these schools' students, teachers and school leaders perceive the main components of IM and its challenges, understanding 'perception' as a belief or opinion, often held by many people and based on how things seem (Cambridge Dictionary, online); an observation; a mental image: a concept. (Merriam-Webster, online).

1.3. Purpose of the study

IM becomes a distinctive concept in each different setting, dependent upon distinct tensions and constraints (Tarc, 2009). The purpose of this study is to explore IM in Internationally-British and Internationally-Cypriot schools in areas related to Multilingualism, Intercultural Understanding and Global Engagement as the main components of International Mindedness; but also, to explore IM challenges. These will be examined through perceptions of school leaders in terms of their pragmatic and visionary leadership, as they are responsible for setting up, managing and ensuring the day to day running of the school in line with its mission's principles; perceptions of teachers who are the ones primarily responsible for the development of IM attitudes among students; and

perceptions of students as recipients affected by the schools' policies and practices. The Research Questions are as follows:

1. How do international school students, school leaders, and teachers perceive issues regarding Intercultural Understanding, Multilingualism and Global Engagement?
2. How do international schools' students, school leaders, and teachers perceive the challenges and limitations to the development of International Mindedness?
3. How do the characteristics of the researched international schools in Cyprus affect the perceptions on components of International Mindedness and its challenges?

1.4. Significance of the study

This study is significant as it widens the application of the IM concept by relating it to the 'New Era' of international schooling as I focus on the application of IM to 'Internationally-British' schools. These international schools are currently in the majority worldwide, and their number is expected to grow and far exceed the number of 'Internationally-minded' IB schools. Therefore, in this study, I apply the concept of IM to the new reality of international schooling. Though each international school is unique in its own sense, it is likely that many international schools around the world that are internationally or host country affiliated, face similar issues. Mixed methods pragmatic approach allows for transferability of this research to other settings. The focus on the IM main components: Multilingualism, Global Engagement and Intercultural Understanding, the study allows schools to reflect on the findings in particular areas of IM, but also, on the role and characteristics of particular school actors: school leaders, teachers, students, and parents. In this study, I aim to provide recommendations for the practical implementation of IM in two different school settings, as well as thoroughly explore challenges and limitations that the reality of these two school environments presents for IM development.

Moreover, although the empirical research relating to international schools and International Mindedness is growing (especially in the recent years) it is mostly lacking large-scale evidence as most of the research presents only singular case studies and the sample sizes of the majority of the studies are small. In this study, I included six international schools in Cyprus with over 300 participants.

Finally, it is the first time such research takes place in international schools in Cyprus. Therefore, it contributes to Cyprus' research field in education by providing data and the framework of international schooling on the island.

CHAPTER 2
LITERATURE REVIEW AND CONCEPTUAL
FRAMEWORK



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2.0. Introduction

The following chapter consists of five parts. In the first part, I discuss the concept of International Mindedness, its interpretations and application to the school policies and practices. I further provide details on IM main components: Multilingualism, Global Engagement and Intercultural Understanding. In the second part, I review the international schools and their main actors: school leaders, teachers, and students. This is followed by a discussion on challenges to the development of IM in international schools. The fourth part of this chapter examines the empirical research related to IM in international schools. Lastly, based on the provided review, I address gaps in the literature that are relevant to my research questions.

2.1. Philosophical assumptions and definitions of International Education

There is no one definition of International Education (IE) as the concept evolves with time. In 1969, Leach distinguished three types of internationalism in education: unilateral – education of one’s nationals overseas, for example, children of military staff; bilateral internationalism – such as exchange of students between two countries; and multilateral internationalism – which would require equal involvement of at least three countries (Leach, 1969). In the 21st century, this classification is not sufficient. Today, creating shared educational pedagogies and practices is important from not only the social perspective of the diversity of ethnicities, languages, religions, and nationalities but also from the perspective of neoliberal discourses such as global economy, the development of technology and its relation to human capital, lifelong learning, migration of workers, and democratisation (Herbert & Abdi, 2013). Resnik (2012) points out that IE deals with key concerns of sociology of education which are social mobility, identity, and the nation-state. The growing cultural diversity of modern nation-states creates a need for a better cultural understanding (James, 2005). The ever-popular notion of ‘global education’ crosses beyond borders and focuses on shared global values as every human is a member of the global community (Herbert & Abdi, 2013).

International Education “encompasses (i) the promotion of international understanding / international-mindedness and/or global awareness/understanding and (ii) some, if not all, of the following: Global Engagement, global or world citizenship, Intercultural Understanding, respect for difference, tolerance, a commitment to peace, service, and adherence to the principles of the United Nations (UN) Universal Declaration of Human Rights and the UN Charter” (Tate, 2013, p. 254; also: Lourenço, 2018).

Tate (2013) finds origins of International Education in the philosophy of the Enlightenment based on its attitude towards the purpose of progressive human history, and promotion of universal values and principles of the desired ‘human life’ and ‘political order’ for ‘the basis of a common and universal civilisation’ (p. 258). Tate (2013, p. 254) further noted that there are certain internationally – minded themes in mission statements of the main organisations of the field such as the International School of Geneva, the IB, the CIS that are compatible with the Enlightenment philosophy. The mentioned mission statements refer to traits such as equality (The Charter of the International School of Geneva); Intercultural Understanding (The IB); creating global citizens (CIS) and a ‘better and more peaceful world’ (IB). This ideological notion is also emphasised by other researchers connected to the field. Hope (2011) refers to the concept of ‘common humanity’ – a set of absolute moral values that we all should aspire and adhere to. At the same time, IE is based on the principle of egalitarianism and individualism - it not only includes a world vision but also focuses on individual human characteristics we should heighten in students to achieve this vision. Pedagogy should focus on individualised learning and critical thinking skills as well as dialogue, collaboration, and debate (Tate, 2013) providing a space where students of different origins come together, and where teaching and learning has an international outlook and is concerned with bringing up competent citizens of the world (Hill, 2007). This, however, does not mean negating national boundaries; IE is concerned with teaching and learning among and across different nations (Lourenço, 2018).

Knight (2003) whose research focused on international dimension in higher education, defined its internationalisation as “the process of integrating an international or intercultural dimension into the teaching, research, and service functions of the institution” (p. 3). He distinguished three dimensions of International Education: international, intercultural, and global. The international element refers to “relationships between and among nations, cultures or countries” (p.2); the intercultural component refers to the cultural diversity of countries, organisations, communities; and the global dimension refers to global values and ‘worldwide scope’ (p. 3); hence, IE encompasses both: an international outlook and an intercultural encounter. Knight (2003) emphasises that the three components should always be considered as a triad.

George Walker (2002, p. 22), who is a former director of the International Baccalaureate Organization, identified six features of a school that promotes IE. These are:

- enabling students to operate a worldwide communications network with every possible facility;
- teaching students the art of negotiation, diplomacy, and conflict resolution;

promoting in students an understanding of other nations' priorities, so they may be able to analyse situations from multiple perspectives;

promoting an understanding of different national characteristics and behaviours, to be able to recognize other ways of approaching a concept or a task;

studying issues that cross national frontiers, such as environmental issues, health and safety, economics and politics;

teaching the ability to recognize falsehoods, no matter how attractive the packaging.

The ideological concepts of International Education such as promoting cultural diversity, creating a space for international understanding and peacebuilding are encompassed under the umbrella of the internationalist strand of international schools (Resnik, 2012). Historically, it is based on the educational philosophy of Kurt Hahn (Thompson & Cambridge, 2004; Bunnell, 2008) whose concept of education focused on experiential learning and developing personal attributes rather than overemphasising academic achievement (Thompson & Cambridge, 2004). However, the new reality of international schools leads to the differentiation between International Education and Internationalization of education:

International Education as a form or context of education tends to contain normative dimensions related to internationalism and progressivist pedagogy, whereas IE [Internationalization of education] refers to intensifying processes of educational activities, products and/or actors that extend their reach or are mobile, across political borders (Tarc, 2019, p. 2).

This suggests that the direction taken by many of the international schools in the 21st century refers only to Internationalisation of education by mainly focusing on its pragmatic purposes and not aspirational goals, as it was originated in the 20th century International Education progressive philosophy.

2.2. Defining and interpreting education for International Mindedness

This research is concerned with International Mindedness as a goal of International Education in international schools.

Ideologically, International Mindedness (IM) is the main objective of International Education in relation to international school research (Hill, 2007; Cause 2011). The roots of IM can be found in the philosophy of the Enlightenment and the open-minded approach to education presented by John Comenius (1592-1670), Jean-Jacques Rousseau (1712-1778),

Victor Hugo (1802-1885); as well as Charles Dickens' (1812-1870) idea of creating international schools across Europe (Hill & Ellwood, 2013). In the 20th century, International Mindedness was first mentioned as a term in 1951 at the Conference of Internationally Minded Schools under the auspices of UNESCO (Hill & Ellwood, 2013, p. 83).

Since then the concept has developed and a number of scholars have defined and interpreted IM, but as for now, one cohesive definition does not exist (Cause, 2011; Skelton, 2015; Hacking et al., 2018; Savva & Stanfield, 2018). Overall, however, researchers agree that IM refers to cosmopolitanism, Global Citizenship, Multilingualism and Intercultural Understanding; and its development focuses on key cognitive and affective competencies: understanding, knowledge and actions (Castro et al., 2013; Singh & Qi, 2013; Hacking et al., 2016).

The theory of International Education and International Mindedness is conceptually close to the related fields of Multicultural and Intercultural Education, as well as Cosmopolitanism. All promote understanding of cultural diversity, tolerance, dialogue, and outreach beyond national boundaries. However, Savva and Stanfield's (2018) search for academic peer-reviewed publications regarding interculturalism and multiculturalism returned over 20 thousand publications signifying the establishment of the fields, compared to only 40 peer-reviewed articles on IM. This can be explained by the fact that IM is a fairly new concept that relates mostly to the field of international schools, especially IB schools - a small, practice-oriented community. Nonetheless, IM distinguishes itself in several ways. Multicultural and Intercultural Education focus on national curricula (Bates, 2010). International education, on the other hand, is concerned with international curricula (Hayden, 2006) aiming for students to be able to operate in an international setting. As Crossley and Watson (2003, p. 14) put it, IE allows for "employment anywhere in the world" and the development of "an understanding of different countries, as well as good relations with people of different nationalities and languages".

Moreover, the fields can be distinguished based on their origins and addressees. In Europe, the development of Intercultural Education is related to workers' and immigration waves of the 60s' and 70s' leading the educational systems of the receiving countries to respond to this phenomenon (Portera, 2008). Therefore, Intercultural Education is often connected to education of migrants, minorities, and community education (Bates, 2010). Interculturalism and Multiculturalism research fields often focus on groups that due to their diverse background are socio-economically deprived such as the Hispanic community in the USA, or Muslim minorities in the EU (Savva & Stanfield, 2018). International Mindedness,

on the other hand, is a concept created by and directed by International Education; and its addressees are economically advantaged children (Bates, 2010; Savva and Stanfield, 2018) who are seeking international tertiary education and further career, and are often called ‘Global Nomads’ (Langford, 1998) to express their ability to transfer and adapt to different national and cultural settings. In that sense, International Education has both ideological and pragmatically-economic aspects (Cambridge & Thompson, 2004).

Savva and Stanfield (2018) alongside with Cause (2011) and Haywood (2007) suggest that turning IM towards the school level pragmatism may better conceptualise and distinguish IM from other concepts, as Haywood (2007, p. 81) noted that international mindedness is “a multifaceted entity that can be represented in a wide variety of practical forms”.

There are several definitions of IM. However, they commonly refer to a combination of knowledge about global issues and cultural diversity, skills such as critical thinking, and attitudes such as openness and empathy - all ultimately put together, used toward the creation of a better world. Hill (2012, p. 259) states that education for IM is:

The study of issues which have application beyond national borders and to which competencies such as critical thinking and collaboration are applied in order to shape attitudes leading to action which will be conducive to intercultural understanding, peaceful co-existence and global sustainable development for the future of the human race.

Haywood (2015, p. 47) discussed IM as “a collection of knowledge, skills and understandings that predispose to living and working in a global multicultural society, alongside a strong value component that leads to beliefs about individual responsibility and action”. Similarly, the IB which is the main promoter of IM states that:

International mindedness is a multi-faceted and complex concept that captures a way of thinking, being and acting that is characterized by an openness to the world and a recognition of our deep interconnectedness to others (International Baccalaureate, 2017, p. 2).

IB philosophy is centred around internationally-minded character education through focusing on ten attributes that the IB learners should develop as a result of the programme: being an inquirer, knowledgeable, thinker, communicator, principled, open-minded, caring, risk-taker, balanced and reflective individual.

Analysing IM further leads to several discussions in the research field. For example, Haywood (2007) sees IM as an individualised concept and recognises different types of IM:

political, economic, commercial, diplomatic, spiritual, multicultural, human rights, pacifist, environmentalist, humanitarian, and globalised. He established that certain forms of IM are mutually exclusive e.g. International Mindedness for diplomatic purposes will be determined by one's national interests as opposed to IM driven by egalitarianism. In that sense, Savva and Steinfield (2018) see a contradiction between the pacifist-oriented definition of Hill (2012) and Haywood's (2007) distinctive typology, as they find political or diplomatic IM and pacifist IM difficult to coexist. However, at the same time, Haywood (2007) states that although he sees many distinctive outcomes of IM education, he also finds that IM education should focus on the process rather than the outcome. The outcome and application of IM will eventually be determined by individual students in their adulthood. As Simandiraki (2005) notes that two students of one international school may be drawn to completely different futures: one becomes an internationalist, a diplomat; the other a globalist, a multinational corporation businessman. Haywood (2007) also points out that there are essential components of IM such as the interest for the world, open attitude, tolerance, respect and value of everyone, as well as recognition of the interconnectedness of human affairs and concern for the welfare and well-being of people in general. These attributes are universal and applicable to all forms and settings of IM. In that sense, Haywood's (2007) typology is not in itself contradictory. It is up to educators to teach IM based on its core values and attributes, but it is up to students how they utilise IM in their future life. Therefore, the question is not whether different types of IM are within itself conflicting, as in their adulthood students may use IM for any of the political, economic, commercial, diplomatic, spiritual, multicultural purposes (Haywood, 2007). In fact, this only strengthens the concept through the variety in which IM can be useful to an individual. Rather than compare different types of IM developed by IM-educated individuals, one should compare the difference of attitude and approach between IM-educated individual and non-IM-educated individual. An internationally-minded individual will approach diplomacy, commerce, politics, economics and view self-interests in a different way than a non-internationally minded individual.

The ideas discussed above are more outward focused definitions of IM that put emphasis on the actions one will be able to take as a result of IM education. On the other hand, Bailey and Harwood (2012, p.79) present a subtler, inner-focused vision of International Mindedness as global consciousness and ability to reach beyond one's culture, nationality, and other preconditions, towards recognition and appreciation of diversity and alternative worldviews. Savva and Stanfield (2018, p.188) note that:

This disposition can be applied just as much for purposes of self-interest as for purposes of self-sacrifice. If we accept this premise to be true, the disposition of international mindedness becomes a strategic skill that can be applied in a wide range of global scenarios for an equally wide range of reasons – irrespective of whether these reasons are considered to be ‘good’ or ‘bad’.

This argument, however, may not stand as IM’s major focus sets on the values of global consciousness and common humanity, therefore, in its core IM conceptualisation limits the focus on ‘self-interest’.

Nonetheless, the ongoing discussion keeps the concept of IM alive. Hill (2015) questions whether there is a need for a precise IM definition. He believes that lack of one may lead to positive outcomes, as it provides a platform for creativity and initiative allowing schools to decide for themselves how to develop IM in their particular space and context. IM then can be understood as an unfolding process of school and students' development (Hacking et al., 2018) as different international schools give their own meanings to it (Cause, 2009, 2011; Hacking et al., 2016, 2018). Yet at some point, the discussion on IM and its fluctuating nature need to shift from the question of ‘what’ to more practical domains of: ‘how’, ‘to what extent’ and ‘in what context’ to respond to the pragmatic school reality.

Singh and Qi (2013) through document analysis and literature review, named Intercultural Understanding (IU), Global Engagement (GE) and Multilingualism as central ‘pillars’ of IM (Table 2.1.) with Intercultural Understanding being the major one: “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” (p. 16).

Multilingualism, although not necessary for IM development, greatly supports Intercultural Understanding (Castro et al., 2013; Singh & Qi, 2013). Castro, Lundgren and Woodin connected the central pillars of IM with other related terminology, stating that although the term International Mindedness is not widely used outside the IB and its related publications, the three components as underlying concepts cover a vast range of literature (Castro et al., 2013, p. 4).

Table 2.1. The main components of IM.

First pillar	- Multilingualism
Second pillar	- Intercultural Understanding
Third pillar	- Global Engagement

This division is very close to Knight's (2003) triad of internationalisation: international, intercultural, and global. The three pillars are interdependent and augment each other. Global Engagement encourages Intercultural Understanding which heightens Multilingualism. At the same time, critical language awareness improves Intercultural Understanding (Singh & Qi, 2013) which is essential for successful international cooperation i.e. Global Engagement (Castro et al., 2013).

2.2.1. IM pedagogy, curriculum and assessment

Ian Hill (2015) referred to several scholars researching international schools (Hayden & Thompson, 2000; Walker, 2000; Hayden, 2002; Roberts, 2013) and concluded that IM is relevant to any international or national school that offers IE as it is the school's mindset that drives it. Achieving International Mindedness requires certain knowledge, skills, and attitudes. One does not attain IM spontaneously (Cause, 2009; Hacking et al., 2018). Simply living in another country (Harwood & Bailey, 2012) or in a diverse society (Doherty & Mu, 2011), or having a multinational group of students in one class (Cause, 2009) does not automatically lead to the development of IM. For Savva and Stanfield (2018, p. 180) IM is "understood as a social construct that requires some form of cultivation." They see its development as a form of secondary socialisation. IM pedagogy is based on the principle of intellectual equality and emphasises lifelong learning holistic approach to education by balancing constructivist and didactic teaching (Hill, 2015).

IM should become part of all school activities at all levels; be visible in the school's mission statement, curriculum, classroom activities etc. (Skelton et al., 2002; Cause, 2009; Sriprakash et al., 2014). Its pedagogy focuses on teaching and learning approaches that help students develop skills and attitudes such as global consciousness, critical thinking and problem-solving skills, enhanced creativity, ethical behaviour, and an ability to look at issues from multiple perspectives (Hill 2015). It encourages learners to be reflective; therefore, its teaching should be responsive to students' national, socio-cultural, economic and political

backgrounds and contexts; as well as acknowledge Multilingualism and non-western knowledge (Sriprakash et al., 2014).

To do that, according to Haywood (2007, p. 86- 87), pedagogy of IM should be included on a curricular basis, and be appropriate to the students' age. He refers to developing in students:

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

Beyond that, Haywood (2007) names supporting components, that are not less important than the essential ones, but can be differentiated according to the school context. For example, language teaching and learning will take a different form in different schools in different regions based on what form of Multilingualism is best suited, for example, in terms of the language(s) the school decides to teach.

Hacking et al (2016) and Tarc (2018) discuss the importance of the hidden curriculum, the role of the school environment and how its influence can affect students' IM. While Hacking et al (2016) provide mostly positive examples of a safe school environment and positive role models. Tarc (2018) sees how certain school environments can limit IM development. He gives an interesting example of students' predisposition to stratify people according to their social class by simply observing the social structure of the school where certain nationalities or ethnicities are allocated to certain jobs (e.g. local cleaners vs. Anglophone teachers). Such observation will naturally contradict what students are being taught in lessons about equality. He also points out that in certain countries there may be a dissonance between the native and religious culture and the school's ideals of IM.

Therefore, the hidden curriculum and social relations within the school are as important if not more important for Tarc (2018) than the written, taught curriculum prioritised (i.e. by Hill, 2014). Tarc (2018) believes that schools must look at their cultural politics in order to critically engage with IM as students are not only taught IM through the curriculum but also pick it up from the surrounding school environment.

It is important that a shared understanding of IM and its implications is negotiated among school actors and in terms of its formal and non-formal curriculum (Fannon, 2013). The involvement of school leaders and teachers and their attitude towards IM is crucial. The school leaders' role is to guide and communicate IM within the school mission and vision and provide teachers with professional development opportunities in this area. They may even adopt the vocabulary using terms such as Global Citizenship or intercultural learning if such terminology, rather than IM is better understood by their community (Savva & Stanfield, 2018). School leaders, however, need to allow for discussion and evolution of their definition over time as IM is not a one dimensional and static concept.

Reflecting this flexibility and adaptability of IM on a school and a student level, Singh and Qi (2013, p. 40-44) proposed the following models for developing and monitoring International Mindedness that consider the process of developing IM over time and steps to its achievement:

Progression through schooling model emphasises the process of acquiring the IM through primary, middle and senior school (Singh & Qi, 2013).

Levels of achievement model integrate Intercultural Awareness and Understanding and acknowledge differentiation between stages of IM (Singh & Qi, 2013).

Scaffolding achievements model emphasises the progressive teaching and learning, and the following required knowledge, skills and attitudes (Singh & Qi, 2013):

Knowledge to IM: knowledge of local and global issues; the universality of knowledge; knowledge across disciplines

Consciousness to IM: awareness of the human condition; local and global concerns; global/local interconnectedness of individuals and civilizations; the interconnectedness of human-made systems and communities; rights and responsibilities in resources sharing

Disposition to IM: inter/intra-community relationships; commonality of human experience; international practice and cultural differences; international and intercultural dynamic and local origins; equity, justice and responsibility

IM-based Action: access to equal opportunities, peace and conflict resolution, international cooperation, individual and collective responsibility and citizenship, Responsible action of relevance

Pedagogies for forming the virtues of International Mindedness model focus on connections between the IB learner profile, the IM main components and the related virtues of internationally-minded individuals such as inquirers, knowledgeable, thinkers, and communicators (Singh & Qi, 2013).

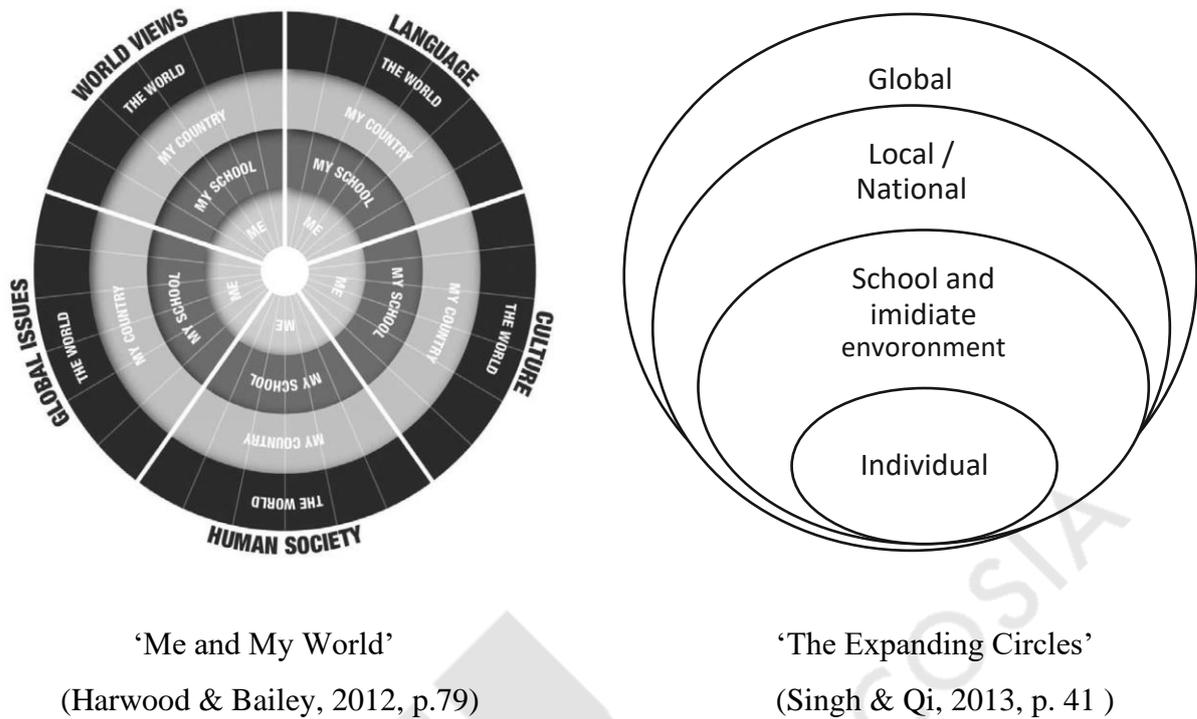
The Expanding Circles model (Figure 2.1.) that refers to the relationship an individual has with the surrounding environment; it explores the connection between the individual, the community, the local and the global. In the interconnected world a person simultaneously becomes a part of each of these expanding circles (Singh & Qi, 2013).

This is very similar to the two-dimensional framework 'Me and My World' (Figure 2.1.), which is a developmental IM model proposed by Harwood and Bailey (2012). In this model, the scholars also acknowledge that IM is explicitly associated with values, attitudes, knowledge, understanding and skill as well as the interconnection of the global, the local, and the community.

Harwood and Bailey (2012) produced a comprehensive framework of IM of which key features are based on both research literature and international teaching experience. Their framework included five strands of International Mindedness: global issues, world views, culture, human society and language that can be embedded in the three pillars of IM. Moreover, this framework encompasses an individual's relationship with the wider world allowing to approach an IM at a school and individual level. At a school level, it gives a basis for self-evaluation and school improvement; at an individual level, it monitors personal development. It also incorporates cognitive (knowledge, awareness) and affective (attitude, behaviour) domains of IM.

Finally, there is also an ongoing discussion on how to assess IM. Singh and Qi (2013) referred to several instruments presented in Table 2.2. None of these tools, however, answers to the full complexity of International Mindedness, and assessing IM remains a challenge (Cause, 2009; Skelton, 2007). One reason is the earlier mentioned lack of fixed definition or scheme of work; the other reason is that at an individual level different people may interpret and demonstrate IM differently (Cause 2009; Savva & Stanfield, 2018); for example, questions have been raised about the ability of primary school students to understand the full complexity of International Mindedness (Haywood, 2007).

**Figure 2.1. Comparison of the ‘Me and My World’
and the ‘The Expanding Circles’ models.**



**Table 2.2. Instruments for assessing IM and related concepts
(Singh & Qi, 2013, p. 46-63)**

Two-dimensional framework for assessing IM	(Harwood & Bailey, 2012)
Global Mindedness Scale (GMS)	(Hett, 1993)
The Global Citizenship Scale	(Morais & Ogden, 2011)
Global Perspective Inventory (GPI)	(Merrill et al., 2012)
The Global Competence Aptitude Assessment	(Hunter, 2006)
The Cultural Intelligence Scale (CQS)	(Earley & Ang, 2003)
The Intercultural Development Inventory (IDI)	(Hammer, 2012)
Developmental Model of Intercultural Sensitivity (DMIS)	(Bennett, 1993)
European Language Portfolio, American Lingua Folio & Global Language Portfolio	

Savva and Stanfield (2018) note that a student may not be equally competent in each aspect, depending on interests, natural predispositions, talents etc. Another of the problems of development of IM in schools is the high standard of IM that the researchers of the field have set. Skelton (2013) notices that the attributes International Mindedness ascribed to be developed by 18-year olds are unrealistic. It is more of a life-long task and IM is too often discussed from the perspective of an outcome rather than its development among very young students. He points out that graduating from secondary school is the beginning of one's life, a point from which further development of an individual starts.

It seems that too often expectations of IM are incompatible with students' development and realities of the school's practice. Since IM pedagogy puts emphasis on a lifelong learning and holistic approach, focusing on assessment methods rather than development methods is self-contradictory. Therefore, recently education of IM places more focus on the process rather than assessment. The research of Barratt Hacking pointed to monitoring and evaluation of IM at individual and at the school level through reflecting on students' attitudes and mind-set rather than summative assessment (Hacking et al., 2016, 2018). Harwood and Bailey (2013) believe that their model with adaptable outline gives opportunities for self-reflection and discussion. As part of monitoring and assessment, they encourage students to reflect on their work and experiences that contribute to their IM by creating a portfolio. In this way the framework can be adapted to all students as individuals, remaining appropriate to age and level, as well as encompassing progressive and changing nature of international-mindedness. Hacking et al. (2016) approached IM through head, heart, hand, tool, where head represents students' knowledge, hearts – values, attitudes, beliefs and feelings; and hands – skills and actions.

2.2.2. Multilingualism

Multilingualism refers to learning and speaking languages. It supports not only developing knowledge of the native (home) language, host language and another language (s) (Castro et al., 2015) but it also refers to the way in which the internationally-minded individual approaches the concept of communication itself (Sriprakash et al., 2014; Hacking et al., 2018). Multilingualism relates to the other two strands of IM: Global Engagement, Intercultural Understanding, and the overall concept by utilising language as a 'window into culture' and 'vehicle for discussion'; therefore, internationally-minded language curricula should "promote interpersonal skills, cultural sensitivity and communication and language abilities" (Hacking et al., 2016, p. 63).

Castro (et al., 2015) connects the definition of Multilingualism to the Council of Europe's concept of Plurilingualism – an attribute of one who can speak more than two languages. The Council of Europe (2009) views Plurilingualism as a means leading to open-mindedness, expansion of one's global perspective, and cultural awareness. It links language learning to the improvement of social, political and economic inclusion and democratic participation (Council of Europe, 2009). Byram (2018), whose ideas mostly aim at national schools, clearly emphasises that foreign language teaching can be used to widen students' global perspective and illustrates how language learning can promote internationalist active citizenship. Multilingual students have a broader understanding of the world, richer vocabulary and develop eloquent ways of expressing themselves. Multilingual students, therefore, have a higher capability for producing valuable knowledge capital due to their cognitive and linguistic diversity (Singh & Shrestha, 2008.). Toyoda (2016) and Dearnorff (2011) found that through learning a new language students are able to use multiple high-order thinking skills (e.g. analysis, creativity, understanding, evaluation, application).

Moreover, Byram (1997, p. 22) relates learning a new language to learning about cultures, "the acquisition of a foreign language is the acquisition of the cultural practices and beliefs it embodies for particular social groups". In this sense learning a language leads to Intercultural Understanding and overall contributes to the International Mindedness of a learner. Students not only develop an understanding of another culture but also deepen the understanding of their own culture and the impact it has on them: "when students learn and internalize a new language and its new culture they do not work in a vacuum. [...] Furthermore, learning about another culture prompts students to reflect on their own culture." (Kourova & Modianos, 2013, p.61). This promotes identity development, and a sense of pride in one's own cultural heritage (Kourova & Modianos, 2013; Tannenbaum & Tseng, 2015).

Multilingualism is important for developing internationally-minded learners as this strand not only focuses on developing language skills but also on appropriate communication skills (Sriprakash et al., 2014). Byram (1997) connects Intercultural Communicative Competence to verbal and non-verbal communication skills. Spoken language cannot be separated from the speaker and the purpose and context of the speech (Castro et al., 2013). Therefore, Multilingualism is concerned with the language itself but also with what is being said and how it is being said. Part of Intercultural Understanding and eventually International Mindedness is the skill to communicate effectively through the ability to reflect on diverse perspectives which can be facilitated through language learning (IBO, 2012). Hayden,

Rancic and Thompson (2000) connected learning additional languages with the development of international identity. Toyoda (2016) observed that as a result of interactive language learning students realise that people of diverse cultures think, work and express their ideas differently, which in turn improved students' cross-cultural communication skills. Dewaele and Oudenhoven (2009) found that the number of languages one knows is significantly linked to personality profile - operating within diverse cultures and using different languages strengthens cultural empathy and open-mindedness.

At the school level, the research conducted by Hacking et al. (2016) showed language development as the most prominently practised component of IM. The researched schools linked language to interaction, respect and identity development. Practically speaking, without communication, teaching and learning are difficult to conduct. Moreover, knowing the English language allows students to socialise and make friends (Bagnall, 2015) In their framework Harwood and Bailey (2012, p. 82) provide the following recommendations for language education as a part of IM:

Development of spoken language skills in English and other languages.

Development of written language skills in English and other languages.

Maintenance of mother tongue competence and interest.

Appreciation of languages of host country and ethnic groups within the host country.

Appreciation of the importance of language to thinking and communication.

History and future of languages across the world

Learning the language of instruction (i.e. English) is often a priority for newly arrived international school students. If this language is not acquired quickly, students are not only missing out on their formal education but also are being left out on a non-formal level. By not being able to communicate properly, they can face discrimination and marginalisation from the community. There are several approaches schools take to support students learning – extra classes, in-class support, differentiated activities etc.

The other issue that surfaces in the English language pedagogy, that could be especially related to the multinational student population of international schools, yet is mostly omitted by the related research, is the approach to 'World Englishes', meaning: "varieties of English regardless of whether or not they are considered to be 'standard', 'educated', and the like, or who their speakers are" (Jenkins, 2009, p. 200). The fact is that there are multiple types of English. The English language is spoken by two billion people worldwide, out of which, only around 350 million are native English speakers (Maringe & Jenkins, 2015). Jenkins'

research (2007, 2015) showed that teachers still insist on developing UK or US accents. As Suresh Canagarajah (2013, p. 1) explained:

We believe that for communication to be efficient and successful we should employ a common language with shared norms. These norms typically come from the native speaker's use of the language. We also believe that languages have their own unique systems and should be kept free of mixing with other languages for meaningful communication. I consider these assumptions as constituting a monolingual orientation to communication.

Phillipson, (1992, p. 13) states that: "the native-speaker ideal dates from a time when language teaching was indistinguishable from culture teaching." He connects this notion with a form of post-colonial linguistic imperialism and calls for a greater acceptance of diverse forms of the English Language. Jenkins' (2009) research among young students of English as a Foreign Language showed that they perceive the deviations between their command of the language and one of the English native speakers as errors and find reaching the native norms impossible. Therefore, how international schools approach the issue of the spoken English language, considering the fact that the majority of international schools' teachers come from the Anglophone countries and the fact that most of the students' population in multinational having various accents, can be a significant aspect not only of the language education but also, in terms of IM stigma of westernisation, and the role of Multilingualism in relation to Intercultural Understanding.

Jenkins' (2009) study revealed negativity towards non-native English accents, especially the ones that are not 'neutral', e.g. Russian or Chinese accent. Focusing on the accent and the 'colour of language' can lead to social discrimination and stereotyping (Phillipson, 1992; Jenkins, 2007; Maringe & Jenkins, 2015). Moreover, Tarc (2018) recalled his own experiences as an international school teacher and analysed that in the school he worked, the non-native English speakers faced certain discrimination. First of all, due to the composition of the school staff – school leaders and teachers were native English speakers; secondly, because of the given impression that having the native accent suggests one's competence; and thirdly, because of exclusion of parents that are not English speakers. As Tarc (2018, p. 494) summarised:

The instances revealing nativespeakerism were neither intentional nor mean spirited but the unintended consequences of culturally loaded, asymmetric relations manifested in the school environment and built upon larger structures, out of reach of the school actors.

In an international school setting students bring and mix their own languages. Canagarajah (2013) points out that migration and globalisation lead to interaction between languages. On a school level, she refers to Jørgensen (2008) poly-lingual languaging – a term to describe “children’s playful shuttling between languages” (p.6) and notes that students bring to the classroom the translingual practices they engage in outside the classroom. Byram (2008, p. 121) states that “language is one of the strongest symbols of identity”. Hacking et al. (2018) research concluded that encouraging students to speak their native languages not only supports building their self-confident cultural identity but counters the dominance of the English language and the westernisation stigma of international schools. Hill (2015, p. 40) sees one of the roles of IM education is to “foster knowledge about, engagement with and openness towards the student's own culture as a prerequisite to appreciating other cultures”. Learning the native language is directly connected to learning about national history and literature and supports the development of identification and a sense of belonging. It is important to recognise the learner’s native language and the perspective it presents (Castro et al., 2013, p. 26) as self-identity supports the learners’ progress in learning and communication in foreign languages (Lin, 2009).

A danger exists that by being immersed into the English language, students’ native language knowledge suffers. Some of the Melti’s (2018) international school research participants noted that students became limited in their mother-tongue capacities. It was noted that although the level of the native language remained good, it was not at a level of someone who would study it in the native country. These aspects of Multilingualism as a component of IM, which even if discussed in IM and international schooling literature, is only touched on its surface. It seems further research, and deeper conceptualisation would be beneficial to better understand this strand and its reality in international schools.

Lastly, the strand of Multilingualism also supports learning the language of the host country as it leads to respect for diversity and social cohesion, and therefore, can counter the stigma of privilege, elitism and isolation of international schools. Most international schools offer to teach the host language being bound to do that by host country regulations. What is often questioned, is the number of periods given to host language learning – expatriate parents want to reduce it, native parents want to increase it (Oord, 2007). This, however, may depend on where the school is located and what the host language is – in other words, will the expatriate parents see it as desirable (French, Chinese) or not (Greek, Polish). In Melti’s (2018) research, respondents noted that although the school did not provide enough support for learning the Turkish language, foreign students may have acquired the language

outside of the school through immersion into the Turkish culture. He observed many foreign students speaking the language at an advanced level.

Overall, Multilingualism as a strand of IM needs more research and focus beyond learning languages: foreign, host, native; but at a deeper level, how it interconnects to other strands of IM. To do that more research is needed on learning English as a language of instruction within the international school setting. The fact that many students need to learn the English language and at the same time learn the curriculum of other subjects in English, is what differentiates it from ESL/EFL education. Very little is also being written about (beyond the call for promoting it) the level and the role of students' native languages in international school settings, and how student native language knowledge is affected by studying in international schools. Moreover, although Multilingualism as a strand of IM, also refers to communication skills, there is not much precise focus on the development of verbal and non-verbal communication skills in an international school environment. More focus on all of the above could provide a better understanding of the relation between Multilingualism, Global Engagement, Intercultural Understanding and its overall effect on developing IM.

2.2.3. Global Engagement

The Global Engagement (GE) dimension of IM refers to issues that cross beyond national borders such as environment, conflict resolution, human rights, sustainability, world cultures (Singh & Qi, 2013; Hill 2015) and awareness of the work of international organisations such as the UN, the EU and the pan-national agreements such as the Geneva Convention (Hill, 2015). Global Engagement is linked to the development of Intercultural Understanding, but it is not as closely related to the Multilingualism component of IM (Castro et al., 2013, p. 59). Singh and Qi, (2013) analysed Global Engagement through IB documentation and IB learner attributes. They concluded that GE refers to a commitment to address humanity's greatest challenges by critically considering power and privilege, recognising 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.

Therefore, a globally engaged learner will be knowledgeable about local and global issues across disciplines, but also will be globally conscious (Hill, 2012, 2015) which will

allow students to take actions based on their knowledge about these issues. Therefore, a globally engaged student should be principled, caring, risk-taker, and balanced (Singh & Qi, 2013).

Harwood and Bailey (2012, p. 81) under headings 'Global issues' and 'Human society' give the following examples of the issues that students should be aware of and develop concerns about:

Global issues:

The tension between national interest and globalisation;

Availability and transfer of resources, natural and man-made;

Economic aid and trade;

International efforts on global environmental concerns and conflict;

Sustainability, endangered species and world action;

Human society:

Historical and geographical background to the development of own and host country;

Awareness of social structures within own and host country;

Socio-economic development of the country – sources and distribution of wealth;

Impact of resources, wealth and culture on education, women's rights, child labour and child poverty;

Impact of human society on the natural world – sustainability, diversity and endangered species;

There is a number of terms that are close to Global Engagement, such as Global Education, Cosmopolitanism, World Citizenship, Transnational Citizenship, Global Mindedness, Global Competence. After a thorough examination of the related literature, Goren and Yemini (2017, p. 181) concluded that in theoretical and empirical literature these concepts are intertwined and often used as synonyms. Marshall (2015, p.108) calls it 'the big terminology debate'. Nonetheless, some of the most popular concepts (Table 2.3.) will be brought in at this point of the study to examine its relation to Global Engagement.

Table 2.3. Concepts related to Global Engagement.

Global Competence (GC)

Global Mindedness (GM)

Global Citizenship (GC)

Global Competence (GC) is an American term (Cushner, 2015). Reimers (2009) sees GC as an essential component to be included in US college courses, for students to be able to respond to modern-day issues and events and operate successfully in a globalised world. He emphasises the need for educating for Global Competence as a result of terrorism and the US position in the post-WW2 international affairs. Researchers of Global Competence included several similar components that are found in IM: knowledge and understanding of international issues such as world history, economics, political systems, global events, pan-national issues, and international affairs. It requires intercultural communication skills, to be open and able to work with people of different national and cultural backgrounds at a local and international level through appreciation and understanding of cultural diversities (Reimers, 2009; Olson & Kroeger, 2001; Roekel, 2010; Cushner, 2015). GC also includes the ability to speak foreign languages to facilitate these exchanges (Reimers, 2009; Roekel, 2010; Cushner, 2015). Roekel (2010) also takes into account competitive and critical thinking skills to be able to compete globally. Therefore, although Global Competence includes similar components to IM, the major difference is that it is positioned from the Western point of view to benefit the interests of western citizens globally.

Global Mindedness (GM) is a concept brought about by Hett (1993) who defines it as “a worldview in which one sees oneself as interconnected to the world community and feels a sense of responsibility for its members which is reflected in attitudes, beliefs, and behaviours” (p. 143). It refers to the “appreciation of diversity and differences that drives a concern for individuals in other parts of the world that is accompanied by feelings of moral responsibility to try to improve their conditions” (Cushner, 2015 p. 203). For Hett (1993, p.143), GM includes having a deep personal concern for people in all parts of the world and thinking in terms of what is good for the global community, based on global, not ethnocentric standards. Therefore, while International Mindedness focuses on relationships between and across nations, Global Mindedness focuses on a single pan-national world-view (Cushner, 2015; Cause, 2009) that results from global interconnectedness. Furthermore, as Marshall (2015, p. 114-115) explains the word ‘international’ in IM acknowledges the existence of nation-states, their boundaries and inter-relations which Global Mindedness seems to ignore. Cushner (2015) also points out that GM does not include an ‘action’ component, which IM does. GE as a part of IM places focus on the relation between the global and the local; students are encouraged to take local action that has a global implication. Nonetheless, Hett (1993) developed the Global Mindedness Survey (GMS) to examine the effectiveness of university education in the area of teaching from a global perspective. The GMS was used in international schooling research by Hersay (2012) and Keller (2010).

Global Citizenship (GC) is the concept that is mostly related to the Global Engagement. It does not include Multilingualism and Intercultural Understanding, therefore, it does not overlap with the IM concept in its entirety. Morais and Ogden (2011) define Global Citizenship as a tri-dimensional concept consisting of social responsibility, global competence, and global civic engagement. All of these components are interdependent and integral to the overall concept. A global citizen would engage in global actions through activism, taking a stand out of the feeling of personal responsibility, based on having the competence of knowledge about the issues and its significance, paired with self-awareness and intercultural communication. Similarly, for Lim (2008, p. 1073) Global Citizenship is “concerned with understanding the nature of global issues and taking an active role in addressing them.” Global Citizenship is promoted by UNESCO which refers to Global Citizenship as: "nurturing respect for all, building a sense of belonging to a common humanity and helping learners become more responsible and active global citizens" (UNESCO, 2015). However, this definition of Global Citizenship encourages but does not require one's action. Similarly, Cushner, (2015, p 201) explains:

Education for Global Citizenship is then specifically concerned with understanding the nature of global issues, and as such has a cognitive emphasis devoid of any behavioural expectation. A truly global citizen, however, would have to move beyond talk to demonstrate that they can engage in purposeful global civic actions.

Therefore, although one would expect a global citizen to take action as a result of being socially conscious, education for GC, although encourages it, does not require it. The aspect through which Global Citizenship Education can be distinguished from Global Engagement is the emphasis on an action that the two concepts present.

Veugelers (2011) recognises three progressive categories of Global Citizenship: open GC, moral GC, and socio-political GC. Open Global Citizenship refers to recognition of globalisation and its effects of interdependence and cultural diversity. Moral GC refers to human rights, the notion of social justice and global responsibility. Socio-political GC is an active form that requires action and recognises the global need for change in political power. Veugelers (2011) notes that education mostly focuses on moral GC, as this safe form does not disturb national citizenship pedagogy.

At a school level, Andreotti (2006) refers to soft and critical Global Citizenship education. While soft GC education is limited to teaching about global issues and promoting campaigns that raise awareness and may motivate students to support some causes; critical

GC education focuses on their engagement with global issues. It recognises issues from an ethical and power relations perspective. Such education requires students to think critically and leads to engagement that is based on deeper awareness, ethics and sense of responsibility. Critical GC education achieves that by allowing students to analyse issues and come to own conclusions rather than provide ready answers. Andreotti (2006) also sees potential problems in both of the approaches. As soft GC can lead students to action that is in its sense naïve or to give them a feeling of self-importance reinforcing their privilege. Critical GC can leave students feeling guilt, and helplessness. Although for Andreotti (2006) critical GC should be an educational goal that educators should strive towards, she recognises that in some contexts soft GC is suitable. Castro et al (2013, p. 40) concluded that Global Citizenship can take a different meaning in different areas:

It is clear that broad similarities between curricular statements about citizenship education in Canada, South Africa and India mean very different things in practice. Such statements, if they are to take on meaning at the national or local level, must be refracted through a prism of contextual factors. In summary, if the macro or global influences tend to work towards a certain standardization of approaches in citizenship education, influences at the micro-level often work in just the opposite direction. A similarity of terminology often masks real differences in interpretation or meaning.

Corroborating this view is the research by Goren and Yemini (2016) who studied perceptions on GCE of teachers from international schools and national schools in Israel. The Palestinian-Israeli conflict was perceived as an obstacle to Global Citizenship Education. For Israeli teachers, GC education conflicted with the national curriculum narrative of 'struggle' and they avoided discussing issues such as social justice and human rights. International schools' teachers had a more neoliberal approach and were more open to exploring the benefits of teaching GC in a conflict area. Nonetheless, both groups only engaged with 'soft' Global Citizenship and did not encourage critical reflection among their students. Similarly, O'Connor and Smith (2013) found difficulties in teaching GC in Northern Ireland. In their study, Northern Ireland's teachers were likely to avoid topics that might be considered sensitive and have a connection to the conflict. This is also confirmed by the studies of Reilly and Niens (2014), Rapoport (2010), and Schweisfurth (2006) in which teachers reported being uncomfortable to discuss with students controversial Global Citizenship Education topics or international topics that they do not feel they have enough knowledge about.

Taylor (2013) makes a valid point on the issue of a dissonance between the encouragement to take action based on awareness of socio-political issues, and the need for international schools to remain apolitical. Castro et al. (2013, p. 59) state that although IB is careful to focus on universal values and remain apolitical, and although it should not prevent students from being globally engaged, she sees limitations to students engaging critically:

Currently, there is little reference to dealing with problems and cultural conflicts which might hinder creating a better and more peaceful world. It is difficult to see how a better world can be created if questions of equal opportunity, stereotyping, marginalization, race, gender, poverty, power and religion and faith are not discussed.

The other challenge to teaching Global Engagement is that certain national, traditional and cultural values may be in opposition to universal ideas on which Global Engagement is constructed (Resnik, 2012) or presumed as an opposing force to the national ideals. For example, in the USA, although growing in popularity, the IB curriculum has been also criticised for this particular reason (Bunnell, 2008). Moreover, schools following the parents' desires, reduce periods for citizenship education, as they want to place more focus on subjects such as English or ICT, subjects that will support students' future competitiveness (Castro et al., 2013; Bates, 2010). Parish (2018) found that social education competes with students focus on pragmatic goals, such as examination success and university enrolment efforts. Therefore, Sriprakash et al. (2014) refer to afterschool clubs as playing a significant role in the development of Global Engagement. Through global/local engagement students:

have capabilities for future achievements based on seeing the global in the microcosm of the local and the ability to looking beyond the local. Here international-mindedness is assessed in terms of the capabilities students have for local/Global Engagements based on decisions for caring about the world, not only their particular national homeland (p. 58).

The IB encourages students to become active in their local and/or other communities, to support and engage in causes they care for (Castro et al., 2015). It is recommended that schools develop collaborative partnerships with local organisations for students not only to develop their knowledge of local/global issues but to engage critically with these issues through experience, action, and emotion (Hacking et al., 2016). Hence, GE not only requires students to acquire knowledge about global issues but also encourages students to involve themselves in related activities to understand global issues from their local perspective. Such actions, among others, can include volunteering, fundraising, or

participation in international conferences such as Model United Nations (MUN). Involving students in school decision-making through the Student Council, supports IM in terms of the development of qualities such as respect, responsibility, caring, open-mindedness (Hacking et al., 2016).

The MUN conferences were especially highlighted in Hacking's et al. (2016) study as they not only provide students with an opportunity to meet their peers from other schools and countries and develop their knowledge about current global issues but also they help to develop students' critical thinking skills by putting them in a position where they not only listen to different points of view but often have to argue views that are different from their own. Hayden and McIntosh (2018) discussed the benefits of the IB diploma required Creativity, Activity, Service (CAS) component as an experimental learning element of the IB curriculum such as learning new skills, gaining new perspectives.

2.2.4. Intercultural Understanding

Intercultural Understanding (IU) is the dominant and the most important component of IM (Singh & Qi, 2013; Hill, 2006; Hill, 2007; Heyward, 2002; Castro et al., 2013).

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 (Singh & Qi, 2013, p. 22).

It refers to "developing students' critical appreciation and reflection on similarities and differences across human communities, their diversity and interconnections" (Singh & Qi, 2013, p. 20). Heyward (2002) points out that without intercultural understanding the concept of International Mindedness loses its merit because then graduates living and working in international settings will risk misunderstandings and intercultural blunders. James (2005) argues that the aims of International Education are primarily intercultural. Students need to develop knowledge (cognition), attitudes (emotions), and skills (behaviour) to be able to build positive and effective relationships with members of other cultures both abroad and at home. Therefore, IU encompasses the cognitive, affective and behavioural aspects as well as analytical approach and positive disposition (Hill, 2006). The cognitive aspect relates to knowledge about one's own and other cultures; the affective component refers to positive attitudes one approaches other cultures with openness, curiosity, empathy, respect (Hill, 2006; Deardorff, 2006; Heyward, 2002). Similarly, UNESCO (2006) established three progressive principles for Intercultural Education, namely:

Principle I: Intercultural Education respects the cultural identity of the learner through the provision of culturally appropriate and responsive quality education for all.

Principle II: Intercultural Education provides every learner with the cultural knowledge, attitudes and skills necessary to achieve active and full participation in society.

Principle III: Intercultural Education provides all learners with cultural knowledge, attitudes and skills that enable them to contribute to respect, understanding and solidarity among individuals, ethnic, social, cultural and religious groups and nations.

As presented in Table 2.4. the closely related terms to IU are Intercultural Awareness, Intercultural Sensitivity, Intercultural Competence and Intercultural Literacy (Perry & Southwell, 2011). Intercultural Awareness represents the cognitive aspect; Intercultural Sensitivity refers to the affective component; and Intercultural Competence encompasses both: the cognitive and affective characteristics, but additionally includes the behavioural aspects (Chen & Starosta, 2000).

Table 2.4. Concepts related to Intercultural Understanding.

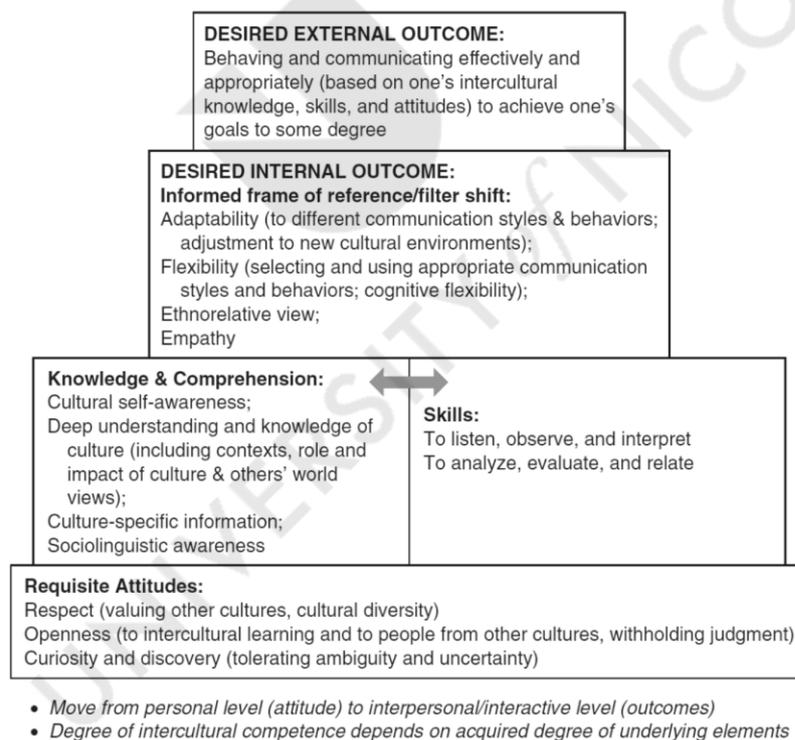
Intercultural Awareness
Intercultural Sensitivity
Intercultural Competence
Intercultural Literacy

Intercultural Competence, similarly to Intercultural Understanding, refers to one's knowledge and ability to successfully deal with intercultural encounters (Deardorff, 2006). Deardorff proposed the pyramid compositional model (Figure 2.2.) and the circular process model of Intercultural Competence. In the pyramid model, the base consists of necessary attitudes such as openness, respect, and curiosity. Above that, she placed the cognitive and comprehension aspects as well as the linked skills. The two top blocks refer to internal outcomes such as adaptability, flexibility, empathy and ethno-relative view, as well as external outcomes that refer to behavioural and communication skills of an intercultural competent person.

Achieving Intercultural Understanding is an 'empowering additive process' (Hayward 2002, p.15). Deardorff's (2006) process model of intercultural competence places

the components of her pyramid model on a developmental circle, where attitudes lead to knowledge and comprehension, followed by internal outcomes that lead to external outcomes. Allan (2000) proposed four stages of intercultural learning: awareness of our own cultural background; understanding and respect for other cultures; which ultimately turns into appreciation and valuing of other cultures and leads to multiculturalism - a state where one is able to feel comfortable among other cultures within one's own identity. Similarly, Bennett (1993) categorised a person's attitude towards another culture along six stages: three ethnocentric stages - meaning that one's culture is experienced as central to reality - (denial, defence, and minimisation) and three ethno-relative stages - meaning that one's culture is experienced in the context of other cultures (acceptance, adaptation, and integration). He observed that individuals confront cultural differences.

Figure 2.2. The pyramid compositional model of Intercultural Competence
(Deardorff, 2006, p. 254)



Heyward (2002 p. 16 – 17) proposed a multidimensional model for the development of Intercultural Literacy, of which the highest level consists of:

Understandings i.e., awareness of how culture(s) feel and operate from the standpoint of the insider as well as global interdependence;

Competencies such as ‘mindfulness, empathy, perspective-taking, tolerance, and communication;

Attitudes that are ‘differentiated, dynamic and realistic’, and that demonstrate ‘overall respect for the integrity of culture(s)’;

Cross-cultural/transcultural friendships and/or working relationships’;

‘Bilingual or multilingual’ language proficiencies, and the ability to ‘consciously shift between multiple cultural identities’.

In terms of teaching and learning IU, Hacking et al. (2016) recommends teachers to allow students to share their stories and experiences, ask questions, conduct their own inquiries. Budrow (2015) observed the benefits of utilising strategies such as pair-work, group work, problem-based projects, and open discussion to promote intercultural learning. She also noted that a positive classroom atmosphere resulted in students’ openness and willingness to participate actively. However, although students compared and discussed their home cultures, host culture and other cultures, noting similarities and differences; they rarely engaged critically, for example, trying to understand why such differences exist. Therefore, simply learning about other cultures or just experiencing cross-cultural engagements is not enough to develop Intercultural Understanding (Bennett, 1993; Heyward, 2002). To overcome this challenge, significance must be placed on choices of activities, questions and resources that not only provide opportunities for cultural exchange but also encourage critical thinking. Moreover, special events such as an ‘international day’ can also provide students with exposure to other cultures. When organising such events, however, schools should be careful to avoid being superficial or stereotyping and focus on providing an authentic cultural experience, where students are engaged critically (Hacking et al., 2016).

Crichton and Scarino, (2007, p.04.5-04.12) identified four dimensions of ‘cultural’ in teaching and learning in any discipline in an international setting. The first dimension of ‘cultural’ in teaching and learning is content. This refers to the cognitive aspect i.e. the knowledge students acquire through, for example, the inclusion of case studies with diverse perspectives and values. This strand also includes analytical aspects such as examination, making comparisons. The second dimension of ‘cultural’ in teaching and learning are communication skills which should not be reduced to monolingual experience but shall consider multiple linguistic repertoires. The third dimension of ‘cultural’ in teaching and learning is relocation, as living or studying in another culture supports cultural learning. However, a risk exists that students participating in such activities will have little critical

self-reflection in terms of Intercultural Understanding; therefore, within this strand “what is needed is a construction of the cultural which acknowledges that the experience of languages and cultures essentially involves the interaction between them in any context of relocation.” (p. 04.10). Lastly, the fourth dimension of ‘cultural’ in teaching and learning refers to “raising awareness of and promoting values of cultural diversity and equity” (p. 04.11), especially in the context of international students. It focuses on concepts such as inclusivity, cultural diversity, social justice, and cultural pluralism.

For Crichton and Scarino, (2007), this last component is essential and requires interactions between cultures and languages, where students are able to see themselves as part of cultural diversity and are able to evaluate their own cultural stance in relation to those of others. Without interaction or cross-cultural contact, cultural diversity is reduced to mono-cultural teaching and learning about cultural diversity. Cross-cultural learning is essential for understanding both one’s own and other cultures, avoiding superficial or limited coverage of cultural issues, and benefiting from education that is relevant (Chen & Starosta, 1996). Interculturalism emphasises the interactive dimension of groups, and their capacity to build common projects, to assume shared responsibilities and to create common identities (Barrett et al., 2014). Students “benefit from membership of a diverse community of learners by learning about the cultures represented-including their own” (Phillips, 2011, p. 35).

However, a number of scholars noted that diversity of the school population is not essential to IM development (Hayden & Thompson, 2013; Haywood, 2007; Cambridge, 2012; Hayden & Thompson, 1995b; Hill, 2000; Roberts, 2003) and place emphasis on educational programmes based on the reasoning that IM is “taught, not caught” (Walker, 2006, p. 8). To the contrary, the empirical studies show that students place significant importance on exposure to other cultures and mixing with people from other cultures and countries have a major impact on developing IM (Chun et al., 2014; Sriprakash et al., 2014; Jackson, 2005; Rizivi, 2014; Hayden & Thompson 1995b; Thompson, 1998; Beek, 2016). Budrow’s (2015) qualitative study among university-level ESL students showed that contacts with people of diverse cultures led students to develop interest and desire to inquire further into these cultures and learn about them from the actual representatives of these cultures. Students also noted that not only were they able to understand issues from various cultural perspectives but also to approach critically their own cultural perspective. Beek’s (2016) study showed that diversity exposure was the most significant factor in the development of students’ IM. Beek adds to the research discussion on whether International Mindedness is “caught, not taught” (Thompson, 1998, p. 287) or “taught, not caught” (Walker, 2006, p. 8). He concludes that “International Mindedness must be taught in order

to be caught.” Therefore, in any school setting – diverse or not, there must be an intent present in order for IM to be developed.

However, there are several challenges to IU teaching and learning. Firstly, it is often left to chance in international schools (Allan, 2002). Taylor (2013, 2014) notes that international schools’ environment is inclined towards tolerance for the purpose of mutual-coexistence; therefore, differences are often minimised and opportunities for cross-cultural engagement is limited. He notes that students in international schools may possess Intercultural Awareness, but he questions to what extent the school develops their Intercultural Competence.

Secondly, Intercultural Understanding can be understood by teachers and in consequence by students as prioritising other cultures over one’s own (Oord & Corn, 2013). Teachers should give students the opportunity to discuss their cultures and backgrounds; to grow and explore their identities (Hacking et al., 2018). In terms of Intercultural Understanding, the goal would be to allow “communities and individuals to develop knowledge about themselves and others, to recognize a history that is handed down by previous generations and give to self an identity, i.e. a coherent narrative that connects events, actions, people, feelings and ideas in a plot” (Jovchelovitch, 2007, p. 79).

Moreover, apart from school and schooling, there are several outside factors that contribute to IU such as the role of the media; individual and family perceptions; teachers’ perceptions concerning a given population etc. (Coste et al., 2009). For example, Budrow (2015) found that students who hold deep convictions, be it cultural or religious, are less willing to engage in discussions, nor do they appreciate others questioning their convictions. They would also avoid contact with students who they thought behaved inappropriately. As Hofstede (2010) explains, people ascribe importance to identifying one’s religion, nationality, language etc. They not only primarily categorise others by their nationalities but also stereotype by them. Cultural differences and similarities exist and children naturally tend to pick up on them. Researchers of fields such as anthropology, linguistics, social psychology as well as language learning noticed that identifying representations, stereotypes and signs of prejudice in order to crush them usually has an opposite result and backfires with the replacement of old stereotypes with new ones (Dervin, 2011). However, despite the fact that a school should make every effort to combat stereotypes, biases, racism, etc., non-otering is simply impossible (Abdallah-Pretceille, 2006). Hacking et al. (2016) emphasises that the school should promote an inclusive environment where everyone feels valued regardless of their background. For her, such a school environment is a foundation for any IM work. The above-discussed issues are under-debated in IM research. International

Mindedness is well discussed and researched from the perspective of the IB curriculum, but the issues of dominant culture, marginalisation, and bullying – which are tangible issues that exist in international schools, are barely discussed in an international school context.

2.3. International schools

International schools can be found all over the world. They are rather unique organisations within broadly understood educational systems. It is difficult to give an explicit explanation of what defines an international school because they are individual, and to a great extent, independent institutions that have the freedom to establish their own ethos and rules of conduct, which is not necessarily universal among all of them (Hayden et al., 2002; Hayden & Thompson, 2013); as Murphy (2000) pointed out - international schools arrived ahead of its definition. In one of the first attempts to define international schools, Terwilliger (1972, p. 361) noted the features of international schools to be:

enrolment of a significant number of students who are not citizens of the country in which the school is located; a Board of Directors ideally made up of foreigners and nationals in roughly the same proportions as the student body; a staffing policy, whereby teachers are appointed who have themselves experienced a period of cultural adaptation, and will thus be better able to counsel students for whom such experiences are new; a curriculum which should be a distillation of the best content and the most effective instructional practices of each of the national systems.

This has changed substantially. In recent years the characteristics that distinguish international schools from national schools are:

- a) curriculum – which is different from the national curriculum of the host country;
- b) students – multinational population, historically children of expatriates;
- c) teachers and administrators: usually expatriates and overseas teachers;
- d) management, leadership, and governance specific to the international school issues

(Hayden & Thompson, 2008, 2013).

International schools are almost invariably private, independent institutions that often provide education at all levels: from kindergarten up to the sixth form, all of which are usually located and provided in one school. The ethos and management of these schools are mostly determined by the school, board of directors or the owner (Hayden, 2006).

Moreover, although not required, for credibility and acceptability international schools may become a part of a local or international association. Examples of these are The International Schools Association (ISA) and one of the largest association is ECIS - the Educational Collaborative for International Schools (Bunnell, 2008). However, in today's new reality of international schools, only 21% of them are accredited by the above-mentioned organisations (Bunnell, 2019a).

Opinions on the origins of international schools vary. Sylvester (2002) found its early roots in the 1800s; Bunnell (2008) corroborated this view by claiming that 10 schools that are currently accredited by the Council of International Schools (CIS) were established before 1900. Hayden (2006) named two schools as the first modern international schools: International School of Geneva and Yokohama International School. Founded in 1924 the International School of Geneva was closely connected to the Geneva-based League of Nations as well as the progressive education propagated by Swiss-based scholars such as Ferrière, Claparède and Piaget (Tate, 2013). These were English-medium schools with an international outlook. The other early established international school which was set up after WW2, is the United Nations International School of New York (Hayden & Thompson, 1995a).

International schools became connected to International Education research by Leach (1969). Nonetheless, 'International Education' is not the same as 'international school'. One can receive International Education in a school that is not international; and the opposite - one can graduate from international school without attaining International Education (Cambridge, 2012; Thompson & Cambridge, 2004; Hayden & Thompson 1995a).

The emergence of international schools as a potential field of research came in the 1964 World Yearbook of Education where 50 schools were named and considered as international (Bunnell, 2008). Currently, most research on international schools comes from the Centre for the Study of Education in an International Context (CEIC) at the University of Bath (Schippling, 2018). There are several agendas of international school research: issues related to defining and conceptualising international schools; the emergence of Third Culture Kids (TCKs) as a result of studying in international schools; and International Mindedness.

The following subsections will discuss the curriculum, typology and environment of international schools.

2.3.1. The curriculum in international schools

The three most popular types of international schools according to their curricula are: the IB, the UK and the USA. International schools typically use English as the language of instruction and, with some exceptions, follow international curricula such as IB Diploma Programme (IBDP), the International General Certificate of Secondary Education (IGCSE), the International Advanced Placement Program (IAP) or the International Primary Curriculum (IPC). The categorisation of international schools according to the types of curricula they offer is presented in Table 2.5., followed by descriptions of the ones that are relevant to this study.

These programmes allow students not only to access international tertiary education but also enable them to transfer easily between various international schools across the world (Hayden, 2006). Although all of these programmes claim to be international, the degree to which they focus on international factors vary e.g., the programmes may differ in the level of international content of study, international recognition or promoting international understanding (Hayden, 2013).

The International Baccalaureate Diploma Program (IBDP) set up in 1962 is an internationally recognised university entrance qualification. Primarily, established for 16-18-year-olds it was later expanded by adding the Middle Years Program (MYP) in 1994 and Primary Years Program (PYP) in 1997 (Bunnell, 2008). It provides an international curriculum without any particular national affiliation (Hayden & Thompson, 2008). Bunnell et al. (2017) find the provision of international curriculum that does not present a single national perspective as a major undertaking of any school that wishes to call itself international.

However, parents who want their children to study in universities in the USA or the UK often choose schools that offer English-medium education (Hayden & Thompson 2008). It is also a popular choice for native English speaking families (Hayden, 2011). Aimed at the international market The International General Certificate of Secondary Education (IGCSE) was first examined in 1988 and along with the international A-levels are international equivalents of the UK's GCSE and A-level qualifications (Hayden & Thompson, 2008). Adapted to the international context, these programmes were designed to be closely tied to GCSE but also created with a consultation with international schools to meet the needs of international students and teachers. Moreover, in recent years these programmes were further internationalised by offering subjects such as environmental management or Global Citizenship; and through shifting their focus to the development of

skills such as enquiry, presentation, and evaluation (Beedle et al., 2007), in other words, skills that are considered vital to developing International Mindedness. IGCSE is the most popular international curriculum offered for ages 14-16 (Hayden, 2013; Bunnell, 2019a). These qualifications are provided internationally by British-based awarding bodies such as Edexcel or Cambridge International Examinations (CIE) of which many schools become examination centres.

Table 2.5. The categorisation of international schools according to the offered curricula

Hill (2006)	Thompson (1998)	Example
National schools abroad that follow a national curriculum;	Exportation – using a national curriculum and examination system in an overseas location	GCSE A-level
National schools in the home country that follow an international programme;	Creation – developing a new programme and principles	IBDP MYP PYP
International schools with an international curriculum		
International schools with a national programme of one or more countries	Adaptation – adapting national curriculum to international context; Integration – creating a new curriculum based on a range of existing ones	International GCSE International A-level (IAL) European Bachelorette (EB)

International curricula for lower age groups are also available; however, they are not as commonly used. According to statistics provided by IBO, in May 2017 there were 157,488 IBDP candidates compared to 66,039 MYP candidates. Examples of programmes for lower

schools are: Cambridge Primary and Cambridge Secondary, Edexcel International Primary Curriculum and an Edexcel International Lower Secondary Curriculum, in each case offered only to schools outside the UK (Hayden, 2013).

2.3.2. Typology of international schools

The researchers find several types of international schools based on what they consider to be significant factors for such categorisation. For example, Hill (2006) classifies international schools based on their educational programme, diversity of its population and location. He also finds three groups of international school students: national, immigrant and internationally mobile. Hayden and Thompson (2008, 2013) classified international schools into types: A, B and C (Table 2.6). Hayden and Thompson's model is the most established and referred to in international school research.

Table 2.6. Classification of International schools according to Hayden and Thompson (2008)

Type A - a traditional international school
Type B – an ideological international school
Type C - a non-traditional international school

Type A are schools with multicultural/ multinational population “established to offer education to the children of globally mobile parents usually working for the United Nations or its agencies, embassies and multinational companies” (Hill, 2014 p. 177). Run as non-profit parent co-operatives, or with substantial parents' influence (Benson, 2011).

Type B are ideological international schools established with International Mindedness at the heart of their mission statements and curriculum. International Baccalaureate (IB) schools are a good example of type B schools (Hill, 2014). Bunnell (2013, et al. 2016) finds that this concept of schools originated from what he calls ‘pioneer’ schools such as United World Colleges, Atlantic College, Wales, UK, and the International School of Geneva, as they were established on global peace principles and Kurt Hahn's philosophy (Bunnell et al., 2016). He finds these school to be driven by the idealistic mission of developing International Mindedness through the delivery of the IB curriculum; he classifies these schools as ‘Internationally Minded Schools’ (Bunnell, 2019a; Hill, 2014).

Type C schools are privately owned schools set up predominantly as for-profit organisations which differentiates them from Type A and B schools (Haywood, 2015). Many

of their students, even up to 80% are native to the host country (Brummitt & Keeling, 2013). They are usually children of affluent families (Hayden, 2011) and ‘aspirational middle class’ (Hayden & Thompson, 2013, p. 7). Bunnell et al., (2016) concluded that this situation occurred due to the falling number of overseas working parents and the growing number of local parents wanting alternative education for their children that would provide access to US and UK higher education.

Moreover, the emergence of Type C schools, according to Bunnell et al (2016), adds to the already complicated systematisation. Type C schools are the least researched out of the three. Bunnell et al (2016) notice that many schools call themselves international without having a rationale for it. He evaluates the ‘internationality’ of Type C schools by assessing their characteristics against those of Type A and B schools. Therefore, Type C schools can face a lot of challenges when trying to legitimise themselves as international. Many of these schools are under little outside control or have no accreditation. The fact that they provide their own assessments at least in the lower years may be problematic as it is hard to ensure the quality of education they provide (Hayden & Thompson, 2008). However, whether the school is set as a for-profit or not for profit institution does not interfere with its prerogative of being international (James & Sheppard, 2013).

When discussing the distinction between the Type B and Type C schools one must consider the work of Thompson and Cambridge (2004) and how they distinguished two missions that international schools undertake: internationalism and globalisation. The internationalist mission of an international school is ideological and aims to equip students with International Mindedness. The globalist framework - is economic, i.e. International Education is treated as a market service, and the offered qualifications are its commodity. This pragmatic current allows for the transferability of qualifications and global mobility of students. The framework proposed by Thompson and Cambridge (2004) is similar to the prior division of international schools suggested by Matthews (1989) who distinguished market-driven versus ideology-driven schools and to groupings offered by Hayden (2006) who referred to pragmatic versus ideological missions of international schools.

Crossley and Watson (2003) emphasised that international schools prepare students to be able to find employment internationally as well as be able to function among people of different cultures and nationalities. Rather than seeing the two as a dichotomy, it is important to realise that international schools encompass and often must balance both ideological (internationalist) and pragmatic - economic (globalisation) mission of the school (Hayden, 2011). Bittencourt and Willetts (2018) noted that references to the internationalist strand are

often depicted in international schools' mission statements, however, it is combined with market-driven multinationalism:

By obfuscating the potential tension between these two competing discourses, international schools may promote ambiguous and contradictory educational aims. This includes a claim to prepare students to participate and serve a diverse, international community, while at the same time promoting the pursuit of a narrowly defined, hyper-individualistic, economised vision of success (p. 522).

Therefore, there are certain issues with the proposed categorisations as in many schools their characteristics overlap. Type A and B schools may also be for-profit organisations and Type C schools can provide IM education, by being for-profit international schools that offer IB curriculum. However, the falling number of parents working overseas, and the growing number of local parents wanting to provide their children with access to the US and UK higher education (Brummitt & Keeling, 2013; Shortland, 2013) can have an effect on this classification. For example, it is entirely possible that in order to survive, an established Type A international school could, over time, become a Type C school. Although such a school would wish to uphold its original mission, changes in its population would affect the school's identity, policy, and practices.

2.3.3. Connecting International Mindedness to International Schools

Bunnell (2019a) points out that international schooling reached a 'New era' and defines international schools as "schools with a global outlook located mainly outside an English-speaking country delivering a non-national curriculum at least partly in English." (p.1). With such a pared-down definition he replaces the popular term: 'international school' with a new term Globalised English Medium of Instruction Schools ('GEMIS') to reflect the current situation of 'international schools' in the market.

This also led the researchers to assess the level of 'international' in international schools. Hill (2016) within several categories ranked possible school composition aspects from 1 to 5. The higher the number – the more international the school. When considering the reason for which the school was established, Hill (2016) placed the schools that set to accommodate mostly local children with a small number of international students at 1; schools that cater for international families but not necessarily offer an international curriculum at 4; and schools that were set to provide education for International Mindedness to international families at 5.

Similarly, he found schools that provide a mix of national and international programmes to local children at 2 and ranked schools with nationally-affiliated programmes

that are not of the host country e.g. the UK curriculum and the A-levels provided to the international families at 4. He placed schools that provide international programmes such as IB being taught to international students at 5.

Hill, like Bunnell, recognises the IB schools as internationally-minded, therefore, the truly international schools. He also places a lot of attention to the school population. In fact, he considers the highest level of international schools to have no students from the host country, which may be considered an exaggeration. However, he makes a point that in international schools there should be no one prominent nationality and the word 'foreigner' should have no use in an international school setting. Additionally, he commented on the importance of the cultural diversity of the school's governing body. Therefore, for Hill (2016) many of the Type C schools do not pass the test of being international. But the phenomena of the recent years is that most international schools do not provide IB international curriculum, but a nationally affiliated curriculum - most often the one of England and Wales; and a large number of the IB schools are not international schools but national schools offering additional IB programmes (Bunnell, 2019a; Hill, 2016).

With the same aim, to legitimise what constitutes an international school Bunnell et al. (2016) used the institutionalisation theory of Scott (2014) to illustrate how international schools can be assessed according to three distinct pillars of institutionalisation: regulative; normative; and cultural-cognitive. Bunnell's et al. (2016) work also illustrates the complexity of international schools' operations, culture and environment, which must be taken into account when researching concepts within these type of schools.

The regulative pillar of institutionalisation refers to the fact that international schools need to follow the laws of the country they are located in. These are employment laws, national regulations, regulations of the Ministry of Education or any other accrediting body, as well as the school's own policies. It is clear here that the host country regulations can restrict an international school in terms of curriculum, the language of instruction, employment of international teachers and others. The second issue is that school governance can vary depending on the school's location, and ownership. Securing the above in an international school is done through a process of monitoring, checking and authorising procedures; for example, school is inspected by the Ministry or other accrediting body, as well as maintaining standards to keep licenses, certifications, and permissions. Bunnell et al. (2016, p. 417) believe that carrying out requirements of this pillar may pose issues for Type C international schools. Many of these schools offer a dual, blended curriculum that is easy to deliver for non-trained teachers. On the other hand, being accredited by an independent body such as IB adds legitimacy to the school (Bunnell, 2019a).

Under the normative pillar, Bunnell et al. (2016) refer to the values, standards and principles heading the school's practices such as having a mission statement that in an international school should embark on the philosophy of International Mindedness and reference to the diverse student population. Again, these aspects may also be difficult for Type C schools due to their profit-oriented globalist approach. On the other hand, the IB international schools are equipped and tasked with carrying out the mission of IM, therefore, the international strand is clearly implied (Bunnell, 2019a).

The last component is the cultural–cognitive pillar which in practice refers to pedagogies and frameworks that meet the needs of a diverse student population as well as procedures for inclusion and cooperation of multinational teaching staff. This is when the authors notice the issue with British or US-oriented international programmes being not international but nationally affiliated. Bunnell et al. (2016, p. 419) find that “for a school teaching an English curriculum in the medium of English in a non-English country but wishing to name itself an International School, such artefacts may be deemed counter-cultural and inappropriate”.

Bunnell (2019a) calls the large number of international schools that offer the UK-based curriculum as ‘Internationally British’. By referring to several researchers of the market, he observes that ‘Britishness’ is in demand. Crawford (2015) refers to ‘perpetuating of ‘Britishness’. Moreover, with this market trend, many UK private schools are opening their ‘satellite colleges’ in the Asia (Bunnell et al., 2020). In fact, 45 % of all international schools are Internationally-British following fully or to some extent the UK curriculum. By the end of 2017, there were 3553 international schools offering the UK qualifications; 1983 schools offering US programmes and only 1513 schools that offer IBDP. Cambridge IGCSE is the world's most popular international qualification for 14 to 16-year-olds. It is taken in over 145 countries and in more than 6,100 schools around the world. Cambridge Primary is taught in more than 1,200 schools in over 100 countries. Bunnell (2019a) refers to these schools as ‘Global Competency Schools’ as they focus on preparing future employees of the globalised world; as opposed to the earlier described ‘Internationally-minded’ IB schools.

However, what must be questioned is that the IBDP is offered in only the last two years of studies. Similarly, English medium international schools deliver international curricula in the form of the IGCSEs and the international A-levels in the last 4 years of the studies. Therefore, one must question what curriculum is provided in primary school and throughout Key Stage 3 where the provision of internationally accredited curricula is significantly lower. How is IM delivered in the lower years? It is also worth noting that the

state and independent UK educational sector is keen on including more international elements in the curriculum (Hayden, 2013).

The reality is that the market of international schools is growing rapidly, between 2000 and 2017 the number of students increased by 385%, the number of schools grew by 245%, the number of school staff by 398% and the revenue by 778%. It is predicted that this unprecedented growth is expected to continue until 2027, with the number of schools, students and staff growing more than double until that time (Bunnell, 2019a, p. 23). Brumitt and Keeling (2013) estimated that in 2024 profit from international schools will come to \$63 billion compared to \$5 billion in 2000. The majority of these schools are predicted to be Type C international schools which Bunnell (2019a) calls ‘post-ideal’ international schools characterised by having a non-international curriculum i.e. non-IB but rather UK-based, for-profit pragmatic approach, with large numbers of local students whose goal is to attend reputable universities internationally. This is also the tendency to perpetuate the British ethos in education serving the demand and the needs of the global middle class. These schools are not of a premium standard, but rather tier-2 schools that provide satisfactory quality education (Bunnell, 2019a). Some scholars disagree that these schools are truly international. However, nobody can prohibit Type C schools from calling themselves ‘international’. Poole (2016, 2018a, 2020) suggests that Type C schools should be better conceptualised as ‘internationalised’. In his case study of a Type C school in China, he defined internationalised school as: “Chinese local school which follows the Chinese National Curriculum and observes symbolic routines such as flag raising ceremonies but also offers some form of international curriculum (e.g. IGCSE or IBDP) which is often taught by both Chinese and expatriate staff” (Poole, 2018a, p.106). Therefore, an internationalised school would be one that to some extent incorporates both, national and international curriculum, customs and staff.

At this point Type C schools are the fastest-growing, yet the least researched type of international schools. More attention is needed to be given to these schools in terms of their approach towards the ideological stance of International Education and their attitude to the development of IM. This is what this research aims to do.

2.3.4. Characteristics of international schools as distinct communities

International schools should not only be examined from the standpoint of their legitimacy, curriculum, and purpose. International schools are communities of teachers and students of different origins who learn about and from each other. Teachers, students, policymakers,

managers, and parents interact on a daily basis in multicultural, educational contexts. All of them are trying to deal with the intellectual, spiritual and emotional aspects of different value systems, traditions, beliefs, and ways of life that meet in an international school setting. Therefore, when discussing education and culture, we must refer to it not only from an individual perspective but also focus on understanding the importance of the school community as a point of reference. Only if the two are presented together, it is possible to give a clear depiction of the examined issues.

Allen (2002, p. 129), similarly to Hill (2014, 2018) argues that "schools are communities, schools exist within communities, schools serve communities, schools form communities, and schools interact with communities." An international school is a community of diverse student, parent, and teacher population under one leadership and one school ethos. Hill (2018) refers to Greenfield's subjectivist approach (Greenfield, 1979, p. 110) which looks at schools as individual entities reflected by the culture, attitudes and values of the community members and their perceptions of social reality.

Referring to the views of Thornton and Ocasio (2008) and Bjerregaard and Jonasson (2014) that institutions are socially constructed, Poole (2018a) rather than to a 'school type' referred to 'school identity' as it represents "the lived experience of grass roots actors" (p.107). He assesses the 'school identity' on three levels: the rhetorical, the curricula, and the lived. Therefore, beyond the factors suggested by Bunnell et al (2016), Poole explores the 'school identity' through the perceptions of the school members. His research revealed the possibility of disparity between the lived and the rhetorical-curricular 'school identity'. In his study, although the school's rhetorical and curricular identity was international (as this was suggested by the school's publicity material and the IB curriculum), the teachers perceived the school's lived identity as Chinese.

Therefore, despite having a multinational and multicultural population, international schools are frequently homogenous and influenced by the culture of the majority, which could be the host country culture, or other dominant cultures within the school (Allan, 2002). Students' cultures are often divergent from the ones of the school leaders and teachers. Most teachers are Anglophone and retain their original teaching styles (Allan, 2002, Bunnell 2016) and while the majority of students are multilingual, studies show that their teachers are mostly monolingual (Snowball, 2010). Therefore, international schools provide a space for different cultures to operate in the same environment which most often has a dominant ethos.

Allan (2002) found and ranked seven domains where cross-cultural interaction takes place in an international school: peer group interaction, individual students factors, teacher-

student interaction, academic curriculum, institutional school factors, host culture, home/school interactions. International school students find themselves in a variety of cultural settings on a daily basis. Allan (2002) calls it 'cultural borderlands'. Examples of these can be encounters with host culture (school trip), encounters with majority school culture (assembly, whole school production), encounters with diverse student groups (subject lessons), encounters with peers of the same nationality (afternoon Russian language club). These are only some of the possible meetings of these diverse groups within the school. Another dimension of cultural meetings within a school is that between various school actors, such as students' meetings with teachers that yet again requires a different set of understandings and communication skills.

What also has an impact are students' previous school and family experiences, individual personalities, characteristics, and language skills. English is the most common language of instruction in an international school, but other languages are also being used throughout the school. The host language or language of the majority of the student population can become dominant especially in Type C schools.

Furthermore, Slough-Kuss (2014) presented factors related to the international school environment by revising Thompson's (1998) 'Model of a learning environment for international education'. Beyond the school community, Slough-Kuss (2014) also focused on the local, the regional and the global aspect of the school community. This is because additionally to the interactions within the school, students face a number of social situations of similar sorts outside of the school. However, as Allan (2002) notes that this situation can lead to cultural dissonance and even conflict. In international schools, all intercultural interactions that take place influence students' intercultural learning. However, all intercultural encounters and all aspects of the school life will be determined within the frame of the school culture (Allan, 2002). This may create conflicting situations (Resnik, 2012; Tarc, 2009), and lead to prejudice within the school (Allan, 2002). Moreover, as Caffyn (2011, p. 74 in Slough-Kuss, 2014) points out:

International schools and their communities can become isolated from their immediate locality and from their homelands. This can, in turn, intensify relationships due to limited social possibilities and both psychological and linguistic isolation. [This] kind of environment produces a psychic prison, which increases distance, frustration and emotional tension.

Keller (2015) refers to dualities i.e. contradictory cultural characteristics that can occur in an international school setting. Similarly, Drake (2004) and Allan (2003) describe what they call 'cultural dissonance' apparent in international schools. Allan (2003) sees this

cultural dissonance as a facilitator of intercultural learning. A study by Hammad and Shah (2018) applied the theory of cultural dissonance and ‘spatial dualities’ in international schools in Saudi Arabia depicting the discord between the international school ideals and the local perspective and its possibility to lead to conflict and misunderstandings. School leaders faced difficulties with parents’ expectations, the Ministry of Education regulations, sex segregation, negotiating between the international and the local objectives leading to challenges of teaching IM.

A comparative study conducted by Sriprakash et al (2014) on International Mindedness in IB schools in Australia, China and India found various approaches to International Mindedness are related to the schools’ cultures and environments, commitment from teachers and school leaders and level of integration among the school community.

Children who have moved multiple times, as have many of the children in international schools, may feel particularly vulnerable (Langford, 1998; Pollock & Van Reken, 1999). Studying native and international students in the Netherlands Oudenhoven and Zee (2002) concluded that students’ lack of adjustment to the new cultural settings affected their emotional well-being at the start of the academic programme and resulted in their lower performance.

However, Oord (2005) using his international school teaching experience claims that points out that neither linguistic nor intercultural encounters are difficult especially in a setting where people expect to see such diversity: “Respect, a sense of perspective and humour are usually the ingredients that make the interaction work” (p.185). Oord (2005) refers to Balagangadhara who notes that the differences mentioned are not predominantly cultural but “differences in custom or ways of going about.” Oord (2005) experience with students and teachers in international schools is different from the one presented by Allan (2002, 2003). He notes that young people can easily adapt to new environments without going through an identity crisis. According to Oord (2005), the reality is far easier than the research literature makes out of it.

2.3.5. Leaders in international schools

Leaders in international schools have broad responsibilities as they are often required to be both a principal and a manager i.e., they are responsible for carrying out simultaneously the school’s vision and operation (Hayden, 2006). Although titles that school leaders hold vary: Director, Head, Head of School, Headmaster, Principal, President etc. most often their job description is similar (Keller, 2015). They are required to act more like CEOs – business and marketing skills are sought after in potential school leaders, sometimes more so than

educational expertise (Hayden, 2006). Moreover, they have to work closely with the board and/or the owners of the school which may prove difficult (Hayden & Thompson, 2008; Hammad & Shah, 2018; Blandford & Shaw, 2001); lack of success and misunderstandings in this area are the most common reason for departures and high turnover (Keller, 2015; Bunnell, 2016; Littleford, 1999). The way each school is run largely depends on its set up, host country laws and ownership; therefore, it is important that newly appointed leaders take time to understand these as well as school culture dynamics (Hill, 2014; Keller, 2015; Hammad & Shah, 2018). Cultural differences, for example, different views on school discipline, may influence the head's relationship with school owners, the board of directors. (Slough-Kuss, 2014; Hayden & Thompson 2008). Bunnell's (2005) research indicated that the differences between international school's boards make it hard for the school leaders to adapt to a new working structure and environment every time they change their post. In fact, although most successful leaders tend to be the ones who stay in one post for a long time (Haywood, 2002; Littleford, 1999), on average international school headship duration lasts 3.7 years (Benson, 2011); hence, long term planning is a particular challenge for international school leadership (Hayden, 2006).

International school leaders are usually responsible for setting up and managing administrative, departmental and curricular structures, as well as ensuring day to day running of the school in line with its mission's principles (Slough-Kuss, 2014). In this sense, Haywood (2002) refers to 'pragmatic management' such as dealing with HR issues and 'visionary leadership' that includes developing an international dimension of the mission statement. Gardner-McTaggart (2018b) points out that although the approaches to leadership discussed above are valued, it is the transactional leadership that is most often found. This kind of leadership is task-oriented, with limited attention to the development of overall vision and inspiration.

Lee, Hallinger and Walker (2012) and Blandford and Shaw (2001, p. 24-25) note that leadership in international schools is influenced by high yet diverse parental expectations; cultural diversity of the school members; ongoing staff and student turnover; as well as politics surrounding the position of the school head which includes vague rules on the level of involvement of school owners. Further challenges include business competition with other international schools in the area, conflicting pressures emerging from the need for compliance with host country education laws and the educational goals of International Education, and conflicting local and global curriculum standards. Caffyn (2018) points out that there are many reasons for international school leaders to feel drained and burned out such as dealing with internal and external conflicts, problematic people, negative effects of

specific individuals and groups, ongoing changes e.g. staff turnover, isolation, culture shock, or lack of support from the staff, and parents.

Nonetheless, there are certain attributes shared by successful principals. These are supporting teachers and students, team building and empowering others, leading by example, and in accordance with the school vision (Day, 2007). Moreover, a successful international school leader should be open-minded and have a high level of intercultural competency (Day, 2007). Tichnor-Wagner (2019) based on interviews with 11 principals distinguished globally-minded leadership practices within four themes: setting the direction, developing people, redesigning the organization, and understanding of the global and the local dimension of the school.

International school leaders need to take time to make sense of how the school they join works not only structurally, but also in terms of its school culture, its members, dynamics of power and authority (Keller, 2015; Hill, 2014; Hill, 2018). They need to understand the issues of exclusion and inequity (Tarc, 2018); to value cultural diversity and differences; and build positive relationships with other school members (Poore, 2005; Hill, 2018). Therefore, school leaders need to be interculturally competent (Tarc, 2018; Hammad & Shah, 2018). Hill (2018) noted that intercultural, social communication is at utmost significance for international school leaders, specifically the ability to listen, be impartial, and display cultural empathy. However, the school owners and boards of directors prefer to employ school leaders with personal characteristics that are Anglophone, male, and western (Poore, 2005; Gardner-McTaggart, 2018a; Slough-Kuss, 2014).

Gardner-McTaggart (2019) noted that although the IB is a secular organisation his research showed that the leaders' perceptions of the IB are influenced by their inherited Anglo-Christian values. Gardner-McTaggart (2018a) points out that the 'Englishness' of the school leaders ultimately decides on the direction and the policy of the school. Most never learn the host language no matter how long they have been living in the country (Gardner-McTaggart, 2018a). Hill (2018) points out that many school leaders lack the desired qualities needed to successfully operate an international school.

2.3.6. Teachers in international schools

The employment market of international school teachers is growing rapidly and is predicted to reach half a million by 2022 (Bunnell, 2016). To be considered an international teacher, an educator needs to be working outside of the country of origin (Hayden, 2006; Snowball, 2010; Savva 2015).

The reality is that there are different groups of teachers working in international schools such as foreigners hired locally as well as host country citizens (Hayden, 2006). Although the diversity among international school teachers is now more visible than before (Walker & Riordan, 2010), western universities' graduates and native English speakers are preferred by the international school market; most international school teachers come from predominantly the UK, but also other Anglophone countries such as the USA, Canada, Australia etc. (Bunnell, 2016).

Teachers' intercultural competency and the relation between students and teachers is of paramount importance in classroom management and have a major impact on students' academic achievement and motivation (Oord & Brok 2004; Poore, 2005). The dissonance between the teachers and the students' cultural backgrounds may lead to cultural clash (Resnik, 2012). Dimmock and Walker (2005, p. 295) noted: "staff must demonstrate a willingness to understand the cultural realities of their students and school community". Beyond having very good subject knowledge and pedagogical skills, there are several other desirable characteristics of international school teachers. These are being adaptable, flexible, and having intercultural sensitivity. Teachers in international schools should have an understanding of cultural features and intercultural interactions as "the unique population of the international school necessitates that the teacher is able to accommodate a range of cultural interpretations leading to a broader understanding of phenomena from different cultural perspectives" (Joslin, 2002 p. 43).

Linton (2015) interviewed twenty-four graduates and students to find out what characteristics, traits and skills are international school students looking for in their teachers: qualifications, experience, ability to develop certain level interaction with the students, showing care for the students academically and personally. Teachers should respect the students' culture and embrace diversity. Teachers also need to be able to respond to the Multilingualism of their classrooms, by being prepared to differentiate to support students' language learning but also to value the multilingual background of their students.

Nonetheless, new teachers need time to develop intercultural competence as one cannot attain it just by attending a short training (Joslin, 2002). Although the role of the teachers is central to conceptualising and practising IU, many teachers are undertrained and unsure of how to approach cultural diversity in their classrooms. They are scared to misspeak, oversimplify or unconsciously stereotype (Williams-Gualandi, 2015).

Oord and Corn (2013), however, disagree with seeing such encounters as predominantly driven by cultural difference. For Oord (2005) such cross-cultural encounters are not difficult. He explains that there may be some issues at first but these dissolve quickly.

For Oord (2005), teacher-student relations are more influenced by the teaching and learning styles rather than the provenance of teachers and students. Therefore, it is not about managing diverse groups but understanding diverse configurations of teaching and learning. Oord (2005) notes that pedagogy for Intercultural Understanding should move away from teaching about cultural differences and focus on commonalities between people in a school community. It should view students and staff not as representatives of national groups but as individuals sharing their individual life stories, allowing them to “narrate their cultural encounters and perspectives, discussing how these many-cultured experiences have shaped their sense of self [...] This approach would enable a student to develop the capacities to analyse and appreciate, but also criticize his/her own and others’ cultural heritage; identifying how his or her sense of self is linked to one or more cultural traditions.”

Moreover, teachers in international schools also face personal challenges of acculturation to a new country (Joslin, 2002; Savva, 2015; Savva, 2013). Savva’s (2017) research on the development of Intercultural Competence among Anglophone teachers in international schools discussed difficulties that teachers face such as adaptation to the host country, dealing with the language barrier; but it also confirmed that teachers’ Intercultural Competence increases as a result of living abroad. She concluded that the difficulties teachers faced allowed them to be more empathetic towards other migrants and in turn increase their Intercultural Competence. Teachers also face challenges such as adaptation to the school environment, and working with other teachers of diverse backgrounds (Hayden et al., 2000). Hirsch (2016) showed the existence of certain friction between local and international staff, concluding the necessity of professional development courses in these areas. Other issues that teachers face are job insecurity due to migration laws, attitudes of the board of directors, lack of representation or right to appeal (Bunnell, 2016). In his later article Bunnell (2018) describes the power relations in international schools that lead teachers to feel anxiety and pressure. Teachers are often dependent on the school leaders for employment and references. Bunnell noted that many teachers reported incidents of bullying, victimization, and favouritism in the schools they work in.

Although, Hirsch’s (2016) study showed that school leaders expressed that they seek intercultural competency when employing new staff. Teachers receive little of much-needed training on how to teach and cope in a diverse, international school environment (Bunnell, 2016). Most teachers are being trained within their national systems as there is no training for becoming an international school teacher. Unlike for other professionals transferred overseas, there are no preparation courses or orientation weeks for international school

teachers. To a great extent, on entering a new country and a new school, teachers are on their own. For professional development teachers need to seek training in cross-cultural education once they join an international school, however, the effectiveness of such training is yet to be assessed (Joslin, 2002). Bunnell (2016) points out that although there is still little formal training and employment guidelines for international school teachers, at least there is a growing awareness and information exchange among educators in the industry regarding these issues.

Teachers play a central role when interpreting curriculum and when planning lessons, choosing examples and resources; therefore, they shall take time to reflect on IM and its incorporation to their schemes of work (Bailey & Harwood, 2013; Hacking et al., 2016). They need to include in their subject lessons new content and pedagogies as teaching Intercultural Understanding is not part of their standard curriculum (Hacking et al., 2016). Crichton and Scarino (2007, 04.19) note that it does not only have to do with the inclusion of the cultural aspect to the curriculum in terms of content, materials, skills and tasks but “how to integrate these aspects of the curriculum as a matter of routine teaching and learning practice, drawing on, and raising awareness of, the fact that both learners’ and teachers’ are *themselves* reflexively engaged with languages, cultures and in ongoing learning in their own lives, and, together, in relation to ‘internationalisation’.”

Moreover, as teachers take the position of role models, therefore, their attitude and behaviour also play an important part in their practice in terms of the way they interact with students and colleagues, and creating inclusive classroom atmosphere (Hacking et al., 2016, 2018). McGowan’s (2016) study among IB teachers showed that teachers conceptualise IM as a deeper understanding of others, and a widening of perspective. These are best developed through international experiences and intercultural encounters. Teachers, however, shall not though ascribe their own meanings to the concept, but allow students to self-discover their own meaning of IM (Hill & Ellwood, 2013; Cause, 2011) as the level of International Mindedness differs depending on the students' knowledge, attitude and skills (Cause, 2011; Hill, 2012). Merryfield et al. (2012) surveyed 124 IB Diploma Programme teachers who saw the importance of supporting IM values (e.g. empathy, caring, listening and respect) in their teaching practice, however, admitted that they have limited experience in dealing with critical analysis of culture (including stereotypes).

2.3.7. Students in international schools

Students in international schools vary in terms of their cultural, national, and linguistic backgrounds, previous educational experience, and reasons for joining the school (Hayden, 2006). Because of their parents' professions, they often move from one country to another and most often enter tertiary education in yet another country. Their cultural development, to a various extent, is influenced by the culture of the host country, and cultures that are represented in their school's community (Langford, 1998). This 'mobile upbringing' makes students become what is called 'Third Culture Kids' (TCK) or 'Global Nomads'. Pollock and Van Reken (1999) who popularised the term TCK's related to such children as:

Individuals who, having spent a significant part of the developmental years in a culture other than the parents' culture, develop a sense of relationship to all of the cultures while not having full ownership in any. Elements from each culture are incorporated into the life experience, but the sense of belonging is in relationship to others of similar experience (p. 133).

Although often referred to as 'Third Culture Kids', it must be considered that international school students are not a monolithic group. There are many diverse subgroups that fall into this one category but have diverse characteristics such as the extent of time that children and their families reside in the host country, ethnic and cultural background, social and economic status (Catarci et al., 2016). However, Poole (2018b) call for the term to be discontinued as it passed its date. Nonetheless, the number of studies on TCK is increasing (see: Dewaele & Oudenhoven, 2009; Tannenbaum & Tseng, 2015; Grimshaw & Sears, 2008; Pollock & Van Reken, 1999; Pollock & Van Reken, 2010).

In the new reality of international schools, however, there is a growing group of local students that come from affluent host country elites and middle classes (Barratt-Hacking et al., 2016; Bunnell, 2014; Savva & Stanfield, 2018). More and more host country native children of affluent parents enrol as well (Hayden, 2011, Bunnell et al., 2016, Bunnell, 2019a). The majority (65%) of students in international schools are now non-TCK or local (Keeling, 2015). Emenike and Plowright (2017) proposed a term Third Culture Indigenous Kids to emphasise the dichotomy between the local culture and the school's culture that these students operate in. Therefore, when discussing international school students and the issues they are facing, the stratification of this group needs to be considered.

A student in an international school grows up in a unique social context. It can be argued that because of the cross-cultural experience of various norms, beliefs, and values international school students can become cosmopolitan people able to approach the world

with willingness, openness and respect towards local and global cultural diversities (Hayden et al., 2007). As Rizvi (2000) explains:

With formative international experience, they are able to look at the world as dynamic and multicultural. This is so because they operate within a hybridized space and are equally comfortable in more than one cultural site. Their identity is intercultural with multiple cultural defining points. They typify a new global generation (p. 223).

In that sense, it is very important to take into consideration the perspectives of international school students as the context in which they are growing up predispositions them towards International Mindedness. The value of their contribution cannot be underestimated as they have the first-hand, unique experience of being an international school student which is something that most of the teachers and leaders of these schools do not have. Consultations with students can lead to improvement of school policy and practice (Rudduck, 2005; Mitra, 2006) not only in terms of development of IM but also “students are the producers of school outcomes, so their involvement is fundamental to all improvement” (Rudduck, 2005, p.1). This is a very important argument for international schools whose survival depends on the reputation they have among students and parents who pay fees. Students can identify unique, under-surface, often overlooked problems a school is facing, and also, they can come up with solutions to these problems (Mitra, 2006; Messiou, 2012). Inviting “student voice” in various forms such as participation in surveys, focus groups, consultations with teachers and/or school leadership, having elected students’ councils, president etc. not only teaches students democratic participation but also promotes their active involvement in the school’s internal matters. This can lead to development in International Mindedness as IM refers to teaching and learning approaches that help students develop critical thinking and problem-solving skills, creativity, ethical behaviour, and an ability to look at issues from multiple perspectives (Hill 2015).

Moreover, listening to students’ voice can lead not only to the improvement of the whole school but also have a positive impact on the students as individuals. A student who feels valued will feel positive about oneself and have a good self-esteem (Rudduck, 2005). By inviting students to share their views, an opportunity is given to them to exercise their rights and actively participate in their school community and schooling experience (Hajisoteriou et al., 2017). Moreover, a student who feels included and listened to wants to contribute by, for example, helping to organise school events, getting involved in school actions, and by wanting to help other students. Therefore, allowing for and taking into

account the voice of students by including them in school life and decision-making can improve their International Mindedness, especially within the component of Global Engagement, and lead them to take a more responsible role in their education (Rudduck, 2005). In fact, all the schools that participated in this research were very keen on student involvement in their school life. They had various types of student bodies such as councils, class representatives, house captains and the school leaders strongly believed that students should be given some choices in regards to their schooling (e.g. organisation of events). Moreover, they allowed for student voice to be heard by agreeing to their participation in this research.

Furthermore, listening to student voices can be especially helpful when trying to combat marginalisation in school. Marginalisation can be an issue in international schools where students, can feel disregarded due to their race, religion, nationality, accent and/or frequent changing of schools. On the other hand, pedagogy for International Mindedness focusses on values of common humanity as well as recognition and appreciation of diversity and alternative world views. Consulting with students can not only help identify those who feel marginalised but also identify the reasons why they experience marginalisation (Messiou, 2012). This can also support IM teaching as it should be responsive to students' national, socio-cultural, economic and political backgrounds and contexts (Sriprakash et al., 2014). It is especially helpful in situations when a student is feeling marginalised but most of the others do not notice it (Messiou, 2006). Therefore, one must be mindful to consider as many student voices as possible. However, Rudduck (2005) suggests that those who are mostly listened to are the ones that are considered 'good students', who have confidence and linguistic ability. These are often not the qualities of marginalised children. It is important that all children are listened to thus making sure of promoting inclusion (Messiou, 2012). Students' views have to be listened to with an open mind and interest. Therefore, teachers and school leaders must take a role of active listeners and have an understanding that students may view things differently from them. Students may misrecognise, misunderstand, or question the effectiveness of the teachers' or the school's effort to respond to the issue. Collaborating with students to identify aspects of marginalisation and finding solutions to it, as well as discussing new ways to promote inclusion can bring effective change towards improvement of equity and equality in a school.

2.4. Challenges to the development of IM in international schools

There are limitations to the development of IM at institutional, individual and a community level. At an institutional level, the local environment can constrain the extent to which schools are able to facilitate International Education (Bunnell, 2008; Tarc, 2009; Bunnell et al., 2016; Hacking et al., 2016). Schools may have to adapt to cultural and religious ethics of the host country and negotiate space for the provision of IM (Tarc, 2009). At an individual level, school leaders do not prioritise developing policies and strategies related to IM as it is not a mandatory part of a standard curriculum (Yemini, 2012). Teachers lack interest, knowledge, or simply do not place value in developing international and intercultural ideas, or even if they do, they have limited access to relevant training and their work is often unpaid (Yemini & Fulop, 2015). At the community level, although the IM concept is based on the premise of critical thinking and encourages discussion and debate on global and cultural issues, schools and their teachers are reluctant to do so fearing being politically incorrect or causing unintentional offence to some of the school population (Abbot & Ryan, 2000).

The other issue is whether one, student or adult, can attain and uphold the standards of International Mindedness. Skelton (2013) notices that the attributes IM ascribed to be developed by 18-year olds are unrealistic; it is a life-long engagement rather than a qualification one achieves upon school graduation. He also points out that International Mindedness is too often discussed from the perspective of outcome rather than its development among young students. James (2005) notes that although cultural diversity is present in modern nations, many people lack sufficient Intercultural Understanding. While cultural mosaic can be a positive drive for IM, it can also bring out misunderstandings. International schooling can lead to negative responses, cultural chauvinism and marginalisation. For example, the greater the distance international schools will keep from their host country, the less likely it is that their students will engage with them (Heyward, 2004; Poore, 2005). Moreover, Poore (2005) notices that international schools practice the principle of 'contact hypothesis' assuming that putting students in contact with other cultures will automatically lead to Intercultural Understanding.

There are also several concerns that have been raised in relation to International Education and international schools. International schools provide universal programmes of study that promote neo-liberal western ideology (Tamatea, 2008) and almost "uncritical acceptance of the 'imperative' to internationalize" (Beck, 2013, p. 42). This is reinforced by the popularity of the English language as a medium of instruction, which can be harmful to

maintaining cultural diversity (Tate, 2013). All of the above can affect students' attachment to their indigenous cultures, traditions, and values, and also, can lead to social stratification and socio-economic isolation of cosmopolitan elites (Tate, 2013).

On the other hand, emphasising cultural commonalities and differences among students can lead to antagonism and confrontation. This fear creates yet another challenge to developing IM in international schools. Although the concept is based on the premise of critical thinking and encourages discussion and debate on global and cultural issues, schools are reluctant to do so: "under the heading of the dignity of difference is that we have become so politically correct, so homogenous, in our approach to the cultural diversity represented in our schools that we aim to no longer see difference. In order not to be accused of intolerance, people often refrain from being truly convinced of anything" (Abbot & Ryan, 2000).

These major issues of elitism, inclusion and exclusion in international schools as well as the concern about the western affiliations and its effects on the native identity of students in international schools will be discussed in the following subsections.

2.4.1. The issue of western affiliations and native identity in international schools

International schools and their curricula are often criticised for being driven by a western, primarily Eurocentric, liberal humanist philosophy; and for assessing cultures from the standpoint of western values to which others need to adjust (Walker, 2002; Resnik, 2012). As Gundara (2000, p. 116) puts it, education "remains tied to a hegemonic canon, shut up in a cultural prison which recognises only its own Eurocentric tradition or, if it does recognise those outside it, interprets them according to its own values".

Historically, western-style schooling spread around the globe as a result of European colonialism. International schools have traditionally been established for western expatriates to minimise their 'discomfort' that accompanied engagement with host country culture (Cohen, 1977). Until today the idea that 'West is best' prevails as a product of the neo-imperialist view on globalisation, and serves the economic and political agenda of the major world powers and corporations (Herbert & Abdi, 2013). Allan (2013, p. 160) observed that "international education can be a homogenizing induction into Western-dominated global culture [...] rather than the encouraging of diversity, which is espoused in intercultural learning." Therefore, blindly implementing western education systems and methodologies into non-western communities may lead to cultural dissonance and tension (Drake, 2004).

There is criticism that ‘international’ curricula such as IGCSE, are mostly British and American in style and “do not require the development of international-mindedness, nor contain many explicitly international reference” (James, 2005, p. 319). However, Gardner-McTaggart (2016) notes that IB and IGCSE programmes are attractive to parents worldwide particularly due to its promotion of the secular western model of globalisation. Learning the English language is often the main driving factor for parental choice of an international school over a national school (Hacking et al., 2018, MacKenzie, 2010). Gardner-McTaggart (2018a) and Khalil (2019) research showed that ‘Britishness’ was considered by parents as a commodity and as an advantage. This not only includes the knowledge of the language but also a way of thinking and behaviour, making “Englishness as the currency of power” (p.111).

However, Clay and George (2000) note that there is a general tendency towards a narrow Euro-centric focus that gives only a partial view and ignores the current realities of what is happening in Central and Eastern Europe, and the Middle East. Students in Fitzsimons’ (2019) study in Belgium and Serbia did recognise the ‘give and take’ reality of international school, in which their knowledge of their own national history suffers. Not all, however, appreciated it, they saw the Western bias in social studies teaching and learning, questioning whether international means western or American(ised). Thus the study depicted that through insistence on the English language and western perspective, the schools reinforce the Western dominance in a global society.

Prioritising western knowledge over local knowledge is especially problematic in postcolonial countries as it disrupts building students’ national identity which is crucial to be developed after liberation from colonial rule (Poonoosamy, 2010, 2015). Nguyen and Nguyen (2017) found that as a result of being immersed in an international school, students pictured themselves in the future as more representing the English-cosmopolitan image, rather than the Vietnamese-local. Fitzsimons (2019) study found that Anglo-Western identities were considered superior to others in the two international schools she researched, which was reinforced through insistence on English and European language learning (Bailey, 2015).

Moreover, Al Farra (2000) points out that the promoted liberal values may not set well with Muslim parents wanting their children to preserve their own morals and values. International students often need to negotiate between the values and norms promoted at home and at school. Finding cultural identity can be equally problematic for local students enrolling in international schools as there may face dealing with a dissonance between in-

school and out-of-school norms and values and having to conform to both (Savva & Steinfield, 2018). They need to adapt to the community that exists within their country but does not represent their nation, culture or beliefs (Deveney, 2005). Frangie's (2017) research in an IB school in Qatar showed that many students became frustrated by having to constantly negotiate between the school and the family norms; however, their prevailing identity was that of their family and not of the school.

The criticism of International Education and schools in this discourse comes from the standpoint that children are losing their national, religious, ethnic, cultural identity as a result of being international school students. Resnik (2012, p. 306-307) questions whether the identities that international school students develop are hybrid, cosmopolitan or global.

A child's identity is to an extent shaped by the school, after-school clubs, neighbourhood, socioeconomic status etc. and the experiences it has within these contexts and spaces (Savva & Steinfield, 2018). A child in an international school grows in a unique sequence of social contexts which contributes to identity development. It can be argued that because of this experience, international school students can become cosmopolitan citizens who respect local and global cultural diversities and are able to approach others with willingness and openness (Hayden, et al., 2007; Rizvi, 2014; Bagnall, 2015). However, these can also have exactly the opposite effect, especially, for non-European students who may face marginalisation and as a result strengthen their traditional cultural and religious practices (Dervin, 2011). Akerlof and Kranton (2000) captured the concept of oppositional identities where members of the minority group reject the minority culture in favour of the majority culture or do the opposite in order to conform to their own group norms. Fitzsimons' (2019) research in two international schools in Belgium and Serbia showed that results are different among different students: some strengthen their national affiliation and some turned towards a more cosmopolitan outlook.

In recent years, as a result of globalisation, increased migration, and pan-national integration - many of traditional, national and societal boundaries that previous generations took for granted, have changed dramatically in terms of the decreasing attachment of youth to values such as tradition, religion, national and cultural belonging – this is a general pattern that is not only a concern for international school students. Globalisation allows individuals to develop identities that are alternative to the national identity, it also allows individuals to adopt plural identities.

We can choose how we want to go about our inherited religions, traditions, nationalities; our 'cultural liberty' allows us to decide to what extent we want to be defined

by our culture (Oord & Corn, 2013). Miller (1995) argues that one can control self-identification and level of national affiliation. We all have ‘culturality’ and our identity is not monolithic (Dervin, 2011). This is also corroborated by many empirical studies. Young’s (2016) research concluded that international school students are confident in their identities, and their sense of it is not scattered but reinforced by strong connections with family and friends. Hayden and Thompson (1995) reflected that having strong views and a value system does not contradict having an open-minded attitude, nor did they see international attitude as something that reduces their identity; on the contrary, they considered it a positive influence on their identity development. In fact, in Hayden and Wong’s (1997) and Fitzsimons (2019) studies it was noted that IE leads to a greater appreciation of one’s roots, at the same time students reported becoming aware of and being able to reduce some negative or undesirable national characteristics. Identities can modify over one’s lifetime. According to Wilkinson and Hayden (2010) tradition is something that when outside of their own culture one chooses to show or hide:

Students in an international school environment, particularly in a boarding situation, can lose some of their traditions if these are not constantly reinforced by the home culture. They do, however, share their beliefs, actions and traditions with the others around them.

For example, research shows that students are generally interested in learning about their native history, although they may react differently to opening up about it in school (Vitra, 2016). Maintaining and exposing one’s cultural identity is a choice that depends on the circumstances and is a natural outcome of being part of multiple communities which sometimes overlap and sometimes remain in a separate sphere of one’s experience (Wilkinson and Hayden, 2010). Therefore, adaptation to international school settings is not equal to resigning from one’s cultural identity. Zhang and Guo (2015) and Beek (2016) noted that part of the development of IM is also the development of a wider intercultural identity by being able to emphasise and consider alternative perspectives. Tannenbaum and Tseng (2015) note that the linguistic, identity and geographical ‘sense of split’ that is usual to adult immigrants does not apply to TCKs as they show lesser ties to concepts such as homeland, diaspora; they also define ‘roots’ differently. TCK used language rather than a geographical location as a factor by which they defined themselves (Tannenbaum & Tseng, 2015) and their sense of belonging is often connected to their family and friends (Bagnall, 2015).

Nonetheless, researchers agree on the importance of students’ self-awareness, confidence and developing cultural identity before engaging with cultural diversity (Hill, 2015; Hacking et al., 2018, Oord and Corn, 2013). Moreover, Fitzsimons (2019) and

Hacking et al. (2018) research concludes that language contributes to identity; and encouraging students to speak their native languages not only supports building their self-confident cultural identity but counters the dominance of the English language and the westernisation stigma of international schools. Moreover, Fitzsimons (2019) recommends Enquiry-Based Learning as a strategy through which students can research their histories and backgrounds and develop knowledge about their native countries, and native identity and allows for the inclusion of more diversity into the curriculum. In her study, students did not see their national and international identities as contradictory, but rather saw it as a middle of a continuum that fluctuated according to the context in which they found themselves.

Responding to the criticism of prevailing western thought in the concept of International Mindedness, Hill (2015) noted that because the world is increasingly interconnected, eastern and western ideologies are no longer polarised opposites but influence each other and consequently closing the gap between them. He finds elements of IM philosophy in ideas of Confucius, Ancient Chinese virtues and Muslim traditions. Inclusion of history of imperialism, its consequences and relation to post-colonial globalisation driven by western ideology and its effects on teaching language and other subjects such as literature and science would lead to acknowledging the dissonance between western and non-western perspectives (Quist, 2005; Tarc & Tarc, 2015; Herbert & Abdi, 2013).

This, however, carries certain challenges because although teachers understand that IM is a complex concept, they approach teaching about non-western societies superficially; therefore, there is a gap between practice and meaning, and a challenge is to move beyond the 5 Fs: Food, Fashion, Flags, Festivals and Famous people (Gigliotti-Labay, 2010; Portera, 2008). These activities instead of creating an intercultural society, lead to making diversity banal and feed stereotypes. Moreover, Poore (2005) notes yet another issue that is common to international schools, which is choosing to celebrate one's culture may lead to insulting the culture of the other. The risk of unintentional cultural offence leads international schools to be very careful not to upset or favour anyone. These activities, however, should not be completely dismissed as they provide students with cultural experiences and opportunities to present their own heritage and to learn about the cultures of their peers (Hacking et al., 2018). Bunnell (2019b) sees the benefit of these activities as they help the school community to bond and identify themselves with the organisation. However, such 'international days'

should be combined with more meaningful forms of engaging cultural diversity and exchange.

Lastly, Oord (2007) argues that rather than in the content of the curriculum, the problem with westernisation rests at the epistemological level – it affects the process of teaching and learning. Teaching and learning are being approached differently by different cultures. For example, the Christian-western approach is based on the theory-orientated conceptualisation of issues, ‘act to know’, however, the Asian-eastern approach is focused on performative learning - ‘know to act’ (Oord, 2007). Therefore, one can see the distinction between the active and the passive approach that affect student behaviour in lessons. In an international school context, this can affect the teaching and learning dynamic, especially when the teacher practises and assesses eastern groups of students according to western pedagogic assumptions. This not only refers to conceptualisation issues but also classroom management. While western practices focus on developing critical thinking skills among students through open discussions; in the eastern sphere, certain rules and authorities are not to be questioned. The international school community recognises this issue. The 2004 international school conference noted that in many international schools western thought was prevalent for both: teaching and assumptions about learning. The conference recommended that schools should start becoming aware of the different assumptions about learning and teaching that students and teachers from different cultures bring to the international school community; this diversity of perspectives should be taken advantage of. Al Farra (2000) notes that understanding of internationalism must come from the international community, otherwise, there is a high possibility that international education becomes a western education; to avoid that and achieve fully international and culturally diverse education practitioners and scholars from non-western backgrounds should “participate fully in deciding the paths that curriculum development and other initiatives affecting the future of International Education should follow” (p. 56).

Overall, researchers tend to corroborate in terms of students’ and parents’ globalist outlook on International Education, where the development of an international attitude or prevailing western thought is not seen as an obstacle to maintaining one’s cultural identity. It is rather seen as a means of global mobility, western cultural capital and a route to academic advancement (Sriprakash et al., 2014; Haydent, Thompson 1995, Rivizi 2014, Wilkinson & Hayden 2010).

2.4.2. The issue of elitism, inclusion and exclusion in international schools

International schools have both globalist and internationalist elements in their missions (Cambridge & Thompson 2004). Ideologically, International Education is based on the principle of egalitarianism and individualism (Tate, 2013).

However, many schools now are being established for commercial purposes to offer international qualifications to local elites (Hayden, 2011). Brumitt (2014) estimated that in 2024 profit from international schools will come to \$63 billion compared to \$5 billion in 2000. This perceptibly poses a danger to the ideological stance of International Education and to developing the concept of International Mindedness. However, as Gardner-McTaggart (2016, p. 4) points out:

It is unrealistic to expect profit-driven, supra-national organisations and individuals to participate in activities and projects that do not increase shareholder value. Although the promotion of social and caring agendas in corporations may be good for the image, unless it is profitable, such bodies have no need to campaign for the rights and liberties of others.

Parents who often themselves have high-end jobs want their children to live up to their aspirations and retain their advantages (Nambissan, 2010; Resnik, 2012). International schools today educate both migrant and native children, in both cases though, children of national and international elites (Brown & Lauder, 2009; Resnik, 2012) and aspiring middle classes (Weenink, 2008). Data shows that the educational level of parents has a clear influence on the tertiary education enrolment of their children (Eurostat, 2010). Family background plays a role not only in terms of financial support alone but also in relation to social, cultural and geographical aspects (OECD, 2006). Parents who can afford international school education see it as a social, cultural and linguistic commodity for the future (MacKenzie, 2010; Nambissan, 2010; Resnik, 2012; Weenink 2008; Gardner-McTaggart, 2016). This leads to an educational gap between well off graduates of international schools, and their poorer state school peers; extending even further the already existing socio-economic gap (Yemini & Fulop, 2015).

Consequently, international schools raise concerns from a standpoint of elitism and economic exclusion, as only parents of certain financial status can afford to send their children to these schools. Although, Bunnell (2019a) notes that because international schools became more popular among the local middle-classes, the elitism of international schools is much reduced. However, parents send their children to international schools for the purpose of gaining western education and the networking opportunity for networking, therefore, to

upgrade their status in society. In this situation, even if parents do not come from ‘the elite’, they invest in their children’s education to upgrade their children’s future socio-economic status. This, in turn, deepens the social stratification and contributes to the growth of the global capitalist class (Brown & Lauder, 2009). Studies by Young (2017) and Beek (2016) among international school students showed that students are aware of the advantage their education gives them. Parish’s (2018) research in an IB school in Poland showed that students prioritised the programme’s requirements that allow them to secure placements in Universities over its ideological agenda.

However, although international schools’ students will rarely face issues within socio-economic categories, educational inequalities also stem from socio-cultural disparities such as lack of language skills or feeling that their cultural capital is undervalued by the culturally dominant group. These are indicators of socio-cultural inequalities, such as discrimination, segregation, linguistic barriers and bullying (European Commission, 2014).

Inclusive education is to combat all kinds of exclusion, by accepting differences and providing space for development to each student according to his or her potential (Petrou et al., 2009). Therefore, “inclusion goes beyond access, as it questions politics of *equal dignity*, which is grounded in all students’ undifferentiated treatment” (Clay & George 2000, p. 208). West and Nikolai (2013) find the implementation of the concept of equal educational opportunity in full an unachievable policy goal and propose to focus rather on reductions in inequality. For example, cultural diversity in international schools provides a way in which these schools can avoid attitudes of elitism and post-colonial superiority. In the Poonosamy (2015) case study, the host country’s colonial history and deep inserted beliefs about racial situating affected the school’s integration processes. The study showed that the development of critical thinking skills can help students to recognise their own prejudices. International schools should promote inclusiveness by creating school communities where everyone is respected and valued no matter their socioeconomic or cultural background (Hacking et al., 2018). Developing International Mindedness among students through combining global perspective framework with an equity-focused framework is one way of doing that (Vooren & Lindsey, 2012).

However, this is often limited in international schools where elitism leads to isolationism and allows only for superficial interculturalism. Students form friendships mostly with their fellow students and their contact with local society is narrowed to encounters with their schoolmates. The problem is, that although some students come from the host country, they also come from the same social class as the non-native students (Bates,

2010). Therefore, students have encountered only with the specific social class of the host society. This perpetuates the elitism of international schools and limits students' local engagement. Furthermore, in her case study, Newton-Woods (2018) observed that although the school she researched was very diverse, nonetheless, during breaks students not only did tend to group according to their nationalities, ethnicities, or certain orientations, but above all, they grouped according to their participation or non-participation in the IBDP. The overall perception of the IB programme in the school was that it is elitist, and the IB students are superior to the non-IB students. Newton-Woods (2018) study is an empirical example of the earlier observation made by Tarc and Tarc (2015, p. 38):

We define social class as a relational dynamic of 'group-making' departing from identity-based classifications based on fixed levels of economic or cultural attainment. Increasingly, educational scholars recognize the importance of studying the contingent and relational dynamics of class formation and reformation as produced by and in school.

While the well-off financial status of international school students is a given factor that cannot be challenged, there are other ways in which elitism in international schools can be looked at and dealt with.

2.5. Empirical research related to IM in international schools

Although the empirical research relating to IM is growing, it is mostly lacking large-scale evidence as the sample sizes of the majority of the studies are small. Moreover, most of the carried out research is related to the IB schools and often commissioned by the IB organisation. There are only two IM studies not conducted in an IB school. Both, Habib (2018) and Alhuthaif (2019) researched IM in higher education institutions in Asia. Both found that there was limited understanding and evidence of minimal practical application.

In reference to IM, teachers referred to the acknowledgement of multiple perspectives, respect for people of different cultures, global knowledge, open-mindedness, tolerance, deeper understanding of others and developing a wider perspective (Hurley, 2005; Gigliotti-Labay, 2010; Merryfield et al., 2012; McGowan, 2016; Madiha, 2017). Although in many studies teachers and administrators understood the concept of IM, they implemented it in a superficial and limited way, such as through decorating their school in world flags, displaying posters representing the diversity of the student body, and carrying out collections for charities with global causes. Such dissonance between the IM mission at the IB level and

its reality at a school level was found in research by Gigliotti-Labay (2010), Rodway (2008), Hurley (2005), Cause (2011), Lai et al. (2014), Dewey's (2017), Tarc (2018).

In many studies, the participants were not confident as to how exactly incorporate IM in their schools as there are no clear instructions provided in the IB schemes of work. Unlike in the other IB areas, there is not much accountability regarding the implementation of IM (Madiha, 2017; Beek; 2016; Gigliotti-Labay, 2010). Therefore, in the majority of the researched schools, stakeholders understood the idea of International Mindedness but they lacked strategy and as a result, were unsuccessful in the implementation of IM. Overall, the studies found that teachers and administrators could discuss IM in theory but could apply it in their teaching practice to a much smaller extent.

Two recent studies brought about a different way of thinking about IM. McCandless et al. (2019) study in two PYP IB schools in Singapore and one in Australia showed that IM was a present yet unspoken aspect in these schools. Teachers were unsure of how to conceptualise and teach IM, and did not find it as a curriculum priority. However, lesson observations showed that IM was taught in an unconscious way. Similarly, Kaiser (2019) based on mission statements of 29 Hong Kong IBDP schools and five semi-structured interviews concluded that IM functions within IB schools indirectly, through shared understanding – it is present but unspecifiable. Therefore, these recent studies questioned whether IM can be left as an implicit presence in an international school.

However, there is an issue with McCandless' et al. (2019) and Kaiser's (2019) approach. If to accept the notion that schools develop IM in a subtle, unspoken rather than the explicit manner, then how will the teachers know how to recognise, support, and most importantly, improve their practices to develop IM? Thompson J. M. (2019) enquiry into PYP curriculum in terms of IM showed that intentional planning, reflection and assessment are needed for successful implementation of IM concepts. Researchers agree that such commitment is paramount, as IM requires deliberate and conscious incorporation in school policies and practices (Sriprakash et al., 2014; Hacking et al., 2016; Dewey, 2017; Metli, 2018).

When discussing implementation teachers mostly referred to 'one-off' events such as organising an 'international day', trips abroad, and exchange programmes; rather than providing day-to-day in-school and in-lesson implementation practices (Gigliotti-Labay, 2010; Wilkinson & Hayden, 2010; Sriprakash et al., 2014; Merryfield et al., 2012). In other studies, teachers also referred to finding commonalities in diverse classroom settings (Mitchell, 2014); being able to adapt curriculum and teaching style to the international

population (Mitchell, 2014; Lockhart, 2013). Collaboration between international and public schools to enhance students' intercultural awareness (Jackson, 2005).

Sriprakash et al (2014) found several good practices such as utilising 'local-global interconnections' through community service, recognising multilingual capacities of the diverse student population, attending international events such as Model United Nations, academic conferences, seminars and forums on IM. The study, however, provided very limited evidence of schools implanting the development of IM in the curricula and everyday school activities.

Merryfield et al (2012) conducted research among 124 IBDP teachers representing 110 schools across 40 countries. Merryfield et al (2012) study is unique because in it teachers provided several in-lesson techniques that can be used to achieve IM-related goals. For example, through strategies such as students conducting research using a variety of resources on diverse perspectives, critical analysis, and recognition of bias. Teachers also discussed the importance of classroom environment and focus not only on cognitive aspects of IM but emphasised the importance of developing in students' empathy, caring and respect.

Regarding implementation, similar results to the above two studies were shown by Hacking et al., (2016). This research was commissioned by the IB and it aimed at comprehensive qualitative investigation of IM understanding, practice and assessment. The researchers gathered perspectives of teachers, leaders, parents and students in 9 international IB schools (three PYP; three MYP; and three IBDP). Although the schools were located in different countries, they were all considered to be implementing promising IM practices. This was definitely an advantage and at the same time, a limitation of this study. An advantage – because it depicts a practical approach to IM which is not as prominent in other IB studies. A limitation – because the schools were selected based on merit – they do not represent the average reality of IB schools. Hacking et al. (2016) conclusions on the positive implementation of IM into school practice included an understanding that IM is personal and depends on the context of the school.

However, in multiple studies, teachers' accounts of IM development in lessons were limited to having students of diverse cultural backgrounds discussing their perceptions and experiences; as well as the incorporation of students' cultural knowledge into lessons (McGowan, 2016; Mitchell, 2014; Lockhart, 2013). Wilkinson and Hayden (2010) concluded that IM education should be holistic, and pointed to the importance of teachers allowing for discussions on various topics in history or language lessons even if it is not a part of their syllabus. In their study, students recognised that the more they learned about their peers from other cultures the more they realised that their knowledge of other cultures

is limited and recognised their own biases. The authors interpreted this as an indication of the development of critical thinking skills. Dewey (2017) also referred to students' exposure to a variety of perspectives through the inclusion of all students in class discussion, especially the minorities. Dewey (2017) finds the importance of students taking a critical approach through discussions on controversial and complex ideas and topics, rather than just being passive recipients of these ideas. He concluded that IM development needs both: experiencing other cultures and teaching about cultures to broaden students understanding. Therefore, the two studies recognise the significance of the quality of classroom discussion that needs to take place in order to work towards IM development.

In terms of challenges to the development of IM, the main issue is that schools do not find IM development to be a priority. Parents and students consider the IB programme as a western-oriented path towards higher education, employment and global mobility (Hurley, 2005; Lai et al., 2014; Tarc and Beatty, 2012; Belal, 2017; Poonosamy, 2015, 2018). Secondly, in many studies teachers found it challenging to engage with non-western knowledge and to be well-informed about students' cultural backgrounds (Sriprakash et al., 2014; Lai et al., 2014). Thirdly, IB state schools have to report to the national state body and include core concepts of the national curriculum (Cause, 2012). Hacking et al., (2016) also discussed local national challenges and the influence of international schooling on students' individual identities. Finally, a number of researchers found a challenge in the lack of sufficient IM training (e.g. Madiha, 2017; Cause, 2012).

Furthermore, important to this research are studies concerned with the development of IM in different international school contexts. Catherine Atwell (2018) wrote a PhD on Global Mindedness in IB school in Saudi Arabia where the school tried to negotiate between implementing GM through IB while remaining respectful of Saudi cultural norms. She concluded that this process required teachers to be aware and have a positive attitude to both the Saudi norms and the IB ideals. The study also pointed out that students in countries such as Saudi Arabia are not used to critical thinking pedagogy, and discussing certain controversial topics is not allowed. Therefore, the development of GM is restricted by the country's cultural norms. Dvir et al. (2018) looked at how different public and private IB schools in Chicago, the Netherlands, Hong Kong, and the UAE construct the meaning of GCE. The researchers discovered that location influences the understanding of GCE. Similarly, Sriprakash et al. (2014) noticed that the researched IB schools differed in the way they were practising and committing to IM which was negotiated through national historical, social and political contexts. On the contrary, Rizvi et al., (2014) produced a research paper

commissioned by the IB which involved a comparative study of IB Diploma students and teachers in schools in Australia, India and Hong Kong concluding that the differences between the researched schools were not as obvious between the geographical locations of the schools but between schools that have different features such as demographic composition, ethos, modes of governance, attitudes of students and their families. Rizvi et al. (2014) also noted that the ever-changing diverse population of the schools leads them to negotiate and change their cultural practices. Schools, therefore, adapt to the circumstances they find themselves in.

Several studies also put into question whether international schools develop International Mindedness in students to a significantly higher extent than the state schools. Metli's (2018), Baker and Kanan's (2005) and Beek (2016) results showed no statistically significant difference between participants from state and international schools. However, Metli et al (2018) found that although similar practices were recorded in both schools: international and national, IM needed to be more emphasised in the national IB school than in international IB school. This is very similar to results presented by Beek (2016) who researched how IM is conceptualised by students in two IBDP schools (one state school and one international school) in the Czech Republic. The IBDP state school had to be more focused on providing students with opportunities for international and intercultural exposure. This was done through activities such as the organisation of trips. However, in an international school, IM development was a natural outcome of the multinational school population. In Metli's (2018) teachers in international schools were more likely to discuss IM related practices from a critical and curricular standpoint. They noticed that IM needs to be embedded into subject curricula more systematically with teaching and learning strategies. While not statistically significant, it was important to note that the National School had higher mean scores in Global Engagement and the international school had higher mean scores in Intercultural Understanding.

Furthermore, Hinrichs (2003) tried to answer the question of whether participating in an IB programme can enhance students' IU. The premise was that the IB and AP curricula are very similar but the AP does not include international orientation while the IB does. However, no statistically significant difference was found regarding International Understanding between the two groups. Furthermore, Wilkinson and Hayden (2010) examined whether students' attitude towards Intercultural Understanding changed after completing a two-year IBDP course. They surveyed 659 IBDP students in eight schools in Lesotho, South Africa, Zambia, Hong Kong, Thailand, Singapore and India. The

questionnaires were administered at the beginning and again towards the end of the programme and the results showed a positive but small change in students' attitudes. Therefore, the question remains whether the IB programme is primarily responsible for IM development.

In Tarc and Beatty's study (2012) students were divided in assessing how well the IB helps them achieve IM. Almost a third of the students did not connect the development of IM with the diploma programme. Tarc and Beatty noted that the lack of a clear definition of IM, as well as the lack of clear assessment methods, makes such studies difficult. In studies by Walker (2015), Thompson (1998), Belal (2017), Wilkinson and Hayden (2010) and Dewey's (2017) respondents referred not only to the IB programme, but among other factors, to the learning they achieved through contacts and relations with a multicultural group of peers; therefore, the authors could not directly connect IM development to the IB programme. Hameed (2018) found that besides the curriculum various other factors played a role in how these schools implemented Global Citizenship Education. These were: school culture and values, leadership and teaching staff, and resources.

Similar results can be seen in one of the earliest research studies undertaken with undergraduate students at the University of Bath by Hayden and Thompson (1995b) who surveyed 48 University students with previous international schooling experience. Participants represented 18 different nationalities and spoke 24 different languages; many of them were multilingual. Students placed the importance of exposure to cultures other than one's own and mixing with people from different cultures, countries in clubs or through sports as more important than being taught international curriculum, living abroad and speaking more than one language. Students found that the attitudes of school leaders and teachers, as well as the formal curriculum, are the least important factor in achieving international mind-set. In their later work, Hayden and Thompson (1996) connected the development of international attitude to factors such as students' engagement with people of diverse cultures within and outside of the school; a balanced formal curriculum; and management that supports the development of IM in the school. Similar results were presented by Hayden and Wong (1997) who noticed that IB International Education is better implemented in multicultural rather than monocultural schools. The factors they considered to be more influential than the formal curricula were the school environment and the informal curriculum.

To complete this line of thought, a qualitative case study by Vaught (2015) on factors that influence internationalisation in a non-IB K-12 American international school offering

AP curriculum found a major impact of the leadership, teachers involvement, diverse students population and internationally and interculturally inclined curriculum. Therefore, the presented results in an AP school were similar to those of the earlier mentioned studies in IB schools.

All of the above studies seem to corroborate the view that the concept of International Mindedness is not limited only to international schools, and specifically the IB schools. Moreover, factors other than the curriculum affect the IM implication and development in a school. This, however, does not negate that students in IB schools benefit from the IB curriculum through exploring cultural differences, gaining cultural knowledge, and building critical thinking skills (Doherty & Mu, 2011; Belal, 2015). The curriculum is important to guide students towards IM. Expecting that students' IM will be developed solely through interaction multinational school environment is insufficient (Muller, 2012; Bennett, 2009).

2.6. Gaps in the literature

After reviewing the above studies, gaps in literature became evident. First, the majority of the research concerns the IB schools as IM is primarily promoted by the IB Organisation. Nevertheless, the researchers are not able to give direct evidence of how exactly and to what extent the IB programme develops students' International Mindedness. Studies seem to corroborate the view that IM is not limited only to international schools, specifically IB schools; and that factors other than the curriculum affect students' IM. Rather than to the curriculum, IM development is closely connected to the school characteristics. The school's philosophy, environment and practices are of particular importance for its development (Hurley, 2005; Lai et al., 2014; Allan 2002; Cause 2009; Hacking et al., 2016; Walker, 2015; Metli, 2018). Students placed the importance of meeting diverse groups of people and exposure to cultures other than their own (Lai et al. 2014; Sriprakash, et al., 2014; Jackson 2005; Rivizi, 2014; Hayden & Thompson 1995; Metli, 2018).

Although at this point IM is a concept primarily connected to the IB organisation, school and research environment. IM should be researched and applied in a wider educational context. This is because it is a comprehensive concept that has a broad, yet internationally-focused components. Moreover, it is not only knowledge-oriented but is also focused on affective and behavioural skills. IM is focused on practical applicability to different school contexts, which makes it extremely suitable for the education sector that is having to respond to today's reality of globalisation.

The major gap in the literature that this research is responding to, is that it is taking the concept of International Mindedness beyond the IB curricula based on the fact that

notions similar to IM can be found in other international programmes and are emphasised by mission statements of many international schools.

IM is a fluid notion that we can deepen our understanding of by exploring International Mindedness in different contexts. This study also explores the notion of a 'New Era' of international schooling and applies the concept of IM to Type C schools that follow curricula of the British examination boards such as Cambridge or Edexcel. These schools are in far greater number than the IB schools. Applying IM can help these programmes and schools to further strengthen international education that these schools provide, but also strengthen IM as a concept itself.

Moreover, assuming that a concept such complex as IM can be developed in students in just two years seems unrealistic. However, before joining the IBDP or IGCSE programme students already have been a part of their school cultures, and already acquired some positive or negative predispositions towards IM.

This research takes note of Bunnell's et al. (2016) work that shows the complexity of the operating systems of international schools. Therefore, this research attempts to determine what the practical challenges to developing International Mindedness in a functioning school are. The studied literature considers some of the challenges yet not in its entirety and only in relation to partial-reality of the school settings. It may be, that IM becomes a distinctive concept in each different setting, dependent upon distinct tensions and constraints (Tarc, 2009). Although I find the concept of IM to be highly positive and beneficial, I also believe that in order to be able to move beyond IM conceptualisation and focus on IM practical applicability, the challenges need to be examined thoroughly and honestly.

CHAPTER 3

METHODOLOGY



3.0. Introduction

In the following chapter, I will explore the issues related to paradigm and its effect on the research design, instrumentalisation, sampling, data collection and analysis procedures. I will outline how the ontological assumptions guided the methodological considerations and data collection techniques that were used to answer the research questions.

3.1. Research Paradigm

After consideration of the benefits and limitations of various philosophical and methodological frameworks used in social science, as well as consideration of the purpose of this research and my worldview, I made the choice to take the pragmatic approach (paradigm) and use mixed methods. I found it to be the most appropriate for this study as the pragmatic approach is not dedicated to any particular viewpoint and reality but instead, it focuses on the research problem and on obtaining knowledge about it (Creswell, 2009). Mixed methods researchers distance themselves from the idea that quantitative and qualitative methodologies are completely opposite. Using the quantitative strand allowed me for greater data collection from students and teachers. The qualitative strand gave me an insight into the actors' perceptions and allowed for a better understanding of issues that are a concern to this research. The pragmatic paradigm stands between philosophy and methodology and "connects issues at the abstract level of epistemology and the mechanical level of actual methods" (Morgan, 2007 p. 68) being an alternative worldview to positivism/post-positivism and constructivism. As pragmatism is outcome-oriented (Johnson & Onwuegbuzie, 2004), therefore, its focal point are the research results (Biesta, 2010) that can provide practical solutions to social problems (Tashakkori & Teddlie, 2003). With this approach, individual researchers have freedom of choice of methods, techniques, and procedures that best meet their needs and purposes to answer research questions. Although, pragmatism is often criticised for lack of philosophical basis and it is argued that researchers choose pragmatism because it is simply a practical approach that allows them to avoid traditional philosophical and ethical disputes (Johnson & Onwuegbuzie, 2004), however, Morgan (2014) explains that "pragmatism points to the importance of joining beliefs and actions in a process of inquiry that underlies any search for knowledge, including the specialized activity that we refer to as research" (p. 1051). Morgan (2007) refers to it as 'intersubjectivity' which asserts that "there is no problem with asserting both, that there is a single "real world" and that all individuals have their own unique interpretations of that

world” (p. 72) which allows the researcher to think about issues at both, macro and micro levels. Therefore, using mixed methods pragmatic approach allowed me to consider the concept from macro (the schools, their culture and organisation) and micro (individual school actors) perspectives. As the opinions of different stakeholders were taken into account the use of a survey provided me with the views of individual school actors, and the interview gave me an opportunity to encompass these views in a wider context of school organisational policies and experiences of school leaders. Together the two strands allowed me “to extend the breadth and range of enquiry” (Greene et al., 1989, p. 259). This also improved the research utility and permitted to offset weaknesses of qualitative and quantitative strategies drawing on the strengths of both. Although this study is primarily based in educational research, it undeniably links to cultural studies, which recommend that:

If it is possible to use two or more approaches, and if this offers more evidence and strengthens descriptions and arguments, then that should be encouraged. This is often done in detailed case studies of particular organisations, cultural products, or subcultures (Davis, 2008, p. 61).

This approach was also used in studies on International Mindedness (e.g., Metli, 2018) and on Intercultural Competency in international schools.

3.2. Mixed Methods research design

I focused on exploring the core elements of International Mindedness in six international schools. The quantitative strand involved questionnaires among students and teachers. The qualitative strand consisted of a semi-structured interview with school leaders, as well as open-ended questions that were included in the teacher and student questionnaires. This enabled me to look for and analyse arrays between the schools but also within the groups of participants. I conducted the study according to the convergent parallel design (Creswell & Plano Clark, 2010). I implemented both strands in concurrent timing in one phase of the research process; both qualitative and quantitative components were weighted equally and analysed independently before I mixed the results during the overall interpretation. I used the data sets of different strands to complement each other and balance their strengths and weaknesses.

As Patton stated “pragmatic stance aims to supersede one-sided paradigm allegiance by increasing the concrete and practical methodological options available to researchers and evaluators. Such pragmatism means judging the quality of a study by its intended purposes, available resources, procedures followed, and results obtained, all within a particular context

and for a specific audience” (Patton, 2002, p. 71-72). I wanted to hear from all the main school actors: teachers, students, and leadership. I also wanted to gain an inside view into participants’ opinions, learn about their experiences, develop an understanding of their perspectives and realise the context behind them. The quantitative approach may provide data without context that may lead to ambiguity and misunderstanding (Robson, 2011). At the same time, I understand that these perspectives depend on many factors such as position, age, nationality – ethnicity, religion, culture and life experiences; therefore, it was necessary to collect a considerable amount of data in order to find patterns and be able to generalise by applying quantitative methods. Therefore, a qualitative strand let me have a closer view at participants’ perceptions, and therefore, an insider's view to the researched community having a better chance to understand the complexities behind the participants’ responses. The quantitative strand permitted me for securing generalizability. The closed-ended structured questions allowed me to produce frequencies and deliver results through the use of descriptive statistics; and gave me the opportunity to compare between the groups (Cohen et al., 2007).

Therefore, considering all of the above, following pragmatic paradigm and using mixed methods enabled me to design research that is inclusive, pluralistic, and complementary, in order to answer the research questions in the best possible way (Johnson & Onwuegbuzie, 2004).

3.3. Contextual information - research setting

Cyprus’ geographical position, in the far eastern part of the Mediterranean, makes it a meeting point between Europe, Asia and Africa. Through its recent history, Cyprus has experienced both large waves of emigration and immigration. The largest wave of emigration occurred in the 1950s; Cypriots continued to emigrate up to and after the Turkish invasion of 1974. The UK, the USA, Australia, and South Africa became popular destinations of Cyprus’ emigrants, who found themselves in poverty after the invasion of 1974. Many of these emigrants’ children returned to the island in recent years. Due to their diverse heritage, they are commonly referred to as ‘British-Cypriots’, ‘Australian-Cypriots’, and so forth. Cyprus became a country of immigration since the 1980s when the Republic managed to build up its economy on tourism and offshore trade. Despite the financial crisis that hit the island in 2013 it is one of the high-income island economies and a destination for jobseekers from the three surrounding continents.

Therefore, I chose Cyprus for this research because it receives immigrants from countries of various cultures and of varying financial status. Sri Lanka, the Philippines, Bulgaria, Romania, Greece, the UK, Russia and the Middle Eastern countries, are the main senders in the recent two decades. Therefore, migration to Cyprus has not only an economic dimension but other social factors also play an important role (Gregoriou et al., 2010).

Furthermore, the profile of Cyprus' migrant is not cohesive. Migrant workers have to be distinguished from the elite migrants who are highly skilled or privileged holders of prestigious posts in businesses (Trimikliniotis, 2013). Therefore, a high population of relatively well-off migrants resulted in the opening of many international schools in Cyprus. There are 39 private secondary schools in Cyprus out of which 24 are English language international schools. Moreover, there are 28 private primary schools out of which 19 are English language international schools. This rather high ratio of international schools compared to Cyprus' area and population makes it a good research site.

Private schools are approved and licensed on an individual basis by the Cyprus Ministry of Education and Culture and operate within different legal frameworks: private business, non-profit organisations. The establishment and operation of private schools in Cyprus are governed by the Law on Private Schools and Private Tuition Schools from 1971 to 2012. Some schools were licensed in the 1970s, 80s and some relatively new schools were licensed in the 2000s, therefore, the level of restrictions placed on them by the ministry may vary. Moreover, Cyprus law requires separate registration of primary and secondary schools, even if they are part of the same school.

All private schools are divided into three categories: 'same type', 'similar type' and 'different type'. Schools of 'the same type' are private schools that follow Cyprus national curriculum without any deviation, i.e. the same as public schools, therefore they are not a focus of this study.

International schools in Cyprus are categorised under 'similar type' and 'different type'. Schools of 'similar type' are private schools that include at least two-thirds of time and material of the main courses covered in public schools. For international schools, this means inclusion into their programmes classical studies and religious instruction, emphasis on modern Greek language programmes, and elements of Cyprus History. Usually, these subjects are only taught to the Greek language native speaking pupils. Non-native Greek-speaking pupils take Greek as a second/foreign language. In this study, these will be called Internationally-Cypriot schools.

Schools of 'different type', are private schools that do not fall into the 'same' or 'similar' category. This category also includes various national schools e.g. Russian school,

Arabic school. Regarding international schools, the ones registered under this category are to a large extent free to choose their curriculum, which for the majority is the UK curriculum. Nonetheless, some restrictions from the ministry still apply – for example, compulsory lessons of Greek as a foreign language. In this study, these will be called Internationally-British schools.

What the Internationally-Cypriot schools (similar type) and Internationally-British schools (different-type) have in common are a diverse population of students and teachers, English as a language of instruction and provision of internationally recognised examinations that allow students international university entrance. These schools are often chosen by foreign parents over public Greek schools; research literature argues that public schools still remain ethnocentric and culturally monolithic (see Hajisoteriou, 2012a,b,c; Hajisoteriou & Angelides 2014; Hadjisoteriou et al., 2014 a,b). Moreover, Greek-Cypriot parents choose international schools as they believe it is a better choice of education, an investment that will secure their children's UK university placement. Therefore, the fact that international schools in Cyprus accommodate local and foreign students makes it a good research site, as trends in Cyprus are similar to the recent world trends that indicate the growth of International schools with large numbers of the local population (Bunnell, 2019a).

3.4. Sampling procedures

The target population for this study included international schools' teachers, students and school leaders. I used stratified purposive sampling methodology in order to target a representative population to help answer the research questions. The sampling process included the choice of schools, followed by the choice of students, teachers and school leaders within these schools.

When choosing schools that were suited for this study, I took the criterion-based purposive sampling approach and focused on the school characteristics (Teddlie & Yu, 2007). Overall, there were twenty-five schools that fulfilled the criteria: a) followed a curriculum that is non-native to the host country; b) used English as a language of instruction; and c) had to a varied extent multinational student population. Schools varied in terms of their location, size and population. I utilised the purposive sampling strategy as I aimed to include Internationally-Cypriot and Internationally-British schools. I also decided to choose schools across regions as the foreign population across the island differs.

The process included determining a number of variables about each school such as location, student population, curriculum (Table 3.1.). I then contacted via email 16 schools enquiring about their possible interest in participating in the research (see Appendix A).

Eight of the schools that I contacted, did not respond or did not want to participate in the study. Eight schools responded to the invitation. I held an informative meeting with the school leaders of each of these schools and forwarded all the research procedures for review. This transparency was vital for school leaders to make an informed decision about school participation. In total, six schools eventually agreed to participate in the study, which represents a response rate of 25%. Table 7 shows how the chosen schools compare according to the predominantly selected variables.

Table 3.1. Sampling procedures - the selection of research sites

	School A	School B	School C	School D	School E	School F
Student population	Very high Cypriot and small, diverse foreign population	International population with three major groups: Cypriots, Russians and British	Two-third Cypriot and one-third of diverse foreign population	International population with two major groups: Russians and British	Very high Cypriot and small, diverse foreign population	International population with high English and low Cypriot population
Management	Cypriot	British	Cypriot	British	Cypriot	British
MOEC category	Similar	Similar (functions as different)	Similar	Different	Similar	Different
Primary/ Secondary School	Primary and secondary	Primary and secondary	Secondary	Primary and secondary	Secondary	Primary and secondary
Syllabus	Cypriot IGCSE A-level	UK IGCSE A-level	Cypriot IGCSE A-level	UK IGCSE A-level	Cypriot IGCSE A-level	UK IGCSE A-level
Size	Large	Medium	Medium	Small	Large	Small
Classified as Internationally	Cypriot	British	Cypriot	British	Cypriot	British

I first divided the schools by regions, as different regions have a diverse population. Limassol is an urban area with the largest and most diverse foreign population, with prevailing Russian diaspora. I chose two schools (B and D) in this region. Paphos region has a large British population. The other two regions, although they have hubs of foreigners, they are not as large, therefore, the majority of students are Cypriots. This resonated with schools' population mosaic, and allowed me in the later stages of stratification, to capture different perspectives on the researched issues, and to represent the complexity of the schools' student population (Creswell et al 2003).

Regarding the syllabus, the chosen schools can be divided into two groups, those which follow a variation of UK curriculum at Key Stage 3 (Internationally-British schools B, D and F) and those which create their own Key Stage 3 curriculum by combining UK and Cypriot curriculum (Internationally-Cypriot schools A, C and E). All of the schools deliver courses and are examination centres of one or more IGCSE and GCE providers such as Cambridge or Edexcel. Although school C and E offer IB diploma, only a very small fraction – under 5 students a year join the IB programme in these schools. The majority of their students follow IGCSE and A level courses. At the end of the course, students have the option of taking the examination or applying to universities using ‘*Apolytirion*’ (Cyprus’ Secondary School Leaving Certificate).

Overall, a clear primary distinction can be made between Internationally-British schools B, D and F, and Internationally-Cypriot schools A, C and E. Moreover, the choice of participating schools also allowed me for further comparisons regarding size, establishment, and region.

In terms of their establishment on the market, school D and F are relatively new – established after 2010. Both are small in size, each has approximately 200 students. The other schools were established in 2000 or earlier in the 1980s and 1990s. Schools B and C are medium in size – under 400 students and E and F are above that mark.

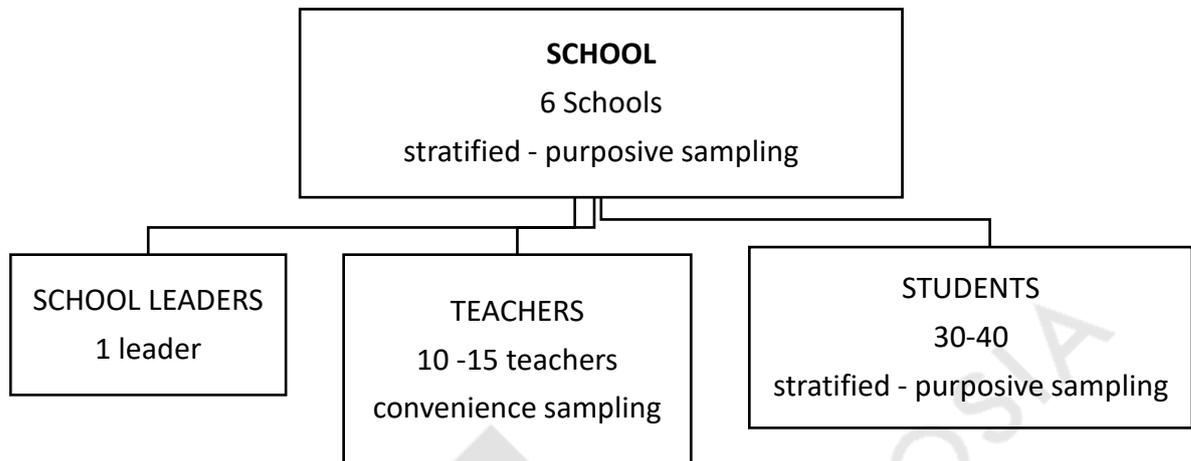
The schools also vary in terms of their mission statements. I explored the chosen schools’ websites regarding their ethos and mission statements and their reference to IM components. School B provides a very vague mission statement which is focused on the history and development of the school - very little is given on its overall goals. This is very similar to school D which does not provide a mission statement but only general information about the school. School F provides a mission statement that focuses on school ethos and holistic education which is a type of education that IM promotes, however it does not discuss IM concepts such as Multilingualism, Global Engagement and Intercultural Understanding directly. Schools C and E provide a short mission statement where they refer to Global Engagement and Intercultural Understanding. School A provides the most comprehensive mission statement with reference to all three components of IM. The chosen Internationally-British schools were less likely to refer in their mission statements to IM concepts than the Internationally-Cypriot schools.

3.4.1. Sampling within the research sites

Tashakkori and Teddlie (2003) noted that almost every complex research question requires more than one sampling technique. Therefore, having several levels of analysis, I

employed multilevel mixed methods sampling that included both purposive and probability sampling strategies at each level of the study (Tashakkori & Teddlie, 2003). As I aimed to explore the chosen schools in relation to the researched topic of IM, three sub-groups were determined: school leaders, teachers and students, as presented in figure 3.1.

Figure 3.1. Diagramme of sampling procedures



Patton (2002) advises that:

utility and credibility of small purposeful samples are often judged on the basis of the logic, purpose, and recommended sample sizes of probability sampling. What should happen is that purposeful samples be judged on the basis of the purpose and rationale of each study and the sampling strategy used to achieve the study's purpose.

He recommends that to achieve such a balanced judgement, the researcher should have a preliminary sampling scheme prepared; however, if needed, must also be alert and flexible during the data collection procedures to make justified changes during the fieldwork.

Therefore, at each level of the sampling process – from choosing the participating schools to choosing the participants, I made informative and conscious decisions regarding the selection, to answer the research questions the best the possible.

The diverse student populations led to stratified – purposeful sampling strategy: “the stratified nature of this sampling procedure is characteristic of probability sampling, whereas the small number of cases typically generated through it is characteristic of purposive sampling” (Teddlie and Yu, 2007, p. 90).

I asked the schools to provide data about their secondary school students that included: student number, age, gender, school year, nationality, ethnicity, religion, the year that they joined the school, parents’ nationality and occupation. The extent to which the

schools were able to provide this information or its parts varied. All schools, however, were able to provide: students' number, age, gender, school year, nationality. The collected documents were used as sampling frames. I first stratified according to the year group and then nationality and gender. This stratification allowed for a greater variety of participants to capture different perspectives and to represent the complexity of the school student population (Creswell et al., 2003); and to discover and describe in detail characteristics that are similar or different across the subgroups (Teddlie & Yu, 2007). I selected 8 students in each year group (4 girls and 4 boys). The choice was made based on data provided by each school. I considered factors such as nationality, religion, the year the student joined school and parents' occupation. I aimed for each of the schools' sample to include a diverse group of students. In each school, 56 students were chosen to be approached to participate. The schools then decoded the students' numbers, and letters were sent asking parents' of the selected students to consent to their children's participation. The return rate varied; in each school between 30 to 40 students agreed to participate.

Regarding teachers, the number of employed teachers in each school was relatively small (between 25 and 50), therefore, it was not possible to use the same sampling procedures as with the students. The researcher applied convenience sampling (Patton, 2002) to collect data from teachers of various subjects and year groups. Therefore, if a school had a primary department, then the primary teachers were also invited to take part in the study (School A, D, F).

Regarding school leaders, school management teams were asked to choose among themselves who they believe would be the most suitable for the interview, having knowledge about students, curriculum and the issues that were to be discussed. In three cases these were the headteachers and in three schools (A, D and E) a deputy was chosen as the interviewee.

Although the sampling strategies were planned out, due to the individual features of each school, in some schools these strategies had to be adapted and I needed to adjust to the particular school requirements (Tashakkori & Teddlie, 2003; Patton, 2002). If the number of participants was below the decided minimum, then I utilised convenience sampling on-site to obtain the required sample (Cohen et al. 2007, Patton 2002). Moreover, in school F, where the whole secondary school consisted of 76 students, and the sizes of classes varied dramatically, I took the decision to approach all secondary students. The return rate was similar to the ones in the other schools. Additionally, school E did not provide the requested student population data due to their data protection policies. I explained the sampling criteria to the school; based on this information the school provided the sample choosing primarily

foreign students with the addition of Cypriot students as it was one of the schools with a majority of Cypriot students.

Tables 8 and 9 provide final return rates in all groups and schools. Characteristics of each group will be described in the subsequent sections.

Table 3.2. Sample sizes in each school

School	A	B	C	D	E	F	Total
Students	30	36	40	36	33	31	206
Teachers	16	11	15	11	12	11	76
School leaders	1	1	1	1	1	1	6

Table 3.3 Sample sizes according to the two types of schools

School	Internationally-British	Internationally-Cypriot
Students	103	103
Teachers	33	43
School leaders	3	3

3.4.2. General characteristics of the students

In total 206 secondary school students from 6 schools took part in the study. Students were equally divided: 103 from Internationally-Cypriot and 103 from Internationally-British schools. Participants included 80 males (42.3%) and 109 females (57.7%). In terms of age and class level, 102 students (49.5%) were studying in lower secondary school: Key Stage 3 that includes school years 1-3, which translates approximately to ages 11-14; and 104 students (50.5%) were studying in Key Stage 4 and 5 – the upper secondary school that includes school years 4-7, which are students of approximate ages 15-18.

Regarding national and ethnic background over 50 combinations of various students' nationalities and ethnicities were found. Therefore, I divided students into 6 more specific national groups: a) students of Western countries origin i.e. coming from UK, USA, Australia, Western Europe, Greece etc.; b) students of Eastern countries origin i.e. Israel,

Persia, Arab countries, China, Japan etc.; c) Cypriots; d) half-Cypriots; e) mixed-origin students coming from countries other than Cyprus; f) students from Post-Soviet countries i.e. Russia, Belarus, Bulgaria, Romania etc. A statistically significant association between nationality groups and school type was observed ($\chi^2(5)=13.448, p=0.020$). In Internationally-Cypriot schools there are higher frequencies of Cypriot and half-Cypriot student participants and lower frequencies of international student participants compared to Internationally-British schools; as presented in Table 3.4.

Table 3.4. Student participants' national groups

School:	Internationally-Cypriot		Internationally-British		Total	
	No	%	No	%	No	%
Cyprus	13	12.6%	4	3.9%	17	8.3%
Western countries	16	15.5%	25	24.3%	41	19.9%
Eastern countries	16	15.5%	19	18.4%	35	17.0%
Half-Cypriots	32	31.1%	18	17.5%	50	24.3%
Mixed-nationality (non-Cypriot)	8	7.8%	15	14.6%	23	11.2%
Post-Soviet	18	17.5%	22	21.4%	40	19.4%
Total	103	100.0%	103	100.0%	206	100.0%

The study included students of different religions: 53.8% of students were Christians and 12.5% were non-Christians. Non-Christian students included 15 Muslims, 4 Jews, one Sikh and one Hindi. A relatively large percentage of students (33.7%) declared to be atheists, agnostics or simply do not affiliate themselves with any religion and 9.8% of students declared that they are not sure what their religion is. There is no statistically significant difference in terms of the spread of religions between Internationally-British and Internationally-Cypriot schools ($\chi^2(2)=3.546, p=0.170$).

The sample varied regarding students' previous schooling experience: 49.1% studied only in international schools in Cyprus of which 13.1% never changed their school, 22.3% previously studied in Greek public schools in Cyprus and 27.7% previously studied in their native countries. A statistically significant association between previous school experience and school type was observed ($\chi^2(1)=8.372, p=0.004$). In Internationally-British schools, 60.5% of students previously studied in international schools, and 39.5% of students came from various national/native schools. This situation is reversed in Internationally-Cypriot

schools where 63.3% of students previously studied in national/native schools and 36.7% in international schools.

When completing the questionnaire 22.8% of the students were still undecided about where they would like to attend university; studies abroad are the goal of the vast majority of the participants. UK universities are the most popular choice among students (37.4%) followed by universities in other European countries (16.5%) and universities in the USA (14.1%). Only 3.9% of students plan to continue their studies in Cyprus or go back to their native country.

3.4.3. General characteristics of the teachers

In total 76 teachers (19 males, 55 females, 2 missing) took part in the survey: 43 teachers (56.6%) from Internationally-Cypriot and 33 (43.4%) from Internationally-British schools.

The respondents were teachers of a variety of subjects which were categorised into five groups. The first group consists of Sciences, ICT and Mathematics (20.3%); the second group consists of language teachers including English, Greek as well as other languages such as French and German (31.9%). The third group includes teachers of subjects that relate to widely understood humanities such as History, Geography, Economics, Art, Psychology (33.3%). The remaining participants are PE teachers (5.8%) and Primary teachers (8.7%).

The majority of teachers (69.8%) were between 31 and 45 years old. In the younger group, 13.2% were under 30 years old, and in the older group, 17.1% were 46 years old and over. Internationally-British school participants were generally older (75.8% were over 35 years old) than Internationally-Cypriot school participants (58.1% were 35 or less). It is not clear why such discrepancy was observed.

The participants varied in terms of their teaching experience. The majority (68.6%) were very experienced: 40% have between 8 -15 years of experience and 28.6% with more than 15 years of experience. In the less experienced group: 17.1% of teachers had between 4-7 years of experience, and 14.3% had less than 3 years of experience at the time they took part in the survey.

Regarding nationality and ethnicity, 65.8% of teachers participating in the study were Cypriots and half-Cypriots, and 34.2% were non-Cypriots (25% British, and 9.2% international teachers coming from Lebanon, Armenia, Bulgaria, Switzerland, Greece, and Germany). Moreover, 89% of participants declared themselves to be Christians and 11%

atheists or agnostics. No other religions were recorded. A statistically significant difference between teacher nationality and school type was observed ($\chi^2(1)=24.809$, $p<0.001$). In Internationally-Cypriot schools 90.7% of teacher participants were Cypriots or half-Cypriots, and only 9.3% international. In Internationally-British schools only 33.3% of teacher participants were Cypriots, and 66.7% of teacher participants were international. This is very much in line with the Internationally-British and Internationally-Cypriot schools prevailing characteristics.

Education-wise, 76.3% of participants studied in Anglo-phonetic countries (Canada, USA, UK, Australia); 69.7% teachers earned at least one of their degrees in the UK; and 30.2% received at least one of their degrees in Cyprus or Greece. Most of Internationally-British school teachers (86.6%) received their degree in the UK. Internationally-Cypriot school teachers also studied in the UK (64.3%) at some point of their studies. However, Internationally-Cypriot schools' teachers were also more likely to study in Greece (38%), USA (9.6%), and Cyprus (14.3%).

Moreover, the majority of participants (58.7%) are holders of master's degrees; 38.7% of bachelor's degrees and 2.7% have PhDs. In terms of education, a statistically significant difference can be found between the teacher participants of the two types of schools. Participants from Internationally-Cypriot schools have a higher level of education than participants from Internationally-British schools. Precisely, 79.1% of teachers from Internationally-Cypriot schools have a Master's degree compared to 31.3% of teachers from Internationally-British schools with the same degree. Teachers from Internationally-British schools were most likely to hold a bachelor's degree (65.6%) compared to 18.6% of teachers from the Internationally-Cypriot schools.

3.4.4. General characteristics of the school leaders

Six school leaders took part in the interviews: 3 headmasters and 3 deputy headmasters. Regarding gender: two of the interviewees were male and four were female. All, alongside their management responsibilities, are also active subject teachers. Out of the six, five of the leaders were English, and one was Cypriot. All of the English school leaders were UK trained with teaching experience in the UK. All participants have been settled in Cyprus for many years.

School A participant is deputy headmistress and a science teacher with UK training and UK state school experience. She has been teaching in Cyprus for over 13 years. The

headmaster of school B is a UK trained teacher with teaching experience in the UK and overseas international schools. He has been teaching in school B since 1990, and have been head of the school since 1997. The principal of school C is a science teacher. She is a Cypriot who spent her childhood in the Middle East, therefore, has a unique perspective by having a similar experience to many of her students. School D participant is a deputy headmistress responsible for the secondary section of the school. She is a mathematician with a degree in Educational Management and The National Professional Qualification for Headship (NPQH) which is a required qualification for headteachers in the UK. She has experience in teaching in deprived areas in the UK state schools and also international schools in the Middle East and in Cyprus. School E participant is a deputy headmistress and an English teacher with UK state school teaching experience. She has been living in Cyprus for 21 years in which time she was employed in many international schools in Cyprus. The principal of school F has 25 years of teaching experience. He is a history teacher who has been in Cyprus for 7 years; he used to be a banker before switching to a career in education. He worked in many private schools in the UK.

3.5. Semi-structured interview

I conducted semi-structured interviews to discuss IM issues with the school leaders. Semi-structured interviews allow the researcher to plan and control the procedure through pre-formulated questions while retaining the elasticity of allowing to probe for further explanations (Creswell et al., 2003). This type of interview also offered the possibility of opening new leads (Patton, 2002) letting me explore areas of the uniqueness of each of the six researched schools. In line with the research questions and based on the conducted literature review, I determined the following areas for discussion as the most significant to IM development and challenges:

- a. Intercultural Understanding: school practices and opportunities for the development of Intercultural Understanding. School characteristics; ways in which the school is able to achieve and maintain an intercultural understanding between its school members; and challenges including racism, stereotyping and discrimination;
- b. Multilingualism, including teaching the language of instruction; students' native languages; host language teaching and learning; and related challenges;
- c. Global Engagement, including teaching about Global issues, skills required in the globalised world, relations with the host society, as well as challenges comprising the issue of westernised curriculum and prevalence of the English language; the issue of the elitism of international schools, as well as globalist - economic mission of international schools.

I prepared a list of possible questions which I then reviewed and critically discriminated by ensuring their alliance with the research questions, avoidance of repetitions, and proper wording. I developed an interview protocol with the order of the questions that allowed for the thematic discussion and for the conversation to flow naturally (Creswell et al., 2003). Lastly, I decided to include George Walker (2002, p. 22) statements on International Education and the three UNESCO (2006) principles of intercultural education. I used these statements not only to engage further discussion on the leaders' perspectives on the research topics but also, to check for consistency of information with the information given to previously asked questions. I piloted the final protocol. Based on my own observations, as well as the feedback given by the pilot interviewee, it came to light that the initial interview guide was far too detailed. Although a substantial amount of topics was covered, I realised that it did not entirely allow the conversation to flow and go into depth (Patton, 2002). Therefore, I revised the framework and simplified it. The finalised interview protocol I used in the study provided a baseline for discussion on IM and its components, and is presented in Appendix B.

I prepared for the interviews by studying relevant literature on conducting interviews (Cohen et al., 2007; Creswell, 2009). Based on that, I remained mindful not to give signs of approval or disapproval, repeated questions when requested by interviewees. When needed, I was prepared to ask follow up questions backed up by a range of non-leading prompts (see Table 3.5.) to help interviewees enhance their answers with more substance, context and clarifications. This allowed for new leads to emerge that were specific to each participating school (Patton, 2002). Moreover, I asked the interviewees to provide their own definitions of key terms permitting clarification of meanings and assuring mutual understanding between interviewer and interviewee. The above-mentioned procedure made the process of interviewing efficient and comprehensive, and allowed the interviewee to take up most of the time allocated for the interview.

Table 3.5. General interview probes

Would you elaborate/ give more detail/ give examples on that?
Could you say some more about that?
Could you please clarify?
Could you please explain exactly the way you mean it?
Could you please define?

Before the interviews were conducted, I met and worked with the interviewees on executing the other parts of the research, and had multiple email exchanges. This allowed me to become familiar with the participants, and in effect, eased in the conversation that took part during the interview (Cohen et al., 2007; Creswell, 2009). Moreover, being familiar with the working ways of the schools, understanding common international school language in terms of terminology, understanding the Cyprus context and its sensitivities, allowed me to have well-developed conversations.

Considering my positioning as a researcher I was reflective of my own biases, values and personal characteristics and the way these could influence my research (Creswell, 2009). This led me to look deeper into the notion of insider/outsider research discourse as I am an international school teacher, yet while conducting this study, I took the role of an outside researcher. Being an international school teacher and a researcher at the same time placed me in the insider/outsider position. Reflective of these binaries I acknowledged that the 'insider research' is often criticised for the extent to which it can be considered valid and reliable according to scientific criteria as an 'insider' may fail to keep the proper distance that is expected from a researcher (Sikes & Potts, 2008). On the other hand, as an insider I was "familiar with local micro-politics in ways that outsiders could never be" (Thomson & Gunter, 2011, p. 18). I was thus able to relate better to the researched schools as I understood how they worked, the common policies and practices of international schools and the 'insider' language of the international school members. It also allowed me to conduct a research that is relevant to my professional interests and concerns but also led to my self-evaluation as a practitioner (Sikes & Potts, 2008). Furthermore, as an insider, I was better equipped to find explanations behind the results, and ask relevant follow up questions (Sikes & Potts, 2008). At the same time, I was able to see things objectively as an outsider, based on the literature I read and based on the fact that I rigorously followed the methodological expectations of such research. Taking time to consider my auto-ethnography led me reflect on my way of thinking, questioning and analysis. This self-reflection included an awareness that my experiences (both as a migrant and as an international school employee) and the experiences of the participants, although may often be similar, are not the same. For example, I was aware that my background could lead the interviewees to give answers that are 'more' socially desirable, and at the same time, aware that my background has an influence on my worldview which in turn influences the way I ask questions and perceive answers (Huddy et al., 1997). I was particularly careful throughout the data collection process and throughout the research procedures. I quickly learned that each school has its own particularities, therefore, I was conscious not to make assumptions based on my subjective experiences.

Therefore, I needed to balance what Thomson and Gunter (2011) related to as dealing with simultaneous sameness and differences of being both an insider and outsider. Thomson and Gunter (2011) reflecting on their own research do not see the two as opposite binaries, but rather as a shifting, fluid entity. For them, (p. 27) “The very act of creating the terminology of inside and outside researcher identities is a sociological practice of fixing and naming, an act of sense-making that promotes an illusion of stability” which in their experience did not exist. Therefore, throughout the experience I did not see the two roles of an insider and outsider as binaries. My identity as a researcher remained fluid, it was shifting between the insider and outsider role which I needed to self-identify throughout the process to the extent that it was possible, as Thomson and Gunter (2011, p. 28) based on their own experience suggested, that “it is also futile to think that we might even be able to get a complete grip on the shifts [...] we think that this kind of mess in research is not only inevitable, but also desirable”.

I was also aware of the possible power relation issues. Although it is usually the interviewer that has the power to control the situation. He/she is the one who asks questions, determines the topics and time allocated for the answers, as well as has a monopoly for interpretation (Kvale, 2007). However, in this case, the interview was conducted with people who Cohen et al. (2007) call ‘powerful people’. International school leaders are in key positions in what is considered an elite organisation. Cohen et al. (2007) refer to it as ‘researching up’ rather than ‘researching down’. The problems that may arise, is that these people may apply self-censorship, distinguish between on the record and off the record conversations as they are well acquainted with giving interviews, and remain in control of the interview conditions and discussed agendas. They also may want to present themselves in a favourable light (Cohen et al., 2007). To respond to the above-mentioned issues I followed the instructions mentioned in Cohen et al. (2007). These included self-preparation, flexibility, persistence, as well as careful phrasing of the questions.

I focused on framing questions in a positive and solution-seeking manner. Although the interviewees sometimes themselves realised their schools’ shortcomings, I remained non-judgemental about it. I noticed that this type of question-framing prompted the participants to be more willing to give open and detailed responses. This attitude helped to eliminate other possible issues such as gender divide, interviewees talking down to the interviewer, and interviewees taking the opportunity to indulge in self-importance (Cohen et al., 2007).

3.6. Questionnaires

I chose to use a questionnaire with the students because teenagers tend to be shy and private when asked to discuss personal issues. I decided that using other qualitative methods would not give the desired results to answer the research questions. For example, by using focus groups, young participants could be influenced by the researcher's or their peers' viewpoint, which could consequently lead to bias. Therefore, using a questionnaire offset these concerns and also helped to secure the anonymity and confidentiality of the participants not only among students but also among teachers, who may feel uncomfortable or unwilling to give information while being in session with their co-workers.

I decided to write close-ended questions based on theory and explore the reasons behind the answers by using open-ended questions (Creswell, 2012). Cohen et al (2007) advise the use of open-ended questions when the aim of the study is exploration and collection of rich and personal data as well as when the answer can be complex or cannot be easily predicted. The questionnaire included open-ended questions to give students and teachers an opportunity for quiet reflection on the issues raised, as well as a platform where they could express themselves privately and anonymously, without fear of being judged by their peer group or management. Therefore, I focused on creating a questionnaire that would allow for a reflective experience; a tool closed enough to allow the researcher for control of the focus of the responses, yet open enough to allow students and teachers to share their opinions freely.

Before deciding on developing an original questionnaire, I first reviewed IM assessment and development methods proposed by Singh and Qi (2013) that I discussed in Chapter 2. I evaluated these models in relation to this study's research questions. Although I found them supportive, none provided an accurate tool for this study, as the main emphasis of this study is not on the assessment of individual's IM qualities, but the development of IM in schools of different school characteristics, practices, policies and its associated challenges. I decided to develop an original questionnaire for the purposes of this study.

I created two separate questionnaires for students and teachers (Appendix C and D). I included the same themes as in the interview: school characteristics, policies and practices and possible challenges in relation to the development of three IM components. However, as the role of students and teachers is different, hence, the angle of the questions changed accordingly. The student questionnaire focused on individual experiences; the teacher questionnaire related to teaching, learning practices as well as relevant observations and perceptions of the school. I created the two questionnaires with a multitude of questions

driven by the research enquiry. To do that, I used multiple-choice questions, dichotomous questions, scaling questions and open-ended questions in both questionnaires.

I also considered the language difficulty and the wording of the questionnaire especially in the student questionnaire as the sample consisted of students of many ages, different understanding and English language levels. Questionnaires were created and tested through a pilot study. Given the pilot study feedback, the questions were then further discriminated and the final design emerged.

The first part of the student questionnaire asked for basic information about the respondents: Gender, Age, Year Group, Nationality and Ethnicity of the participant and his/her parents, time in Cyprus, and language(s) spoken at home.

The second part focused on students' cultural background and acculturation to determine how participants find themselves within the international school. These questions referred to students' religion and whether the school is understanding of its requirements; students' adaptation process and the time needed to feel fully comfortable in the researched school. This is also where students were asked about their English language learning experience as this issue not only connects to their Multilingualism but also affects their adaptation. Finally, students were asked to determine major difficulties in their adaptation process given a choice of language, making friends, new material to study, new teachers, different school rules.

The third part of the questionnaire related to students' knowledge of their native language and country to determine how their native identity is affected by studying in an international school and how they acquire knowledge about their native countries.

The fourth part of the questionnaire referred to students' perceptions of their school and their integration with other students. This section also included questions on what makes students respected or disrespected in their schools and whether students experienced culture-related bullying from their peers or teachers.

The fifth part of the questionnaire focused on the students' knowledge about Cyprus as a host country and their relations with Cypriots. This also included a third part of Multilingualism-related questions, this time referring to the host language – Greek.

The final part of the questionnaire included a combination of questions on Global Engagement and Intercultural Understanding. Students were asked whether in lessons they discuss topics such as Global issues (e.g. terrorism) Environmental issues, Politics, Cultural differences, Religious issues, and Economics. They were also asked whether they agree, are neutral or disagree with statements that relate to Intercultural Understanding.

The first part of the teacher questionnaire asked for basic information about the respondents: gender, age, nationality and ethnicity, time in Cyprus, language(s) spoken, education, religion, teaching experience and subjects they teach.

The second part of the questionnaire referred to the teachers' perceptions of the characteristics of their school. It focused on the students' cultural background and their integration with other students. It also included an inquiry on whether teachers noted any culture-related conflicts between the students.

The third part of the questionnaire focused on the students' adaptation process in relation to major difficulties students may face, and factors that may affect it such as age, nationality and previous school. This section also included questions about students' English language skills and their relation to students' adaptation. Finally, teachers were presented with open-ended questions asking about the positive educational tools they developed to minimise students' experience of culture shock and help successful adaptation.

The last part of the questionnaire included a combination of questions on Global Engagement and Intercultural Understanding based on George Walker's six features of a school that promotes International Mindedness (Walker, 2002, p. 22). In this section teachers were asked whether their school is enabling students to operate in a worldwide communications network, teaching students the art of negotiation and to analyse situations from multiple perspectives, promoting an understanding of diverse national characteristics and behaviours; teaching about issues that cross national frontiers, such as environmental issues, health and safety, economics and politics. These questions also referred to teachers' perceptions of factors significant in building students' opinions of other cultures and what students should be able to do as a result of intercultural learning. Teachers were also asked about their self-assessed preparation to teach in multicultural environments and what tools would help them to teach from a more culturally inclusive perspective. Moreover, they were asked about their teaching practices such as considering students' literacy levels or limitations that may result from students' cultural background when using teaching materials.

3.7. Maintaining ethical standards

Consideration of ethical issues such as confidentiality, informed consent, data access and ownership are of high significance in educational research, especially one that involves minors.

I secured the approval of the Cyprus Bioethics Committee and the research approval branch of the Cyprus Ministry of Education and Culture (ΚΕΝΤΡΟ ΕΚΠΑΙΔΕΥΤΙΚΗΣ ΕΡΕΥΝΑΣ ΚΑΙ ΑΞΙΟΛΟΓΗΣΗΣ- ΚΕΕΑ). Moreover, I tested the questions during the pilot study and considered the participants' age and language skills.

The schools were well-informed about all aspects of the research. I met with all of the school leaders before they made the final decision about their school participation. All data were collected on an anonymous and voluntary basis.

As minors were involved, parents were thoroughly informed about the research via a letter sent to them through the schools (APPENDIX F). Only children who themselves agreed to participate and whose parents gave permission to the researcher or to the school were involved in the study.

During the data collection process, the students completed the questionnaires in a classroom setting. Myself, and upon the advice of the ΚΕΕΑ, a school staff member was present at all times. Moreover, each questionnaire was headed with information about the participants' rights; these, along with practical instructions regarding the questionnaire, were also explained verbally to the students before starting to answer the questionnaire.

Regarding the adult participants, teachers and school leaders were informed on the study topic, the method and the process, their rights, as well as the importance of the study and the value of their opinion. This was done via letters that included permission forms (APPENDIX F). All data were collected on an anonymous and voluntary basis. A secured 'research mailbox' was provided in the area designated by each school. Before collecting, and during school visits, I checked that the box was intact and remained sealed. All data was carefully handled and securely stored, observing the participants' right to anonymity.

3.8. Pilot Study

I piloted the surveys and the interview schedule in one Internationally-British school to gain feedback and make appropriate changes before conducting the actual study (Robson, 2011). Over the spring term of 2016 several data were collected from the piloted school. This included data regarding the school's students and the staff, the interview with the principal, and a survey carried out among teachers and students.

Teachers were given the questionnaires and asked to fill it in their own time. They were encouraged to leave their feedback on the margins of the questionnaire. The questions were generally well understood by the teachers, nonetheless, after reviewing the answers, I

decided that some questions needed to be rephrased or omitted due to unclear or repetitive results.

Students completed the questionnaires during their PSHE lessons. I was present at all times. The pilot aimed to check whether the questionnaires were appropriate time-wise, age-wise, language-wise, and understanding-wise. Students were encouraged to ask questions and allowed to give feedback on the questionnaire's margins. The questions were generally well understood by the students, despite their different level of the English language and age. Nonetheless, I made some changes to the wording of the items, simplifying the language.

The interview with the school's principal was conducted and lasted for one hour. I noticed that the interview protocol was too long and too detailed. Therefore, I decided to apply more precise focus on the IM ideas and practical application of these in the school, therefore, some questions were added, rephrased or omitted.

3.9. Data collection procedures

I collected the data between February and December 2017. Throughout the time I kept the research diary (Appendix E). The data collection was personalised to each school in accordance with their calendars, practices and policies.

I carried out procedures in the same way in each school. The student survey was always completed before the interviews with the school leaders which I carried out as the final procedure in each school. After the initial meeting with the school leader, the school prepared the requested demographic data. I then proceeded with sampling and provided the school with parents' consent letters, teachers questionnaires as well as a sealed box for returns. I agreed with the school leaders on when the student questionnaire, as well as the interview, can take place. It must be noted that all schools that agreed to participate were very welcoming and tried to support me in the process.

The timing of the student questionnaire and low return rates among teachers proved to be the biggest challenges of the data collection. Moreover, each school presented its own unique challenges that I needed to adjust to. Data collection was disrupted by various holidays and study breaks. In school B and E the questionnaire was administered twice. Once for KS 3 students and once for KS 5 and 6 students due to timetabling issues. All schools, in general, took a long time to answer to emails and to set up meetings which were a common occurrence across all of the researched schools.

Once these issues were dealt with, the administration of the student questionnaire itself ran smoothly in all of the schools. I followed several procedures: a) introduction of the researcher; b) introduction of the research topic and the questionnaire; c) explanation of procedures; d) explanation participants' rights; e) starting up the questionnaire. Students generally understood the questions very well but I gave clarifications when needed. I responded to the students' queries by explaining the questions without indicating any answers. The students needed between 30 and 45 minutes to complete the whole process. I collected the questionnaires and made notes reporting on the data collection process in each school.

Teachers were given questionnaires with an attached consent form and informative letter. These were distributed among different subject teachers. Teachers then were asked on a voluntary basis to complete the questionnaire in their own time (approx. 20 minutes) and place it in the secured 'mailbox'. The questionnaires and consent forms were handled separately to secure anonymity. Collecting data among teachers proved to be challenging in terms of the return rate. I discussed this issue with some of the teachers during visits to the schools. Teachers spoke about lack of time, and therefore, giving low priority to completing the questionnaire.

In each of the six schools, the school leaders chosen to take part in the interview were already familiar with the research as well as the interview protocol which was sent to them prior to the interview. All participants consented to the interview by signing appropriate consent forms (Appendix F). They also received a copy of the consent form. Interviews were audio-recorded. If the interviewee did not agree to voice recording, then I took notes instead. All interviews lasted approximately one hour. The interviews took place in the offices of the school leaders who made sure that external distractions (phone calls, entries of other school members) were kept to a minimum (Field & Morse 1989).

3.10. Data Analysis

Regarding the qualitative data, I recorded the interviews and transcribed verbatim straight away after each of the interviews took place. I listened to the recording carefully multiple times and I checked the transcript carefully. Utterances, such as 'uhms' were omitted. Transcribing the interviews and the surveys' open questions personally allowed me for better familiarity with the data. I then imported the data into Nvivo v.12 for coding. I used the programme rather as a tool to organise the data than for analytical procedures.

I proceeded with thematic analysis following Braun and Clarke (2006) who stated: “what is important is that the theoretical framework and methods match what the researcher wants to know, and that they acknowledge these decisions, and recognise them as decisions” (p.80). I used predetermined themes and codes based on the topics of the interview guide and the reviewed literature. After I read the transcripts thoroughly multiple times, I created additional new codes and themes that emerged from the data. Therefore, the final codes and themes are both, ‘data-driven’ and ‘theory-driven’ (Braun & Clarke, 2006). To ensure credibility of coding, the themes were then reviewed by the supervisor, and final decisions were made (Creswell, 2009). The process resulted in the development of a qualitative codebook (Appendix G). I followed the same steps regarding each open-ended survey question for students and teachers.

Moreover, I presented the full transcripts and the results of the analysis to the interviewees, to verify and clarify their statements, and check for any inaccuracies in interpretation. I continuously inspected the data throughout the analysis to secure rigour and consistency.

Regarding the quantitative data, I conducted all the statistical analyses using IBM SPSS for Windows, version 25. I first entered the data into the programme, double-checked and cleaned. The data was then checked for distribution, and descriptive statistics were utilised for all main variables (Creswell & Plano Clark, 2010). Based on the question type, I then applied chi-square tests and one-way analysis of variance (ANOVA) to look for statistically significant differences between the Internationally-Cypriot and Internationally-British types of schools using a p-value 0.05 for all statistical tests.

After completing separate analysis on the two strands of the data, I followed Creswell and Plano Clark (2010) to mix the two data sets. Firstly, through providing a side-by-side presentation of the qualitative and quantitative strands followed by evaluation within each of the major themes of this study: Multilingualism, Global Engagement, Intercultural Understanding and Challenges to IM. The final interpretation of the data took place in Chapter 8 where I merged the results and discussed them according to the research questions. The procedure allowed me to address the research questions, find relationships and to understand the data in context, and to present the results as a whole.

3.11. Trustworthiness, reliability, validity and generalizability

Before discussing Mixed Methods validity and reliability, I will address the issues of trustworthiness, reliability, validity in the two strands separately, referring to Guba’s (1981)

distinction in terminology of parallel concepts in qualitative and quantitative research (Table 3.6). With reference to qualitative research, I responded to the issue of credibility by applying several strategies suggested by Creswell (2009), Shenton (2004), and Guba (1981).

Table 3.6. Scientific and Naturalistic terms appropriate to the four aspects of trustworthiness (Guba, 1981, p. 80.)

Aspect	Scientific term	Naturalistic Term
Truth Value	Internal Validity	Credibility
Applicability	External Validity Generalisability	Transferability
Consistency	Reliability	Dependability
Neutrality	Objectivity	Confirmability

First of all, to respond to the research questions I generated appropriate methods and procedures which were compatible with methods and procedures used in other similar projects such as Hacking et al. (2016), Metli (2018).

Secondly, I triangulated the data through comparisons with different data sources and methods i.e. interviews with the school leaders were checked against the surveys carried out among teachers and students. This also helped to offset issues of the participants wanting to portray themselves or their institutions in a favourable light by giving socially desirable answers or answers which do not represent the reality. I used a wide range of participants not only in terms of their different roles and characteristics, but also, I researched several schools to offset local factors representative only to one institution (Shenton, 2004). Moreover, I applied theory triangulation during the analysis and reporting. The described ways of triangulation also supported the confirmability of this research (Shenton, 2004).

Thirdly, the data was validated by the interviewees. Each school leader received a transcript as well as an analytical report and was given an opportunity to review, clarify or expand on their initial statements.

Furthermore, I spent prolonged time of at least five visits in each research site over the course of two to three months. The first two of these visits took place before starting the data collection process so I was able to ensure “the development of an early familiarity with the culture of participating organisations” (Shenton, 2004, p. 65) as well as to develop a

relationship of trust with the participants, especially the school leaders as described in section 3.5. of my thesis.

Moreover, I thoroughly checked the transcripts and submitted myself to rigorous coding procedures by making continuously sure that the data, the codes and the definitions are aligned. The codes were also cross-checked. I met frequently with my supervisor to discuss, first of all, the possibility of taking different approaches, and further on, go back and forth regarding coding and analysis. I also took the opportunity to present my project not only to my supervising team but also at conferences where I received useful feedback thanks to which I could refine and enhance some of my work (Shenton, 2004).

In terms of ensuring dependability, I followed suggestions given by Shenton (2004) who refer to Lincoln's and Guba's (1985) view that securing credibility ensures to a large extent dependability of the research. However, following more particular recommendations given by Shenton (2004) I described in detail the research design and how it was implemented. To do that, as suggested by Creswell (2009), I kept field notes in the form of a research diary. Moreover, I took time to reflect on the project to evaluate its strengths and limitations (Shenton, 2004).

In terms of the quantitative strand content validity was established through comparisons with the relevant data and theory presented in Chapter 2 of this study, especially the study of Hacking et al. (2016) as one of the most recent and comprehensive IM studies. I reviewed instruments used in other IM studies, however, I noticed that the quantitative instruments used were aiming for IM assessment. The goal of this study is exploratory, therefore, convergence validity is difficult to achieve as no relevant quantitative instruments were found. However, the survey I created responds to the theory evidence. Moreover, I performed Test-retest reliability on a sample of 26 students over a 2-week period. Test-retest reliability was examined and the average for the continuous variables was 0.816. Finally, the degree of generalisability of this research can be applied to schools with similar characteristics.

In terms of Mixed Methods validity, understood as “employing strategies that address potential issues in data collection, data analysis, and the interpretations that might compromise the merging or connecting of the quantitative and qualitative strands of the study and the conclusions drawn from the combination.” (Creswell & Plano Clark, 2010, p. 239); I addressed credibility, validity and reliability separately for each of the two strands (Onwuegbuzie & Johnson, 2006). Secondly, regarding the surveys, the same population completed the qualitative and the quantitative strand allowing for data comparability.

Moreover, the interviews addressed the same questions as the surveys, and the results were appropriately displayed (Creswell & Plano Clark, 2010).

The sufficient contextual information given to allow for transferability of this research to other similar settings that is: international and internationalised schools defined as “schools with a global outlook located mainly outside an English-speaking country delivering a non-national curriculum at least partly in English.” (Bunnell, 2019a, p.1) that implement Internationally-British curricula. Through the focus on the IM main components: Multilingualism, Global Engagement and Intercultural Understanding, the study allows schools to reflect on the findings in particular areas of IM, but also, on the role and characteristics of particular school actors: school leaders, teachers, students, parents. The study provides recommendations for the practical implementation of IM in two different school settings, as well as explores challenges and limitations that the reality of these two school environments presents for IM development. As Skelton (2004, p. 70) suggests “readers must determine how far they can be confident in transferring to other situations the results and conclusions presented” treating this study as a baseline or a reference point for comparisons.

CHAPTER 4
RESULTS ON MULTILINGUALISM
AS A COMPONENT OF IM

UNIVERSITY of NICOSIA

4.0. Introduction

In this section I present quantitative and qualitative results that relate to Multilingualism as a component of International Mindedness (Singh & Qi, 2013). The results are based on the data collected from students, teachers and school leaders. I examine the participants' perceptions on Multilingualism in terms of teaching, learning and the social dimension of three languages: a) the school's language of instruction i.e. English, b) native language(s) and c) the host language i.e. Greek; as the languages that are the most discussed in international school literature in terms of IM, for example, Hacking et al. (2016). I also discuss the role of Multilingualism as a component of IM and its influence on the other two IM components: Global Engagement and Intercultural Understanding. Lastly, I examine how the perceptions of the participating schools' actors relate to the two types of researched international schools: Internationally-Cypriot and Internationally-British.

4.1. Multilingualism among student, teacher and school leaders

It must be noted that what is discussed is students', teachers' and school leaders' self-assessed language knowledge, therefore, their perceptions rather than per se the 'actual knowledge'.

Students were asked about the languages they speak at home. The languages that prevailed are English (56%), Russian (16%), Greek (25.7%), and Arabic (10%). Moreover, 36 other languages were recorded, spoken by 3% or less of the participants. The majority (66.5%) spoke only one (native) language at home, 29.6% claimed that they speak two languages, and 3.9% speak three languages at home. Students speaking two languages at home referred to their two native languages, or the native language and the English language. Children who stated that they use more than two languages usually referred to the two native languages of their parents, and additionally, the English language. There is no statistically significant difference between Internationally-British and Internationally-Cypriot school participants in terms of the number of languages students speak at home ($\chi^2(1)=2.179$, $p=0.140$).

All teachers speak English fluently; many also speak Greek (76.3%) or another language (26.3%); 21% of participants can speak 3 languages at a fluent or intermediate level. There is a statistically significant difference between Internationally-British and Internationally-Cypriot schools' participants in terms of their knowledge of the Greek

language ($\chi^2(1)=22.347$, $p<0.001$). In Internationally-Cypriot schools, 97.7% of participants spoke Greek, compared to only 48.5% of participants in Internationally-British schools.

School leaders were the least multilingual out of the three groups. Only one (Cypriot) school leader spoke fluently Greek and English. Moreover, out of the five UK-born school leaders, only one, deputy headmistress of Internationally-Cypriot school E, spoke Greek. The rest did admit that they attempted to learn the Greek language, however, despite being in the island for many years, they are not conversational in Greek; nor in any other language other than English.

4.2. Perceptions on teaching, learning and social dimension of the English language

The English language is used by all the researched schools as the language of instruction. The following section presents research results on teaching, learning and the role this language plays in the development of International Mindedness.

4.2.1. Students' reflections on teaching, learning and social dimension of the English language

Before discussing students' perceptions of school practices regarding learning the language of instruction, it is worth noting that 56% of students claimed that they use the English language at home. The vast majority (70.1%) of students did not recognise learning English as a major difficulty and there is no statistically significant difference between students of the Internationally-British and the Internationally-Cypriot schools in terms of students' recognising learning the language as a difficulty ($\chi^2(1)=3.833$, $p=0.050$). In terms of acquiring the English language: 62.9% said that upon joining the school they knew the language well enough to be able to manage in lessons, 22% of all students recognised that they needed up to 6 months, 9.3% up to 1 year and 5.9% more than one year to learn English at a level that allowed them to feel comfortable in lessons. There is no statistically significant difference between the Internationally-British and the Internationally-Cypriot schools ($F=0.097$, $p=0.756$) in terms of students' perceptions of the language learning duration.

When asked about the support that they received when learning the language, the majority of students said that they did not receive any as they could cope on their own (69.5%). Only 10% said that in lessons they were provided with differentiated activities; 10% participated in extra lessons in school, and 12.5% took extra lessons outside of the school. There is no statistically significant difference between students of the

Internationally-British and the Internationally-Cypriot schools in terms of any of the mentioned forms of support (differentiation: $\chi^2(1)=0.642$, $p=0.423$; extra lessons in school: $\chi^2(1)=1.621$, $p=0.203$; extra lessons outside of school: $\chi^2(1)=0.000$, $p=1$). Some students, however, did recognise that language knowledge or its lack might have affected their grades: 40.9% of the participants said that if they knew the English language better they could get better grades in subjects other than English. Therefore, students do recognise the difference between the level of knowledge of the language being just enough to manage in lessons and knowing the language well-enough in terms of quality that allows them to perform at a high level. No statistically significant difference was found between students of the Internationally-British and the Internationally-Cypriot schools regarding students' perception that they could get better grades if their English language skills were of higher quality ($\chi^2(1)=0.488$, $p=0.485$).

There were no open-ended questions asked in the student questionnaire that directly related to the issue of the English language, as this topic was covered by the questionnaire's quantitative part. Nevertheless, in the open-ended questions, many students referred to the language's social dimension. In particular, students' sense of feeling respected or disrespected in the school. This consequently connects Multilingualism as a component of IM to the Intercultural Understanding component of IM and confirms the statements given by the school leaders. In the question on forms of disrespect that students experience in school, which is analysed in a wider context in chapter 7, the results revealed that a number of students were being made fun of by other students because of their English language accent or pronunciation. This issue also occurred in the question that referred to students feeling disrespected by their teachers: "Got corrected slightly harshly by a teacher for saying a phrase with a different accent". Such comments were more often made by students from Internationally-British schools, where a more diverse student population would suggest a greater variety of accents. In these schools also, more teachers were English-native speakers suggesting a divide between the English native-speakers teaching population and the English as a second-language student population: "Teachers of English nationality would purposefully use harder, more complicated words to make me feel stupid". Moreover, in their comments students also unintentionally revealed how their insufficient English language skills led them to have issues in lessons, for example, not being chosen to read passages; having difficulties with communication or with advanced vocabulary: "When I was younger and new to English, teachers made very little effort to try to understand what I was saying".

In the above comments, there is a second-order issue showing how the students' language skills led them to feel less smart and/or isolated. This aspect is analysed further in chapter 7, however, what is presented here, is how learning the language of instruction may be a daunting experience for students because they face difficulties that go beyond the issue of language learning. Therefore, Multilingualism, as a strand of IM, enters other spheres of IM and has an influence on students' well-being, intercultural communication capacities, as well as feeling included or isolated. This consequently shows the importance of developing teachers sensitivity to the issue, as in several cases, they were the ones who students blamed for these experiences.

4.2.2. Teachers' reflections on teaching, learning and social dimension of the English language

In terms of teaching and learning the English language, Teachers agree that the lower the English language skills, the lower the students' grades (89%). Only 8.2% did not see the relation between the two. This opinion is common across teachers of different subjects and schools. Being aware of their students' language skills, the majority of teachers stated that when interacting with students or parents who have limited English proficiency they adjust their vocabulary accordingly frequently (78.7%) or occasionally (21.3%). This practice is common across teachers of different schools; no statistically significant difference ($F=1.930$; $p=0.169$) has been recorded between teachers of the two types of schools in terms teachers adjusting vocabulary to the level of students' and parents' language skills.

Moreover, 84.9% of teachers frequently, and 13.7% occasionally, differentiate their teaching materials such as textbooks, worksheets, videos according to their students' literacy levels. There is, however, a statistically significant difference to this approach between teachers of Internationally-British and Internationally-Cypriot schools ($F=5.643$, $p=0.020$). Almost all (96.9%) of teachers from Internationally-British schools frequently consider their students' literacy levels when preparing their teaching materials, compared to 75.6% of teachers of Internationally-Cypriot schools who claim to do the same. In the latter group, 22% of teachers said that this type of differentiation is considered by them only on occasion.

Qualitative responses corroborated and enriched the quantitative results as teachers often mentioned that the main challenge is insufficient English language of the students: "Language barrier – when they [...] do not understand the spoken language" and the need to simplify, use more than one language to convey the material, and differentiation of classwork to meet students' language level:

Having to adapt the material so that all children are comfortable with it can be a challenge. [...] Some students think or write in their first language. It takes time to help them to adjust to the English language, either grammatically or expression wise.

Teachers in both Internationally-British and Internationally-Cypriot schools demonstrated their Intercultural Competence in this area noting that they overcome the challenges, by emphasising the importance of adjusting the level of their verbal language when dealing with less-skilled English speakers.

Moreover, teachers' qualitative responses gave information about the social dimension that the English language plays in school. Some English language teachers noted that in their lessons they include cultural topics. They ask students to prepare presentations about their cultures in English: "English lessons are open to almost all topics of discussion and analysis". This illustrates that teachers have an understanding of how they can use language lessons to further students' Global Engagement and Intercultural Understanding. In fact, two of the teachers mentioned that their training in Intercultural Education was included in their courses on Teaching English as a Second Language.

Many teachers did connect language learning to Intercultural Understanding both in terms of dispositions and challenges. The responses also indicated how the lack of English language knowledge can have negative social effects on students. Some teachers noticed that those students who are weak in English tend to group according to their native languages, thus limiting their social circle and level of intercultural interactions: "Students tend to become friends and group according to language especially if those students are weak in English language, so sometimes another person may not be allowed to join a group." Furthermore, students can make fun of each-others accents, or even the teacher's accent: "I am not English so students smile or recall my German accent, sometimes they think it is funny but not in a negative way". In both cases, the situation may lead to exclusion. These responses show the integral part that language plays in the IM triad: Multilingualism, Global Engagement, Intercultural Understanding. These comments not only corroborated the statistical results but also echoed the statements given by the school leaders, and solidified Multilingualism as a component of International Mindedness and its integral significance to Intercultural Understanding.

4.2.3. School Leaders' reflections on teaching, learning and social dimension of the English language

In relation to teaching and learning the English language, all school leaders said that they accept enrolment of students who do not know the English language well; however, school leaders also admit that lack of language skills is the main barrier to students' learning.

The school leader of a very academic Internationally-British school B said that he takes into consideration the age and the intelligence of candidates before enrolling them as it is difficult to accept someone to an IGCSE class with low language skills:

In form one of secondary school, we would expect them to be reasonably proficient. And the entrance test is usually in English and Maths. Also, Greek - if they are native speakers; and French - if they have done it in their previous school. [...] We wouldn't generally accept someone into an IGCSE class unless their English was really good. But if is somebody appears to be very bright, we would consider accepting them. I have done this before. For example, we've had Russian students [before] and this year a Chinese boy. It's clear from their school reports, their maths tests, and from talking to them that they're very clever. Therefore, even if their English was a bit substandard, I still considered them.

The principal of Internationally-British school F also confirmed that language proves to be a major difficulty, especially for the older students. He advises parents to delay their children from taking external exams and to build up their English skills beforehand. A similar problem was described by the deputy headmistress of the Internationally-Cypriot school A when describing a recent issue the school had with a Russian student who did not know English very well:

The big problem was that the parents insisted for him to go to year 5 as he is of that age. We recommended that he should be going to year 4 which is the beginning of the IGCSE [programme]. It was absolutely hopeless to put him in year 5 because he missed the first half of the IGCSE course and his English was very weak anyway. So chances are he is going have to repeat a year [...]. His parents didn't want to put him with younger children.

But beyond the fact that succeeding in international exams with low language skills is virtually impossible, Internationally-British school's D headmistress pointed out that learning the English language can also be difficult for students in lower years:

The curriculum is difficult and everybody is learning new vocabulary all the time. To a certain degree joining the primary school with little English skills is easier. But I had somebody coming here in primary year six who could not speak in English. It was very hard work, and it was very frustrating for him because he could not be involved in anything.

The headmistress of school D directly related students' language skills to their level of achievement; but she noted that if within a year students get a hang of the language, then they are able to access most of the curriculum and the programmes that the school offers. The comments of the school leaders of Internationally-British schools suggest that despite initial difficulties students acquire the language at a good level relatively fast.

In terms of factors that influence the level of students' English language skills, previous school experience was pointed out by all of the participants. School leaders from Internationally-Cypriot schools noted that the English language skills of children who come from state schools are lower to those who come from the island's international junior schools, as explained by the deputy headmistress of school A:

The fact [is] that the common language in the junior school is English. In the high school students come from [different] public schools with a range of English skills that are never as good as these of our students from the Junior school.

Logically, these students learned the language at a very young age. More problems are faced by students who join the school at a secondary level, after completing the primary stage in their native school. Internationally-Cypriot schools place students in tutor groups according to their English language skills and teachers adapt the syllabus to students' language level. Deputy headmistress of Internationally-Cypriot school A noted that the school orders English as a second language textbooks and at the A-level, teachers adapt the course by preparing PowerPoint presentations that convey the material using simplified language.

In Internationally-British schools language learning is incorporated into mainstream teaching. For those who need differentiation, extra lessons or teaching assistants are provided. In Internationally-British school F as long as necessary students do not join academic classes but fully focus on language learning. To socialise and practise the newly acquired skills they join their year group for classes such as P.E., Art, and Music. As the principal explained:

Originally [...] we used to have [students with low English skills] within the class and we [were taking] them out of lessons to have extra English classes. We were finding that the time that they were in lessons they were not able to access the curriculum anyway. So we've moved towards the [complete] foundation programme which is an intensive English [course]. [Now] they spend about a half to two-thirds of the week with the intensive English group and join their peers for Art, P.E. and other non - academic subjects. In this way, they get to experience English in context but also get an intensive course in English to be able to access the curriculum. It usually takes the whole term but we review students every six weeks so we can see the progress they are making and whether we feel that they can access the curriculum in class.

All school leaders agreed that they advise parents to arrange for extra lessons outside of school. They also provide some type of in-school extra lessons or special programmes. Internationally-British school D provides extra lessons during the summer. Internationally-Cypriot school E has 'All Day School' – an afternoon programme in which two out of four teaching days' are devoted to English language support. All of these actions suggest how critical teaching the English language is for the schools. Taking into account that parents primary goal is for their children to learn the English language and do well in international exams, therefore, language development is the number one issue the schools need to deal with. School leaders believe that eventually, students achieve the level that is needed to pass the external exams. Nonetheless, the leaders of Internationally-Cypriot school A and Internationally-British school B distinguished between students learning academic English needed to succeed in the external examinations and learning conversational, social English through socialising. Deputy headmistress of Internationally-Cypriot school A pointed out that although students learn academic English and are able to pass the exams, during breaks they use the Greek language and do not socialise with the foreign population of the school. This, in consequence, affects their conversational English. Internationally-British school leaders insist on encouraging students to socialise by using the English language at all times. School B headmaster noticed that students coming from native schools often have the theoretical knowledge of the language i.e. grammar and vocabulary which is utilised when they start practising the language through interactions, hence, students' immersion into the school environment enhances the language learning, especially, the conversational aspect of it:

Sometimes they have quite good academic knowledge of the English language. They have learned it at school. It does not come to them very quickly [in conversations], but once they immerse in the English language they just take it out.

Therefore, although the primary focus is for students to access the curriculum and be able to do well in international exams, school leaders are aware that the English language knowledge facilitates students' socialisation in the school. Therefore, the social dimension of the language has a paramount impact. For the school leaders, knowledge of the English language is the starting point from which students can access the full spectrum of what the school has to offer, as explained by the deputy headmistress of school D:

Joining a new school is difficult for anybody but if you don't understand the language very well, it is difficult to make friends without being able to speak to other students. I think the older the student the more difficult it becomes. Younger students just want to play; they want to please their teachers and they're having fun because they're making new friends and learning new things.

Therefore, the social dimension is extremely important for students well-being in the school. The ability to participate in school activities and interact with other students during breaks is paramount to the students' development and well-being. In that sense, in an international school setting, the language of instruction is the key ingredient without which other aspects of IM cannot be developed. The aspect of the English language and how it relates to other areas of students' life in the school appeared very prominent in this research; especially, to issues such as students being respected, disrespected, or feeling left out in the school which will be discussed further on in Chapter VII.

This is also why when discussing language skills, the school leaders often moved in their interviews towards discussing communication skills. This shows the direct connection Multilingualism had to Intercultural Understanding and Global Engagement. Knowledge of the language facilitates the other two, however, Intercultural Understanding and Global Engagement determine how one uses the language. This will be further discussed in subsequent chapters.

In summary, what can be learned from the presented results is the central point of learning of the language of instruction in international schools, as knowing the language of instruction is vital. Students acquiring the English language is one of the major issues that the school leaders discussed. Without knowledge of the language of instruction, students cannot access the curriculum and can participate in school life only in a limited way.

Moreover, parents expect the school to prepare their children to pass external IGCSE and GCE exams and to facilitate a route to Universities abroad. Therefore, teaching and learning the English language is crucial. Beyond that, knowledge of the English language has a significant social dimension:

If you can learn the language, you are halfway there. If students can talk in the same language, then they can discuss their backgrounds. You have that connection to begin to think about a person from another country in a different way when you can actually speak to them

As the headmistress of Internationally-British school D explained, knowledge of the language leads to Global Engagement and Intercultural Understanding because it changes one's perceptions and allows for new possibilities.

4.3. Perceptions on knowledge, learning and social dimension of the native language

The native language is an important part of Multilingualism, as it supports students' identity development and plays a role in increasing students' Intercultural Understanding. The following section presents research results on this topic based on the data collected from the school leaders, teachers and students.

4.3.1. Students' reflections on knowledge and learning social of the native language

Students find themselves confident in the knowledge of their native language(s), however, what is examined, is students' self-assessed language knowledge, therefore, what is being discussed are students' perceptions rather than per se their 'actual knowledge'. The majority of students placed themselves on the fluent-intermediate scale in all three aspects of the language knowledge: speaking, reading, writing. None of the participants claimed that they speak the native language at the lowest level.

Table 4.1. Students self-assessed knowledge of the native language

	Fluent	Intermediate	Poor	Very poor
Speaking	81.5%	17.0%	1.5%	-
Reading	70.1%	21.9%	5.0%	3.0%
Writing	55.0%	31.5%	9.0%	4.5%

However, there is a major disparity between how the participants assess their fluency in speaking and reading in comparison to their fluency in writing. Although many find themselves to be fluent speakers (81.5%), the scores fall by 11.4% when it comes to reading skills and by 26.5% when self-assessing the fluency of their writing skills. There is no statistically significant difference between responses of students from Internationally-British and Internationally-Cypriot schools regarding their knowledge of the native language in any of the discussed aspects (reading $F=1.239$, $p=0.267$; writing $F=0.218$, $p=0.641$; speaking $F=0.267$, $p=0.606$).

Fluency in speaking the native language does not relate to the years spent in the international school or the years spent in Cyprus. Results of all students regarding fluency in speaking the native language oscillate closely around 80%. However, the number of years students are studying in international schools is related to the fluency of writing skills. The percentage of students who considered themselves to have fluent writing skills gradually decreased as the years they spent in international school increased: 59% of students who studied for 1 year or less, compared to 56.4% of students who studied in the school for 2-3 years and to 51.8% of those who were in school more than 3 years.

When asked where they study their native language, 43.5% of students said that they study it in school, 9% referred to classes outside of school, 14.5% noted that their family is teaching them at home and 33% said that they do not study it. There is no statistically significant difference between responses of students coming from Internationally-British and Internationally-Cypriot schools ($\chi^2(3)=2.294$, $p=0.514$) regarding their native language studies.

4.3.2. Teachers' reflections on knowledge, learning and social dimension of the native language

There was no direct question in the teacher questionnaire that related to the issue of teaching and learning the native language because excluding teachers who teach Greek to native speakers, this matter is not something that subject teachers in international schools are in direct contact with. Nonetheless, the issue of native language echoed in teachers' responses to questions that primarily referred to Intercultural Understanding, as one teacher put it: "Language is a defining feature of people refer and by learning [it] you can interpret the world. We have to be able to learn about different languages and explore new ideas and prospects." Therefore, as seen through this quote, teachers understand the importance of language to the overall development of International Mindedness.

Comments included in the teachers' open-ended responses corroborated the knowledge of the native language among students. When describing how cultural differences are visible within the school, teachers often referred to students speaking their languages during breaks. Students not only speak in their native language in school, but also use it as a tool for play, and interaction: "students quickly mimic each other's language, learning words or phrases"; but also utilise their native languages for negative purposes. Teachers commented that students often learn 'swear words' or 'funny' words in other students' native language: "bad language used in children's native language against others that don't understand"; and are aware of how to use it when they do not want to be understood or act a little bit devious: "Use of a language other than English to talk about / gossip about other children while they are present". Some teachers explained that they take the opportunity to re-direct this habit and allow students to teach their classmates, what can be rationally assumed, more proper phrases in their native languages by asking students to: "describe some aspects of their customs or explain the meaning of some words of their language" or help them to study difficult vocabulary. As one teacher of mathematics stated: "I can open to different methods of workings in calculations as presentation varies depending on background and I often ask students how they say certain mathematical terms in their languages e.g. multiplication."

Some teachers also referred to organising 'mother tongue day' or 'language day'. A French-language teacher commented on the importance of showcasing the connection between the language and the culture and customs, and taking the opportunity to explore how this connection is evident in other languages: "[There is] always an inherent comparison between French social customs/language and that of other countries. We have to study French culture to learn the language properly."

Another teacher noted that utilising native languages can be a supporting strategy to help newly arrived students to accommodate themselves in the new school and support their English language learning: "Sitting the child with another child that speaks their native language until that child (new) is ready to move away from translation etc." Teachers also emphasised the importance of encouraging students to learn or continue learning their native languages, for example, allowing them to speak about their country, culture and language during the English lessons.

Teachers emphasised the importance of encouraging students to learn or continue learning their native language, and referred to opportunities they create for students to showcase their native language in lessons, for example, through presentations, and by organising whole school events such as 'language day'. Teachers do see the relationship

between cultivating students' native language and their culture and customs. The issue of native language echoed in teachers' responses to questions that primarily referred to Global Engagement and Intercultural Understanding. Teachers confirmed the notion of the importance of native language to the students' well-being in the school and to the development of the two other components of International Mindedness. As one of the respondents put it: "I teach students to respect each other's cultural backgrounds, religions etc. We celebrate mother tongue and have activities involving languages" hence connecting language learning directly to cultural learning.

4.3.3. School leaders' reflections on knowledge and social dimension of the native language

The school leaders noticed that students do speak in their native languages during breaks. This corroborates students' knowledge and utilisation of their native languages. In Internationally-British schools a variety of languages other than English can be heard during breaks. As the headmaster of school B described:

Obviously, the language that they speak in the classroom is English. They are supposed to speak English all the time in the classroom. During breaks, it is a mixture: mostly English, Cypriot, and some Russian. Ex-Soviet Union Block children sometimes speak Russian with each other.

It is clear that students know and use their native language. However, the question remains whether the school encourages the use of native languages. The school leaders of Internationally-British and Internationally-Cypriot schools alike noted that although this is not as encouraged, as it is of paramount importance for students to learn the English language, it is also not discouraged as long as no other student is excluded. The headmaster of school B explained:

They do not generally group according to their nationalities. They do sometimes within some year groups where the Russian speakers will group together a little bit [...] It is understood that if there are other people in the group, they need to speak English, and usually they do; it does not seem to be an issue. If I heard them speaking Russian in the playground I would not stop them if they were just talking to each other. But if there were a group of people and someone was being excluded because they were speaking Russian, then I would react. Not in a disciplinary way, [but I would] just point out that they all speak English. They generally accept it.

Similarly, the deputy headmistress of Internationally-Cypriot school E described:

When the Russian students first came, they grouped together and spoke Russian with each other as their English language skills were low. But as they learned the English language and also picked up the Greek language, they started to interact with other students. Throughout this time we encouraged both Cypriots and Russians to try to interact with each other. We explained to them that speaking in their own language when others do not understand it is first of all impolite, and secondly, it prevents them from interacting and making new friends.

[...]

Sometimes the British students are surprised that students speak Greek in breaks but we explain to them that we are in Cyprus and that the majority of students are Cypriots and this is their culture.

It is evident that in school E which is Internationally-Cypriot, not only are the native students welcomed to speak the native language as Greek is used by students during breaks, but also as pointed out by the school's E deputy headmistress, foreign students need to pick up Greek to socialise and integrate better with their Cypriot peers. In that sense, although the native language of the majority is well-received, this does not support the foreign minority of the school, as they face difficulties when trying to socialise in English. Moreover, their native language is not present or celebrated in the same way as the native language of the locals.

While deputy headmistress of school E sees students using Greek during breaks as an expression of their culture, the other two leaders of Internationally-Cypriot schools would prefer students to use English more often, not to restrict their cultural expression, but because this will help them to acquire the English language better and lead to overall better integration of the students within the school community. As deputy headmistress of school A expressed:

My own disappointment is that our Theatre club which does a lot of performances is a Greek language theatre club. Because it is in Greek, it excludes non-Cypriot students. We do have English drama club to counterpart, but really we should have one [club for all].

Having said that, school leaders of Internationally-Cypriot schools also commented on the Greek language being used by students and teachers during lessons which they found problematic. The headmistress of Internationally-Cypriot school C described the following situation:

I actually had an issue this morning with a maths teacher because I got an email from a parent saying that in class the teacher, they feel, speaks more Greek than English. So I spoke to her politely, but firmly, that she must change that. It is something we are working towards and we are very honest about it. We discuss it with heads of departments.

The headmistress of school C commented on teachers using Greek in lessons as a challenge she tries to overcome. She explained that first of all, foreign students should not be in a position where they do not understand what is happening in the lesson, and secondly, being an English school, parents expect their children to learn English, and to be taught in English. Very often the school is the only place children are exposed to this language. School A encourages students to use English during lessons and breaks but as the school leader of school A noted, because of newly-arrived students' low language skills, using a combination of Greek and English in lessons is often a necessity.

Therefore, school leaders overall do not see the use of native languages in the school as something they want to encourage or discourage in terms of its relation to students' identity. However, they understand that students need to acquire the English language, as well as integrate and socialise with the multinational school population – overuse of the native language confines students to their native groups of friends and prevents them from achieving any of the above-mentioned goals.

4.4. Perceptions on teaching, learning and social dimension of the Greek language

Learning the host language is an important part of IM because it allows students to connect with the local community which leads students to be able to further develop their Global Engagement and Intercultural Understanding. The following section presents research results regarding teaching, learning and social dimension of the host language based on the data collected from the school leaders and students. Teachers were not asked to comment in this section as not all of the teachers are Greek language teachers or even Greek language speakers. Therefore, the majority of teacher participants have limited knowledge of the topic of teaching and learning the Greek language.

4.4.1. Students' reflections on teaching, learning and the social dimension of the Greek language

Regarding learning and utilising knowledge of the Greek language it is important to first establish that 55 of the student participants 13 (12.6%) are Cypriots and 32 (31.1%) are half-Cypriots. Moreover, a statistically significant difference between nationality groups and school type was observed ($\chi^2(5)=13.448$, $p=0.020$). In Internationally-Cypriot schools, there are higher frequencies of Cypriot and half-Cypriot student participants and lower frequencies of international student participants compared to Internationally-British schools.

Although 77.9% of all students said that they do or did attend Greek language lessons, only 52.2% of students said that they do communicate in Greek outside of school; 14.8% said that they could communicate in Greek outside of school but they choose not to. Moreover, 25.7% of all respondents said that they use the Greek language at home.

There is no statistically significant difference between students of Internationally-British and Internationally-Cypriot schools in terms of their participation in Greek language courses ($\chi^2(1)=0.562$, $p=0.453$). There is a statistically significant difference between the two types of schools ($\chi^2(2)=11.474$, $p=0.003$) in terms of students utilising this knowledge to communicate in Greek in real life. Compared to 41.7% of students' from Internationally-British schools, 63% of Internationally-Cypriot schools' students said that they use the Greek language outside of school. Moreover, 21.4% of students from Internationally-British schools admitted that despite having the ability, they chose not to speak the Greek language in real life. This is a much higher number of students than in Internationally-Cypriot schools where only 8% of students claimed the same.

There was no directly asked open-ended question in the student questionnaire that related to the issue of the Greek language as this topic was covered by the quantitative questions. Nevertheless, comments included in the open-ended questions that referred to students' sense of feeling respected or disrespected in the school often mentioned the over-use of the Greek language by students and teachers. This issue was only evident in the Internationally-Cypriot schools where students directly connected their sense of feeling disrespected in the school to lessons taking place in Greek when they should be in English; or students not acknowledging the presence of non-Greek speakers in the group by continuing to speak Greek. Therefore, students did see the issue in terms of the social dimension of the use of the Greek language. In fact, some students directly connected teachers speaking in Greek in lessons to their sense of feeling disrespected in the school. Moreover, three students commented that what makes them feel respected in the school, is

when teachers and students use English when they know that not everyone in the group understands Greek. This issue is further described in the section on challenges to International Mindedness. However, concerning the issue of Multilingualism, the social impact that the use of the Greek language has in Internationally-Cypriot school connects to Intercultural Understanding, and how the overuse of the host-language can lead to cultural dissonance in a school where the majority of students and teachers are the host-country natives. This issue is upsetting for foreign students who did subscribe to these schools on a premise that they are English-speaking schools. On the other hand, Greek-Cypriot teachers and students switch to their native language as it is easier to communicate between them, and also find it to be out of the norm, not being able to use their native language in their own country.

4.4.2. School leaders' reflections on teaching, learning and social dimension of the Greek language

First of all, in the Internationally-Cypriot schools, the school leaders explained that due to the Ministry's requirements, Greek-Cypriot students take the Greek language at a native level. Moreover, they need to take subjects such as Classical Appreciation, Greek History and Religious Knowledge that are taught in Greek. Foreign students are not expected to participate in these subjects but are expected to take Greek as a foreign language. Schools A, B, C and E expect Greek-Cypriot children to take Greek language entrance exams along with English and Mathematics. The issue of using Greek as a native language in Internationally-Cypriot schools was explained in the previous section. This section will focus on Greek as a second language.

Both, headmistresses of school A and school E assess the success of the 'Greek as a second language' programme based on the students' age and time they have been in the school. As headmistress of school A noted, overall "whether students will learn Greek in the primary school seems to make a lot of difference". Students who join the school in upper classes are less likely to learn the language. In Internationally-Cypriot schools, non-Greek students learn Greek as a foreign language. Nonetheless, school leaders struggle to keep the English programmes going in English, as the Greek language tends to be overused in classes and during breaks, therefore, by default, foreign students pick up the Greek language relatively well.

In the Internationally-British schools, Greek is taught as a foreign language according to the Ministry's requirements. In school D students have Greek lessons five times

a week. However, as pointed out by the principal of school F, students often do not learn or use the language at a conversational level:

They do not because in Cyprus they see Greek people speak English. Even if you try speaking Greek, [Cypriots] will change to English very quickly. [They] are impatient with their language; rather than to allow you to slowly talk to them in Cypriot, they prefer to talk to you quickly in English. Our students learn Greek; they do very well, they take exams in Greek. [...] And while it's not so easy to practice it; they're encouraged to use Greek and we have to set up trips and experiences for them so they can practise their Greek in the community.

The headmistress of school D noted, that although the school follows the requirements, the Greek language is not seen by students and parents as a language that is widely spoken, which for them, limits the usefulness of its learning. Schools D and F organise local trips so students can practise their Greek language skills. But as the principal of school F noted, even when students try to speak Greek with the locals, Cypriots quickly swap the conversation back to English, countering the whole purpose of the trip. Nonetheless, all three Internationally-British schools' head-teachers believe that students get enough academic knowledge to be able to operate in Greek, and often, pass external Greek language exams. Whether they actually use the language depends on the students' surroundings and personal attitude. As principal of school B pointed out:

They get enough of academic background, therefore, if they were mixing with Cypriot people out of school, they would be able to speak Greek. But a lot of them just learn it academically up to year nine. Having said that, amongst the ones that are non-native speakers there will be some that are very good and will take IGCSEs and A levels in Greek. My children went through the native Greek course [...] They all did GCSEs and A level with the native speakers. My daughter is more or less fluent because she made an effort to become fluent; she worked in hotels after she finished school.

Overall, the responses show that the role of Greek language learning and its relation to IM depends on the type of school. In Internationally-British schools, Greek is taught as an additional language but school leaders see how studying it can help students to connect with the local society, therefore, they try to facilitate students with opportunities to have such encounters with the locals.

4.5. Discussion and conclusions

In relation to the research question (RQ) 1 on perceptions of students, school leaders, and teachers on issues relevant to Multilingualism, RQ 2 on challenges and limitations to International Mindedness in relation to this component, and to RQ 3 on how the characteristics of the researched international schools in Cyprus affect the perceptions of this component; it can be determined that in both types of schools, students and teachers are in general multilingual. Many students speak two or more languages at home. In school, they take English, Greek and additional language. Multilingualism is a present component in both types of researched schools (RQ1).

The results showed that the schools provide the IM language education recommended by Harwood and Bailey (2012, p. 82): development of spoken and written language skills in English and other languages, development and appreciation of languages of the host country, emphasising the importance of language to thinking and communication. The school leaders and teachers also expressed their support for students to maintain their mother tongue competence and interest. Likewise, the research conducted by Hacking et al. (2016), my results showed language development as the most prominently practised component of IM and linked language to interaction, respect and identity development. The researched schools provide very similar host language and additional languages programmes to the IB schools presented by Hacking et al. (2016) as examples of schools with IM good practices. The only exception is the home-language programme which the researched schools did not provide, and which was offered only by 3 out of the 9 schools in the Hacking et al. (2016) study (RQ1).

Referring to the English language, teachers and school leaders emphasised the difficulties (RQ2) of learning the language and gave examples of several strategies they use to support students in acquiring the language: differentiation, simplifying the language, simplifying textbooks, and different special English language learning programmes. Teachers from Internationally-British schools, however, were far more likely to consider students' literacy levels when preparing their teaching materials than teachers from Internationally-Cypriot schools. There is a statistically significant difference to this approach between the teachers from the two types of schools (RQ3).

To the contrary, only a third of students claimed to receive additional support in terms of differentiation in lessons or extra lessons, and considered learning the English language as a major difficulty. This may be because many of the participants started learning English

when they were young children. It can also be that the support they receive is so inserted into the teaching strategy that students do not notice it as such, and see what is differentiated as standard. They may not recognise how their language learning is being consciously streamed into lessons but 40.9% of the student participants said that if they knew the English language better they could get better grades in subjects other than English; relating their language knowledge to their academic success. In that sense, students' perception on knowledge and learning the English language corroborated with the perceptions of teachers and school leaders who clearly found lack of language skills to be the main barrier to students' learning: the lower the English language skills the lower the students' grades.

Moreover, many teachers did connect language learning to Intercultural Understanding both in terms of dispositions and challenges, corroborating arguments made by Bagnall (2015) and Allan (2002) who noted that knowledge of the English language allows students to socialise and make friends, thus being a factor in school adaptation. The relation of language skills to other difficulties such as making friends, feeling isolated, feeling stupid, being made fun of and a sense of feeling respected or disrespected in the school corroborated with many ESL studies (Phillipson, 1992; Jenkins, 2007; Maringe & Jenkins, 2015; Tarc, 2018). This consequently shows the importance of developing the teacher's sensitivity to the issue, as in several cases, they were the ones who students blamed for these experiences. In fact, in this study, although some teachers commented on students making fun of their peers' accents, they did not see this issue as something that can have further socio-psychological consequences for the learner. However, many students appeared to be sensitive to having been made fun of because of their accent and found it to be a form of bullying. Jenkin's (2009) study revealed negativity towards non-native English accents, especially the ones that are not 'neutral', e.g. Russian Accent or Chinese accent. Focusing on the accent and the "colour of language" can lead to social discrimination and stereotyping.

The argument to be made at this point, however, is that the critique of international schools being over-focused on the English language (Metli, 2018), and considering the popularity of the English language as dangerous to maintaining cultural diversity (Tamatea, 2008; Tate, 2013) reducing rather than enhancing communication skills (Crichton & Scarino, 2011) may have merit on an ideological level, but is pointless on a practical level. English language education is often the main driving factor for parental choice of international school over national school (Barratt Hacking et al., 2018, Gardner-McTaggart, 2018a; Bunnell, 2019a). This is what parents want, this is how students pass exams and secure placements in Anglophone universities, and this is why parents pay the fees. If, as Savva and Stanfield

(2018) propose, practical application of IM at a school level can give a more explicit framework to IM, therefore, the overcharging attractiveness of English as *Lingua Franca* must be considered as a given fact. Nonetheless, none of the IM studies provides a closer look into this issue. It may be because IM studies are concerned with IBDP students who are 17-18-year old about to take international exams, therefore logically, have a certain proficiency of the English language.

However, what could be focused in order to overcome the IM stigma of westernisation and post-colonial cultural imperialism (Oord, 2007) is to move away from the 'the native-speaker ideal' (Phillipson, 1992, Canagarajah, 2013; Tarc, 2018) and to give attention to the concept of *World Englishes* (Jenkins, 2007, 2009, 2015). This can be incorporated into the scope of Multilingualism by teaching students tolerance, and to embrace their own and others' different ways of speaking the language. In this sense Intercultural Understanding becomes as affective to Multilingualism as Multilingualism to Intercultural Understanding; rather than Multilingualism only 'enhancing' the other components of IM (Singh & Qi, 2013). Therefore, Multilingualism as an IM component reaches beyond the role of facilitator of the other two IM components.

Another factor is the issue of students learning academic English needed to succeed in the external examinations versus students learning conversational, social English which is learnt through integration. Concerning RQ 3 on how the school characteristics affect Multilingualism in international schools, the data showed that in Internationally-Cypriot schools, students learn academic English to be able to pass the exams. During breaks, Cypriot students use the Greek language and do not socialise very much with the foreign population of the school. This in consequence not only affects their conversational English but also limits (RQ2) the development of Intercultural Understanding as a part of their IM development. Internationally-British schools insist on encouraging students to socialise by using the English language at all times as the theoretical knowledge of the language applies during interactions and enhances language learning, especially, the conversational aspect of it. Therefore, learning sufficiently Greek or English depends on how far students are willing to immerse into the language culture, as learning a language is not a theoretical task but a practical one. This suggests that in Internationally-Cypriot schools for many students the English language is often only a language of academic instruction, on the other hand, in Internationally-British schools it is a language of communication. The situation becomes reverse regarding the Greek language; while in Internationally-British schools Greek is learned at an academic level, in Internationally-Cypriot schools it is a language of communication.

Concerning the RQ 1 on perceptions on Multilingualism, in terms of host and native language, the results proved to be very similar to these of Hacking et al. (2016); all students claimed that they are rather good speakers in their native languages. Students are conversational, as they communicate in their native languages with their families and peers from the same country but the academic aspect of native language knowledge suffers, which is something that was also pointed out by some participants of Metli (2018) study. Therefore, the noted challenges and limitations (RQ2) are that many students do not study their native language at all, and the time they spend in international schools affects their native language writing skills. As for many students in Internationally-Cypriot schools, the Greek language is their native language, therefore these schools' students show slightly, yet not statistically significant, a higher level of native language knowledge. Nonetheless, they will not achieve the same literary competency in the Greek language as they would be studying in a state school. This is a given down-side of studying in an international school, as this aspect of Multilingualism as a component of IM can be approached and developed by international schools only to a certain extent. Nonetheless, teachers emphasised the importance of encouraging students to learn or continue learning their native languages (RQ1), and referred to opportunities they create for students to showcase their native languages in lessons, for example, through presentations, and by organising whole school events such as a 'language day'.

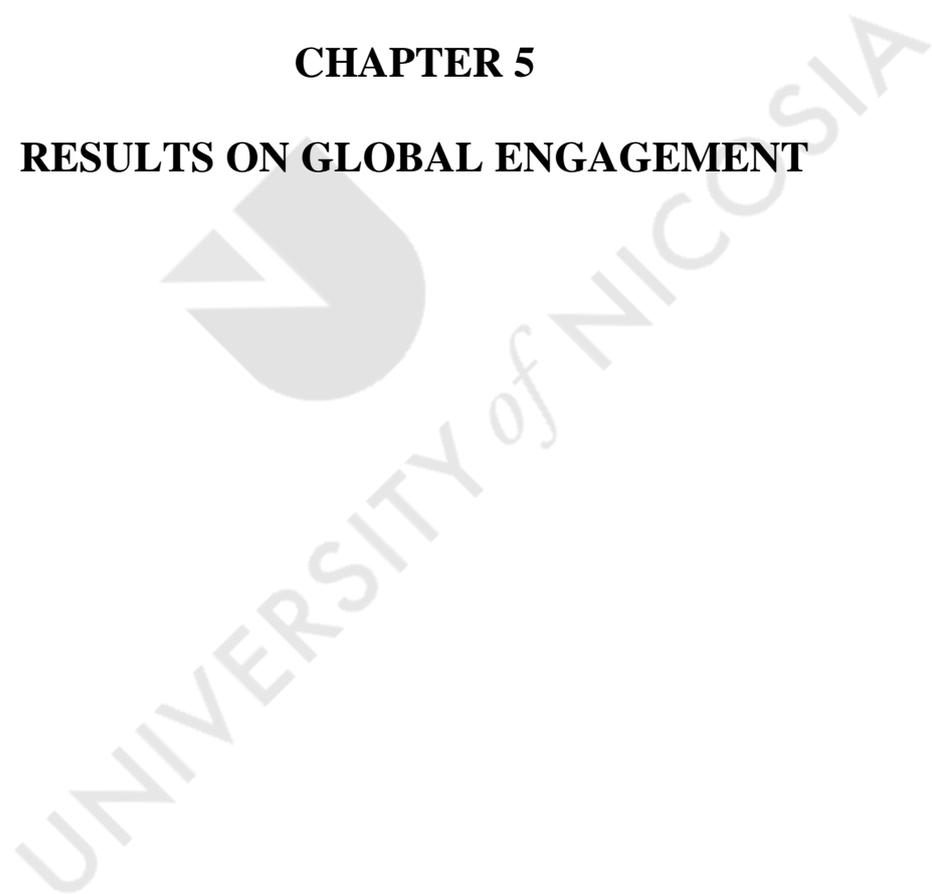
Teachers do see the relationship between cultivating students' native languages and their culture and customs. The issue of native language echoed in teachers' responses to questions that primarily referred to Global Engagement and Intercultural Understanding. This illustrates how native language is an integral part of the two other components of International Mindedness in terms identity development corroborating the opinion of the researchers (Kourova & Modianos, 2013; Tannenbaum & Tseng, 2015; Hacking et al., 2016).

The results showed the role language plays in creating the school environment in Internationally-Cypriot and Internationally-British schools, and allowed to explore the complex role that Multilingualism plays in supporting the two other components allowing for solidification of International Mindedness. The major finding here is that the language that is predominantly used at the two types of schools is a reflection of these schools' communities. Moreover, the results showcased the many layers of Multilingualism not only in terms of the number of languages students acquire and the roles and purposes these languages play to different aspects of International Mindedness echoing the researchers

(Hacking et al., 2018; Byram, 1997, 2018; Toyoda, 2016) who relate learning a new language to learning about cultures and a 'vehicle for discussion' (Hacking et al., 2016, p. 63).



CHAPTER 5
RESULTS ON GLOBAL ENGAGEMENT



5.0. Introduction

In this section I examine perceptions on Global Engagement (GE) and how they relate to the two types of the researched schools: Internationally-Cypriot and Internationally-British. I present students', teachers' and school leaders' qualitative and quantitative research results that relate to the global and the local spectrum of this IM component. Based on theoretical, pedagogical and practical evaluations of GE presented by Singh and Qi (2013), Sriprakash et al. (2014), Harwood and Bailey (2012, p. 81) and Hacking et al. (2016) in this chapter discuss GE with reference to teaching and learning about global issues, as well as the extent of critical perspective taken when discussing these issues.

I also analyse the concept of global/local engagement in terms of service to the community and extracurricular activities that play a significant role in the development of GE. Through learning about the importance of one's actions and contribution at the local level and its relevance to the global level (Sriprakash et al., 2014; Hacking et al., 2016, 2018). Local engagement is an integral part of Global Engagement as a component of IM, as through meaningful action students can see how local issues are interrelated to global issues leading to their realisation of global interconnectedness and the significance of active citizenship (Sriprakash et al., 2014; Hacking et al., 2016, 2018).

5.1. Students' reflections on teaching and learning about global and local issues

Students were asked if in their lessons they discuss topics such as environmental issues, economics, politics, religious issues, cultural differences and global issues such as terrorism. As presented in Table 5.1., in general, the majority of the students stated that they do discuss global issues, environmental issues and cultural differences; however, discussions about politics (36.2%), religious issues and economics are less evident.

There is no statistically significant difference between the two types of schools in terms of discussions on any of the mentioned issues (economics $\chi^2(1)=1.936$, $p=0.164$; religious issues $\chi^2(1)=0.003$, $p=0.954$; global issues $\chi^2(1)=3.103$, $p=0.078$; environmental issues $\chi^2(1)=2.214$, $p=0.137$; politics $\chi^2(1)=1.624$, $p=0.203$; cultural differences $\chi^2(1)=3.140$, $p=0.076$).

In regards to some of the lessons' topics, there is however a statistically significant difference between younger students who study in years 1-3 (Key Stage 3) and older students in years 4-7 who take IGCSE and A-level courses (Key Stage 4 and 5).

Table 5.1. Learning about Global topics in lessons.

GE topic	Key Stage 3 (%)	Key Stage 4 & 5 (%)	Overall (%)
Economics	19.6	34.3	27.1
Politics	25.8	46.1	36.2
Cultural differences	39.2	60.8	50.3
Global issues	69.1	72.5	70.9
Environment	53.6	54.9	54.3
Religious issues	27.8	34.7	31.3

The statistically significant difference is visible in terms of lesson discussions on aspects such as economics ($\chi^2(1) = 4.734$, $p=0.030$), cultural differences ($\chi^2(1) = 8.442$, $p=0.004$) and politics ($\chi^2(1) = 8.020$, $p=0.005$). It does not apply to religious issues ($\chi^2(1) = 0.776$, $p=0.378$) environmental issues ($\chi^2(1) = 0.002$, $p = 0.967$) and global issues ($\chi^2(1) = 0.147$, $p=0.701$). The three topics that presented statistically significant difference to class level: politics, economics and cultural issues are more advanced and require more maturity. Older students participate in international programmes such as IGCSEs and A-levels that offer subject choices where such discussions can be facilitated. Environmental issues, general global issues and religious issues are easier to be discussed at various age levels and to a different degree of depth. This is not as equally possible in regards to politics, economics and cultural issues. Therefore, more Key Stage 4 and 5 students recalled discussions on economics, cultural differences and politics compared to Key stage 3 students, however, the percentages of the two groups regarding discussions on environmental issues are almost identical.

Students generally presented very low scores when reflecting on their familiarity with Cyprus' history and traditions. Only 11.8% said that their knowledge is very good and 38.7% considered it as good. Most of the respondents admitted that they know little about Cyprus history and traditions (49.5%). Although the results are overwhelmingly low in both types of schools, with 43.6% of Internationally-Cypriot and 55.3% Internationally-British school students finding their knowledge about Cyprus history and traditions to be poor or very poor. There is, however, a statistically significant difference ($F=5.240$, $p=0.023$) between Internationally-Cypriot and Internationally-British schools with regards to students' self-assessed knowledge about Cyprus history and traditions. Students from Internationally-Cypriot schools are more confident in assessing their knowledge as very good (16.8%) compared to students from Internationally-British schools (6.8%). Following the same

pattern, students from Internationally-British schools more often assessed their knowledge as 'poor' or 'very poor' (55.3%) compared to the other group (43.6%).

Additionally, students were asked to name the current president of Cyprus. This was done successfully by 52.9% of students. There was no statistically significant difference between students from the two types of researched schools ($\chi^2(1)=0.324$, $p=0.569$).

Nearly half of the respondents (46.8%) claimed that they mostly acquire their knowledge about Cyprus in school; 21.2% source their information about Cyprus from their families and 21.7% from their Cypriot friends. However, 10.3% said that they do not seek knowledge about Cyprus. A statistically significant difference was found ($\chi^2(1)=9.066$, $p=0.003$) between the Internationally-British and Internationally-Cypriot schools in terms of students stating that they learn about Cyprus mostly in school. A high percentage (58%) of Internationally-Cypriot school students compared to only 35.9% of students from Internationally-British schools claimed that they learn about Cyprus in school. There was no statistically significant difference found between the two types of schools with regards to students acquisition of information about Cyprus from the media ($\chi^2(1)=0.033$, $p=0.856$), family ($\chi^2(1)=0.055$, $p=0.815$), friends ($\chi^2(1)=3.108$, $p=0.053$), or self-studies ($\chi^2(1)=1.763$, $p=0.184$).

In terms of engagement with the local community, 62% of students take afternoon classes such as various sports, languages, arts, and dance outside of school. For 68% of students the majority of peers they attend these classes with are Cypriot, and 52% of students said that the main language of instruction in these classes is Greek. There is no statistically significant difference between the two types of schools in terms of students engaging in extracurricular activities outside of school ($\chi^2(1)=1.006$, $p=0.316$).

5.2. Teachers' reflections on teaching and learning about global and local issues

The vast majority of teachers (80.3%) believe that their school is teaching about issues that cross national frontiers, such as environmental issues, health and safety, economics and politics, and there is no statistically significant difference in having this opinion between teachers from Internationally-Cypriot and Internationally-British schools ($\chi^2(1)=0.329$, $p=0.566$).

Teachers were asked if in their lessons they discuss topics that can support students' Global Engagement, such as environmental issues, economics, politics, global issues such

as terrorism, and religious issues. As presented in Table 5.2., the majority of teachers include teaching about global issues such as terrorism and discuss environmental issues. Local issues and Economics are claimed to be discussed by close to 50% of participants. Teachers are least likely to discuss in class politics and religion.

Table 5.2 Teaching about Global topics in lessons

GE topic	Teachers discussing the topic (%)
Global issues	66.2
Environmental issues	68.9
Local issues	50.0
Economics	45.9
Politics	36.5
Religious issues	37.8

There is no statistically significant difference between Internationally-Cypriot and Internationally-British schools in terms of teachers' discussing in lessons: global issues ($\chi^2(1)=0.117$, $p=0.732$); economic issues ($\chi^2(1)=0.000$, $p=1$); environmental issues ($\chi^2(1)=1.538$, $p=0.215$); politics ($\chi^2(1)=1.125$, $p=0.289$); and local issues ($\chi^2(1)=2.698$, $p=0.1$).

Teachers were the least likely to discuss religious issues (37.8%). Regarding this, there is a statistically significant difference between teachers from Internationally-Cypriot and Internationally-British schools ($\chi^2(1)=4.971$, $p=0.026$). Teachers from Internationally-Cypriot schools are far more likely to discuss religious issues with students (50%) compared to teachers from Internationally-British schools (21.9%).

Regarding students' preparation for the demands of the globalised world, 69.7% of teachers believe that their school is enabling students to operate in a worldwide communications network, and there is no statistically significant difference in regards to this opinion between teachers of Internationally-British and Internationally-Cypriot schools ($\chi^2(1)=0.561$, $p=0.454$). Only 47.4% of teachers believe that their school is teaching students the art of negotiation and skills to analyse situations from multiple perspectives. No statistically significant difference was found in regards to this opinion between teachers from Internationally-British and Internationally-Cypriot schools ($\chi^2(1)=3.215$, $p=0.073$).

Furthermore, 56 out of 76 participants (74%) responded to the question on teachers' involvement in extracurricular programmes that, they believe, promote active citizenship and help students to become more globally engaged. The 56 responses often referred to more

than one programme, hence, 108 thematic comments were excerpted. The vast majority of teachers only named the extracurricular activities but some did also explain why they believe these activities support Global Engagement and active citizenship. The mentioned extracurricular activities were categorised into three sub-categories: a) in-school special events, b) out of school special programmes and events, and c) extracurricular activities that are provided in school regularly. Detailed results are presented in Table 5.3.

Table 5.3. Teachers' reflections on extracurricular activities that support students' Global and Local Engagement.

	Overall	Internationally-British	Internationally-Cypriot
Number of coded responses:	108	44 (41%)	64 (59%)
Category:	No. and (%)	No. and (%)	No. and (%)
A. In-school special events:	60 (55%)	25 (58%)	35 (55%)
- Charity events	37 (34%)	14 (32%)	23 (36%)
- Culture/language days	4 (4%)	2 (5%)	2 (3%)
- Other: art exhibition, school play, sports day, school fair	19 (17%)	9 (21%)	10 (16%)
B. Out-of-school special programmes and events:	33 (31%)	11 (25%)	22 (34%)
- EYP, DOFE, MUN	17 (16%)	8 (18%)	9 (14%)
- Trips abroad	10 (9%)	3 (7%)	7 (11%)
- Work with SEN children	4 (4%)	0 (0%)	4 (6%)
- Environmental projects	2 (2%)	0 (0%)	2 (3%)
C. In-school day-to-day activities:	15 (14%)	8 (18%)	8 (11%)
- School council	3 (3%)	3 (7%)	0 (0%)
- School assemblies	3 (3%)	1 (2%)	3 (3%)
- Clubs – unspecified	6 (5%)	1 (2%)	5 (8%)
- Counselling	3 (3%)	3 (7%)	0 (0%)

In-school special events were the most referred to by teachers from both types of schools. Under this category, teachers typically wrote about various types of fundraisings and charity events such as bake sales, break sales, cloth donation, which can be considered soft Global Citizenship education (Andreotti, 2006); but also working with the Red Cross and other charity organisations. The teachers of Internationally-Cypriot school C often mentioned their students being involved as volunteers in the Cyprus special Olympics, and also, the 'Living Together' programme. This programme is carried out in cooperation with a special education school, and it involves students from both schools engaging in activities together. Such participation requires students to commit, participate actively and leads to a higher form of engagement with regards to the issue, therefore, can be considered developing critical Global Citizenship (Andreotti, 2006).

Charity work was most prominently mentioned by teachers as an extracurricular activity that supports the development of active citizenship in both types of schools. Internationally-Cypriot schools were more likely to focus on the local involvement, giving as examples working with children with special needs, and participation in environmental projects such as beach clean-up.

The local aspect was not as present in the responses of Internationally-British schools' teachers. Instead, teachers mentioned other in-school special events such as athletic events (sports days, sports competitions) school parties such as fairs, fashion shows, as well as art exhibitions, competitions, and school plays. One teacher connected participation in these events to active citizenship by explaining that students not only compete during these days but also have their responsibilities. For example, older students are required to help the younger students. These were more often signified by teachers working in Internationally-British schools compared to teachers from Internationally-Cypriot schools. Singh and Qi (2013) note that part of Global Engagement is "aspiring to empower people to be active learners who are committed to service with the community". In this case, school is considered the community.

It may be that due the characteristics of both types of schools, in terms of their student population, teacher population, and prevailing language, Internationally-British schools are less likely to find for their students the same opportunities in the local community as Internationally-Cypriot schools. Therefore, in Internationally-British schools engaging students to actively participate in the school community, help organising school events is a way to promote active citizenship.

Moreover, in terms of disposition to GE, Singh and Qi (2013) noted that students should be principled, caring, risk-takers, and balanced. The school activities described by the teachers can lead to the development of these dispositions, especially 'caring', but also, student participation in school events such as school play, fashion show, sport or art competitions can contribute to them becoming 'risk-takers'.

Out-of-school special programmes and events were mentioned frequently by the teachers. Participation in programmes such as the European Youth Parliament, International Duke of Edinburgh's Award, Model United Nations, Junior Achievement Cyprus was the most prominent sub-group in this category. Additionally, teachers were also likely to discuss trips abroad and student exchange programmes such as Erasmus. All of these programmes, as one teacher explained, "help inspire students and develop their critical thinking skills". Another teacher added that by participation in conferences students have "the chance to interact with students from other schools and other countries".

It also is worth noting here that teachers were more likely to connect the organisation of cultural days such as 'language day' or 'international day' to Intercultural Understanding rather than Global Engagement.

Overall, the researched schools provide a variety of extracurricular activities that can develop global/local engagement among its students. Teachers gave examples of activities that can lead to soft and critical Global Engagement, as well as in terms of disposition (Singh and Jing, 2013) can lead students to become principled, caring, risk-takers, and balanced through participation both in the academic and non-academic life of the school. Although the question referred to 'what' and not to 'how', nevertheless, some teachers also explained how the mentioned activities relate to the development of critical thinking skills and overall GE.

5.3.1. School leaders' reflections on teaching and learning about global issues

The discussion with the school leaders provided an opportunity for deeper exploration of the concept of teaching and learning within the strand of Global Engagement as beyond their leadership role, all interviewed school leaders are also practising teachers: three science teachers, one history teacher, one English teacher and one mathematics teacher. Therefore, they were able to give an insight not only from their leadership position but also from their teaching position. School leaders not only commented on how and to what extent

critical thinking in regards to Global Engagement can be developed among students but also classroom and institutional challenges that can limit this development, as well as possible ways to overcome it.

The conversation with school leaders confirmed students' and teachers' quantitative results regarding the opportunities the curriculum provides to develop knowledge about global issues in a variety of subjects. School leaders noted that the topics included in the curricula of subjects such as History and Geography do cross national frontiers and supports students' Global Engagement. Moreover, international programmes (IGCSEs and A-levels) in subjects such as History, Literature, Art, Law, as well as in other subjects, teach students about scientific approach, logical approach, and to look at issues from multiple perspectives. Comments as the one from the headmaster of school B were given by all of the school leaders: "This is done through the subject teaching at A level. It would be included in History, Literature, Art; teaching about scientific approach, logical approach." Schools also include global issues in general studies or PSHE lessons. But leaders also noted that such topics can be brought up in many other subjects. For example, headmaster of Internationally-British school B, who is a science teacher, recalled debating in his lessons genetic engineering, which is simultaneously a scientific and a social matter. Therefore, the syllabus provides a platform for classroom discussions on a variety of issues.

However, as the headmistress of Internationally-Cypriot school A noted, the discussion is often limited because students are not keen to watch or read the news and they present little general knowledge. The principal of Internationally-British school F approached this issue by introducing a display board in the students' canteen: "*Have you seen this in the news?*"; "*Have you heard about this?*" and subscribed the school to a children's newspaper called '*First News*'. Younger students read it on their tablets; the older ones read 'adult' news such as BBC. He also pointed out that discussions on what is going on the news are encouraged:

They talk amongst themselves about it and they will often raise [those issues] in class. "Did you see this in the news?" When Donald Trump got elected, even though it is probably the farthest news from Cyprus, you can imagine that everybody was talking about it [and even] stayed up into the night to watch the election results. We talked about whether they thought he was going to be a good president. And it was almost universal across [students] from maybe 10 years olds up. They were all talking about it.

Secondly, within this strand, school leaders commented on the increasing danger of social media and biased news. They discussed teaching students how to deal with information that is being published in various media, help them to understand these issues better, and equip students with skills that will enable them to see and assess things from a different perspective. They recognised that schools must respond to these dangers and teach students about sourcing the information cautiously when using the internet as well as recognising subjective and objective patterns in the texts they read. This was well-summarised by the headmaster of Internationally-British school B:

Because of the fact that people tend to group together and talk with people that have similar views, those views are reinforced. As a result, people seem to think that this is happening throughout the Internet. There is too much information, so people tend to gather into their own groups and narrow their sources. [...] There are sites that are deliberately promoting false views; not only for political reasons but also for commercial reasons.

The school leaders gave examples of good practices they utilise to tackle these issues. The deputy headmistress of Internationally-Cypriot school E noted that in English lessons students learn to recognise bias through the variety of texts they are working with. The headmistress of Internationally-Cypriot school C gave an example of English lessons where students look at different websites regarding an event and are asked to recognise peoples' different perceptions about this event. The principal of Internationally-British school F spoke about similar activity in ICT lessons. He also noted how the same effect can be achieved by using history books:

Recently we were talking about the history of the British Empire and its various aspects. We started off with one textbook which showed only the negative aspects of the British Empire. Then [...] we took another source where students identified the good aspects and ended up with a balanced viewpoint.

The principal gave also an example of taking the same approach when teaching the history of Cyprus under the British Empire in the 50s:

Were the EOKA fighters terrorists or Freedom fighters? What is the difference? - even with English students in the class, they found that people have a right to fight for their freedom because they had no freedom and no opportunity to speak for themselves [...] since Britain would not give it to them, they had the right to take it by force. So [students saw it from] the people's perspective.

In the above example, the school leader of school F discussed with his students whether EOKA members were terrorists or freedom fighters. This allowed him not only to open a discussion on the issues of nationalism and terrorism but also incorporate the issue of colonialism using the lesson topic to moderate a discussion among British and Cypriot students.

All these can be considered developing ‘critical’ rather than ‘soft’ (Andreotti, 2006) Global Citizenship skills. Moreover, these examples not only confirmed the findings of the existing research that discussion on critical global issues leads to the development of critical thinking skills but through giving precise descriptions of their classroom practices, school leaders presented how this process takes place. This clearly shows that school leaders take very seriously the need to equip their students with skills to be able to function successfully in the new realities of the globalised world.

Nonetheless, school leaders were divided in their opinions about what issues could be discussed in school and what issues should not. This emerged as a clear challenge to the development of GE. When elaborating on this matter, the interviewees did not act as teachers but took the position of school leaders representing the school interests. Although they were keen on discussing neutral issues such as the environment, they were divided in opinions on more controversial issues such as terrorist attacks. For example, school leader of Internationally-Cypriot school E elaborated on their school having the ‘Eco-Schools flag’, environmental issues presented on display boards, recycling facilities and the organisation of the ‘litter week’; however, as she stated: “We avoid politics. Being a majority Cypriot school, we are part of the host society, we represent the community.” In this sense, this is where the school draws the line. Similarly, headmaster of Internationally-British school B, which has a very mixed population of students, said that he avoids discussing religion. For him, who is an atheist, teaching about religious issues may lead to a conflict as it is easy to debunk anything regarding religious beliefs. He feels that keeping things low profile is a safer approach in a multicultural environment. Moreover, on the same premise, he said that the school did acknowledge the 9/11 attacks as it was a shocking multinational event, however, since that time many terrorist attacks had happened and, as he pointed out, the situation has changed:

We cannot make an issue of what has happened in Manchester because, for example, we have Syrian children in the school. In Syria, such events happen every single day. So why [should we] make a big issue of what has happened in Manchester?

School E deputy headmistress agrees with this approach as she believes that the school must be prepared to deal with such situations by having teachers ready to discuss issues with any student who feels uneasy, but at the same time, she insists on keeping things low key not to expose their small Muslim population. Therefore, monitoring rather than addressing is the school's approach. The fear of exposure was also a key concern of deputy headmistress of Internationally-Cypriot school A. She recalled an assembly presentation which had good intentions of encouraging awareness and Global Engagement on UN issues, but in the end, it the opposite effect. Two of the presenting students were Libyan who escaped the war and lost family members in the war. As she recalled, these two students had a bit darker skin, but among Cypriots, they did not stand out; however, this presentation, through its content, exposed the Libyan students as different.

What is interesting, is that the headmistress of Internationally-Cypriot school A noted that if the school was more multinational then these issues could be discussed more easily, which is exactly opposite to the belief of the headmaster of multinational Internationally-British school B, who tries to avoid discussing controversial issues because of the multinational population of the school. Hence, school leaders decide the level to which a critical discussion on global issues can be facilitated based on the assessment of their school population, culture and environment.

Nonetheless, the headmistress of Internationally-Cypriot school C and school leaders of Internationally-British schools D and F think that a school should not avoid discussing controversial issues. As headmistress of school C pointed out:

Some Schools avoid talking about those issues [but] democratic education means teaching the kids, and teachers as well, that this is what is out there: these all different opinions and all different cultures. You do not necessarily agree but you learn to accept and as a democratic citizen, you choose what you believe and justify it without being an extremist.

Therefore, the approach here is to face and explain rather than avoid. This, as explained by the three school leaders, can be done in many ways. The school leader of school D brought about the issue of migration by relating to the fact that many people in the school are migrants. She also looked at the issue from the point of common human desire for a better life:

Last year we spoke about being a migrant; saying that most of us here are immigrants. The only people here who are not immigrants are Cypriots, who also probably migrated here hundreds of years ago. Migrant is only somebody that has chosen to

leave their country to go to another country for a better life whether to work, for safety or for other reasons.

Through this approach, students were able to look at the matter at an empathetic level. Similar examples were presented by the headmistress of school C. She believes that any issue can be covered in many ways in many subjects. For her, it is all about the method. In school C terrorist attacks were tackled from the point of view of Science, Economics, History and English, thus approaching the issue indirectly without exposing anyone. The deputy headmistress of school D noted that it is more difficult in primary school as one does not want to frighten the children, but in secondary school, these discussions occur. The principal of school F noted on the importance of making students realise that a minority within a culture does not stand for the values or goals of the entire culture:

We discuss any potential parts of it which could be contentious; where we feel that students need [to be] redirected [in their] thinking - we do not impose our views on them [but we] encourage them to consider alternative views.

Similarly, the headmistress of school C recalled how she addressed the Paris attacks in one of her science classes:

After the [Paris attacks] last year; I went to one of my classes and [students] were very upset [...and...] asked: "Miss, why did they do that?" I said: "Let's separate things here. First of all, how many of you think that this is something that you can put a label on, that all Muslims are like?" So, few of them raised their hands. Then, without picking, I asked them to raise their hands if they were Greek Orthodox, and then if they were Muslims. And 6 Muslims raised their hands, and the others were surprised. So, I asked if they think of them badly? The children said: "No, they are actually our friends." And they realised that and learned to accept.

Although the headmistress, earlier discussed the importance of tackling the issues indirectly, in this example, however, children are being exposed. Her strategy was for the children to realise the wrong perception they had about Muslims by realising that not all Muslims are terrorists since their Muslim friends are not. The students then would hopefully transmit this new realisation onto other Muslim people, understanding that extremists are only a fraction of any society. Technically, however, the headmistress exposed the Muslim population of the class, and although she claimed that the strategy was successful as the children did realise what she intended to convey, it is not clear whether this acceptance continued outside of the classroom. Nonetheless, it is worth mentioning here that headmistress of school C has an 'open door' policy, students come to her with many issues,

and she was mentioned by students in their questionnaires as one who can help them with their problems and handle situations. Therefore, it seems that there is a certain trust between the students and the headmistress.

It is also worth noting, that it was the school leaders of the smaller schools who were more open to discussing controversial issues. School leaders of the larger schools were the ones who were more cautious. This may also play a role here because in a small school, as their school leaders noted, it is easier to get to know the children and the staff, have control of what is going on in the school and pay extra attention.

Overall, the school leaders see and, in their role as teachers, seize the opportunities to develop critical Global Engagement in alignment with International Mindedness philosophy. They also notice the emerging issue of teaching students how to handle social media and 'fake news'. When discussing topics related to GE, all of the school leaders approached it critically, however, they also see borderlines to development of knowledge, understanding and discussing global issues that emerge as a result of their specific school communities and environment: young people presenting a less personal interest in staying updated with current news, as well as the importance of the school remaining neutral and politically correct to avoid possible conflicts.

5.3.2. School leaders' reflections extracurricular activities that support developing Global and Local Engagement

When discussing extracurricular activities that support the development of GE, school leaders referred to fundraisings, organising charity fairs, language days, international days.

Very prominent were mentions of participation in programmes such as Erasmus, Model United Nations (MUN), European Youth Parliament (EYP), and Job placement programme as activities that teach students about issues that cross national frontiers. The deputy headmistress of Internationally-Cypriot school A noted, that through participation in the school's MUN as well as EYP clubs, Cypriot and foreign students of the school integrate, as preparation for these activities require students to spend a lot of time together:

Extracurricular activities which involve spending a lot of time together such as EYP and MUN are very good at involving non-Cypriot children as well as Cypriot children, and they make strong friendships through that.

The school leaders of Internationally-Cypriot schools A, C and E also noted that they collaborate with other European schools, whether through Erasmus programmes or individually. The headmistress of Internationally-Cypriot school C explained how the Erasmus programme helped students to overcome some barriers when hosting a school from Turkey. She admitted that finding host families was a challenge, but once the group came, through the activities students did together, friendships were formed:

Because of the situation in Cyprus, there is a little bias against [the Turks], yet through a program like Erasmus, we managed to break it down. Again, not everyone is on-board, it takes a little time.

However, headmistress of Internationally-Cypriot school A noted that there is a limitation, as clubs such as MUN and EYP are limited to students that have very good English language communication skills and are strong academically.

The headmistress also indicated the time, and effort needed to change people perceptions. This suggests the developmental and progressive towards International Mindedness. Change in attitudes is an effect of intention and consistent effort. In this Internationally-Cypriot school, through extracurricular activities, opportunities are created to overcome students' biases and barriers.

The school leaders also referred to organising career days and bringing speakers to show students first-hand the realities of the globalised job market. As the deputy headmistress of school E explained:

When speakers from the universities that we work with visit the school, they often speak about the changing and competitive job market. They refer to their personal experience of how their career paths took them to where they are now which sometimes is far from their original degree. They describe how they needed to adapt to change. I believe listening to these first-hand experiences helps our students to understand this issue better.

Providing such programmes suggests that the school understands its globalist mission and the commodity of western education which makes international schools popular. Such meetings not only inform students about life in the UK but also about the realities of the western labour market and its demands.

However, these out-sourced extracurricular activities were mostly mentioned by the school leaders from Internationally-Cypriot rather than by Internationally-British schools. It may be because, for Internationally-Cypriot schools, these programmes are a major opportunity to 'internationalise' as these schools' population is mostly Cypriot. As explained by the headmistress of school C:

I want to see students step out of their comfort zones and experience the beauty of everything that is out there in this world. As a school, I want to offer them opportunities, to be able to travel and to experience. This will help them to become reflective.

Internationally-British schools are British-run, and their awareness of programmes available on the island such as Erasmus or Junior Achievement Cyprus may be limited. Nonetheless, although the Internationally-British school B does participate in Mediterranean Model United Nations Programme, the headmaster of this school never relied on this programme to describe the school's internationally-minded actions. Instead, through the interview, he and the other two Internationally-British school leaders continued referring to the curriculum, teaching methods and multinational population of the school.

The school leaders noted that they establish relations with the host country through organising local trips to learn about Cyprus' history and culture; by bringing in speakers from different organisations and NGOs, and by working with local charities. For example, school C students support local special needs school by visiting the school and playing with the children on the school's club days:

We have a club, and it is quite a popular club, where children play together with children from a special school. We went for a weekend trip to the mountains with them. This is all a part of the program to teach students tolerance and acceptance.

School F adapted a work experience programme to the local environment. Students intern for a week in local companies that match their interests. In this way, students not only learn about the job market but also join in with the local community:

The school has established a work experience programme. [...] We've got a lot of support from the local community, both British and Cypriot companies accept our students for internships. A lot of students wants to go to the hospitality industry. Since hotels are mostly Cypriot run, our students emerge into the local community.

Almost all of the school leaders discussed organising trips inland and abroad, however, an interesting comment came from the headmaster of Internationally-British school B. He mentioned that he is not keen to discuss religious issues in school but he finds trips as an opportunity for students to visit places of worship and learn about them: “When we go on school trips to different countries you'd look at churches and temples but as an academic appreciation rather than a religious matter of what this means to these people”. The headmaster of Internationally-British school B illustrated here discussed earlier) neutrality issue and how the soft Global Citizenship approach transmits on the curricular and extracurricular level, in a sense limiting the opportunity for students to take more critical approach during such visits.

Overall, the school leaders noticed that extracurricular activities are important in supporting students' Global Engagement. This was emphasised more so by the school leaders from the Internationally-Cypriot rather than Internationally-British schools. Participation in various extracurricular activities helps students to engage with people they normally would not. However, Internationally-British schools, the same as Internationally-Cypriot schools participate in various programmes, bring in speakers from universities, organise charity events etc. However, their school leaders' responses did not focus on these as they were more conceptually inclined; they saw Global Engagement being developed through the schools' day to day actions and approach.

Furthermore, when considering local engagement with regards to participation in national holidays, a clear division can be noted between Internationally-British and Internationally-Cypriot schools. The Cypriot inclined schools participate in parades which are an important part of national holidays in Cyprus. Leaders of school A and E noted that their students participate in all of the parades. This is also true for school C. School A being located in a small traditional community where people generally know each other, and the owner of the school is a prominent member of this community, places significant focus on these events:

The school celebrates everything that the state schools celebrate. But we do it bigger and better than anybody. We invite many important people to come and watch [our] celebrations. It takes a lot of preparation and I am not very fond of that, but it is [Cypriot] culture.

This attitude is different among Internationally-British schools. School B and D do not take part in such parades, although, school D leader said that they intend to participate in the near future, for the reasons for which school F already participates – reluctantly, to comply with the Ministry’s expectations: “The ministry almost expects us to do things that fit in with Cyprus culture”. Internationally-British school leaders, whose schools have more international population do not particularly wish to celebrate Cyprus national holidays the way the nationals would do, but they are keen to teach children about Cyprus through organising trips, introducing units about Cyprus into their curricula and including information and discussion about Cyprus in their lessons. For example, the headmistress of school D pointed out that there is no sense doing Geography of Wales with children in Cyprus; they can learn the same skills, such as mapping skills on the example of Cyprus. In this way, children learn the required skills but at the same time learn more about the host country, the country they live in. The principal of school F described:

One of the things we noticed recently is that we don't teach anything about Cyprus history or geography. So from the last term, we have introduced for all primary and the lower secondary a unit about local history and geography.

What emerges is a very specific relationship Internationally-British schools have with the local community. On one hand, they do want to engage with local people, organisations, and they see the merit of teaching students about Cyprus; on the other hand, they do not appreciate the Ministry’s involvement, especially, it pushing the Cypriot-national agenda on the schools that primarily want to stay politically and culturally neutral.

On the other hand school leaders of Internationally-Cypriot international schools A and E with primarily Cypriot population, besides the earlier mentioned perspectives, also commented on this issue realising the limitations that result from the glocal angle. Deputy headmistress of school A noted that students often do not realise how: “insignificant Cyprus is compared to the rest of the world” as “they do not seem to have this concept of size and, therefore, relative economic and political importance [of the island]”. One reason for that, as she pointed out, is that many of the secondary students completed primary state schools where Geography is not taught. The deputy headmistress of school E, which operates only as a secondary school and a lot of its students come from the state schools, indirectly confirmed these statements by saying:

We try to teach students to understand that the global community is much bigger and more diverse than what they experience in Cyprus. They need to learn that once they go to universities and further, they will be living among and meeting with people from diverse cultures that may have a variety of opinions; they need to be able to operate successfully in such settings.

5.4. Discussion and conclusion

In relation to the research question (RQ) 1, on the perceptions of students, school leaders, and teachers regarding Global Engagement, it was found that in the researched international schools, Global Engagement is incorporated in the formal and non-formal curriculum. Through the given examples, the schools showed how they address issues critically, explore global and local matters, and encourage students to be active learners committed to service with the community (Singh & Qi, 2013).

Overall, school leaders and teachers believe that their schools are preparing students for the demands of the globalised world and enable students to operate in a worldwide communications network. They believe that their schools are teaching about issues that cross national frontiers, such as environmental issues, health and safety, economics and politics (Walker, 2002). Regarding the formal curriculum, this is done through international IGCSE and A-level programmes in subjects such as English, History, Geography which have an international dimension and incorporate global topics. Moreover, relevant discussions take place in many other subjects, for example, Science and PSHE lessons which tackle issues such as racism, citizenship, environment. School leaders gave many practical examples of strategies to teach students the art of negotiation and skills, and to analyse situations from multiple perspectives through subjects such as English, History, ICT. To a lesser extent, this was confirmed by the teachers. It may be that teachers focus their perceptions only on their subjects, and if it is mathematics, then it limits the possibility of teaching students the art of negotiation. Moreover, in lessons students discuss global, cultural and environmental issues. However, discussions about politics, religious issues and economics are less evident.

Apart from lessons, teachers and school leaders referred to many extracurricular events and activities that they believe, develop students' Global (and local) Engagement. School leaders referred to students' non-formal education through participating in many international programmes. Through such participation students gain awareness of the work of international organisations such as the UN, the EU (Hill, 2015) and participation in these programmes as well as school trips were considered developing students' knowledge and

critical thinking skills, as well as providing an opportunity for interaction with students from different schools or countries. This corroborates with McGowan's (2016), Metli (2018) and Vaught (2015) studies among IB teachers who connected development of IM with providing students with international and intercultural experiences. This research's findings very much relate to the research conducted by Hacking et al (2016) and Sriprakash et al. (2014) where a lot of exactly the same examples were given by study participants, considered by the researchers as evidence of good practice towards IM.

Charity work was seen as a means to develop students' active citizenship. Examples included not only in-school events such as organising charity sales and fairs to collect money, which can be considered engaging with soft global citizenship (Andreotti, 2006) but also students were involved with charities, for example, working with the Red Cross, therefore receiving critical Global Citizenship Education (Andreotti, 2006). This not only teaches students active citizenship in a reflective way but also supports their local engagement (Sriprakash et al., 2014; Hacking et al., 2016; Hayden & McIntosh, 2018). Through such activities students learn about a global issue from a local perspective: the global issue of inclusion of people with disabilities through working with special needs children in a local school. Therefore, students are active in their local and/or other communities, to support and engage in causes they care for (Castro et al., 2015).

The results, similarly to the Metli's (2018) study illustrated the importance of extracurricular and whole school activities and clubs to development of Global Engagement and Intercultural Understanding, emphasising the close linkage between Global Engagement and Intercultural Understanding, but not as close relation between GE and Multilingualism (Castro et al., 2013, p. 59). Unlike in many IM studies (Gigliotti-Labay, 2010; Wilkinson & Hayden, 2010; Sriprakash et al., 2014), the participants not only focused on 'one-off' events but were able to provide day-to-day in-school and in-lesson implementation practices through the curriculum (especially IGCSE and A-level), utilising teaching methods such as debates, source comparison, discussions to develop in students critical thinking skills.

Concerning RQ 2 on challenges and limitations to IM in terms of Global Engagement, it is evident that school leaders are divided in their opinion as to what issues can be discussed in school and what issues should not. Although leaders were keen to discuss neutral issues such as the environment, they were divided on more controversial issues such as terrorist attacks, politics and religion. This difference of opinion is very close to what Castro et al. (2013) and Taylor (2013) noted as an issue faced by IB schools in terms of a dissonance between the encouragement to take action based on awareness of socio-political

issues, and the need for international schools to remain apolitical. For example, the school leader of Internationally-British school B was very aware that to keep certain harmony in the school, the school must remain neutral politically, culturally and religious-wise. The opinion that certain issues should be kept low key was also the view of two deputy headmistresses from Internationally-Cypriot schools A and E. For headmistress of school A, the reason is very close to the headmaster from school B – protection of students from unnecessary exposure. In school E the reason was political. Cyprus is a divided country and people have very strong opinions about it, therefore, any controversial views could create tension. This very much relates to study results by Goren and Yemini (2016) in Israel, where teachers found GC education conflicted with the national curriculum narrative of ‘struggle’. O’Connor and Smith (2013) found teachers in Northern Ireland to avoid topics that may be considered sensitive and have a connection to the conflict.

School leaders of Internationally-British schools D and F, and Internationally-Cypriot school C presented a different approach. They believe that discussions on all topics should be a part of the school life, and in their responses they focused not on the ‘what’ and ‘why’ aspect of it but on how to discuss difficult issues so the conversation becomes a constructive experience in which students are listened to, guided and not exposed. The school leaders approach is also very close to Dewey’s (2017) recommendation of inclusion of all students in the class discussion, especially one of the minorities and taking a critical approach through discussions on controversial and complex ideas and topics, rather than just being passive recipients of these ideas. Wilkinson and Hayden (2010) considered students’ recognition of political, religious, cultural and nationalistic biases and acknowledgement that an individual cannot be representative or responsible for the whole nation or culture as an indication of the development of critical thinking skills.

Age and curriculum seem to play a role in the extent to which critical topics are being discussed. There is a statistically significant difference between younger students who study in secondary years 1-3 (Key Stage 3) and older students in secondary years 4-7 who take IGCSE and A-level courses (Key Stage 4 and 5). In reference to RQ 1 and RQ2, it can be that the more complex topics are discussed with older students with whom such discussion can take place, as they have the knowledge and understanding to participate in it. Moreover, these topics are a part of IGCSE and A-level courses across many subjects, as mentioned by the school leaders, the international upper syllabus provides a platform for classroom discussions on a variety of issues. At this level, Economics, for example, is not only a separate subject but its elements are also incorporated in the Geography syllabus. Therefore,

older students participate in international programmes such as IGCSEs and A-levels that offer subjects choices where such discussions can be facilitated. This indicates the developmental aspect of International Mindedness and its progressiveness time-wise and level-wise.

Furthermore, Metli (2018) found that the curricular development of IM was more difficult in subjects such as science and mathematics courses than in the humanities and language courses. However, based on comments given by the headmistress of school C and headmaster of school B, who are both science teachers, the addition of science-related global topics in sciences is possible and desirable (e.g. the issue of genetic engineering). Therefore, the suggestion here would be to consider the inclusion of more social debate into sciences.

Moreover, in terms of challenges to GE, although the school leaders noted that students' knowledge of current affairs is limited, nonetheless, through the examples given by the school leaders, it is clear that students are aware of the big news stories that happened in the recent years such as the election of Donald Trump and the Paris and Manchester attacks. It was also observed that the technology and social media allow students to operate within wider, global communication networks, and the school leaders and teachers emphasised the importance of teaching students about proper sourcing, recognising bias, critical approach to what they hear and read. The school leaders, who all also are subject teachers, gave examples of how teaching these skills is done at a practical level; through debate, source comparison. Therefore, students are not being taught about these issues only in theory, but they learn skills through practice to be able to utilise these skills in different situations. Strategies utilised by schools at all levels were discussions with students on what they saw on the news, in-class debates, public speaking. Such strategies were also recommended by teachers in Merryfield et al (2012) study.

The patterns that the two types of schools follow is very similar in terms of GE development. However, in relation to the research question 3 on how the characteristics of the researched international schools in Cyprus affect the perceptions on GE as a component of International Mindedness and its challenges, while Internationally-British school participants more often referred to the school community and Global Engagement being developed through the schools' day to day actions and approach, Internationally-Cypriot school participants were more likely to refer to outside programmes such as Erasmus, and MUN. Having mostly Cypriot population, these programmes allow Internationally-Cypriot schools to 'internationalise'. This is corroborating the finding of Metli et al (2018) who although recorded similar practices in an international and a national IB school, the national

IB school, being mostly monocultural had to rely on the same programmes as mentioned above for the same purposes. Internationally-British schools by being international in itself, do not have the same need, and secondly, it may be that their awareness of programmes available in Cyprus such as Mediterranean Model United Nations, Erasmus or Junior Achievement Cyprus may be limited.

Student population to a large extent determines the two types of schools' 'border-line' of Global Engagement. School leaders referred to the importance of neutrality and not bringing up issues that may lead to a conflict, or leave somebody offended. Therefore, it can be noticed that there is a balance between engaging with critical Global Citizenship and soft Global Citizenship that depends on the school context (Andreotti, 2006). With reference to Veugelers (2011), three progressive categories of Global Citizenship; the schools presented several examples where they engage with Open and Moral Global Citizenship teaching students about globalisation and its effects of interdependence and cultural diversity. However, their approach to Socio-political Global Citizenship is very specific. This is the best illustrated in school E where students are very active in relation to environmental issues, and in the work school C students do with special-needs children. In both cases, students apply action and recognise the global need for change in a social aspect. However, such engagement is not evident in any global political aspect. It confirms Andreotti's (2006) opinion that although critical Global Citizenship should be an educational goal that educators aspire to, in some contexts and topic areas soft Global Citizenship is more suitable to the school reality. This is not only visible through Internationally-Cypriot schools being more engaged with local charities, but also participation in national holidays. The Cypriot inclined schools participate in parades which are an important part of national holidays in Cyprus and often relate to the issue of occupation, which they consider unjust. In this sense, students engage in socio-political action based on their national identity. At the same time, due to their mainly Greek-Cypriot population, for these schools discussing local politics critically is not something they wish to engage in. This is a challenge to teaching Global Engagement in Internationally-Cypriot international schools where the concept of Greek-Cypriot 'national-struggle' is strong, and certain national, traditional and cultural values may be in opposition to universal ideas on which Global Engagement is constructed (Resnik, 2012; Cause, 2012; Hacking et al., 2016). Internationally-British school leaders, whose schools have more international population do not particularly wish to celebrate Cyprus national holidays the way the nationals would do, but are willing to discuss the role of EOKA critically, as it is more of an abstract than a personal issue. Nonetheless, despite school

leaders trying to introduce units about Cyprus, students' knowledge about the island is poor. Thus referring to RQ3, schools are considering what is appropriate to their school population. They expand on teaching students about global issues to an extent that does not cross the boundaries of their school's socio-cultural context.



CHAPTER 6
RESULTS ON
INTERCULTURAL UNDERSTANDING



UNIVERSITY of NICOSIA

6.0. Introduction

In the following section I present qualitative and quantitative research results that relate to Intercultural Understanding (IU). As Global Engagement and Multilingualism are considered to support IU (Singh & Qi, 2013); Intercultural Understanding is central and the most important component of International Mindedness (Singh & Qi, 2013; Hill, 2006; Hill, 2007; Heyward, 2002; Castro et al., 2013). IU as a component of IM is both cognitive and affective and makes itself evident in one's behavioural and communication skills (Hill, 2006). The cognitive aspect refers to knowledge about own and other cultures; the affective aspect includes the necessary attitudes such as openness, respect, and curiosity. IU also requires a positive approach to other cultures, but also, a critical enquiry (Hill, 2006).

6.1. Perception on diversity and integration, and its relevance to IU in an international school

This section examines perceptions of IU in terms of school diversity and integration. It also discusses school leaders and teachers' perceptions and approaches towards achieving IU among students. This is done by presenting quantitative results from student and teacher participants, followed by qualitative results collected from teachers and school leaders.

6.1.1. Students' perceptions of diversity and integration, and its relevance to IU in an international school

An important criterion on which the two types of school is differentiated, is that of their prevailing features. Students were asked how they perceive their school's identity (Poole, 2018a). In general, the scores were almost equally divided: 36% of the students found it to be English, 34.5% International, and 29.6% Cypriot.

Table 6.1. Students' perceptions of their school's identity

	General student population (%)	Internationally-Cypriot (%)	Internationally-British (%)
International	34.5	31.1	38.0
English	36.0	12.6	60.0
Cypriot	29.6	56.3	2.0

There is a very strong statistically significant difference between the two types of schools regarding how the students characterised their school ($\chi^2(2)=98.913$, $p<0.001$). In Internationally-Cypriot schools 56.3% of students found their school to be Cypriot and 12.6% to be English. In Internationally-British schools, 60% of students considered their school to be English and only 2% found it to be Cypriot. The percentages of students who thought of their school as International were similar in both types of schools, although, slightly higher in Internationally-British schools.

Joining an international school can be difficult for students as they have to adapt their behaviour, language and study habits to function effectively in their new school environment (Allan, 2002). Students claimed that they did not need much time to feel fully comfortable in their new school environment. Half of the students (54.2%) said that they needed only 3 months or less; 17.2% claimed that they adapted within six months and 20.7% within a year. A small group of students (7.9%) admitted that they still do not feel fully comfortable in their school. There is no statistically significant difference between the Internationally-Cypriot and Internationally-British schools in terms of time students needed to adapt to their school setting ($F=0.010$, $p=0.920$).

When asked what were the main obstacles, three major difficulties that many students stated, were: coping with new material to study (54.2%), making friends (53.2%) and adjusting to different school rules (48.3%) and language (29.9%). In all three cases, there is no statistically significant difference between the two types of schools as shown in Table 6.2.

The area of difficulty where a statistically significant difference was found between the two types of schools is getting used to new teachers and their teaching styles ($\chi^2(1)=10.120$, $p=0.001$). This was chosen as a difficulty by 33.8% of students and it was more often noted in Internationally-British schools (45%) compared to Internationally-Cypriot schools (22.8%). The results confirmed Oord's (2005) opinion that young people can easily adapt to new environments and their adaptation process to an international school environment is relatively fast. However, coping with new material to study, making friends and adjusting to different school rules were mentioned by the majority of students as the main difficulties.

Table 6.2. Difficulties students face when joining an international school

Difficulty	(%) of students	Statistical significance
Coping with new material to study	54.2%	($\chi^2(1)=0.043$, $p=0.836$)
Making friends	53.2%	($\chi^2(1)=0.411$, $p=0.522$)
Adjusting to different school rules	48.3%	($\chi^2(1)=0.837$, $p=0.360$)
Language	29.9%	($\chi^2(1)=3.833$, $p=0.050$)
Getting used to new teachers	33.8%	($\chi^2(1)=10.120$, $p=0.001$)

To learn about students' interactions in the school, a question was posed whether during breaks students spend time with a multinational group of friends with whom they speak English. This question was answered positively by 69.2% of respondents; 24.7% of students said that they spend time with their native friends speaking their native language. Students in Internationally-Cypriot schools were less likely to speak English with the multinational group of students (58.3%) than students in Internationally- British schools (79.4 %). On the contrary, 34.4% of students in Internationally-Cypriot schools claimed that they tend to spend time with their native friends speaking their native language. This break-time behaviour is less frequent in Internationally-British schools (15.7%). A statistically significant difference was found between the type of school and students' tendency to speak English with a multinational group of friends ($\chi^2(1)=9.343$, $p=0.002$) and to speak the native language with peers from their native country ($\chi^2(1)=8.299$, $p=0.004$).

Nevertheless, 82.3% of students agreed that they do not feel uncomfortable when getting to know someone of another culture and 67.3% claim that they like to learn about the cultures of their classmates, or at the very least, they do not oppose it. Moreover, 44.7% do not find themselves to be influenced by media when creating their opinions about other cultures; however, 43.1% of students remained neutral and 11.7% said that they are prone to media opinions. There is no statistically significant difference between the two types of schools regarding media influence on their opinion on other cultures ($\chi^2(1)=0.534$, $p=0.465$) nor in terms of students' interest in learning about cultures of their classmates ($\chi^2(1)=3.740$, $p=0.053$), or finding meeting someone of another culture an uncomfortable experience ($\chi^2(1)=0.195$, $p=0.659$). Moreover, 58.1% of students agreed that they do not care about the background of their peers but whether they share the same interests. To this statement, 26.8% of students remained neutral and 15.2% disagreed. There was no statistically significant

difference to this declaration between students of the two types of schools ($\chi^2(1)=3.108$, $p=0.078$).

6.1.2. Teachers' perceptions of diversity and integration, and its relevance to IU in an international school

Asked to characterise their school as English, Cypriot, or International (Table 6.3.), 52.1% of teachers characterised their school as international, 42.5% - Cypriot and only 5.5% - English. Teachers from Internationally-Cypriot schools thought of their school as Cypriot (75.6%). Only 24.4% considered it to be international. The vast majority of teachers from Internationally-British schools found their school to be international (87.5%), only 12.5% considered it to be English, and none of the teachers considered it to be Cypriot.

Table 6.3. Teachers' perceptions of their school's lived identity

	General Teacher population (%)	Internationally-Cypriot (%)	Internationally-British (%)
International	52.1	24.4	87.5
English	5.5	-	12.5
Cypriot	42.5	75.6	-

However, when asked to assess their school's identity based on their curriculum (Poole, 2018a), teachers were more likely to say that the English (34.4%) or the Cypriot identity (32.8%) are native to their curriculum. Internationally-British schools' teachers referred to English identity (63%) and Internationally-Cypriot schools' teachers referred to the Cypriot identity (55.9%).

Table 6.4. Teachers' perception of their school's curriculum identity.

	General Teacher population (%)	Internationally-Cypriot (%)	Internationally-British (%)
International	14.8	8.8	22.2
English	34.4	11.8	63
Cypriot	32.8	55.9	3.7
English-Cypriot	18.0	23.5	11.1

Some teachers also said that it is a mixture. This observation prevailed among teachers from Internationally-Cypriot schools (23.5%), therefore, reduced frequencies are evident in the 'Cypriot' category (55.9%) when compared to the previous question (75.6%). Nonetheless, the Cypriot element remained strong in Internationally-Cypriot schools. Regarding Internationally-British schools, although the vast majority (87.5%) of teachers

claimed that their school is international, 63% found the English aspects to be most fitting to their school curriculum.

With regards to cultural diversity, teachers were almost equally divided in trying to assess whether cultural differences are evident within the school (51.4%) or students' cultures blend and it is not possible to recognise them in clear-cut categories (48.6%). There is no statistically significant difference between Internationally-British and Internationally-Cypriot schools regarding teachers' perceptions on whether students' cultures within the school blend or can be singled out ($\chi^2(1)=0.476$, $p=0.490$). However, the majority of teachers agree that their culture is different from the culture of the children they teach (54.7%). Only 13.3% do not see the culture of the children they teach to be different from their own, 32% remained neutral. No statistically significant difference was found between Internationally-British and Internationally-Cypriot schools in terms of teachers' opinion on cultural difference/similarity between themselves and students ($\chi^2(2)=2.040$, $p=0.361$).

The majority of teachers (52.1%) assess that on average students successfully adapt to the school environment within 3 months, 25.4% finds it to be up to 6 months, and 22.5% more than six months. There is no statistically significant difference regarding teachers' observations on acculturation timeframe between Internationally-Cypriot and Internationally oriented international schools ($F=1.011$, $p=0.318$).

When asked what major difficulties students face when joining the school (Table 6.5), teachers found that the major difficulty students face is adapting to the different curriculum and familiarising themselves with the new study material. Another major difficulty, as observed by the teachers, is students having to form new friendships. To a lesser extent teachers see as a difficulty students need to adapt to the school's rules or to new teaching styles.

Table 6.5. Teachers' assessment of students' difficulties when joining the school

Difficulty	(%)	Statistical significance
Making new friends	50.7%	($\chi^2(1)=0.000$, $p=1$)
New study material / different curriculum	72.0%	($\chi^2(1)=0.813$, $p=0.367$)
Adjusting to the school's rules	38.7%	($\chi^2(1)=0.015$, $p=0.901$)
Adjusting to the new teachers, and their teaching style	28.0%	($\chi^2(1)=0.147$, $p=0.701$)

Teachers of both types of schools tend to agree with this assessment as there are no statistically significant differences between perceptions of teachers from Internationally-Cypriot and teachers from Internationally-British schools in regards to any of the above-mentioned factors.

Teachers generally believe that their school is promoting an understanding of different national characteristics and behaviours (61.8%) and the majority of teachers (71.1%) find students to be equally comfortable in more than one cultural setting. In terms of the related practices, 63% said that they frequently, and 26% occasionally adapt their teaching to be more responsive to the needs of diverse student groups; only 11% claimed that they do that rarely or never. There is no statistically significant difference between responses of teachers from Internationally-British and Internationally-Cypriot schools in this regard ($F=0.322$, $p=0.573$).

Participants also gave examples of how cultural diversity in terms of students' attachment to values such as tradition, religion, and ethnic background is evident in the school. The 57 responses often referred to more than one issue, hence, 77 thematic comments were excerpted. Detailed results are provided in Table 6.6. Most often teachers noted that cultural differences between students are visible through their dress code. This was the prevailing reference in responses of participants of both types of schools. Teachers mostly mentioned hijabs and religious jewellery. There were also some references to student diets and lunch orders in comments of teachers from both types of schools. Only 3 teachers referred to students' belief-system and behaviour.

Overall, teachers in Internationally-British schools gave more versatile responses as they discussed noticing students grouping with their native peers during breaks, students using their native language, discussing with students visits to their native countries as well as presentations during cultural events, and taking a day off on religious holidays: "Israeli students take time off to celebrate religious holidays, Muslim students fast during Ramadan, Russian students are often away for the first few days of January as Christmas fall on 6th January". Teachers in Internationally-British schools, as presented in the comment above, were also more likely to refer to a variety of nationalities or cultural groups and their individual characteristics, and also, to state that on a daily basis attachment to cultural values and traditions are not as evident, and do not play a role in the way the school and its community functions: "It is not evident. The cultural and religious differences do not inhibit us from integrating or relating with the students". Only one teacher from an Internationally-British school described some apprehension from non-Christian students towards school

celebrations: "Apprehension and sometimes refusal to participate in events e.g. Christmas shows, Christmas dinner. Refusal to enter Christian church during school trips". Therefore, this comment would suggest that the Christian religion is celebrated in this Internationally-British school, which makes some of the non-Christian students uneasy.

Table 6.6. Teachers' perceptions of cultural diversity in the school

	Overall	Internationally-British	Internationally-Cypriot
	No. and (%)	No. and (%)	No. and (%)
Number and (%) of respondents	57 (75%)	29 (88%)	28 (65%)
Number of coded responses	77	37 (48%)	40 (52%)
Appearance: dress code, jewellery, hijab, etc.	17 (22%)	8 (22%)	9 (23%)
Morning prayer of Greek Orthodox students, religious studies	9 (12%)	0 (0%)	9 (23%)
Diet: meal requests e.g. no pork	5 (6%)	3 (8%)	2 (5%)
Taking a day off on religious holidays	10 (13%)	7 (19%)	3 (8%)
Grouping with their native peers during breaks	1 (1%)	1 (3%)	0 (0%)
Use of native language	9 (12%)	7 (19%)	2 (5%)
Presentations during cultural events	5 (6%)	4 (11%)	1 (3%)
Discussing visits to their native countries	2 (3%)	2 (5%)	0 (0%)
Participation in certain events, lessons, projects	13 (17%)	1 (3%)	12 (30%)
Not visible in the school	8 (10%)	7 (19%)	1 (3%)
Beliefs and ideas, mind-set, behaviour	3 (4%)	1 (3%)	2 (5%)

However, this issue is not as commonly stated as in Internationally-Cypriot schools where as one of the teachers admitted: "Since the school is largely made up of Greek Cypriot students, religious, and ethnic events are all celebrated within the school and our culture and religion are promoted". This comment corroborates the quantitative results on Internationally-Cypriot school characteristics. Teachers from Internationally-Cypriot

schools commented on non-Greek-Cypriot students not taking part in some events and Greek-Cypriot students celebrating all national events: "Morning prayer, national holidays and celebrations are followed and conducted. Also, parades for independence". Therefore, what can be observed is a division between foreigners and Cypriot students and the schools openly promoting the Greek-Cypriot culture and religion.

6.1.3. School leaders' perceptions of diversity and integration, and its relevance to IU in an international school

In terms of population, the school leaders of Internationally-Cypriot schools referred to their schools as Cypriot. The headmistress of Internationally-Cypriot school A, although she recognised that there is a considerable number of British and Russian students in the school, noted that the school represents the local Cypriot community:

The culture is very much reflective of the culture of the community [...] Because it's a small area [...] people know each other very well. People are related to each other [being] either first or second cousins. I think the school represents the community.

A similar perception was presented by the deputy headmistress of the urban, Internationally-Cypriot school E where the Greek-Cypriots are also the majority population:

We have 299 students, 95% of students are Cypriot. The rest come from different nations: British, Russian, Egyptian, Romanian, Iranian [...] There are many students of whom one parent is Cypriot and the other is a foreigner, but these students adopt a Cypriot identity.

The responses were very different in Internationally-British schools. The principal of School F referred to 22 nationalities represented in the school, as well as to religious diversity including Greek Orthodox, Muslim, Hindu, Catholic. The deputy headmistress of school D also saw the school as multinational, and the headmaster of school B pointed out that although the school has a solid group of Cypriots (30%) they do not dominate the school because the rest of the school is highly multinational with many British and Russian children, and 30 to 40 other nationalities which have only one or two representatives:

The language that they speak in the classroom is English. [During breaks] it would be a mixture: mostly English, Cypriot, and some Russian. Ex-Soviet Union Block children sometimes speak Russian with each other.

School population, in terms of students and teachers' mono- or multi-national composition has an effect on the school's language of communication and in turn affects students' integration. The headmaster of school B said that the language used by students during lessons and breaks is English, and he occasionally hears students speaking in their native languages. This is the case in all Internationally-British schools. Internationally-Cypriot schools to a large extent operate in Greek at all levels: students, teachers, and management.

The school leaders discussed the syllabus and how it relates to the school population and context. In Internationally-Cypriot schools, school leaders stated that the programme they follow is a mixture of Cypriot and British curricula. As explained by the deputy headmistress of school A, the British curriculum is followed for the purpose of the external examinations and the Greek-related subjects such as Classical Studies, Greek History, Modern Greek must be included for students to be able to obtain the Apolytirion – Cyprus Secondary School Leaving Certificate. School leaders in Internationally-British schools referred to the curriculum they follow as British. The principal of school F explained that this is the curriculum and academic education that parents want their children to receive. However, all school leaders also noted that they internationalise certain aspects of this curriculum to be more responsive to the multinational population. This, as school leaders of schools B, D and F explained, happens in lower secondary and primary school where the UK national curriculum is not followed rigidly but rather used as guidance. The principal of school F explained:

We do not really call ourselves an English school. We are a private school which follows the UK curriculum. We do not push the British culture on our students. The curriculum is taught in English because the idea is to learn and practice the English language. Students learn from an English perspective but do not necessarily take on board the English perspective.

According to the school leaders of schools F and D, adequate changes are made in subjects such as History and Geography. For example, principal of school F spoke about necessary changes to teaching the British Empire and colonialism in the context of Cyprus, and headmistress of school D explained her decisions regarding the adaptation of the curriculum in Geography, History, and English literature:

Some of the subjects that we teach are based very much on the British curriculum and therefore, there are certain things that we adapt. We internationalise it particularly in History and Geography lessons and even to a certain extent in English lessons. Teaching about Shakespeare is relevant because he is a worldwide renowned playwright, but teaching the geography of Wales is not particularly appropriate. So we teach the British curriculum but we make it relevant to our students. For instance, if you teach about World War II, because we have a lot of Russians, therefore, we also look at it from the Russian point of view.

Therefore, it can be noted that the two types of schools respond to the composition of their student population. In this sense, Internationally-Cypriot schools' curriculum answers to the demands of its Cypriot population, and Internationally-British schools' curriculum is adapted to be more adequate to the multinational population.

The school leaders also commented on the size of their schools. School leaders of schools C, D and B and F referred to the benefits of being a small school: knowing students as individuals, having a family-like environment, and easy integration. As explained by headmistress of school C:

A good thing about having 300 students is that the classes are relatively small. [...] Before the economic crisis we reached almost 600 students and I felt that we were not doing the best we could [to] offer what we have as a mission, which is individual attention to each child. [Now] I know every single child in the school by name; the students know each other.

Therefore, being a small school allows to treat each student individually while at the same time work collaboratively as a community. In fact, all school leaders of Internationally-British schools often referred to the value of the school community. These two aspects: individual approach and orientation towards community, which are facilitated by the small school size. This allows for better development of IU as it helps all school members to engage having more personal contact and to know each other better. School leaders commented that in their school environments people are highly supportive of each other. In fact, the deputy headmistress of Internationally-British school D pointed out that above all, her school is best described as inclusive. This is not a very common description of usually 'elitist' international schools, however, school D accepts students with special needs. The

headmistress explained how being an inclusive school supports students' development of Intercultural Understanding and overall IM:

We have students here who have special needs. If you have children and adults that have disabilities around you then you get used to them and you do not see them as anybody different. [...] You have people from different backgrounds and different cultures and the whole attitude, ethos and culture of the school is that everybody is the same. Everybody is given the same opportunity, the same chance to mix, make friends and do their best. It's their best - not 'set' best. We need different people to do different jobs. This is what they have to understand. Somebody who is not so good at math may be excellent at art or music or something completely different that we do not teach in school and we have not even found yet.

Considering the integration of the school population, school leaders noted that cultural differences between the students of different cultures are visible in school to a certain degree. For example, the headmistress of school C spoke about cultural differences related to students' behaviour. She gave several examples. One being Iranian students who due to their cultural background are not as keen to speak up as the Cypriot students:

Iranian kids needed time to understand that it is o.k. to speak about something that they dislike or say that they need help with something. I have South-African boys who when they come to my office do not think that they can sit down without asking first.

But she also noted on some tendencies of Cypriot students and their parents:

The biggest difficulty I find is the spoon-feeding of Greek-Cypriot children. What I do now is little by little every year I take out the amount of assistance that is given for tests and exams; so when they go to year 4, they know what they need to do on their own.

Therefore, the headmistress can see cultural differences affecting students' behaviour within the school, she shows understanding and takes time to think what is behind these behaviours, based on which, she takes appropriate actions:

If they come from a culture that's usually more open and then they have the confinement of the uniform - that's an issue. The other issue is when they are from a

stricter background, where things are very confined, it takes some time for them to understand that it is ok to express themselves. You work at it.

Similar perceptions on cultural diversity within the school were presented by the headmistress of Internationally-Cypriot school A who noted that there is a clear divide between the foreign, mostly British, community and the Cypriot community. She admitted that some of the students do not ever integrate with the Cypriot students. The headmistress of school A also noticed that the issue is visible only on a social level; in lessons, students work together in mixed groups without any issues. She found two main issues that prevent students from integrating at a social level: cultural and lingual. The cultural divide is a result of the two groups' different upbringing and values. Cypriot community being more traditional, focusing on family and traditional practices such as church celebrations, parades, which excludes British and Russian children. British children are being given a lot more freedom, and enter the culture of going out, and drinking earlier than Cypriot children: "British children are getting a lot more freedom. Parents suddenly realised that in Cyprus there are far fewer dangers, potentially, than there are in the cities they came from."

Nonetheless, she also observed that students of which only one parent is Cypriot are more internationally-inclined, and tend to gravitate towards the school's foreign community across the age groups. Moreover, Greek-Cypriot students who attended the school's junior school, which is much more multicultural with a very large number of Russian and British children, integrate with the foreign population because they are all good English speakers and English is their common language. Students who joined the school at a secondary level coming from Greek public schools have low English language skills, and are not keen to integrate outside of their native group of peers. She expressed how the divide is evident at a school level, especially through lingual isolation:

Given the choice the British students always sat together, they stood around the playground together [...] British students [...] said that [the Cypriot students] are not very welcoming, they always talk Greek when they are around and even some of our British students who are very good Greek speakers found it very difficult to integrate. I think it was an issue of both sides.

The headmistress of school A also pointed to age as a factor in students' integration:

We have a Danish family. Two girls. The younger one is in the junior school and is totally integrated. The older one, who came to year 4, she is now in year 6 and she is integrated as far as her subjects are concerned.

This statement would align with the headmistress' of school A comments on the international culture of the junior school and lack of integration of Cypriots and foreigners in the senior school. The headmaster of school B made a similar observation, noticing that adaptation is easier for students who already attended an international school.

Therefore, language-skills, mind-set, age, the formation of early friendships, and previous school experience support student integration process in school.

Nonetheless, despite some similar opinions, there is a clear difference between Internationally-British schools and Internationally-Cypriot schools in terms of students integrating. It is easier in Internationally-British schools where there is no prevailing population and all students must communicate and interact with each other in English. There is no majority or minority population in the school. In Cypriot oriented school E, the foreign population of the school is so small that students tend to assimilate to the Cypriot population, and in Internationally-Cypriot schools A and C difficulties in terms of integration of students are evident. However, in Internationally-British schools, which are much more diverse in terms of their student population, students integrate well. School leaders noted that there are no cliques and students generally mix well; especially the ones that have grown up with each other from primary school. To explain that phenomena, the school leaders of these schools came back to the value of thinking of themselves as one school community and pointed to the simple practice of ignoring differences, as the headmistress of school D explained:

They all wear the same uniform; they all speak the same language - English; [...] the same rules apply to everybody. Schools tend to be little islands. Everybody knows exactly what is going to happen. They know the rules and what happens if they do not follow the rules; they know what will be expected in lessons. [...] For some students, it is not always the case when they are outside of school. But when they come to school they know that it does not matter where they are from, be it Israel or Russia or England; it does not matter what they bring from outside, they know that everybody has to behave in a certain way and everybody is expected to work towards a particular goal. I think that helps and they do not necessarily look at each other as

being different. It is not about the regimen but it's because of that shared ideas all students have when they are in the school.

According to the headmaster of school B, once such school rules are set in place students then integrate by growing up together and in turn learn to respect each other, and the intervention of the school is rarely needed. For him, intercultural understanding among students happens through osmosis. This attitude of everyone following the same pattern without paying attention to differences is also a point of view of the principal of school F who illustrated how the 'no difference' approach and its effects are being applied in practice:

A good example of it is that in schools I've taught in the UK when a new member joined, you would say: "This is Charlie. He's from China." We do not go down that route. We would say: "This is Charlie, he joining us today. He loves playing football. He's quite bright at what he does. His favourite subjects are... Who wants to be friends with him?" And then perhaps Sophia from Russia will put her hand up [and volunteer] to look after him for the day. And this is an indication that he is no different from the others. It's just a new member being welcomed and the students fall into that passage straight away [...] When it came to our speech day, Charlie [...] did a speech on diversity. The very first thing he said in his speech was that he finds that he was accepted straightaway for who he was [...]and that nobody has ever questioned where he has come from. Nobody's ever questioned what he has done before, what religion he is or what his parents do. He said that the other students just accepted him as one of their own

But the principal of school D sees that such a situation is only possible because of the composition of the school population which is multinational, with the vast majority of students being migrants, therefore, having a strong connection point on which they can build relationships. Moreover, secondary students from Internationally-British schools were more likely to attend international junior schools, often in the same school. This was confirmed by the headmaster of Internationally-British school B: "I think it's is mainly an organic process because a lot of them grew up with each other from when they were four years old. And they just tend to mix. Very occasionally we have to intervene." In this sense integration of students in Internationally-British schools is easier.

In Internationally-Cypriot schools C and A, where a native-majority and foreign-minority groups are clearly visible, and most of the students enter the school at a secondary

level. Therefore, integration of foreign and Cypriot population requires work on the part of the school. It depends on the extent to which school is willing to see it through. Headmistress of school C integrates students in clubs, schoolhouses and in subjects where there is no need for separation based on the Greek language or culture such as religious studies. Moreover, Greek-Cypriots whose English language is of a good level are placed together with the foreign population, and some foreign students who do not speak English are placed with Greek-Cypriots who have the same issue.

Classes are mixed. We put the Greek-speaking children who have good knowledge of English in native classes. We do not have a group of foreigners only. It is about the level of their English language, not their background. In Greek-speaking classes, there have been occasions when there were Chinese children, Iranians, Russians.

Deputy headmistress of school A agrees that mixed tutor groups work best but organising these is difficult due to timetabling issues. The school places children who take Greek as a second language in one group which by default leads to segregating them from the Greek-Cypriots, who take a Greek language course for natives. She also referred to clubs such as EYP that can help to integrate the native and the foreign school population. However, she also pointed out that these clubs are very demanding, and limited to high achieving students with a good command of the English language. On the other hand, the school's theatre group is run in Greek, hence, excludes the foreigners. She finds it to be her personal disappointment as this club should be integrated.

The other issue that emerged from the interviews with the school leaders is that the Greek-Cypriot students lack the desire to integrate with foreign students, and this continues after they graduate. As leaders of Internationally-Cypriot schools A and E indicated, although their graduates get into good UK universities, once in the UK they succeed academically but socially they stay within their Cypriot community and almost automatically enrol to Hellenic clubs of their universities. Deputy head of school E noted that this is mostly the case in their first year:

Yes, during their first year at university they tend to socialise mainly with their peers from Cyprus. But I do not find it wrong or surprising; as it is a new experience for them, it is understandable that they feel more comfortable in a group that they find familiar. I think that changes in their second year when they need to move out of the

dorms and find an apartment outside of the university. I think this is the time when they emerge to and interact with the wider society.

This situation was also commented on by the head of Internationally-British school B who noted that unlike graduates of other schools, his students tend to mix well when they go to universities and do not stick to peers in Hellenic clubs. This last point is very important as it shows how important integration is towards intercultural understanding at a school level, as lack of it can have negative effects on students further on.

6.2. Teaching Intercultural Understanding

Researches place emphasis on the development of educational strategies for Intercultural Understanding (Singh & Qi, 2013; Hayden & Thompson, 2013; Haywood, 2007; Cambridge, 2012; Hayden & Thompson, 1995b; Hill, 2000; Roberts, 2003; Hacking et al., 2016; Harwood & Bailey, 2012) based on the reasoning that IM is "taught, not caught" (Walker, 2006, p. 8) and that IU is not developed barely by having cultural knowledge but requires critical engagement (Budrow, 2015; Hacking et al., 2016). The following section discusses the perceptions of school leaders and teachers that emerge from the collected data on strategies to develop Intercultural Understanding, and how it is affected by the characteristics of the researched Internationally-Cypriot and Internationally-British schools.

6.2.1. Teachers' reflections on teaching Intercultural Understanding

Teachers were asked to assess to what extent their university education programmes prepared them to teach effectively in a culturally diverse classroom. On a scale between 1 and 5, where 5 is being the strongest, the majority of teachers (56.8%) placed themselves between 3 and 4. Almost a quarter of respondents (24.3%) placed their teacher education programme at 5 which is the highest score; 18.9% assessed their preparation as poor by choosing number 1 or 2 on the scale. There is no statistically significant difference between the Internationally-Cypriot and Internationally-British schools in terms of teachers' assessment of their university preparation to teach effectively in a culturally diverse classroom ($F=0.451$, $p=0.504$). Only 24% of teacher respondents stated that during their university studies or their professional career they had some kind of training in intercultural education. Overall, 13 teachers (17%) gave detail about the training they received: 5 said that they took some courses during their studies, 5 referred to seminars they attended when they were already working, and 3 noted that they received such training when attaining extra qualification such as a certificate in Teaching English as a Second Language.

With that said, 15.1% of teachers did admit that they are sometimes scared or hesitant to mention certain issues in classroom in order not to make a cultural mistake and 19.2% are concerned that mentioning such issues may result in parents' complaints or problems with the management. Moreover, 74% of teachers noted the importance of avoiding imposing their values as they may be different from the values of students of diverse cultures.

Furthermore, when using teaching materials (textbooks, videos, etc.) teachers consider limitations that may result from students' cultural backgrounds: frequently 45.2%, occasionally 19.2%, rarely-never 21.9%. These feelings are shared among teachers of Internationally-British and Internationally-Cypriot schools. There is no statistically significant difference between the two types of schools in regards to teachers being cautious not to make a cultural mistake ($\chi^2(1)=0.335$, $p=0.221$) nor in regards to teachers being scared that mentioning some issues may result in having troubles with parents or management ($\chi^2(1)=0.874$, $p=0.350$). There is neither a statistically significant difference between teacher responses in avoiding imposing their cultural values onto students ($\chi^2(1)=0.716$, $p=0.397$) or being culturally alerted when choosing teaching materials ($F=0.392$, $p=0.534$).

When asked about the kind of skills, knowledge and resources that would help them to teach from a more culturally inclusive perspective, 70.3% of teachers opted for websites that provide materials and teaching tools that consider the diverse setting of international schools; 59% referred to in-school training and 39.2% to resources such as textbooks. There is no statistically significant difference between the Internationally-Cypriot and Internationally-British schools regarding any of the above mentioned support methods (training offered by the school: $\chi^2(1)=1.021$, $p=0.312$; textbooks $\chi^2(1)=0.074$, $p=0.786$; Websites $\chi^2(1)=0.0$, $p=1.$). Moreover, 28.4% of teachers suggested training provided at the university would help them to teach from a more culturally inclusive perspective. The vast majority of teachers (70.3%) said that it would be helpful if cultural topics were discussed in the staff meetings. There is a statistically significant difference between the Internationally-Cypriot and Internationally-British schools in terms of teachers' opinions on the usefulness of these two support methods: training provided at the university ($\chi^2(1)=9.256$, $p=0.002$) and cultural topics discussed in the staff meetings ($\chi^2(1)=4.865$, $p=0.027$). Teachers from Internationally-Cypriot schools were more common to point out the need for university training in intercultural education (43.9%) compared to teachers from Internationally-British schools (9.1%). Teachers from Internationally-British schools, however, were more likely to focus on hands-on on the job approach and 84.8% noted the importance of cultural topics discussed in staff meetings compared to 58.5% of

Internationally-Cypriot school teachers who also agreed about the importance of culture-related staff meeting agenda.

Regarding positive and supportive strategies to teach IU, teachers commented on where such teaching can take place e.g. during lesson, school trip, assembly. Detailed results are presented in Table 6.7. Teachers gave a variety of examples which overall showed that teaching and learning IM can take place in many settings, within formal and informal education. However, they primarily indicated that such learning takes place in lessons which is significant in comparison to other IM research. Teachers also referred to trips abroad and the Erasmus programme, local trips and assemblies. Interestingly, events such as international and cultural days were mentioned the least, which is similar to the responses given by the school leaders.

Table 6.7. Settings for teaching IU.

	Overall	Internationally – British	Internationally-Cypriot
Number and (%) of coded responses:	77	33 (43%)	44 (57%)
	No. and (%)	No. and (%)	No. and (%)
Trips abroad, Erasmus	11 (14%)	2 (6%)	9 (20%)
Local Trips	7 (9%)	3 (9%)	4 (9%)
Assemblies	7 (9%)	3 (9%)	4 (9%)
Lessons	50 (65%)	24 (73%)	26 (59%)
International days, Cultural days	2 (3%)	1 (3%)	1 (2%)

Similarly, to previously presented result on Global Engagement, teachers from Internationally-Cypriot schools more often referred to trips abroad and the Erasmus programme compared to teachers from Internationally-British schools whose comments were more often focused on lessons.

In terms of factors that teachers find to be influential in building students' opinions of other cultures. They referred to: Media (77.6%), family perceptions (70.7%) and circulation of stereotypes (50%). Some also give credit to students' individual perceptions (35.5%). There is no statistically significant difference between teachers from

Internationally-Cypriot and Internationally-British schools regarding their opinions on the above mentioned factors: Media ($\chi^2(1)=2.561$, $p=0.110$); individual perceptions ($\chi^2(1)=0.350$, $p=0.554$); circulation of stereotypes ($\chi^2(1)=0.000$, $p=1$); student's family perceptions ($\chi^2(1)=0.000$, $p=1$).

To a lesser extent, teachers believe that students' opinions of other cultures are influenced by teaching materials (30.3%) and teachers' perceptions (27.6%). There is no statistically significant difference between teachers from Internationally-Cypriot and Internationally-British schools regarding their opinion on the influence of teaching materials ($\chi^2(1)=0.561$, $p=0.454$). There is however a statistically significant difference between teachers from Internationally-Cypriot and Internationally-British schools regarding perceptions on teaching staff's influence on building students' opinions of other cultures ($\chi^2(1)=8.455$, $p=0.004$). Teachers from Internationally-British schools were far less agreeable to the fact that they influence students' perceptions of other cultures (9.1%) in comparison to teachers from Internationally-Cypriot schools (41.9%).

Teachers were asked about what they find of significance in building students' opinion of other cultures to achieve IU, especially when considering the recent social developments of globalisation such as terrorism and migrant crisis. Overall, 62 out of 76 participants (82%) responded to this question. The 62 responses often comprised of more than one issue thus 92 thematic comments were excerpted from the given responses. The number of responses was almost equally distributed between the two types of the researched schools; however, only 38 (41%) of the thematic comments were excerpted from Internationally-British schools compared to 54 (59%) from Internationally-Cypriot schools. This illustrates that teachers from Internationally-Cypriot schools gave more data-rich comments. Detailed results are presented in Table 6.8.

For teachers IU encompasses the cognitive and affective aspects as well as analytical approach and positive disposition. They referred to Intercultural Awareness in terms of knowledge about cultural, religious and global issues; Intercultural Sensitivity in terms of having respect, tolerance, being open-minded and recognising the rights of others. They also discussed skills such as having critical thinking skills, the ability to see different perspectives, being able to make own judgement, and the ability to recognise that one does not represent the entire culture. Teachers also referred to having a positive disposition towards other cultures; to achieve intercultural understanding, as one has to be willing to interact with other cultures.

Table 6.8 Teachers' perceptions of significant factors in building students' opinion of other cultures.

	Overall	Internationally - British	Internationally- Cypriot
Number and (%) of respondents	62 (82%)	30 (91%)	32 (74%)
Number and (%) of coded responses:	92	38 (41%)	54 (59%)
Category:	No. and (%)	No. and (%)	No. and (%)
Multilingualism	1 (1%)	0 (0%)	1 (2%)
Being aware of global issues	6 (7%)	4 (11%)	2 (4%)
Religious, cultural education	15 (16%)	9 (24%)	6 (11%)
Global employment	2 (2%)	2 (5%)	0 (0%)
Respect, tolerance, open-mindedness	28 (30%)	12 (32%)	16 (30%)
Critical thinking skills	18 (20%)	5 (13%)	13 (24%)
Ability to recognise that one does not represent the entire culture	7 (8%)	1 (3%)	6 (11%)
Willingness to interact with other cultures	12 (13%)	5 (13%)	7 (13%)
Respect of own cultural identity	3 (3%)	0 (0%)	3 (6%)

However, only 3 teachers noted that students should: "be aware and sensitive of other cultures [...] yet feel strong and proud of their own culture and personality". Therefore, this very small number of comments that came only from teachers from Internationally-Cypriot schools who noted that understanding and tolerance towards other cultures should not come at the cost of one's own cultural identity. This confirms that there is a danger that IU can be understood by teachers and in consequence by students as prioritising other cultures over one's own (Van Oord & Corn, 2013).

In terms of perceptions on what is of significance in building students' opinion of other cultures, especially when considering the recent social developments of globalisation, teachers mostly touched on education of respect, tolerance and acceptance of other cultures as well as overcoming the issue of stereotyping: "They should be able to emphasise more with other cultures and look beyond stereotypes". These comments also discussed seeing the

value in diversity, however, through emphasising the positive disposition towards other cultures. This type of content was equally present in responses of teachers from Internationally-Cypriot and Internationally-British schools. As one of the participants put it:

I believe that now it is a crucial time to raise awareness of individuality and the beauty of each culture. As the media along with many world leaders promote stereotyping, which could be very dangerous for the future generation culture relations

It was equally acknowledged by teachers of both types of schools that in building students' opinion of other cultures students should be encouraged to interact with people of diverse cultural backgrounds as: "Interaction helps build students' opinion of other cultures" and students should: "be able to cooperate with students/people of other nations/ cultures".

In terms of skills development, teachers noted that the role of the school is to teach students to be able to make their judgement based on facts. Students should not rely on media opinions but should be able to understand different perspectives: "Students should be taught to search and learn for themselves rather than to follow what they are told either by teachers/parents/media". This is a very similar opinion and approach to the one presented by the school leaders who discussed the same issues regarding the media and social media in relation to Global Engagement. The fact that this issue was mentioned by the teachers and the school leaders in relevance to various IM components indicates its significance to education in a globalised world, as well as its significance to overall IM development.

References to critical thinking skills were more present in the responses of teachers from Internationally-Cypriot schools compared to responses of teachers from Internationally-British schools. Moreover, primarily teachers from Internationally-Cypriot schools specifically mentioned teaching students to understand that actions of a few do not represent the entire culture: "It is vital to producing open-minded, compassionate, responsible, and caring adults who do not judge the actions of an entire group based on the actions of a few".

On the other hand, Intercultural Awareness and the notion that schools should provide students with objective knowledge through cultural and religious studies was more often mentioned by teachers from Internationally-British schools compared to teachers from Internationally-Cypriot schools. Students should be objectively taught about other cultures and religions as such knowledge can lead them to have a better intercultural understanding:

I believe that cultural diversity is extremely important to be taught and understood by all pupils so that they become aware and sensitive to the complicated issues surrounding their world. Educating children is the key to fighting ignorance which breeds racism!

Teachers from Internationally-British schools also more often wrote about students' awareness of current issues, encouraging them to watch the news and read newspapers and raised the issue of students becoming global employees and employers, therefore, having such knowledge and understanding is vital for them. Global employment was not mentioned by teachers from Internationally-Cypriot schools.

What is evident through the analysis of the above comments is the Internationally-British school teachers' emphasis on and commitment to neutrality through the provision of objective, academic information. This is reflecting the approach described by the school leaders of Internationally-British schools. Therefore, the consistency of these two groups of school actors can be observed in terms of their attitude to developing students' IU.

Finally, based on the conceptualisation of IU, teachers asked about specific positive and supportive strategies that they implement to ensure that difference and diversity become a constructive element in the learning experience. This question was answered by 75% of all respondents: 82% of teachers from Internationally-British international schools and 70% of teachers from Internationally-Cypriot international schools. The participants provided very data-rich responses, therefore, thematic comments were excerpted and the question was analysed quantitatively and qualitatively based content, skills development and teaching methods. This is resented in the subsequent sections.

6.2.1.1. Teaching content

Regarding the content material of which inclusion can lead to differences and diversity to become a constructive element in the learning experience, as presented in Table 6.9, the issue that prevailed in teachers' comments was the inclusion of case study material on places and people of different cultures and knowledge of current affairs. This subject matter was more common among teachers from Internationally-British schools compared to Internationally-Cypriot schools. This corroborates that Internationally-British school teachers were more focused on the cognitive component of Intercultural Understanding than teachers from Internationally-Cypriot schools. Moreover, several especially primary teachers, from Internationally-British schools discussed learning about different traditions

and customs. Although learning about other cultures or just experiencing cross-cultural engagements is not enough to develop IU (Bennett, 1993; Heyward, 2002), the strategies described by the teachers considered the inclusion of material that allows for comparison of different opinions and perspectives, connecting the cognitive aspect and the analytical skills component needed for the development of critical engagement. Teachers from Internationally-British schools were more likely to discuss teaching their students about different opinions and perspectives and the need to accept diversity. On the other hand, teachers from Internationally-Cypriot schools far more frequently noted on topics directly related to the cultures and experiences of the students they teach by including topics related to their native cultures or asking them to share stories and experiences from their native countries.

Table 6.9. Teaching content related to Intercultural Understanding.

	Overall	Internationally – British	Internationally -Cypriot
Number and (%) of respondents	57 (75%)	27 (82%)	30 (70%)
Number and (%) of coded responses	57	28 (49%)	29 (51%)
Category:	No. and (%)	No. and (%)	No. and (%)
Teaching to accept diversity	7 (12%)	6 (21%)	1 (3%)
Teaching about places and people of different cultures	16 (28%)	9 (32%)	7 (24%)
Teaching about different opinions and perspectives	12 (21%)	8 (29%)	4 (14%)
Including topics related to student's native culture	9 (16%)	2 (7%)	7 (24%)
Asking about students' life experiences	8 (14%)	2 (7%)	6 (21%)
Teaching about different customs and traditions	9 (16%)	6 (21%)	3 (10%)
Teaching objective History	4 (7%)	3 (11%)	1 (3%)
Teaching about languages	9 (16%)	4 (14%)	5 (17%)
Teaching about current affairs	6 (11%)	3 (11%)	3 (10%)
It does not relate to my subject	2 (4%)	0 (0%)	2 (7%)

By inquiring further into teachers' comments, it can be understood that Internationally-British schools' teachers noted that History should be taught from a global perspective rather than be nationally affiliated: "Ensure that global and not national history is taught". Teachers of subjects such as History or English often referred to using diverse source material: "I incorporate poetry/plays/ books from as many countries as possible for all year levels /Reading stories/ poems/ plays; hearing personal accounts" as the inclusion of material should allow for comparison of different opinions and perspectives: "Group projects which include one element seen from different perspectives"; "Discussion and comparison of customs in different cultures as part of the language lesson". Therefore, as presented by the above comments, through comparison of different cultures students can be led to the development of critical thinking skills, practise seeing different perspectives and be able to make their own judgements.

Teachers also noted that including topics that relate to students' native cultures as well as discussing students' life experiences can also lead to positive utilisation of diversity in the classroom and development of Intercultural Understanding. Some shared the opinion that asking students "to share personal stories and situations that will help minimise stereotyping". Others suggested that this will help students to feel included: "Allow students to express themselves. either tell a story or show something which is important to them and their culture, and I make clear how important it is to listen and learn from other students."

Such a personal approach was more evident in answers of teachers from Internationally-Cypriot schools and not as evident in responses of teachers from Internationally-British schools who followed more indirect and subtle tactic than asking students to share their stories in front of the class. An example was presented by an Internationally-British school Art teacher: "Encourage the art students to choose a theme that will include aspects of their culture which will enhance their art theme and eventually convey this great sense of self-worth and identity."

Moreover, some teachers also focused on teaching students' acceptance and inclusion of diversity rather than cultural diversity itself: "I teach students to respect each other's cultural background". This type of comments was mainly made by teachers from Internationally-British schools and echoed the perspectives of the school leaders of these schools that focused on emphasising commonalities and avoiding identification of differences.

Lastly, while subjects such as humanities often include IM related topics and a platform for teaching IU: “This naturally fits in Geography as we learn about different places and people”. However, use of relevant case studies was not only mentioned by teachers of subjects such as Geography, but also Science: “Talk about accomplished scientists from different cultures/ countries/ religions”, therefore, although there were teachers of subjects such as Mathematics that did not see how teaching International Mindedness can fit into their subjects: “My subject is Mathematics so it is not necessary to talk about anything that has to do with culture or ethnicity”; others did see this possibility although their subject may not naturally incorporate IM issues. The following example from a Physical Education (PE) teacher illustrates a teaching strategy that promotes IU in PE lessons: “Learning new sports, games, that native students are not familiar with. Also, foreign students take the role of teacher to teach their classmates their national sports”.

6.2.1.2. Teaching strategies and skills development

The second category by which the responses were analysed are skills as well as teaching strategies used to help Intercultural Understanding and lead students towards IM.

Table 6.10 Skills related to Intercultural Understanding.

	Overall	Internationally - British	Internationally -Cypriot
Number and (%) of respondents	57 (75%)	27 (82%)	30 (70%)
Number and (%) of coded responses	67	32 (48%)	35 (52%)
Category:	No. and (%)	No. and (%)	No. and (%)
Communication, conflict resolution	12 (18%)	5 (16%)	7 (20%)
Analysis of different perspectives	16 (24%)	10 (31%)	6 (17%)
Presenting information	14 (21%)	5 (16%)	9 (26%)
Research skills	9 (13%)	3 (9%)	6 (17%)
Collaboration, team work	9 (13%)	4 (13%)	5 (14%)
Appropriate behaviour (treating people with respect)	7 (10%)	5 (16%)	2 (6%)

As presented in Table 6.10, communication, conflict resolution, being able to analyse different perspectives, and presenting information, are the most common skills mentioned by teachers. They predominantly emphasised the skill of application of knowledge to be able

to see and discuss issues from different perspectives (24%). Though, this was mostly commented on by teachers from Internationally-British schools who referred more often to the process of development of critical thinking skills and analytical skills. When referring to skills-development, teachers from Internationally-Cypriot schools focused on researching and presenting the information. Communication skills were mentioned by teachers from both types of schools, highlighting the importance of students being able to collaborate.

Furthermore, the teachers often pointed to specific supportive strategies through which the goal of making differences and diversity a constructive element in the learning experience can be achieved. Detailed results are presented in Table 6.11.

Table 6.11 Teaching strategies that lead to the development of IU

	Overall	Internationally – British	Internationally- Cypriot
Number and (%) of respondents	57 (75%)	27 (82%)	30 (70%)
Number and (%) of coded responses	71	35 (49%)	36 (51%)
Category:	No. and (%)	No. and (%)	No. and (%)
Discussion	17 (24%)	10 (29%)	7 (19%)
Presentations made by students	6 (8%)	3 (9%)	3 (8%)
Student becomes a teacher	7 (10%)	2 (6%)	5 (14%)
New goals	2 (3%)	1 (3%)	1 (3%)
Case Studies	18 (25%)	12 (34%)	6 (17%)
Group work	9 (13%)	4 (11%)	5 (14%)
Diverse reading material	6 (8%)	4 (11%)	2 (6%)
Asking students about their native countries	12 (17%)	2 (6%)	10 (28%)

Discussion and using Case Study material were the teaching methods that were most commonly mentioned by the participants. Moreover, although teachers believe that students should gain knowledge about other cultures as part of learning IU, it is being taught in an active way not in a passive way, through utilising techniques such as teamwork, individual

research, and source analysis. Teaching methods such as group work, students' presentations and setting new goals were distributed equally between teachers of the two types of schools.

In terms of differences between the two school types in relation to the preferred teaching strategies, it can be observed that teachers from Internationally-Cypriot schools were far more likely to discuss students' cultural background in class, and allow students to become teachers compared to teachers from Internationally-British schools. Teachers from Internationally-British schools more often commented on using more academic methods such as utilising diverse reading material, case studies and discussion.

Analysing the comments qualitatively allowed me to view how the used methods related to the skills, and to the approach taken by the teachers of the two types of schools. Although students presenting material was used as a teaching strategy by both groups of teachers, by making comments such as: "students will write about, make posters of their countries"; "Presentation in class done by students"; "We learn about different cultures as part of project work". Further inquiry revealed that the two groups utilise this method differently. Presentations allow students to share their culture as well as promote individual research and independent learning, however, to a lesser extent, unless followed by a thorough reflective discussion, to further develop analytical and critical thinking skills. As illustrated by the comment below - although a student receives an opportunity to share his/her culture, and as an individual, practices the skills of research, independent learning and presenting, the other students remain just passive recipients, therefore intercultural learning is very limited: "Presentation of the personal project. Student talk about their cultural aspect sharing it in class and how it is being used in their theme development". These were not as emphasised by teachers from Internationally-British schools whose comments more often focused on higher-order skills: "Develop critical thinking skills and differentiate between looking at the surface of an image and analysing beneath the surface to discover meaning"

Teachers from Internationally-Cypriot schools were more likely to rely on the knowledge of the students: "If we are doing a passage which is based in Iran for example, then I let my Iranian students 'teach' the class about Iran. Letting the students teach other students about their culture is very effective." This comment indicated that students have an opportunity to present their culture, yet did not indicate that such a presentation would be followed by a discussion and critical engagement: "International students can share experiences in their native countries concerning a topic covered during a lesson (e.g.

environmental problem)”. However, teachers from Internationally-Cypriot schools noted that students feel welcomed, and respected when being asked about their native countries, allowed to become ‘a teacher’ in a topic matter that relates to their culture:

Using students as experts in the classroom so that their background seems like an asset. E.g. have used Muslim students to explain to non-Muslims the importance of Hajj or nature of Shia/Sunni division.

Taking a personal approach such as asking students about their native cultures and life experiences, although it is more affective, it is also critically limited. When referring to skills teachers from Internationally-Cypriot schools more often discussed the importance of the development of critical thinking skills as an educational goal of IM; yet the examples of the teaching strategies they gave were mostly concerned with the development of soft skills (Andreotti, 2006). Resorting to such teaching strategies is not uncommon. In fact, in multiple studies among IB teachers, development of IM in lessons was limited to having students of diverse cultural backgrounds discuss their perceptions and experiences; and to the incorporation of students’ cultural knowledge into lessons (McGowan, 2016; Mitchell, 2014; Lockhart, 2013).

Teachers from Internationally-British schools gave examples of indirect yet academically demanding methods that provide opportunities for critical engagement: “Discussed ‘Jewish’ children during WW2. Identified similarities and differences between their lives and the lives of children in school” or they did find more neutral topics to make all students, especially those who were new to the school, feel included by allowing all students to find common interests through indirect discussion: “Talking about global trends in music or movies or books helps them to feel included.”

Furthermore, teachers from both types of schools saw significance in teaching students to work together in teams in order to build their IU. This was indicated through comments such as: “Mixing students from different cultures together in class” and “Intercultural competence has to do with communicating effectively with people of other cultures.” Many comments, such as the one below, incorporated a combination of the above-mentioned factors:

I teach students to respect each other's cultural background, religion etc. We celebrate mother tongue and have activities involving languages, celebrate equality and sensitivity; we go on trips so that everybody learns of different cultures and we make

sure that all students feel proud about themselves (be it cultural or personal characteristics). Intercultural competence has to do with communicating effectively with people of other cultures.

Comments such as the one above indicate that teachers not only believe that Intercultural Understanding is a complex concept and teaching it requires many elements that involve in-lesson and out-of-lesson engagement.

Overall, teachers from both types of schools had a very similar understanding of what is significant in developing students IU. They presented a number of teaching strategies that can lead to IU development. However, teachers of both types of schools not only emphasised different factors of significance in IU development, but also different strategies. Teachers from Internationally-British schools more often focus on IU's cognitive aspects as well as skill-development. They used indirect methods such as case studies, as well as engaging in analysis and critical engagement based on source material. This approach appeared to be much more objective, requiring more academic preparation. Teachers from Internationally-Cypriot schools focused on the development of soft skills such as presenting without the requirement of further critical engagement. Teachers from Internationally-Cypriot schools presented more personal and affective but critically limited approach. They focused on discussing students' personal stories, knowledge and experiences in order to bring students together, and make foreign and Cypriot students more familiar and respectful of each other.

6.2.2. School leaders' reflections on teaching Intercultural Understanding

All of the researched schools attend to students' individual needs that result from their cultural backgrounds. All schools allow Muslim girls to wear hijabs, Shiks to wear turbans and they allow parents to request time off for important religious holidays. Nonetheless, there are some key differences in the approaches of the two types of researched schools. There is a clear division between Internationally-Cypriot leaders and Internationally-British leaders on how they approach the idea of promoting diversity in order to teach IU. What became clear from discussing these issues is that 'allowing for differences' is not equal to 'identifying differences'.

Firstly, Internationally-Cypriot schools promote Cypriot heritage, something that Internationally-British schools do not do. Leaders of schools A, C and E commented on celebrating Cypriot national days, participating in parades, but they also noted that they try to find a balance to it, for example, as deputy headmistress of school E noted – explaining

to others what it is that is being celebrated. Headmistress of school C gave an example of how respecting differences can in turn support integration and understanding:

You show [students] that you respect [them for who they are] and make them appreciate the differences that they have. The only thing I do religious-wise is inviting the priest who lives in the area to come at the beginning of the school year to bless the school. I allowed non-Greek Orthodox students to come to school later or to stay in the library if they did not want to witness it. But they all came and stayed for the blessing. I asked the children why did they stay? And they said: 'Miss, a blessing is a blessing, it does not matter where does it come from' [...] Then they asked about the ceremony, so they got a sense of the Cypriot culture.

Headmistress of school C also pointed out that although Cypriot culture is very much present in the school, other students also get an opportunity to show their cultures. School leaders of schools C and E mentioned organising international days with students bringing in foods and performing their national dances, songs, having display boards that celebrate different cultures, asking children about their cultures in lessons. Deputy headmistress of school E gave an example of how promoting students' diverse cultural characteristics can be included in lessons:

For example, in one of the year 4 English lessons I was covering the topic of celebrations. It was in a class where there were many foreign students (e.g. Iranian, Belgian, Australian). Students presented about the special celebrations in their native countries.

The leaders of British-oriented schools have a very different approach to difference and diversity within the school. All noted that although opportunities for students to show their cultural heritage are given during e.g. charity events, they generally do not promote cultural characteristics. They find organising 'cultural days' fun but superficial; the headmistress of school D did recognise that such events and some focus on difference and diversity may serve its purpose in primary school:

By the time they get to secondary school, they're established. They know to some degree what's going on and why things happen at their home differently than in somebody else's home. When they're younger it's more difficult to see it, therefore, we try to accommodate that so they have a better understanding of why one person does one thing and the other person does something else.

The principal of school F explained his philosophy on teaching IU based on the approach to Multicultural Education taken in the UK, and also, why this approach is faulty and superficial:

How it works in the UK is that, for example, when they do religious education, then they will do Hinduism for one term and the school will celebrate all the different festivals of Hinduism. The next term they will cover Islam [...] It's done because then the Hindu children or the Muslim children will say: 'at least they did that to acknowledge us'. But this is more of acknowledgement of the differences; whereas what we have here is integration.

He explained that in his school the focus is placed on celebrating the 'understanding' component rather than the 'intercultural' component of Intercultural Understanding:

Celebrating international days is very superficial. It is fun but we do not need it in terms of recognising people's perspectives on what they eat or what games or music they like because students do that amongst themselves. Our daughter, who is English, is being recommended songs to listen to, poems to read by her Russian friends [...] They have that natural recognition of it rather than being forced towards it. It is a far better approach. Promoting Intercultural Understanding is almost like brainwashing, forcing children to do it. [...] We turn it around and celebrate when they have demonstrated that.

Therefore, the school leaders of Internationally-British schools noted that they focus on students recognising their common features and not categorising people. As the headmaster of school B explained:

You either can recognise people's differences or recognise the common characteristics. We [lean towards] recognising the common characteristics and through that students almost subconsciously learn not to categorise people [...] The main goal is to [allow students to] grow up together and teach them to recognise the similarities rather than the differences.

Due to having a well-integrated student body, cultural exchanges between students happen very organically. For the headmaster of school B intercultural understanding "happens by diffusion or through osmosis - however, you want to call it. If you grow up in a multicultural environment, then you can get cultural knowledge; you can understand

different attitudes and learn to respect. [...] For me it is about learning to be among other cultures."

All Internationally-British school leaders place their focus on integration and finding common characteristics, rather than differences. They believe that if there is a base of common understanding, then students can discuss their diverse experiences between each other and within their comfort, without the school pressuring them to do so. Monitoring but not putting pressure on students and allowing for natural development is an important factor here. IU then becomes a permanent element of every aspect of school life – therefore, it becomes 'normal' to the students and to the rest of the school community.

Many of the school leaders emphasised the development of communication skills as an important component to IU. School leaders from the Internationally-British schools spoke about the manners and the way they want their students to communicate and collaborate. Communication is one of the main mission goals of school F along with respect, resilience, cooperation, morality and adaptability. The principal emphasised the importance of teaching students to communicate honestly: "Be open with people because it saves so much time and gives you respect for being open with somebody rather than trying to undermine others." He finds success in students being able to collaborate through communication. The headmistress of Internationally-British school D also pointed out that without knowing the language, it is difficult to communicate; but she also emphasised the importance of 'how' one communicates. Due to the environment the students are in, she believes they have better communication skills in general and highlighted that in school D communication is being taught through a public speaking programme in which all students need to participate. The headmistress of school C referred to open-mindedness and ability to listen to the opinion of others as part of communication skills:

If I am internationally-minded that means that I may have my own opinions, they are respected, but at the same time, I need to be able to understand and respect the opinions of others. I should be able to justify my point of view without becoming so obsessed with it that I am not willing to listen to anything else. So I should be able to hear.

In this sense, communication is presented from the angle of the listener signifying the importance of not only being able to present one's arguments but also active listening as a vital part of communication skills. She allows the students to come forward to discuss any of the issues they may have, practising open door policy.

School leaders also commented on manners as an important part of communication skills. The school leader of Internationally-British school B referred to the importance of students being polite and that every year he reminds students of the main school rule: “treat everybody as you expect to be treated yourself.” The deputy headmistress of Internationally-Cypriot school E also commented on the choice of vocabulary, reminding students that certain expressions are impolite, or even racist, reminding students that it is impolite to speak in Greek when other pupils do not understand. But also, as an English teacher, she finds it important for students to understand the power of language. She uses her class to promote tolerance and understanding. The headmistress of Internationally-British school D, who although finds the school orientation to be more inclined towards the international strand rather than the British strand, finds value in teaching British manners, as she finds these to have a universal value:

I'm not saying other nationalities do not. But it's a very specific British thing that we have. We say please and thank you and we encourage people to open doors for one another no matter whether it's a boy or girl. This is to show that we think about the other person. When students see a teacher coming, they allow him/her through the door first. These sort of things are showing respect, and at the end of the day, that's what we need - respect for other people regardless of their background; and treating others the same.

What is interesting here, is that body language, and behaviour such as opening doors for a teacher can be seen as a form of respectful, non-verbal communication. This form of non-verbal communication was also stressed by the headmistress of Internationally-Cypriot school C who gave her own experience as an example of that. She described welcoming to school C Erasmus school from Turkey. She went to shake hands and kiss all the visitors, as it is the Cypriot custom. One of the teachers refused. The headmistress realised that this behaviour was not ill-hearted, but that he was a strict follower of his religion, which forbids him to engage in this way. She also added that the man himself later approached her to explain the awkward situation. The headmistress continued, that she learnt her lesson: the visitors came again the next year, and when it came to welcoming the same teacher she restrained herself from any physical contact but she welcomed him with a smile, making sure that her body language was positive. This form of non-verbal intercultural communication is not often discussed, but it is one that is worth to be given some focus as it definitely adds to overall Intercultural Understanding and IM.

All of the school leaders presented their own vision for IU, although, they may have used different terms. The principal of school F emphasised the difference between his school providing intercultural education in contrast to the multicultural education offered in the UK:

I would say we are probably moving towards intercultural education. [...] Because the students have so many diverse backgrounds and because we are teaching the English curriculum that has to take account of what the different religions, ethnicities and nationalities of our students are. We do acknowledge it, but we do it differently than it is usually done in the UK. The UK focuses positively on acknowledging those diverse backgrounds, we try to work from the point of view that we're all the same, whatever country or culture we come from. Whether our skin colour or religion is different - we are still all human beings. There's no difference in the way that anybody is treated or taught.

For all of the interviewed school leaders, International Education has to do with the diversity of students in the school and the international curriculum. The school leaders referred to achieving Intercultural Understanding in terms of knowledge about cultural multiplicity but also the collaboration of students of diverse backgrounds within one school setting.

6.3. Discussion and conclusion

With reference to RQ 3, on how the characteristics of the researched international schools in Cyprus affect the perceptions on IU, what became prominent is the effect of factors such as school population, community, values, formal and non-formal education. What was recognised by the participants, are two very different school identities (Poole, 2018a, 2020) of Internationally-British and Internationally-Cypriot schools. School leaders, teachers and students of Internationally-Cypriot schools characterised their schools as Cypriot. This was recognised in all three schools, irrespective of their size and location. In Internationally-British schools, school leaders and teachers referred to their schools as international. However, in terms of the curriculum, while the school leaders mentioned adapting and internationalising the UK national curriculum to respond to the needs of the multinational and multicultural population; for many students, the 'Britishness' of the school, that can be visible in the syllabus, management, and staff prevailed despite the multinational student population. Another major difference is the language of communication: in Internationally-British schools, it is mainly English, and in Internationally-Cypriot schools, it is mainly Greek. This research results showed that these characteristics have a direct effect

on integration level and intercultural understanding in these two types of schools. These findings are similar to the findings of the comparative study of IB Diploma students and teachers in schools in Australia, India and Hong Kong concluding that the differences between the researched schools were not associated with geographical locations but with their demographic composition, ethos, their modes of governance, attitudes of students and their families (Rizvi et al., 2014).

Taylor (2013, 2014) notes that international schools' environment is inclined towards tolerance for the purpose of mutual-coexistence; therefore, differences are often minimised and opportunities for cross-cultural engagement limited. He notes that international school students may possess Intercultural Awareness, but he questions to what extent the school develops their Intercultural Competence. This was echoed by this study's results. Although, the majority of students said that they like to learn about the cultures of their classmates, and teachers generally believe that their school is promoting an understanding of different national characteristics and behaviours. However, students in both types of schools do not feel that the school acknowledges and celebrates their cultures. Teachers of the two types of schools were almost equally divided in trying to assess whether cultural differences are evident within the school or students' cultures blend and it is not possible to recognise these cultures in clear-cut categories. It may be because Internationally-Cypriot schools have a majority of Greek-Cypriot population and Internationally-British schools insist on everyone to follow certain rules. Therefore, teachers saw the obvious differences by referring to students' dress code (e.g. hijabs and religious jewellery) and dietary requirements; but only 3 teachers referred to students' belief-system and behaviour. Nonetheless, the teachers noted that when using teaching materials (textbooks, videos, etc.) they consider limitations that may result from students' cultural backgrounds, and adapt their teaching to be more responsive to the needs of diverse student groups.

Although students and teachers answered positively to a set of personal statements that inquired about students' disposition to cultural diversity and integration, however, it can be considered that many of them gave socially desirable answers because a statistically significant difference was found between the two types of schools regarding the students' break-time behaviour which countered the above. Students in Internationally-Cypriot schools were less likely to engage with a multinational group of students and the divide between the Cypriot and the foreign community is evident. In Internationally-British schools, students integrate well, and even if some national groups tend to stick together, it is not to the degree where they isolate themselves from the rest of the school community (RQ3).

Although a number of scholars noted that diversity of school population is not essential to the development of IM (Hayden & Thompson, 2013; Haywood, 2007; Cambridge, 2012; Hayden & Thompson, 1995b; Hill, 2000; Roberts, 2003) this study confirms findings of the empirical studies that place significance on exposure to other cultures and mixing with people from different cultures as a major factor in developing IM (Chun et al., 2014; Sriprakash et al., 2014; Jackson, 2005; Rizivi, 2014; Hayden & Thompson 1995b; Thompson, 1998; Beek, 2016).

The challenges (RQ2) to integration that emerged in Internationally-Cypriot schools were cultural and lingual. A very clear divide was observed between the majority – Cypriots and the minority –foreigners. This division is then reinforced by the constant use of the Greek language (even in lessons), the celebration of Cypriot holidays, and inclusion of Greek-Orthodox religious studies. Lastly, it was noticed that collaboration in lessons does not transmit to social collaboration in breaks. The significant issue that emerged from the interviews with the school leaders is that the Greek-Cypriot students lack the desire to integrate with foreign students, and this continues after they graduate. As leaders of Internationally-Cypriot schools A and E stated, although their graduates get into good UK universities, their integration with a wider population there is limited.

Integration is easier for students who already attended an international school but student's personality, language skills, academic ability and age also play a role. Students who change schools in the middle of the school year will face more difficulties with the study material and making friends. Only a small percentage of teachers found students' nationality/ethnicity or religion as a major contributing factor. However, although this aspect was chosen only by 21.3% of all respondents, teachers from Internationally-Cypriot schools were far more likely (81.3%) to state it compared to teachers from Internationally-British international schools (18.8%). Moreover, school leaders from these schools in their interviews referred to the adaptation of foreign students, as opposed to all students. Corroborating that, the deputy headmistress of Internationally-Cypriot school A described how the school struggled to find methods that lead to integration rather than segregation – these are challenges faced by schools that are predominantly Cypriot.

Internationally-British schools focused on common characteristics and common school community corroborating some other studies where teachers also referred to finding commonalities in diverse classroom settings (Mitchell, 2014) and being able to adapt the curriculum and teaching style to the international population (Mitchell, 2014; Lockhart, 2013). The practice is to ignore differences and make sure that everyone is being treated the

same. Moreover, having the naturally supporting school characteristics: mixed population, a common, prevailing language of communication that all understand, no 'lessons for some' and 'lessons for the others' gives strong connection points on which students can build their relationships. This allows for intercultural understanding between students to happen through osmosis. Students integrate by growing up together and in turn learn to respect each other's diversity. What is also very telling in terms of Internationally-British schools approach, is that in their comments on teaching and learning Intercultural Understanding, teachers focused on acceptance and inclusion of diversity rather than cultural diversity itself. In that sense, interculturalism emphasises the interactive dimension of groups, and their capacity to build common projects, to assume shared responsibilities and to create common identities (Barrett et al. 2014). School leaders from Internationally-British schools recognised that there is a distinction between 'allowing for differences' and 'identifying differences'. For example, although they noted that the schools sometimes organise events where students can present their culture, for example, presenting national dances during charity events, they generally do not promote cultural characteristics. School leaders of Internationally-British schools questioned the relevance of organising cultural days to IU, as they found it superficial. They made the point that what should be celebrated is the 'understanding' component rather than the 'intercultural' component of Intercultural Understanding. An inclusive environment where everyone feels valued regardless of their backgrounds is a foundation for any IM work (Hacking et al., 2016).

Based on these results and referring to the discussion whether International Mindedness is "caught, not taught" (Thompson, 1998, p. 287), "taught, not caught" (Walker, 2006, p. 8) or "taught in order to be caught" (Beek, 2016); I would not suggest that IU can occur through osmosis itself, but certain school characteristics can help IU to be cultivated. The researched Internationally-British schools by focusing on commonalities, fairness and equality, provide a platform where Intercultural Understanding can be learnt by students organically and independently; supporting Crichton and Scarino's (2007) opinion that without interaction or cross-cultural contact, cultural diversity is reduced to mono-cultural teaching and learning about cultural diversity. Budrow's (2015) qualitative study showed that contacts with people of different cultures led students to develop interest and desire to inquire further and learn about other cultures in real life, from the actual representatives of these cultures; this was also commented on by the school leaders of the Internationally-British schools.

On the other hand, in Internationally-Cypriot schools, integration of foreign and Cypriot-population requires work on the part of the school as students' exposure to diversity is limited. Similar results were presented by Beek (2016) and Metli (2018) in national IB schools. School leaders also noted the importance of integrating children in clubs, especially EYP and MUN being very good at involving non-Cypriot children as well as Cypriot children; but the number of children who can join these clubs is limited and only applies to high achieving students with good command of the English language. Moreover, in terms of challenges (RQ2), school leaders often referred to timetabling challenges. Although they believe that mixed groups are better, they need to divide children according to their participation in subjects such as Greek language or religious studies. This automatically leads to segregation of the two groups.

Despite the differences between the two schools, teachers have very similar perspectives on how students should be educated in terms of Intercultural Awareness (RQ1). This includes having knowledge about cultural, religious and global issues; Intercultural Sensitivity: having respect, tolerance, recognising rights of others, being open-minded; and having skills: critical thinking skills, the ability to see different perspectives, evaluation and judgement, ability to recognise that one does not represent the entire culture (Deardorff, 2006).

Teachers also did recognise the significance of students having a positive attitude and willingness to interact with other cultures (Budrow, 2015) while respecting their own cultural identity. It was equally acknowledged by the teachers of both types of schools that in building students' opinion of other cultures students should be encouraged to interact with people of diverse cultural backgrounds. Many teachers in both types of schools referred to the importance of teaching communication skills, that include the ability to collaborate and work in teams. In fact, group work and pair work were very often mentioned as teaching strategies.

The results of my study are very close to the positive strategies proposed by Merryfield et al (2012), Hacking et al. (2016) and Budrow (2015). Overall, the participants referred to all of Crichton and Scarino, (2007, p. 04.5-04.12) dimensions of 'cultural' in teaching and learning in an internationalised setting: the cultural as content; as communication skills; as relocation through e.g. school trips; and as diversity. Therefore, this study presents different, more critically engaged results to those of Wilkinson and Hayden (2010) Sriprakash et al. (2014), Gigliotti-Labay (2010), Dewey's (2017), Rodway (2008), Hurley (2005), Cause (2011), Lai et al. (2014) which showed that IM was

implemented in a superficial way, e.g. through decorating school in world flags, posters representing the diversity of the student body, funds collections for charities with global causes or ‘one-off’ events such as organising an ‘international day’ rather than providing day-to-day in-school and in-lesson implementation practices.

Nonetheless, there are differences in the approach to teaching and learning IU in the two types of schools. Concluding in reference to RQ3, what became evident is that teachers from Internationally-British schools were more likely to resort towards methods that are indirect, yet academically demanding and provide opportunities for critical engagement. Teachers from Internationally-Cypriot schools more often mentioned methods that are more direct, but less academically and analytically demanding. They were more likely to rely on the knowledge of the students. Their comments indicate that they allow students to present their culture, yet did not indicate how such presentations would lead to discussion and critical engagement. It can be also argued that the teaching practices are an outcome of the earlier described characteristics of the two types of schools. It seems that strategies used by teachers of Internationally-Cypriot schools compensate, for what in Internationally-British schools happens naturally, which is organic integration and exchange of cultural knowledge between diverse student community. This integration and exchange are very limited during breaks in Internationally-Cypriot schools, therefore, teachers, although having an understanding of the significance of the development of critical and analytical skills, focus on the development of soft skills.

Furthermore, teachers should give students the opportunity to discuss their cultures and backgrounds, and to grow and explore their identities (Barratt Hacking et al., 2018). Budrow (2015) study noted that although students compared and discussed their home cultures, host culture and other cultures in terms of similarities and differences, they rarely engaged at a deeper level, for example, trying to understand why such differences exist. I would also suggest that teaching strategies of using students as experts or asking students about their backgrounds can have both positive and negative outcomes. The benefit here is learning about different cultures, enabling students to know each other. Presentation of diverse cultural perspectives, if used as a teaching strategy, should be implemented less casually and more strategically.

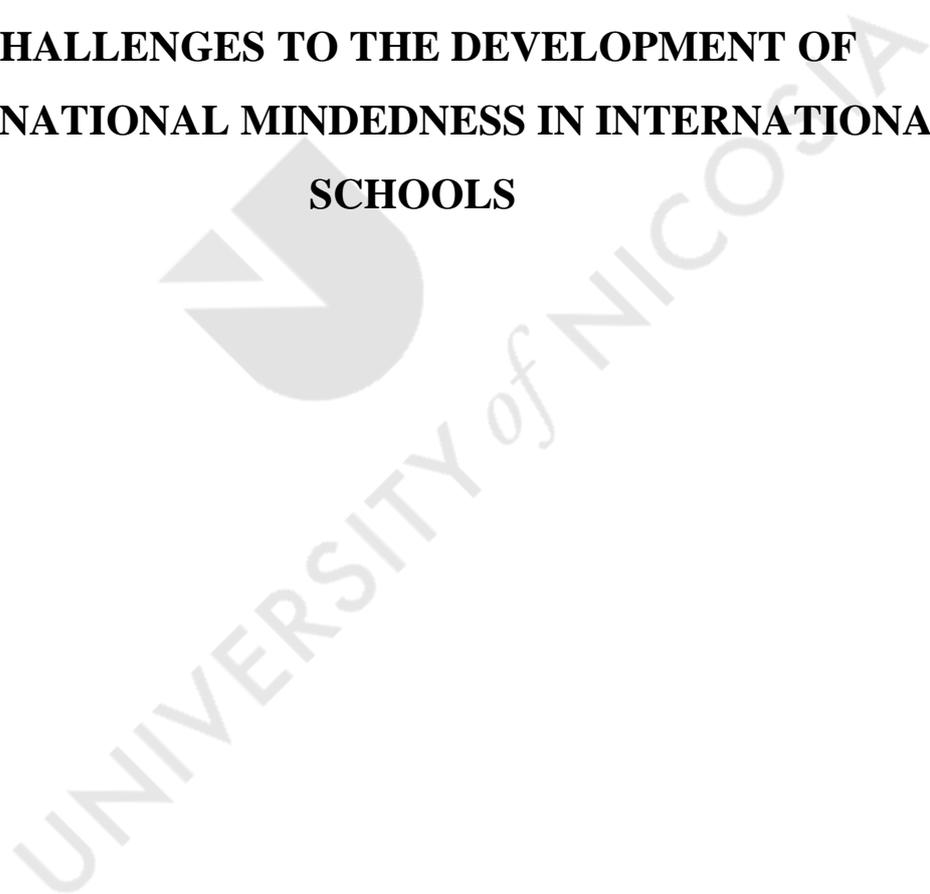
Secondly, the level of Intercultural Understanding introduced would depend on the issue discussed. Dewey (2017) finds the importance of students taking a critical approach through discussions on controversial and complex ideas and topics, rather than just being passive recipients of these ideas. However, a number of teachers' responses mentioned

learning about different traditions and customs, which is a valid strategy at the primary level considering that younger children need a more guided explanation of why their friends do things differently than they do. However, at the secondary level discussing celebrations does not provide much critical engagement without having a discussion about the beliefs and the value system; in other words, the rationale that is behind these celebrations.

Thirdly, Wilkinson and Hayden (2010) concluded that education for IM should be holistic, and pointed to the importance of teachers allowing in for discussions on various topics in lessons even if it is not a part of their syllabus. However, if teachers use students as experts, then teachers themselves should have enough academic knowledge to verify what the students are saying, and have enough cultural awareness and sensitivity to be able to moderate the discussion that may follow. This must be considered because the majority of teachers agree that their culture is different from the culture of the children they teach. When asked to self-evaluate their knowledge about the ethnic and cultural background of their students, they assessed their knowledge as high to intermediate. Teachers found their preparation to teach in a multinational environment to be intermediate. Only 24% of teacher respondents stated that during their university studies or during their professional career they had some kind of training in intercultural education. Therefore, the gap between training and work expectations can be observed. In fact, 36% of teacher participants noted that they are sometimes scared or hesitant to mention certain issues in the classroom in order not to make a cultural mistake. They are also concerned that discussing certain issues may result in parents' complaints or problems with the management. A number of other studies also found challenge (RQ2) in the lack of sufficient IM training (Madiha, 2017; Vaught, 2015; Cause, 2012). Teachers noted that resources such as websites that provide materials and teaching tools that consider the diverse setting of international schools would be useful to them. In-school training and textbooks would also support them in their practice.

CHAPTER 7

**CHALLENGES TO THE DEVELOPMENT OF
INTERNATIONAL MINDEDNESS IN INTERNATIONAL
SCHOOLS**



7.0. Introduction

In the following chapter, I present results on the perceived challenges to IM. I examine the issue of discrimination and bullying that may be a result of the multinational setting of an international school. Moreover, I discuss the issue of students losing attachment to their ethnic, national, and cultural identity. Furthermore, the chapter also discusses the challenge to the development of IM in regards to balancing the schools' international and globalist perspective (Thompson & Cambridge, 2004). In many cases, I also provide positive strategies to counter these challenges.

7.1. Perceptions on disrespect and bullying in an international school environment

The international school environment consists of a diverse community of people that function together in one educational setting. Considering intellectual, spiritual and emotional aspects of different value systems, traditions, beliefs, and ways of life that meet in an international school, a possibility of cultural disrespect or conflict exists. Bullying can take place at various levels in the form of verbal and/or physical abuse. Bullying includes "direct behaviours such as teasing, taunting, threatening, hitting, and stealing that are initiated by one or more students against a victim. In addition to direct attacks, bullying may also be more indirect by causing a student to be socially isolated through intentional exclusion" (Banks, 1997, p. 2). The following section discusses the participants' perceptions of forms of respect, disrespect, and challenges to intercultural understanding within the researched schools. This will be done through quantitative and qualitative analysis of the data collected from students and teachers, and qualitative analysis of the data collected from the school leaders.

7.1.1. Students' perceptions of disrespect and bullying in an international school environment

Students were asked whether they ever felt disrespected by a teacher regarding areas related to Intercultural Understanding. The vast majority of students (81.2%) never experienced it. Among those who had such experiences 8.4% claimed that the teacher disrespected them because of their nationality, 4.5% because of their looks, 3.5% because of their religion, and 2.5% stated that it was because of some other reason. There was no statistically significant difference between the responses of students of Internationally-

British and Internationally-Cypriot schools regarding being disrespected by a teacher ($\chi^2(1)=0.000$, $p=1$).

When asked about being disrespected by fellow students, 41.8% of students admitted that they did experience some form of bullying. The vast majority of reported incidents did not cross the line of 'being made fun of', or 'feeling insulted', however, 6.8% of student respondents reported being pushed or kicked because of their looks, nationality, religion, and accent. There is no statistically significant difference between the two types of schools in terms of students experiencing some form of bullying ($\chi^2(1)=0.000$, $p=1$).

Table 7.1. Students self-reported reasons for bullying.

	Total (%)	Made fun of (%)	Insulted (%)	Pushed or kicked (%)
Looks	22.3	58.7	3.7	4.3
Nationality	19.9	63.4	29.3	7.3
Accent	16.9	80	11	8.6
Religion	6.3	69.2	23.1	7.7

Out of those who reported being bullied, as presented in Table 7.1, 46 students (22.3%) considered their looks to be the source of the problem. The majority (58.7%) of this group felt that they were made fun of, 37% felt insulted, and 4.3% were pushed or kicked. Nationality was mentioned by 41 students (19.9%) of which 63.4% reported being made fun of, 29.3% being insulted, and 7.3% being pushed or kicked. Moreover, 35 students (16.9%) said that they were being bullied because of their accent when they spoke the English language. Of these students, 80% felt that they were made fun of, 11.4% felt insulted, and 8.6% said that they were pushed or kicked for that reason. The least, 13 students (6.3%) reported that they were bullied because of their religion; 69.2% of which were made fun of, 23.1% insulted, and 7.7% pushed or kicked. Students were more likely to feel insulted rather than made fun of over their nationality, and looks. They were most likely to consider that they were made fun of rather than insulted regarding issues such as their English accent and religion.

It was indicated in 32 comments that students did tell someone about what is happening to them. In 10 cases they told family or friends, and in 22 cases they told the teachers or the school management. One student did not indicate whether the school helped to manage the situation, 12 students claimed that the school or a teacher did help them, and

9 students claimed that although they asked for help, the school did nothing or not enough and the problem continued.

The qualitative responses that followed gave further detail to the quantitative results. Students were asked to describe the incident(s) they referred to in the quantitative part of the question. Out of 38 students who indicated in the quantitative part of the question that they were disrespected by a teacher, 27 students responded in the qualitative part. Out of 87 students who claimed in the quantitative part of the question that they were disrespected by their peers, 73 students responded in the qualitative part.

Regarding being disrespected by the teachers, many of the responses focused on the Greek and English language. This issue was reoccurring in many questions and responses in Internationally-Cypriot schools. Foreign students described teachers speaking in lessons in Greek, emphasising issues such as teachers using Greek when students do not understand the language and favouring the local students: “In the majority of classes teachers speak Greek with barely any English as well as have private conversations with the Greek students”.

However, a student who did understand Greek, and did not complain that the lesson was taking place in Greek but needed a relatively small help subject-wise and language-wise, described the following situation:

The way I speak Greek: we were learning science and I did not know a word and I asked him in English the meaning and he explained it to me in Greek and I told him that I don't understand and he said: “What language do you want me to speak in Chinese?”

Comments like that suggest that teachers clearly do not see there is a problem with not speaking English in lessons in schools that are supposed to teach in English. Secondly, the comment above indicates that the issue is not only related to the knowledge of the language itself. It has a further indication of disrespect due to the fact that the student is non-Cypriot. Moreover, the teacher did not notice the effort this student made – the students followed the science lesson in Greek which is not his/her native language, and which normally should be carried out in English. In fact, the student seems to accept the fact that the teacher is teaching science in Greek, but did not appreciate being insulted for actually making an effort by following it.

On the other hand, students from Internationally-British schools commented on being disrespected because of their accent when speaking the English language: “Got corrected slightly harshly by a teacher for saying a phrase with a different accent”. Nonetheless, the same as with the Greek language, an underlying second-order impact of

making students feel embarrassed, and left out can be detected: “Sometimes I feel like my teachers don’t pick me to read questions or passages”. Students also commented on being left feeling stupid: “Teachers of English nationality would purposefully use harder, more complicated words to make me feel stupid”. This can also leave students who struggle to learn the language feel isolated not only due to their difficulty to communicate with peers to make friends, but also to communicate with their teachers: “When I was younger and new to English, teachers made very little effort to try to understand what I am saying”. In fact, in a number of comments, a second-order issue can be determined based on the students’ descriptions of the situations and the additional phrases that accompany these descriptions, such as:

‘teacher does not care’

‘teacher made me feel stupid’

‘teacher does not like me’

‘teacher is not fair’

‘teacher called me out’.

Moreover, students included descriptions of being disrespected by teachers because of their cultural background. This reference was made mostly by students from Internationally-Cypriot schools where the comments re-enforced the issue of the conflict between the local and the foreign population in the school:

“I got kicked out of the parade, the teacher said I am not marching the right way. Cypriot students did not march the right way either.” Here, a foreign student describes his fruitless efforts to get involved in a local, national event which was not appreciated by the teacher. However, the situation is presented only by one side, therefore, it is not known how the student’s behaviour looked like from the teacher’s perspective.

Some comments indicated a dissonance between students and teachers about what they consider appropriate intercultural teaching and learning. Discussing students’ native backgrounds in class was described by many teachers as a positive strategy to develop students Intercultural Understanding. However, students found issues with being directly asked in class about their cultural background, religion: “It was the whole class and I was new so she asked me questions about my religion trying to put me in a bad light and to make others laugh”. It can be observed that students may not necessarily like to be called out as different and share their personal beliefs with the rest of the students. Here, the student did feel that the reasons for it were mean-spirited and felt offended by the end of the process. Students also mentioned that they feel some teachers may have certain prejudice towards

them due to their native background: “A teacher disliked me and another person with the same religion and nationality continuously”.

In relation to experiencing bullying from their peers, the vast majority of student comments referred to some sort of cultural conflict. Students described how because of their nationality or/and religion, they were made fun of by other students: “My nationality has been a cause of mean jokes however I did not share these experiences as I deemed them as simply a wish to be ‘funny’”. The comments mostly oscillated around the issue of stereotyping, lack of knowledge and ignorance of those who bullied. Examples of that are an Iranian student who mentioned that students make fun of her country’s government and her religion, a Belgian student noting that other students call him French. In one case a German student described how lessons about Nazis led to him being bullied: “We were talking about the Nazis in history and then at break I was insulted all the time”. Similar experiences were described by an Austrian-Israeli student who referred to having to deal with the holocaust and terrorist jokes; and similarly, a Polish student: “One person said to me ‘go back to Auschwitz polish’ as a ‘joke’ but stuff like this is not funny”. Two Muslim students (from different schools) described similar experiences, being called ‘terrorists’ and ‘jihadists’. Students also said that they were made fun of because of the way they speak the English language by their peers: “At first kids would make fun of my pronunciation but teachers quickly responded and I no longer experienced it”.

It must be noted here, that it is possible that students may tease out of lack of knowledge and ignorance when calling a Belgian student French as this is not a part of the curriculum, students do not acquire knowledge about this issue, and a simple intervention and discussion could sort the issue provided that the student does not experience more serious issues beyond the described incident. However, it is a different issue, when students use the lesson material to call their German peers Nazis, a Polish and an Austrian-Israeli student have to deal with holocaust jokes; and Muslim students are being called ‘terrorists’ and ‘jihadists’. These topics are a part of the curriculum thus indicate a limitation in teaching Global Engagement. The results indicate that more focus and critical education should be placed on these issues, especially, when teachers reported that such behaviours are not particularly effects of students’ racism or xenophobia but an effect of lack of understanding and not having enough information about other cultures.

International students also described their issues with the school’s Cypriot population. Students commented on the ‘Foreigner-Cypriot’ in the school, and that the native students do not want to go out of their own circle:

People in my class prefer to spend their time with people who have the same nationality as them (Cypriots with Cypriots and multicultural students together). I told my parents but we know we cannot do anything to change that.

The above student reports the situation with disappointment due to detachment between the two groups but without any indication of an active conflict; however, some other students reported being harmed because of the described circumstances. Students described being made fun of and even insulted:

Sometimes Cypriot boys keep tapping me on the back, insult the English language by laughing when I reply in English. Cypriot girls insult us in Greek saying things like 'Idiot', 'retard' or a meaningless death threat. They also bother us by interrupting us in the bathroom, shower and changing stalls.

The issues described above indicate serious and consistent bullying that occurs both in and out of the classroom. The foreign group is not welcomed by their Cypriot peers. A similar situation was also confirmed by a Jordanian boy in another Internationally-Cypriot school. He noted that he is not being treated normally by other students, not because of his particular nationality, but because he is simply a foreigner.

Although such reports are only given by the students, and one can question their reliability due to being presented only from the students' side, nonetheless, such responses were presented by students of different schools and different year groups separately. The prevailing tendency was noticed when reporting on both their peers and their teachers. Furthermore, some subtle indicators confirming this situation were given by school leaders and teachers indirectly when answering other questions related to the three IM components. Therefore, these need to be taken seriously.

Students did not indicate what they did about the problems they experienced; they said that they did not tell anyone because they did not consider the issue to be serious, they managed by themselves or they did not know what to do or felt that even if they did ask for help they would not receive it:

Two years ago a student sent me an abusive message online making fun of the way I look and insulting me. I did not know what to do so I told nobody. This occurred twice and then stopped, for a reason I do not know.

Overall, the results showed that more focus needs to be given to the issue of bullying in international schools in terms of its occurrence and finding solutions. To put it in a broader perspective, students were asked what in general makes them feel respected or disrespected in their school.

In terms of feeling respected, the responses often referred to more than one factor: self-respect, the role of teachers, fair and inclusive school system, positive school environment, peers, and cultural respect.

When describing what makes them feel respected in school, students frequently referred to their teachers. They mentioned teachers trying to encourage, help, listen and be kind to students:

“The teacher cares for me and the other students”

“Teachers are always nice to me”;

“Teacher try to teach you well”.

These comments show not only students’ expectations of their teachers but also the significant role they play in students’ well-being. The number of students referring to teachers as the ones who make them feel respected in school was slightly higher in Internationally-Cypriot schools compared to Internationally-British schools.

In a large number of responses students also indicated some sort of self-respect or personal qualities that earn them respect in school: “My character, my grades, and my respect toward the school”. Students wrote about their academic performance, grades and the fact that they are generally good students. They also referred to their character and personality. Some students noted that they find respect in their culture or national identity: “My nationality. I am half Armenian”; My individual nationality”.

Moreover, three students from Internationally-Cypriot schools wrote that what makes them feel respected is that teachers and students speak English and not Greek when around them: “People respect the fact that I don’t speak Greek very well and take it into consideration when I am around translating etc.”; some comments on the topic expressed certain frustration about the issue: “That some teachers actually speak English to you” There were no such comments made by Internationally-British schools students. Overall, more students referred to self-respect in Internationally-Cypriot schools compared to Internationally-British schools. We can then see that gaining respect in Internationally-Cypriot schools is more individualised. It depends on certain teachers, or on the way the students decide to conduct themselves to navigate their lives in the school.

On the other hand, comments that considered the whole school system and the overall school environment were far more evident among students from Internationally-British schools. Students noticed a fair and inclusive school system and wrote about feeling

accepted: “They don’t judge who I am”. Students also directly commented on the issue of fairness, saying that what makes them feel respected is that everyone is treated the same, and there is no favouring or special treatment of some: “I didn’t get special treatment or treated differently than others”; “Teachers treat all students the same”.

They related to the international environment of the school where their nationality, culture, and religion are respected: “I think my school makes sure everyone gets accepted for who they are regardless of appearances, language, religion” and there is respect and understanding for their differences: “What makes me feels respected in my school is the fact that people accept my nationality and how I act”. Some students noted that such respect is a result of the multinational composition of the school: “The fact that students come from all around the world so respecting each other is what we learn to do”, and appreciated the diversity of opinions, and lack of prevailing national or religious ideology: “The fact that many points of view are explored through subjects. No religious studies as this is an international school”. Such references were presented more often by students from Internationally-British schools.

Much more equal distribution of responses between the two types of schools was presented in comments that focused on welcoming and safe atmosphere. Within this group, students wrote about everyone being friendly, polite, and communicating without shouting: “The whole school community and culture people are polite and friendly. Also, they are understanding”. Moreover, students referred directly to feeling safe, not experiencing bullying, or not being spoken to badly: “It is very welcoming and school environment is enjoyable”. They said that they feel respected when they are listened to, when their opinions are taken on board and when they are treated less like children and more like young adults. Relations with peers were almost equally emphasised by students of both types of schools. Students referred to their friends as the ones who support them and do not make fun of them: “I have lots of friends and they don’t make fun of me”, and they have a good time with. But also general respectful relations between students, not necessarily friends: ‘Being treated as a normal student by other students’. Four students, however, commented that they do not feel respected in their school: “I don’t feel I am respected. They act bad to me even though I am better in school. Even though I truly care and respect them” These were only students from Internationally-Cypriot schools.

Students were also asked what makes them feel disrespected in their schools. The responses oscillated around non-culture-related bullying, teachers, biased school system, exclusion, freedom in appearance, speaking Greek, and culture-related disrespect. Overall,

almost one-third of the students said “Nothing” or clearly stated that they do not feel disrespected. These comments were more often in Internationally-Cypriot than in Internationally-British schools.

Some comments referred to disrespect due to the students’ culture, nationality or religion mostly relating to stereotyping e.g. “Overuse of certain stereotypes”, “Stereotypes around Muslims”, “Stereotype about my country (everyone eating dogs and cats etc.)”. Moreover, students discussed being treated differently by their peers, teachers, or not feeling respected by the school due to their nationality, religion, skin colour, and appearance: “They don’t give me days off when it is my national holiday”; “Being a different ethnicity, people make fun of the way I am because of my race”.

Internationally-British school students were slightly more likely to refer to name-calling, bullying, being spoken rudely to or being made fun of by other students: “Some of the people in the class, mostly boys, name call lots of people”; “I feel disrespected when someone makes fun of me”; “Sometimes people joke not realising you don’t find it funny”. These comments had no reference to cultural issues such as religion, nationality, or skin colour. However, Internationally-British school students more often described the school culture where they are not allowed to express their cultural, and religious, identity: “Having to wear a specific type of cross or not being allowed to wear it at all”; “We are not very focused on our religions it is almost disobeyed”.

A number of students referred directly and specifically to feeling disrespected by teachers. These direct comments were more often included in responses of Internationally-British school students compared to students from Internationally-Cypriot schools. These direct comments referred to teachers not treating everyone the same, having favourites: “The teachers sometimes are biased towards the girls”; but also expressed disappointment that teachers do not see students’ effort or do not help when students have problems: “If someone has a problem the teachers don’t care”.

Students also wrote about feeling disrespected when excluded by teachers, school or their peers. They gave examples of not being invited to their classmates’ parties, not being considered for participation in school or classroom activities, or simply feeling left out: “When my friends don’t invite me to do things with them”; “When people are ignoring me”. These types of comments were more evident among Internationally-British compared to Internationally-Cypriot schools. Internationally-British school students also more often complained about not being given enough freedom in appearance and strict uniform and grooming rules: “Girls are not allowed to wear trousers especially in winter”

A form of disrespect yet again emphasised by the foreign population of students from Internationally-Cypriot schools was using Greek by students and teachers when around non-Greek students who do not understand the language. Some of these comments were very strong in their expression: “Cypriots are racist and they always gossip about the ones who are not Cypriots”. The students in Internationally-Cypriot schools were also more likely to complain about the school system favouring the locals: “The school is sometimes biased and treats better people who are in the family or have close contacts with” compared to only one student from Internationally-British school who made a comment about school bias.

Therefore, the difference is that while comments regarding respect oscillated around individuals in Internationally-Cypriot schools and the overall school system in Internationally-British schools; comments on disrespect indicated the opposite. For students from Internationally-British schools, sources of disrespect were individualised while for students in Internationally-Cypriot schools these were related to the overall school system. Moreover, while foreign students from Internationally-Cypriot schools focused on the school promoting the Greek-Cypriot culture and lack of respect for their cultures or the least – lack of neutrality. The students from Internationally-British schools complained of over-emphasis on neutrality and having very little space for personal expression.

7.1.2. Teachers’ perceptions of disrespect and bullying in an international school environment

Teachers were asked if in the last school year, they had witnessed or been informed of conflicts between students of different cultures, as well as verbal and/or physical incidents caused by racism or xenophobia. There was no statistically significant difference between responses of teachers of Internationally-British and Internationally-Cypriot schools in regards to any of the above-mentioned issues: conflicts between students of different cultures ($F=3.882$, $P=0.053$); verbal incidents caused by racism or xenophobia ($F=0.153$, $P=0.697$); physical incidents caused by racism/ xenophobia ($F=0.778$, $P=0.381$).

In general, 67.1% of teachers in the last school year have never witnessed or been informed of conflicts between students of different cultures; 31.6% noted that they had witnessed or been informed of such conflicts up to 5 times, and 1 person recalled such situations to take place more than five times. Incidents caused by racism or xenophobia among students were also not recalled by many teachers, the vast majority said that they had never witnessed or been informed of such incidents taking place in verbal form (72%) nor in physical form (97.3%). Only 24% of teachers recalled that they witnessed or been informed of verbal incidents caused by racism or xenophobia among students 5 times or less,

and only 4% more than 5 times. Regarding physical abuse, only one teacher reported having witnessed or been informed of such incidents 5 times or less, and one teacher reported recalling the same 5 times or more.

In the follow-up question teachers were asked to describe the incidents they witnessed. Overall, 31 teachers responded to the open-ended part of the question: 16 teachers from Internationally-Cypriot and 15 teachers from Internationally-British schools. Teachers referred to students making fun of each other, calling names, using stereotypes or making fun of accents.

Teachers gave examples of students swearing in different languages at each other, and stereotyping against certain national groups such as Russians or Cypriots. Internationally-British school teachers described students using their native languages to gossip about others, using bad words in their native language; and in three cases, teachers mentioned teasing because of the skin colour:

“A pupil years ago called a black pupil ‘blackie’ – he claimed it was meant as a joke.”

“Racist expression against a student with African roots. Report the negative behaviour to the head of the school. Ask the offender to apologise.”

Internationally-Cypriot school teachers focused on stereotyping:

They will casually talk about stereotypes about Arabs or Muslims. Once I had a student swearing in his own language at another person. I realised it immediately after their reaction. I told him to apologise and reported him.

Moreover, they described issues between Cypriot students and foreign students. Their comments referred to the above-mentioned category of making fun and teasing: “A Cuban-Cypriot student was teased for his darker complexion and different accent.” In this case, however, although the teacher describes the situation as nothing above the level of ‘teasing’ the roots of the incident are racial. This raises the question of whether these incidents are actually not serious, or are not being viewed as serious by the school staff. Two teachers from Internationally-Cypriot schools used the space to negate the existence of such conflicts: “Never happened in my school”; “In our school, we do not experience such events.”

Teachers also pointed out that such behaviours are not particularly effects of students’ racism or xenophobia but their lack of knowledge and understanding. Students’ lack of general, cultural knowledge or poor language skills is a challenge: “Students do not have the level of knowledge and understanding of other cultures”. This was discussed almost equally by teachers from both types of schools, but also, by the school leaders, and was corroborated by students self-reported answers.

Some teachers explained that conflicts between students may seem as they have cultural underpinning but in reality, they have not. Such conflicts may happen not because of the differences in the ethnic background but because of ordinary disagreements between children:

Hostility by a student towards a child from another country. Racial words said but when the issue was addressed it was discussed that the racial words were used as a defuse mechanism. The student didn't have a problem with the ethnicity of the other student, the racial words were used just because he did not like him.

This point of view was also presented by a teacher from an Internationally-British school: "Conflict was not due to the clash of cultures – due to other factors and mixed culture was incidental". A small number of teachers also referred to student's personality as a challenge, as some students are more willing to interact than others: "I think it is more challenging to deal with the difficult personalities of students which has not much to do with their nationalities".

Only one teacher from an Internationally-British school noted that there was an instance when a student was asked to leave school. Teachers, however, more often referred to prevention. They made reference to PSHE lessons, creating a positive attitude in class, dealing with issues before they escalate. In terms of conflict resolution, teachers described reporting students, discussion and asking students to apologise:

In class I can witness a situation where certain students make stereotypical remarks about certain cultures or may make fun of another student English accent. To deal with this, I make clear that I do not accept such remarks in class and follow up this with a discussion about how bullying in this way can affect a young person life. I then speak to the students each separately after class explaining how what has been done is wrong or asking if that student who has been made fun of is ok etc.

Teachers noted that teaching diverse groups of students is a challenge despite having the best of intentions. They commented on being sensitive to cultural matters that may arise in a diverse classroom, as well as on the challenges of staying neutral and not imposing on students their own opinions: "To not judge someone else's culture or beliefs". They also raised the issue of the effectiveness of their teaching, as students may not apply or follow through what they were told or taught: "They may agree, say the right thing during lessons but do not always follow it through". One teacher questioned her own personal qualities, practice and conduct as well as limitations that result from the way the school operates by referring to:

My own limitations, limitations of time, or because of the curriculum; when having diverse cultural backgrounds in a classroom the issue is how to take all of them into account and find the 'golden line' to blend them together.

Teachers also mentioned having to deal with external factors such as students' preconceived negative opinions adopted from family, friends or the media: "children perceptions gained from parents/media"; "Imported perceptions that need changing to one of tolerance". They noted that such preconceived ideas can have a very strong impact on young children and that parents and students from different countries have different expectations which may lead to misunderstandings:

Students from different countries have different educational experiences and consequently, have varying expectations of both their teachers and their classmates. Some students expect to be taught in a traditional manner with a teacher-centered approach and a focus on theory. Others seek to have a dialogue and discussion.

All of these external factors were more often commented on by teachers from Internationally-British than Internationally-Cypriot schools.

Teachers commented on challenges that relate to teaching students skills and behaviours such as teaching empathy, teaching students not to stereotype, and to look at things from different perspectives and "Finding points of reference / common ground if countries are very diverse." A number of teachers focused on teaching students to collaborate in lessons: "Challenge between students (specific exercises to work together)" As far as comments on teaching empathy and ability to look at things from different perspectives were equally distributed among teachers of both types of schools. Teachers from Internationally-Cypriot schools more often referred to teaching students not to stereotype as well as teaching students to work together compared to teachers from Internationally-British schools of whom only a few commented on these issues. This is a natural effect of the presented results of how the characteristics of both schools affect their teaching and learning of Intercultural Understanding.

7.1.3. School leaders' perceptions of disrespect and bullying in an international school environment

School leaders generally agreed that incidents of racism and xenophobia are an extremely rare occurrence in their schools. To compare, headmistress of school D referred to a school she worked in the U.A.E. where such incidents were happening constantly between Arabs from different countries:

They were all Arabs, and yet, if a student came from Egypt or Syria - they hated each other. They fought, called each other names. Here you do not have anything like that. For example, Israeli and Arabs are friends.

The headmaster of school B noted that the only serious situation he remembers was back in 2001 after 9/11 when a conflict between an Arab boy and an American boy occurred:

The Arab boy made some mean comment to the American boy that really upset him. Which when I found out about it and I asked to see the boy, he already apologised to the American.

Other than that, the headmaster mentioned some minor incidents of exclusion or slight sort of subconscious stereotyping. He also mentioned that these are rarely personal: "They group people as a nationality but if they're relating to an individual, they do not really think about that."

In Internationally-British schools, although disciplinary policies exist, leaders commented on students knowing-well of what is accepted within the school. The school leaders seem to share an opinion that discussion with parents and students, making sure that none of the groups crosses the line of cultural neutrality, is usually enough to avoid conflict. The principal of school F believes that this is a collective effort:

There are some schools where the culture is to misbehave, not try your best, not to get on with people. And that's being picked up by students. They go there and it is obvious that nobody can be bothered, therefore, why should they be bothered. But here they see the motivation and will to succeed, the will to get on with people and to have a happy time at school. [...] Perhaps, because a positive attitude should be the normal attitude of humans - they very easily start into that.

The Internationally-Cypriot schools' leaders also noted that there is not much they can comment on in regards to incidents of racism or xenophobia. The principal of school A said that the school policy does not allow for such behaviours but incidents may happen outside of school. In her view conflicts between students are not provoked by nationality or culture but often by social reasons and different nationality just happens to be in the mix. Heads of schools C and E also did not find incidents of racism or xenophobia as something that happens in their schools.

Interestingly, school leaders from Internationally-Cypriot schools distinguished between lack of integration - an issue present in their schools that they were more or less

willing to discuss; and the issue of cultural conflict, racism, or xenophobia – which they categorically denied. As the headmistress of school E pointed out: “There was no bullying recorded that arose because of cultural conflicts.”

In terms of prevention, dealing with incidents of racism and xenophobia, as well as reinforcement of positive attitudes and their disciplinary policies. The Internationally-Cypriot schools A and E seem to have a more formal attitude to school C and especially to Internationally-British schools B, F and D. The Internationally-Cypriot schools’ leaders referred to school policies. School A deputy headmistress pointed to the schools’ anti-bullying policy which is re-explained to teachers at the beginning of every school year. She also clarified understanding what bullying means in her school:

We explain what to look out for. But what we try to stress, is that two girls falling out with each other is not bullying. It means that they failed to be friends for a period of time and chances are that by the time you get involved and try to sort things out, there will be friends again.

The school leader of school E referred to the school being very alert to students’ using racist language. However, she noted that if this is something that students pick up from home or outside school, for example calling their home help ‘mavrou’ (black) which is considered improper, the school does not punish them but reprimands them.

In terms of prevention, school leader of school A referred to social studies lessons and school leader of school E to PSHE lessons where related issues such as bullying, racism, and xenophobia are discussed. The school leader of school E also noted that it is important that teachers check that the material they use is appropriate. Moreover, teacher training was mentioned by leaders of schools A and C; the school leader of school A praised their social studies teachers as being very sensitive, very well-trained, and very organised. The headmistress of school C said that her teachers come forward in staff meetings and share their observations which allows for quick interventions. The school leaders of Internationally-Cypriot schools noted that there is an issue with students coming forward when something is wrong: “Our heads of years are rarely asked by children to get involved. [Children] tend to sort things out between themselves.”

In terms of conflict resolution, school leaders commented on teaching students to resolve conflicts through discussion rather than resorting to fights, and that it is important for students to know that if there is a conflict that they cannot resolve by themselves, they

can ask a teacher to help them with it. The principal of school F also noted that it is important that students not only resolve the conflict but also understand the conflict resolution process:

Let's say that two students were in some kind of conflict and they sorted it out between each other, it does not mean that this case is done. They have to understand the process they went through. Last year three boys were sent to see me because of the issue of bullying. But as they arrived they said: "Don't worry, we have sorted it out." So I said: "It is good you have sorted it out but you need to come and tell me how did you sort it out."

Additionally, the headmistress of school C also commented on positive reinforcement, such as encouraging troubled children to volunteer, to find a positive space for themselves in the school. School leaders of Internationally-Cypriot schools C and E noticed that even dealing with disciplinary issues can be turned into a discussion where students learn to see things from another student's point of view or the school's perspective. As explained by the deputy headmistress of school E:

When we deal with disciplinary matters, we want students to be able to understand the issue from different perspectives (it may be the other student's perspective, school perspective etc.) [...] if there is a disciplinary incident we bring the parties together and discuss the matter. This is to teach students about proper conflict resolution through discussion and negotiation.

Overall, school leaders do not see cultural conflicts as something that occurs in their schools. Similarly to teacher participants, they notice, that when conflicts occur, it is due to other issues, it would be a mistake to view such conflicts from a cultural perspective as in international school setting culture is always inevitably in the background, but most often does not play a role. The school leaders, however, have their policies and practices put in place to first of all prevent, but also if necessary to deal with bullying and conflict resolution.

References to positive reinforcement, conflict resolution practices, teaching students discussion and negotiation assemblies and PSHE lessons were mentioned by all the school leaders and often confirmed by the teachers. However, school leaders from Internationally-Cypriot schools commented on their disciplinary policy much more formally than Internationally-British school leaders. In Internationally-British schools, although disciplinary policies exist, leaders noted that students know well what is accepted in the school and that the school community is the example of that.

7.2. The issue of identity in an international school setting

The issue of identity development in international schools is considered a challenge. The criticism of International Education and international schools in this discourse comes from the standpoint that children are losing their national, religious, ethnic, and cultural identity as a result of being international school students. The following section explores this issue from the perspective of the students and teachers by using quantitative data, and the perspective of the school leaders by using qualitative data.

7.2.1. Students' reflections on the issue of identity in an international school setting

Students were asked how well they know the history of their native country. Only 15.3% self-assessed their knowledge as very good; a small majority (51.5%) considered it to be good, 27.2% of all students found their knowledge of the history of their native country to be poor and 5.9% admitted that it is very poor. There is no statistical difference between the Internationally-British and Internationally-Cypriot schools ($F=0.009$, $p=0.925$).

The participants were then asked two basic questions about their native countries. Students were asked to name three historic persons and the current leader of their native country. The vast majority of students (78.7%) named the leader of their native country (no statistically significant difference between Internationally-British and Internationally-Cypriot schools was recorded: $(\chi^2(1)=1.220$, $p=0.269)$). However, only 55.7% could name three people of historical significance to their native country: 11.3% named 2, and 12.4% named just one. In fact, 20.6% of students did not name anybody. There is no statistically significant difference between Internationally-British and Internationally-Cypriot schools regarding the question on historical persons ($F=1.115$, $p=0.292$).

Many students claimed that they read or watch the news from their native country (74.3%) and in this regard, there is a statistically significant difference between the two types of schools ($\chi^2(1)=4.731$, $p=0.030$). Internationally-British schools' students were more likely to claim that they watch the news from their native countries (81.4%) compared to Internationally-Cypriot school students (67%). Moreover, 73.1% of students claimed that they listen to music and watch movies from their native country. In this case, there is no statistically significant difference between the Internationally-British and the Internationally-Cypriot schools ($\chi^2(1)=0.478$, $p=0.489$).

The majority of students claimed that they know well the history of their native country, as well as that they watch the news, listen to music and watch movies from their native countries. However, when asked two more specific questions, although the vast majority of students named the leader of their native country, only a little more than half could name three people of historical significance to their native country. In fact, one-fifth of the students could not name anybody.

The majority of students (55.8%) claimed that they could continue education in their native country; however, there is a statistically significant difference between the Internationally-British and Internationally-Cypriot schools ($\chi^2(1)=4.581$, $p=0.032$). Internationally-British school students were less likely to feel that they would be able to continue their education in their native countries (48%) compared to Internationally-Cypriot school students (64.2%).

Nevertheless, the majority of students claimed that they keep in touch with their friends from their native countries (80.1%). There is a statistically significant difference between the Internationally-British and Internationally-Cypriot schools in this regard ($\chi^2(1)=4.501$, $p=0.034$). Internationally-British school students were less likely to keep in touch with their friends from their native country (73.8%) to Internationally-Cypriot school students (86.7%).

Finally, although the majority of students feel affiliated with the European culture (56.8%), they are not as likely to feel a part of any culture they come across (27.4%). There is no statistically significant difference between the Internationally-British and Internationally-Cypriot schools in terms of students' sense of belonging to the European culture ($\chi^2(1)=0.035$, $p=0.851$); or their sense of belonging to other cultures they come across ($\chi^2(1)=0.367$, $p=0.545$).

It must also be considered that many student participants come from local families or families that reside in Cyprus for many years. In fact, 32.5% of participants were born in Cyprus, and 34% of participants lived in Cyprus for four years or more. When asked where they feel at home 45% of respondents referred both to Cyprus and their native country; 23% to Cyprus only.

However, students do not feel that their school acknowledges and celebrates their cultures. Only 26.4% of students agreed that the school acknowledges and celebrates their cultures; 48.2% stayed neutral and 25.4% disagreed. There is no statistically significant

difference between the two types of schools regarding this statement ($\chi^2(1)=0.378$, $p=0.539$).

Students were asked how understanding their school is regarding their religious duties. These may include dress code, wearing religious symbols, allowing days off for religious holidays, and dietary demands. The majority of students (58.8%) found their school to be very understanding, 36.4% moderately understanding and 4.3% claimed that their school is not understanding regarding their religious duties. There is no statistically significant difference between Internationally-British and Internationally-Cypriot schools in terms of the extent to which students perceive their schools as understanding ($\chi^2(1)=0.161$, $p=0.688$). There is, however, a statistically significant difference between this perception between different religious groups ($\chi^2(1)=14.388$, $p<0.001$). Christians were more likely to find their school to be very understanding (71.4%) than moderately understanding (25.5%). These scores were reversed among non-Christians of which only 30.4% said that their school is very understanding, and 60.9% found it to be moderately understanding. Students who declared themselves atheists, agnostics etc. were divided in assessing how understanding their school is regarding their lack of belief or commitment to any particular religion. 45.7% of them said that the school is very understanding and 47.8% found it to be moderately understanding.

7.2.2. Teachers' reflections on the issue of identity in an international school setting.

Teachers were divided in their opinion on how students' cultural identity develops in relation to studying in an international setting and if as a result students experience a revival of traditional, cultural and religious practices to maintain cultural continuity (71.9%) or they experience cultural identity reductions (66.2%). In both cases, however, teachers were more likely to allocate the reasons for cultural identity revival or reduction to external factors such as family, media, and globalisation rather than the international setting of the school. Among teachers who believe that by studying in an international environment students experience a revival of traditional, cultural and religious practices to maintain their cultural continuity, only 29.6% consider the school being an influential factor and 42.3% believe that it is due to other, external factors rather than the international environment of the school. Also, within the group of teachers who believe that by studying in an international setting students experience cultural identity reductions 35.2% thinks that it is due to external factors rather than the international setting of the school and 31% considers the school's

setting as an influencing factor. In any of the above-mentioned issues, there is no statistically significant difference between opinions of teachers from Internationally-Cypriot and Internationally-British schools (revival due to school influence: ($\chi^2(1)=1.208$, $p=0.272$); revival due to other factors: ($\chi^2(1)=0.015$, $p=0.904$); reduction due to school influence: ($\chi^2(1)=1.723$, $p=0.189$); reduction due to other factors ($\chi^2(1)=0.129$, $p=0.719$).

Considering that international school students constantly need to relate to two cultures: their native culture and the school culture, teachers believe that most students feel a strong sense of belonging to both: their native culture and the school culture (58.9%). The teachers who notice that one of the two cultural connections is prevailing, believe that it is the native one (19.2%) rather than the school culture (16.4%). However, teachers do not notice students detaching themselves from these cultural belongings. Only 4.1% noted that by studying in an international setting students have weak ties with both ethnic origins and the school culture. Nevertheless, 77.6% of teachers believe that strong ethnic identity is an important part of students' school adaptation and adds to well-being and good self-esteem. Moreover, 85.1% claimed that they have never seen students manifesting their nationalism in a negative form. There is no statistically significant difference in these opinions between teachers from Internationally-Cypriot and Internationally-British schools ($\chi^2(1)=0.852$, $p=0.356$).

Corroborating the above-discussed perspectives, 53.9% of teachers said that in their lessons they often include teaching about native cultures of their students. Some teachers (17.6%) do that only when it is indicated by the programme of study, and 27% do not at all because it is not part of their programme of teaching. Additionally, 18.8% of teachers frequently, and 37.7% of teachers occasionally, display students' work (e.g. artwork) that reflect the cultures and ethnic background of students; 42% said that they do it rarely or never. There is no statistically significant difference in teachers' approach to teaching about students' native cultures ($F=0.061$, $p=0.806$), nor in terms of teachers displaying work that reflects student cultures ($F=0.523$, $p=0.472$) between Internationally-British and Internationally-Cypriot schools.

Researchers of International Education and related fields agree on the importance of students' self-awareness, confidence and developing cultural identity (Hill, 2015; Barratt Hacking et al., 2018, Oord & Corn, 2013). Teachers of both types of schools believe that having a strong ethnic identity is an important part of the students' school adaptation and adds to the student's well-being and good self-esteem. Moreover, the majority of teachers noted that they include teaching about native cultures of their students. However, not as

many display students' work that reflect their cultures and ethnic backgrounds. This, however, relates to the possibilities their subject and their curriculum gives them.

7.2.3. School leaders' reflections on the issue of identity in an international school setting.

The school leaders discussed students' attachment to their ethnic identity and the role the international school plays in regards to this issue. The leaders of Internationally-Cypriot schools said that a good international school should make students feel confident about their culture but at the same time students should be able to interact and network within the diverse school community. The school leaders of schools C and E emphasised the importance of students understanding their roots, however, as noted by the headmistress of school C: "not to a level of extremism". She also said that avoiding students' ethnicities may backfire, and lead to such extremism. Therefore, students should be encouraged to express themselves culturally so that the school does not change their connection to their native roots.

The perspective presented by the school leaders of both types of schools is similar in terms of belief that students should be aware of their cultural identity, however, it was more emphasised by the school leaders of the Internationally-Cypriot schools. In these schools, the national identity of the Greek-Cypriot population is celebrated. The foreign population is small, and it can be that by not having a broader context of reference, the school leaders of Internationally-Cypriot schools are unable to conceptualise this issue from a wider perspective.

For Internationally-Cypriot schools which are registered as 'similar' there are several Ministry's requirements that they need to follow that emphasise and reinforce the Greek-Cypriot identity.

First of all, in order to receive *Apolytirion* in the 'similar' strand schools, students need to take the required hours of subjects such as Classical Studies, Greek History, Modern Greek. This limits school capacity to incorporate a fully international approach, as principal of school E explains: "Cypriot curriculum does not particularly promote intercultural education, therefore, a lot of it is done through non-formal teaching such as through PSHE and the unwritten curriculum." These requirements keep them closer to the host society but at the same time limit their ability to internationalise.

The other issue is religious instruction. Internationally-Cypriot schools are required to include it in the curriculum. The leaders of school E and A noted that this subject is taught

in Greek and it mostly includes Greek-orthodox religion, rather than knowledge of other religions. Non-Greek-Orthodox students do not participate in these classes and use this time either in the library or have Greek as second language lessons. In school C, however, when the Greek-orthodox children do their Religious Education according to the ministry's textbook, the other students learn about different religions in a lesson for which the book was ordered from abroad. Nonetheless, this leads to segregation of Greek-orthodox and non-Greek-orthodox children, and despite having a number of international students, Internationally-Cypriot schools are to a large extent mono-cultural entities that prioritise (some willingly, some not) the Greek-Cypriot identity.

The school leaders from Internationally-British schools presented a different view. The principal of school F believes that:

A lack of a strong ethnic identity is important because the World is becoming more globalised. So I think rather than being individuals belonging to a country, we now belong to Europe; belong to the World.

He explained it using his personal experience, saying that after a while of living in Cyprus, in a multicultural environment, he now feels more European than British, which led him to believe that people should aim towards becoming world citizens rather than citizens of their own countries. He trusts that such an approach can benefit students, give and them a wider perspective:

If you focus on their ethnicity, where they come from, then you narrow their perspective and as a result, probably give them less confidence. If they feel part of the broader spectrum then, I think, it gives them more confidence and more self-awareness of their value within the community. Rather than being a collection of individuals, they need to be individuals within a collection.

The leaders of Internationally-British schools presented an idea that students' native cultures are rooted in them anyway, but by being exposed to different cultures and by operating in-between the school culture, the host culture and their family culture, they take on new cultural layers which widen their worldview and deepen their Intercultural Understanding. This also strengthens students' individual self-confidence that does not depend on where are they from, but who they are as human beings.

However, the headmistress of school D also sees that a challenge exists in students being confused about who they are. Confirming that, the headmaster of school B used the

experience of his own children as an example of young people who while in Cyprus thought of themselves as British but when moving back to the UK for their studies they “realised that their cultural alignment is more European and not necessarily entirely British”. He also noted that it is important that he and his wife stay in Cyprus, as them moving out of Cyprus could lead their children to be confused about where their home is. The heads of Internationally-British schools believe that students do internationalise, and such change is unavoidable because of the circumstances they are in. The headmistress of school D noted that even just learning to operate in a new language leads to change in communication skills and level of interaction; but at the same time, it does not mean that students lose their own cultural background:

There is a change from the point of view of how they interact because of their ability to speak to each other better, but I would not say that it necessarily has anything to do with the reduction of their family culture.

The question is if international schools undermine national identity in order to achieve internationalisation. The school leaders believe that one does not cancel the other. Internationally-British school leaders find students’ internationalisation to be a positive process, as explained by the principal of school F:

Perhaps undermining is a little bit strong because that shows that you are deliberately trying to remove one’s national identity; whereas we are saying that you do not need to focus on national identity to be able to develop a well-educated, well-rounded individual. So I think they should be aware of their background and aware of their history. But instead of relying on that to get them somewhere, to establish their position; they need to look forward to what they can contribute to the whole community rather than what they can contribute by being part of their own community.

This is also confirmed by the headmaster of school B who believes that the word ‘*undermining*’ has a negative connotation, however, in the context of an international school, he corroborates the views of the headmistress of school C about avoiding extremism:

You have to dilute nationalistic beliefs a little, to be able to coexist. You have to be more understanding of each other [...] as it could lead to conflict. At times we have had Pakistanis and Indians, we had Serbs and Croats. So obviously you cannot celebrate nationalities and cultures in the same way as you would in a mono-cultural school.

The headmistress of school D notes that school is not the only factor here. She points to the circumstance of migration itself. Students do not celebrate their traditions the same way as they would in their own countries where specific traditions are often celebrated at a national level. She believes that preserving cultural traditions, beliefs etc. should be in the hands of parents – it is their decision whether and to what extent they want their children to understand and be part of their ethnic background:

There is a certain amount of responsibility from parents. If they want their children to continue having their national, cultural celebrations or having their particular traditions, then, when living in a different country, they need to teach these things to their children. It does not mean that we cannot enjoy some of those and bring them into the classroom.

Overall, the complex characteristics of Internationally-British schools, and the school leaders' professional and personal experiences, allowed them to reflect on the issue of internationalisation and national/cultural identity in more depth. They do not find internationalisation as a force that acts against one's ethnic identity, but rather as an opportunity that expands one's perspective beyond national/cultural identity. However, for that to happen in a diverse school community, and for intercultural understanding to take place, some strong national perceptions need to be decreased. The school leaders of both types of schools did not question students' attachment to their ethnic backgrounds, but they did note that the strength and expression of this attachment can pose a challenge to students' intercultural learning.

This point became even more clear when the parents' involvement was discussed. School leaders noted that apart from managing the students' diverse community, challenges may also arise when it comes to parents. This is due to their diverse origin and different expectations. Examples of that were mentioned by the leader of school C referring to Cypriot parents who do not fully understand the concept of independent learning and are used to the Greek system to detailed lists of what their child needs to study to get an A. School leader of school A referred to high expectations of the Russian parents being happy with the academic approach of the school. The headmistress of school D noted that because of the difference in programmes and educational approach teachers and parents often have disagreements about how much homework there should be, how many tests there should be etc. The school leaders of schools E and B expressed the view that it is important for parents to understand the school system which is different to the school systems of their native countries.

Issues may also arise on a cultural level. The headmaster of school B noted that some parents did not like that Muslim girls are allowed to wear headscarves. He noted that as students mix together well, parents are more likely to group according to their national affiliations. The deputy headmistress of school D explained: “Parents, as opposed to the students, can be very cliquy.” She noted that some national groups such as Israelis and Russians often live in the same area, moreover, often their communication skills are poor: “They do not have to learn a new language; their children do, but they do not have to”. This is the reason why school B decided against having a Parents Association:

If you had a Parents Association it would tend to be dominated, almost certainly, by one or two particular groups who might come into conflict with each other, and [more so], everybody else would feel left out [...] Every time we came near to forming a Parents Association, groups of people were forming who they thought they were representing all the parents. I asked them: “O.k., you are all Cypriots; how would you feel if there was a group of Russian people set up a Parents Association that had a completely different view; who would you expect me to listen to? Parents do influence my decisions as individuals in individual cases. What I do not find helpful, are parents coming in delegations.

Therefore, his approach is to treat parents individually and case by case; this is because besides the big groups of Cypriots, Russians, Germans and British; there are 30 to 40 other nationalities within the school with one or two representatives. The leaders of schools B and D explained the dangers of parents grouping according to their national affiliations. They described parents of one national group coming in as if they were representing all of the school. The headmaster of school B explains that the roots of such situations are in the context that students are part of an international community and their parents are not. Parents do not mix very much. This leads to another issue that schools are facing: dealing with parents’ language barrier; as explained by the deputy headmistress of school A:

We do have a bit of a communication problem with some of the Russian parents. Part of my job is the liaison with foreign parents. We do not have a senior teacher who speaks Russian. We have an IT manager who is Russian. If we have parents with very little English we have to get her to come in and interpret, but having to talk to parents as an interpreter can be very difficult.

The headmistress of school D also gave an example of how having to involve parents in a disciplinary matter, due to their language and cultural background, posed a lot of challenges:

We did have one conflict between Filipino and Chinese parents. Their children were both new students, and also - very young. Parents having children at that age think that their children cannot do anything wrong. Also, when parents' English is not very good often what they say is not actually what they mean which leads to misunderstandings. The suggestion was that the Chinese student looked down on the Philippine [...] We got the parents together and have them to talk to each other. This is when we realised that the language barrier was creating difficulty for the parents to understand and to say what they want to say.

The school leaders noted that parents of different ethnicities presented different expectations, and discussed the challenge that these expectations are often rooted in the parents' experience of their own national school systems. The school leaders also noted that while students integrate with a multinational environment, parents often do not. They tend to live nearby and communicate mostly with parents of the same origin, and as such perpetuate their mono-cultural perspectives. The school leaders not only need to skilfully manage these while having an understanding of the globalist and the internationalist functions of the school; but they also need to face the challenge of parents not being able to communicate, when communication must be established. Therefore, beyond the development of intercultural understanding between students, school leaders often need to work on developing such an understanding between the parents.

7.3. The challenge of developing IM in relation to the globalist mission of international schools

International schools have both globalist and internationalist elements in their missions (Thompson & Cambridge, 2004). The internationalist strand is ideological and refers to the development of IM. The globalist element is economic. Many schools now are being set up for commercial purposes to offer international qualifications to children of national and international elites (Brown & Lauder, 2009; Resnik, 2012; Hayden, 2011) and aspiring middle classes (Weenink, 2008). Brumitt & Keeling (2013) estimated that in 2024 profit from international schools will come to \$63 billion compared to \$5 billion in 2000. This perceptibly poses a danger to the ideological stance of International Education and to the development of the concept of International Mindedness by schools primarily putting their focus on the economic, globalist element. This issue was analysed through results collected from the data from the teachers and school leaders. This issue was not considered to be one that can be properly commented on by the student participants, of whom many

were as young as 12 years old, as they are not likely to conceptualise their schools from this business-related perspective.

7.3.1. Teachers' reflections on the challenge of developing IM in relation to the globalist mission of international schools

To reflect on the globalist and internationalist missions of international schools in relation to IM development, the teachers were asked about their perceptions of parents' expectations of the school. This question gave an indication of how the teachers saw the purpose and allocated the focus of their schools. This was answered by 83% of all respondents. The 63 responses often referred to more than one issue thus 101 thematic comments were excerpted. Detailed results are presented in Table 7.2. The responses were categorised into the following themes: social education, academic performance, safe and positive school environment, general outstanding quality education, discipline, communication with parents, learning the English language, cultural respect and do not know.

Table 7.2. Teachers views on parents' expectations of the school

	Overall	Internationally - British	Internationally -Cypriot
Number and (%) of respondents	63 (83%)	29 (88%)	34 (79%)
Number and (%) of coded responses	101	46 (45.5%)	55 (54.5%)
	No and (%)	No and (%)	No and (%)
Social education	11 (11%)	5 (11%)	6 (11%)
Academic performance	41 (41%)	19 (41%)	22 (40%)
Safe and positive school	24 (24%)	13 (28%)	11 (20%)
Outstanding quality education	10 (10%)	5 (11%)	5 (9%)
Discipline	5 (5%)	1 (2%)	4 (7%)
Communication	6 (6%)	2 (4%)	4 (7%)
English Language	1 (1%)	0 (0%)	1 (2%)
Cultural respect	2 (2%)	0 (0%)	2 (4%)
Do not know	1 (1%)	1 (2%)	0 (0%)

According to teachers, academic performance is the major expectation of the parents. There is no difference in this opinion between the participants of the two types of schools. Almost half of the teachers, equally in the two types of schools, said that parents expect from

the school that their children will perform academically, do well in external exams and in turn be accepted to a good university That is followed by a safe and happy school environment, which is more emphasised by students from Internationally- British school teachers; and finally, social education which was mentioned by 11% of teachers in both types of schools.

Overall, although a large number of participants decided to contribute to this question, some teachers gave very general comments referring to parents wanting quality education that is best for their children without further specification: “Parents expect the best quality of teaching”; “To achieve the best education possible”.

However, many of the respondents were very specific and included more than one factor in their answers, illustrating that parents’ expectations to which the school needs to respond are very complex and go beyond the issue of exam results and university placement: “They expect their children to succeed in their external exams, to go on to study at university but to develop into confident, happy, independent individuals”.

Teachers also commented that different parents have different expectations:

Some parents are determined that their children receive good grades. However, some parents want their child/children to develop their social skills and behaviour. Some expect both from school. Many parents are concerned that their child is not being bullied and that they are happy/satisfied with the school environment

Teachers from both types of schools noted on social education focusing on students’ behavioural and emotional development by mentioning in their comments that parents want their children to “learn how to be better persons and behave” or by referring to “ethical development, development of children personalities”. To a lesser extent, within the strand of thought of social behaviour, teachers commented on the expectation of discipline: “Well disciplined. Treated fairly”; “They expect from their children to work hard and be disciplined”. Only 2 teachers from Internationally-Cypriot international schools mentioned multicultural aspects of international schools such as: “Multicultural environment”; “To respect what parents taught their kids in terms of religion and culture, but also respect others”. This was not considered by teachers from Internationally-British schools.

Therefore, the responses given by teachers confirm what was said by the school leaders. Teachers understand the prevailing globalist purpose of the school and the importance of students’ academic performance as a factor that drives parents’ opinion about the school but they also see the value of social education.

7.3.2. School Leaders' reflections on the challenge of developing IM in relation to the globalist mission of international schools

The school leaders presented a clear understanding of the globalist mission of the school. All school leaders commented that a big part of their schools' purpose is facilitating their students' admission to universities abroad. They believe that this is a major reason for which parents enrol their children in their schools.

Secondly, the school leaders discussed the importance of external examinations results and securing university placement in relation to the school's reputation and success. Internationally-British school leaders commented on the issue of university placements indirectly – they referred to their students being competitive in the job market and they saw further tertiary education as a facilitator to achieving it. The pressure of university placements was more emphasised by school leaders of Internationally-Cypriot schools who compete for local students. In Internationally-Cypriot schools A and E university placement potential and establishment of good relationships with the universities is significant to the education programmes. The principal of school A commented on the importance of this issue in relation to the school's survival:

To be successful with academic results; it is very much promoted because otherwise we lose children to [the international schools in the nearest urban area] and we do not want this to happen [...] One of our big jobs is to convince parents to come here.

Moreover, although both types of researched schools are allowed to give *Apolytirion* – Cyprus Secondary School Leaving Certificate, having this right is more important to Internationally-Cypriot schools. With a high population of Cypriots, being able to give *Apolytirion* and to secure University placements based only on the students' *Apolytirions* is a major advantage. As principal of school E explained, the establishment of very good relationships with universities allows 65-70% of their students to get a placement based on their *Apolytirions* only. While the school leaders of Internationally-Cypriot schools A and E presented a very similar view; the headmistress of Internationally-Cypriot school C commented on the issue with critique. She finds that over-focusing on examination results has negative effects on the quality of education. She considers it to be a serious problem of private education in Cyprus:

In Cyprus, the focus is on getting A-grades on the A-levels and getting students into top Universities. Is that really the ultimate goal here? Or is the ultimate goal to be able to provide the world with citizens that are more socially educated? [...] I feel like some private schools have literally lost the plot. It's all about appearances, it is

all about students getting into the top Universities because that's what the school is going to publicise. And unfortunately for a lot of parents, this is their ultimate aim.

Nonetheless, although they view things from different perspectives and apply their emphasis to different areas – focus on university placements and job opportunities are directly connected to the globalist, economic missions of their schools.

However, the school leaders also commented that getting into UK universities and being successful there, are two different things. Dropouts can affect the school's reputation both among parents and among universities. The importance of being able to cope in the foreign Universities both academically and socially was brought up by all interviewees. That said, a drastic contrast is seen between the philosophy and approach presented by schools: A (Internationally-Cypriot) and F (Internationally-British). The deputy headmistress of school A commented that parents are pleased with the academic approach of the school, that the school does not offer easier, not as academic IGCSE subjects such as drama. At the same time, she commented on students having a hard time to adapt socially in the UK universities and pointed out, that although in the UK their students are successful academically, they have difficulty to merge into the international society. The principal of school F commented on the importance of getting academic qualifications as they facilitate students with future options, but at the same time, he emphasised the importance of non-academic activities the school is providing: art, sailing, sports, and music, to allow students to express themselves in a variety of ways and in turn become more rounded people. According to him, having many interests leads to better social engagement when students leave school. This is also supported by the headmaster of school B, who sees a direct connection between students being able to integrate in a multinational setting in the school and students being able to do the same once in the university. Moreover, headmistress of school D believes that part of the school's mission is to prepare students to be able to participate in a diverse, globalised workplace: "You cannot do that if you're surrounded only by people that have the same beliefs, same opinions and the same background as yourself".

There is a clear contrast between how the school leaders understand the purpose of their school to survive in the market i.e. having academic success; and how they perceive the main educational goals of education in the globalised world. When responding to questions on the latter, none of the school leaders mentioned the examination success. Instead, they referred to a skill-set that includes students being able to make friends and acquaintances with people from other parts of the world and being able to operate successfully in diverse settings. The headmistress of school D emphasised this by saying:

We have to make sure that when students are leaving here they become adults who

are employees or employers of the future who understand that there are other people out there with different beliefs, different opinions and different backgrounds.

Therefore, although she takes a globalist approach while visualising her students' future, she expresses a desire that they will be internationally-minded while pursuing this future.

Discussion with the school leaders confirms that international schools face a challenge of balancing between their globalist and internationalist function. School leaders see academic performance as a means through which students can secure their future. However, in terms of students succeeding in a globalised world, school leaders point to social education including the development of critical thinking skills, awareness and understanding of different cultures, open-minded attitude that allows students to adapt and operate in diverse settings, as well as having good manners and communication skills. The school leaders are concerned about how globally engaged, intercultural understanding but also competitive in the modern job market their students will become. Therefore, they understand how interconnected their schools' internationalist and globalist missions are.

Nonetheless, for the school leaders, International Education and International Mindedness go beyond intercultural learning and teaching. The headmistresses of Cypriot oriented schools C and E noted that it not only teaches students about the globalised world but its role is to prepare students to function in this world with an open-minded attitude; therefore, in every aspect, International Education reaches and looks for connections beyond the national boundaries. Therefore, as leaders of schools: C and F commented, the key is in changing the attitude of schooling and school culture from a place of academic education to a place of social education. As explained by the principal of school F:

What you can do is to give [students] all the information and make them learn about it. But what we have is helping them to understand it. So I think there is a contribution to respect, there is understanding and solidarity amongst them and all of the ethnic, social, cultural, religious groups and the different nations [in the school] are equally solid and respectful of each other. But the key is how it is provided; because instead of providing it through the curriculum we provide it through the atmosphere and the environment in the school.

In terms of achieving an attitude of International Mindedness, school leaders believe that it is possible, however, it requires a clear intent and works through a collaborative approach of teachers, based on clear aims. The deputy headmistress of school E believes that the goals of IM should become a part of the mission of a school, as once such a goal is set,

then it is known what a school is working towards, however, she sees limitations in time and funding constraints to be able to fully achieve these aims. The headmistress of school C referred to teachers and working toward changing teachers' mind-set to being open to trying new things:

Change is slow but I am trying for teachers to understand that if they want the school to improve and if they want to be effective in their classrooms with their students, they need to start trying new things and they will see the results. Once they see the results, hopefully, they will be convinced to change their beliefs and attitudes.

Change is a process and achievability can differ between various aspects of International Mindedness. The deputy headmistress of school A sees a limitation in the fact that the school is mainly Cypriot regarding its population. She believes that at a school level what is achieved is students being taught not to disrespect, and it is at the university level, to which their school facilitates access that students will have an opportunity to mix with other cultures and move towards Intercultural Understanding.

Furthermore, within the globalist strand challenging the IM development, international schools raise concerns from a standpoint of elitism and economic exclusion. Bunnell (2019a) noted that because international schools became more popular among locals and middle-classes, then overall, they are less 'elitist' than they used to be. In fact, an observation was made that Cyprus' international schools do not only cater to the island's elites and their socio-economic composition is very complex, therefore signifying "the importance of studying the contingent and relational dynamics of class formation and reformation as produced by and in school" (Tarc & Tarc, 2015, p. 38).

The school leaders commented that in Cyprus international schools do not only provide education for the island's elites. In fact, in all of the schools, the composition of the parents' population based on their financial status is mixed. School leaders pointed out that parents' social spectrum is very diverse: directors, housewives, and people in the construction businesses. However, no matter what their social status is, they must have enough income to afford the fees. However, because international schools in Cyprus do not only cater to the socio-economic upper classes, the challenge of elitism to the development of IM is not fully applicable to international schools here.

The principal of school F sees very much the role of private education both in Cyprus and in the UK as an answer to problems in public education. He explained that parents often have no choice as their children cannot cope in public Greek-Cypriot schools:

In Cyprus, you need private schools because there's quite a bit of racism within the

state system. Unless you are totally Cypriot, you're an outsider. And we've been told that at break times and outside of school [students stay in separate] groups of the natives and the expatriates. There's a lot of bullying, name-calling, even by the teachers. Teachers do not want to teach in English to English speaking students, [therefore,] they give them very basic work to do in the back of the classroom while they teach to the rest of the children.

The headmistress of Internationally-Cypriot school E believes that Cypriot parents are willing to make financial sacrifices as they do not feel that the state system offers the education they want. The school leaders from Internationally-British school D and Internationally-Cypriot school E noted that private education in Cyprus gives parents a choice of educating their children in the way that they think will be best for them.

7.4. Discussion and conclusion

To understand students' perception on how they feel within the international school environment, in line with Allan's (2002) reflection on cultural borderlands and cultural dissonance, international school students find themselves in a variety of cultural settings on a daily basis: peer group interaction, teacher-student interaction, institutional factors, host culture, and home/ school interactions. Therefore, based on the premises that each international school develops its own, unique framework based on its location, history, and style of its governance (Walker & Riordan, 2010) the students were asked to describe what makes them feel respected and what makes them feel disrespected in their schools. Students responses regarding feeling respected predominantly oscillated around teachers and themselves having to earn respect by being good students. They also commented on the fair and inclusive school system, positive school environment, and friends. Students wrote about feeling accepted, not being left out or judged for who they are; and sought qualities such as welcoming and safe atmosphere, communicating without shouting, not experiencing bullying, or not being spoken to badly. A fifth of student participants connected feeling respected to the international environment of the school where their nationality, culture, and religion are respected and there are respect and understanding for their differences. When describing what makes them feel disrespected the responses mirrored the responses to the previous question. Students wrote about the teachers, about being bullied, the biased school system, and feeling excluded. Similarly as in the previous question, a third of the student participants connected feeling disrespected with some kind of cultural issue.

For students, teachers are perceived as the main source through which they feel respected or disrespected in the school. They sought among them qualities such as encouragement, help, kindness, listening skills. On the other side of the spectrum, students referred to teachers not being fair, having favourites, not seeing students' efforts, not being helpful when students have problems. A fifth of the student respondents claimed that the teacher disrespected them because of their nationality, looks, religion, or some other reason.

However, only a third of the teachers believe that they have an influence on the students' opinions of other cultures. This is a significant finding, considering how many students focused on the teachers when expressing themselves in the open-ended questions about their well-being in the school. It appears that teachers do not understand their own influence, even less so in Internationally-British than in Internationally-Cypriot schools. Nevertheless, some teachers did see their own limitations as a challenge. They discussed the difficulty of being sensitive to cultural matters, challenges of staying neutral and not imposing on students their own opinions. They also questioned the effectiveness of their teaching, as students may not apply or follow through what they were told or taught. This research also confirmed what was already mentioned by a number of researchers who found a challenge in the lack of sufficient IM training (e.g. Madiha, 2017; Vaught, 2015; Cause, 2012).

Close to half of the student participants admitted that they did experience some form of bullying. The vast majority of reported incidents did not cross the line of 'being made fun of', or 'feeling insulted' because of a reason related to looks, nationality, religion, or accent. There is no statistically significant difference between the two types of schools in terms of students experiencing some form of bullying. Students were more likely to feel insulted rather than made fun of over their nationality, and looks. They were most likely to consider that they were made fun of rather than insulted regarding issues such as their English accent and religion. Students who described being disrespected due to their nationality mostly referred to stereotyping, ignorance and lack of knowledge on the part of the bullies. However, when the subject of bullying is a part of the curriculum, then this indicates a limitation in teaching Global Engagement (RQ2). The results indicate that more focus and critical education should be placed on these issues, especially, when teachers reported that such behaviours are not particularly effects of students' racism or xenophobia but an effect of lack of understanding and not having enough information about other cultures. Poonosamy (2015) study showed that development of critical thinking skills can help students to recognise their own prejudices.

Moreover, the lack of general cultural knowledge and poor language skills among students were also mentioned by the teachers in an open-ended question on what they perceive as challenges to teaching Intercultural Understanding. A fifth of the teacher participants found a challenge in teaching students not to stereotype, being empathetic, to collaborate and to look at things from different perspectives. Therefore, it confirms the significance of taking a critical approach in lesson planning to Global Engagement and to Intercultural Understanding which was discussed in previous chapters.

Furthermore, based on the fact that 67.1% of the teachers reported that in the last school year they never witnessed or been informed of conflicts between students of different cultures. The vast majority of teachers said that they have never witnessed or been informed of such incidents taking place and the school leaders noted that incidents of racism and xenophobia are an extremely rare occurrence in their schools. The teachers and school leaders referred to minor incidents of exclusion or subconscious stereotyping and described students making fun, calling names. Therefore, teachers and school leaders do see what many of the students have described. However, some teachers and school leaders explained that the majority of conflicts between students only seem as having a cultural underpinning but it would be inaccurate to view them from a cultural perspective. The observation here is that what teachers and school leaders considered to be minor incidents of stereotyping, may actually have a deeper indication for the students. This can be understood based on the students' qualitative comments, and on the fact that when referring to being bullied because of their religion or nationality, students did not report 'being made fun of', but they reported that they felt 'insulted'. However, the results among students confirmed that students often do not tell about being bullied because quite often they feel that the issue is too minor or they will not be able to receive help and nothing will change.

In reference to RQ3, there are several differences in the results presented by both types of schools. Students from Internationally-British schools more often referred to the inclusive school environment, fairness and equal treatment; which is something that school leaders emphasised. They also related to the international environment of the school where their nationality, culture, and religion do not play a role. At the same time, there were more comments among students from Internationally-British schools indicating that the school does not respect their culture, religion etc. as they are not allowed to express their cultural, most often religious, identity. On the contrary, the students from Internationally-Cypriot schools were more likely to complain about the biased school system, favouring the locals and overusing of the Greek language by students and teachers. These students were also more likely to note that they are being treated differently by students and teachers because

of their culture. For Internationally-British school students being left out meant not being invited to their classmates' parties, or not being considered for participation in activities. For Internationally-Cypriot school students, this meant having issues with the 'Foreigner-Cypriot' divide in the school. This was also confirmed by five teachers from different Internationally-Cypriot schools who described issues between the Cypriot and the foreign students. This is very similar to the findings of Allan (2002), who observed that intercultural learning is mostly experienced among minority school cultures rather than the predominant culture of the school. Poonosamy (2015) study in an international school in a post-colonial country showed that although students have a sound knowledge of what intercultural knowledge and understanding is by being able to recognise cultural diversity, they do not sufficiently develop intercultural competence in terms of their willingness to engage with people of different cultures. Interestingly, the school leaders and teachers from Internationally-Cypriot schools were more likely to deny the occurrence of such incidents. They were willing to go as far as admitting the issues with integration, less willing to discuss the issues of cultural conflict, racism, or xenophobia.

A lot of issues Internationally-Cypriot schools are having are a result of the Ministry's requirements. These requirements, although do not intend to, in practice make the school having to segregate students due to timetabling issues. School leaders expressed the view that developing International Mindedness requires intent and work, and the Cypriot curriculum is not supporting that. The local environment can constrain the extent to which schools are able to facilitate International Education (Bunnell, 2008; Tarc, 2009; Bunnell et al., 2016; Hacking et al., 2016; Hammad & Shah, 2018). For example, Cause (2012) commented that IB state schools have to report to the national state body and include core concepts of the national curriculum thus limiting the development of International Mindedness. Schools have to adapt to cultural and religious ethics of the host country and negotiate space for the provision of International Education and intercultural understanding (Tarc, 2009). This point was made by the school leaders of both types of the researched international schools.

What is also questioned by the researchers in relation to RQ 2, is the kind of identity that international school students develop and whether International Education undermines national identity, or whether students create a hybrid, cosmopolitan identities (Resnik, 2012; Haywood, 2015; Singh & Qi, 2013). The school leaders gave some interesting insights discussing how studying in an international school affects students' attachment to their native cultures; and whether IM stands in a way in that aspect. The school leaders of both

types of schools discussed the importance of students knowing and being comfortable with their own culture, however, it was more emphasised by the school leaders of the Internationally-Cypriot schools (RQ3). Finding cultural identity can be problematic for local students enrolled in international schools by having to deal with a dissonance between in-school and out-of-schools norms and values and having to conform to both (Savva & Steinfield, 2018). Poonosamy (2010), for example, referred to the dissonance faced by international schools in countries that try to build their post-colonial identity, which is the case in the independent, struck by conflict, Cyprus. However, this research revealed that the cultural identity of the dominant Greek-Cypriot population is openly celebrated and to a large extent reinforced in Internationally-Cypriot international schools. The foreign population in these schools is small, and beyond acknowledging it as an important factor, the school leaders do not have a broader context of reference on how to approach the cultural identity of the school minority.

The results showed that students remain attached to their native cultures, however, they only in some measure shed light on the extent of this attachment. It may be safe to say that the students do not achieve the same level of knowledge as they would by studying in national schools, but at the same time, they remain attached to their native cultures. In reference to the research question 3, however, some statistically significant differences were found between the Internationally-British and Internationally-Cypriot schools. Internationally-British schools students were more likely to claim that they watch the news from their native countries compared to Internationally-Cypriot school students. However, Internationally-British school students were less likely to feel that they would be able to continue their education in their native countries, and less likely to keep in touch with their friends from their native country to Internationally-Cypriot school students, which is self-explanatory as in these schools a large number of participants were Cypriots. According to the school leaders from Internationally-British schools, students remain connected to their native cultures but the extent of such connection depends on the commitment of their parents who are responsible for preserving cultural traditions, customs and beliefs in their families. Teachers were more likely to allocate the reasons for any change in students that relates to their identity within the external factors such as migration, family, media, and globalisation rather than the international setting of the school.

Similarly to research presented by Hayden and Thompshon (1995b), Beek (2016) and Wilkinson and Hayden (2010) the results showed that having an international mind-set and feeling attached to native roots do not stand in opposition, and one does not work against

the other. Students relate to their native cultures and the school culture simultaneously. In Internationally-British schools, a dominant culture does not exist. The school leaders do not find internationalisation as a force that acts against one's ethnic identity, but rather as an opportunity that expands one's perspective beyond national/cultural identity. However, in order for students to develop a wider, open-minded perspective and be able to cultivate Intercultural Understanding, a strong expression of national perceptions cannot have place as this may create conflict situations (Resnik, 2012; Tarc, 2009), as well as lead to prejudice of school minorities and affect students' self-esteem (Allan, 2002).

By being exposed to different cultures and by operating in-between the school culture, the host culture and the family culture (Rizvi et al., 2014) students take on new cultural layers which widen their worldview and deepen their intercultural understanding which is very close to Dervin's (2011) idea that in a globalised world an individual develops plural identities arguing that students can develop more than one cultural identity and become cosmopolitan citizens (Bagnall, 2015) who respect local and global cultural diversities and are able to approach others with willingness and openness (Hayden et al., 2007; Rizvi et al., 2014). Similarly to Oord and Corn (2013) and Wilkinson and Hayden (2010) school leaders pointed out, that one can choose how to go about inherited religion, tradition, nationality; such 'cultural liberty' allows one to decide to what extent he or she wants to be defined by these attributes. They find it to be a natural and positive shift in one's mindset that leads to International Mindedness.

However, a significant observation was made by the school leaders that can be considered a challenge and limitation to IM development. Many of the school leaders could see a generational shift between the IM of the students, and lack of it among the parents. They observed that while students are multilingual and mix together well, parents are very often monolingual and are more likely to group according to their national affiliations. Parents are happy to work together when organising events, but when it comes to educational issues or the school philosophy, they present a challenge by grouping according to their nationalities and insisting that their group represents the entire school. While students are part of an international community, their parents are not. Even as migrants, they often live in the same area as people of the same nationality and their communication skills in English are poor. This situation is often challenging for the school leaders, who need to negotiate a status quo that responds to the diverse needs of the students and parents - who are the customers.

The school leaders also commented that change is a process and achievability can differ between various aspects of International Mindedness. For example, Internationally-Cypriot schools, understanding their schools' characteristics and the constraint, provide certain platform for students, through teaching Multilingualism, teaching not to disrespect, and through providing access to global tertiary education. Students then have a base from which they can work towards International Mindedness in a more favourable setting: being in a foreign country, among a multinational group of peers. Poonoosamy's (2015) focused directly on International Mindedness and cultural identity and showed that students of different cultural backgrounds experience IM differently.

What emerges from the comments of school leaders and teachers regarding challenges and limitations (RQ2) to International Mindedness is the difficulty to balance the globalist and the internationalist purposes of the schools (Cambridge & Thompson, 2004). The researched schools are commercial institutions and the school leaders understand that very good results in external examinations and admission to universities abroad determine their business success. Such dependence, however, was more visible in Internationally-Cypriot rather than Internationally-British schools (RQ3) as the Cypriot parents still have a choice of sending their children to the Greek state schools or the Greek private schools. For foreign parents sending children to Greek state schools is often not an option. However, school leaders of both types of schools discussed Cypriot and foreign parents alike being dissatisfied with Cyprus' state school system, and their goal to send their children to study in the UK or the USA. Overall, while Internationally-Cypriot schools more often referred to their globalist mission in short-term aspects: having external examination accomplishments and securing university placement that would give them prestige and commercial success. Internationally-British schools referred to the importance of students being competitive in the job market. As Gardner-McTaggart (2016, p. 4) points out: "It is unrealistic to expect profit-driven, supra-national organisations and individuals to participate in activities and projects that do not increase shareholder value." Parents who can afford international school education see it as a social, cultural and linguistic commodity for the future (Resnik, 2012; Weenink 2008; Gardner-McTaggart, 2016). In terms of challenges to the development of IM (RQ2), therefore, the issue is that parents and students see international schooling as a western-oriented path towards higher education, employment and global mobility (Hurley, 2005; Lai et al., 2014; Lineham, 2013; Tarc & Beatty, 2012; Belal, 2017; Poonoosamy, 2015). Although the school leaders recognise that, they themselves know that this is not enough for the school to be successful. School leaders understand that their graduates need

to succeed in their future endeavours to keep their school's reputation both among parents and among universities (RQ2). In that sense, the school leaders turned to the importance of the internationalist strand of International Education. The school leaders are concerned about their students' being able to adapt, having the communication skills and manners to be able to cope in a globalised world, being open-minded and able to operate successfully in diverse settings. The challenge that the school leaders found to teaching International Mindedness in school is in changing the attitude of schooling from a place of where it primarily focuses on academic success to a place where serious consideration is being given to social education.



CHAPTER 8

DISCUSSION



8.0. Introduction

My research provided insights into various aspects of the development of International Mindedness in international schools. In the following chapter I discuss the conclusions of this study in relation to the major findings. I also address the limitations of this study, and propose recommendations for schools as well as issues for further research.

8.1. Conclusions to Research Question 1

How do international school students, school leaders, and teachers perceive issues regarding Intercultural Understanding, Multilingualism and Global Engagement?

In relation to the research question 1 (RQ1), the results showed that the schools provide much of the IM education as recommended by the research. Significantly, the study presents more critically-inclined results to those of Wilkinson and Hayden (2010), Sriprakash et al. (2014), Gigliotti-Labay (2010), Dewey (2017), Rodway (2008), Hurley (2005), Cause (2011), Lai et al. (2014) which revealed IM being implemented superficially through ‘one-off’ events rather than day-to-day in-school and in-lesson practices. My study, similarly to the research of Merryfield et al. (2012) and Hacking et al. (2016) is unique because it provides not only examples of extracurricular activities but also practical in-lesson techniques that can be used to achieve IM-related goals. In terms of Multilingualism, the researched schools offer development of spoken and written language skills in English, as well as the host and other languages. Furthermore, Intercultural Understanding and Global Engagement are incorporated in the formal and non-formal curriculum. The schools demonstrated how they address issues critically, explore global and local matters, and encourage students to be active learners committed to service in the community (Singh & Qi, 2013).

Regarding the formal curriculum, this was achieved through international IGCSE and A-level programmes in subjects such as English, History, Geography which incorporate global and cultural topics, and also through adapting the curriculum and teaching styles to the international population of the school (Mitchell, 2014; Lockhart, 2013). The strategies described by the teachers focused on the importance of active learning, the inclusion of material that allows for comparison and analysis of different opinions and perspectives, proper sourcing and recognising bias, development of critical thinking skills, as well as effective collaboration and communication. All of the above are very close to Merryfield et al (2012), Hacking et al. (2016) and Budrow (2015) which often mentioned identical

strategies. The school leaders, who are also subject teachers, gave examples of how teaching these skills is done at a practical level.

Moreover, similarly to Metli's (2018), Castro et al. (2015), Hacking et al., (2016), and Sriprakash et al. (2014), this study also illustrated the importance of extracurricular and whole school activities and clubs to IM development. Examples included European Youth Parliament, International Duke of Edinburgh's Award, Model United Nations, Erasmus; as well as organising public speaking training, career days and trips abroad. Participation in these programmes was considered as developing students' knowledge and critical thinking skills, as well as providing an opportunity for interaction with students from different schools or countries. This corroborates with McGowan's (2016), Metli (2018) and Vaught (2015) studies who connected the development of IM with providing students with international and intercultural experiences.

Furthermore, the examples provided by the participants of charity work included not only in-school events such as fundraisings, which can be considered as engaging with soft global citizenship (Andreotti, 2006) but also students being involved and working with charities, hence, contributory to the development of critical Global Citizenship Education (Andreotti, 2006) through local engagement (Sriprakash et al., 2014; Hacking et al., 2016; Hayden & McIntosh, 2018).

Lastly, the school leaders questioned the relevance of organising cultural days as superficial; making a point that what should be celebrated is the 'understanding' component rather than the 'intercultural' component of Intercultural Understanding.

In reference to RQ 1, some more distinct observations were also made.

First of all, this study results indicated Multilingualism's direct connection to Intercultural Understanding. The issue of language was emphasised as vital on a cognitive and social level, and echoed in responses to questions that primarily referred to IU. Multilingualism was often perceived as a major component of IM and has been given a prominent role by all participating groups. Therefore, more attention must be given to this strand and the role the language learning has in the development of Intercultural Understanding (Byram, 1997, 2008; Deardorff, 2011; Dervin, 2010). Multilingualism can both enhance and challenge IM at an individual and at the school level.

The participants also explored the issue of verbal and non-verbal communication skills as it also refers to the way in which the internationally-minded individual approaches

the concept of communication itself (Castro et al., 2013; Sriprakash et al., 2014; Toyoda, 2016; Hacking et al., 2018). School leaders spoke at length about how they wish their students to communicate in terms of verbal and non-verbal manners, being active listeners, being effective communicators that allow for successful collaboration.

In terms of the development of Intercultural Understanding within the school, several factors were determined that support student integration naturally: multinational population, a common, prevailing language of communication that all understand, no 'lessons for some' and 'lessons for the others', small school size, treating each student individually while at the same time working collaboratively as a community, and an inclusive environment where everyone feels valued regardless of their background. These factors allow students to build relationships, integrate by growing up together and in turn learn to respect each other's differences. Therefore, this approach is focused on acceptance and inclusion of diversity rather than cultural diversity itself, distinguishing between 'allowing for differences' and 'identifying differences'. Based on these results and referring to the discussion whether IM is "caught, not taught" (Thompson, 1998, p. 287), "taught, not caught" (Walker, 2006, p. 8) or "taught in order to be caught" (Beek, 2016), I observed that certain school characteristics can provide a platform where IU can be learnt and cultivated by students organically and independently. Thus, supporting Crichton and Scarino (2007) opinion that without interaction or cross-cultural contact, cultural diversity is reduced to mono-cultural teaching and learning about cultural diversity. In fact, the participants referred to all of Crichton and Scarino, (2007, p. 04.5-04.12) dimensions of 'cultural' in teaching and learning in an internationalised setting: the cultural as content, as communication skills, as relocation, and as diversity.

Many researchers agree that to successfully implement IM, a school needs to intentionally plan, act, and reflect on incorporating IM into its mission, policies and practices (Sriprakash et al., 2014; Hacking et al., 2016; Dewey, 2017; Metli, 2018; Thompson, 2019). On the other hand, McCandless' et al. (2019) and Kaiser's (2019) suggest that in international schools, IM is developed intuitively, without the need for deliberate action plans. It is done in a subtle rather than explicit manner. I would argue that both approaches are valid and much depends on the context of the school. None of the schools that I researched had any specific plans for IM development. Nonetheless, they provided many IM-oriented activities and often presented a philosophy that supported and led to IM teaching and learning. Thus, this would confirm McCandless' et al. (2019) and Kaiser's (2019) opinion that in international schools IM is present at an 'unspoken', non-figurative level.

However, I would also argue that although any IM implementation is a positive occurrence, McCandless' et al. (2019) and Kaiser's (2019) the approach is not sufficient. If a school does not undertake the development of IM with intent, then this development will be limited. This is because in such a situation the school will not have established mechanisms for recognition, support, and most importantly, for progression and improvement of the school's policies and practices towards IM. Furthermore, because the IB schools are supported by the IB organisation, they are more aware of the IM concept and have access to guidance on IM implementation. In that sense, the IB schools have an advantage over the non-IB schools, which do not have such opportunities, and therefore, IM can be implemented there in a more instinctive manner.

8.2. Conclusions to Research Question 2

How do international schools' students, school leaders, and teachers perceive the challenges and limitations to the development of International Mindedness?

My study revealed a number of challenges to teaching IM. These included the language barrier, limited knowledge of cultural characteristics and current affairs, bullying, the role of teachers and parents.

What emerged as a major challenge in terms of IM development is the language barrier. Although, in general, students acquire the language of instruction fast, teachers and school leaders found poor language skills to be the main obstacle to students' learning and emphasised the difficulties that students face when learning the language. It is not only an academic problem. Acquisition of language skills relates to other difficulties such as making friends, feeling isolated, feeling stupid, being made fun of and a sense of feeling respected or disrespected in the school. Therefore, it directly relates to teaching Intercultural Understanding. This challenge did not appear in other IM research. This may be because the majority of IM research is related to the IBDP programme taken in the last two years of secondary studies, and certain proficiency in English is expected in order to enrol in this programme.

Another noted challenge is the students' limited knowledge of current affairs and knowledge about Cyprus. Students need to be encouraged to acquire more general knowledge, watch and read the news to be able to engage in discussions on local and global issues critically. Age and curriculum play a role in the extent to which critical topics are being incorporated in lessons. The older students claimed that they discuss economics, politics and religious issues in lessons to a much higher extent than the younger pupils.

Therefore, students disposition can be developed gradually, more complex topics are discussed with older students as a part of IGCSE and A-level curricula of many subjects which provide a platform for critical classroom discussions including scientific and logical approach. Moreover, strategies utilised by schools at all levels included discussions with students on what they saw on the news, in-class debates, and public speaking. Such strategies were also recommended by Merryfield et al. (2012).

However, the study's participants questioned to what extent a deeper, analytical discussion on socio-political and cultural issues can take place in an international school setting. International schools' environment is inclined towards tolerance for the purpose of mutual-coexistence; therefore, differences are often minimised and opportunities for cross-cultural engagement are limited. This study showed that the schools' engagement with critical Global Citizenship and soft Global Citizenship depends on the school's context (Andreotti, 2006). The schools presented several examples where they engage with Open and Moral Global Citizenship teaching students about globalisation and its effects of interdependence and cultural diversity, human rights, the notion of social justice and global responsibility (Veugelers, 2011). However, the schools presented a very specific approach to socio-political Global Citizenship, which appeared to be actively present when relating to rather neutral issues such as environment but dormant in relation to any political or religious aspect. It confirms Andreotti's (2006) opinion that although critical Global Citizenship should be an educational goal, approaching some issues through soft Global Citizenship is more suitable to the school reality. This was also noticed by Castro et al. (2013) and Taylor (2013, 2014) in relation to IB schools who noted that although the aim of GE is action-based on awareness of socio-political issues, it challenges the prerogative of international schools to remain neutral politically, culturally and religious-wise. The school leaders also noted that certain issues should not be given prominence in order to protect students from unnecessary exposure. For example, discussions on terrorist attacks could expose the Muslim population, taking a critical approach to the Cyprus issue could create tensions among local students. This is very close to the study results by Goren and Yemini (2016) and O'Connor and Smith (2013) who found that teachers prefer to avoid topics sensitive to the local students in conflict areas (e.g. Israel, Ireland). However, discussions on all topics should be a part of school life. The focus must be redirected from what should or should not be discussed, to how to discuss difficult issues so the conversation becomes a constructive experience in which students are listened to, guided, and not exposed. All issues can be discussed in all subjects, however, this ought to be done through an academic, indirect approach without

exposing any of the students personally. Such a strategy allows for the inclusion of all students in the class discussion, and for an analytical attitude towards controversial and complex ideas and topics.

To accommodate that, nonetheless, teachers should have enough academic knowledge, cultural awareness and sensitivity to be able to moderate what may occur a result of the more critically and analytically inclined discussions. However, many teachers are not well trained and unsure on how to approach cultural diversity in their lessons; they are scared to misspeak, oversimplify or unconsciously stereotype (Williams-Gualandi, 2015). Only a quarter of respondents had training in intercultural education. Some noted that they are sometimes scared or hesitant to mention certain issues in the classroom in order not to make a cultural mistake or to have parental complaints or problems with the management.

Moreover, it appears that teachers do not fully understand their own influence. Only a third of the teachers believe that they have an influence on the students' opinions of other cultures. However, significantly, students perceived teachers as the main source through which they felt respected or disrespected in the school. They sought among their teachers qualities such as: encouragement, help, kindness, and listening skills. Regarding negative qualities, students referred to teachers being unfair, having favourites, and not being helpful. Therefore, this study corroborates and gives further insights into findings of other studies (Resnik, 2012; Joslin, 2002; Dimmock & Walker 2005; Linton, 2015) regarding international school teachers' desirable characteristics. The same as many other studies in international schools, this research points out the need for further teacher training (see: Cause, 2012; Madiha, 2017; Vaught, 2015; Hirsch, 2016; Bunnell, 2016).

This research showed that IM is supported by several school characteristics such as a welcoming, inclusive and safe school atmosphere where students feel accepted and treated fairly regardless of their nationality, culture, and religion. However, in this study I also depicted relevant challenges. Although the teachers and school leaders said that incidents of racism and xenophobia were an extremely rare occurrence in their schools, students described having to cope with stereotyping, ignorance, being called names, being insulted or made fun of over their nationality, their looks, their English accent, and religion. These results are significant because what the teachers and school leaders considered to be minor incidents of stereotyping, may actually have a deeper indication for the students. Moreover, the fact that many of the described incidents indicated that the bullies used lesson material to make fun of fellow students shows that more focus and critical education should be placed on the socio-cultural aspects of the studied material. This can also be inferred from the

teachers' responses that such behaviours are not particularly the effects of students' racism or xenophobia but their lack of understanding and sufficient knowledge about other cultures. In fact, some of the teachers questioned the effectiveness of their teaching, and whether students apply or follow through what they were told or taught. Therefore, it confirms the paramount significance of taking a critical approach in lesson planning to Global Engagement and to Intercultural Understanding.

What can also be extracted in relation to RQ2, is that although the majority of students are rather good speakers of their native languages and claimed that they watch the news, movies, and can name the leader of their native country, only a little more than half could name three people of historical significance to their native country. Moreover, the time they spend in international schools affects their native language writing skills. It may be safe to say that the students do not achieve the same level of knowledge as they would by studying in national schools, but at the same time, they remain attached to their native cultures. This is a given down-side of studying in an international school, as this aspect of IM can be approached and developed by international schools only to a certain extent. However, according to the school leaders, the extent of such connection depends on the commitment of the parents who are responsible for preserving cultural traditions, customs and beliefs in their families. Nonetheless, the results tend to corroborate in terms of students' and parents' globalist outlook at international education, where development of international attitude or prevailing western thought is not seen as an obstacle in maintaining one's cultural identity, but a means to global mobility, western cultural capital and a route to academic advancement (Sriprakash et al., 2014; Haydent & Thompson 1995b, Rivizi 2014, Wilkinson & Hayden 2010).

The researched schools understand the needs of their diverse population in terms of dress code, wearing religious symbols, allowing days off for religious holidays, and allocating dietary demands. Moreover, many teachers noted that they consider limitations that may result from students' cultural background, and adapt their teaching to be more responsive to the needs of diverse student groups. However, students in both types of schools do not feel that the school acknowledges and celebrates their culture.

This can be explained by the school leaders approach to 'allow for' but to 'not expose' differences. The school leaders do not find internationalisation as a force that acts against one's ethnic identity, but rather as an opportunity that expands one's perspective beyond national/cultural identity. Strong expressions of national perceptions may create conflicting situations (Resnik, 2012; Tarc, 2009), as well as lead to prejudice against school minorities

and affect students' self-esteem (Allan, 2002). The school leaders explained that what they find a natural and positive shift in one's mindset that leads to International Mindedness is the students' ability to develop more than one cultural identity, becoming cosmopolitan citizens (Bagnall, 2015) who respect local and global cultural diversities and are able to approach others with willingness and openness (Hayden et al., 2007; Rizvi, 2014). Similarly to Oord and Corn (2013), as well as Wilkinson and Hayden (2010) school leaders pointed out, that one can choose how to go about inherited religion, tradition, nationality; such 'cultural liberty' allows one to decide to what extent he or she wants to be defined by these attributes. Lastly, while students are a part of the international community, their parents are not. Parents are very often monolingual and are more likely to group according to their national affiliations. They approach the school leaders as the issue of their national group was representative of all of the school population. School leaders need to negotiate a status quo that responds to the diverse needs of the students and parents.

Furthermore, all of the researched schools are closely inspected by the Ministry and other accrediting bodies, as well as maintain standards to keep licences, certifications, and permissions. Nonetheless, this research presented clearly how the host country regulations can restrict an international school in terms of curriculum, and development of IM. A lot of issues Internationally-Cypriot schools are facing are a result of the Ministry of Education requirements. These requirements, although not intended to do so, in practice segregate students due to timetabling issues. National requirements can constrain the extent to which schools are able to facilitate international education no matter what international curriculum (Bunnell, 2008; Tarc, 2009; Bunnell et al., 2016; Hacking et al., 2016; Hammad & Shah, 2018; Cause, 2012).

Finally, international schools prepare students to be able to find employment globally as well as be able to function among people of different cultures and nationalities. Bittencourt and Willetts (2018) noted that references to the internationalist strand are often depicted in international schools' mission statements, however, it is combined with market-driven multinationalism, which is very much what was presented by the school leaders interviewed. Bunnell (2019a) refers to these schools as 'Global Competency Schools' as they focus on preparing future employees of the globalised world; as opposed to the ideologically-oriented 'internationally-minded' schools. According to Bunnell et al. (2016) an international school should embark on the philosophy of International Mindedness. This is difficult for Internationally-Cypriot schools, and to some extent Internationally-British schools, for reasons such as profit-oriented globalist approach and parental expectations.

School leaders did, nevertheless, notice the limitation such a situation presents. Many of the available research in IB schools revealed a similar issue. For parents and students IM development is not a priority as they consider IB to be a western-oriented path towards higher education, employment and global mobility (Hurley, 2005; Lai et al., 2014; Lineham, 2013; Tarc & Beatty, 2012; Belal, 2017; Poonoosamy, 2015). Therefore, the results of my study and IM studies in IB schools are very close. In my study, the school leaders found it difficult to balance the globalist and the internationalist purposes of the school (Cambridge & Thompson, 2004). They understand that very good results in external examinations and admission to universities abroad determine their business success. Parents see international education as a social, cultural and linguistic commodity for the future (Resnik, 2012; Weenink 2008; Gardner-McTaggart, 2016). The school leaders, however, showed concern about their students' Global Engagement and Intercultural Understanding, being able to adapt to the ever-changing job market, ability to cope in a globalised world, being open-minded and operate successfully in diverse settings. International schools encompass and often must balance both the ideological (internationalist) and the pragmatic - economic (globalisation) mission of the school (Hayden, 2011, 2012). The challenge the school leaders found to teaching International Mindedness in school is in changing the attitude from focusing on academic success to a serious consideration being given to social education.

8.3. Conclusions to Research Question 3

How do the characteristics of the researched international schools in Cyprus affect the perceptions on components of International Mindedness and its challenges?

In relation to the research question 3, what became prominent, is the role of several school characteristics that revealed two very different identities (Poole, 2018a, 2020), those of Internationally-British and Internationally-Cypriot schools. The participants from Internationally-Cypriot schools acknowledged their school to be Cypriot. The majority of students and teachers in these schools (even up to 90%) are Greek-Cypriots. The syllabus is a mixture of the British and the Greek-Cypriot programmes of study. In these schools, for many students, the English language is often only a language of academic instruction, while the Greek language is the language of communication. In Internationally-British schools, school leaders and teachers referred to their schools as international. However, in terms of the syllabus, while the school leaders mentioned adapting and internationalising the UK national curriculum to respond to the needs of the multinational and multicultural population; the majority of students characterised their schools as English. While the

teachers and the school leaders, of whom many were British, assessed the school based on the multinational student population. Nonetheless, for many students the 'Britishness' of the school that can be visible in the curriculum, management, and staff composition – prevailed. Therefore, as Poole (2018a, p. 116) noticed: “depending on an individual’s positionality, they will interpret, embody and enact international education in different ways”.

Poole’s observation was based on the perceptions of expatriate and local teachers of the same school. I would add that this notion is also true to different school actors. In my study the perceptions of school leaders differed from the perceptions of students. However, this is only applicable to the Internationally-British schools. In these schools the diversity of the community, as well as the rhetoric, and the curriculum identity leave room for interpretation of the school’s lived identity. This is because: “the relationship between identity and logics is not linear, but dialectical and reciprocal” (Poole, 2018a, p. 116). In Internationally-Cypriot schools, the ‘international’ aspect is relatively less, therefore, the majority of all of the school actors perceived their school identity as Cypriot.

Despite having a multinational and multicultural population, international schools are frequently homogeneous and influenced by the dominant cultures within the school (Allan, 2002). The researched international schools provide space for different cultures to operate in the same environment under a dominant lived identity (Poole, 2018a). Based on my results, I would argue that the predominant factors that influence the school’s lived identity are the prevailing language of communication, and the composition of the population of students, management, and staff.

Secondly, the results showed that these characteristics have a direct effect on the integration level and Intercultural Understanding. In both types of schools the participants gave positive answers regarding integration and feeling equally comfortable in more than one cultural setting. It was observed that students in Internationally-British schools integrate and socialise well, however, in Internationally-Cypriot schools, the divide between the Cypriot and the foreign community is evident. Moreover, the fact that in Internationally-Cypriot school students learn mostly academic English to pass the exams and during breaks use the Greek language and do not integrate with the foreign population limits not only development of their Multilingualism but also Intercultural Understanding. Additionally, school leaders often referred to timetabling challenges, needing to divide children according to their participation in subjects such as Greek language and religious studies, automatically leading to segregation of the two groups. On the contrary, Internationally-British schools insist that students integrate using the English language. Students’ immersion into the school

culture enhances language learning, especially, the conversational aspect of it and leads to the integration of the school's multinational population.

In terms of the environment in which students feel respected, Internationally-British schools more often referred to the inclusiveness, fairness and equal treatment. Students from Internationally-Cypriot schools were more likely to complain about the biased school system, favouring the locals and overusing the Greek language by students and teachers. In Internationally-Cypriot schools, teachers noted that nationality is a factor in students' adaptation process and the school leaders referred to the adaptation of foreign students, as opposed to all students. The 'Foreigners-Cypriots' divide in these schools often led to incidents of bullying. Teachers frequently commented on the need to combat stereotypes and teaching students to understand that the actions of a few do not represent the entire culture. These findings echo Allan (2002) who noticed that intercultural learning is mostly experienced among minority school cultures rather than the predominant population of the school. To a large extent foreigners' and Greek-Cypriots' collaboration in lessons does not transmit to social collaboration during breaks. The significant issue that emerged from the interviews with the school leaders is that the Greek-Cypriot students' lack of desire to integrate with foreign students carries forward after they graduate. Interestingly, the school leaders were willing to go as far as admitting the issue of limited integration, but not cultural conflict, racism, or xenophobia.

At the same time due to their own characteristics, Internationally-British schools presented a different set of challenges. Students found far more problematic getting used to new teachers than the Internationally-Cypriot school students. The majority of students come from different countries and speak different languages, and the vast majority of teachers come from Anglophone countries and most-often are native English speakers (Bunnell, 2016, 2019). This illustrates a cultural dissonance between teachers and students and between their teaching and learning styles. In Internationally-British schools, students often chose 'new teachers' along 'new material to study' as a major difficulty in their initial adaptation to the school.

The differences between the two types of schools were also evident in the IM teaching strategies. In the Internationally-Cypriot international schools teaching strategies had a more personal approach of asking about students' native cultures and life experiences. Such an approach to teaching IM is not unusual (McGowan, 2016; Mitchell, 2014; Lockhart, 2013). Teachers from Internationally-Cypriot schools often mentioned methods that are more direct, but less academically and analytically demanding. Teachers of Internationally-

Cypriot schools seemed to try to compensate, for what in Internationally-British schools happens naturally – organic integration and exchange of cultural knowledge between diverse student community. However, this teaching strategy of imposed cultural exchange can backfire as it can lead students to feel exposed and uncomfortable with the questions. Some students commented that they did not appreciate teachers asking about their religious beliefs in class. This is an especially sensitive matter considering the divided school environment described earlier. Teachers from Internationally-British schools were more likely to resort towards methods that are indirect, yet academically demanding with opportunities for critical engagement. But in these schools the ‘border-line’ of critical Global Engagement is also drawn by the school environment. In a highly multinational environment challenges may arise by exposing certain groups of the student population, therefore, the results showed that significance was placed on neutrality and avoiding discussing issues that may lead to a conflict, or leave somebody offended. It is also worth noting, that it was the school leaders of the smaller schools who were more open to discussing controversial issues. Thus referring to RQ3, schools consider and decide their approach based on what is appropriate to their school population. They expand on teaching students about global and local issues to an extent that does not cross the boundaries of their socio-cultural context.

The patterns that the two types of schools follow are very similar in terms of the development of IM through extra-curricular activities. However, while Internationally-British school participants more often referred to the school community and IM being developed through the schools’ day to day actions and approach, Internationally-Cypriot schools were more likely to depend on outside programmes such as Erasmus, and Model United Nations. Having mostly Cypriot population, these programmes allow Internationally-Cypriot schools to ‘internationalise’.

It can be noted, that the characteristics of the two types of schools, determine how teaching IM is being perceived in these schools. In Internationally-Cypriot schools, integration of foreign and Cypriot-population requires work on the part of the school as students’ exposure to diversity is limited. Therefore, although a number of scholars noted that diversity of school population is not essential to the development of IM (Hayden & Thompson, 2013; Haywood, 2007; Cambridge, 2012; Hayden & Thompson, 1995b; Hill, 2000; Roberts, 2003) this study confirms findings of the empirical studies that place significance on exposure to other cultures and mixing with people from different cultures as a major factor in developing IM (Chun et al., 2014; Sriprakash et al., 2014; Jackson, 2005; Rizivi, 2014; Hayden & Thompson 1995b; Thompson, 1998; Beek, 2016).

The difference between the two types of schools is also visible in their approach to the host country and the native cultures of the students. Internationally-Cypriot schools openly celebrated and to a large extent reinforced their Greek-Cypriot identity by being engaged with the local community, and active celebration of national holidays. In this sense, students engage in socio-political action based on their national identity, however, discussing local politics critically is not something they wish to engage in. This is because the concept of Greek-Cypriot ‘national-struggle’ is strong, and certain national, traditional and cultural values may be in opposition to universal ideas on which Global Engagement is constructed (Resnik, 2012; Cause, 2012; Hacking et al., 2016). Internationally-British school leaders, whose schools have a multinational population do not particularly wish to celebrate Cyprus national holidays or celebrate any particular culture in general. Students from Internationally-British schools indicated that they are not allowed to express fully their cultural and religious identity.

My research responded to the recent change in the market of international schools that is indicated by the growing number of Type C schools (Bunnell, 2014, 2019a, 2020), or “schools with a global outlook located mainly outside an English-speaking country delivering a non-national curriculum at least partly in English” (Bunnell, 2019, p.1). All of the schools that I researched fit within this definition. However, Bunnell et al. (2016, p. 419) find that “for a school teaching an English curriculum in the medium of English in a non-English country but wishing to name itself an International School, such artefacts may be deemed counter-cultural and inappropriate”. However, programmes such as IGCSE and International A-level are adapted to the international context, and the strategies for teaching IM presented by this study are very similar to the strategies presented by studies in IB schools. Furthermore, scholars who researched IM in IB schools were not able to give direct evidence of how exactly the programme is explicitly responsible for the students’ development of International Mindedness (Hinrichs, 2003; Baker & Kanan, 2005; Beek, 2016; Walker, 2015; Keller, 2010; Demircioglu & Cakir, 2016; Wilkinson & Hayden, 2010; Dewey, 2017; Tarc & Beatty, 2012).

In terms of assessment of how ‘internationally-minded’ the schools I researched are, by referring to the 5-point scale proposed by Hill (2016), the Internationally-British schools are placed at level 4. These schools provide education for international families, have no one prominent nationality in their population composition, and offer an altered nationally-affiliated programme that is not of the host country. The Internationally-Cypriot schools, despite two of them providing IB programme to a limited number of students, would be

placed between levels 1 and 2 as they accommodate mostly local children with a small number of international students (1) and provide a mix of national and international programmes to local children (2).

To conclude, I would argue that the researched Internationally-British schools are not much less internationally-minded compared to the many of the IB schools presented by the relevant IB research which I discussed in several parts of this thesis. However, I would also consider that Internationally-Cypriot schools, due to the described characteristics and limitations, cannot fully qualify as international schools and would be better described as 'internationalised' (Poole, 2016, 2018a, 2020; Tarc, 2019). This also leads me to the conclusion that international Type C schools should not be considered as one, monolithic group. As presented in this thesis, although the researched Internationally-British and Internationally-Cypriot schools are all Type C, they are very different to each other. Furthermore, they incorporate IM components to the extent that is determined by their individual characteristics and identity. Therefore, overall this study corroborates that IM development depends on the context of each school as it is "set in a national, social, economic and political context" (Castro et al., 2013, p.8; see also Rizvi et al., 2014) and is not exclusive to IB schools as it goes beyond any specific curricula (Harwood & Bailey, 2012; Hill, 2015). Therefore, overall, this study corroborates with Allan (2002) that the success or failure of cultural interactions in a school depends on its characteristics. This is similar to Hill's (2014, 2018) view, who has argued that "schools are communities, schools exist within communities, schools serve communities, schools form communities, and schools interact with communities." This study showed that in the researched non-IB Type C schools IM components are incorporated, but IM becomes a distinctive concept in each different setting according to each of the school's perceptions, possibilities and constraints (Tarc, 2009).

8.4. Limitations of the Research

Firstly, although I aimed to remain objective at all times, I validated the interviews with the school leaders and did consult supervisors when coding and analysing the data. In the end, the data was filtered, analysed and interpreted by only me. Moreover, the fact that I have worked in international schools in Cyprus can be seen as both adding value to this study as well as offering challenges and biases such as having unintentional presumptions and making comparisons based on teaching experience. However, I used scientific methods, ensuring the reliability and validity of the study.

Secondly, the quality of the data is limited due to the potential sources of bias associated with self-reported student and teacher questionnaires. Despite the fact that the questionnaire instrument was piloted and tested, it is still possible that the participants may not be completely honest, or did not have enough time to express themselves thoroughly. Additionally, although I was available during the administration of the questionnaire to provide clarifications where and when necessary, the majority of the student participants were not native English speakers and a number of them were of young age, so there may have been some misunderstandings.

Thirdly, although parents were initially invited to take part in the research the return rate was too low to be utilised in this study. Therefore, there is the limitation that although parents are being discussed in this study, they are not heard directly. In this study I also did not explore the situation in the schools' primary department. Moreover, IM assessment was not considered as part of this study. Further research on this issue could indicate the level of students' IM and compare to results presented by the research in IB schools. All of the above could provide further insights into this research.

Furthermore, the study was limited by time and organisational constraints. The schools were very welcoming in accommodating me; however, the scope of the research was limited to the available samples of participants, school and parental agreements, timetabling, school calendar, school leaders and teachers' limited time. This influenced the teachers' sample and did not allow to further engage and discuss the researched topics.

Finally, due to the fact that there is only one school in Cyprus that provides exclusively the IB curriculum, and this school did not agree to partake. This study did not compare IB schools to IGCSE/A-level schools in Cyprus. However, I thoroughly compared my results to the results of other researchers conducting their studies in IB schools worldwide, therefore, giving a good indication of the similarities and differences between the two.

8.5. Contribution of the study

In this study I responded to the gap in literature created by the fact that as International Mindedness is primarily promoted by the International Baccalaureate Organisation, hence, the majority of the IM research is concerned only with the IB schools. This study, however, explores the notion of what Bunnell (2019a) calls the 'New Era' of international schooling which applies the concept of IM to non-IB, Type C schools that follow curricula of the British examination boards such as Cambridge and Edexcel. These

schools are far greater in number than the IB schools, thus the study strengthens IM as a concept because it widens its application to the new reality of international schooling.

The study explored IM in two distinctive settings of Type C schools that was not explored previously. Firstly, it examined international schools that follow internationally British curricula and have highly multinational population (Internationally-British schools); and secondly, schools that follow internationally British curricula but to a large extent are host-country affiliated. They have a high number of local students and teachers, local leadership, and partially follow the national curriculum (Internationally-Cypriot schools). The study showed that despite being within the definition of international schools, this second category of schools would be better conceptualised as ‘internationalised’ rather than ‘international’. Therefore, the study contributes to further categorisation of Type C international schools by distinguishing them as ‘international’ and ‘internationalised’. The study therefore corroborates the view that IM is not limited only to international schools, specifically IB schools; and that factors other than the curriculum affect a school’s relation with International Mindedness. Several school characteristics can support or challenge the development of IM and in this study I illustrated that this notion applies within each IM component: Intercultural Understanding, Multilingualism and Global Engagement. I also explored and explained the relevant challenges.

Thus by looking at the IM components and perspectives of each of the main school actors (leader, teacher, student) I was able to provide recommendations for the practical implementation of IM in two different school settings, as well as depict practical challenges and limitations that the reality of these two school environments presents for IM development in a functioning school. IM becomes a distinctive concept in each different setting, dependent upon distinct context, characteristics and constraints.

Lastly, the study also contributes to the Cyprus research field in education by providing data and the framework of international schooling on the island. This is significant because this sector of education is very popular on the island not only among foreigners but also among the locals. There are over 20 of such schools in Cyprus, which is a significant number considering Cyprus’ small population. This phenomenon makes this study even more significant as many of these schools were opened in recent years. This suggests not only their growing popularity but also growing number of students and parents who choose these schools. Many affluent families prefer international English education to the Greek state education. The graduates of these schools move on to study abroad and upon return often take prominent jobs and leadership positions in private and public sector. Therefore, it

is important to explore the kind of education that they receive, especially in the area of International Mindedness and the context of the ongoing Cyprus conflict. If IM is cultivated well, it promotes understanding and cooperation, therefore, can help produce citizens that are better adapted to the Cyprus' multinational and multicultural context on a societal and political level. Moreover, researchers in other countries can use this study and compare the 'Cyprus Model' to their own systems, which could compliment their work.

8.6. Implications for Schools

Teachers play a central role when interpreting curriculum and when planning lessons, therefore, more attention needs to be given to IM incorporation into the everyday lesson planning and teaching routines in terms of resources, examples, discussions and activities. Having resources in a variety of subjects such as websites and textbooks that provide content and teaching tools and directly indicate areas relevant to IM development, would support teachers in their practice by providing the material, thus limiting the preparation time. This may also build teachers' awareness and confidence in teaching International Mindedness in their subjects.

Moreover, teachers should consider how to incorporate IM topics in a way that leads to the students' critical engagement. This study showed that teachers should be careful not to expose any particular student in the process of teaching about IM issues. Therefore, preparing and utilising strategies that focus on indirect and academically-inclined approach would support teachers in their IM practice. The results indicated that more focus should be placed on the syllabus material, especially because the teachers reported that culture-related bullying is not particularly an effect of students' racism or xenophobia but an effect of the lack of understanding and not having enough information about other cultures. Encouraging students to read, watch the news, take notice of different sources and possible bias could be one way of countering that. Furthermore, teaching proper communication skills could also help to overcome this issue. However, sufficient lesson preparation is needed for any IM work. If teachers use students as experts, it is advised then that teachers themselves have enough academic knowledge to verify what the students are saying, and have enough cultural awareness and sensitivity to be able to moderate the discussion that may occur as a result. Such discussions should not leave anyone exposed, uncomfortable, or offended.

Lastly, having a better understanding of diverse teaching and learning styles could be helpful to teachers and to students in an international school setting. Teachers need to understand their influence on the students, as their attitude and behaviour play an important

part in their practice in terms of the way they interact with students and the type of classroom atmosphere they create. Therefore, more sensitivity towards cultural issues is needed on their part, and more vigilance would be recommended to be adopted by the schools in terms of observation and assessment on what to consider bullying on a cultural level.

School leaders should be reflective of their schools' characteristics, in terms of student and teacher population, the syllabus, school values, policies and practices; and how these affect the dynamics between teachers and students, as well as between the students themselves. It is recommended that school leaders take time to determine what their schools' predominant characteristics are, for example, whether the school is promoting one particular culture, or it is underappreciating all of the represented cultures through overemphasising neutrality. School leaders need to observe what as a result of their school's characteristics, is happening in their schools in terms of the development of Multilingualism, Global Engagement and Intercultural Understanding, and see what positive changes can be made. Change is a process and the level of achievability can differ between various aspects of International Mindedness. Certain school characteristics can constrain the development of IM in full, but school leaders can focus on and work on the development of components that are achievable for their school and for their students: for example, through teaching Multilingualism, teaching not to disrespect, and through facilitating access to global tertiary education. All of the above can provide a platform for students to develop their IM further after they graduate. Nonetheless, schools should provide teachers with training regarding the international and intercultural issues and gradually work towards clear goals of IM development.

8.7. Implications for Future Research

First of all, more focus is recommended to be placed on researching how IM can be incorporated into lesson planning in particular subjects, especially the ones not naturally inclined towards IM such as Science and Mathematics. This needs to be done systematically and specifically in order to support the schools and in particular subject teachers in their practice.

Secondly, Multilingualism was often perceived as a major component of IM and has been given a prominent role by all participating groups in questions that related to every component and challenge of IM. The results showcased the many layers of Multilingualism in terms of the number of languages students acquire and the roles and purposes these languages play in different aspects of IM. Therefore, I would suggest exploring

Multilingualism from the aspect of verbal and non-verbal communication skills that go beyond language learning, and the role communication skills have on IU, which also includes one's body language and being an active listener.

Moreover, this research argues that the critique of international schools and IM as being over-focused on English education is futile as on a practical level English education is one of the main reasons parents enrol their children in international schools. If, as Savva and Stanfield (2018) propose, practical application of IM at a school level can give a more explicit framework to IM, the overcharging attractiveness of English as *Lingua Franca* must be considered as a given fact. However, what could be considered in future research is the concept of *World Englishes* (Jenkins, 2007, 2009, 2015) which suggests that there is no one, ultimate way of speaking the English language. This is based on the fact that English is spoken by many people outside of England who speak it using diverse accents and expressions. This idea can be incorporated within the scope of Multilingualism to teach students tolerance, and encourage them to embrace their own and other accents, as well as to appreciate the diverse ways of speaking the language. Such an approach towards teaching and learning the English language could help the international school research to minimise the stigma of westernisation and post-colonial cultural imperialism (Oord, 2007).

Finally, to establish the concept of International Mindedness beyond the IB community, taking into account that at the moment the internationalised British curricula are more popular among schools than IB curricula, more research has to be conducted in non-IB schools. More attention needs to be paid to these schools and their approach and attitude towards the concept of International Mindedness as they drive the changing market of international schools. This could be done through examining the main components of IM: Multilingualism, Global Engagement and Intercultural Understanding. This would allow for the concept of International Mindedness to be considered in a wider research as IM is extremely suitable for this particular educational sector that is having to respond to today's reality of globalisation.

Appendix A: Invitation Letter

Dear [title and name],

My name is Martyna Elerian. I am writing a PhD thesis at the University of Nicosia. I am doing a research project on intercultural education in private schools in Cyprus.

This study may help us to understand more about issues faced by children from migrant families and how those issues should be addressed. Having taught in international schools for more than 5 years, I believe that international schools in Cyprus have a lot of experience in this area and their collective knowledge can contribute to the wider educational community.

The project is conducted under the supervision of Dr Emiliou A. Solomou, the Executive Vice President for Administration of the University of Nicosia and a faculty member teaching in the Departments of Education and European Studies and International Relations.

The research was already successfully conducted on a pilot basis in Silverline Private School in Limassol and is to be carried out in each major region of Cyprus. Therefore, I am hoping for your support.

The research includes: a collection of some statistical data from the school, interview with the principal and questionnaires among a sample of school members. All the data is collected voluntarily, on the basis of full anonymity. It will remain strictly confidential and will be reported as collective results only. Nevertheless, if you approve for it, the school's contribution will be acknowledged in publications resulting from this research. Moreover, the final results could be made available to your school, giving you an inclusive insight into the state of international and intercultural education in Cyprus as well as provide you with examples of good practices that your school may find useful.

I would like to ask you for a meeting at your convenience, where I could present to you the details of this research and answer any questions you may have before making your decision.

Looking forward to your response,
Best Regards,
Martyna Elerian

Appendix B: The interview protocol

Initial Questions:

1. Could you please tell me about yourself and your background?
2. Before we start could you please tell me how do you understand the following terms: Intercultural / Multicultural education; International Education; School Culture; International Mindedness

International School Environment

1. Tell me about your school, how would you describe your school?

Probe: Students / teachers / curriculum

2. In your opinion, what is the purpose of private schools?
3. In your opinion, what defines an international school?
4. Describe the school's parents: nationalities, attitudes, financial status.
5. Why do parents choose to place their children in your school?
6. Do parents influence your decisions? Is it a positive or negative thing?
7. How are parents of different cultures included in school activities?

Intercultural Understanding

1. Are cultural differences between students visible within the school?
2. Which national/ ethnic group(s), if any, would you call native to your school culture and curriculum?
3. Does the school provide equal opportunities for all students?

Probe: Are students treated on an individual basis regarding their ethnicity, religion, ability and disability?

4. Explain how your school is managing to become and function as an integrated community?

Probe: Are there specific actions taken or it is an organic process? Which factors are contributory?

5. Did you record/ notice incidents of discrimination or racism in your school?

Probe: stereotyping, prejudice among students or teachers, incidents of racism or xenophobia (verbal/physical), conflicts between students of different cultures?

6. In your opinion what is a reason behind such conflicts?
7. How are you dealing with such incidents to achieve a positive outcome?

Reception issues

1. Can you notice symptoms of culture shock experienced by newly arrived students?
2. Does culture shock vary depending on student's nationality, language, previous school, religion?
3. What positive actions does the school take to minimise culture shock and help students to successfully join the school community?

Cultural Identity

1. Can you sense students' attachment to values such as: a. tradition, b. religion, c. national belonging in your school? If so, give examples.
2. Do you consider a strong ethnic identity an important part of school adaptation?
3. What positive actions is your school taking to help students in developing their self-awareness and self – confident identity considering their multi-ethnic surrounding?

Multilingualism

1. Do you accept students with low English language skills?
2. How does the knowledge of language relate to student's achievement?
3. What actions does the school take to support language learning?
4. Are all of the students in the school required to take Greek lessons?
5. How would you rate the success of the Greek language programme?

Issue of Westernisation

1. What perspective is taken into account by the used curriculum?
Probe: e.g. Textbooks, resources, curriculum. Are alternative theories of learning and teaching taken into account?
2. Do you believe that this particular form of education can contribute to intercultural understanding?
Probe: discuss western thought put on students of non-western ethnicity
3. Do international schools undermine national identity in order to achieve internationalization?
4. Comment on the issue of teaching religion. Would you consider dialogue on faith and religion as a part of intercultural education?

Achieving International Mindedness

1. Considering the recent migrant crisis and terrorist attacks what is of significance in building students' opinions of other cultures?
2. What is the significance of factors such as: teaching materials /circulation of stereotypes; / individual and family perceptions / teachers perceptions concerning a given population?
3. What are the main educational goals that respond to the needs of a 'globalised' world?

The following statements refer to factors related to ‘international mindedness’. George Walker, a former director of the International Baccalaureate Organization, identified six features of a school that promote international mindedness as a result of international education (Walker, 2002, p. 22). Please read the following statement and comment on the issues raised by these statements.

1. Enabling students to operate in a worldwide communications network with every possible facility;

- Do you believe that in your school students are able to build positive and effective relationships with members of other cultures both abroad and at home?
- How would the graduates of your school become competitive in the job market?

2. Teaching students the art of negotiation, diplomacy and conflict resolution;

- Are students able to have an open and respectful exchange of views between individuals, groups with different ethnic, cultural, religious and linguistic backgrounds?

3. Enabling to analyse situations from multiple perspectives;

4. Promoting an understanding of different national characteristics and behaviours, to be able to recognize other ways of approaching a concept or a task;

- What positive and supportive strategies do you use to ensure that differences and diversity become a constructive element in the learning experience of all pupils?

5. Studying issues that cross national frontiers, such as environmental issues, health and safety, economics and politics;

6. Teaching the ability to recognize falsehoods.

Please read the following statement and comment if you believe that the statements below are relevant/true to your school:

Principle I: Intercultural Education respects the cultural identity of the learner through the provision of culturally appropriate and responsive quality education for all.

Principle II: Intercultural Education provides every learner with the cultural knowledge, attitudes and skills necessary to achieve active and full participation in society.

Principle III: Intercultural Education provides all learners with cultural knowledge, attitudes and skills that enable them to contribute to respect, understanding and solidarity among individuals, ethnic, social, cultural and religious groups and nations.”

- Are these standards achievable in practice? Which / How/ Why yes / Why not etc.
- What kind of knowledge, values and practices are worth promoting among students and teachers in the spirit of intercultural understanding?

Thank you for your time

Appendix C: Teacher Questionnaire

Dear Teachers,

I am conducting a PhD research project at the University of Nicosia titled: “A mixed methods study to explore perceptions of school actors on intercultural and international education in international English language private schools in Cyprus; in pursuit of good practices that facilitate development of positive intercultural relations in schools.” Dr Emiliou A. Solomou is the supervisor of this research project. Obtaining feedback from teachers is vital to the research process. I appreciate you taking the time to complete the following survey. Your responses are voluntary, anonymous and will remain confidential. If you have any questions or concerns, please contact Martyna.elerian@gmail.com

Please refer only to the school you are currently working in.

1. Please fill in the following initial information:

Gender: Male / Female

Age group: a. 20 – 30 b. 31-35 c. 36-45 d. 46 – 50 e. 51+

Years of teaching experience: a. 1-3 b. 4- 7 c. 8 – 15 d. 15+

Nationality and Ethnicity:

How long have you been living in Cyprus?

Where did you attend university? (country)

Education: a. secondary school diploma b. bachelor degree c. master's degree d. PhD

I am a PRIMARY / SECONDARY teacher of (subject/s):

Languages that you speak at intermediate or fluent level:

Religion: a. Christianity b. Judaism c. Islam d. Atheist e. Other:

Have you ever had any training in intercultural education? No / Yes, please specify:

2. I find my culture to be diverse from some of the children I teach:

a. Agree b. Neutral c. Disagree

3. I would say that the culture of my school is mostly:

a. English b. Cypriot c. International d. other, please specify

4. Which national/ethnic group(s), if any, would you call native to your school culture and curriculum?

5. Please tick what is the most relevant to your school:
- Students' cultures blend together and it is not possible to recognise them in clear-cut categories
 - Cultural differences between the students are evident within the school

6. By studying in an international setting students:

(Please tick statement(s) that you believe are true)

- Experience revival of traditional, cultural and religious practices to maintain their cultural continuity
- Experience revival of traditional, cultural and religious practices to maintain their cultural continuity, however, it is due to other factors (e.g. family) rather than the international setting of the school
- Experience cultural identity reductions
- Experience cultural identity reductions, however, it is due to other factors (e.g. media, globalisation) rather than international setting of the school

7. Can you please give examples of how students' attachment to values such as tradition, religion, and ethnic background is evident in your school?

8. In your experience, strong ethnic identity:

- Is an important part of a student's school adaptation and adds to his/her well-being and good self-esteem.
- Is an obstacle to student's successful school adaptation and can have negative educational outcomes.

9. In the last school year have you witnessed or been informed of:
- | | | | |
|-------|-----------------------|---------------|------------------------|
| Never | 5
times
or less | 6-15
times | 15 times
or
more |
|-------|-----------------------|---------------|------------------------|

- Conflicts between students of different cultures?
- Students manifesting their nationalism in a negative form?
- PHYSICAL incidents caused by racism/ xenophobia among students?
- VERBAL incidents caused by racism or xenophobia among students? e.g. stereotyping, humiliating

10. Could you please give and describe examples of the incidents mentioned above and a positive example of how do you usually deal with incidents of prejudices among culturally diverse students?

11. Did you ever feel disrespected by the school because of:

your nationality your religion your looks your language

Please describe the situation as you recall it:

12. What difficulties students experience upon the arrival to the school.

Please tick 2 that in your opinion are the most common

- Difficulties in making new friends
- Difficulties with the new study material / different curriculum
- Difficulties with adjusting to the school's rules
- Difficulties with adjusting to the new teachers and their teaching style

13. Does the culture shock experienced by newly arrived students vary depending on their:

Please tick 3 that in your opinion are the most common

- Age
- Nationality / ethnicity
- Language used at home
- Previous school experience
- Previous country of residence
- Religion
- Other, please specify

14. How does the knowledge of the English language relate to students' achievement?

- a. The lower the level of language knowledge the lower the grades and the opposite.
- b. There is no relation between knowledge of language and achieved grades.

15. How long does it take on average for a student to successfully acculturate in your school?

- a. 0-3 months
- b. 3-6 months
- c. 6 months to 1 year
- d. 1 year or more

16. Beside school education what other factors do you believe are of significance in building students' opinions of other cultures? *Please tick 3 that in your opinion are the most important*

- Media
- Teaching materials
- Perceptions of student's family
- Individual perceptions
- Circulation of stereotypes
- Teachers' perceptions

17. To what extent has your teacher education programmes prepared you to teach effectively in a culturally diverse classroom?

Please refer to scale 1-5. 5 is the strongest:

1 2 3 4 5

18. Do you believe that your school:

Please tick whichever you find to be true; more than one answer is allowed

- Is enabling students to operate in a worldwide communications network
- Is teaching students the art of negotiation and to analyse situations from multiple perspectives
- Is promoting an understanding of differing national characteristics and behaviours
- Is teaching about issues that cross national frontiers, such as environmental issues, health and safety, economics and politics

c. My knowledge of a particular culture doesn't affect expectations of the children's performance.

d. It is important to avoid imposing my own values that may be different from the values of students of different cultures than mine.

27. What are the parents' expectations for the school and their children?

28. Please answer the following:

Frequently Occasion-
ally Rarely Never

I display students' work (e.g. artwork) that reflect the cultures and ethnic background of students of our school

When using teaching materials (textbooks, videos, worksheets etc.) I consider students' literacy levels

When using teaching materials (textbooks, videos, etc.) I consider limitations that may result from students' cultural background

I adapt my teaching practices to be more responsive to the needs of diverse students groups

When interacting with individuals (students or parents) who have limited English proficiency I adjust the vocabulary I use

29. What do you perceive as the challenges of teaching intercultural understanding?

30. Considering the recent social developments of globalisation (e.g. terrorism, migrant crisis);

In your opinion, what is of significance in building students opinion of other cultures?

Thank you for taking the time to answer the questionnaire

Appendix D: Student Questionnaire

Dear Students,

Thank you for agreeing to participate in this research. Your feedback is very important. Your responses are voluntary, anonymous and will be confidential. If you have any questions, concerns or if at any point you do not understand a question, please raise your hand and help will be provided to you.

1. Please fill in the following information:

Gender

Age

Year Group

Nationality

Ethnicity

Male / Female

2. What language(s) are mostly spoken in your home?

3. Where are your parents from?

4. How long have you been living in Cyprus?

- a. 1 year or less b. 2- 3 years c. 4 years or more d. I was born here

5. Where do you plan to attend university?

- a. UK b. USA c. Cyprus d. My native country
e. In Europe (other than UK, Cyprus, my native country) f. I don't know yet

6. Do you identify yourself with any of the following religions?

- a. Christianity c. Judaism e. Islam
b. No religion d. I am not sure f. Other: _____

7. How understanding is your school about your religious responsibilities?

- a. Very understanding b. Moderately understanding c. Not at all understanding

8. How many times have you changed schools?

- a. 0-1 time b. 2-3 times c. 4 times or more

9. How long have you been studying in this school?

- a. It is my first year b. 2-3 years c. More than 3 years

10. Where was your previous school?

- a. Cyprus international school c. In my native country e. This is the only school I have ever gone to
- b. Cyprus Greek school d. In another country; *name the country:* _____

11. How long did you need to feel fully comfortable after joining this school?

- a. 3 months or less c. 6 months - 1 year
- b. 3-6 months d. I still don't feel completely comfortable in this school

12. It took me _____ to learn the English language at the level that I could comfortably participate in lessons.

- a. Under 3 months b. 3-6 months b. Almost 1 year c. More than 1 year d. I already knew English lang.

13. I believe I could get better grades in subjects other than English if I knew the language better: YES/ NO**14. How did teachers/ school help you to learn the English language faster?**

(more than one answer allowed)

- In lessons I got different activities than other students
- The school provided me with extra English lessons
- I took extra lessons outside of the school
- I knew the English language well enough before coming so I could manage by myself
- Other (please specify) _____

15. What difficulties did you experience when you started studying in this school?

Choose 3 the most important.

- Language Making friends New material to study
- New teachers Different school rules

*** For Questions 16 – 21 relate to your native country. Please name your native country here:** _____

16. Name the current leader of your native country:**17. How well do you know the history of your native country?**

- a. Very well b. Well c. Poor d. Very poor

18. Name 3 historical figures from your native country:

1. _____ 2. _____ 3. _____

19. How well do you know your native language(s)?

(Circle your answer in each line)

- a. Reading: Fluent / Intermediate / Poor / Very Poor
- b. Writing: Fluent / Intermediate / Poor / Very Poor
- c. Speaking: Fluent / Intermediate / Poor / Very Poor

20. Where do you study your native language?

- a. In school
- b. Classes outside of school
- c. My family does teach me at home
- d. I do not study it

21. Please answer the questions:

Yes No

Do you feel you could continue education in your native country?

Do you keep in touch with your friends from your native country?

Do you listen to music, watch movies from your native country?

Do you read or watch the news from your native country?

22. I would say the culture represented by my school is mostly:

- a. English
- b. Cypriot
- c. International
- d. Other, please specify:

23. During breaks:

- a. I mostly spend time with friends from my country speaking my native language
- b. I spend time with my peers from different countries and speak the English language
- c. I mostly spend time with friends from my country speaking my native language, although my teachers prefer me to speak English at all times

24. Could you please explain what makes you feel respected in your school?**25. Could you please explain what makes you feel disrespected in your school?****26. Did you ever feel disrespected by a teacher because of your:**

Please tick any relevant, more than one answer is allowed.

- a. Nationality
- b. Looks
- c. Religion
- d. The way you speak the English language
- e. Never experienced it

Please describe the situation as you recall it. Please do not name specific teachers.

27. Since I have joined this school:

The way I speak the English lang. My looks My religion My nationality No experience

- a. I felt disrespected by other students because of
- b. I was made fun of by other students because of
- c. I was called names and insulted by other students because of
- d. I was pushed, kicked, or spit on by other students because of

Could you please share any of the incidents you noted in the previous question as you remember it? Did you tell anybody about it? Did the school help you to deal with it?

28. My knowledge about the history and traditions of Cyprus is:

- a. Very good
- b. Good
- c. Poor
- d. I do not know nothing at all

29. Name the current president of Cyprus:**30. Where do you mostly acquire knowledge about Cyprus?**

- a. In school
- b. From the media
- c. I from your family / at home
- d. I read about it on my own
- e. From my Cypriot friends
- f. I do not seek to know about Cyprus

31. Do you or did you take Greek language lessons? YES NO**32. Are you able to communicate in Greek outside of the school?**

- a. Yes
- b. No
- c. I can but I chose not to

33. In your lessons do you speak about: (more than once answer is allowed)

- Global issues (e.g. terrorism, global warming)
- Cultural differences
- Environmental issues
- Religious issues
- Politics
- Economics

34. Please answer the following:**Agree Neutral Disagree**

- a. Persons with learning disabilities in lessons slow down the class.
- b. Getting to know someone of another culture is generally an uncomfortable experience for me.
- c. I feel that the school acknowledges and celebrates my culture
- d. I am interested in learning about the cultures of my classmates
- e. I make friends best with people who have similar school experience to mine
- f. I don't care about the background of my peers if they share the same interests with me
- g. Media influence my opinion about people of different cultures
- h. I feel a strong sense of belonging to all of the cultures I come across
- i. I feel that I am a European citizen

Thank you for taking the time to answer the questionnaire.

Appendix E: Research diary sample

School B

DATE	ACTION
23.01.17	Initial email sent followed by a series of phone conversations with the school secretary. This led to arranging a meeting in the school
17.02.17	Meeting with headmaster B. The researcher explained the purpose, procedures and contents of the research. Exemplar materials were also shown. The school agreed to participate.
20.02.17	Email with all the procedures and steps of the research was sent to the school.
23.02.17	The school experienced a tragedy of the death of one of their teachers. The principal understandably needed to delay the data collection process. Throughout that time, however, the principal contacted and reassured the researcher on many occasions about his commitment to the project
16.03.17	Student population data and the initial questionnaire was sent
20.03.17	The sample was chosen and sent back for decoding along with the parental letter for approval. It was later approved. Moreover, A concern was raised by the researcher to do the questionnaire of KS 4 and 5 students before Easter.
23.03.17	Parental consent letter, teacher questionnaires and parents questionnaires, 'mailbox' was delivered to the school.
04.03.17	The school was visited by the researcher. The management suspected that some students put their permission forms to the box. The researcher took the box home to check. Two permission forms were retrieved from the box. This was then within 2 days given to the principal along with a new secured box.
March / April	Reassurance email was sent to the researcher as the school was still coping after a loss of teacher and finding a possible replacement
April	KS 4 and 5 students were filling in the questionnaire in the school's library, and returning completed questionnaires to the box in the school's lobby The researcher contacted the school with Mrs Joanna via phone and visited the school on several occasions to check the progress
19 May	Student questionnaire took place with the younger students. 25 students attended. Report was written. No issues were recorded. Students completed the questionnaire within one lesson period. The questionnaire took place in the school library. The researcher and the headmaster were present.
23.05.17	Interview with the school principal. Principal's office. 10.15 – 11.05
11.07.17	Interview transcripts sent for validation
18.07.17	Interview transcripts validated by the principal
September 2017	After consultation with statistician due to low teachers' response, the school was approached again to get the remaining teacher questionnaires. These were collected by 26.09.17
9.02.18	The school report was sent to the school
4.06.18	The final email was sent thanking for participation and asking for final comments. No response

Appendix F: Consent Forms

I. Student Consent Form

Dear Parent/Guardian,

My name is Martyna Elerian. I am currently studying for the Doctoral degree in the Department of European Studies and International Relations at the University of Nicosia. I am conducting a research project on intercultural education. I believe that international schools in Cyprus have a lot of experience in this area and their collective knowledge can contribute to the wider educational community.

Having the support of the school's headmistress, Mrs [insert name], I would like to request your permission for your child's participation in a 30-minute questionnaire on the issues related to intercultural education. Only students who have parental permission, and who themselves agree to participate, will be involved in the study.

Furthermore, knowing the parents' opinions is a very important part of this study. Therefore, if you wish to be of assistance, please fill in the attached parent questionnaire. There is a 'mailbox' provided in the school lobby where completed questionnaires can be placed. Both, yours and your child's anonymity will be secure at all times.

Children or parents may withdraw their permission at any time during the research by indicating this decision to the researcher. The research was reviewed by the Cyprus National Bioethics Committee and there are no known or anticipated risks to participation in this research. All the data will be collected anonymously and considered strictly confidential. Individual results will not be shared with the school staff. At the conclusion of the study, responses will be reported as group results only. You and your child are not waiving any legal claims, rights, or remedies because of participation in this research study. The attached document: 'Research Information for Students and Parents' provides all the information about this research project. Please keep it with you. Should you wish for any further information or have any questions, please contact me via email at martyna.elerian@gmail.com.

Thank you for your time,

Martyna Elerian

Instructions: Please detach this slip from the letter. Please fill in the permission form below and have it returned to [where] by [Date].

Permission to Participate in Research

As parent or legal guardian, I authorise _____ (child's name) to become a participant in the research study described in this form.

Parent or Legal Guardian's Name

Signature

Date

II. Teacher Consent Form

Research Information for Teachers

Dear Teachers,

My name is Martyna Elerian. I am currently studying for the Doctoral degree in the Department of European Studies and International Relations at the University of Nicosia. I am conducting a research project on intercultural education. I believe that international schools in Cyprus have a lot of experience in this area and their collective knowledge can contribute to the wider educational community. Obtaining feedback from teachers is vital to this research development.

The questionnaire, that you have been invited to take part in, has been designed to gather information on intercultural education as a part of the PhD research project: “A mixed-methods study to explore perceptions of school actors on intercultural and international education in international English language private schools in Cyprus; in pursuit of good practices that facilitate the development of positive intercultural relations in schools.” The research is conducted under the supervision of Dr Emilios A. Solomou, the Executive Vice President for Administration of the University of Nicosia and a faculty member teaching in the Departments of Education and European Studies and International Relations.

It takes approx. 20-30 minutes to complete the questionnaire. You may complete it over the course of a few days. Please take your time. Once you finished, please fill in the attached consent form. Please understand that the researcher is required to obtain a consent form from every participant of this research. To keep your questionnaire answers anonymous, when returning the completed questionnaire please make sure that you separate the consent form from your questionnaire and place both (separated) forms in the ‘research mailbox’ provided at the school.

Moreover, with this letter I would like to assure you that:

- Participation is voluntary and you can withdraw from participation at any time during the research process.
- Any information that you provide will be kept confidential and will not be used in any way that can identify you.
- You are not waiving any legal claims, rights, or remedies because of participation in this research.
- All questionnaire responses, notes, and records will be kept in a secured environment.
- The research was reviewed by the Center for Educational Research and Evaluation (KEEA) and the Cyprus National Bioethics Committee and there are no known or anticipated risks to participation in this research.

Please keep this letter with you and if you have any further questions or concerns, please contact Martyna.elerian@gmail.com. If you have any concerns or complains regarding the research that you would like to voice to the research supervisor, please email Dr Emilios A. Solomou at solomou.e@unic.ac.cy

Thank you for your time and support.

Best Regards,

Martyna Elerian

IMPORTANT: When returning the completed questionnaire please make sure that you separate this consent form from your questionnaire and place both (separated) forms in the ‘research mailbox’ provided at the school.

I, _____ (participant’s name), understand that I am being asked to participate in research that has been designed to gather information about intercultural education as a part of Martyna Elerian’s PhD study conducted under the supervision of Dr Emilios A. Solomou: “A mixed-methods study to explore perceptions of school actors on intercultural and international education in international English language private schools in Cyprus; in pursuit of good practices that facilitate the development of positive intercultural relations in schools.” at the University of Nicosia,

- I understand that my participation in this research is voluntary and that I can withdraw from participation at any time during the research process.
- I understand that any information I provide will be kept confidential, will not be used in any way that can identify me and all questionnaire responses, notes, and records will be kept in a secured environment.
- I understand that I am not waiving any legal claims, rights, or remedies because of participation in this research.
- I also understand that there are no risks involved in participating in this research, beyond those risks experienced in everyday life.
- I have read the information above. By signing below and returning this form, I am consenting to participate in this research.

Participant name: _____ Signature: _____ Date: _____

III. School Leader consent form

Dear Headteacher / Headmistress,

My name is Martyna Elerian. I am studying for a Doctoral degree at the University of Nicosia on Intercultural education in private schools in Cyprus. My PhD research is titled “A mixed-methods study to explore perceptions of school actors on intercultural and international education in international English language private schools in Cyprus; in pursuit of good practices that facilitate the development of positive intercultural relations in schools” and is conducted under the supervision of Dr Emilios A. Solomou, the Executive Vice President for Administration of the University of Nicosia and a faculty member teaching in the Departments of Education and European Studies and International Relations. This research may help us to understand more about issues faced by children from migrant families and how those issues should be addressed as well as about provide good practices for the practical implementation of intercultural practices in schools. If you agree to participate in my research, I will conduct an interview with you at the time and location of your choice. The interview will involve questions about the theory and practice of intercultural education in your school. It should last about 45 minutes. I expect to conduct only one interview; however, follow-ups may be needed for added clarification. If so, I will contact you by email/phone to request this. Please keep a copy of this letter with you and if you have any questions or concerns, please contact Martyna.elerian@gmail.com. If you have any concerns or complains regarding the research that you would like to voice to the research supervisor, please email Dr Emilios A. Solomou at solomou.e@unic.ac.cy

Thank you for your support

Martyna Elerian

Consent to Participate in the Interview

I, _____ understand that I am being asked to participate in research that has been designed to gather information about intercultural education as a part of Martyna Elerian's PhD research project.

- My participation involves being interviewed by Martyna Elerian. My participation in this research is voluntary and I may withdraw and discontinue participation at any time. If I feel uncomfortable in any way during the interview session, I have the right to decline to answer any question or to end the interview.
- I understand that any information I provide will be kept confidential and will not be used in any way that can identify me.
- I understand that I am not waiving any legal claims, rights, or remedies because of participation in this research.
- I agree to be audio-taped and for notes to be taken during the interview. If I choose not to be audio-taped at any point of the interview, notes will be taken instead. I understand that all notes and records will be kept in a secured environment. Subsequent uses of records and data will be subject to standard data use policies which protect the anonymity of individuals and institutions
- I also understand that there are no risks involved in participating in this activity, beyond those risks experienced in everyday life
- I have read and understood the explanation provided to me. I have had all my questions answered to my satisfaction, and I voluntarily agree to participate in this research.
- I have been given a copy of this consent form.

Participant name: _____

Signature: _____ **Date:** _____

Appendix G: Qualitative codebook sample

Global engagement:

- Global Engagement in Lessons, analyse multiple perspectives; negotiation, diplomacy and conflict resolution; studying issues that cross national frontiers; relation with the host country, educational goals in 'globalized' world
- Extracurricular activities

Intercultural Understanding:

- approach to students' culture and religion, individual treatment due to culture, equal opportunities
- Promoting an understanding of different national characteristics and behaviours
- Educational programmes, Teaching strategies, Religion teaching
- Cultural differences
- Integration, school practices to integrate students
- Students' perceptions of other cultures

Multilingualism:

- English language
- Greek language
- native language
- Other forms of communication

Challenges:

- Acculturation: acculturation time, acculturation factor, Parents Acculturation, school actions, symptoms
- Achievability
- Discussing delicate issues related to Global Engagement
- Disrespect and bullying: incidents of discrimination or racism, school actions
- Elitism
- Ministry of Education
- Identity: Students' attachment to values such as tradition, religion, national belonging; international schools undermine national identity
- Overuse of the Greek Language: Teachers, Students, Lessons

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