Promoting international mindedness in Dutch (state-funded) International Schools: the approaches of educational leaders

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I, Andrew Reekie Scott confirm that the work presented in this thesis is my own. Where information has been derived from other sources, I confirm that it has been indicated in the thesis.

Andrew R. Scott

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Abstract

While there is a growing body of research literature into the areas of international mindedness (IM), international schooling and educational leadership, there is a lack of empirical research that links these three elements. This research addresses this by exploring how educational leaders promote IM in the context of Dutch (state-funded) International Schools (DIS) and aims at understanding the lived experiences of educational leaders. A qualitative approach in the form of twenty-one in-depth interviews of educational leaders from thirteen DIS has been used to gain a more nuanced and richer understanding of how educational leaders promote IM.

The research findings indicate that the promotion of IM is a complex process which is dependent on the individual experiences and preferences of educational leaders that are, in turn, influenced by the institutional framework within which they are working, the wider global environment of international schools, and the local and national societal context within which they are situated. The findings indicate that in promoting IM, educational leaders of DIS adopt a form of internationally minded leadership that is based on differing values-leadership models. This form of leadership involves educational leaders adopting leadership roles aimed at maintaining their schools' values; developing their schools' understanding of IM; and advocating their schools' mission. The exact nature of these three roles is determined by the educational leaders' personal and professional experiences and the wider social and school context within which they are operating.

This thesis argues that the current interpretation of these roles leads to a form of internationally minded leadership that is based on a narrower understanding of IM. It focuses more on intercultural understanding than on global responsibilities and aims to build consensus and foster harmonious communities rather than challenge ideas of global inequality.

Impact statement

This thesis is intended to have an impact at an academic, individual, organisational and international level. Currently, there is a lack of research that looks at the interplay between the core ideals of international education, the context of international schooling, and educational leadership. By focusing on how educational leaders view their role in the promotion of international mindedness (IM) in their schools, the findings provide rich data that adds to our understanding of the dynamics of educational leadership in an international school setting.

For academics working in this field of research, the findings show that the concept of IM can be extended to encapsulate the core values of international education; to describe a type of international school that seeks to contribute to making the world a better place (an internationally minded school); and describe a form of leadership that supports this (internationally minded leadership). It highlights the need for more academic research to be carried out into the lived experiences of individuals to gain a greater understanding of how personal, professional and contextual factors influence the form of educational leadership adopted in international schools. Based on the broad findings from the research, it is intended to submit a series of articles on the nature of IM, internationally minded schools, and internationally minded leadership to relevant academic journals.

The number of international schools globally has expanded enormously over the last thirty years. Beyond academia, the findings from this research provide valuable information on the dynamics of international schools and the implications for those playing a role in this development. At a local and national level, the findings will prove useful to those involved in the development of Dutch (state-funded) International Schools (DIS). The findings can be built on by other national or regional organisations of international schools that are seeking to explore how they promote core values within their schools. At an international level, organisations like the International Baccalaureate (IB), Fieldwork Education Ltd., and the Council of International Schools (CIS) will find the findings useful in shaping their expectations in terms of educational leader’s understanding and promotion of IM.

A summary of the research findings has been sent to all those educational leaders who participated in the research. It includes a framework for the participants to reflect on their understanding and interpretation of IM; the wider social and school context within which they are operating; and their approaches to educational leadership. The framework is not intended as a one-off reflection, but one that can be revisited on a regular basis. A summary of the findings from this thesis will also be sent to the Boards of the Dutch state-funded Primary Schools (DIPS) and Dutch state-funded International Schools (DISS) with an offer to discuss how the findings may be used by DIPS and DISS to further the promotion of IM within their organisations. It is also intended to provide a summary of the findings to the IB and Fieldwork Education for them to consider.

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Translation of terms related to The Netherlands

HAVO	*hoger algemeen voortgezet onderwijs,* senior general secondary education
Ministerie van Onderwijs, Cultuur en Wetenschap	(Ministry of Education, Culture and Science)
VMBO	*voorbereidend middelbaar beroepsonderwijs*, preparatory secondary vocational education
VO	Voortgezet Onderwijs (Secondary education)
VSO	Voortgezet Speciale Onderwijs, special secondary education
VVE	Kindergarten
VWO	*voorbereidend wetenschappelijk onderwijs, a* secondary pre-university stream

1 Introduction

Since the turn of the twenty first century there has been a growing number of writers highlighting the value and relevance of international education to the wider field of educational research (Hayden and Thompson 2008; Dolby and Rahman 2008; Thompson 2012; Hébert and Abdi 2013). The need to develop educational systems and schools that promote a greater understanding of global issues is increasingly seen as an important element in education at both a national and international level (Osler and Starkey 2006; Hayden *et. al.* 2015). This has led to increased interest in the nature, role and function of international schools and their role in the promotion of greater global understanding and awareness (Hayden 2011). Although educational leaders are crucial for promoting core values, it has been noted that research into school leadership has tended to focus on such areas as their role in supporting student learning and school improvement rather than promoting school wide values (Dimmock 2011; Hallinger and Huber 2012; Day *et al.* 2016). This thesis can be seen to be responding to Hallinger's (2011) wider observation that there is a lack of research that looks at linking educational practice (leadership) and intentions (the promotion of IM) to different contexts (international schools). It offers empirical research into the processes undertaken by educational leaders in promoting core values in their schools and the challenges they face.

It is noted by writers such as Hill (2000 and 2014), Tarc (2018) and Bunnell (2019) that the concept of IM is used by many international schools to encapsulate their core values and what they aspire to achieve. If we are to better understand the significance of IM to the wider field of international schools, we need to develop a greater awareness of what shapes educational leaders' understanding of a core value like IM, and what it is they hope to achieve within the wider social and school context within which they are operating. The empirical research that follows explores these important educational questions within the national and social context of The Netherlands, and the international and organisational and curriculum structure of Dutch (state-funded) International Schools (DIS).

The research focuses on three concepts that underpin the research and in doing so presents a conceptual framework for considering international mindedness (IM), internationally minded schools and internationally minded leadership. It considers IM and its relationship to the values that lie at the heart of international education. It adds to the debate about the nature and function of international schools and the challenges of leading what have been termed as internationally minded schools (Hill 2014). The thesis looks at differing models of values-leadership and how they contribute to the creation of what I term internationally minded leadership.

Three major themes run throughout the study. The first concerns the relative importance of the practical and the aspirational aspects of the three concepts (international mindedness, internationally minded schools, internationally minded leadership). It considers the demanding and aspirational nature of all three of them, and the personal and professional expectations this places on educational leaders and the institutions they lead. The second relates to the tensions arising from this, and where educational leaders' promotion of IM fits on what Andreotti (2006) describes as a spectrum from *soft* to *critical* interpretations of international education. The third theme concerns the relationship between the means of promoting IM and the nature of the end-product. It explores how educational leaders adopt different roles in the process of maintaining, developing and advocating IM, and adapt these roles according to their own personal and professional experiences and the wider social and school context within which they are operating.

I entered the research process with considerable practical experience as a deputy head of two international schools and head of four, of which one was a DIS. My motivation for embarking on this study came from a desire to have a clearer understanding of what might determine how other educational leaders promote a core concept like IM. I was aware that my understanding of IM was the product of my own personal and professional experiences. I wished to gain a greater academic understanding of the challenges and strategies that are adopted in the promotion of a key concept like IM that underpins the core values of many international schools. The implications of this are explored in more detail later in this thesis (Chapter 4.3.3).

The research contributes to an area of international education that is currently under-researched. It shows how a vast array of factors influence how educational leaders see their role in promoting key values within international schools. It is mainly addressed to an academic audience and adds to the academic literature on the nature of educational leadership in an international school context. It is also hoped that it will be of interest to educational leaders of international schools and to international organisations like the International Baccalaureate (IB), Fieldwork Education (that offers the International Primary Curriculum) and the Council of International Schools (CIS).

1.1 Concepts and terminology

The thesis refers to a range of concepts and terminology that require defining in terms of how they are used and interpreted in this research. Three of these are identified as key concepts that are central to understanding what the personal, professional and contextual factors are that lead educational leaders to adopt values-leadership models in their efforts to promote IM. Other concepts and terminology, while being more generic in nature, are also defined in terms of how they are used and interpreted in this research.

1.1.1 Key concepts

The research explores the interaction of three key concepts related to the focus of the research (international mindedness); the context of the research (international schools); and the subject of the research (educational leadership). IM represents a disposition that is aimed at making the world a better place. International schools represent the vehicle used to attain this, and educational leadership represents the method used to achieve it. Academic debate has centred around how to define and describe each of these concepts. What emerges from the literature is the aspirational nature of all three of the concepts, and the challenges of putting them into practice. The significance of this is outlined more fully in Chapter 2. In interpreting each of these concepts, I have adopted a broad and inclusive approach that reflects the wide range of academic literature and debate surrounding each of them.

The focus of the research is IM. It is a broad concept whose advocates claim encapsulates the values and ideals of international education that seek to promote greater global understanding and awareness (Hill 2014). It is a term that is currently in common usage in many international schools (Hayden *et al.* 2015), and it is used specifically by both the International Baccalaureate (IB) and the International Primary Curriculum (IPC) to describe the core values that underpin the educational programmes that they offer. Both IB and IPC programmes form the predominant curriculum framework for DIS that form the context of the research. It would therefore be possible to focus on an understanding of IM based on the IB's description of the term. However, the wider research literature indicates that the IB's interpretation of IM presents a more limited definition, and that a broader understanding of the term needs to be employed to understand how it is interpreted across the whole school community. Thus, the conceptual framework for IM adopted in this research differs from that of the IB (see Chapter 2).

As used in this thesis, IM is being looked at as a concept that encompasses the essence of an international education in an international school setting (Hill 2014). IM is therefore placed within the wider context of values in education. Although values in education are often not explicitly stated, they nevertheless permeate all aspects of education and school life. Whether active or passive, intentional or unintentional, values are relayed through schools, and as Haydon (2007) notes questions related to values in education cannot be avoided. As Blandford and Shaw (2011, 15-16) observe "They may be implicit, in which case they risk not being recognized, or explicit, which leaves less to chance." This study looks at the challenges of promoting both the implicit and explicit values related to IM in an international school context. As Halstead (1996) points out, these may cover a range of values based on differing political, economic, religious, ideological or cultural values that can become areas of tension within schools. The values may be set nationally and reflect the societal culture of the community within which the school is situated. These may focus on personal achievement or contributing to the wider community. The values may be transmitted through the formal or the informal curriculum.

For those involved with international schooling, the question of values in education at both a global level and an institutional level are equally important but come with added challenges. Difficult as it may be to identify what might constitute fundamental national values, it is even more challenging to identify fundamental international values. In this respect, the United Nations Declaration of Human Rights (UDHR 1948, article 26) provides guidance. It makes general reference to education promoting understanding, tolerance and friendship among nations. The need to include these elements within national systems of education has been strongly advocated by proponents of both human rights education (HRE) and global citizenship education (GCE) (Andreotti 2011; Tarozzi and Torres 2016; Starkey 2018). In considering the concept of IM, this research therefore draws on the wider academic literature in this area to present a conceptual framework for IM that includes not just an understanding of the world we live in but also a sense of global responsibility.

This research is placed within the national and social context of The Netherlands and the international and organisational structure of DIS. While international schooling represents an important area for educational research, academic discussion over what constitutes education in an international school context is a constantly changing area of debate, which reflects the time and the circumstances in which the authors are writing (Knight and Leach 1964; Leach 1969; Jonietz 1991; Hayden and Thompson 2013b; Bunnell 2014a; Bunnell *et al.* 2016). Much work has been done in relation to what has been broadly termed *international schools* (Hayden and Thompson 2013b). Despite this, the label *international school* remains a loosely defined one (Pearce 2013). The current academic literature indicates that a definitive definition of what constitutes an international school does not exist (Macdonald 2006; Hayden and Thompson 2013b). The literature on international schools also indicates that promoting the ideals of IM is not a universally shared commitment held by all international schools (Brummitt and Keeling 2013). There is therefore a need to ensure that if international schools are to be researched, that researchers stipulate clearly the specific characteristics of the institutions they select.

Within the context of this research, Dutch state-funded International Schools (DIS) are being looked at in terms of schools that identify with the values of IM and can be considered as internationally minded schools (Hill 2014). It is recognised that this interpretation does not cover all schools that claim to be international. The title of *international school* ascribed to an institution may merely act as *a title of convenience* aimed more as a marketing phrase than a statement of educational philosophy. As almost all DIS offer at least one of the IB programmes or the IPC, the concept of an internationally minded school has been adopted for this research as the preferred term to describe an international school that seeks to encapsulate the essence of an international education, and that sees itself as having a social function in developing a world view. A conceptual framework for internationally minded schools is presented in Chapter 2. It focuses on the ethos and ideals of the school rather than the number or range of nationalities within a school community. It includes the idea of building a moral school community based on the values of IM.

The subject of the research is educational leadership. It has been argued that leadership is an elusive, multi-dimensional phenomenon that can be difficult to define (Zachrisson and Johansson 2010; Dimmock 2012). However, Bush and Glover (2014) identify three main features of educational leadership that are relevant to this study: leadership and influence, leadership and values, and leadership and vision. These features are fundamental to forms of leadership that place values at the centre of the educational leadership process. There is a growing range of terms used to describe such forms of leadership. The term values-leadership is being used in this research to refer to all forms of leadership that actively seek to explicitly use and promote a set of values within their schools. In the case of this research, these forms of leadership are in line with the values and ideals of IM. The research seeks to explore the relationship between the core values of the school and values-leadership models. In doing so, a conceptual framework for what I am terming as internationally minded leadership is presented. It draws together the research from a range of values-leadership models and is informed by the data emerging from this study. In the case of this research, the promotion of IM is not viewed as one of many actions undertaken by educational leaders of internationally minded schools. Instead, it is viewed as an overall form of educational leadership that is based on the attitudes and values that underpin IM.

1.1.2 Other concepts and terminology

The way in which these key concepts (international mindedness, internationally minded schools, internationally minded leadership) are interpreted by educational leaders is looked at in terms of three broad, and sometimes overlapping areas. The first is what is termed as *personal and professional experiences*. These relate to the personal and professional experiences, dispositions and traits that individual educational leaders identify as influencing their understanding and promotion of IM. On a personal level these include such characteristics as personal commitment (Day and Leithwood 2007), a sense of purpose (Leithwood and Jantzi 2005), being open-minded (Day and Sammons 2013), personal development (Walker and Dimmock 2004), and being trustworthy (Day *et al.* 2016). On a professional level these include such characteristics as communicating the mission of the school (Bush and Glover 2014), developing the school culture (Murakami-Ramalho and Bentham 2010), establishing common values across the school (Leithwood and Day 2007a and 2007b), establishing high expectations (Belchetz and Leithwood 2007), setting goals (Day *et al.* 2016), and capacity building amongst staff (Moos *et. al.* 2011b).

The second is what is termed as the *school context*. This refers to the organisation and structure of DIS and the curriculum adopted by the schools. The organisational structure includes what the educational leaders identify as the main function of their schools (Hayden and Thompson 2013b; Chapple 2015); how this relates to the concept of IM and global citizenship (Bates 2012); and how the governance structures of their schools support or hinder the promotion of IM (James and Sheppard 2014; Gibson and Bailey 2021).

The term curriculum is used widely throughout the thesis, although, as noted by academics in the field of curriculum research, it is a complex area that is open to a wide range of definitions and interpretations (Breault and Marshall 2010; Moore 2014), that may be a product of differing institutional settings with different demands (Jung and Pinar 2016). As Bates (2005, 96) expresses it:

> Curriculum is a tricky word as it has both a general meaning (everything that goes on in an educational situation) and a specific one (the content of what is taught), as well as a variety of meanings in between.

This variety of meanings reflects differing areas of inquiry (Connelly and Xu 2008), the dynamic nature of a curriculum (Ladson-Billings and Brown 2008), and the differing institutional and social settings within which it is being considered (Jung and Pinar 2016). As Moore (2014) notes, it also needs to be considered in terms of the kind of society we want to see not just now but in the future, while Ayres (2008) and Connelly and Xu (2008) see the question of what is worth learning as existing in a space of competing interests that reflect the realities of power. The definition of the term curriculum for this thesis therefore needs to be seen within the context of what is being researched. In many ways, Nieto *et al.* (2008, 176) sum up how the term curriculum is being viewed in this thesis when they describe the curriculum as:

> …. including not only texts, but also other instructional materials, programs, projects, physical environments for learning, interactions among teachers and students, and all the intended and unintended messages about expectations, hopes, and dreams that students, their communities, and schools have about student learning and the very purpose of schools. If we understand curriculum in this more comprehensive way, it is clear that although the problem of the theory or practice divide is apparent in all kinds of curriculum, it is particularly relevant when concerns of identity, diversity, and community are broached.

This definition touches on many of the key themes and areas that are present in this thesis. It includes reference to people's expectations and hopes, and the very purpose of schools. In the case of this thesis, it is the hopes and expectations of educational leaders and how they promote IM. It also includes issues of identity, diversity and community that represent important elements of IM and internationally minded schools. More detailed discussion of the curriculum in an international school setting is taken up in Chapters 2 and 3, and how educational leaders of DIS see the curriculum in terms of the promotion of IM is explored in Chapters 5 to 8.

The third factor is what is termed as *social influences*. These include the influence of wider global and international issues such as the rise of more nationalist agendas and the impact of globalisation outside of the purely educational (Moore 2014). In the context of this research, it also includes the wider values and beliefs that are dominant within the Dutch context within which DIS are situated. It may be

seen as the influence of the *outside curriculum* (Levin 2008; Moore 2014). As Schubert (2008, 410) explains:

> We undeniably are shaped by contexts of culture, ecology, geography, history, community, language, mass media, the Internet, families and homes, peer groups, workplaces, hobbies or avocations, and more. Just as school curriculum has intended, taught, embodied, hidden, tested, and null dimensions, so do curricula outside of school.

It also includes what has been termed as the *null curriculum* and refers to educational experiences that are minimised or excluded. It focuses on what schools do not offer (Schubert 2008). As Quinn (2010b, 613) notes:

> The null, or non-existent, curriculum, in directing focus on what is *not* present, brings to the field of curriculum studies an important theoretical tool for considering that which is *not* offered to students, and the potential educational significance and effect of such neglect.

For those researching into international school communities the null curriculum presents a useful lens to consider how far the curriculum they offer reflects the experiences of all members of the school community.

1.2 The aims and the research questions

The research has four main aims. The first aim is to build up deeper insight into how educational leaders understand their role in relation to the establishment of IM as a core concept within the context of DIS, and what has shaped their understanding. Forms of global education cover a wide range of examples from those that represent a way of enhancing personal power, to those that seek to critique systems of global oppression and uneven power relations (Heilman 2010). Many international schools claim to offer something different to that of a national school, and that contributes to making the world a better place through the education they provide. If this is the case, then it is important to understand what those who are leading such schools see as different, and whether they identify with this moral purpose.

IM cannot be promoted in a vacuum, and it needs to be considered within a context. For those wishing to understand how IM is promoted in practice it is necessary to consider the wider social and school context within which educational leaders are operating (Hallinger 2011). The second aim of the research is therefore to identify how educational leaders see the wider social and school context supporting or limiting the promotion of IM. Given their understanding of IM, and the context within which they operate, educational leaders also need to consider how they approach the promotion of IM. The third aim looks at why it is that educational leaders adopt values-leadership models in the promotion of IM. The study explores the relationship between the values that underpin IM and those that underpin values-leadership and how this creates a spectrum of what I term internationally minded leadership. A fourth aim is to provide those who have participated in the research with a greater understanding of how they as individuals, and as educational leaders within DIS, see the role of educational leadership in establishing IM as a core value in their schools.

The research achieves these aims by addressing a series of research questions.

Central question:

What are the personal, professional and contextual factors that lead educational leaders to adopt values-leadership models in their efforts to promote international mindedness (IM) in international schools?

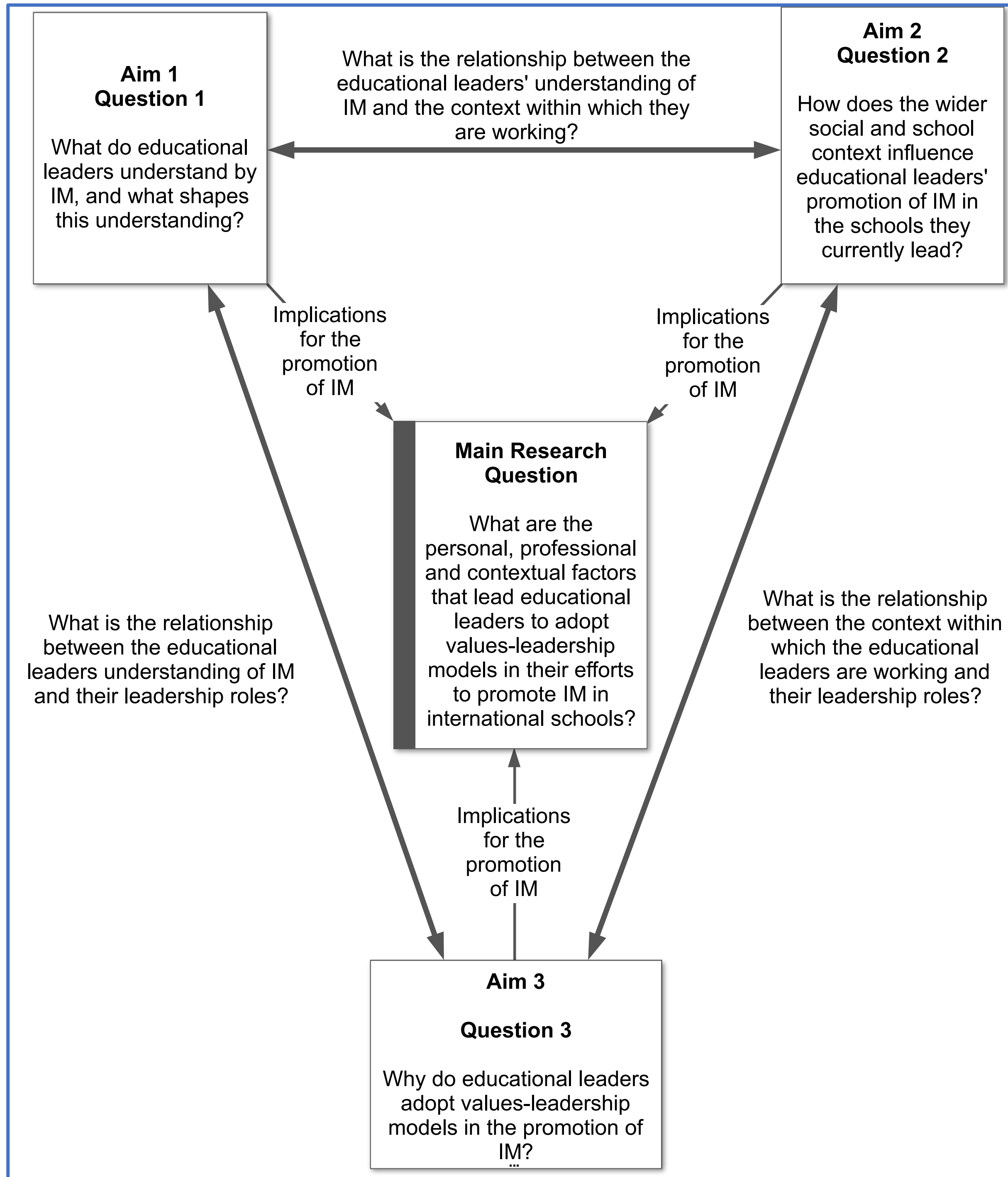
Sub-questions:

- What do educational leaders understand by IM, and what shapes their understanding?
- How does the wider social and school context influence educational leaders' promotion of IM in the schools they currently lead?
- Why do educational leaders adopt values-leadership models in the promotion of IM?

Figure 1.1 provides a framework for understanding the relationship between the aims of the research and the research questions. The questions are inter-related and

together address the wider question of what are the personal, professional and contextual factors that lead educational leaders to adopt values-leadership models in their efforts to promote IM in international schools.

Figure 1.1: Framework for the research questions



The conceptual framework outlined in the next chapter identifies a close relationship between the core values and beliefs of IM and values-leadership models (questions 1 and 3) in terms of the extent to which the *means* of leadership reflect the *end* values of IM. The context of the research (outlined in Chapter 3) also raises issues surrounding the extent to which educational leaders have the *latitude* within their schools to successfully promote the *attitudes* associated with IM (questions 1 and 2). This is reflected in the relationship between the leadership roles adopted and the context within which they are being used (questions 3 and 2). This might also be seen in terms of the relationship between providing a clear direction while also seeking consensus.

1.3 The academic context of the research

Given the lack of empirical research into educational leadership in international schools (Lee *et al.* 2012b), this study focuses on how educational leaders themselves understand their role in the promotion of IM. It is intended as a starting point, as without first understanding how personal, professional and contextual factors influence individual educational leaders, it is not possible to understand the processes at work in promoting a core value like IM (Begley 2006). The focus of the study is therefore on how these factors impact on educational leaders' approaches to leadership and the core values of IM in an international school context (Caffyn 2011 and 2013; Keller 2015).

This study adds evidence to two major areas of educational research. The first relates to the growing academic interest in the nature and purpose of international schools and their place within the wider field of international education (Dolby and Rahman 2008; Allan 2013). The second provides evidence to show how and why educational leaders, in adopting differing forms of values-leadership, create a form of internationally minded leadership when promoting a core value like IM.

1.3.1 The nature and purpose of international schools

The research explores the notion that international schools have a social function in developing a world view that promotes ideas of global justice, global understanding and promotes global peace (UDHR 1948; UNESCO 1974; IB 2019). It looks at how social forces (both international and national) influence how educational leaders interpret this function and how they see it manifested in international schools (Cambridge 2002b; Bunnell 2014a).

The idea of making the world a better place through education (UDHR 1948; UNESCO 1972a, 1972b, 1974 and 1995) has provided a justification for the promotion of international education at both a national and global level (Sylvester 2005 and 2007; Hayden and Thompson 2013a; Hébert and Ali 2013). However, how this is achieved in practice continues to be an area of academic debate to which this research adds. The search for an operational definition for international education remains a contested area open to a range of interpretations and to what has been referred to as the 'big terminology debate' (Marshall 2006). Bunnell (2014a, 38) describes it as "….an ambiguous umbrella term….", while Hayden (2006, 5) observes that it should be viewed "….as an inclusive umbrella term which incorporates a number of more specific interpretations, or as a Venn diagram in which different concepts overlap to varying degrees."

This array of terminology and underlying philosophical beliefs, presents a problem for academics researching in the field, and for educational leaders as practitioners in international schools who are trying to interpret, implement and evaluate these ideas at a school level (Tate 2012). It has been said of comparative education that it lends itself naturally to a multidisciplinary approach (Cook *et al.* 2004), and that is equally true for those researching into international schooling (Thompson 2012). To understand the more specific area of research into international schools, it is important to place this research in the wider context of international education.

Dolby and Rahman (2008) identify international schools as one of six research areas that constitute different research themes within the field of international education. This study draws on research from four of these other areas to develop a greater understanding of the challenges educational leaders of DIS face and the strategies they adopt in promoting IM. Use is made of academic literature on the internationalisation of primary and secondary education to identify how IM is manifested in DIS (Andreotti 2006; Pike 2008b). The study refers to literature on the globalization of education to better understand the wider global challenges facing educational leaders of international schools (Macdonald 2006; Ball and Dimitri 2014; Chapple 2015). Use is also made of more recent international research on teaching and teacher expectations to explore issues related to teacher identity and school climate (Bailey and Cooker 2019; Hatziconstantis and Kolympari 2021), while research into differing national perspectives on culture and on global citizenship is referred to from the field of comparative education (Tarozzi and Torres 2014).

Specific mention needs to be made of the significance of the International Baccalaureate (IB) and its place within this thesis. Two aspects of the IB are looked at. The first considers the influence of the IB in the wider field of international education. This more theoretical aspect is explored in Chapter 2 in terms of the contribution of the IB to the wider academic debate as to what lies at the heart of international education and international schools, and its influence on how IM is interpreted. The second aspect focuses on the institutional demands made by the IB on schools that wish to be IB World Schools. To be an IB World School, schools need to go through an authorisation process and submit to regular school evaluation visits to continue to be eligible to offer IB programmes. The institutional implications of this for DIS offering one or more of the IB programmes are explored in Chapter 3. Further reference to the influence of the IB and its programmes is threaded throughout the rest of the thesis.

1.3.2 Research into forms of values-leadership

The second main area of academic relevance is the development of values-leadership models and their place within the wider academic debate on approaches

to educational leadership. The academic literature is wide and varied covering such areas as the creation of effective learning environments (Dimmock 2011; Scheerens 2013), models of leadership (Western 2012), and what constitutes successful leadership (Day *et al.* 2010; Day and Sammons 2013). However, educational leadership remains a difficult and complex concept to define (Dimmock 2012), and a review of the literature identifies the need to broaden the scope of research and to look beyond the role of educational leadership in improving student learning to one that considers more encompassing aspects (Day and Sammons 2013). It has also been argued that the importance of the individual to the leadership process had been lost (Begley 2001), and that there is a lack of research on educational leadership that considers the values and professional practices of the leaders themselves. These values, whether explicit or implicit, are crucial in setting the tone, ethos and direction of a school (Warwas 2015). This research responds to these challenges by focusing on the experiences of individual educational leaders of DIS.

As part of the growing interest in leadership, it has been noted that an array of leadership models has been developed (Witziers *et. al.* 2003; Mulford *et. al* 2007; Bush and Glover 2014). These models have become part of the wider debate on the nature and effectiveness of educational leadership. Although each of these models has a preferred focus, many of the approaches identified within them are either interchangeable or at least overlapping. Thus, it has been argued that all models that have been presented are partial (Mulford *et. al.* 2007; Bush and Glover 2014). This has also led to a call for more attention to be given to leadership practices and less to leadership models (Leithwood and Sun 2012). Nevertheless, despite many similarities across the models, they often represent different aspects of leadership. Some models focus on the process of leadership, while other models focus on the message or values that leaders are transmitting. An important distinction is made in this thesis between leadership models, roles and practices. Leadership models refer to the personal characteristics and the outlook of the educational leader, their vision for the school as well as what underpins their beliefs about the nature of leadership. Leadership models provide an overview of the kind of leadership being adopted. It is this aspect of educational leadership that this thesis focuses on and considers the extent to which educational leaders adopt forms of values-leadership in the promotion of IM. In the case of this study, leadership roles refer to differing functions

that educational leaders undertake in the promotion of IM by maintaining, developing and advocating IM. Leadership practices refer to more specific actions carried out by an educational leader in specific circumstances to fulfil a role.

There has been a growing awareness of the need to consider context more carefully in empirical research on educational leadership (Hallinger 2011; Day and Sammons 2013; Bush and Glover 2014). This includes an awareness of both external global and national factors and internal organisational factors (Preedy *et al.* 2012). However, the relative importance of it remains a contested area (Belchetz and Leithwood 2007; Day *et. al.* 2016). The evidence from this thesis adds to this wider area of research. It identifies how differing contextual factors influence how educational leaders interpret their role in promoting IM (Belchetz and Leithwood, 2007; Leithwood and Day 2007a). More specifically, in the context of this research, issues are raised about the extent to which global and national context may be important (Gurr *et. al*. 2006) or cultural issues play a part in educational leadership (Dimmock 2011), along with a plea for more empirical research that links leadership practices to cultural understanding (Bunnell 2008; Dimmock 2011; Day and Sammons 2013).

While none of these elements may be unique to an international school, it is the diversity of these variants that can be seen in the cultural complexities of many international school communities (Murakami-Ramalho and Benham 2010; Hill 2014; Keller 2015) that make it an area of importance for those researching into international schools. Caffyn's (2010) study of location as a significant factor in international schools notes how cultural diversity can lead to tensions and conflict as much as synergy. Thus, although cultural diversity is viewed as a strength within international schools (Lee *et al.* 2012a), it is also recognised that it brings with it personal challenges for educational leaders and those determining the direction of international schools, and a need to understand the communities that they lead (Murakami-Ramalho and Benham 2010; Lee *et al.* 2012a; Keller 2015; Ryan 2016). Hill (2014, 176) highlights this in relation to international schools which he describes as cultural artefacts and comments that:

> A school leader needs to negotiate the minefield of competing values and

understand the social reality of its members in order to arrive at a cohesion which enables the school to function efficiently.

The main focus of this thesis is how educational leaders of DIS navigate this complex context.

1.4 Overview of the chapters

The thesis is presented in nine chapters. This introductory chapter is followed by Chapter 2 that outlines the conceptual framework on which the research is based. It explores the academic literature related to the three key concepts of IM, internationally minded schools and internationally minded leadership. Key elements of each of these three concepts are identified that are important when considering the promotion of IM in an international school context. The chapter ends by presenting an overall conceptual framework for the research and how it relates to the research questions. Chapter 3 looks at the implications for the promotion of IM within the social, political and economic context of The Netherlands and an international school environment. Attention is drawn to the role of international curriculum providers like IB and the IPC in framing an understanding of IM in DIS. The main features of DIS are looked at in terms of how the institutional framework within which they are operating relates to the promotion of IM. Chapter 4 provides a description of the research design and methodological approach adopted for the empirical research. The case for adopting a qualitative approach based on the use of in-depth interviews is presented. A detailed description of the data collection process, data management and data analysis is then provided. The chapter includes reflections on the research process that addresses issues of validity, reliability and generalisability and how potential ethical issues have been addressed.

Chapters 5, 6 and 7 focus on presenting and analysing the data emerging from the in-depth interviews by using the themes identified from the conceptual framework and those emerging from the data. This presents a horizontal analysis of the findings by identifying what the educational leaders have in common as well as areas of difference. In addition, use is made of several vignettes to highlight areas of relevance to educational leaders' promotion of IM. The vignettes focus on the

experience of an individual participant or an individual institution. This provides the opportunity to consider in a more holistic way how individual personal, professional and contextual factors shape the promotion of IM. Each chapter is centred around one of the three main research questions. Chapter 5 explores the participants' understanding of IM, and a spectrum of interpretations of IM is presented based on the responses from the participants. Emerging from the data is a picture of the educational leaders' understanding of IM that is based on the development of personal relationships rather than one based on active engagement with global issues. Chapter 6 focuses on the influence and impact of the wider social and school context on the participants' promotion of IM. Drawing on the themes and issues identified in Chapters 2 and 3 and those emerging from the data, important issues related to context are identified. From this, a spectrum of internationally minded schools is presented. Chapter 7 looks at the extent to which the participants' promotion of IM correspond with values-leadership models. This is explored in terms of their personal values and characteristics; how they interpret their roles in maintaining, developing and advocating IM; and the professional practices and approaches that they adopt. A range of values-leadership practices emerges from the data that is then presented in the form of a spectrum that represents differing forms of internationally minded leadership.

Chapter 8 uses the responses from the in-depth interviews to identify differing approaches to the promotion of IM. This is presented as a vertical analysis of the findings in the form of four leadership profiles that show how in individual cases, personal, professional and contextual factors influence how educational leaders promote IM. It presents a range of differing forms of internationally minded leadership that are based on values-leadership models. Chapter 9 draws together the findings from Chapters 5 to 8 to present a picture of the complex nature of the promotion of IM. It highlights the inter-related and inter-dependent nature of IM, international schooling and values-leadership in the promotion of IM and identifies the tensions and competing forces with which educational leaders are faced when promoting IM. It provides a conclusion for the research and identifies how the aims of the research have been met and the implications of the research for those involved in looking at how the core values underlying international schooling are promoted.

2 The Theoretical and Conceptual framework

This chapter explores the broad and diverse academic literature related to the three main concepts that underpin the research: international mindedness (IM), international schools, values-leadership. Reviewing the relevant academic literature involved the process of both widening the area of academic literature in the case of IM and international schools and narrowing the focus of the literature review in the case of educational leadership. The UCL/IOE library database formed the main tool for finding appropriate academic literature. To a much lesser extent, use was made of google scholar.

The literature review began by identifying specific literature related to the concept of IM. Other key words or combinations of these words were also used, such as *international*, *global, world, intercultural*, along with words like *mindedness, understanding*, and *awareness*. As the literature review developed other key concepts related to international education emerged that are closely linked to IM: cosmopolitanism, global citizenship, human rights. References cited in the literature reviewed were also followed up on as well as identifying relevant articles from academic journals such as the *Journal of Research in International Education* and the *International Journal of Educational Leadership*. A similar process was also carried out in identifying relevant academic literature on international schools and their place within the wider context of international education. This also involved carrying out searches into academic literature on international curricula and the concept of a global curriculum as well as reviewing official International Baccalaureate (IB) documents. The process of reviewing the literature on educational leadership was slightly different. It began with a very wide search for literature on educational leadership. As the focus of the research questions changed, the literature search was narrowed to those related to leadership values. From this, differing terms emerged that helped to inform the wider literature review. These included such terms as *authentic leadership*, *values-led leadership*, and *social-justice leadership.*

The process of reviewing relevant academic literature continued throughout the research process and was also informed by the data emerging from the interviews as different aspects of the three concepts were more clearly identified. Given the broad and diverse nature of all three main concepts, decisions also had to be taken as to what areas to focus less on in the literature review. The focus of the literature review is on academic literature that helps inform the research questions and the interaction between IM, international schools and educational leadership. Thus, a wider range of academic literature that explores the promotion of key values by educational leaders in a national school setting has not been covered.

What emerges from the literature is the subjective and socially constructed nature of all three of the concepts. Nevertheless, using the findings from the literature review, a theoretical and conceptual framework is constructed that underpins the research. The first section draws on the wider academic literature on international education to help identify key elements of what constitutes an internationally minded outlook on life. IM shares characteristics with other more well established concepts that promote an awareness and concern for the world around us that represent a form of global awareness that "….focuses on knowledge of global issues, on understanding the world through interrelated systems, and on multiple perspectives and cultures" (Heilman 2010, 408). By also considering the academic literature surrounding such areas as human rights education (HRE), global citizenship education (GCE) and cosmopolitanism, it offers an opportunity to broaden our understanding of IM and consider a framework for IM that more closely aligns with the aims of international education outlined by organisations like UNESCO (1972a, 1974 and 1995) and the Council of Europe (2010) to contribute to international understanding and peace, human rights, and the common welfare of humankind.

The second section looks at the extent to which international schools reflect and support the development of such an outlook by considering the growing body of literature on the nature and function of international schools. It identifies what international schools aim to achieve, and their capacity to promote IM, and in so doing creates a conceptual framework to consider the nature and function of internationally minded schools. The third section considers the academic literature

surrounding the concept of values-leadership and its relationship to the promotion of IM. The focus is on educational leadership models that place leaders' values at the centre of the leadership process and that can be broadly grouped under the heading of values-leadership. In doing so, a conceptual framework for internationally minded leadership is presented. The fourth section looks at how these three concepts combine to present an idealised theoretical and conceptual framework of how educational leaders of international schools might develop IM in their schools by adopting a form of internationally minded leadership.

2.1 The concept of International Mindedness (IM) – current theories and debates

The academic literature on IM highlights the contested nature of the concept (Haywood 2015: Savva and Stanfield 2018; Metli and Lane 2020). Hill (2012 and 2015) sees IM as having the potential to offer a powerful concept that encapsulates the idea of our common humanity and responsibilities as guardians of the planet and as the essence of international schooling, while Skelton (2015) argues that the concept of IM is currently underdeveloped and in need of greater clarity. Even the origin and development of the term is unclear. Singh and Qi (2013) date its use to the early twentieth century, while Hill (2015) notes its use at a conference of internationally minded schools in 1951.

2.1.1 The prominent role of the IB in shaping an understanding of IM

Although the term predates the establishment of the International Baccalaureate (IB), IM is now primarily associated with international schools and particularly the four educational programmes offered by the IB. Much of the debate over the nature of IM has therefore centred on the IB's interpretation of it. Hill (2012 and 2015) notes how much of the early development of the idea of IM was driven by practitioners who were influential in shaping the development of the IB Diploma Programme (DP), and who have continued to play a prominent role in interpreting

what is meant by IM. While the IB's interpretation of IM has changed and developed since the early 1970s (Hill 2012), some enduring themes continue to run through all the IB programmes that shape both the organisations understanding of IM and the wider debate on the nature of IM. There is an emphasis on engaging with global issues, the need for intercultural understanding, and the importance of developing critical thinking skills in creating an internationally minded outlook.

Currently the IB describes IM as an overarching construct that forms one of four foundational and interrelated elements that underpin the IB's (2019, 1) mission "….to create a better and more peaceful world." Such an aim resonates with academics like Bates (2005) who seek to promote a global outlook that acknowledges difference and challenges assumptions as to what constitutes a correct form of leading our lives. Subsequent literature on IM has tried to develop an academic base and justification for the use of the term or, as in the case of Metli and Lane (2020), to offer a revised framework for considering IM. As a major proponent of IM, Hill (2015) has tried to identify the roots of IM in differing cultural traditions. He sees this in the ideas of collective agency in the East (from Confucius 551-479 BCE), learning as a holistic process in the West (from ancient Greek writers), and ideas of respect and undertaking life-long learning (from the Muslim world). Haywood (2007) identifies what he sees as 10 different types of IM. Four of these types place an emphasis on increasing our knowledge and understanding of the world: diplomatic IM; political IM; economic and commercial IM; globalisation IM. It can be argued that these forms of IM can be used as much for personal gain and enhancement as in making the world a better place. Four of the types place more of an emphasis on the idea of creating a better world; human rights IM; pacifist IM; humanitarian IM; environmentalist IM. Two further types focus more on intercultural understanding; multicultural IM; spiritual IM.

Despite these developments, it has been argued that the term IM remains a vaguely defined idea that needs a stronger conceptual base (Bunnell 2014b). Currently, the IB claims to promote three elements of IM across all the IB programmes: intercultural understanding, global engagement and multilingualism (Barratt Hacking *et.al.* 2017). However, the extent to which this is achieved is a matter of debate. Perry and Southwell (2011) argue that intercultural understanding

is a complex process that involves much more than just knowing about other cultures but needs to be based on understanding rather than just description. Singh and Qi (2013) feel that global engagement is the least recognised of the three elements, and that it falls short of providing a more critical vision of IM that seeks to highlight issues of global inequality stressed by writers like Davies *et al.* (2018) and Starkey (2018). Although the importance of multilingualism is stressed by Barratt Hacking *et al.* (2017), it has also been argued that there is a danger that the dominant role of English as the medium of instruction in so many international schools can lead to a form of linguistic imperialism (Grimshaw 2007) or represent another tool for individuals to better fit into a global market economy (Hébert and Ali 2013; Benson and Elorza 2016).

The subjective and socially constructed nature of IM comes through strongly in the academic literature. Despite Hill's (2015) claim, the current dominance of western intellectual cultures in the formation of our understanding of IM is noted in several academic studies (Singh and Qi 2013; Sriprakash *et al.* 2014; Castro *et al.* 2015; Barratt Hacking *et al.* 2017), and the need to broaden this to include non-western intellectual cultures. The tensions between local and global allegiances and an understanding that the implementation of IM is always contextual is also identified as an ongoing challenge (Singh and Qi 2013; Castro *et al.* 2015). The idea that IM is a tool that can also be used for greater socio-economic advantage by an elite rather than as a tool for making the world a better place is also a recurring theme (Singh and Qi 2013; Sriprakash *et al.* 2014), as is the feeling that people may see IM as a utopian idea that may be deferred to the future rather than addressing what can be done today (Singh and Qi 2013). All these studies highlight that the IB's interpretation of IM remains a contested concept that is open to multiple interpretations. Tensions remain between differing forms of IM, that on the one hand promote character development and an awareness of global issues, and on the other hand that may focus more on self-advancement (Haywood 2015; Savva and Stanfield 2018). As Singh and Qi (2013, 5) note, "Because of its ambiguity, international mindedness lends itself to a variety of uses, abuses and non-uses." Currently, the academic literature would suggest that the IB's interpretation of IM falls short of providing Hill's (2012 and 2015) idea of IM as a powerful concept that

encapsulates the idea of our common humanity and responsibilities as guardians of the planet and as the essence of international schooling.

2.1.2 The need to consider other related concepts to help shape an understanding of IM

As a new, and relatively underdeveloped concept, IM lacks as strong a theoretical base as related concepts such as cosmopolitanism (Marshall 2011b), and it has been suggested that "Closer connections of the term with other related research could strengthen the theoretical base of IM" (Castro *et.al.* 2015, 194). The concept of IM, as used in this thesis, is therefore being placed within what Marshall (2006) terms 'the big terminology debate', which seeks to identify what best describes the essence of international education. Marshall (2006) traces these broad ideas as to what constitutes the essence of international education from their early roots in nineteenth century peace movements through to the development education of the 1960s, and onto varying political and ideological assumptions that she sees underpinning ideas on international education. This has given rise to a variety of terms such as global education (ibid.) and globalizing minds (Cambridge 2014). While the term IM may be popular within the international school community, other dominant terms emerge from the academic literature: human rights education (Starkey and Osler 2010), world or global citizenship (Heater 2002; Dower 2003; Niens and Reilly·2012; Stein 2015) and cosmopolitanism (Osler and Starkey 2003; Gunesch 2015).

The differing terminology employed may reflect differing perspectives. Some terms use the prefix 'inter' to describe the concept e.g. international mindedness (IM), international understanding (UNESCO 1972a), intercultural understanding (UNESCO 1974). In these cases, the use of the prefix *inter* places a focus on the relationship between nations or cultures. It implies shared attributes and identities exist within a particular national identity or cultural group, and the need to understand and engage with those who have a different national identity or culture. It has been argued that this reflects the continuing role of the nation state (Tate 2012). Other related concepts describe themselves in terms of their commonality: human

rights, globalizing minds, world or global citizenship, cosmopolitanism. In these cases, the focus is on core shared values (Osler and Starkey 2003). In this context, Gunesch (2004, 2007 and 2015) has argued that cosmopolitanism is a more useful term than internationalism. He believes that internationalism is centred around the state and cannot on its own adequately express the idea of feeling at home in the world. The use of the term international by the IB is also questioned by Castro *et al.* (2015, 194) who suggest that the "….IB may also wish to address whether the concept 'international' itself is appropriate for the type of mindedness that IB schools aim to develop."

Both the concept of global citizenship and cosmopolitanism are not without their own areas of ambiguity and debate. The influence of western values on the concept of global citizenship has also been noted. Stein (2015) argues that there is a need to challenge underlying ideas of western superiority and the need to look at global citizenship through other eyes. Dill (2012) argues that although GCE is based on a premise of providing a vision of the good, in reality, global [Western] individualism works against this. Other writers (Davies *et al.* 2018; Starkey 2018) note the need for a greater focus on human rights and a social justice perspective. Andreotti (2006) views this in terms of the difference between a *soft* and a *critical* form of global citizenship. She argues strongly for the need to acknowledge power imbalances and promote ideas of social justice. However, despite these limitations, both HRE and GCE provide a greater emphasis than IM on action and on our responsibilities as guardians of the planet.

Nevertheless, there are many areas of similarity between how the IB programmes interpret their aim of making the world a better place through education and how those who promote HRE and GCE see the role of education. The academic literature indicates that all three approaches (IM, HRE and GCE) stress the importance of collaboration, understanding differing perspectives and the needs of others, in bringing about a more peaceful and just world. All three support the development of key proficiencies (knowledge, skills and multilingualism), a cosmopolitan outlook (attitudes, values, personal identity), and encourage active global citizenship. However, there are also differences in focus. The idea of IM as expressed by the IB initially arose from an international school context. It reflected

the needs of culturally diverse school communities that sought to develop intercultural understanding and a common set of values across the whole school community. It was aimed at building consensus rather than presenting a challenge to accepted norms. In contrast, HRE and GCE have developed from a national context that sets out to challenge preconceived national narratives and present a form of education that highlights issues of inequality and injustice in the world. For the IB, there is a greater focus on intercultural understanding and the transformational effect of IM on individuals' attitudes. For HRE and GCE, the focus is more on the resulting action of global citizens and its transformation of societal attitudes as a whole. While both are not necessarily exclusive, they do represent different areas of focus and potential tension (Dill 2012).

As Savva and Stanfield (2018) argue, IM remains a weakly defined concept. It lies within a broader range of more established concepts that seek to identify the essence of what constitutes a global outlook. While all these concepts are open to a range of interpretations, IM as a concept has perhaps suffered from being used widely before exploring the theoretical constructs underpinning the concept. Despite Barratt Hacking *et al.*'s (2018) claim that the idea of IM is maturing through discussion and debate, those seeking to provide it with a more theoretical base are hampered by an initial lack of clarity, and it is argued by the likes of Skelton (2015) that the term IM is still in danger of becoming whatever anyone wants it to be. I will argue in Chapter 5 that one consequence of this is that for those seeking to promote IM in international schools, IM presents challenges in terms of how it is interpreted and conceptualised. IM can be transformative and can contribute to the common good, but it can also lead to a form of personal advancement. Drawing on Andreotti's (2006) idea of *soft* and *critical* global citizenship, the academic literature would suggest that IM as it is currently conceptualised leans more towards a *soft* form of international education rather than a *critical* one.

2.1.3 A conceptual framework for international mindedness (IM)

To understand how educational leaders respond to the challenges of interpreting IM, this section provides a framework for considering how IM may be conceptualised. It draws on academic literature on IM, HRE, GCE and cosmopolitanism. Savva and Stansfield (2018) raise the question of whether IM is different from other related concepts or whether it is just a repackaging of them. It is acknowledged that the framework for considering IM that is developed in this thesis represents a repackaging of IM rather than highlighting any fundamental differences with these other related concepts. By repackaging the common elements of all these concepts, it is possible to identify three interlinked areas that together provide a conceptual framework to consider what educational leaders of DIS understand by the concept of IM. These areas encompass knowledge and understanding of the world; a cosmopolitan outlook; and active global citizenship, that require the development of a range of proficiencies, skills, values and behaviours.

Knowledge and understanding of the world

The first area can loosely be described as that of developing individual proficiencies that increase an individual's knowledge and understanding of the world. It is argued that to be internationally minded, individuals need to have a desire to seek out information about the world and understand the significance of this within the context they are living (see Marshall 2011a and Pike 2013). This involves learning about the complex relationships between unity and diversity in a local, national and global context and making personal sense of them (Osler and Starkey 2003; Banks 2013). It is also argued that it is important for individuals to have the skills to interpret and look critically at the information with which they are presented (Mark 2011) and recognise the legitimacy of multiple points of view (Starkey 2015). It also involves the development of soft skills. In this context, Arthur *et al.* (2008, 7) note the importance of "….learning through participation and developing skills such as how to negotiate, to compromise, to collaborate, to exercise leadership, to communicate and to listen…." Although less prominent in the literature, a third area

identified as an important proficiency to develop is that of being multilingual (Grimshaw 2007; Carder 2013). It is argued that language learning and acquisition is closely linked to acting inter-culturally (Byram 2008; Benson and Elorza 2016). Thus, being knowledgeable about the world, having the skills to interpret that knowledge and being multilingual provide a bedrock on which individuals can become more aware and critical of the world in which they are living. These represent key proficiencies for internationally minded individuals.

However, the development of these proficiencies come with their own challenges. It involves a personal inclination and desire to be knowledgeable about the world around you. At a macro-level, it is argued that wider societal forces often make this very difficult to achieve. It may involve challenging preconceived ideas of what is important to know that are based on a dominant western view of the world or western way of thinking (Gellar 2002; Sing and Qi 2013). While the intention of promoting multilingualism may be to also increase intercultural understanding, it is argued that in practice multilingualism manifests itself more in the desire of non-English speakers to be fluent in English in order that they can compete successfully in a global marketplace. This can have the effect of reinforcing a form of linguistic imperialism rather than increasing intercultural understanding (Grimshaw 2007).

A cosmopolitan outlook

Being internationally minded involves more than just the acquisition of knowledge and skills and being multilingual. Drawing on the academic literature surrounding cosmopolitanism, a second area that emerges is what can loosely be described as the development of a form of cosmopolitanism that values cultural diversity and self-awareness and feeling at home in the world (Gunesch 2004 and 2015; Golomohamad 2008; Mukherjee 2020). It includes aspects of sensitivity and competence in appreciating, valuing and respecting cultural differences and being able to interact effectively in intercultural situations (Perry and Southwell 2011). It involves the development of mutual tolerance, respect and understanding (Osler and Starkey 2006; Walker 2006) and the desire to celebrate and appreciate diversity, locally, nationally and globally (Banks 2008b). It also involves a sense of self-awareness about what influences a person and how this impacts their outlook

towards IM (Mukherjee 2020). Pike (2008a and 2008b) sees it as putting forward a set of moral principles and codes of conduct that are global in scope. Referring to work of Kwame Anthony Appaiah, Mukherjee (2020) sees this combination of global outlook and a sense of personal ethnic identity as a form of rooted cosmopolitanism. This outlook becomes part of a personal identity that reflects how individuals and institutions see themselves and their place and responsibilities in the world. The development of a cosmopolitan outlook may be partly developed through the building up of IM proficiencies identified earlier, but they are also a matter of personal choice, inclination and outlook. A cosmopolitan outlook is something that can be encouraged, but it cannot be imposed on individuals.

Active Global citizenship

Drawing on the academic literature surrounding global citizenship, a third element of IM emerges that incorporates the ideas of personal identification with global concerns, along with active engagement in the world that represents a form of personal commitment to making the world a better place (Levinson 2011; Starkey 2015). While the IB (2019) views it in terms of *global engagement*, there is a more well-established literature base on global citizenship. The historical development of the concept of global citizenship and the discourse surrounding it is well chartered (Osler and Starkey 2006; Banks 2008a; Marshall 2011a and 2011b; Keating 2013 and 2014). Heater (2002, 5) in many ways sums up the hopes of those who advocate the need for active global citizenship when he notes that it:

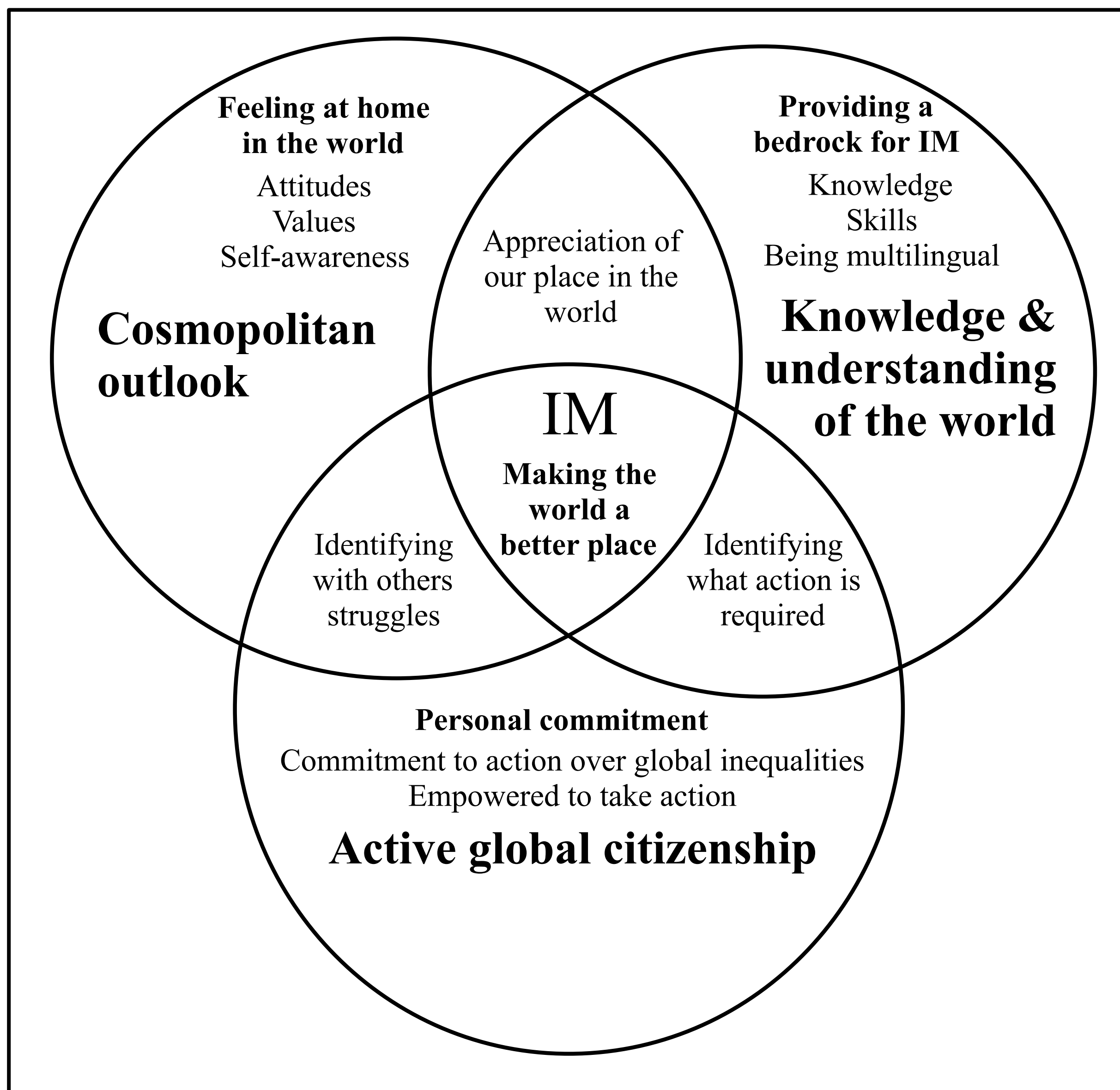
> ….imposes the need to know about and understand world issues as well as local and national ones, and to be concerned about, even involved in, the problems facing the planet and its inhabitants, especially those most disadvantaged.

A conceptual framework for IM

A review of the academic literature has indicated that IM is currently an under-developed concept, and that for IM to more closely represent the ideals of international education, it needs to draw more heavily on other related concepts. Drawing on the literature surrounding these concepts, this section has identified

three interlinked areas that together provide a conceptual framework to consider what it means to be internationally minded; knowledge and understanding of the world; a cosmopolitan outlook; active global citizenship. Figure 2.1 presents an idealised vision of what it means to be internationally minded and contribute to making the world a better place.

Figure 2.1: A conceptual framework for IM that represents the ideals of international education



The interrelated nature of these areas is very important as they combine to create what may be regarded as an internationally minded person. At the intersection of *Knowledge and understanding of the worl*d and *Cosmopolitan outlook* there is an

appreciation of our place in the world. At the intersection of *Knowledge and understanding of the world* and *Active global citizenship* there is an understanding of the global challenges that we face, and an identification of what action is required. At the intersection of *Cosmopolitan outlook* and *Active global citizensh*ip there is a willingness to do something about it and an identification with others' struggles (Starkey and Osler 2010). At its most aspirational level, IM involves a sense of responsibility, an obligation to act to help others and to challenge inequality and injustice (Osler and Starkey 2006; Banks 2008b and 2014).

While the literature identifies the characteristics and actions required to be internationally minded, there is less emphasis on the practical challenges that individuals face in maintaining a personal commitment to being internationally minded. Ultimately, being internationally minded is a life-choice. It is a critical way of viewing the world. It is personally demanding and involves a constant process of learning and unlearning and self-critical analysis. It is also demanding because the concept is currently ill-defined and is fractured and incomplete. There are also many personal and external forces that act to undermine a person's commitment to being internationally minded. This thesis sets out address this gap in the research literature by exploring how educational leaders of Dutch (state-funded) International Schools (DIS) respond to these personal, professional, institutional, global and societal challenges. Chapters 5 to 8 explore how they develop their own personal and professional understanding of IM and the implications for the institutions they lead.

2.2 How is IM transmitted in international schools? Current theories and debates

In the case of this research, international schools represent the context within which the idealised vision of IM described in the previous section is being considered. A broad definition as to what constitutes the context of an international school has been adopted that is in line with Fitzpatrick's (2019, 64) comment that:

> While context is often seen as a setting or a locality, which cradles social behaviour, temporal and social settings are not fixed, but created and

> negotiated through social interaction over time and influenced by what individuals bring to them. Within any given social situation participants have the capacity to re-shape the context, not just to organise their experience of it or to navigate their way through it. Context, then, is defined collaboratively through interaction, a fluid and dynamic space constructed and moulded throughout time.

This section of the chapter therefore draws on academic literature that looks at the dynamic, varied and changing nature of how international schools and the communities that they serve are conceptualised and how this relates to the promotion of IM.

As noted in Chapter 1, the focus of the research is on international schools that identify with the values of IM and can be considered as internationally minded schools (Hill 2014). Marshall (2011a) highlights two issues that are important to such schools. The first is whether the schools have a commitment to ideals associated with IM outlined earlier in the chapter. The second is whether international schools, even with such a commitment, have the capacity and ability to promote IM. There is a growing body of literature that questions their capacity to promote a form of IM that lives up to the more idealistic aspirations of international education (Bates 2012). This literature review raises issues related to conflicting notions of the primary purpose of international schools; the practical challenges of providing a global curriculum that reflects the ideals of international education; and the challenges of developing internationally minded school communities.

2.2.1 The function and purpose of internationally minded schools

In the wider field of international education, it has already been noted that UNESCO (1972a, 1972b, 1974 and 1995) has played a prominent role in promoting the role of education in increasing international understanding and fostering peace. It is based on the wider belief that "….our future – as individuals, as groups, as nations, as a species – can be shaped and directed by what we do and learn in the present" (Moore 2014, 12), and a hope that education can help to build societies that are based on more altruistic values (Apple 2012).

In 1974, UNESCO (1974, III.4. (a)-(g)) adopted recommendations concerning international understanding that reflect many beliefs that lie at the heart of what might be considered an internationally minded school. These include an international dimension and global perspective; understanding and respect for all peoples; awareness of increasing global interdependence; the ability to communicate with others; international solidarity and cooperation; and the readiness to participate in solving global problems. Early literature on international schools focused on what was felt to be the unique contribution that such schools made to the field of education by developing a uniquely international ethos in these schools that supported these broad aims. Blaney (1991) argued that international schools should act as a model for national schools and promote a global outlook based on such ideals as:

> ….the preservation of peace, protection of the environment, elimination of poverty, famine and disease, development of the earth and its resources, control of population growth, and exploration of the seas and outer space. (Blaney 1991, 200)

Writers like Knight and Leach (1964) and Blaney (1991) contended that this global outlook should permeate all aspects of the life of a school and in doing so create a uniquely international ethos within international schools. Cambridge (2011) and Bunnell *et al.* (2016) argue that this belief has continued, and that in the literature on international schools there persists a vision of them promoting peace and understanding between nations that surrounds many of their more aspirational claims. The overall aims of those involved in promoting the ideals of international education therefore centres on the idea of developing schools as moral communities whose aim is to make the world a better place through the education they provide (UNESCO 1972a, 1974 and 1995).

While Hill (2012) describes the early growth in international schooling as the beginning of a global movement that promotes a utopian vision of the world, in many ways, these earlier international schools also mark the beginning of a new global market in international schooling (Brummitt and Keeling 2013). Many international schools are now increasingly being viewed primarily as businesses (Macdonald 2006 and 2009). This has led to a wider debate about the tensions ensuing from

promoting a global vision based on ideas of greater equality, while also meeting the more materialistic needs of individuals (Cambridge 2011; Brummitt and Keeling 2013).

For educational leaders who are seeking to create internationally minded schools these tensions may be seen in terms of a conflict over whether the school is driven by a mission based on IM or whether it is market-driven (James and Sheppard 2014). As Wylie (2011) notes, knowledge is a global currency and whoever has it, has the power. Lauder (2007) looks at the potential role of international schools as producers of this global currency and in the subsequent development of a global ruling class. It raises the question as to whether this new global ruling class may be at odds with the ideals of IM and that "The ideology of internationalism can easily be compromised by transnational capitalist agendas and self-interest (Cambridge & Thompson 2004)" (quoted in Caffyn 2011, 66). Caffyn (2011, 71) raises the question in relation to the impact of international schools and whether they are "…. heading towards a pseudo-internationalism where the use of 'international' within education is controlled politically for economic advantage and Market-orientated, managerialist goals by leadership and powerful transnational groups (Gold 2001; Wright 2001)." Currently there is little empirical research that explores whether educational leaders identify this as an issue. The extent to which educational leaders of Dutch state-funded International Schools (DIS) identify this as an issue that impacts on their promotion of IM is looked at in Chapters 5 to 8.

2.2.2 Providing a global curriculum and a global perspective

It is argued that central to the development of an internationally minded school is the adoption and delivery of a global curriculum that is underpinned by attitudes and values that promote a global perspective (Walker 2006; Arthur *et al.* 2008). This section focuses on areas of the curriculum that the school has more direct control over. It considers the implications of the promotion of IM for the intended curriculum and the pedagogical approaches adopted by schools. It also explores the notion of what is omitted from the curriculum but that should be taught.

The term intended curriculum (Schubert 2008) is being used here to include a range of similar terms such as the official curriculum (Quinn 2010a) and the formal curriculum (Penner-Williams 2010b). All these terms include the idea of "….an official statement of what students are expected to know and be able to do" (Levin 2008, 8), and "….are based on "….publicly valued intellectual, social, cultural, political, and economic funds of knowledge. Knowledge, skills, and understandings that have educational value to the individual and society…." (Penner-Williams 2010b, 376). As Apple (2012, 21) argues, schools act as:

> ….key mechanisms in determining what is socially valued as "legitimate knowledge" and what is seen as merely "popular." In their role in defining a large part of what is considered to be legitimate knowledge, they also participate in the process through which particular groups are granted status and other groups remain unrecognized or minimized (Apple 2000; Apple 2004).

Much of the academic literature in this area is centred on how national educational systems interpret what is worth knowing and what represents official knowledge (Apple 2014). This has also given rise to the idea of the null curriculum that focuses on what schools do not offer. As Quinn (2010b, 613) describes it:

> The concept of the null curriculum initiates a critical analysis of curriculum that explicitly seeks to attend to that which is absent, left out, and overlooked how curriculum is conceptualized, created, and enacted.

The focus of much of the literature on developing a global curriculum has therefore centred on what is currently omitted from national curricula. In this context, Hébert and Abdi (2013) note the importance of educational leaders having a clear understanding of what ethical principles inform the process of creating a global curriculum. They acknowledge the arguments expressed in post-colonialist theory and culturalist theory of the danger of the imposition of "….a hierarchy of knowledges where one form is privileged above another, legitimated by power and playing out differently from one context to another" (ibid*.* 9).

Writers like Bates (2005) argue that there is a need for a global curriculum that seriously looks at issues of inequality. Such an approach to the curriculum

draws on well-established bodies of literature on HRE and GCE. As Starkey and Osler (2010, 143) comment in relation to HRE:

> It is about enabling individuals to work together with others to challenge the ongoing injustices and inequalities which continue today and to identify with the struggles of strangers, whether these strangers live in distant places or in their own neighbourhoods and cities.

In a similar vein, Davies *et al.* (2018) note that while GCE may be interpreted differently in different countries there is still a need for GCE to address issues of social injustice and human rights. Akkari and Maleq (2020) argue that GCE is still struggling to be included in many national curricula and that there is a need to counterbalance what they see as the prevailing Western discourse on GCE. For those seeking to provide a global curriculum and promote IM in international schools these present challenges. Sing and Qi (2013) note the dominance of the English language and its related cultures in international schools in supporting globalist tendencies, and the danger that lip-service may be paid to the development of languages other than English, or, as noted earlier, the use of English as a medium of instruction that helps create a form of linguistic imperialism (Grimshaw 2007).

Despite the complex and varied interpretations of GCE, several themes emerge that are relevant to those seeking to ensure that IM is promoted within the intended curriculum in their schools. In line with the literature on IM identified earlier in the chapter, Starkey (2015) and Levinson (2011) note the importance of the curriculum reflecting diversity in society. The importance of expanding a person's knowledge of and access to information on global issues also emerges from the literature. Heilman (2010) notes that this can be achieved by globalising a single subject area or by using interdisciplinary themes across all areas of the intended curriculum. These themes might include incorporating such topics as global warming, rapid species loss, pollution, world poverty, global health and racism into the wider curriculum (Council of Europe 2010; Banks 2014; Keating 2014). Barratt Hacking *et al.* (2017) also highlight the importance of multilingualism permeating the life of a school by recognising and promoting the languages and dialects that students speak and wish to acquire and providing equal status for all students (Carder 2013; Benson and Elorza 2016).

As Cambridge notes (2011), the pedagogical approaches adopted are as of equal importance as the content of the intended curriculum in the promotion of IM. In line with Adair-Breault's (2010, 635), description of pedagogy, this section focuses on the idea of:

> ….teachers engaging in critical pedagogy [and teaching] in a way that is responsive to these issues and the potential for education to make changes in the world. These teachers strive to be just in their classrooms, and they work to empower their students to seek justice now and in the future.

The academic literature highlights the importance of providing a critical pedagogical framework that fosters the ability to understand the world from multiple historical, social and political perspectives (Oxfam 2006; Wilkinson and Hayden 2010) and involves the development of critical thinking skills. In describing what he sees as the broad aims of such a curriculum, Bates (2005, 106) states that it:

> ….must be based around understanding rather than simply on description of the Other: of other cultures and their ways of life values, artefacts and histories. This will mean bringing into the curriculum ways of understanding that allow us to not simply empathize with but also understand the nature of subjugated knowledges – of those understandings that are pushed towards the periphery of our understanding by our xenophobia.

It is argued that such a curriculum is broad in scope, and ideological and dynamic in nature (Ladson-Billings and Brown 2008) and will lead to students developing a passion for learning rather than knowing (Walker 2006), critically assessing decisions and actions from justice and equity perspectives (Osler and Starkey 2006; Banks 2008a) and developing an appreciation for complexity and ambiguity (Starkey 2015).

The International Baccalaureate (IB) and its relationship to IM – theory and practice

As the main proponent of IM, it is important to consider how the IB believes its programmes provide a global curriculum that promotes the ideals of IM. (Chapter 3.1.2. provides a more detailed look at the requirements of the IB programmes.) While the academic literature on GCE is primarily looking at how it may be integrated into a national curriculum, the IB offers its own international curriculum that claims to

“….provide an education that crosses disciplinary, cultural, national and geographical boundaries” (IB 2019, 1). In their description of what an IB education aims to achieve, the IB states that:

> The aim of all IB programmes is to develop internationally minded people who recognize their common humanity and shared guardianship of the planet. Central to this aim is international mindedness. (ibid., 2)

Leaton Gray *et al.* (2014), in their study of curriculum development in the Diploma Programme (DP) commissioned by the IB, note positively the IB’s curriculum aims of encouraging an interdisciplinary approach and a focus on IM. A review of the IB documentation would suggest that in theory the IB broadly provides an intended curriculum and supports a pedagogical approach that develops knowledge and understanding of the world that provides a bedrock for the development of IM (see Figure 2.1). The IB sees it in terms of encouraging people to work together to construct and make sense of the world (IB 2019).

Among these themes are the IB’s belief in the need to provide a holistic curriculum to successfully promote IM. Bolotin Joseph (2010, 445) defines such a holistic curriculum as containing:

> ….educational practices intended to cultivate fully developed human beings by attending to their physical, emotional, psychological, moral, and spiritual growth. Cultivation of personal meaning and fulfilment, love for lifelong learning, and connection to others and the natural world are among educators' aims in the holistic curricular tradition.

This aspect of IM is very strongly represented in the IB’s (2019, 2) focus on being open to the world that gives students “…. opportunities for sustained inquiry into a range of local and global issues”. On an individual level, it is viewed by the IB (2014, 1) as “….fundamental to increasing intercultural understanding and international mindedness.”

As the most prominent example of a global curriculum provider, much of the research into what a global curriculum looks like in practice has centred on the IB. The IB, as the major proponent of IM, is aware of the need to explore the concept of IM more fully. It has supported several research projects that have focused on the conceptualisation of IM. They have aimed to develop a greater understanding of

what IM means in an educational setting (Singh and Qi 2013; Sriprakash *et al.* 2014; Castro *et al.* 2015; Barratt Hacking *et al.* 2017). The findings highlight some general areas of agreement as to what IM entails; the idea of our common humanity; the need for intercultural understanding and to reach out to others; embracing the idea of global citizenship; and the need to push boundaries for change.

Nevertheless, despite the IB's claim to create a better world through education, the exact nature and contribution of the IB programmes to our wider understanding of what constitutes a global curriculum remains a contested one (Cambridge 2002b). Bunnell (2014b, 140) claims that "….amid the IB patois, there has always existed a large amount of rhetorical terminology: skilful language that is both persuasive and oratory, yet also vacuous." Although this may be considered a rather harsh judgement on the efforts of the IB, it nevertheless does highlight concerns over the often overly ambitious rhetoric of those promoting international education in an international school context. In a study that was commissioned by the IB, Castro *et al.* (2015) raise concerns over the implementation of IM, and how IM is manifested in the IB curriculum. While this can be seen in the commitment to a global perspective that is woven into the different subject guides, they argue that the effectiveness of this remains an area of debate (ibid.). As Arthur *et al.* (2008, 7) comment "What students learn does not necessarily make them active citizens." Commenting on the language used in IB documentation related to IM, Castro *et al.* (2015, 193) critically note that "IB learners could be said to be engagers in that they are developing knowledge about rights and responsibilities, but they are not necessarily engaged in taking action…."

In another report commissioned by the IB, Leaton Gray *et al*. (2014) note that high stakes assessment at the end of the programme may compromise other aspects of the programme. As Penner-Williams (2010, 878) cautions:

> The tested curriculum then becomes the measure of the school's success. Teachers are often encouraged to teach to the goals and objectives of the test rather than to the goals and objectives of the curriculum standards.

Bates (2005) argues that such an emphasis runs counter to the development of a global curriculum which is based on a wider set of criteria that includes such areas

as the development of attitudes, values, personal identity and active global citizenship that do not fit easily into such an assessment framework

2.2.3 International schools and their capacity to promote IM

It was noted earlier in the chapter that an important aim of an internationally minded school is to build a moral community that is committed to the ideals of IM and action over global issues. The academic literature highlights the challenges of achieving this. An important element of IM, HRE and GCE is the idea of empowering people to take action. However, if action is an important component, then it raises issues of action over what. Arthur *et al.* (2008, 7) note the subjective nature of this when they comment that "….it is inevitable that the underlying political and social beliefs among those who teach citizenship differ." It is also inevitable that other elements of the school community will also have differing views on IM and what constitutes appropriate action.

Supporting IM through the informal curriculum – the theory

A review of the academic literature identifies important areas of the informal curriculum that international schools may have much less direct control over, but that are important to international schools who are committed to the ideals of IM. The term informal curriculum is being used here, in its widest sense to describe:

> When [the] curriculum falls outside of the prescriptive, planned teaching and learning of the formal curriculum, it can be considered part of the informal curriculum. Differing meanings of informal curriculum can be grouped into several categories: the unofficial learning occurring in schools, extracurricular activities happening in school settings, and curricula happening outside of school. (Schultz 2010, 475)

At an institutional level, it is argued that it is not just a case of schools critiquing the injustices in the world, but also providing students with an opportunity to do something about it through extracurricular activities provided by the school that develop a sense of personal commitment (Oxfam 2006; Banks 2008a: Apple 2012

and 2014). The IB recognises the importance of this, and it is reflected in its commitment to student service that runs through all four of the IB programmes. (This is expanded on in more detail in Chapter 3.) Apple and Beane (1999) see it in terms of developing democratic school structures which are built on student and community needs, culture and histories. This represents a level beyond intercultural understanding to one that acknowledges the power relations that exist within this area (Osler and Starkey 2006; Banks 2008a; Apple 2012). Arthur *et al.* (2008) argue that:

> It [global citizenship] is also linked to a concern for participation in the affairs of society in order to achieve the ideals of freedom and justice - to build a new and fairer society through active citizenship. It will involve teaching content that is controversial.

This aspect of IM includes a range of literature that places an emphasis on the role of education in developing a sense of the unity of humankind (Van Vooren and Lindsey 2012; Hill 2013), and one that places less emphasis on individual needs and more on the concerns of others (Gunesch 2004). Pike (2013) sees it in terms of education's moral imperative to empower students "….to think, argue and act with the intent of changing the world", and specifically recommends a commitment to building a moral community. For many writers in this area the element of action and personal commitment is of paramount importance (Dower 2003; Andreotti 2011). In this respect, HRE, and its focus on challenging inequalities and prejudices and striving for social justice, remains an important element of this (Osler and Starkey 2003). This strand might be seen to encapsulate the idea of creating a moral community that encourages active global citizenship.

International School communities and their capacity to promote IM – practical challenges

As studies carried out by the likes of Roberts and Mancuso (2014) and Gardner-McTaggart (2018a and 2018b) show, educational leaders who wish to create or sustain internationally minded schools are working within a demanding environment that presents personal and professional challenges. Educational leaders will have developed their own world view and their own interpretation of what it means to be internationally minded that may fall short of the more aspirational

ideals of IM (an area that is explored in Chapter 5). Personal challenges may relate to a sense of loneliness or isolation; the transient nature of many headships; challenges of dealing with cultural difference. Professional challenges may involve issues of governance and managing diverse communities (Bailey and Gibson 2020). These may impact on the hidden curriculum. The term hidden curriculum is being used here to refer to:

> ….student learning that is not described by curriculum planners or teachers as an explicit aim of instruction even though it results from deliberate practices and organizational structures…. This curriculum is hidden in the sense that it is not included in institutional statements of expected learning outcomes and may not even be perceived by the teacher as an intended outcome of instruction…. (Boostrom 2010, 439)

In order to mitigate against the more negative aspects of this, Osler and Starkey (2003) and Jerome (2008) note the importance of understanding the cultural dynamics and the multiple identities that exist within any school community, and the dangers of assuming uniformity of culture and values within any named social group. It is argued that this can lead to the perpetuation of cultural stereotypes and ideas of superiority through the curriculum or through discourse within the community that can lead to Othering (Erickson 2011; Niens and Reilly 2012). Keller (2015) argues for the need for educational leaders to make sense of opposite perspectives and to lead their school communities to do the same. As Gardner-McTaggart (2021) argues, there is a danger that the current dominance of what he terms as Anglo European educational leaders in international schools may perpetuate a form of white privilege that is in opposition to the ideals of international education. In wider research on international schools, Dill (2012) argues that teachers tend to equate modern and contemporary with being Western and that they tend to promote a liberal, secular view of the world and that there is a danger of adopting approaches that are aimed at making *them* like *us*. Tensions may also exist between the norms and expectations of international and local staff (Hatziconstantis and Kolympari 2021).

Studies by Hayden and Thompson (2008), Bates (2011), Pearce (2013) and Brummitt and Keeling (2013) highlight how the recent rapid growth and development

of international schools presents challenges for those who wish to create internationally minded schools. Writers like Cambridge (2002b and 2013) call into question whether international schools have the capacity to promote a critical form of international education. Studies by Cambridge (2011), Caffyn (2011) and Ball and Dimitra (2014) identify a range of contextual issues related to the composition and make-up of international school communities, and the relationship between the aspirational aims of many international schools and the pragmatic demands of meeting the needs of international school communities. In an international school context, the range of political and social beliefs within the school community are likely to be many and varied (Barrat Hacking *et al.* 2017). This impacts what has been termed as the outside curriculum. As used in this thesis, the outside curriculum relates to "….patterns of teaching and learning that occur in non-school contexts of life" (Schubert 2010, 625-6). This may include the transmission of attitudes and values that are seen as important at a family level; within a particular religious group; or national or cultural level.

International schools also operate within a wider national context that is underpinned by their own set of values and beliefs (Barratt Hacking *et al.* 2017). National influences may be of a formal nature and might involve legislation related to the planned, implemented and attained curriculums that restricts a school's opportunity to promote IM (Penner-Williams 2010). Schools may find it challenging to provide an inquiry-based learning environment within a national curriculum framework that values the acquisition of rote learning over the development of inquiry-based learning (Bates 2005). The national and local context may also limit the ability to address what might in the local context be regarded as controversial issues in the curriculum such as gender roles or lesbian, gay, bisexual and transgender (LGBT) rights that run counter to national legislation (Fail 2011; Bunnell 2014a). The national and local context may also impact on the promotion of IM in more informal ways that reflect local mores and expectations that are counter to the attitudes and values of IM.

As Barratt Hacking *et al.*'s (2017) research into the operationalisation of IM shows, contextual challenges can include geographical, political, religious, social and cultural factors. International schools operate in a national context, and several

writers have explored issues related to the multifaceted nature of international school communities and their relationship with the wider host community (Caffyn 2013; Fail 2011; Bunnell 2014a), and the need to balance local, national, regional and global aspects (Osler and Starkey 2006). In recent years, there has also been an increase in the number of governments worldwide that base their appeal on a narrower definition of what it means to belong to a particular country or state. In some cases, this has led to a rejection of collective responses to global issues and a concentration on narrower ideas of national self-interest and a more hostile environment within which international schools are promoting IM. Both Allen (2002) and Anttila-Muilu (2004) argue that in these cases there is a danger of IB schools retreating into self-enclosed cosmopolitan bubbles and becoming isolated from the local environment. Bates (2011) argues that the expansion in the number of international schools is a product of the wider process of globalisation that is catering to a trans-nationalist capitalist class which he sees as having only a superficial interest in IM. Dvir *et al.* (2018) and Yemini and Maxwell (2018) argue that this leads to a neoliberal form of global citizenship that focuses on personal advantage. As noted earlier, there is therefore a danger of international schools perpetuating a global elite (Cambridge 2002b; Gardner-McTaggart 2014; Hughes 2020) rather than what Barratt Hacking *et al.* (2017) identify as the need for internationally minded schools to burst the privilege bubble. It is in this challenging environment that those educational leaders who wish to place IM at the centre of their institution are trying to create and sustain internationally minded school communities.

2.2.4 A conceptual framework for internationally minded schools

A review of the academic literature indicates that while many international schools are committed to promoting IM through the curriculum they adopt, it also indicates that there are forces that restrict their capacity to do so (Brown and Tannock 2009; Brown 2013; Bunnell *et al*. 2016). This section now establishes a conceptual framework to consider what constitutes an internationally minded school. The framework is formed of three important interlinked elements that come together to create an idealised vision of an internationally minded school (summarised in

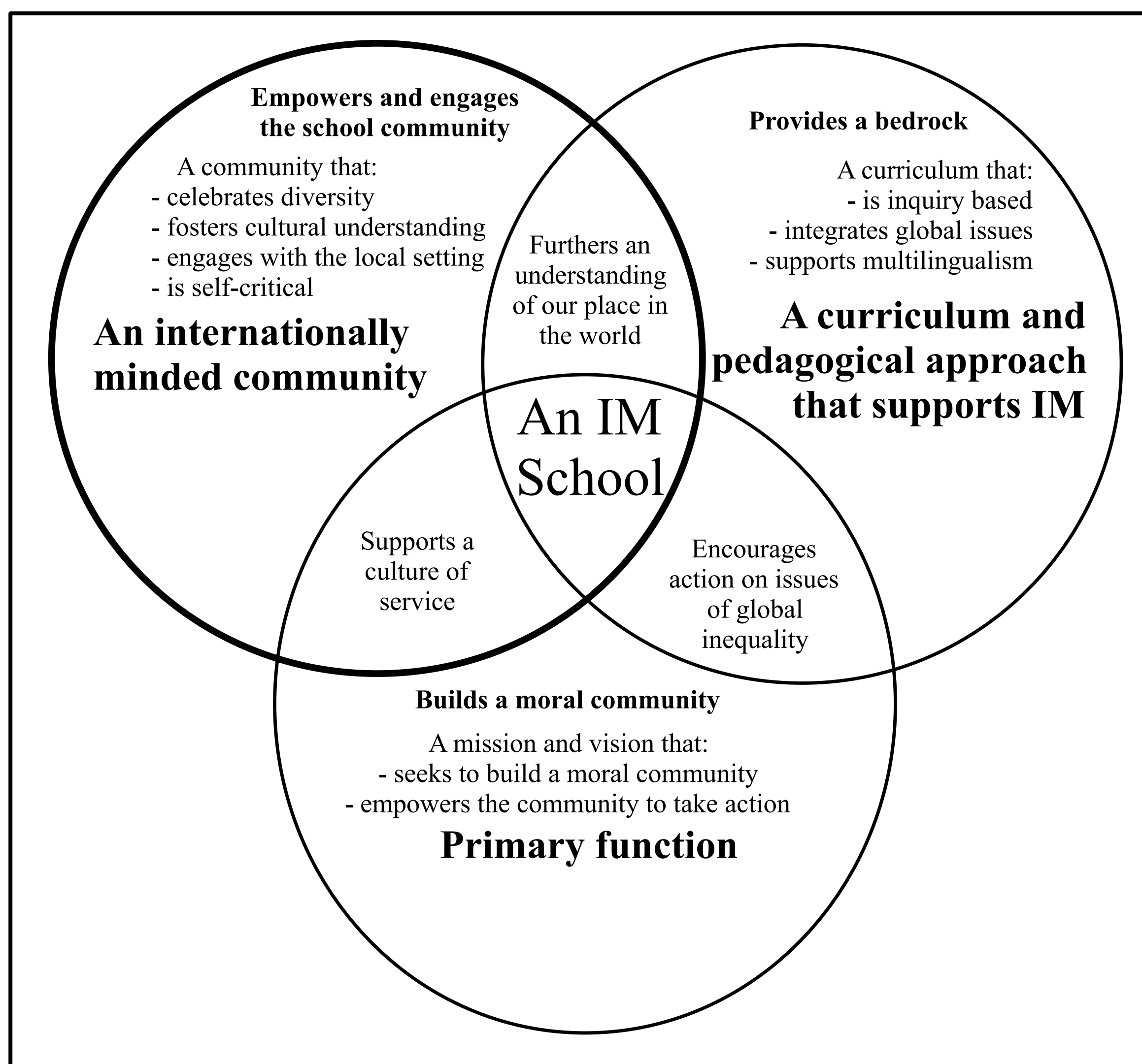
Figure 2.2 below). The first consists of the mission and vision of internationally minded schools and what they view as their primary function. For those seeking to be regarded as an internationally minded school, the elements of IM identified earlier (section 2.1) form core components of their mission and vision. It is central to what they identify as the purpose of their schools. This includes references to the school promoting ideas of peace and unity (UNESCO 1949, 1972a and 1972b), fostering intercultural understanding and global citizenship (Brunold-Conesa 2010); statements related to the school's commitment to promoting ideas of social justice (Banks 2014); and developing a culture of service. They indicate the commitment, in theory at least, that the institution is making to being an internationally minded school and align with UNESCO's (1972b,153) mission of education "….to help men see foreigners not as abstractions but as concrete beings, with their own reasons, sufferings and joys, and to discern a common humanity among the various nations." The mission and vision statements of an internationally minded school therefore reflect what Pike (2013) sees as the institution's aim of building a moral community.

The second element necessitates the adoption of a curriculum and pedagogical approach that places IM at its centre and provides a bedrock on which to build an internationally minded school. While the development of knowledge and skills and language acquisition are generic to any educational approach, the way in which these are interpreted will reflect the concept of an internationally minded school. They should address issues of equity and justice and encourage action on the part of individuals and the school community as a whole.

The third area involves the creation and nurturing of an internationally minded community that reflects the values and attitudes of IM and fosters a cosmopolitan outlook. Such communities acknowledge diversity while seeking consensus. Relationships within the school are based on intercultural awareness and understanding the needs of others, and being sensitive and responsive to the local and national context within which the school is placed. The school also reflects on its practices, and how, as an institution, it is contributing to making the world a better place through the education that it is providing.

Figure 2.2 presents an idealised vision of what an internationally minded school entails. At the intersection of *A Curriculum and Pedagogical approach that supports IM* and *An internationally minded community,* an internationally minded school furthers an understanding of our place in the world. At the intersection of *An internationally minded community* and *Primary function*, an internationally minded school supports a culture of service. At the intersection of *A Curriculum and Pedagogical approach that supports IM* and *Primary function,* an internationally minded school encourages action on issues of global inequality.

Figure 2.2: Creating an idealised vision of an internationally minded school



As part of the summary of their research into IM across the IB continuum, Barratt Hacking *et al.* (2017, 147) conclude that their study:

> …. has shown that IM is best practiced when the school as a whole acts as a 'role-model' in its conceptualisation, planning, development and evaluation of IM, that is, in its IM journey. This would extend to the way it operates as an organisation, values every member of the school community, and relates to the local and wider community, reminding us that *'an internationally minded school is therefore as important as an internationally minded student'* (George Walker, Expert Panel member)

However, creating and sustaining such schools is difficult on both a personal and professional level for educational leaders. As a review of the academic literature has highlighted, internationally minded schools face many competing forces that are acting against this idealised vision of an internationally minded school. Some of these are at an institutional level and others reflect wider societal and global pressures. Chapters 5 to 8 explore the extent to which the educational leaders of DIS identify with this idealised vision of an internationally minded school and how they respond to the challenges identified in this chapter.

2.3 Values-leadership – current theories and debates

The third key concept that underpins the research is educational leadership. This section explores the academic literature on a range of leadership models that can be broadly grouped under the heading of values-leadership. These models are looked at in terms of how they relate to the role of educational leaders in promoting IM in an international school context. The focus is on educational leadership models that place leaders' values at the centre of the leadership process. These models are looked at in terms of how they combine with the attitudes and values underpinning IM to create internationally minded leadership. In line with the idea of the complex and interrelated nature of IM and internationally minded schools, the conceptual framework for internationally minded leadership that is presented later in this chapter (see Figure 2.4) acknowledges the complexity and multidimensional nature of educational leadership in general (Dimmock 2012), and of values-leadership specifically (see Figure 2.3). It also considers the forces acting against an idealised vision of internationally minded leadership (Caffyn 2010, 2011 and 2013; Lee *et. al.* 2012a and 2012b).

2.3.1 Common elements of values-leadership models

The academic literature on values-leadership models highlights the close link between the personal and professional values of educational leaders and those of IM. Although there is a growing interest in the role of values in leadership (Hallinger 2011; Richardson and Sauers 2014), Dimmock (2012) still feels that research and literature in the field have generally underplayed the importance of personal traits, values, dispositions and attributes in good leadership. Warwas (2015) goes as far as to claim that this area of research has continually been neglected.

Values-leadership and IM – the theory

These values need to be considered as more than just preferences, and the term values is being used here:

> …. to refer to principles, fundamental convictions, ideals, standards or life stances which act as general guides to behaviour or as points of reference in decision-making or the evaluation of beliefs or action and which are closely connected to personal integrity and personal identity (Halstead 1996, 13). (quoted in Frick 2009).

For those advocating models of values-leadership there is a focus on the nature and role of values in the leadership process (Starratt 1991 and 2010; Begley 2010b; Bush and Glover 2014). These models all stress the importance of leaders acting in a principled way, treating people with respect, and reflecting on the practices that have been adopted (Begley 2006). Although referring more specifically to authentic leadership, Begley (2001, 353) outlines what he sees as the key essence of these practices that are common to all forms of values-leadership, when he states that they represent:

> …. professionally effective, ethically sound, and consciously reflective practices in educational administration. This is leadership that is knowledge based, values informed, and skillfully executed. With these notions in mind, values are formally defined and proposed as influences on the actions of individuals and on administrative practice.

For values-leaders, it is their core beliefs and values that drive their practices and provide the ethically sound foundation to which Begley refers. Begley notes the

importance of leadership being knowledge based. In the case of internationally minded leaders, that knowledge involves an understanding of what IM entails at both a personal and institutional level (explored in research question 1 of this thesis). Writers such as Devereaux (2003), Tschannen-Moran (2014) and Tarc 2018) highlight the need for values-leaders to ensure the professional effectiveness of this by modelling the values of the school and leading by example. For internationally minded leaders, these ethically sound actions include displaying cultural sensitivity and awareness, celebrating diversity, being open and receptive to the views of others, and basing personal interactions on mutual respect and understanding (Fuller 2013; Calnin *et al.* 2018). It may also involve such practices as mentoring and guiding other staff members in developing an understanding of the core values of the school. At times, it may also involve imposing clear guidelines as to what are, and what are not, acceptable values for the school.

Values-leadership models are attractive to those who are promoting a values-based concept like IM. These models support the development of a moral community committed to the values of IM. In this respect, the earlier work of Starratt (1991) continues to be influential. He introduced the idea of the ethic of caring that focuses on interpersonal relationships, critique that focuses on institutional life, and justice that is conscious and responsive to community concerns. In an internationally minded school context, this is aimed at empowering the school community to actively promote IM by creating an institutional environment that is inclusive and encourages individuals to participate in the creation of an internationally minded school (Pike 2013). It is reflected in the organization of the school (Banks 2006, 2008a and 2008b). This involves educational leaders establishing and supporting collaborative endeavours within the school community by encouraging participation in school forums and facilitating both individual initiatives and whole school initiatives led by themselves. At a further level, it is argued that this involves the development of democratic structures that encourage widespread participation in shaping school policies and procedures (Apple and Beane 1999; Devereaux 2003; Apple 2014). These practices involve the participation of the whole community in decision making that goes beyond an open and consultative management style to one that ensures that all stakeholders have a right to express their views and for those views to be taken seriously (Trafford 2008; Apple 2012).

Values-leadership and IM – the practical challenges

Educational leaders who adopt values-leadership models have the challenge of balancing the desire to maintain control over the school's mission while also involving others in fulfilling the school's values. However, as Bush and Glover (2014) note, difficulties can arise when assumed shared values are contradicted by the reality of conflicting values. The parent who is working for an NGO (Non-governmental Organisation) may have a very different world view to a person who is working for a major international bank. Educational leaders of international schools are also working within a wider local, national and global context which may be hostile to the values of IM. There is the potential danger of educational leaders losing control over the direction of IM. This raises questions about the organisational structure of the school and issues of accountability, and the extent to which internationally minded leaders guide the direction of the school, and how you ensure that there is a consistent direction? All these questions are important when considering the promotion of IM in schools and the nature of internationally minded leadership. As Bush and Glover (2014, 555) reflect "The articulation of a clear vision has the potential to develop schools, but the empirical evidence of its effectiveness remains mixed."

2.3.2 Variations of values-leadership

There is a wide range of terminology that is used to describe these models of leadership that focus on values. While there are many similarities across the models, it is also possible to identify three broad types of values-leadership.

Authentic leadership models

The first sub-group within the broader grouping of values-leadership are those that are centred around the idea of authentic leadership (Begley 2010a). Proponents of authentic leadership have grown over the last few years and there is now a growing body of literature outlining this approach to leadership. Other terms have

also been used to describe this aspect of values-leadership. Several writers have focused on the importance of moral leadership (Frick 2009) and ethical leadership (Brown and Tevino 2006; Ehrich *et al.* 2015).

Authentic leaders are viewed as being genuine and deal justly and fairly with others. These forms of leadership concentrate on the values, beliefs and ethics of leaders themselves, and the moral purpose of education in general (Fullan 2003). Ehrich *et.al.* (2015) argues that leadership of this type is particularly needed in the context of increasing performance-driven accountability which can undermine the broader educational vision of a school by only concentrating on measurable student attainment targets. In the case of internationally minded leaders, the values of IM and the aim of making the world a better place through the education provided at their schools form the basis of their beliefs and the moral purpose of their schools.

There are common strands that run across these forms of leadership (authentic, moral, and ethical). Many of the characteristics are associated with the personal disposition of the leaders themselves and the effectiveness of the approach is linked to the conduct and character of the individual leader. Thus, such personal traits as honesty, trustworthiness and integrity are all valued (Walker 2006; Gardner and Carlson 2015). For internationally minded leaders, it particularly involves an appreciation of diversity and a desire to celebrate this diversity (Banks 2008a and 2008b; Arthur *et al.* 2008). The idea of self-knowledge is particularly prevalent in those writing about authentic leadership and stress the importance of being reflective and striving to be self-aware (Begley 2006). These characteristics are then manifested in approaches that are sensitive to the needs of others and conscious of the need to build consensus around shared objectives (Begley 2010a). Authentic, moral, and ethical leaders also display a commitment to their schools' missions that enables them to act from the heart (Gardner and Carlson 2015).

Nevertheless, as Ehrich *et al.* (2015) note, practising in an ethical manner can be challenging on a personal and professional level for educational leaders in the current global context. There are also issues raised about the challenges for educational leaders in ensuring that their articulated values are reflected in a personal commitment to these values (Devereaux 2003; Tarc 2018). Particularly in

an international school setting, there is also the danger of a culturally based ethic being imposed on another culture and thus becoming inauthentic or false (Brown and Tevino 2006; Gardner and Carlson 2015). There are also issues concerning the relationship between an individual's values and the values of the organisation. While ethical leaders do not necessarily have to be visionary in themselves, it is noted that they do need to reflect the ethical values and vision of their school (Brown and Tevino 2006). The extent to which the educational leaders of DIS are visionary or not is explored in Chapters 5 to 8.

Values-led leadership models

The second sub-group within the wider spectrum of values-leadership includes such terms as values-based leadership (Warwas 2015), values-informed leadership (Begley 2010b), and values-driven leadership (Lazaridou 2007). It also includes other terms such as purpose-driven leadership (Holloman *et al.* 2007). For this study, the term values-led leadership is being used as an overall term for this sub-group of values-leadership models (Fuller 2013). These models include those approaches that tend to focus on educational leaders acting on their own personal beliefs to create and sustain an internationally minded school that is guided by these beliefs (Parkes and Thomas 2007). In the context of internationally minded leaders, this includes those educational leaders who have a clearer personal understanding of what IM entails for them and what that means for the institutions that they are leading. The critical focus of leadership in these models is on the importance of the values, beliefs and ethics of leaders themselves and the relationships and institutions that are built around these values (Lazaridou 2007). In these models, leadership is informed by values to ensure purposeful activities that promote the vision of the school (Holloman *et al.* 2007; Warwas 2015). As Hallinger and Walker (2013, 221) express it:

> Both awareness of and the ability to clarify and articulate personal values and beliefs represent foundational competencies for leaders in any sector. Values guide decision making and approaches to problem solving, either implicitly or explicitly; explicit articulation is the preferred mode.

Values-led leadership models display several broad characteristics. Some of these relate to the personal characteristics of the educational leader and their understanding of the importance of values in leadership. Tschannen-Moran (2014) views it as a moral art form that should be modelled by leaders. Day *et al.* (2016) also note the importance of values-led leaders displaying passion and commitment and having a respect for the truth. This involves actively promoting the values of the school (Harris and Johnston 2010). As Devereaux (2003, 311) notes, a failure to do so can lead to a situation:

> ….where articulated values stand as an obvious contradiction to the lack of commitment to those same values. When a school community perceives a significant dissonance between what school leaders say and what they do, the apparent hypocrisy often results in a credibility or authenticity crisis for the principal concerned.

Values-led leadership models are therefore seen as active and not neutral (Lazaridou 2007). They seek to develop a common vision and mission across the whole school community. They promote equal opportunities and are aimed at raising standards and are conscious of the needs of the whole school community (Warwas 2015). They also aim to develop leadership across the school (Fullan 2003).

Social-justice leadership models

The third sub-group within the wider spectrum of values-leadership comprises a growing number of writers who focus on the idea of social-justice leadership (Zachrisson and Johannson 2010; Scanlon 2012; McNae 2014; Richardson and Sauers 2014; Ryan 2016). In the same vein, Bottery (2016) writes about leadership for a sustainable world. The focus of these models of leadership is the development of institutional values that support a social-justice agenda and the emphasis on making a difference beyond the individual (Fullan 2003; Ryan and Rottman 2007). Fuller (2013, 60) sees them based on "….values such as equality, justice and dignity [that] are fundamental to a human rights values discourse (UDHR, 1948)." The ambitious aims of such leadership approaches are expressed by Bottery (2016, ix) when he states that:

> ….educational leaders cease to be assigned some form of perfunctory middle-management role in the delivery of short-term policies. Instead they become major contributors to societal and global long-term accountability.

In these models, there tends to be a greater stress on the end-product of leadership rather than the means of leadership (Fuller 2013). The main characteristics of these approaches are a focus on values such as equity and social justice and the promotion of global viewpoints (Ryan and Rottman 2007). It is a leadership approach that encourages and supports a curriculum that reflects ethnic diversity and challenges racism (Stevenson 2007) and is aimed at problem solving and nurturing and developing staff (Bottery 2016). At an institutional level, educational leaders develop an inclusive organisational culture that mobilises the whole school community in support of social-justice goals (Stevenson 2007; McNae 2014). The general idea of social justice and the belief in a better future resonates with the core values that have been identified as part of IM. As Ryan and Rottman (2007, 15) express it:

> Advocates of critical social justice believe in a better future. At the heart of this optimism is the knowledge that the institutions in which humanity works and lives can be changed for the better.

Empirical research carried out in this area has tended to focus on social-justice forms of leadership aimed at reducing inequalities within diverse state schools (Stevenson 2007; Theoharris 2007; Apple 2012 and 2014; Scanlon 2012). However, international schools tend to cater for a more affluent and privileged clientele. The focus of their advocacy is outward and aimed at global issues of inequality rather than inward on internal inequalities that are represented within their own school communities.

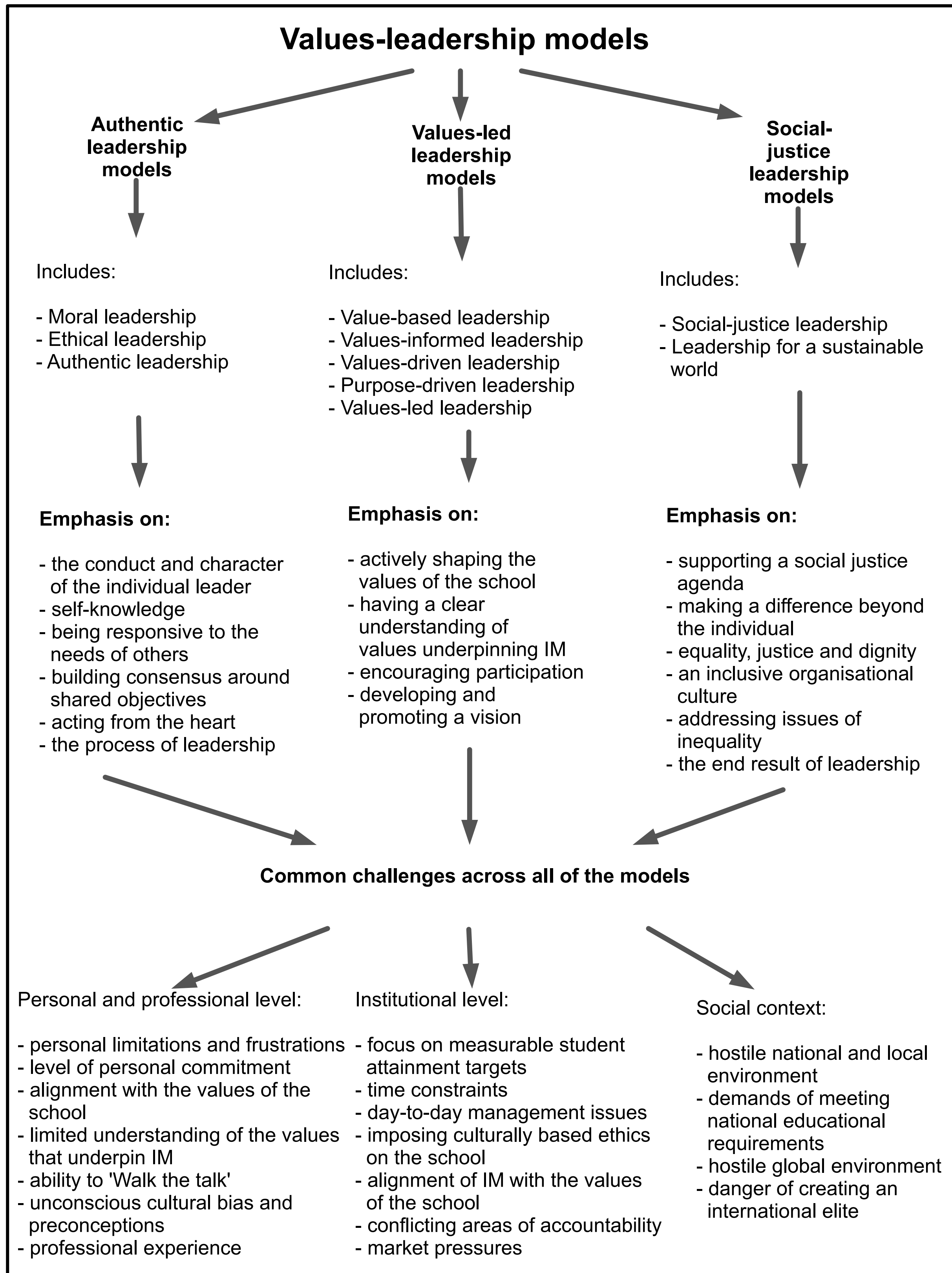
Values-leadership models – similarities, differences and challenges

The overarching ideas that link all the sub-groups of values-leadership are best summed up by Starratt (2010, 32) when he reflects that:

> The good of learning in the 12 years or so of general education is to cultivate the filling out of their humanity, their sense of identity, their social and cultural

competence so as to be able to participate in and contribute to the adult world of civil society through productive work, political participation, and personal and communal relationships (Noddings, 2007).

Figure 2.3: Values-leadership models and their challenges



The differences in the sub-groups relate to the emphasis placed on different aspects of values leadership. As authentic leadership does not necessarily preclude other types of leadership (Gardner and Carlson 2015), the focus of this approach is on the personal morals and ethics of the individual leader and the idea of being true to yourself. Values-led leadership models place values at the centre of the leadership process and tend to identify more with ideas of empowerment and the means of establishing common values across the institution. Social-justice based forms of leadership focus more on taking action that promotes values that are seen to be beneficial to the whole of society.

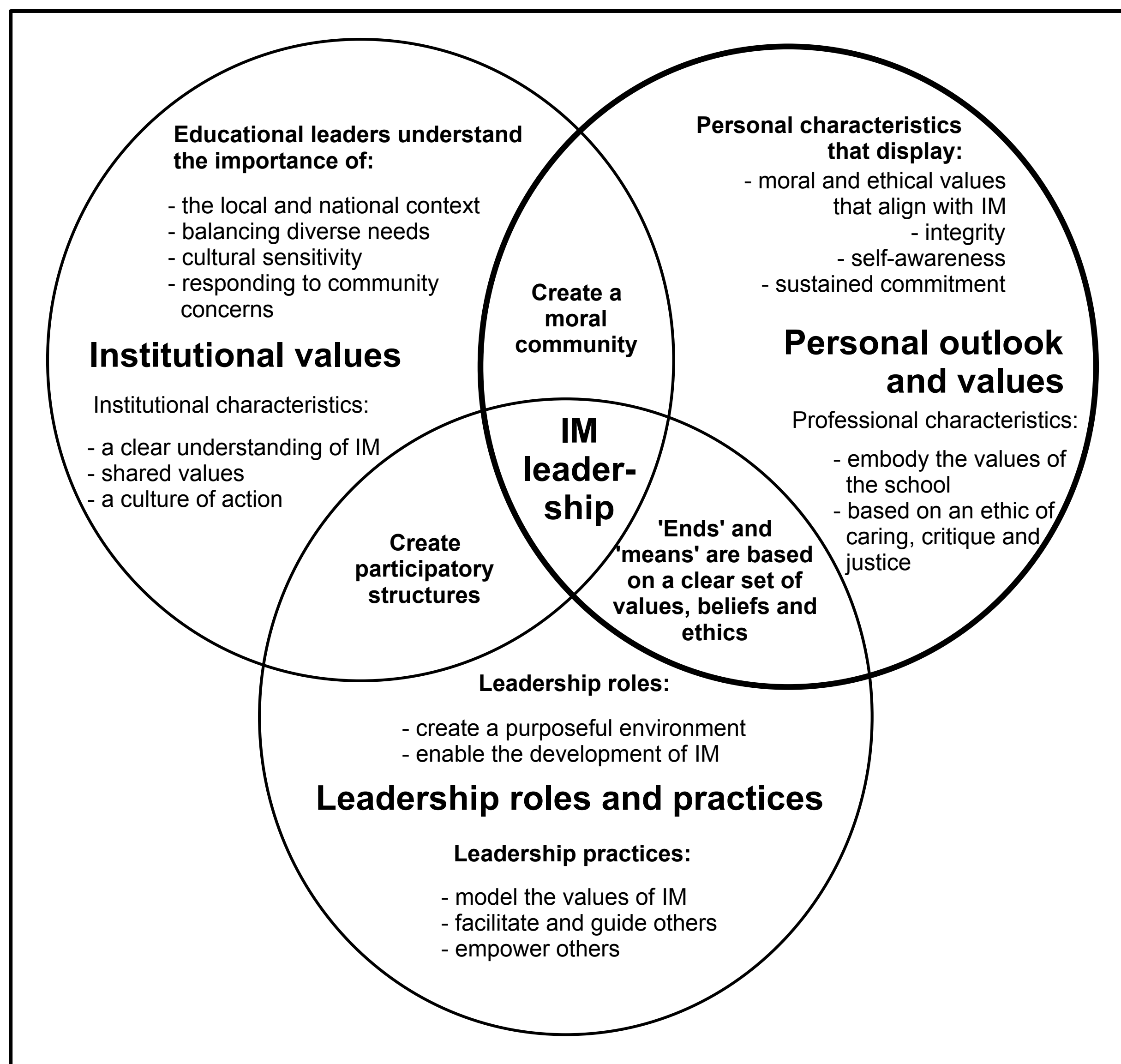
Figure *2.3* summarises the findings from the literature review by presenting this as a range of values leadership models that cover a range of approaches from those that focus on the individual leader's morals and ethics through to leadership that is active in promoting a social-justice agenda. Using the findings from the literature review on internationally minded schools (section 2.2.), the figure also identifies common challenges confronting all three of the models. Chapters 5 to 8 go on to explore the relationship between the differing forms of values-leadership and the context within which they are used, and how this presents differing forms of internationally minded leadership.

2.3.3 A conceptual framework for internationally minded leadership

For internationally minded leaders, three interlinking elements emerge from the academic literature that help create a conceptual framework to consider how educational leaders promote IM. The first element centres on the importance of the personal outlook of educational leaders and the values that they espouse (Richard and Sauers 2014; Ehrich 2015). Values-leaders hold moral and ethical values that align with those of IM. They show integrity, self-awareness and sustained commitment. In their professional life, they embody the values of the school and base their leadership on what Starratt (1991 and 2010) describes as an ethic of caring, critique and justice. The second element centres on educational leaders'

ability to understand the complex nature of their school communities (Caffyn 2010, 2011 and 2013; Lee *et al.* 2012a and 2012b; Calnin *et al.* 2018) and their ability to develop institutional values based on a clear understanding of IM, shared values and a culture of action. The third element centres on how educational leaders identify their role in the promotion of IM and the practices that they adopt. They see their role as creating a purposeful environment that brings about the positive development of IM at an individual, group and organisational level (Gardner and Carlson 2015). They strive to achieve this by modelling the values of IM and facilitating and empowering others in the process of establishing and maintaining IM as a core value of their schools.

Figure 2.4: An idealised vision of Internationally minded leadership



At the intersection of *Personal outlook and values* and *Institutional values* is the desire on the part of educational leaders to create a moral community based on a desire to make the world a better place and contribute to international understanding and peace and the common welfare of humankind (UNESCO 1972a and 1974; IB Mission). At the intersection of *Institutional values* and *Leadership roles and practices* educational leaders create participatory structures that encourage the school community to be actively involved in the promotion of IM. At the intersection of *Personal outlook and values* and *Leadership roles and practices* educational leaders ensure that the desired *end*-product and the *means* of achieving this are based on a clear set of values, beliefs and ethics that align with those of IM. The combination of all these elements leads to a form of educational leadership that places values at the centre of the leadership process. It contains elements of authentic, values-led and social-justice forms of values-leadership (see Figure *2.3*) that produces an internationally minded leadership model for the promotion of IM (see Figure *2*.4).

It is acknowledged that Figure *2*.4 presents an idealised version of internationally minded leadership. What is less clear from the literature is a sense of where competing forces may be coming from. There is limited research that looks more carefully at the extent to which personal and professional experiences have a bearing on the adoption of leadership models. There is also a lack of research that looks at values-leadership in practice and the extent to which the social and school contextual factors influence the form of values-leadership adopted. The empirical chapters of this thesis set out to address this in the case of educational leaders of Dutch state-funded International Schools (DIS).

2.4 Conclusions

This chapter has shown that there is a diversity of interpretations of all three of the main concepts underpinning the research (international mindedness, international schools, values-leadership). IM lies within a spectrum of interpretations that contains soft and critical forms of international education (Andreotti 2006).

International schools contain a range of institutions that focus on personal development at one end of the range to those that aim to promote wider societal change (James and Sheppard 2014). Values-leadership contains a variety of models that place a differing emphasis on the means of leadership and the importance of individual leaders' values and beliefs, and those that focus on the end-product of leadership by promoting institutional values such as equity and social justice (Ryan and Rottman 2007).

At their most aspirational, all three concepts are demanding. IM seeks to embody a form of international education that wishes to make the world a better place through action. Internationally minded schools ideally aspire to be institutions that contribute to greater social justice and equality globally. For internationally minded leaders it ideally involves leading moral communities that actively support the school's aim of making the world a better place through the education it provides. However, as the literature has also indicated, the personal and professional expectations this places on educational leaders and the institutions they lead is demanding. It has shown how this can create areas of tension between soft and critical forms of all three of the concepts; between the possible and the aspirational; and the process and end-product of educational leadership. For educational leaders, the promotion of IM poses challenges in translating the aspirational aspects of IM into practice and making sense of what it means to be internationally minded at both a personal and institutional level (Arthur *et al.* 2008; Banks 2014). The academic literature has noted the subjective and socially constructed nature of all three of the concepts and highlight potential factors or forces that may act to modify or change the concepts.

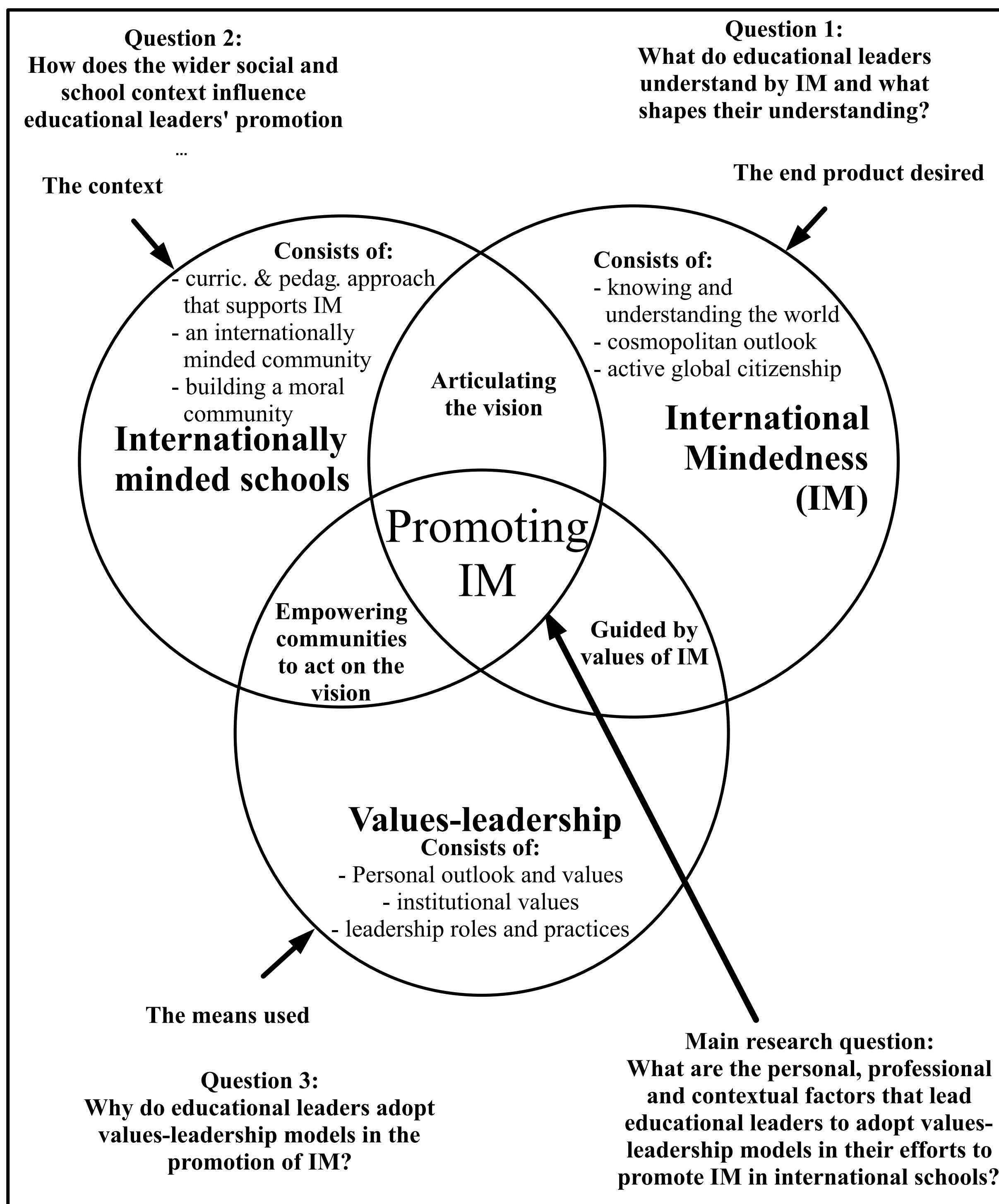
Nevertheless, this chapter has set out to provide a conceptual framework to explore how educational leaders might promote IM in an international school setting. Figure *2.5* provides an overall conceptual framework for considering how educational leaders might promote IM in an international school setting and how this relates to the research questions posed in this thesis. Although not exclusively related to that concept, the research questions are shown as primarily linked to each of the main concepts. The question of what educational leaders understand by IM (research question 1) involves exploring what they identify as the key elements of the concept

and what shapes their understanding of IM. It involves looking at what the educational leaders might regard as the desired end-product of IM at both a personal and an institutional level and the factors that may influence their interpretation and understanding of the concept. The question of how context influences educational leaders' promotion of IM (research question 2) is explored primarily in terms of how educational leaders of DIS see their schools as corresponding to the conceptual framework presented for internationally minded schools, and what they identify as contextual factors that support or hinder the development of IM. The question of why educational leaders adopt values-leadership in the promotion of IM (research question 3) is looked at in terms of how the participants' personal outlook and values, the institutional values they promote, and the leadership roles and practices they adopt, correspond to the model of internationally minded leadership for the promotion of IM.

Presenting the overall conceptual framework (see Figure 2.5) in the form of a Venn diagram helps to highlight the interrelated nature of all three concepts. It also presents the ideal potential of IM, which in practice, as we shall see, not all schools will achieve. In sum, at the intersection of IM and internationally minded schools is the idea of educational leaders articulating what they identify as the desired end-product of the promotion of IM. At the intersection of IM and internationally minded leadership is the idea of educational leaders' approaches to leadership being guided by the values of IM. At the intersection of internationally minded schools and internationally minded leadership is the idea of empowering school communities to act on a vision and mission for their school based on IM.

It is acknowledged that the conceptual framework for IM, international schooling and internationally minded leadership, along with the overall conceptual framework presented, are aspirational in nature and represent an idealised vision of how educational leaders promote IM. In reality, educational leaders face competing challenges and forces at a personal, professional, institutional, societal and global level that make the promotion of IM demanding. How far educational leaders of DIS' promotion of IM corresponds to the idealised conceptual framework presented, and how personal, professional and contextual factors influence this, is the basis of this research.

Figure 2.5: An idealised framework for the promotion of IM



3 The context of the research

Chapter 2 identified several contextual factors that influence how educational leaders of international schools promote international mindedness (IM). In this Chapter I describe the implications of this in terms of the institutional and organisational framework of Dutch state-funded International Schools (DIS) and the wider Dutch context within which educational leaders of DIS are operating.

3.1 The school context

Chapter 2 noted that while there is a well-established link between the core ideas of international mindedness (IM) and international schools, there is also a growing body of academic literature that has explored the extent to which international schools have the capacity to promote a form of IM that lives up to the more idealistic aspirations of international education (Hayden and Thompson 2013b, Bunnell *et al.* 2016). The school context within which DIS are placed is therefore viewed in terms of how it corresponds to the idealised vision of an internationally minded school (see Figure 2.2). It does this by exploring several key areas related to the institutional and organisational framework of DIS. Firstly, it places DIS within the wider international school sector. Secondly, it explores the institutional framework that DIS are operating within and identifies what DIS see as their primary function. Thirdly, it identifies issues related to the curriculum and pedagogical approaches adopted by DIS and how this relates to the concept of a global curriculum. Finally, it looks at DIS and the communities they serve and how this relates to the development of an internationally minded community.

3.1.1 The wider international school sector

The growth and diversity of the international school sector

As noted in Chapter 2, this research is placed within the wider context of the growth and diversity of international schools globally (Hayden and Thompson 2008; Bates 2011; Pearce 2013; Brummitt and Keeling 2013). Since the turn of the century there has been an increase in the range and diversity of schools claiming to be international. Although not representing all schools claiming to offer an international education or an international curriculum, recent estimates posted on the ISC Research website[1] indicate the rapid growth of the international school sector over the period from January 2012 to January 2022. ISC, which claims to be the "….leading provider of English-medium K-12 international school data, trends and intelligence," estimates that the number of international schools has grown by 59% from 8,067 to 12,853; the number of students by 54% from 3.72 million to 5.73 million; and the income from fees by 96% from $27.4 billion to $53.5 billion. The latter figure highlights the growing economic importance of international schools. The ISC website identifies international schools as those that deliver a curriculum to any combination of pre-school, primary or secondary students, wholly or partly in English outside an English-speaking country; or schools that offer an English-medium curriculum other than the country's national curriculum and are international in their orientation, if based in a country where English is one of the official languages. Hayden and Thompson (2013b) likewise provide a broad description of international schools as those that offer a curriculum that is different from that of the host country. More recently, Bunnell *et.*al (2016, 408) have developed a "….framework to analyse and illustrate the legitimacy of a school's claim to be an International School." In this case, their (*ibid.*) focus is on the nature of the wider institution that legitimises any claim to being an international school (e.g. Council of International Schools (CIS); International Schools Association (ISA); International Primary Curriculum (IPC); International Baccalaureate). Their framework provides a useful way of looking at aspects of international schooling but does not, yet, provide definitive examples of

[1] ISC Research https://iscresearch.com/data accessed 29th March 2022

what should constitute an international school, beyond an acknowledgement that international schooling involves some common values that go beyond the transmission of knowledge and skills. Despite these efforts, these descriptions of what constitutes an international school remain broad in nature and do not give an indication of what kind of school it is (Macdonald 2006).

Haywood notes (2015) that the growth in the number of international schools is not necessarily matched by the growth in schools promoting IM or a global curriculum, and as Bates (2011, 2) comments:

> … the context for the expansion of international schooling is not simply numerical. It is also ideological, for this growth in numbers has coincided with the globalisation of neo-liberal ideologies committed to the reorganisation of societies and social relations.

This has a profound impact on how international schools sees themselves and how they interpret concepts like IM. Haywood (2007) argues that this has led to the development of many distinct forms of IM that differ according to a particular school setting. He (*ibid.*) sees this manifested in 10 different types of IM that represent differing examples of what Cambridge and Thompson (2004) describe as *internationalist* and *globalist* forms of international education (see also Chapter 2.1.1). The former they see as promoting positive attitudes and values that are aligned to those of IM. The latter they see as a product of more negative aspects of economic and cultural globalisation.

To identify different types of international school and their relationship to the concept of IM, it is therefore necessary to consider several contextual factors that shape the nature of an international school and their relationship to the promotion of IM. The first of these is what might be considered a school's *raison d'être*. The function and *raison d'être* for the establishment of an international school will undoubtedly have an impact on whether it promotes attitudes and values associated with IM or, if it does promote it, how the school interprets IM and presents it within the school. Bates (2011) notes the importance of understanding how international schools are located structurally and ideologically in the wider sphere of globalisation. This has led to ongoing tensions between the vision of international schools as a vehicle for creating a better world and that of responding to a marketplace that

values personal advancement in a globalised environment (Cambridge 2011; James and Sheppard 2014). Cambridge and Thompson (2004) see the form of international education that is practiced in international schools as focusing on the reconciliation of these contrasting approaches.

The curricula offered by international schools are also a key indicator as to the type of international school that they are. As Lauder (2007, 441) points out, the adoption of a particular curricular model for any international school is a crucial factor that "….may lead to different understandings of the problems confronting globalization." Walker (2012) argues that for those studying the promotion of IM in international schools, it is also important to extend the scope of what constitutes an international school to include *state schools* offering international programmes. As the number of state schools offering international programmes expands, he argues that it is increasingly difficult to ignore them as an important group within the larger umbrella of what we can term international schools. In this case, it is the educational programmes on offer, rather than the composition of the student body of the school, that Walker sees as the primary defining characteristic of being an international school. However, as has been argued by Weenick (2008 and 2009), in the case of Dutch parents of students in state-schools, those seeking a more cosmopolitan and internationally orientated education may be more interested in such schools offering competitive advantage in an increasingly globalised society than a focus on creating a better world.

A third defining feature in identifying the type of international school relates to whose needs the school is primarily responding and the expectations of the school community. In this respect, Hayden and Thompson (2014) place international schools into three broad types which they categorize as: schools set up to cater for globally mobile expatriate families (type A), schools set up on an ideological basis (type B), schools set up to cater for host-country nationals (type C). The broad category within which an international school may be placed may also impact on a school's interpretation of IM. As noted in Chapter 2.2.1, the composition of some international schools may mean that schools lean more towards meeting the needs of a global ruling class whose expectations may be at odds with the ideals of IM (Lauder 2007; Caffyn 2011).

The international school sector in The Netherlands

The growing need for international education in The Netherlands has been identified by the Dutch government for some time (Weenick, 2009). One of the three major areas that the Ministry of Education, Culture and Science and Economics set out to investigate in their Regional Plan for international education in The Netherlands was what the consequences would be of a lack of international schooling in The Netherlands to the economic competitiveness of the country. The provision of international schooling in The Netherlands is therefore seen as important to the wider needs of the country (Van der Wel *et. al.* 2016, IV). International schools have mainly been established as a response to the needs of a more transient foreign, highly skilled workers, with 84% of their pupils not having Dutch nationality (Van der Wel *et. al.* 2016, II), unlike some other regions or areas of the world, where international schools are primarily providing a service to host country nationals. It was noted in the regional plan that "The availability of international education plays an important role to more than half of the parents in their decision whether or not to accept work in The Netherlands" (Van der Wel *et. al.* 2016, IV). The plan also noted that "The number of pupils enrolled in international education in The Netherlands has increased by half in recent years. This growth is much higher than in neighbouring countries" (Van der Wel *et. al.* 2016, II). Despite this growth, it has not managed to keep up with the demand for places in international schools and led the authors of the report to comment that the natural outcome of this "…. justifies an active attitude of the national government towards international education in The Netherlands" (Van der Wel *et. al.* 2016, IV). The provision of international education is seen primarily in terms of a commodity that will bring economic benefits to the country, rather than any wider benefits or stimulus to the Dutch education system.

A range of different types of international schools can be found in The Netherlands that are responding to this growth in international schooling, with the regional plan identifying three main categories of international schools. The first group of schools is what they term as *buitenlands* (foreign) schools offering a primarily foreign curriculum (8 schools). These schools tend to be in the two major cities of Amsterdam and The Hague and include teaching a curriculum in French,

German, Japanese and Indonesian. The second group are what they term as *privaat* (private) schools offering an international education in English for a wide range of nationalities (4 schools). This category of school has increased since the publication of the regional plan. However, most of these schools are also located in the three major cities of Amsterdam, The Hague and Rotterdam. The governance structure for these schools is similar to many international schools around the world and involves independent Board of Governors or Trustees who oversee the running of the institution. The third, and largest group, are *bekostigd* (24 funded) schools (Van der Wel *et. al.* 2016, 56), the majority of which are categorised as DIS (Van der Wel *et. al.* 2016, II). This group has also grown in size since the regional report. While this group contains a number of schools based in Amsterdam, The Hague and Rotterdam, they also have a large number of schools situated throughout The Netherlands (see Appendix 1). The governance structure for these funded schools, reflects the peculiarities of the Dutch education system and is explained later in this Chapter (section 3.3.2). Unlike many other countries, The Dutch government does not leave the financial provision of international schooling for foreigners totally up to the private sector. The attitude of the Dutch government would therefore appear to be generally supportive of the establishment of international schools as a service to a transient highly skilled foreign population who are primarily looking for an English medium education rather than actively promoting a curriculum that presents a more challenging vision of international education.

3.1.2 The institutional framework of DIS

The motivation to establish DIS reflects both the need to provide educational opportunities for the growing number of foreign nationals and, also, the desire to expand the ideals of international education. This duality is reflected in the aims of DIS as an organisation:

> First and foremost, international education aims to meet the needs and wishes of the Dutch and international business communities and their employees, and to provide fitting education for children with a Dutch or foreign nationality, who, after a stay in The Netherlands, will leave the country again and will then attend English language education. (DIS website)

The Dutch framework

Although some international schools may have a high degree of autonomy from the national educational context within which they are placed, they rarely function in a total void. They operate within national contexts in which they gain their legitimacy (Bunnell *et al.* 2016). Unlike many other international schools, DIS are more firmly rooted in a local and national context. Their main area of revenue comes from the Dutch government, and most DIS are part of a wider Dutch educational foundation. They are also accountable to the Ministry of Education and subject to inspection by the Dutch authorities. Many of the teaching and non-teaching staff also come from a Dutch educational background.

As noted above, this research is focused on *bekostigd* schools (DIS) that represent the largest group of international schools within The Netherlands (Van der Wel *et. al.* 2016). The initials DIS, as used in this thesis, refer to the international schools that are classified as state-funded (International Georiënteerd Onderwijs [IGO]) or are associate members. They comprise a loose association of schools that cover different age ranges and sizes (see Appendix 1). Within this wider group there are two specific associations that represent primary and secondary education. The Dutch (state-funded) International Primary Schools (DIPS) deal with primary school education in both individual primary schools and in schools that cover the 3-18 age range. The Dutch (state-funded) International Secondary Schools (DISS) deal with secondary school education in both individual secondary schools and in schools that cover the 3-18 age range. Although part of one, or both these associations, the schools are primarily responsible to the Dutch educational foundations to which they belong, and each DIS is attached to a regular Dutch primary or secondary school (DIS Annual Report 2016).

DIS began in 1982 with a relatively high level of government support aimed at attracting foreign multinational companies by providing affordable education for the children of their employees (Prickarts 2010). The number of schools and number of students has grown rapidly over the years with several schools having been in

existence for over 15 years (see Appendix 1). The DIS annual report (DIS 2016, 3) notes that:

> According to the schools, the reasons for this are the increased internationally-oriented economic activities in The Netherlands and the expats' preference of moving to politically stable countries in these uncertain times.

Even since the completion of the interviews carried out for this research several new DIPS and DISS have been opened, although they are not included in this study. DIS are spread across The Netherlands and are located in a variety of urban settings from very large international hubs to smaller urban settings. (See Appendix 1 for an indication of both the distribution of DIS across the urban centres and the size of the DIS located there.) The larger combined DIS (including both DIPS and DISS within the school) are primarily located in the larger urban centres with one large DIS located in a small urban centre relatively close to one of the largest conurbations in Europe (Randstadt). The smaller DIS tend to be separate DISS that are not part of a larger combined DIS, or DIPS situated in medium or smaller urban areas.

DIS receive government funding and therefore operate within the framework of the Dutch educational system (DIS 2016). The DIS Annual Report (DIS 2016, 4) highlighted the duality of being both global in outlook while being locally accountable:

> The Dutch International Schools possess a number of distinguishing qualities in comparison with these other institutions (foreign and private international schools), such as an active international character and that they are subject to the inspection carried out by the Dutch authorities.

DIS operate within the Dutch educational context as private institutions that are run and managed by a variety of different school boards. Their governance and structure follow a Dutch model where schools enjoy a high degree of autonomy to establish their own ethos, mission and curriculum for their schools (Visser 2010; Nusche *et.al.* 2014). These may be broadly religious in nature, inter-confessional or based on a particular pedagogical approach.

The international framework

However, DIS are also rooted in an international context. The curriculum that they offer is international in orientation as are the parents who send their children to DIS. The predominately global vision of the schools can be seen in their mission statements. Looking at these statements, as presented on their public websites, there is a strong global focus to them. Almost all DIS refer to developing responsible global citizens. These include such statements as “Educating confident, ethical and resourceful world citizens,” and educating “….young people to become responsible world citizens through creative, critical and meaningful contributions to society.” There is also a strong focus on IM and global awareness, which include such statements as fostering “….global awareness and an understanding of international interdependence….” and “We believe that International Mindedness is central to our school.” Just under half of the statements included reference to the local context of the schools. Where this was mentioned, it included such statements as “We work at all levels – personally, locally, regionally, nationally – to make the world a better place,” and “Pupils engage with the cultures and traditions of the host country…. We make connections and encourage collaboration locally and regionally.” The mission statements of the schools as presented on their websites seem to suggest more of a global than a local focus.

3.1.3 Curriculum providers used by DIS and their influence

The previous chapter highlighted the importance of all aspects of the curriculum in providing the bedrock for the development of an internationally minded school. For those schools seeking to be internationally minded there are several curriculum options available to them. A few international schools have opted to design their own curriculum that they feel best places their values at its centre. For some others, it may involve importing an external national examination system from abroad (US AP and SAT or UK IGCSE and A level) and amending these national programmes to reflect a more international orientation. A third group of schools adopt international curricula that offer more than just an examination and

assessment framework but offer a specific philosophy and approach that is directly related to IM. Two examples of such curricula providers are the International Baccalaureate (IB) and the International Primary Curriculum (IPC). A range of curricula is offered in DIS (see Table 3.1), where there is a strong influence of the IPC in DIPS and IB programmes in DISS.

Table 3.1: Curricula offered in DIS

Primary curricula offered in a total of 18 DIPS		Secondary Curricula offered in a total of 13 DISS	
Programme	No. of Schs	Programme	No. of Schs
IPC	10	IB DP	12
IB PYP	4	IB MYP	11
European	1	European Bacc.	1
A school based or mix of curricula	3	School based + IGCSE	1

Although much smaller in size than the IB, mention needs to be made of Fieldwork Education Ltd., that provides a range of international curricula for different age ranges (Bunnell 2010). The IPC, the most popular of these programmes is now taught in more that 730 schools in 92 countries worldwide, and in 10 out of 18 DIPS. The IPC has also been taken up by several Dutch state primary schools. As part of the IPC-Self-Review Process, that is a part of IPC accreditation, schools are required to demonstrate "….the embedding of International Mindedness across learners, teachers, leaders and the wider school community" (Fieldwork Education). As yet there has been little academic research into these programmes with regard to the promotion of IM.

The international Baccalaureate (IB) in theory

The most prescriptive international education programmes are offered by the IB, which has led to the claim that it is the leading international curriculum (Hill 2012, Pearce 2013, Bunnell 2014a). Along with the rapid growth in international schools, there has also been an equally rapid growth in the number of schools offering one or more of the IB programmes (IB 2021). Walker (2004) sees this growth in terms of the

development of the IB as an organisation, through its *heroic* and *professiona*l phases to that of *influencer* in the field of international education. Much of the debate about what constitutes an international school education has therefore centred around the extent to which the IB fulfils its aim of making the world a better place through the educational programmes it offers and its wider influence in the field of international education and the nature of international schools (Bunnell 2014b; Gardner-McTaggart 2014).

The broader educational philosophy that underpins the IB programmes and its relationship to the development of the concept of an internationally minded school has already been outlined in the previous chapter. In terms of the delivery of the IB programmes, the IB curriculum documents establish a framework based on standards and practices that are common across all the programmes. While the IB provides a service to its customers through the programmes and professional training that it offers, its relationship to individual schools is a different one. For a school to become an IB World School, it is required to undertake an authorisation process that includes a school identifying how IM is promoted within its whole institution. As well as any national criteria to be met, international schools offering IB programmes are also accountable to the IB.

In theory, the IB programmes are based on an intended curriculum that actively supports the promotion of IM. In the IB Primary Years Programme (PYP) and the IB Middle Years Programme (MYP) there is a strong emphasis on developing students' knowledge through what the IB views as transdisciplinary themes of global significance. These include; where we are in place and time (PYP); sharing the planet (PYP); personal and cultural expression (MYP); fairness and development (MYP); globalisation and sustainability (MYP). Both the PYP and MYP offer flexibility to select content and themes that reflect diversity in society that is a key element of a global curriculum (see Levinson 2011; Osler 2015) and provide a framework to develop students' knowledge and understanding of the world. Both the PYP and MYP offer teachers the opportunity to select what specific topics and content areas address these transdisciplinary themes and in what activities the students will engage. However, this is much less prominent in both the IB Diploma Programme (DP) and IB Career-related Programme (CP) which are much more

prescriptive in terms of content area and less focused on transdisciplinary themes of global significance. These differences reflect the different age ranges catered for; the greater emphasis on formal examinations and assessments in the DP and CP; and the differing historical developments of the programmes (Walker 2004).

The IB programmes are also based on a pedagogical approach that is supportive of the promotion of IM (IB, 2019). The IB identify six approaches to teaching that are based on inquiry; focused on conceptual understanding; developed in local and global contexts; focused on effective teamwork and collaboration; designed to remove barriers to learning; informed by assessment. While most of these are generic in nature, of most specific importance to the promotion of IM is the IB's requirement that:

> Teaching uses real-life contexts and examples, and students are encouraged to process new information by connecting it to their own experiences and to the world around them. (ibid., 6)

The IB also identifies several approaches to learning that they place in five categories: thinking skills, research skills, communication skills, social skills, self-management skills. As with the approaches to teaching, while these approaches to learning are generic in nature, they can also be seen to align with important elements of IM identified in Chapter 2 that value the importance of inquiry, collaboration, self-reflection and a feeling of being at home in the world.

For those international schools that adopt one or more of the educational programmes offered by the IB or Fieldwork Education there is certainly an obligation to ensure that the curriculum that they offer reflects IM. The framework provided by the IB focuses on developing a global curriculum through the intended curriculum, the pedagogical approach adopted and through the tested curriculum (ibid.). It requires schools to ensure that transdisciplinary themes of global significance are an integral part of the curriculum framework. It also requires an inquiry-based approach to learning that encourages students to raise questions about the world within which they are living. All four of the IB programmes also require students to engage in meaningful service within the wider community which challenges students

> ….to critically consider power and privilege, and to recognize that he or she holds this planet and its resources in trust for future generations. They also highlight the focus on action in all IB programmes: a focus on moving beyond awareness and understanding to engagement, action and bringing about meaningful change. (ibid., 2)

Schools are held accountable to the IB for the programmes that they offer, initially through a process of school authorisation and then through an evaluation process every five years. The role of the leadership team in supporting the developments of the programmes forms an important element in both the authorisation and subsequent evaluation processes. IB World Schools must also ensure that teachers and administrators receive IB-recognised professional development that includes issues related to the promotion of IM.

The International Baccalaureate in practice

Despite this framework established by the IB, the degree to which the IB programmes actively promote IM in practice is still an area of debate. As George Walker (2006), a former Director General of the IB, observes, getting the balance right between encouraging "….students across the world…. (to) …. understand that other people, with their differences, can also be right" (IB Mission Statement), while also advocating active involvement in creating "….a better world" (ibid.), is not an easy task. Anttila-Muilu (2004) also argues that while the IB programmes may be based on good intentions, its drive for standardization and global branding benefits a well-educated elite. The value of the Diploma Programme (DP) in relation to access to *good* universities around the world is certainly a strong tool for international schools who are promoting themselves in a competitive marketplace that values individual success and advancement. Much of the criticism has centred on the DP. Van Oord (2007) comments on the western orientation of the DP. As noted in Chapter 2, there is also a risk that a reliance on high stakes assessment may compromise other aspects of the programme (see the study by Leaton Gray *et al.* 2014).

Debate exists over the IB's interpretation of IM and the role and appropriateness of the IB learner profile as a manifestation of IM (Roberts 2013).

The IB learner profile identifies 10 attributes (inquirers, knowledgeable, thinkers, communicators, principled, open-minded, caring, risk-takers, balanced, reflective) that the IB believes reflects the holistic nature of an IB education. The IB (2019, 3) claims that "The development of these attributes is the foundation of developing internationally minded students who can help to build a better world." Students engaged in all IB programmes are encouraged to develop these attributes and reflect on their personal development. At an institutional level, schools offering an IB programme are required to demonstrate how they develop the IB learner profile both within the school as a whole and in individual subject areas (IB 2018). However, debate surrounds the importance and suitability of the IB learner profile in achieving this. At one end of the spectrum is Hill's (2007, 35) claim that the IB learner profile "….is the embodiment of what the IBO means when it speaks of 'international-mindedness' and represents an important advance in the field of international education." At the other end are those that claim that none of the attributes of the IB learner profile, individually or collectively, are specifically international and that it lacks theoretical development or practical implementation (Roberts 2013; Van Oord 2013). As a key tool in the development of IM within educational institutions, the effectiveness of the IB learner profile remains a contested area. Despite the work carried out by the IB in shaping an understanding of what an IM outlook entails, the IB learner profile falls short of providing a framework that adequately reflects what it means to have a cosmopolitan outlook and to be an active global citizen. The focus of the learner profile continues to be on the individual and not on the institution.

By using both the IB and IPC, the curriculum framework adopted by DIS is therefore strongly international, rather than national, in focus. By offering international curricula DIS are primarily responsible to external international curriculum providers for the quality of the education they provide rather than meeting national standards. While these curricula generally promote IM, it has been argued in the case of the IB programmes that they are nevertheless based on a more limited interpretation of IM that lacks substance (Bunnell 2014b).

3.1.4 DIS and the communities they serve

In this research, the term school community refers to the following groups: the governing body of the school, the leadership team, the teaching and non-teaching staff, students and parents. Each of these are considered in terms of how they relate to the establishment of an internationally minded school community.

The governing body

The governing body represents a key element of any school community as they have ultimate responsibility for determining the direction and focus of the school. It has been noted that in the case of international schools, their specific roles and responsibilities may differ from school to school and national context to national context (Hayden 2006 and 2011) and that even within individual governing bodies, there may be conflicting ideas as to what is the primary function of the school. It is argued that this can lead to differences in terms of what the governing body may see as the main priority of the school and what the educational leader or the international curriculum provider identifies as the school's primary function (Gibson and Bailey 2021). It is argued that this can lead to the blurring of lines between the responsibilities of the governing body and those of the educational leader. Machin (2014) describes it in terms of the difference between an educational leader being a professional educator rather than a professional manager.

Most DIS are accountable to a Dutch governing body that also have responsibility for large numbers of standard Dutch schools within either the primary or secondary sector. In general, the governing bodies exercise a higher level of control over the financial aspects of the school while providing much more autonomy over the delivery of the curriculum. In terms of the promotion of IM, this provides educational leaders with a high degree of autonomy over how to interpret and implement IM. In general, the governance structure in most DIS does not present any major barriers to the promotion of IM, but also tends to provide little guidance.

Educational leaders and staff at DIS

Chapter 2 highlighted the importance of educational leaders' understanding the cultural complexities of international schools and the range of skills and approaches needed to successfully promote IM. Several aspects of the experience and background of the educational leaders that may have a bearing on this need to be noted. Educational leaders of DIS tend to be experienced international educators who come from a predominately British and Dutch background. This can be viewed in terms of their depth of experience; their breadth of experience; and their contribution to academic debate on issues related to international education (see Section 4.2.2 for a more detailed analysis of the participants' background). Reflecting the wider pattern of educational leadership found in international schools world-wide, the leadership teams of DIS are also predominately Anglo European in composition (see Gardner-McTaggart 2021),

The teaching and non-teaching staff also represent an important element of the school community and its ability to promote IM (see Bailey and Cooker 2019). Although a detailed breakdown of the staffing composition of each of the DIS is not readily available, from personal experience as a former educational leader in a DIS, and in conversation with other educational leaders, it is possible to make several observations. As state-funded schools, DIS are also part of the wider Dutch educational system. DIS are linked to other Dutch schools, and many of the teaching staff in DIS come from a Dutch educational background, and their approach to education has in many cases been shaped by this. The non-teaching staff at the school are almost all Dutch or long-term Dutch residents whose experience of education has also generally been shaped within a Dutch context. Issues relevant to the teaching and non-teaching staff and the promotion of IM are explored in more detail in Chapter 6, where the responses from the educational leaders regarding staffing are considered.

Composition of the student and parental body

While it has been noted that structurally DIS are part of the wider Dutch educational system, it was also noted that they are mainly geared towards meeting

the needs of a more transient international community in The Netherlands. As DIS are funded by the Ministry of Education they must comply with certain national regulations regarding admissions (DIS Annual Report 2016). DIS are only accessible to foreign children who reside temporarily in The Netherlands or Dutch children who will be studying outside The Netherlands within two years of enrolment in the school, or who have been studying abroad for the two previous years (Minister of Economic Affairs and the Secretary of State for Education Culture and Science, 2017). It is important to note that DIS are therefore not intended for foreign nationals who seek to stay in The Netherlands on a long-term basis. Thus, those foreign nationals emigrating to The Netherlands, would not be eligible and would be expected to enrol their children in a Dutch medium or bi-lingual school. While being supportive of international schools for foreign nationals, the Dutch government is still protective of its own national educational system which it sees as the most appropriate form of education for Dutch nationals and long-term foreign residents. While this affords DIS a great degree of autonomy in the curriculum and pedagogical approaches adopted, educational leaders of DIS still need to ensure that they are not seen to be undermining the national system.

These factors influence the socio-demographic composition of DIS communities, and as noted in Chapter 2, this can influence the ethos and values of the school. DIS do not cater for students from families who have emigrated to The Netherlands on a permanent basis and who may be in lower paid employment. Instead, in line with other types of international schools in The Netherlands, the schools tend to be catering for a socio-economic clientele that would include self-employed, managerial and professional groups. It would be reasonable to suppose that the provision of affordable fees and the use of English as the medium of instruction (DIS Annual Report 2016) are key factors in a parent’s choice to send their child to a DIS. Beyond this, there is a lack of research into the motivation behind parents opting to send their children to DIS, and more specifically how they may view IM. An exception to this is Weenick’s (2009) research into the internationalisation of secondary school education as a niche market in The Netherlands. It raises some relevant points for those looking at a key concept like IM and its focus on creating a better world. Although not specifically targeting DIS, he argues that the popularity of an internationalised education may have more to do

with personal advantages gained from being equipped to benefit from globalisation, rather than the desire to help create a better world (Weenick 2008). He also sees educational leaders as promoting the former as they function within an increasingly competitive educational arena (ibid.). How educational leaders of DIS view this is explored in Chapter 6.

3.2 The Dutch context

As noted in Chapter 2, the national and local context can have a considerable influence on the nature of international schooling (Caffyn 2013, Bunnell 2014b). To fully understand the DIS context within which educational leaders are promoting IM, this section identifies the key features of the wider Dutch education system and the wider national context within which DIS are located and their implication for the promotion of IM.

In comparison to many other countries, The Netherlands can probably be considered as a supportive setting for the promotion of IM. Generally, it is considered a tolerant and open society. At a governmental level, the country appears open to members of the international community who can contribute to the economic development of the country. The government also actively supports the creation of international schools to support the needs of a transient international population who are looking for an English medium education (Weenick 2009; Van der Wel *et. al.* 2016). Nevertheless, it has been argued that the wider Dutch educational system, while not providing a barrier to the promotion of IM, nevertheless does not seem to strongly advocate an internationally minded approach that focuses on addressing global imbalances (see Veerbeck *et.al.* 2015), or a pedagogical approach that is inquiry led (Visser 2010). As with any country, there are underlying elements within it that are not supportive of the aims of IM and cultural norms that may be at odds with aspects of IM that can raise challenges for educational leaders and their promotion of IM. This is most marked in terms of how the Dutch view multiculturalism and global citizenship education (GCE), and what some academics view as a Dutch attitude that sees themselves as beyond any form of racism (Özdil 2014: Weiner 2014: Wekker 2014: Balkenhol *et.al.*, 2016). For schools wishing to pursue a

definition of IM that includes a strong social justice element this could prove more difficult. The nature of how these factors impact on the promotion of IM is explored in greater depth in subsequent chapters that look at the responses from the educational leaders of DIS to the question of how they promote IM in DIS.

3.2.1 Key features of the wider Dutch educational system

Dutch schools, in general, enjoy a high degree of autonomy (Nusche *et.al.* 2014). This autonomy is grounded in the idea of 'freedom of education' that goes back to the revision of the Dutch constitution in 1917, which at the time was aimed at giving increased freedom to confessional schools (Glenn 2011). This in theory, however, gives the right to any individual or organisation to set up their own school, not just confessional schools.

> As a result, approximately 70 percent of Dutch parents send their children to schools that, although established by private associations and managed by private school boards, are nonetheless fully funded by the central government. (Dijkstra *et al.* 2004, 67)

Public and private schools are therefore put on the same footing in terms of funding. Whereas in many countries the existence of private schools would suggest a high level of social segregation, in The Netherlands it has been argued that the provision of private institutions has not necessarily brought this about as "….the larger the private sector, the lower the possibility that private schools can skim only the cream of the crop and thus promote social segregation" (ibid., 73). However, it has also been argued that segregation takes place in other ways across the Dutch educational system, and that the educational system in general, whether private or public, is highly stratified by social class (Nusche *et al.* 2014, Prickarts 2016). As Weenick (2009, 507) notes:

> Long before the introduction of neo-liberal policies in the 1990s, the Dutch education system combined parental freedom of choice with a high degree of formal stratification, the sorting of pupils at an early age, and a clear division of roles between schools (schools provided either the lowest or the highest educational levels). So, this was an educational system with a high degree of class closure by design.

Table 3.2: The Dutch education system

Age		Educational Programmes		
4-12	Primary Education	*Main features – Range of pedagogical approaches and non-selective academically* Schools free to determine content and method of teaching, but these must be based on national attainment targets and reference levels for literacy and numeracy. In some cases, schools have adopted to use an international curriculum like the IPC as their framework but using Dutch as the medium of instruction.		
		VMBO	HAVO	VWO
12-14	Secondary Education	*Main features - Highly Stratified and selective on ability* VO[2] - Shared curriculum of basic education Small movement of students from VMBO to HAVO (7%) during this period [In addition, 3% of students attend special secondary education (VSO)]		
		VMBO	HAVO	VWO
14-16		Pre-vocational education (c.44% of students)	General secondary education (c. 41% of students)	Pre-university education (c. 13% of students)
16-17				(Schools can offer DP in the last 2 years to Dutch students)
17-18				

Dutch secondary education involves a high degree of streaming according to academic ability. At the end of primary school students are placed in one of several strands based on academic ability. During the first two years of secondary education (VO – Voortgezet Onderwijs) there is a common curriculum for all the major strands, and little movement between them, but within this there is often a high degree of streaming in preparation for the next stage of education. After these initial years, children follow several different educational pathways. This contrasts with DIS where students follow a common curriculum through to age 16.

[2] At the time of conducting the research in 2016 only one bi-lingual Dutch state school offers the IBMYP as a bi-lingual programme in the first four years for VWO and HAVO students (school website for Laar and Berg school - http://www.laarenberg.nl/onderwijs/Paginas/default.aspx - accessed 21st Sep. 2017)

Table 3.3: Key similarities and differences between DIS and other Dutch schools

Similarities	Differences	
Features that DIS have in common with other Dutch schools	**Features that are particular to DIS**	**Features that are found in other Dutch schools**
Funding directly from the Ministry of Education	Parents charged additional tuition fees	Parents may be charged a small fee for additional activities
DIS are affiliated to regular Dutch schools	Admission only to foreign nationals working in The Netherlands on a temporary basis	Admission open to all national and foreign students.
A range of curriculum models and pedagogical approaches offered	English as the medium of instruction in all DIS (except one)	Dutch as the medium of instruction or bi-lingual Dutch-English curriculum
	Primary level - range of international curricula offered at primary level	Primary level - range of curricula with a national focus but based on differing pedagogical approaches
	Secondary level to age 16 - range of international curricula based on mixed ability	Secondary level -range of curricula with a national focus based on academic ability
	Admission to educational programmes up to the age of 16 not based on academic ability	Admission to the educational programmes up to the age of 16 based on academic ability
Subject to inspection by the Dutch authorities	Accountable to other organisations for the curriculum they are offering e.g. IB	Accountable to the Ministry of Education

In the Dutch context, every school can develop their own curriculum and pedagogy, while the government sets overall learning objectives and quality standards (Nusche *et. al.* 2014). However, Visser (2010) notes that the degree to which the Dutch system offers the opportunity for educational change is an area of debate within The Netherlands. The scope for educational change is particularly limited in the secondary sector where stratification according to academic ability is particularly noticeable within the Dutch system (see Table 3.2). While the system seems to allow for a great deal of freedom in theory, it is often more difficult to achieve in practice. The desirability of selection based on academic attainment is a key element of the Dutch system. Commenting in relation to the challenges of implementing the IB MYP in Dutch schools, Visser (2010, 144) notes that:

> ….the whole idea of an intellectually heterogeneous Middle School comes close to being a Dutch national trauma and a national taboo (Schlüsser, 2006). Because of that, Dutch parents, teachers and governments can and will associate MYP philosophy with ideology…

As DIS are both national and international in their character, educational leaders of DIS need to understand the similarities and differences existing across both systems and understand the implications for the promotion of IM.

As noted earlier (section 3.1.3), DIS contain many Dutch educational leaders and teachers who will have come through the Dutch educational system or will have taught within this system and may be influenced by it. Tensions may therefore arise between the more holistic curriculum offered by the international curriculum providers and the experiences of some of the Dutch teaching staff that may run counter to this.

3.2.2 Attitudes towards multicultural education and global citizenship education (GCE) in The Netherlands

Another potential area of tension for leaders of DIS are national attitudes towards multiculturalism and global citizenship education. Veerbeck *et al.* (2015) argue that there has been a change in Dutch policy towards the idea of multiculturalism. In the 1980s there was a focus on mutual adaptation by all Dutch citizens to living in a multicultural society. After 2003, the stress was on the idea of adaptation on the part of those coming into the country to assimilate or *return home*. This has been viewed as a turn from multiculturalism to assimilationism, and adoption of what are perceived as core values of Dutch society (Leeman and Pels 2006). Prickarts (2016) views the Dutch approach in terms of a ‘shrunken education’ and the need to have ‘stretched’ options that include changing notions of what national culture may be. There is a focus on respecting individual differences, but, as Leeman and Pels (2006) argue, group differences related to power imbalances in society are barely considered, and that there is a need to develop ideas of equality and not just an appreciation of diversity. The focus on assimilation rather than multiculturalism presents potential challenges for those educational leaders who are seeking to promote IM. It is at odds with the values of the IB and its focus on

supporting students' mother tongue development and intercultural understanding and its more global perspective. However, as Visser (2010, 150) cautions:

> Willingly or even unwillingly, every school develops its own culture and identity, which all the stakeholders will necessarily take from and add to. Overt moralism may, however, all too easily collide with the staunch individualism of Dutch students, teachers and parents….

The National Committee for Sustainable Development and International Cooperation (NCDO) carried out research into global citizenship in primary and secondary education in The Netherlands (Hogeling 2012). More than 1,500 teachers and almost 300 educational leaders took part in the research. While the research indicated that teachers attach importance to education about global citizenship, they did not believe that it should be a compulsory part of the curriculum (ibid.). The ICCS study also included data on teachers' responses to educational activities in the classroom. The findings presented indicate that teachers in The Netherland still rely on more didactic methods that focus on the use of lectures and textbooks for teaching civic and citizenship education topics rather than more inquiry-based methods (ibid., Table 6.18, 174). Compared with other countries participating in the study, teachers in Dutch schools seemed less prepared for teaching civic and citizenship topics and skills. This was particularly noticeable in topics related to human rights and the environment and environmental sustainability (ibid., Table 6.19, 174). The wider Dutch educational approach therefore seems to place much less emphasis on active global citizenship than that of international schools which have adopted programmes offered by the IB or Fieldwork Education.

More recently, in 2016, The Netherlands took part in the International Civic and Citizenship Study (ICCS) that looked at a wide range of indicators as to how students' view society both nationally and internationally and how they see their role as citizens in a changing world (Schulz *et al.,* 2016.). For many key indicators related to elements of IM, the Dutch students came out well below the ICCS average for 2016. The findings indicate that Dutch students place less value in engaging in activities to help people in less developed countries with only 21% of the respondents viewing it as an important factor for being a good citizen compared with an overall average of 35% for all countries taking part in the study (ibid., Table 5.7,

122). On matters of gender equality, the Dutch students are much more aware of its importance, with their responses lying significantly above the ICCS 2016 average (ibid., Table 5.9, 126). However, the Dutch students place much less importance on the importance of equal rights for all ethnic and racial groups (ibid., Table 5.11, 128). The findings also indicate that Dutch students do not identify global issues like poverty, food shortages or water shortages as issues that present a threat to the world (ibid., Table 5.13, 131). The findings reflect a soft interpretation of global citizenship based on ideas of tolerance rather than a more critical form of global citizenship based on addressing global inequalities. This may have implications for the promotion of a more critical form of IM in DIS. At a teaching level, it may involve ensuring that Dutch teachers who are new to the school understand the full implications of what it means to promote IM. At a governance level, it may mean that educational leaders will need to work closely with the governing body to promote a clearer understanding of what is entailed in an international education. Chapters 5 and 6 identify some of these issues in the context of DIS.

3.2.3 The wider national context of The Netherlands - social, political and economic features

A detailed analysis of how receptive The Netherlands is as a society to the ideas associated with IM goes far beyond the scope of this inquiry. However, some broad indicators suggest that The Netherlands presents a generally favourable environment for international schools who are wishing to promote IM. The Organisation for Economic Co-operation and Development (OECD 2014) ranked The Netherlands as 11th in the world in terms of tolerance and third in the world in terms of helping others, both aspects relate directly to important elements of the conceptual framework for IM presented in Chapter 2 (section 2.1). On the economic front, the OECD (2014) executive overview referred to the strong economic growth within The Netherlands, and the low poverty rate. It also referred to youth and high-skilled immigrants benefiting from the robust economic recovery, while also noting how the country actively pursues its Sustainable Development Goals (SDG) (ibid.). Socially, The Netherlands has the lowest rate of teenage pregnancy and the lowest early school drop-out rate in Europe (ibid.). A survey conducted by the national

statistical office, CBS, indicated a high level of well-being amongst Dutch people with 9 out of 10 adults saying they were happy. This presents a picture of The Netherlands as a relatively wealthy country with a fair degree of social cohesion. This is the generally supportive wider socio-economic environment in which DIS are operating and where educational leaders are promoting IM. These indicators would tend to suggest that The Netherlands is a tolerant, open-minded and culturally aware society.

However, there is a growing body of research that looks more critically at this description of Dutch society. The NCDO (National Committee for Sustainable Development and International Cooperation), which carries out research into global citizenship in The Netherlands, provides an insight into the Dutch attitude to international development and cooperation (Spitz *et al.* 2013). A report published through the NCDO (ibid.) raised questions about Dutch attitudes to development. They noted that while The Netherlands in the past had ranked highly in the annual Commitment to Development Index (CDI) published by the Centre for Global Development, since the global economic challenges post-2008 it had fallen in the world rankings. The writers of the report reflected on the wider tensions between taking a principled stand on issues like human rights and the pragmatic demands of the market economy (ibid.). Over the last two decades The Netherlands has seen a shift towards a nativist discourse that has witnessed the growing popularity of neoliberal and hard right politicians in The Netherlands like Pim Fortuyn, Ayaan Hirsi Ali, Rita Verdonk, and Geert Wilders (Nicholls *et al.* 2016). Although seen within the wider global context of the growth of populist political parties and rejection of multiculturalism, it is also argued that this shift has deeper roots in Dutch politics and society. It is particularly seen in relation to its attitude to its colonial past (Mielants and Weiner 2015; Weiner 2014; Balkenhol *et al.* 2016). Broadly Weiner (2014, 738) argues that there is an:

> ….inability to recognize historical wrongdoing of the colonial past [and how this] impacts contemporary conceptions of national history, identity, and reconciliation of historic oppression with contemporary inequalities.

Other writers have identified the dangers of what they see as the myth of The Netherlands as a ‘colour blind’ country that is beyond any form of racism (Özdil 2014; Weiner 2014; Wekker 2014; Balkenhol *et al.*, 2016).

Amongst those most critical of the idea of The Netherlands as a multicultural society, there is a strong focus on Dutch culture and traditions and nostalgia for an imagined homogeneous past (Balkenhol *et al.*,2016). The most visible example of this is manifested in the celebrations surrounding Sinterklaas and Zwarte Piet (Black Pete) (Rodenberg and Wagenaar 2016). The characters of Sinterklaas and Zwarte Piet are part of Dutch Christmas celebrations. Sinterklaas is represented as an old white man who has several black helpers (zwarte pieten) who are meant to help him distribute presents to children. The zwarte pieten are clown like characters who traditionally are played by white men who black up their faces and have large red lips and wear wigs of black curly hair. In 2013, a research group authorised by the United Nations expressed the view that the Sinterklaas celebrations perpetuated racist stereotypes (Hilhorst and Hermes 2016).

Beukelaer (2017) sees the heated debate surrounding Zwarte Piet as part of the wider tensions within Dutch society about what it means to be Dutch, while Rodenberg and Wagenaar (2016) view it as a matter of conflicting heritage narratives. On one side, the continued insistence on the racist stereotyping of Zwarte Piet is seen as totally unacceptable and offensive. On the other side, criticism of the appropriateness of the character of Zwarte Piet are seen as a major attack on Dutch cultural traditions, and even on Dutch children’s happiness. During a panel discussion at UC Berkeley’s Institute for European Studies (2014), Snelders (2014, 7-8) felt that the underlying assumption of those supporting the image of Zwarte Piet was “….that the Netherlands is a tolerant and colour blind nation where racism is not an issue, in contrast to the US, where racism is still in play and has a different history.”

Such is the nature of the controversy that, in some quarters, to criticise the celebrations is seen as un-Dutch, or a sign of lack of gratitude on the part of foreigners living in The Netherlands. As Sinterklaas celebrations, of which Zwarte Piet is part, are ostensibly primarily a children’s celebration, schools within The

Netherlands have had to take a stance on how they interpret and visualise the character of Zwarte Piet. This is a particularly sensitive issue for international schools, as to ignore the celebrations can be interpreted as a rejection of Dutch traditions and an attack on children's happiness, or to acknowledge the celebrations as an acceptance of a racist caricature (Hilhorst and Hermes 2016). All of this has implications for the outside curriculum. It raises questions as to what lessons students are taking from the images and celebrations around them, if these images go unchallenged. It highlights the importance of the null curriculum. It raises the question that if a school ignores Zwarte Piet then are they sending out a tacit message that they are agreeing with it. The educational leaders' responses or non-responses to the issues of Zwarte Piet are discussed in Chapter 6 (section 6.2.3).

3.3 Conclusions

This chapter has identified several important areas that need to be considered in the context of this research. In terms of the school context, a major theme that emerges is the relationship between the national and the international characteristics of DIS. In theory, DIS are allowed a fair degree of autonomy in how they promote IM in terms of their mission and vision and curriculum framework, while still being linked to a standard Dutch school. While the educational programmes that DIS offer are international in orientation, in practice, the governance structure reflects Dutch practices, while the institutional culture reflects the educational leadership of the schools that are dominated by people from a British and Dutch background whose experience of international education has mainly been within the context of The Netherlands. However, the communities that these governing bodies and educational leaders are serving reflect a wider international intake comprising a relatively well-educated parental population from a diverse range of nationalities and cultures who also have their own expectations in terms of IM. Chapter 6 explores how educational leaders view the dual nature of DIS and what the implications are for their promotion of IM.

The chapter has also highlighted the dominant role of the IB programmes and the IPC in the curriculum provided by DIS and the potential implications of this for the

educational leaders’ understanding of IM. There are also important areas related to the wider social context that may impact on how educational leaders of DIS promote IM. The chapter has shown that DIS may face similar pressures to many other international schools when both responding to the demands of a parental body that may be seeking personal advantage for their children and the more aspirational aims of IM (see also Chapter 2). While the chapter has shown that The Netherlands presents a generally favourable environment for internationally minded schools, it has also highlighted that The Netherlands can also present challenges for educational leaders who wish to promote IM. How educational leaders of DIS respond to all these contextual factors is explored in Chapters 5 to 8.

4 Research design and methodology

This chapter addresses four aspects of the research design and methodology adopted in this study. The first section explores the theoretical underpinnings of the research process and justifies the adoption of a qualitative approach to researching into the approaches adopted by educational leaders in the promotion of international mindedness (IM) in an international school context. The second section outlines the aims of the research and sets out the research questions. The third section describes the research process undertaken. The fourth section reflects on the research design and methodology adopted and considers issues of validity, reliability, generalisability, the ethical implications for the research methods adopted, and issues arising for the researcher.

4.1 The adoption of a qualitative approach

Understanding the assumptions and the underlying theoretical framework of any research is "….fundamental in the sense that the philosophical position you adopt determines the kind of research that is worth doing, the kinds of questions you can ask and the methods you will use" (Arthur *et al.* 2012, 5). There are several assumptions that underpin this research. The first is that the promotion of some form of global understanding is a central aim of international education (see Chapter 1.3.1). The second is that it is important to understand the role of educational leaders in promoting a vision of global understanding for their schools. A third assumption is that the promotion of such a vision is a complex process, and that to gain a greater understanding of what it entails, it is necessary to engage in dialogue and conversation with those responsible for its promotion.

The research is based on several ontological assumptions that broadly represent a constructivist position. It is based on the assumption that the promotion of a concept like international mindedness (IM) is subjective and socially constructed and not based on any objective understanding of the world. The research aims to understand what meaning individuals bring to the promotion of IM. It also

acknowledges that as a researcher I bring my own values and beliefs about the desirability of promoting attitudes and values that are broadly associated with IM. (This is expanded on later in the chapter. See section 4.3.3.)

As Arthur *et al.* (2012) note, the ontological assumptions of a researcher influence the epistemological assumptions on which the research is based. The research is based on a broadly interpretivist position that argues that knowledge as to how educational leaders promote IM can best be gained by interpreting and understanding the meaning that educational leaders themselves attach to their actions. It is based on an assumption that knowledge of IM is personal and subjective. The research is not aimed at developing or testing a particular theory about the promotion of IM. Instead, themes of interest are developed and refined from both data and the conceptual framework outlined in Chapter 2. The promotion of IM by educational leaders is not seen as being governed by a set of laws that determine behaviour but are seen as the product of individuals own lived experiences. While some broad general trends are identified, the complex nature of the process of promoting IM means that it is inappropriate to draw firm conclusions related to wider ideas of causation. The research is based on the assumption that only rich qualitative description can adequately identify how educational leaders promote IM.

The methodological assumptions on which this research is based reflect both the ontological and epistemological assumptions outlined above. The research methodology can broadly be described as naturalistic and interpretative. It is idiographic as it seeks to understand how individuals create and monitor the world they live in (see Cohen *et al.* 2011). This research displays aspects of situational ethnomethodology as it is interested in how people make sense of the order of the society in which they are living. The stress is on empirical evidence and the uniqueness of situations (*ibid.*). It assumes that there are multiple perspectives that need to be considered when identifying how educational leaders promote IM. The research aims at developing an understanding of the lived experiences of individual educational leaders. Nevertheless, this research does not totally reject the idea of generalisability (as expanded on in section 4.3.1) as it also adopts an inductive

approach that begins with a set of empirical observations and then sets out to identify patterns and draw broad conclusions from this.

In line with the stance outlined above, a qualitative approach has been undertaken to gain a more detailed understanding of the complex issues arising from the interaction of educational leadership and IM in a DIS context. As such, this "Qualitative inquiry represents a mode of social and human science exploration, without apology or comparisons to quantitative research" (Creswell 2013, 6). Using Kvale's (2007, 19) metaphor of the interviewer as a 'miner' or a 'traveller', the more general approach adopted is that of a 'traveller'. It seeks to provide a multi-faceted account by developing a complex picture of the interaction of IM and educational leadership in the context of DIS, and is "….bound not by tight cause-and-effect relationships among factors, but rather by identifying the complex interactions of factors in any situation" (Creswell 2013, 47).

4.2 The research aims and research questions

Chapter 1 outlined the importance of researching into this area of international education and identified four main aims for the research:

- To build up deeper insight into how educational leaders understand their role in relation to the establishment of IM as a core concept within their schools in the context of DIS.
- To explore the significance of the wider social and school context in the promotion of IM.
- To identify why educational leaders adopt values-leadership models in the promotion of IM.
- To provide those who have participated in the research with a greater understanding of how they as individuals and as educational leaders within DIS see the role of educational leadership in the establishment of a core value like IM.

As noted in Chapter 1, the research achieves these aims by addressing a series of research questions:

Central question:

> What are the personal, professional and contextual factors that lead educational leaders to adopt values-leadership models in their efforts to promote international mindedness (IM) in international schools?

Sub-questions:

- What do educational leaders understand by IM, and what shapes their understanding?
- How does the wider social and school context influence educational leaders' promotion of IM in the schools they currently lead?
- Why do educational leaders adopt values-leadership models in the promotion of IM?

The aims and the research questions are deliberately open-ended as they seek to look at the complex interaction of many factors. As such, they require an approach to the research that facilitates engagement and dialogue with those participating in the research.

The conceptual framework presented in Chapter 2 highlights the variable and socially constructed nature of IM, international schooling, and educational leadership. The research questions are therefore placed within a social constructivist framework that acknowledges that multiple realities are constructed through our lived experiences and interactions with others, and through this we make sense of our world (Cresswell 2013; Denscombe 2014). It seeks to examine the interaction of these three elements through the eyes and the experiences of the educational leaders of Dutch (state-funded) International Schools (DIS). It acknowledges that there will be multiple interpretations of what IM in an educational setting might entail and is seeking to find out how the participants make sense of this. It also acknowledges that the responses from the participants are subjective and are shaped by their own value systems or biases that may be fluid and changing. The research only represents the participants' viewpoints at the time of the interview and not how others may gauge their promotion of IM. This research forms an important

starting point for an area of educational leadership that is currently under-researched.

4.3 The research process

4.3.1 The research design – the use of in-depth interviews

As Cohen *et al.* (2011) note, it is essential that the methods that are adopted to capture the life experiences of the participants must be fit for purpose. The methods must generate relevant data to enable the researcher to respond to the research questions posed. The use of in-depth interviews has been selected as the best method of obtaining this. As has been noted by Mears:

> If you want to learn from the qualities of experience and the significance of events or situations, your methodology will probably involve interviewing…. In-depth interviews are purposeful interactions in which an investigator attempts to learn what another person knows about a topic, to discover and record what that person has experienced, what he or she thinks and feels about it, and what significance or meaning it might have. (quoted in Arthur *et al.* 2012, 170)

In-depth interviews therefore provide a way of capturing the life experiences of educational leaders as they see it, and a way of understanding what IM means to them personally and professionally. This cannot be achieved through a brief interaction. In-depth interviews provide a rich and nuanced account of their views and experiences and provide a deeper insight into the role that they play in promoting IM. As Seidman (2006, 9) comments "At the root of in-depth interviewing is an interest in understanding the lived experience of other people and the meaning they make of that experience." This lies at the heart of this research project.

The in-depth interviews were conducted within a semi-structured format with an emphasis on open-ended, non-leading questions that focused on the personal and professional experiences of the participants (King and Horrocks 2010; Seidman 2006). The questions were aimed at generating rich data that would meet the aims of the research and the more specific research questions. The main part of the

interview involved ten pre-set questions that were linked to the main research questions and organised into three broad themes that identified how the participants viewed the promotion of IM and what they considered as important or significant in the process (see Appendix 4). While the participants were specifically asked about what they understood about the concept of IM, they were not specifically asked about what they understood by values-leadership. The interview questions on leadership were of a broader nature and the aim of the questions was to gauge the extent to which educational leaders unconsciously adopted forms of values-leadership. In addition, there was a preliminary question that was aimed at putting the participant at ease and a concluding question that enabled the participants to make any final comments about the promotion of IM and the interview process.

4.3.2 The research setting

Dutch (state-funded) International Schools (DIS) afford the opportunity to explore in-depth educational leadership in an international school setting while enabling me to reduce the number of contextual variables. It provides a common national setting, and similar governance models, school community profiles and language of instruction. This has enabled me to concentrate on the relationship between educational leadership and IM within a shared context. I also bring to the research context experience of working in a DIS and living in The Netherlands. While the number of contextual variables has been reduced, the setting has nevertheless produced several variables related to both the personal profile of the participants and their individual school profiles. These are summarised in Table 4.1 and explained in this section of the chapter (see also Appendices 1 and 2). The table helps to illustrates the complex personal, professional and wider school context within which the 21 participants are operating.

Table 4.1: Summary of the research setting (information taken from responses from in-depth interviews and school websites)

Dutch (state-funded) International Primary Schools (DIPS)							
Personal profile				School profile			
Nationality	Gender	Role	Experience	Size	Location	Age	Curriculum
British	Female	Head	Developed	Medium	Medium	WE	IPC
British	Female	Head	Developed	VL	VL	WE	IPC
British	Female	Head	Developed	Medium	Medium	NE	IPC
British	Female	Head	Developed	Small	Small	NE	IB
Dutch	Female	Head	Limited	Medium	Medium	NE	IPC
Dutch	Female	Senior	Developed	Small	Small	NE	IB
Other	Female	Senior	Developed	Medium	Medium	ES	IPC
Dutch (state-funded) International Secondary Schools (DISS)							
Personal profile				School profile			
Nationality	Gender	Role	Experience	Size	Location	Age	Curriculum
British	Male	Head	Extensive	Small	Medium	WE	IB
Dutch	Female	Senior	Developed	Small	Medium	WE	IB
Combined DIPS and DISS schools							
Personal profile				School profile			
Nationality	Gender	Role	Experience	Size	Location	Age	Curriculum
British	Male	Head	Extensive	VL	VL	WE	IB & IPC
British	Male	Head	Developed	VL	Small	WE	IB
British	Female	Senior	Developed	Large	Large	WE	IB & OT
British	Female	Senior	Developed	VL	Small	WE	IB
British	Female	Senior	Developed	Large	Medium	WE	IB & OT
British	Female	Senior	Developed	Medium	Large	DV	IB
Dutch	Male	Head	Extensive	VL.	VL	WE	IB & IPC
Dutch	Male	Head	Extensive	Large	Medium	WE	IB & OT
Dutch	Male	Head	Developed	VL.	VL	WE	IB & IPC
Dutch	Male	Head	Developed	VL	VL	WE	EU
Other	Male	Head	Developed	Large	Large	WE	IB & OT
Other	Female	Head	Developed	Medium	Large	DV	IB

Key:	VL = Very large	IB = International Baccalaureate
	NE – Newly established	IPC = International Primary Curriculum
	DV = Developing	EU = European Baccalaureate
	ES = Established	OT = Other
	WE = Well established	

The school profiles of DIS

At the time of collecting the data in 2016, all 24 schools within the DIS group were invited to take part in the research project and represented the target group for the research. I contacted all 24 schools, and a total of 13 DIS ended up participating in the research. In presenting the findings from the data, reference is made to a variety of characteristics of the schools (see Appendix 1) that emerge from the literature on international schools (Chapters 2 and 3) as potentially important influences on the promotion of IM. These relate to the age-range of the school, the size of the school, the urban setting of the school, and the numbers of years established as an international school. It should be stressed that these were identified as potential variables to consider prior to the interviews, and that their relative significance or not was left to emerge from the data arising from the interviews. Nevertheless, it was considered important to try and ensure that a cross-section of DIS were represented in the participating schools.

For this research, the schools have been placed in three different categories, according to the age-range of the students in the school: primary, secondary, and combined primary and secondary. It is important to consider the age of the students in the school as educational leaders in smaller DIPS who are involved with teaching younger students may focus more on directly managing the delivery of the curriculum and on the day-to-day visible manifestations of IM. Educational leaders in larger combined DIS who are less directly involved in the delivery of the curriculum in the classroom may focus on different aspects of the promotion of IM. Eight out of the 24 schools are primary schools covering the 4-12 age range and are identified as Dutch (state-funded) International Primary Schools (DIPS). Eight out of the 24 schools cover the 11-18 age range and are identified as Dutch (state-funded) International Secondary Schools (DISS). The remaining 8 schools cover the 4-18

age range and combine both DIPS and DISS sections within the same school and are identified as combined DIS. Of the 13 DIS that took part in the research 5 were DIPS, 1 was a DISS, and 7 were combined DIS. All three different categories were therefore represented in the study, although there was a larger number of combined DIS that took part (Appendix 1).

The 24 DIS also cover a range of sizes from small schools with less than 120 students to very large schools of over 1,000 students. It was felt that the size of the schools may also have a bearing on the promotion of IM. For example, the smaller size DIS tend to provide less administrative support for educational leaders than in the larger DIS where such support is much more available. It was thought that this might have a bearing on the amount of time that educational leaders may have to consider how IM was being promoted in their schools. This diversity in size of school was reflected in the 13 schools that participated in the research (see Appendix 1).

Chapter 3 indicated that, unlike many international schools worldwide, DIS could be found in a variety of urban settings within The Netherlands (Appendix 1). These varied from urban areas with a population of less than 100,000 to those with a population of over 400,000. It was thought that this may have a bearing on the priorities that educational leaders identified in the promotion of IM. For example, educational leaders who are working in smaller urban areas where there is a strong local identity may have different priorities from educational leaders who are working in larger cities where there is a larger international community. The variety of urban settings was also reflected in the 13 schools that participated in the research (see Appendix 1).

A further potential variable is the difference in the number of years that the DIS had been established (Appendix 1). These ranged from schools that had been established for less than 5 years to those more well-established DIS that had been in existence for more than 15 years. It was also felt that this may also have a bearing on how educational leaders might approach the promotion of IM. For more newly established DIS, there may be a greater need to work on establishing a basic understanding of IM. For more established schools, there may be more of an

opportunity to extend the school community's understanding of IM. The variety of ages of the DIS was also reflected in the 13 schools that participated in the research.

A key variable that also emerged from literature reviewed in Chapter 2 was the importance of the curriculum offered in international schools, and the influence of the International Baccalaureate (IB) in shaping many practitioners understanding of IM. Table 3.1 identified the range of curricula offered in DIS and the prominence of both the IB and International Primary Curriculum (IPC). Out of the 13 schools that took part in the study: 2 schools offered 3 of the IB programmes, 3 schools offered 2 of the IB programmes, 1 school offered 1 IB programme, 2 schools offered 2 IB programs and the IPC, and 4 schools offered just the IPC. Only one school did not offer either the IB or IPC.

Although only 13 out of a total of 24 DIS participated in the research, the major categories of DIS were covered in the research in terms of age-range, size of school, urban location, age of school and curriculum offered.

Personal profiles of the participants

A total of 21 educational leaders of DIS took part in the research from 13 DIS. The term *participant* is being used in this research rather than other terms such as interviewee or subject. As Seidman (2006, 14) comments "The word seems to capture both the sense of active involvement that occurs in an in-depth interview and the sense of equity that we try to build in our interviewing relationships." The research focuses on educational leadership. However, the notion of educational leadership embraces a wide range of possible participants. A decision therefore had to be taken as to what roles within the school would be characterised as educational leadership. In the context of this study, the term 'educational leader' refers to personnel who have some form of positional power within their schools and who have direct responsibility for the shaping and promotion of the values and ideals of their school.

The initial target group contained the most senior member of staff at each of the DIS, as listed in the Dutch International Schools Annual Report (2016). Subsequent

contact was also made with other senior educational leaders at the school through the head of the school. Thus, in the case of 8 out of the 13 schools, two participants were interviewed from the same institution. In all cases, those participants interviewed had contact with major stakeholders within the school and had responsibility for the school-wide promotion of IM. During the interview process, the participants were asked about their own professional backgrounds and from this it is possible to build a profile of the educational leaders who took part in the interviews (see Appendix 2).

The 21 participants interviewed covered a wide range of educational leaders' profiles in terms of nationality, gender, role and level of experience. The dominant nationalities were British (11 participants) and Dutch (7 participants), with the other participants from 3 different countries outside of Europe. There is therefore a strongly British and Dutch feel to the leadership teams of the participating schools. In terms of a gender split, 13 female and 8 male educational leaders participated in the research. The female participants were most strongly represented in DIPS where all 7 participants were female. In DISS and combined DIPS and DISS schools the female participants tended to have deputy leadership roles within the school while all 8 male participants held the most senior roles in their schools.

Judging the level of experience of the participants involved a more subjective approach. Data were obtained from the interviews. The level of experience of each of the participants varied and was placed in three categories (limited, developed, extensive). Appendix 2 provides a summary of the participants in terms of nationality, gender, and experience in international education. In terms of experience with international education there was no discernible pattern in terms of nationality, gender, role or size of schools within this group of 21 participants. It contained deputy heads of small schools and heads of large, combined schools and a range of nationalities. Only 6 out of the 21 participants were judged to have extensive experience, and only 1 to have limited experience. The vast majority of the participants were judged to have developed experience of the implementation and delivery of international programmes through working in a variety of schools or in one school over a long period of time.

Researching educational leaders

Any interview involves a relationship between the interviewer and the participant (Dowling and Brown 2010) and interviewing somebody in a leadership role can potentially bring in issues related to power and status (Ostrander 1993; Rice 2009; Mikecz 2012). Primarily, I was carrying out the interview in the capacity of an educational researcher and not as a fellow educational leader. Although educational leaders cannot be considered as elites, in terms of conducting in-depth interviews educational leaders represent similar challenges for a researcher as to those faced in interviewing elites. These include such issues as gaining access, power relationships, building trust, and seeking authentic responses to questions (Ostrander 1993; Rice 2010; Mikecz 2012). Within the context of each of the schools, the educational leaders hold positional power within their schools, and have the greatest overview of the institution. They also have a responsibility to uphold the *good of the school* which may impact on how open they may be in answering more difficult questions. During the interviews, there did not appear to be any issues related to this and that any potential power imbalances or sense of complicity was minimised. The data from the interviews would suggest that the participants were candid in their responses and that they were able to use the experience to explore their own understanding of how they promote IM in their schools. This may have been partly due to my own background as an educational leader. As one of the participants reflected at the end of an interview:

> You and I both know what we're talking about [laughs]. I don't think, to be honest, we could have this dialogue if we weren't [both] talking to someone who was sufficiently knowledgeable and knows what we mean.

4.3.3 The data collection process

A short pilot study was carried out before embarking on the main data collection exercise to test the research design. Six participants took part in the pilot study. Although they were based in a variety of different countries, they were all educational leaders within schools that offered International Baccalaureate (IB) programmes. Three were from a primary school background and three from a

secondary school background. The intention of the pilot study was to gain experience in conducting in-depth interviews and to consider the appropriateness of the interview questions. Four of the interviews were conducted by Skype and two were face-to-face. This provided experience in carrying out in-depth interviews in different settings. It provided an opportunity to test the reliability of the recording device and experience in pacing interviews to ensure that all major areas of the research were covered. The interviews generated relevant data and confirmed the appropriateness of the pre-set interview questions. The interviews also generated examples of supplementary questions to use in the interviews with the target group. The pilot study also provided an opportunity to look at such aspects of data management as ensuring the security of the digital recordings. All six interviews were transcribed to develop an appropriate written format for recording the interviews. Some initial analysis of the data was also carried out and experience was gained in identifying themes and highlighting relevant quotes.

Throughout the research process an audit trail was kept of the process gone through and a written record maintained of the different stages in the development of the analysis of the data.

Recruiting participants

The first step involved gaining the consent of members of the target group to be interviewed. As outlined in Chapter 3, DIS is a loose association of international schools that share certain common features. The individual DIS are not directly responsible to DIS as an association, but rather to the educational foundations to which they belong. Each school was therefore free to take part or not to take part in the research as they saw fit. However, it was felt that it was more appropriate and more ethical to inform and involve the official representatives of the two associations that form DIS. Initial contact was therefore made with the two Chairs of the Board of DIPS and DISS. Letters of introduction were sent that informed them about the research project, what was expected of the participants, and what participants would gain from the process (Appendix 5). This was followed up by telephone conversations that provided further information about the aims of the research. Interviews were then carried out with these two participants. As the two chairs

responded positively to the interview process, a request was made to include their recommendation for other educational leaders to take part in the research in subsequent email contact with other educational leaders of DIS. The two Chairs of the Board of DIPS and DISS acted as gatekeepers and opened-up initial access to other educational leaders who took part in the research. As an ex-Head of a DIS, I was also able to make use of personal connections in three cases. The remainder of the participants were enlisted through email and telephone contact. After each interview, the main educational leader was invited to suggest another senior educational leader within the school who might be contacted to participate in the research. Out of the 13 DIS that took part in the research, 8 of the schools had 2 participants and 5 of the schools had 1 participant.

The interviews were carried out over a period of five months from the end of January to the middle of June 2018, with one additional interview rescheduled in September 2018. Out of the 21 interviews, 12 were conducted on a face-to-face basis at the participants' schools and 9 were conducted by Skype. The use of web-based technologies like Skype is now recognised as an important potential tool for researchers who wish to increase participation in their research projects (Deakin and Wakefield 2014; Janghorban *et al.* 2014; Adams-Hutcheson and Longhurst 2017; Ballejos *et al.* 2018), and this enabled me to increase the number of participants for this research.

As web-based technologies are now being used much more commonly in qualitative research projects involving interviewing (Mirick and Wladkowski 2019), this has led to research into the impact of this and potential differences between face-to-face and Skype interviewing. However, this still represents a new area of study, particularly in an educational setting. It is therefore necessary to look beyond this to other areas of study within the social sciences to consider the methodological issues arising from this. Adams-Hutcheson and Longhurst (2017) argue that Skype interviews can create an uncomfortable atmosphere for the participants and that for the researcher there can be a loss of important cues that may come from being in a shared environment. However, Deakin and Wakefield's (2014) reflections on Skype interviewing noted that in most cases Skype interviews developed the same level of rapport as in face-to-face interviews. In their short review of Skype interviewing

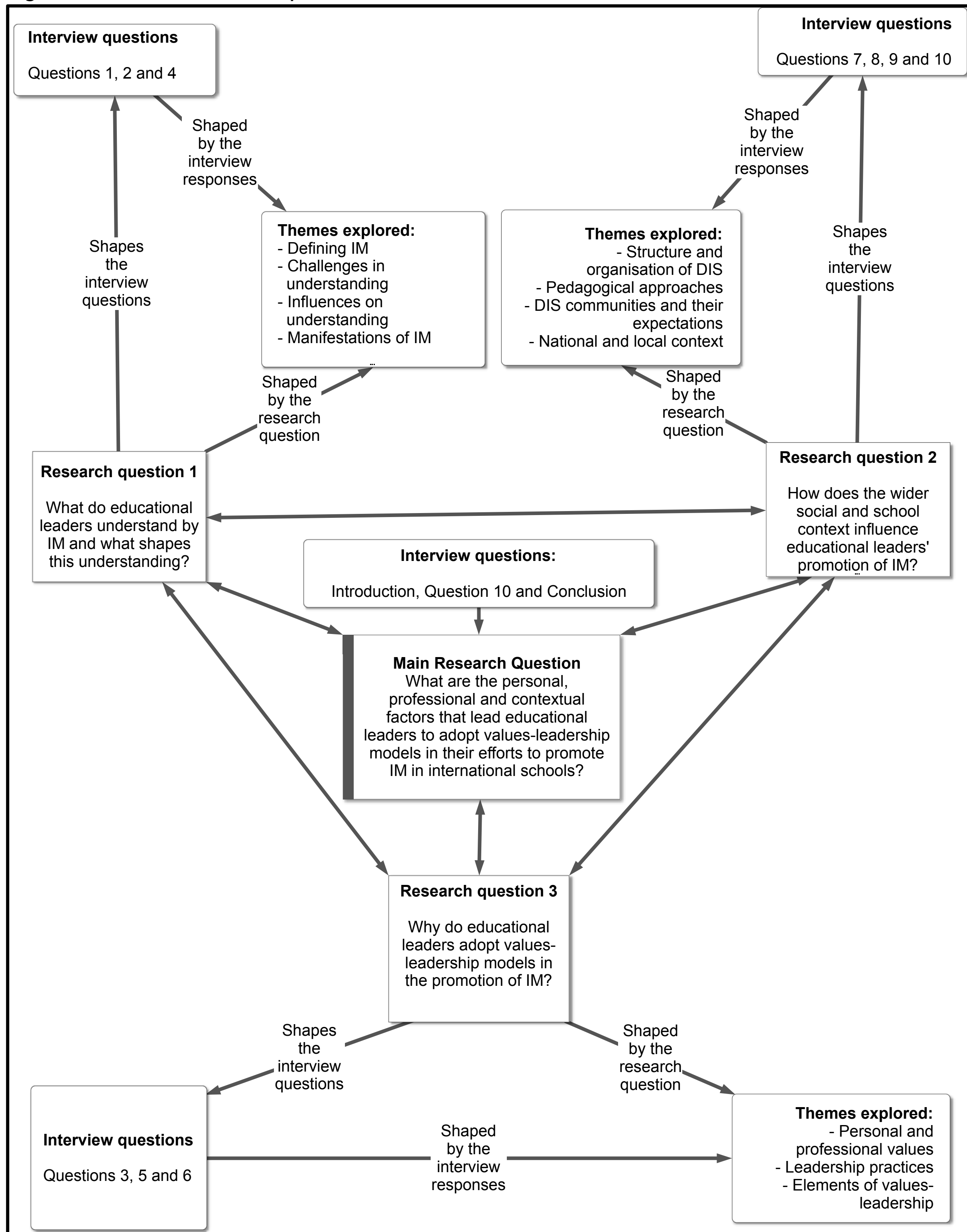
Janghorban *et al.* (2014) note that it generally offers the same benefits and drawbacks as its onsite equivalent. In their comparison of face-to-face interviews and Skype interviews, Jenner and Myers (2019) compared the interview context in terms of rapport, suitability to sensitive topics, interview duration and scheduling concerns. The results of their study also suggest that there is little difference between face-to-face and Skype for any of these criteria.

In terms of the findings from this research, there did not appear to be any marked differences between the face-to-face and Skype formats. Both formats allowed the opportunity for more sensitive topics to be explored and one format did not produce longer interviews than the other. From my perspective as an interviewer, the opportunity of conducting Skype interviews was helpful from a scheduling and rescheduling point of view. It proved a more flexible alternative to arranging face-to-face interviews at all the participants' schools. Also, for the key area of rapport, both formats elicited positive responses. For those interviewed face-to-face they included such comments as "I enjoyed the interview. It's always good to talk about the work," and 'It was a free and easy interview, and clear line of questioning." For those using Skype, the comments included "I think we had a really good conversation," and "I've thoroughly enjoyed it."

The interview process

Prior to conducting the interviews, the necessary ethical steps were undertaken, inviting educational leaders to participate in the research and explaining the purpose of the research (see section 4.3.2 – ethical considerations). The interviews were carried out in English. The tone was conversational and aimed at making the participants feel at ease (Cohen *et al.* 2011). While the interviewer tried to avoid any unnecessary interruptions that would stop the flow of the conversation, on several occasions the interview was stopped as the participant was called upon to attend to a pressing matter at the school. On only one occasion did this lead to a major break in the interview, but the interview was continued later, and it did not appear to impact on the overall responses of the participant.

Figure 4.1: The interview process



(Please refer to Appendix 4 for a list of the interview questions.)

Data were collected from in-depth interviews from each participant. This included brief biographical details related to the participant's educational history and

experience of international mindedness. The interviews began with a pre-set question asking the participants to tell the interviewer a bit about their school and their professional experiences. Although a set of interview questions had been drawn up in advance, use was also made of prompts and probes which enabled:

> …. the interviewer to clarify topics or questions, particularly if the interviewee seems not to have understood, or to have misunderstood, or wishes to ask for clarification or more guidance from the interviewer. Probes enable the interviewer to ask respondents to extend, elaborate, add to, provide detail for, clarify or qualify their response, thereby addressing richness, depth of response, comprehensiveness and honesty that are some of the hallmarks of successful interviewing. (ibid*.* 420)

Given the semi-structured nature of the interviews, responses to these questions were dependent on how the participants responded to the initial interview question. In addition to a digital recording, short notes were taken during the interview to remind the interviewer to follow up on points that had been made or to highlight non-verbal responses. To facilitate the flow of the interview, limited use was made of non-verbal communication and encouraging noises where appropriate. Where possible, these were noted in the transcript of the interview. Figure 4.1 expands on the framework for the research by looking at the relationship between the aims, research questions and interview questions, and how this informed the interview process.

4.3.4 Data management: Storing and transcribing the data

The research data are in the form of a digital recording and written transcript of each interview. The data were downloaded onto the UCL network and is password protected. After each of the interviews had been successfully downloaded, the original interview on the recording device was erased. At the end of the interview process all files were archived and kept on a password protected hard drive and will be deleted on successful completion of the PhD. The data will not be shared with other researchers and will only be used for my thesis. Specific reference to named individuals or specific locations in the transcripts have been

anonymized. The list, identifying the actual names with the anonymized names, is also access restricted and password protected and only available to the researcher.

A transcription of each interview was undertaken by the researcher. However, Kvale (2007, 92) reminds us that "Rather than being a simple clerical task, transcription is an interpretative process where the differences between oral speech and written texts give rise to a series of practical and principal issues." While it is acknowledged that the written transcripts can never be an absolute true reflection of the interview, every effort was made during the transcription process to try and capture the essence of the interview as a social encounter (Cohen *et.al.* 2011). A simple standard form of transcription was used as outlined by King and Horrocks (2010). A description of the social setting of the interview was made and notes related to non-verbal communication (like raised eyebrows) were recorded. The transcript was 'tidied-up' to "…. highlight nuances of a statement and facilitate communication of the meaning of the subject's stories to readers (Flick, 2007b), for reliability and validity" (Kvale 2007, 98). Thus, for instance, the "umhs" and the "ahs" were removed.

4.3.5 Coding, analysing, and interpreting the data

The means of analysing and interpreting the data are determined by the theoretical underpinnings of the research process identified earlier in section 4.1. The research does not set out to test any pre-conceived theory or hypothesis, or generate a theory from the data, about what constitutes how educational leaders should promote IM. The analysis seeks to make sense of the complex and personal factors at play in the process of promoting IM and to interpret these patterns and trends.

The 21 interviews generated a mass of data in the form of the written transcripts. To reduce the amount of written data while respecting the quality of the data (Cohen *et.al.* 2011) a process of coding was adopted which required "….organizing the text of the transcripts, and discovering patterns within that organizational structure" (Auerbach and Silverstein 2003, 31). Although the process

of coding, analysing and interpreting the data are illustrated in the form of a number of steps undertaken (see Appendix 3), the process was fluid and moved back and forwards. (Table 4.2) below summarises the major steps undertaken.) The process of coding involved the use of both deductive and inductive processes that co-evolved over the process of data analysis (Gough and Scott 2000). As Dey (2004, 106) notes:

> Any or all of these resources can be brought to bear in the task of generating categories for analysis. It is not possible to predict in advance which will prove most useful in developing a category set. That will depend both on the richness and complexity of the data being analysed, and the range and relevance of the experience and ideas which the researcher can bring to the analysis.

Table 4.2: Summary of the coding, analysis and interpretation process

Step 1	Predetermined themes and areas of interest
Step 2	Open coding
Step 3	Extracting and grouping blocks of text
Step 4	Emerging themes across the whole data set
Step 5	Interpreting the data – the core ideas

Step 1 involved establishing a broad framework for the analysis of the data before conducting the interviews. A number of broad themes deemed relevant to the study was established. These broad categories were initially based on the research questions, pre-arranged themes emerging from the conceptual framework, and previous knowledge. The labels were broad in nature and were designed to provide a framework to help group and categorise the data emerging from the interviews and aid the coding and analysis process. This framework was amended and reviewed throughout the process of the data collection and analysis.

Step 2 involved directly engaging with the data emerging from the interviews. As Cohen *et al.* note (2011) there is a danger of both embarking too early on the coding process and running the risk that these codes will too strongly influence later coding, and also a danger that late coding weakens the analysis. To avoid the dangers of both scenarios, the initial coding began after four interviews had been

transcribed, then continued concurrently throughout the rest of the data gathering process. The transcripts of the completed interviews were read through several times to gain a holistic view of the lived experience of the individual participants. What was deemed relevant to the study was highlighted. At this stage, open coding was used to identify any words, phrases or sentences thought to be of relevance to the research questions. It identified nominal variables (e.g. school, qualifications, years teaching) as well as ordinal variables (e.g. size of school, level of experience). These codes tended to be descriptive and tentative and involved selecting what was of interest to the participants, rather than interpreting its meaning (King and Horrocks 2010). The text was densely coded with several different codes often being assigned to the same piece of text. Notes were also made of text that were of particular interest. (See Appendix 3, step 2, for an example of this process.) In the early stages the labels were tentative and open for modification (Arthur *et. al.* 2012). During this stage, there was a constant process of identifying statements that were similar or different; what code to allocate to specific data; and how the codes themselves were amended or expanded. Account was also taken of what Auerbach and Silverstein (2003) term as *orphan text.* Data that were one of a kind, but nevertheless important. As more transcripts were read broader themes of interest were identified.

The third step in the analysis process involved grouping blocks of text together around common themes. At this stage, the analysis was focused on the data emerging from individual participant's accounts. General themes and areas of interest to individual participants were noted and the relevant text in the transcript were highlighted and assigned broader codes. These blocks of text were then taken out of the transcript and placed in broader themes related to the research questions. This helped to build up a picture of each of the participants that aided the creation of the profiles presented in Chapter 8. (See Appendix 3, step 3, for an example of this process.)

Step 4 involved the grouping together of similar extracts from different participants that expressed the same idea. It highlighted areas of similarities and differences between the participants that were brought out in Chapters 5 to 7. These themes or descriptive labels were added to, developed and amended as each participant's transcript was analysed. Text that represented or expressed similar

ideas were grouped together and, trends, patterns and differences across the data set were identified. (See Appendix 3, step 4, for an example of this process.) The themes that emerged represented what King and Horrocks (2010, 150) describe as "….recurrent and distinctive features of participants' accounts, characterising particular perceptions and/or experiences, which the researcher sees as relevant to the research question."

The final stage involved exploring these themes in more depth and identifying and interpreting the core ideas emerging from this analysis. (See Appendix 3, step 5, for an example of this process.) Willig (2013) identifies two different approaches to the interpretation of the data. The first she sees as being driven by *suspicion*, and the desire to unmask things that may be hidden. It relies on a strong theoretical base on which to base the interpretation of the results. The second, she sees as driven by *empathy*, and focuses on what is manifest rather than hidden. In general, it is the latter empathetic approach that is adopted in this thesis. Willig (2013, 138) describes this process when she states that:

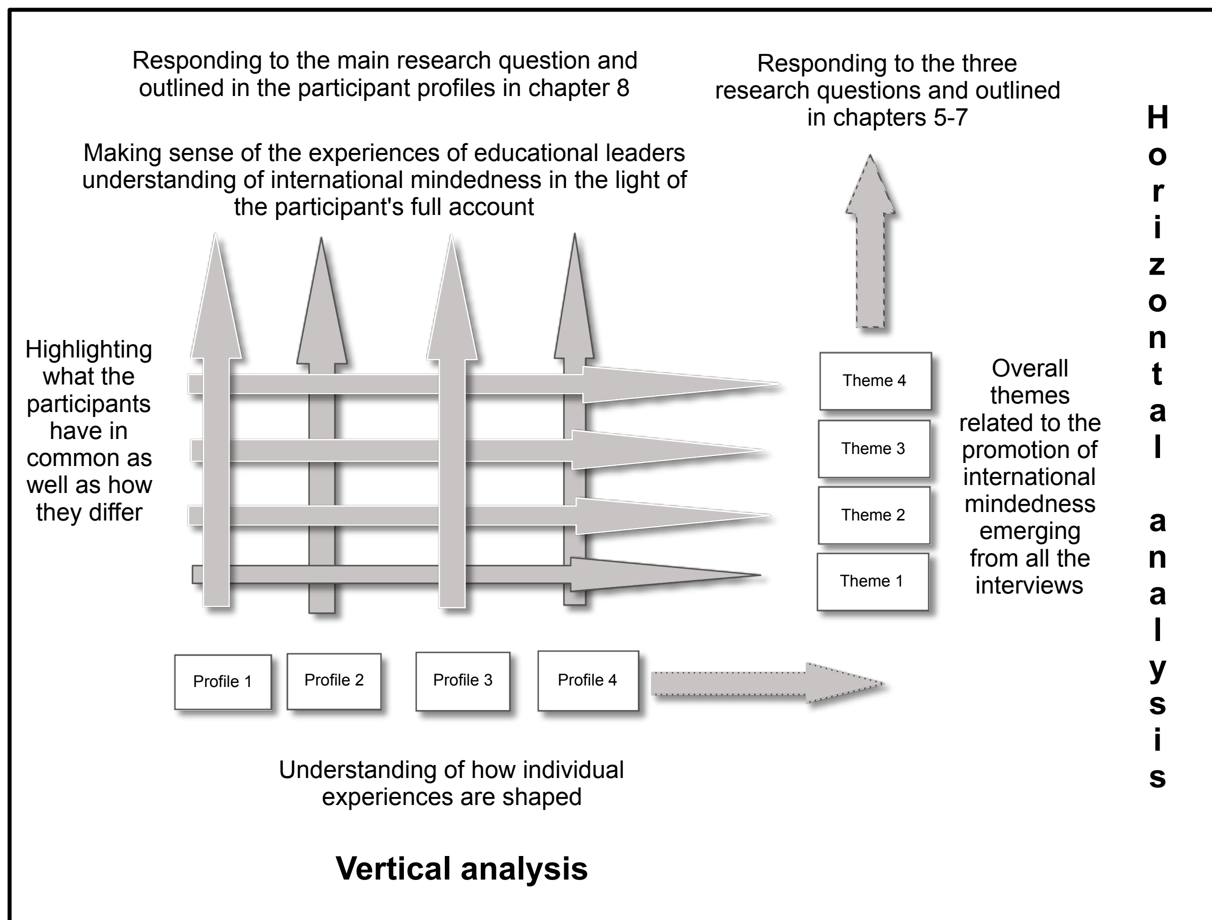
> The interpreter attempts to illuminate that which presents itself by paying special attention to its features and qualities, by making connections between them and by noticing patterns and relationships. Looking at the material from different angles, zooming in and out, foregrounding different parts of the whole as well as moving between a focus on parts and a focus on the whole, are all ways in which this type of interpretation seeks to increase understanding.

At times, this is illustrated by directly quoting what a participant has stated. At other times, it involves what Kvale (2007, 106-7) views as a form of meaning condensation that:

> ….entails an abridgement of the meanings expressed by the interviewees into shorter formulations. Long statements are compressed into briefer statements in which the main sense of what is said is rephrased in a few words.

It involved interpreting patterns and themes, setting items into categories or types, and identifying and noting relationships between items (Cohen *et.al.* 2011).

Figure 4.2: A vertical and horizontal analysis



The emerging themes were viewed from two different angles (see Figure *4.*2). A horizontal analysis looked at the overall themes and patterns related to the promotion of IM emerging from the interviews. These are outlined in Chapters 5 to 7 of the thesis which identify more dominant perspectives on the promotion of IM as well as alternative perspectives. In some cases, these are presented in the form of contrasting vignettes as in the case of vignettes 1 and 2, and vignettes 3 and 4. However, this only provides one angle on the interpretation of the data as it is "….difficult to gain much sense of how individual accounts are shaped" (King and Horrocks 2010, 165). As has been noted, "The first important factor is the leader him or herself whose potential contribution to school transformation appears to be determined by an interacting set of characteristics and experiences" (Higham *et. al.* 2009, 131). Chapter 8 adopts a more narrative approach to analysing the data that seeks to give an added dimension of realism and personal experience. It links data related to individual participants' experiences to the emergent themes identified in Chapters 7-9. This vertical analysis seeks to understand how individual experiences

are shaped in the light of the individual's full account. It helps provide an understanding of how the individual accounts are shaped (Seidman 2006; Cohen *et.al.* 2012). This approach links individual themes to specific participants. In this way, the individual participant's experience and responses are seen in terms of a theoretical narrative that enables:

> …. the text to come alive for you, and you will understand the research participants and their lives even better. In addition, you will integrate the subjective world of people's experience with the abstract world of theory. (Auerbach and Silverstein 2003, 74)

A profile was created for all participants. However, as King and Horrocks (2010) have noted, the creation of large numbers of profiles can become very repetitive. In line with King and Horrocks's (2010) suggestion, four profiles are presented as cases chosen on a meaningful basis. The profiles focus on different forms of educational leadership.

This combination of both a vertical and horizontal analysis (see Figure *4.2*) aids the drawing together of the main themes to address the question of what are the personal, professional and contextual factors that lead educational leaders to adopt values-leadership models in their efforts to promote IM in international schools (see Chapter 9).

4.4 Reflections on the research process

4.4.1 Issues of validity, reliability and generalisability

Although it has been argued that the ideas of validity, reliability and generalizability are more appropriate for quantitative research (Auerbach and Silverstein 2003), these are the terms that are being employed in this study to describe the standards used for evaluating the research. What is certainly true is that these terms mean different things when considering a quantitative or a qualitative approach (Cohen *et al.* 2012). Thus, as Mears (2012, 174) notes, "The validity of interview research is related to its appropriateness for studying what it claims to inform and its veracity in reporting." As has already been stressed, in-depth

interviewing offers a very appropriate approach to finding out what educational leaders think about the promotion of IM. It focuses on their real-life experiences and provides an opportunity to probe more deeply into the life experiences of the educational leaders. It offers a real opportunity to look in depth at what educational leaders think about the promotion of IM in their schools. By selecting all DIS, content validity has also been assured, as this has generated data from the whole phenomenon that is being researched.

The depth of analysis, appropriate participants, and the richness and scope of the data are all important factors in the reliability of the research (Arthur *et al.* 2012). Other aspects of reliability that are important to qualitative research have also been met. These include entering the research process with an understanding that I, as an educational leader, need to be aware of how my own personal experiences may negatively impact on the research process. This theme is expanded on in section 4.3.3 on the role of the researcher. Cohen *et al.* (2012) note the use of triangulation as one way of assuring the validity of qualitative research. It is acknowledged that this research project does not involve any major form of triangulation in terms of methods of collecting data or range of participants. The focus of this research is on the lived experiences of the educational leaders themselves and how they see their role in the promotion of IM and, as has been argued above, this is best explored through in-depth interviews. This research does not seek to look at how others might judge the educational leaders' views or actions, as it is difficult to do this until there is an understanding of what educational leaders themselves believe they are promoting. The research is not geared towards seeking any statements on the effectiveness of IM, but rather how one group, educational leaders, view the issue. The validity of the research comes from this aim of providing an understanding of educational leaders' perspectives that may subsequently be used to provide a framework or generate criteria to explore how other sections of a school community view an educational leader's role in the promotion of IM. Internal validity is achieved in two ways. The research is aimed at generating a new appreciation of the role of educational leaders in the promotion of IM and as such provides *educative authenticity* and through the feedback process a benefit to those who have participated with *tactical authenticity* (ibid.).

The issue of reliability also needs to be considered in the context of qualitative research. It "….can be measured by how accurately the study reflects the participants' meaning and their authority to comment on matters being studied" (Mears 2012, 174). As educational leaders of DIS, the participants clearly have the authority to comment on the promotion of IM within their schools. However, it is acknowledged that by selecting in-depth interviews as the main methodological tool, there could be seen to be an over-reliance on obtaining honest responses, both in terms of what claims individual educational leaders of DIS make about themselves and in how they respond to the questions. However, the main aim of the research is not to judge what is actually happening in practice in terms of IM as a core value of the schools, but to identify what educational leaders of DIS believe they are promoting.

The issue of reliability is also concerned with the methodological approaches to the research that have been undertaken. As outlined above (sections 4.2.3 and 4.2.4) the data collection process and data management were carried out systematically and effectively. The process of coding and analysis has been recorded leaving a clear audit trail. Sufficient detail of the data collection and analytic process has been provided (section 4.2.5) so that the reader is able to see how the conclusions of the research have been reached. Nevertheless, as has been noted:

> The researcher can only offer his or her own account as one of many possible competing interpretations, which readers will judge from their own perspectives. (King and Horrocks 2010, 161)

Thus, the reliability of the research is justified on the appropriateness of the participants selected, the manner in which the interviews have been conducted, the transparency and appropriateness of the data collected, and the veracity of the analysis.

The issue of external validity or generalisability is more complex when considering a qualitative research project like this one. It has been noted that "While interview studies do not aspire to generalisability, their findings can have implications for other settings" (Mears 2012, 174). Certainly, in the case of this research, no claims are made about the universal nature of the findings. However, although any

specific findings are particular to the context of DIS it is possible to point out "….potential significance for other settings and situations" (ibid., 175). The area of generalisability also relates to the methodology adopted. This has been achieved by presenting a transparent account that clearly shows other academics the steps that have been followed in reaching an interpretation of the research questions, and how the themes have emerged. The research findings can also provide a starting point for further research in this area. The approach adopted can certainly be transferred to another setting. This may take the form of similar studies carried out, but in a different context. It may also provide the opportunity to carry out research into how other groups within school communities see the role of educational leaders in the promotion of IM and open-up opportunities for triangulation. It is hoped that the research has brought about a new appreciation of the phenomenon of promoting IM in international schools.

4.4.2 Ethical considerations

In general, the research project is being carried out within the British Educational Research Association's *Revised guidelines for educational research* (BERA 2011), and participants were made aware of this before agreeing to participate in the research. The research adheres to the belief that:

> All research undertaken in situations which involve people interacting with each other will have an ethical dimension… [and that]….it is important therefore the decisions that we make have a defensible moral basis and that the process of making those decisions is itself transparent. (Stutchbury and Fox 2009, 489)

Before contacting any of the participants I received clearance from the IOE Ethics committee. An introductory letter was then sent to each participant along with information sheets (Appendix 5) outlining the purpose of the research and how they will be involved. The sheets also contained information outlining my approaches to issues of confidentiality and what would happen to the collected data. Participants were also required to complete a consent form (Appendix 5) that included permission for me to make an audio recording of the interview.

A major commitment to the participants was that in reporting the findings of the research, effort would be made to ensure the anonymity of those taking part. This has been achieved by adopting several strategies in the reporting of the results. In many cases, quotes from individual participants are not attributed to a named person but instead reference is made using such descriptions as ‘a participant’ or ‘an educational leader’ or ‘another person’. In the case of the vignettes and the individual profiles, quotes are linked to a named person. In these instances, the name of the person or school have been anonymised and fictitious names have been attributed to the name of the participant, the name of their school, and the location of the school to minimise the chance of identification of individuals. The use of in-depth interviews involves the recording of people’s views and feelings. To present this to a wider audience, use has been made of direct quotes. The quotes that have been used are not taken out of context and they genuinely reflect the views of the participant.

Despite this, it is acknowledged that for those who are actively involved in DIS it may be possible to identify individual participants and their schools. While the process outlined above is sufficient to ensure anonymity within the wider academic readership, it does need to be acknowledged that the DIS community is a small one, and that within this community it may be possible to identify individual participants and schools. This possibility was made clear to the participants, and they had the right to withdraw from the process at any time (see Appendix 5). Participants were aware that the research was being submitted for consideration for a PhD and evaluated by other academics, and that potentially the research would then be available to the wider academic community.

There are also ethical questions that relate to my obligations or duty towards the research process and research community (Stutchbury and Fox 2009). The methodological approach was adopted with careful reference to its effectiveness. The selection of in-depth interviews as the main tool for gathering data provided the most benefits for the researcher and for those participating. For the researcher, in-depth interviews provided the most effective tool for exploring what educational leaders’ understanding is of IM. It also allowed participants a greater opportunity to reflect on their own experiences rather than responding to a questionnaire or survey

or a more tightly structured set of interview questions. It has allowed them the opportunity to explore their own thoughts that potentially may bring more benefits to them. All participants were treated equally, in the sense that they were provided with the same explanatory information and were asked the same broad questions. As outlined in the previous sections, the research was carried out rigorously and has been reported clearly and honestly and supported by a clear audit trail. Ethical questions related to the storage and ownership of the data have also already been outlined in the section on data management (4.2.4).

Another ethical dimension that needed to be considered is the wider environment within which the research was taking place and any potential impact. The research is concerned with looking at educational leaders in a Dutch (state-funded) International School context (DIS). All schools targeted offer educational programmes that promote IM as a core value. The research has not therefore challenged the values, norms or function of DIS as an organisation, but has provided a greater understanding of how educational leaders see their function within this context in relation to IM. In this way, the research is beneficial to DIS as an organization, and to individual educational leaders of DIS.

As the participants are all adults involved in some respect with the advocacy of IM, the general subject matter of the research could not be considered as a contentious area for them or cause them any undue harm. Underpinning the research are ethical considerations about the importance of IM. The research approaches the question from the ethical standpoint that the promotion of IM in schools is not just a good thing, but imperative for a school that considers itself international in nature. As such, the successful promotion of IM by educational leaders is deemed to be a good thing. Although the research did not set out to identify criteria for successful practice in this area, there may still be the implication that some participants' responses may be seen to be more 'appropriate' than others. In reporting the findings, I was therefore mindful that "As qualitative researchers engaged in producing knowledge, we are required to act responsibly, being aware of how the research we produce will be read, re-interpreted and used" (King and Horrocks 2010, 105). The research therefore endeavoured to minimise the risk of participants feeling devalued by the experience of taking part in the research by

ensuring issues of confidentiality. One participant particularly noted the importance of ensuring this when she commented that “I shared with you a lot of stuff [and] that is a vulnerable [thing].” In general, the consequences of participating in the research appeared to be a positive one for the participants. The participants were asked if they found the experience useful and whether there was anything they would like to say about the way the interview had been carried out. The participants responded positively to the interview process. There were no negative comments about how the interviews had been conducted. The overall feeling seemed to be that it had been an enjoyable and useful experience and it had given the participants an opportunity to think about an area of educational leadership that was important to them.

4.4.3 Challenges in the research process

The role of the researcher

When considering the overall methodology of the research project it is important to understand the role of the researcher in the process and what she or he brings to the process. Creswell (2011) believes that those reading about the research have a right to know about the researcher’s background, work experience, cultural experiences and history to better understand the research process and where the researcher may be coming from. As noted in Chapter 1, I entered the research process with considerable practical experience of educational leadership in an international school setting, but with little experience as a researcher. Dowling and Brown (2010, 172) note the potential impact of this on the role of the researcher:

> The professional practitioner intending to engage in educational research in the interrogation of their own practice will need to acquire the principles and not merely the trappings of the research practices. This entails a kind of apprenticeship into the practices of research.

On a personal level, this was an important apprenticeship that I had to go through. The researcher also has a responsibility to ensure that the ethical dimensions of the research are understood and can be defended on a moral basis (Kvale 2007; Stutchbury and Fox 2009). As a researcher, Dowling and Brown (2010) note the importance of being reflective, and that although you may not be aware of

your own bias, you still need to recognise that it is there (ibid.). Kvale (2007) sees it in terms of being open to new and unexpected phenomena.

This section now comments on these in relation to my own role as a researcher. On a personal level, I have lived and worked in six different African countries (Nigeria, Kenya, Ethiopia, Togo, Tanzania and Mauritius) and two European countries (Austria, The Netherlands), as well as in the United Kingdom. In seven of these cases I was working in an educational leadership role. My experience in the 1980s in the United Kingdom also involved being a member of the African Caribbean Education Team in Nottingham, whose role included exploring how the curriculum could better reflect the experiences of African Caribbean students. I enter the research with considerable experience of educational leadership in an international school setting. I have been the Head of four international schools covering a period of fifteen years. I have also been a deputy head of two other international schools covering a period of over seven years. Although I have been the Head of a primary school (4-12 year olds), the greater part of my educational experience has been within the secondary age range (11-18 year olds). All these schools have offered, or have been in the process of seeking authorisation for, one or more of the IB programmes. I am also currently a consultant for the IB and have worked with four schools that are seeking authorisation for the DP. I enter the research with knowledge of all four of the IB programmes. It is my experience as an educational leader in several international schools, and my involvement with the IB and its commitment to IM, that has led to my interest in the research question and understanding how other educational leaders view the promotion of IM in an international school context.

It is acknowledged that this personal and professional involvement with the issues brings with it challenges for my role as a researcher. I inevitably came to the research with certain assumptions and beliefs about the nature of IM, educational leadership and international schooling. I could not therefore claim to be a totally disinterested researcher. Nevertheless, the main aim of the research is to identify what other educational leaders' understanding is of these areas, and not my own understanding. The aim of the research is not to provide any answers to what might entail successful educational leadership in this area, but to provide a description of

how other educational leaders view it. I believe that in my approach to the analysis and reporting of the results I have managed to ensure that my own values and beliefs have not unduly affected any claims (BERA 2011). However, one challenge related to this area is explored later in this section.

Ethical issues arose throughout the research process in terms of being both a researcher and a past educational leader of a DIS. As the latter, I might be considered as an ‘insider’, although I was only an educational leader of a DIS for one year prior to undertaking the data collection. As individual DIS are primarily responsible to their own governing body and structures, I was also ‘outside’ of the specific context within which each of the participants were working. During the interviews, I ensured that the participants understood that my role was as a researcher and not as an educational leader. I tried to adopt a listening approach, only intervening to clarify any points that were made or to follow up on points that were made. Several of the participants commented on how they felt that I had been a good listener. However, one participant felt that “Just sometimes it would be nice to have an affirmation that I am on the right track.” Overall, the comments from the participants indicated that they had understood my role as a researcher.

The analysis of the data raised issues related to minimizing my own assumptions about the research topic and letting the data speak for itself. On the one hand, I had developed a theoretical framework to help guide the analysis of the data that was based on an academic foundation (see Chapter 2). However, the aim of the research is to identify how the participants view the research area, and not what assumptions I bring into the research based on my own personal experiences. As a researcher, I had to be aware of the role of both these elements. In analyzing the data, I used my own understanding of the research area to provide the overall framework, while ensuring that I maintained an open mind and recorded accurately the feelings and life experiences of the participants.

Direct or indirect questions?

As noted earlier, the in-depth interviews were intended to be conducted within a semi-structured format with an emphasis on open-ended, non-leading questions.

Chapter 3 (section 3.4.3) outlined the contentious nature of the character of Zwarte Piet and its potential impact on schools in The Netherlands. Living in The Netherlands, I entered the research with my own views on Zwarte Piet that I regard as a fundamentally racist caricature. The question of Zwarte Piet raises an important question about the nature of the in-depth interviews carried out and the ethics of the research. On the one side, I wished to be true to the spirit of the interviews. I had set out to conduct interviews that were non-threatening and that were aimed at identifying what the participants themselves regarded as important elements in the promotion of IM. If the participants did not choose to comment on Zwarte Piet, then I felt that they should not be pushed to do so. On the other hand, having had experience of being an educational leader in a DIS, I felt that the issue of Zwarte Piet raised some key questions about the context in which IM is promoted within The Netherlands.

When designing the research questions, I had to consider whether I would directly raise the issue of Zwarte Piet. However, I felt that this would constitute a leading question and would adversely affect the tone of the interview which set out to put the participants at ease and to encourage them to express their personal outlook on the promotion of IM. Instead, I left it up to the participants to raise it if they felt that it was an issue. It was hoped that two of the more general questions related to the context within which the participants were working, might elicit responses on Zwarte Piet (interview questions 8 and 9). In the case of four of the participants they did use this opportunity to specifically mention the challenges of Zwarte Piet for themselves and their communities. Once the issue was raised by a participant, I felt able to ask more direct questions about how this impacted on their ability to promote IM in their school.

There were also wider issues to consider in terms of the impact that the question might have. My intention was to try and involve as many DIS as possible in the research, but as Mielants and Weiner (2014, 8) reported:

> Recently, schools have increasingly rejected researchers' requests to complete fieldwork. Well-known educational researchers have found school administrators removing their schools from 10-year-long research programs, outright rejecting new requests for permission to gain access…. Evasion is a

> common technique (Wanat, 2008), with some scholars averaging 19 contacts with each school before receiving a response.

Educational leaders also have many pressures on their time, and I was asking them to spend about one hour talking to me about IM. By only relying on direct email contact with the educational leaders there was a danger that too few educational leaders would like to take part in the research. I was therefore dependent on seeking the recommendation of those who had participated in the research to encourage others to also take part. I felt that if I raised the question of Zwarte Piet too persistently those who had been interviewed may have been less likely to recommend others to take part in the research.

4.5 Conclusions

The research design and methodology meet the standards identified by Creswell (2013, 44) that:

> The final written report or presentation includes the voices of participants, the reflexivity of the researcher, a complex description and interpretation of the problem, and its contribution to the literature or a call for change.

By selecting in-depth interviews as the primary research tool for collecting data the voice of the participants has been clearly heard. The position and background of the researcher has also been made very clear, as has what I bring to the research process. As the findings outlined in Chapter 9 indicate, the research contributes to a currently under-researched area of study.

The approach to the research has been guided by theory, is systematic in its approach, based on evidence, and transparent in its procedures. The underlying assumptions and theoretical framework for the research have been clearly stated. The research design has been carefully planned to ensure that the data generated provides a rich and deep understanding of the lived experiences of the participants. The process is transparent by ensuring that there are clear explanations of the process of analysis of the data and an audit trail to support this. The research process and methodology adopted has provided those who have participated in the

research with a greater understanding of how they as individuals, and as educational leaders within DIS, see the role of educational leadership in the establishment of a core value like IM.

5 Understanding international mindedness

Chapter 3 identified how international mindedness (IM) is a key component of the curricula offered at Dutch state-funded International Schools (DIS), and that the schools published mission and vision statements reflect a commitment to promoting attitudes and values that underpin IM. The conceptual framework for IM outlined in Chapter 2 highlights the personal and professionally demanding nature of IM as a guiding concept for educational leaders, who seek to place IM at the centre of their school. This chapter explores how educational leaders of DIS make sense of this, and how their personal and professional experiences shape their understanding of IM. The implications of this are considered in terms of the form of international education that educational leaders promote in their schools.

5.1 Challenges in understanding IM

The conceptual framework for IM identified the overarching and aspirational aim of making the world a better place through an understanding of the world that we live in, and a personal commitment to action to help address global issues. It also highlighted the varied and contested interpretations that there are of this (see Marshall 2006). This section briefly looks at the challenges that this creates for educational leaders in developing their understanding of IM. Although the participants had not been asked about the challenges of defining IM, it was an issue that they raised during the interviews. By starting this chapter with the challenges that the educational leaders identified, it provides a necessary background to understand why the participants define IM in the way that they do.

Almost all participants commented on the difficulties that defining IM posed for them, either in terms of understanding what the concept meant or in rejecting it as an appropriate term to describe what they felt lay at the heart of their school. The idea that IM is subjective and is open to multiple interpretations was a recurring theme (see Savva and Stanfield 2018). In keeping with Skelton's (2015) comments, many of the educational leaders interviewed, regarded the vagueness and abstract nature

of the concept as the major challenge for them in defining IM. Others expressed confusion as to how the term IM might differ from other related terminology such as intercultural understanding or global education (see Marshall 2006). This sense of frustration, felt by many of the participants, was summed up by one person who reflected that:

> I quite honestly believe that the reason this question is so difficult to answer is because the more we think about it, the more abstract the whole concept becomes, because you start to say 'well, does it really exist'?

There is a danger that this lack of a conceptual framework may mean, that for those entrusted with the promotion of IM, it may lead to an ‘everything goes’, or ‘what is the point of even trying’ attitude. In spite of these potential dangers, the findings from this study suggest that this is not the case for educational leaders of DIS and that they are committed to developing institutional values that broadly reflect the attitudes and values of IM.

Despite the efforts of organisations like the International Baccalaureate (IB) to provide a framework for understanding IM, several of the participants in IB World Schools commented on what they saw as a lack of consistency across and within the international organisations that use the term. In line with research carried out in this area (see, for example, Castro *et al.* 2015), the participants commented on the challenges of developing an understanding of a concept the definition of which seemed to be living, growing, constantly changing and open to personal and institutional interpretations. The issue of whether the lack of a consistent definition of IM is a problem or not met with differing responses. For some, the most important thing was that there were no right or wrong definitions of IM, only different. It provided them with greater flexibility to interpret IM in a way that they felt was relevant to their school context. However, one participant highlighted the challenges of such an approach when he commented that:

> I don’t want it to make it appear that any version of this [IM] is acceptable, because I don’t want to have a relativistic version of international mindedness. So, yes, I understand that one needs to interpret this within their own cultures, but I think there is also a baseline that we have to start from. There are certain pre-conditions, as far as the United Nations is concerned, about what is acceptable, in terms of human beings’ values and cultures and rights and

> responsibilities. That also has to frame this definition of international mindedness.

While many of the participants felt that the major challenge was adequately defining IM, several participants felt that the problem lay in the appropriateness of the term itself to adequately describe what they believed was the core-essence of their school. Some preferred to focus on a narrower understanding of IM than that presented in Chapter 2 (see Figure 2.1). In doing so they stressed such ideas as inter-cultural competence or international connectedness rather than active global citizenship. Another rejected it because he felt that within the concept of IM as he understood it, there was too much of a focus on cultural differences. He felt that this could lead to "….a self-fulfilling prophecy where cultures become a problem because we have been made to believe that they are a problem." These differing views on the nature of intercultural awareness are explored in later sections of this chapter (see vignettes 1 and 2). Despite the prominence in the academic literature of such terms as global citizenship, cosmopolitanism or human rights, none of these were mentioned as appropriate alternatives by the participants. The findings support the idea that such terms as global citizenship or cosmopolitanism are more widely understood in a national educational setting than in an international school context (see Chapter 2.1.1).

Given the diverse range of interpretations of IM, another significant set of challenges for the educational leaders revolved around the need to develop a shared vision or understanding of what IM might mean across the whole school community. Many of the challenges outlined in Chapter 2 were identified by the participants. The participants raised the difficulties of making the term relevant to the range of different contexts and circumstances that comprise international school communities, and the challenges of articulating a concept that is used globally but interpreted locally (see also Castro *et al.* 2015.). Echoing the findings of studies carried out by the likes of Sriprakash *et al.* (2014) and Barratt Hacking *et al.* (2017), concern was also raised by several participants that within IM there may be an over-reliance on values that come from a predominately western intellectual and cultural tradition. The challenge of making the concept meaningful and age-appropriate was also a recurrent theme (see also Skelton 2015). It was noted how it was sometimes difficult to achieve this

with younger students, as the students themselves did not specifically talk about being internationally minded, but instead referred to more specific attributes or characteristics of IM. Despite reservations expressed by Roberts (2014) and Van Oord (2013) about the usefulness of the learner profile as a manifestation of IM, in this context, the IB learner profile was seen by some of the participants as a useful tool to use with younger students. Overall, the participants felt that the vague and abstract nature of the concept made it difficult for them to define IM adequately. There was a general sense of unease expressed by them over how to go about the process of defining IM, and a feeling that they were ill-equipped to do this.

5.2 How educational leaders define IM

Despite these reservations, the participants did attempt to define IM. The responses from the participants tend to concur with the findings from the academic literature reviewed (Chapter 2.1) that suggests that IM as it is currently conceptualised leans more towards a ‘soft’ form of international education rather than a ‘critical’ one. There is an emphasis on IM as a form of personal understanding and appreciation of diversity rather than one that encompasses active global citizenship.

5.2.1 IM as a form of inter-cultural understanding

The participants defined IM primarily in terms of its impact on individuals’ understanding of the world and how this aided greater inter-cultural understanding. The participants viewed this in terms of having a sound knowledge base in global issues, and the development of appropriate skills and approaches to learning that enable them to look critically at global issues. Several participants referred to the importance of fostering an understanding of the world from multiple historical, social and political perspectives, encouraging students in the pursuit of the unknown and developing an appreciation for complexity and ambiguity (see also Wilkinson and Hayden 2010; Hill 2012; Starkey 2015).

In addition, while the IB identifies multilingualism as a key component of IM and as a fundamental part of increasing intercultural understanding (IB 2014), there was a lack of specific reference to this aspect of multilingualism by many of the participants when defining IM. An exception to this was Stefanus (Head of Community School Willemhoven) who placed multilingualism at the centre of his school's understanding of IM. As is noted in the next section, while the educational leaders did not include multilingualism in their wider definition of IM, they did identify it as an essential manifestation of IM in the intended curriculum of their schools. The reasons for multilingualism's omission from the definition of IM, but inclusion in the manifestations of IM, are unclear. It may be that the participants assume that to be internationally minded, a person needs to be multilingual, and that it is a *given*. However, for those for whom English is not their identity language, it may be linked to the acceptance of English as the global language of power and influence (see Benson and Elorza 2016). One represents a more *critical* form of international education that places multilingualism as a central component of intercultural understanding, as in the IB model; the other suggests a soft form of international education that accepts English as a global language of power (see Grimshaw 2007), and as a potential tool for entering an international elite.

A theme running through many of the interviews was the importance of developing a sense of personal identity and self-awareness, which the participants viewed as an essential prerequisite for understanding others. In Chapter 2 this was identified as developing a form of rooted cosmopolitanism (see Mukherjee 2020). One person best summed up this feeling when she reflected that:

> Everybody is different, and nobody is different. I'm at home in the UK, and I'm at home in The Netherlands, and I'm also at home in neither, because I'm a global citizen.

The participants focused strongly on the need to develop attitudes and values that supported a cosmopolitan outlook and that enabled them to engage with all sections of their school community. Many of the participants linked the values associated with IM with their role as educational leaders of DIS. They regarded IM as a way of thinking or approaching everything that you do as a person and as an educational leader. In this regard, it can also be viewed as an essential tool for educational

leaders of international schools to better understand the communities that they are leading (This theme is explored in more detail in Chapter 7.1).

The participants focused on open-mindedness as an important attribute of IM. The responses from the participants identified several facets of open-mindedness. As one person reflected "….first of all, the mind has to be open," and aware of the needs of different groups of people and the need to value diversity and difference. Other participants noted the importance of responding to other people's ideas and being prepared to change or modify one's own views based on this. One participant noted the personal and professional challenges of this and raised the question of:

> ….to what extent do you take some of the thoughts and cultures around you into your own culture? How willing are you to take the good, or what you find interesting in these other cultures, and add it to your mix?

The potentially competing forces at work between having a strong set of personal and professional convictions and yet being open to the views of others, was viewed as a recurring challenge for those promoting IM. In this respect, all four of the major research projects commissioned by the IB (Singh and Qi 2013; Sriprakash *et al.* 2014; Castro *et al.* 2015; Barratt Hacking *et al.* 2017) noted the current dominance of western intellectual cultures in the formation of our understanding of IM, and the need to broaden this to include non-western intellectual cultures.

The idea of open-mindedness was most closely linked to being open and appreciative of different cultures and beliefs. There was a strong feeling that the more education that a person has about different cultures, the more internationally minded they become. However, as noted by Perry and Southwell (2011), intercultural understanding is a complex process that involves more than just knowing about culture. Several educational leaders referred to IM as being an active and ongoing process that involved understanding the need for connections between people that cross cultures and build up greater cultural awareness and understanding. This included appreciating diversity; fostering mutual respect across cultures; and a personal commitment to being internationally minded. This resonates with the attitudes, values and self-awareness that form an important element in the conceptual framework outlined in Chapter 2.

Many comments focused on understanding your own and other peoples' national identity and national cultural identity. The dominant view was that it was important not to ignore these differences. However, a minority view was expressed by two of the Dutch participants. They stressed the idea that people are people wherever they go and that they are not much different, and that it is more important to highlight commonalities across cultures. As noted by Leeman and Pels (2006), this latter view can lead to a focus on assimilation into a dominant culture rather than on a more multicultural and inclusive approach (see Chapter 3.2.2). As Allan's (2002) study of intercultural understanding in an international school setting also illustrates, international schools may develop a dominant culture into which minority group cultures face pressures to assimilate.

Two vignettes are now presented that represent differing perspectives on the role of national identity and national cultural identity in shaping a person's sense of identity and understanding of their place in the world. These vignettes consider personal and professional factors that shape these perspectives.

Vignette 1: The important role of culture in shaping identity

Caroline is the Head of a 4-18 DIS offering three of the IB programmes. Her broad view is in line with the interpretation of IM presented by the IB (see Chapter 2.1), that places intercultural awareness and understanding at the centre of their definition of IM. It also broadly represents the view of most of the participants interviewed.

Caroline is non-Dutch but has lived in The Netherlands for some time where she has worked in both bilingual and international schools. During the interview, she made many references to the importance of being aware of the more negative aspects of her cultural and national background and the need for self-reflection. She stressed the importance of understanding your own cultural background to understand the wider decisions that you make and how you interact with others. This appears to influence how she sees IM and the importance that she gives to

intercultural understanding as the main manifestation of it. Like several other participants, she commented on how she no longer uses the term IM but instead prefers to use the phrase intercultural competence. She reflected that:

> ….rather than asking what international minded is, I'd rather want to look at how culturally competent is a person, and that will automatically, in my view, then morph into what we used to call international mindedness.

Although recognising that cultural identity is broader than connecting to a specific country, Caroline still views intercultural understanding primarily in terms of the cultural influences from where a person comes. She regarded a strong sense of self-identity as an important starting point in this process. She felt strongly that we are not all the same and that it is essential to understand and be accepting of other people's cultures. As she commented:

> ….for me there is no such thing as 'we are all the same', and we ignore the fact that we have different cultures. It doesn't work that way. So, understanding your own culture, and accepting the fact that there are other people with different baggage, depending…. on where they come from, and what their backgrounds are. That is important. Being open to that idea.

She reflected on how understanding where a person comes from culturally is very important for her as an educational leader. As she expressed it:

> What I've learnt in the last ten years of dealing with an international community, (is that) I have to know who is on the other side of the table, in order to have a real conversation. So, when I have a conversation with culture A, or a person who comes from culture A, ….then I have to know and understand a little bit about (them)…. And that it's good to be prepared and understand a little bit at the beginning of the conversation, where you're coming from, and what is your background. The conversation is a very different conversation then, from just cold, without taking into account where a person comes from, and how he or she communicates.

However, several of the participants cautioned against too narrow an idea of what national cultural identity might entail, that might lead to the adoption of an essentialist view that Erickson (2011) and Fail (2011) argue reduces all interactions to cultural interactions or assumes a uniformity of culture within a particular group. One person pointed out that while there is a need to understand where we as

individuals have come from, it is also equally important in that process not to then define yourself in terms of your difference from others and in the process ‘other’ another person. She related it to the idea of understanding our shared humanity (see Van Vooren and Lindsey 2012; Hill 2013) and cautioned that:

> ….just because you and I are from the UK, it doesn’t…. necessarily mean that we will have more in common…. it’s how we understand each other as human beings. This idea of Ubuntu [a Nguni Bantu word meaning ‘humanity’]. You are you, and I am me. We can connect as different human beings, and we talk to each other, we can engage in dialogue with each other to understand our perspectives and our backgrounds and our differences.

Vignette 2: An alternative perspective on the role of culture in shaping identity

While most of the participants presented the view that intercultural understanding was a central element in the development of an understanding of IM, one of the participants presented an alternative perspective on the role of culture in shaping identity. This approach is in contrast to that expressed by Caroline (see vignette 1 above).

Leonard is the overall Head of a large combined 3-18 DIS. He is Dutch by nationality and has a wide range of international experience. The professional context within which he is working differs from most DIS. Unlike other DIS, International School Kronenburg is directly accountable to an external international body that oversees the running of several schools worldwide. This international body promotes a more idealistic vision of the world. The socio-economic composition of the school is more mixed than that found in many other international schools, which may cater more for what some writers identify as a global elite (see Cambridge 2002b; Lauder 2007; Gardner-McTaggart 2014; Hughes 2020).

Leonard argued that culture is only one element of a person's identity and that he preferred to focus on bringing people together as individuals who may be different in other ways in terms of socio-economic background rather than more narrowly on cultural aspects, and thus to engage with people as individuals (see Erickson 2011). Rather than taking cultural difference as the starting point, he focused on the need to

understand individuals and then in the process, learn about their culture. He commented on what he saw as more relevant forms of diversity to consider:

> ….we are starting to recognise that diversity is not national because…. upper-middle-class kids from all around the world are pretty much the same kids. But diversity is more and more socio-economic and diversity is those who have a passport and those who don't, and those who travel for a holiday and those who travel because they want to survive.

Leonard expanded on this theme when he commented that:

> ….my hope for education and internationally minded education, and again I would not use that term myself, is that students learn not to appreciate cultures the way we now postulate them. But learn to critique that and say my identity as an individual is made up of religion, and of ethics, and of upbringing, and of tradition, and my favourite television show, and of my favourite football team, and of culture. Whatever that means. But I have autonomous choices to make in what elements of my culture I adopt and what elements I reject.

Leonard's view places less emphasis on the role of national cultural identity in developing a sense of being internationally minded. Reflecting similar comments made by Barratt Hacking *et al.* (2017), he notes how the development of IM also needs to be seen within a wider political, religious, and social context. He sees it as only one of many influences existing within an international school context. Leonard's view represents a more complex understanding of the role of culture in developing individual identity. He places it within the wider influence of the outside curriculum that sees students shaped by:

> ….contexts of culture, ecology, geography, history, community, language, mass media, the Internet, families and homes, peer groups, workplaces, hobbies or avocations, and more. (Schubert 2008, 411)

The responses from the participants highlight the lack of consensus over how to approach cultural identity and intercultural awareness. The two vignettes represent two broad approaches. One approach focuses on the need to understand a person's culture to engage successfully with them, while the other approach focuses on the need to engage with the person first and then come to an understanding of their culture. The academic literature outlined in Chapter 2

suggests that IM would ideally combine both approaches, but that there is also a need to combine this with a more 'critical' form of international education that better understands the needs of others and identifies with their struggles (see Osler 2015).

5.2.2 IM as a form of global citizenship

Only a few of the participants focused on issues related to the responsibilities and obligations of active global citizenship. Despite the concept of global citizenship coming through strongly in the review of academic literature as a manifestation of a person's identification with global concerns (see Levinson 2011 and Starkey 2015), only two of the educational leaders made specific reference to the importance of developing ethically responsible global citizens as part of IM. This was surprising given that global citizenship is a term used by the Council of International Schools (CIS), IB and International Primary Curriculum (IPC). One participant went as far as to reject the term as inappropriate:

> ….because to be a citizen, there are rights and responsibilities associated with it; paying taxes, having the right to vote, and that's not what we mean.

He viewed the idea of global citizenship in much more contractual terms rather than part of a person's identity, global outlook and obligations (see Osler 2015). The omission and even rejection of global citizenship as an essential element of IM presents a more limited definition of what it means to be internationally minded.

Several participants did mention the importance of being knowledgeable about the world and understanding the global challenges. They linked this to the idea that action was needed to address these challenges (see Bates 2005; Davies *et al.* 2018; Starkey 2018), which represents a more 'critical' form of international education. As one participant commented:

> ….you have problems that are global issues, that the world is facing at the moment, and I think to be internationally minded you need an understanding of what those issues are and how different communities go about trying to resolve those issues.

However, even this comment fell short of explicitly encouraging personal action and supports the findings from Castro *et al.'s* (2015) study that IB learners are not necessarily engaged in taking action. Only a few of the participants focused on the action element of IM, with one person expressing the opinion that IM:

> ….includes an element of 'We are all sharing this planet, and some have it better than others', and that you try and take action, basically, to make the world a better place in whichever way you can.

Two other participants went further than this and referred to the need to confront structural ideas of privilege and show a commitment to the sustainability of the planet. They expressed the view that schools need to determine how to create people that can solve those problems (see Osler and Starkey 2003; Arthur *et al.* 2008). Apart from these comments, this was not an element of IM that was focused on by the participants.

5.2.3 *Soft* rather than *critical* international education

The participants' understanding of the concept of IM seems to primarily centre on the importance of developing intercultural awareness and being open-minded. The need for them, and for others in their school, to develop a clear understanding of their own identity and what has shaped that, also came through strongly from the responses. The term global citizenship and its related ideas of responsibilities and taking action is not one that was used by most of the participants despite its prominence in both the academic literature surrounding IM and in major organisations like the IB that promote IM. While they commented in general on the need to develop positive attitudes that support IM, the educational leaders provided few concrete examples, and only a few participants related attitudes and values directly to action on global issues. The educational leaders' understanding of IM focuses on how it should bring about a personal transformation in terms of how we interact with others. It represents a very personalised and individualised vision of IM that focuses on exploring diversity for what Heiliman (2010) would see as primarily personal and mutual advantage. It is more about being open to the ideas of others rather than changing people's ideas. This perhaps highlights one of the inner struggles within the idea of IM. On the one hand, it is about being open to the ideas

of others, while on the other hand it is about proactively engaging with others to bring about change that you see as desirable. Although both these sentiments may not necessarily be mutually exclusive, they do present the challenge of finding the balance between being open to others and still having a clear idea of what action you wish to take (see Walker 2006). The findings indicate that for educational leaders of DIS IM remains a challenging concept to define adequately. In general, their definition of IM seems to be closer to a *soft* rather than a *critical* form of international education (see Andreotti 2006).

5.3 Manifestations of IM

For several of the participants, the lack of a standard definition was not necessarily a problem, and what counted more was how it could be identified in the curriculum and their schools. As one participant noted "…. you can have those definitions [of IM] up on a wall, but if you do not live them…. they're a waste of time." The interviews reflected this feeling, with the participants feeling more confident when talking about how IM was manifested in their schools than in talking more theoretically about the concept. They were less concerned with the aspirational aspects of IM and the idea of societal change and more interested in its application and how it supports the development of a harmonious school community. Rather than deferring to the future, they were more interested in what can be done today (see Singh and Qi 2013).

At this stage in the interview process, the participants focused on the positive manifestations of IM. Little reference was made to more negative aspects of the outside curriculum or the notion of a null curriculum and what aspects of IM might not be manifested in their schools. How the wider social and school context influences the participants' promotion of IM is explored in the next chapter. The responses from the educational leaders interviewed identified two main ways in which they saw IM positively manifested in their schools. These, I have classified, as examples of tangible and intangible manifestations of IM. The tangible manifestations represent those aspects of IM that can be more precisely identified. The intangible

manifestations represent aspects of IM that are more difficult to readily identify or attribute to one thing.

5.3.1 Tangible manifestations of IM

The tangible aspects that were identified centred mainly on developing IM proficiencies and a cosmopolitan outlook in students (see Chapter 2.1). These focused on the acquisition of knowledge and skills and being multilingual, along with the development of attitudes and values that support a global outlook. Many of the participants referred to the ways that these areas are manifested in the intended curriculum and how this provides the vital seeds for knowledge and understanding of global issues to flourish. Two approaches to this were identified. Several participants referred to the inclusion of discreet subjects or topics that provided a global context for the students' learning, and that made it relevant to the students' own lives. This, they felt, could be developed through existing subject areas like the Personal, Social, Health and Economic (PSHE) programmes and the humanities subjects that provide fertile ground for the development of IM (see Banks 2014). The second approach focused on developing cross-curricular links that integrated IM into existing subject areas and ensured that IM is naturally threaded throughout the curriculum. The influence of both the IB programmes and the IPC was evident in the participants' emphasis on the idea that global issues should be woven through all aspects of the planned curriculum. Nevertheless, there was also an acknowledgement that in practice it was often difficult for teachers to ensure that the concept of IM was at the heart of all the teaching units, rather than seen as an additional element.

The importance of multilingualism was also stressed. The range of languages offered in the school, and the support provided for students' mother tongues, were seen as significant manifestations of IM. For one educational leader, "….if there are less than three languages taught then it is hard to call yourself an international school". Others mentioned how resources in the school library to support mother-tongue learning also indicated the school's commitment to IM. The opportunity for children to be able to use their language to access the curriculum was viewed as an

important indicator of whether a school was internationally minded as well as respecting and supporting the development of their mother tongue.

The educational leaders also highlighted the importance of the pedagogical approaches adopted in the implementation of IM. The influence of the IB and IPC programmes could again be seen in the participants' belief that IM could best be promoted through inquiry-based learning. One person felt that a readiness to meet the Other was something orchestrated via the IB curriculum offered at his school. Several of the participants described how it has now become normal in their schools for students to ask questions and inquire about global issues, and that through an inquiry-based approach the students were able to enhance their understanding of the world.

The stress on developing attitudes and values that support IM was also seen as manifested in the schools' intended curriculum. In one case, the school had developed its own programme around the theme of critical engagement that directly challenged students preconceived attitudes about cultural differences (see also vignette 2 above). The Head of the school believes that the programme:

> ….is a great way to move beyond reductive understandings of culture where it says 'I think like this because I am a Muslim. Or I think like this because I am from the United States.' What you discover through those programmes is that the variety of thinking amongst Muslims is sometimes even larger than the variety of thinking between Muslims and non-Muslims ….which kills the whole concept of cultures as isolated communities.

All the participants commented on the development of soft skills that encourage students to work more collaboratively and effectively. One person mentioned how a racist incident in his school was now being used by the students to illustrate how not to behave towards others and that this reflected one of the learner outcomes from the curriculum. Another participant also noticed how the students in her school were now making direct reference to the IPC goals that supported aspects of IM. Participants working in schools offering the Primary Years Programme (PYP) generally noted what they regarded as the positive influence of the IB learner profile in supporting this, and how it ensured that positive attitudes and values were

woven throughout the curriculum. As one person described it, teachers will "….talk about students being inquirers and thinkers and principled, at any opportunity…. So, we're going deep into the attributes of the [IB] learner profile."

The importance of promoting and supporting extra-curricular activities aimed at making sure that IM permeates throughout the whole school was also noted. At a secondary school level, one participant talked at length about encouraging student-led activities that he believed manifested IM within the school. The idea of empowering students to take action was important to him, and he was one of the few participants who explicitly linked the development of knowledge and skills and attitudes and values to the need to take action. As he explained:

> ….we've got a group of students who are building a big pond in the school, and they have collectively put together a whole eco-thing, and they're telling me "Sir, you are the generation that screwed it all up, and we're the generation that's going to make it all better. So, we want to build this thing on the lake, on the pond, and will you support it, because we're going to be sustainable. We're going to educate. We're going to use it for [the] primary [school]." And I go "Ok, that's fine. Go ahead. Please do. I'm sorry that we screwed it up"

In this example, all the critical elements of the conceptual framework merge to create an internationally minded approach. The students have developed the necessary knowledge and skills that identify an environmental issue, and an IM mind-set that places value on educating others about the importance of this, and the desire to do something tangible about it.

The participants noted other planned visible manifestations of IM in the school environment and the creation of whole school learning possibilities. This was seen in a variety of ways that included the promotion of students' mother tongues throughout the school in displays and school signs in different languages. Cultural celebrations were also seen as a manifestation of IM in many of the schools, and how they reflected the diverse nature of their school communities. However, the dangers of an over-reliance on such events were commented on by many of the participants who felt that one-off flag days or international days that were superficial could lead to tokenism or *othering*. Despite these reservations, the educational leaders still viewed cultural celebrations as a positive manifestation of IM within their schools (see

Bunnell 2019). Several participants noted how the international composition of the school was itself a manifestation of its international mindedness that was reflected in the linguistic richness of the school both within the student and the staff bodies. One person reflected that:

> I just feel like here we are all from different places, and we all have different stories. It's beautiful to see it. It's a natural acceptance, and even for children that come in with different languages. The children are used to having some people that will not speak much English, and they will support them.

While the participants may have been unsure as to how they might define IM, they provided a wide range of tangible examples of how they saw IM manifested in the school. They identified ways in which the curriculum and practices of the school were developing IM proficiencies that helped students understand their place in the world and the challenges they face. They were also fostering attitudes and values that were helping to develop a cosmopolitan outlook. What was less obvious in the responses were examples of how meaningful action on global issues was taking place.

5.3.2 Intangible manifestations of IM

As noted in Chapter 1, the curriculum is being looked at in its widest sense to include both the intended and unintended messages about the purpose of international schools (see Nieto *et al.* 2008). The data from the interviews show that the participants are aware of the importance of what they viewed as the more intangible manifestations of IM. Many of them referred to how aspects of the informal curriculum and the hidden curriculum helped create a culturally harmonious school community. Many of the participants commented on how IM was manifested in the positive ethos and atmosphere of the school. They talked about the generally positive atmosphere of respect and open-mindedness within their schools and the absence of discrimination, bullying or formal rules. Positive relationships within the school were viewed as an important manifestation of IM, and the generally welcoming and supportive atmosphere within the schools was seen in the way that members of the community approached each other. One educational leader

provided an example of a cosmopolitan outlook of a student at his school. He commented that:

> ….the beauty about this school was that it made him [the student] feel more internationally minded because of his co-students, and secondly, he could opt-in or opt-out of any friendship group. It didn't matter that he was Portuguese, born in Venezuela, and then living in The Netherlands. He felt comfortable and secure in wherever he felt he wanted to go. And there was no animosity or strain for him to opt-in or opt-out.

Another person summed up the importance of relationships like this in fostering IM when she commented that:

> ….it comes down to the way we treat ourselves, and each other, and the way teachers talk to children, and the way children talk to adults, the way children talk to each other….

In these manifestations of IM, the participants view the promotion of IM as a support rather than a challenge for their leadership.

While many of the participants stressed the importance of this, they also noted how hard it is to measure or quantify, and that it sometimes manifested itself in very unexpected moments. Several participants talked about the general transformation of the students' attitudes and outlook that they had witnessed. It reflected a belief on the part of many of the participants that a positive manifestation of the informal and hidden curricula was that students developed a cosmopolitan outlook.

For some participants, the intangible aspects of IM were manifested less in an understanding of differences and more in the development of a common culture. One person saw it manifested in the friendships that crossed nationality and culture that was facilitated by the stress on language learning in his school. At odds with the idea of the need to focus on cultural differences, several of the participants felt that the interaction between students from differing cultural backgrounds led to the development of a shared cultural understanding within the school that valued people as individuals with all their personal differences. One participant illustrated this by recounting her own experience of her son’s frustration at another adult focusing on how his Korean friend was different from him. The incident illustrates the process of

othering on the part of an adult and a rejection of it by a young student. As the boy's mother recounted:

> …. he [her son] just didn't see that [his friend] was looking different, sounding different, struggling with the Dutch. He had nothing of that. He knew him as the person that he was, regardless of anything else, So, then I suddenly thought in that moment, that's a global student, because they look at everybody in the school as who they are, not where they come from, what they look like, the religion, the accent, the food they eat…. They accept it all as part and parcel of an international set up, and that's looking at people for people, regardless. That must be one of our core values, recognising us for who we are as people.

The participant felt that the response of her son was an outcome of the welcoming and inclusive school environment of which her son was part.

The intangible aspects were mainly related to personal relationships that the participants believed were a product of the ethos and atmosphere that had been created in the schools. IM was seen very much in terms of how it impacted on individuals and how it impacted on their positive attitudes to others within the school community, and how it helped create a harmonious atmosphere in the school.

5.4 Influences on educational leaders' understanding of IM

It has already been noted that in the absence of a widely agreed definition of IM, educational leaders of DIS have tended to develop the idea of IM as a personal construct. It is therefore important to identify what influences there are on shaping their understanding of IM. As Ayers *et al.*'s (2008, 309) comment on the broader nature of the curriculum:

> ….[it] is more than what is intended. Curriculum is everything experienced and learned inside and outside school. Curriculum not only describes the complex intersections of the common places of teacher and learner experiences, but it also includes a "critical praxis" that blends action, research, and autobiographical inquiry.

This section sets out to explore this in relation to what the participants identify as the key influences on their understanding of IM. It explores four areas that the participants identified as influencing their understanding of IM: the participants' personal experiences, the curriculum offered at their school, their day-to-day professional experiences, and academic research on IM.

A range of different personal experiences seems to have played a part in shaping the educational leaders' understanding of IM. Several noted how their early childhood experiences helped to shape their views. These experiences ranged from the type of schooling that they had to their exposure to different cultures. For several, it was the personal experience of being taught in international schools that proved to be a positive experience for them and a contributing factor in their decision-making. One person specifically commented that she "….wanted to be back in [this kind of school], precisely because of its mission and my passion for what it does and how it does it…." For another, it was a case of reacting against her childhood experiences. She explained how this influences her approach to IM and the importance that she places on self-awareness:

> ……..as a South African, I grew up in apartheid. It would be very, very stupid of me…. to think that that did not shape how I think. So, I have to be aware of that. I do not see myself as someone who supported apartheid or who is racist, but I have to know that my decisions and my background play a role in how I act. And that is the same for everyone around me.

Others commented on how their current family set-up that comprised a mix of different nationalities impacted positively on how they viewed IM. They saw themselves living IM on a day-to-day basis.

For many of the educational leaders interviewed, their initial engagement with the idea of IM had not been planned but seemed to be down to what they described as chance. It had not been a conscious choice. For almost half of the participants, it was a matter of following their partners to The Netherlands and looking for a suitable job in an English-medium environment. For other participants, the chance or unplanned involvement with international education or IM covered a range of different circumstances. For one Dutch participant, it was a case of teaching offering an escape from compulsory military service, and for another, it was first being

involved in bi-lingual education within The Netherlands and then moving on to an international school. The initial decision of many of the educational leaders to be involved in international education seemed to be driven more by the practical necessity of finding a job rather than an active desire to work in an international school environment. While the educational leaders are working in an international school context their initial teacher training was within a national context which can shape the lens through which they view international education. The participants' understanding of IM was, therefore, initially based on their previous national training and the school context that they found themselves in, rather than based on an academic understanding of IM or what international education entails.

The responses from the participants seemed to indicate that for many, they were already predisposed to engage with IM. A personal disposition and inclination to engage with IM was also a recurring theme from the responses. These influences seem to have developed from a combination of the participants' predisposed outlook on life and the stimulus of working in an international school environment. The influence of the IB learner profile in how the educational leaders expressed what it means to be internationally minded, could be seen from the responses of many of the participants who were in IB World Schools and who couched their responses in terms of IB learner profile attributes (see Chapter 3). For example, the importance of being 'good communicators' came through in comments made about a desire and enthusiasm to engage with others. The idea of being a risk-taker also came through from the interviews with several of the participants mentioning the influence of travel and sense of adventure as an influence on their thinking and attitude towards IM. One noted that while his involvement with the IB had heightened his awareness of IM, his understanding of IM has come more from his own experience. Living and working abroad was noted as a strong feature in developing the participants' awareness and understanding of IM. It could be seen in terms of making them more reflective. One participant, who is British, felt that he needed the stimulus of living abroad to begin to develop a sense of IM. As he expressed it "….I wasn't that internationally minded when I lived in [the UK}." These participants saw it as impacting on their attitudes and values and developing a greater awareness of the needs of their students.

The wider global and international environment in which the educational leaders were operating was also seen as influential in developing their understanding of IM. Several people noted how their initial exposure to teaching in a different national or international environment was the catalyst for further involvement with international schools and interest in IM. The stimulus of working in an international school environment was also seen as a significant influence in terms of developing their understanding of IM and how they saw themselves. Even for those teachers who had worked in local schools with diverse student populations, working in an international school environment had influenced their understanding of IM. As one British participant expressed it:

> ….I moved out when I was quite old, and I would have plodded merrily along thinking I was a very 'right on' multicultural, London teacher. But I didn't have a clue. I didn't have a clue really what those children and their families were going through to do that.

This was also the experience of one of the Dutch participants who reflected that:

> I was used to a [standard Dutch] school with 40 or 50 nationalities, coming from all over the world, struggling with finding a position in Amsterdam, and being recognised as a person…. I saw that in international education, that was not seen as a problem, but as a gift that you could use in your education.

Another participant noted the impact of living and working outside of Europe in a different cultural setting had had on her understanding of IM. She talked about how this had changed her way of thinking. As she noted:

> When you work in Europe, the children in international schools are very different from the ones in Asia…. and I think that really influences and changes the way you think, being abroad, and being at different schools.

Once the participants were established in an international school, the school setting itself was also seen as an important influence on how they understood IM. For several of the participants it was the cultural exposure that international schools offer that was an important factor in developing their understanding of IM. One educational leader noted the difference between what he saw as the more limited impact of travel to that of working in an international school context where he has 49 nationalities which he speaks to almost every day. Along with the stimulus provided

by the diversity within the schools, participants also commented on the importance of the professional dialogue and engagement that was part of their schools. As one person observed, concerning her developing understanding of IM:

> ….it is something that I would say has come from my own experiences, but also, through discussions and quite rigorous discussion with other colleagues…. to come up with my idea of what is international mindedness…. If you had asked me this question about a year ago, it would have been something different. But because we've really spotlighted it and had these collegial discussions, it has changed my whole perception of the whole meaning of international mindedness.

The professional stimulus of working in an international school environment is a strong influence on the educational leaders' understanding of IM.

While personal and professional experiences appear to be the prominent factors in shaping the participants' understanding of IM, a few participants did refer to academic literature and educational research as an influencing factor. One person noted that she had built on her own experiences by reading more widely about issues to do with IM, while another talked about how her school was now making more use of educational research to develop the school's understanding of IM. Nevertheless, the overall dominance of personal experiences and professional context in influencing educational leaders' understanding of IM is reflected in comments made by one of the participants who has himself contributed to a peer-reviewed journal on international education. He expressed the view that "….of course, there is the stuff that I read, but mainly, I think, it is in terms of the context [of the school]. That is what really helped me [in my understanding of IM]." The responses from the participants seem to indicate that the academic research in the area has had little direct impact on their understanding of IM. Their understanding is based primarily on personal experiences, institutional definitions provided by the curriculum providers, and the day-to-day experiences and reflections of working in an international school environment. Their understanding of IM is based on their own personal and professional experiences rather than on a pre-set theoretical framework. The findings show the importance of understanding the lived experiences of educational leaders (Poole 2020), and how this impacts on their understanding of IM. It is an important element that needs to be recognised in terms of how educational leaders promote IM.

5.5 Conclusions

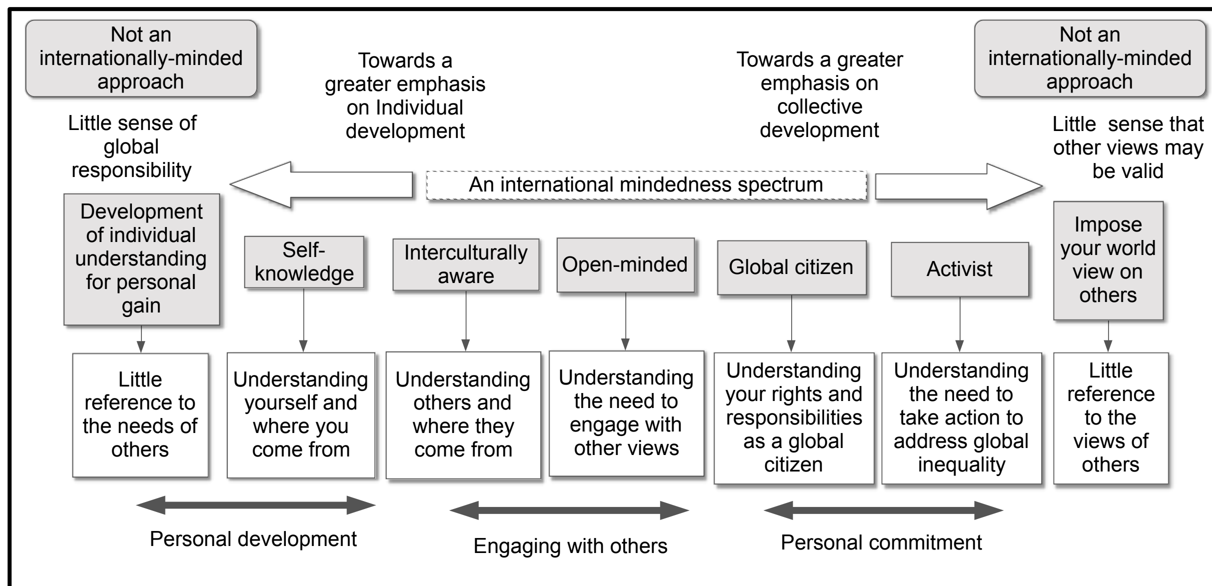
The responses from the participants indicate that although many of them may struggle with identifying an overall conceptual framework for IM, or may even reject it as an appropriate term, they all stress the importance of some overarching ethos that they associate with the attitudes and values that underpin IM and that defines their schools as international. One person talked about it being in the school's DNA, while another also commented that it is in everything that they did at the school. The important, yet at times elusive, nature of IM was a recurring theme throughout the interviews. This was best summed up by one person who reflected:

> I think it [IM] is much more important at a level that you don't see every day. It is not an explicit thing. It is implicit in every single thing you do, and because of that, it is incredibly important. It becomes very important when it is not there. Then they [members of the school community] will know. When it is there, they don't recognise it, but when it's not there, everyone knows.

In Chapter 2 we saw how IM can be viewed as a spectrum, rather than as a fixed concept. That IM is a spectrum is borne out of interviews conducted for this study. At either ends of the spectrum there is an understanding of IM that lies outside of the conceptual framework for IM presented in Chapter 2. At one end, it is using an increased knowledge of global issues for personal gain with little reference to how this might benefit others or the wider society. At the other end, it is about imposing your world views on others with little reference to the views of others. The responses from the participants indicate that none of the educational leaders interviewed identified with these two interpretations of IM. The majority presented a broadly similar description of the key areas of focus for IM. There was a strong emphasis on personal development and the ability to engage with others that corresponds to the development of IM proficiencies and a cosmopolitan outlook identified in the conceptual framework. Nevertheless, there was only minimal reference to ideas associated with *active* global citizenship. The participants' idea of global engagement tended to fall into the category of implied action that might result in it being left more to chance (see Blandford and Shaw 2011). The overall outcome is that educational

leaders have a more limited view of IM that is based on the need to understand personal relationships rather than including the need for a greater understanding and engagement with global issues.

Figure 5.1: A spectrum of international mindedness



In the absence of an established conceptual framework to shape their understanding of IM, the educational leaders are influenced by the curriculum providers, and particularly that of the International Baccalaureate (IB). Despite the claims of the IB to help create a better and more peaceful world, the responses from the participants support Castro *et al.*'s (2015, 193) assertion that "….critical questions of equality, social justice and interrogation of values are not strongly articulated."

The educational leaders of DIS also draw on their own personal life experiences and the day-to-day professional experiences of working in an international school environment. Their understanding of IM is therefore a product of their lived rather than learned experiences. Both personal and practical professional experience influence their construct that centres on the specific needs of their own school community rather than a more global perspective. Despite this, the findings from this study indicate that for educational leaders of DIS, IM is not whatever anyone wants it to be (see Skelton 2015). There is enough of a common understanding that focuses on intercultural understanding. This leads them to

promote a *soft* rather than *critica*l form of international education (Andreotti 2006), and one that is seen as functional rather than aspirational. The next chapter looks in more detail at how the context within which the educational leaders of DIS are operating impacts on their understanding of IM and how they enact it in their schools.

6 Contextual influences

As highlighted in Chapter 2, international schools are formed of complex communities made up of individuals with their own ideas and understanding of the nature of international mindedness (IM) (see Hayden and Thompson 2008; Bates 2011; Pearce 2013). As the previous chapter indicated, for educational leaders of Dutch (state-funded) International Schools (DIS), this understanding is influenced by their personal and professional experiences that are a product of the context within which they are living and working. The review of the literature on international schooling identified a range of contextual factors that shape the nature of international schools and how IM is implemented (see Caffyn 2011 and 2013). These factors include the curriculum offered in international schools (see Cambridge 2011) and the nature and aspirations of the school communities they serve (see Bunnell 2014a and Barratt Hacking *et al.* 2017). In the case of DIS, educational leaders are also working within a Dutch educational framework and societal context that may influence how IM is promoted in DIS (see Weenink 2008 and 2009; Visser 2010). This chapter explores how the participants see these contextual factors influencing their promotion of IM and how this relates to the conceptual framework for internationally minded schools presented in Chapter 2.

6.1 The school context

As Hayden and Thompson (2013b) and Hill (2012) note, the term international school is descriptive in nature. It covers a wide range of types of school that can be distinguished by the academic programmes they offer and/or the composition of their school communities. As argued in Chapter 2, an internationally minded school is defined less in terms of the diversity of its community and more in terms of its attitudes and values and commitment to building a globally aware community (see Hill 2000 and Bunnell 2019).

6.1.1 The curriculum providers

As schools that are catering primarily for a mobile expatriate community, DIS are functioning within a wider global and international environment. The conceptual framework for internationally minded schools presented in Chapter 2 highlighted that IM is associated with providing a global curriculum that promotes the ideals of international education (see also Hayden 2006 and Cambridge 2011). As noted in Chapter 3, this is reflected in the choice of curricula adopted by DIS.

The data from the interviews indicate that it is international educational organisations that provide educational leaders with the greatest area of both accountability and support in providing a curriculum framework that promotes IM. This support is seen in terms of helping to develop IM proficiencies and a cosmopolitan outlook that represent key components of being internationally minded (see Figure 2.1). For most DIS, it is the main international curriculum providers (International Baccalaureate, International Primary Curriculum) who are the primary influence in shaping this. The influence of the International Baccalaureate (IB) in shaping the participants' understanding of IM has already been noted in the previous chapter, and the role of the IB programmes in strengthening IM within their schools was a strong theme running throughout many of the comments made by the participants. As one Head of Primary in a very large 3-18 DIS observed: "I personally don't feel an influence from the Dutch side of things because I am able to just teach the IB Primary Years Programme (PYP)." Several commented on how the IB programmes and the International Primary Curriculum (IPC) enabled them to also make connections with The Netherlands and benefit from both an international and local context. In the case of all the DIS, the educational leaders feel that they offer an international curriculum that focuses on global contexts across the curriculum, and a pedagogical approach that encourages a more inquiry-based approach to learning. Both of these factors have been identified in the academic literature as important elements of an internationally minded school (see Hayden and Thompson 2013a and Cambridge 2014).

The benefits for the promotion of IM of being accountable and evaluated by external international bodies like the Council of International Schools (CIS) and the IB, was expanded on by several of the participants who felt that this kept them focused on IM and legitimised their claim to be called an international school. One participant stressed that the school had chosen to offer three IB programmes because of the IB's commitment to IM and the support that the organisation provided. IB World Schools are required to demonstrate that they are developing and promoting IM, which forms an important element of the standards and practices that schools are required to meet to be authorised and continue to offer to deliver an IB programme (see Chapter 3.1.2). This needs to be reflected not only through their mission statements, but they also need to identify where in the intended curriculum students have access to information on global issues and diverse perspectives (IB Programme Standards and Practices, 2014). In terms of the IB, the participants felt that the standards and practices set out and required by the IB (2018), and the professional development opportunities offered by the IB, provided staff with important areas of support in both understanding and implementing IM in their classrooms. While holding them accountable for the promotion of IM, many of the participants commented on how the authorisation and evaluation process established by the IB also provided valuable support that they could utilise to help provide a bedrock from which to promote IM. They felt that it was a way of raising the importance of and status of IM within the wider school community. However, mirroring some of the criticism of the IB programmes (see Anttila-Muilu 2004; Van Oord 2007; Wylie 2011; Gardner-McTaggart 2014), two of the participants noted the dangers of drifting into a western-orientated interpretation of IM that failed to deal with issues of subjugated knowledge and that can end up promoting a western view of the world (see Bates 2005).

The research findings indicate that for educational leaders of DIS both the IB and IPC act as an important aid to the promotion of IM. They provide support for individual educational leaders in an area about which they feel insecure (see Chapter 5). However, this support needs to be considered within the wider debate surrounding the IB's promotion of a *softer* form of international education (see Castro *et al.* 2015). The findings from the previous chapter suggest that there may be a lack

of critical engagement with the idea of IM on the part of the educational leaders and a willingness to accept an interpretation of IM as provided by the IB and IPC.

6.1.2 The communities they serve

The strongly international mix of many of the DIS communities and the positive environment this creates for the promotion of IM was a theme running through many of the responses of the educational leaders of the larger and more well-established schools. This presents the idea of IM as a natural manifestation of the diversity of their school communities. Many of the participants felt that this naturally led to a spirit of IM within their schools. Much of this was seen in terms of providing a wider cultural perspective to the school by utilising expertise and enthusiasm within the school community. The participants identified this in such areas as providing mother tongue support, celebrating different cultures, sharing areas of expertise and general involvement and interest in the school. During the interview, one participant focused strongly on the number of nationalities within the school. Referring to previous schools that he had worked in, he noted that:

> Invariably, if you go to many international schools, your host country is your domain group. So, how international are you? ….It's only here [in his present school] where I've got 99 nationalities that I really have found the true essence of what international mindedness is. For me, it is having a myriad of staff.

The assumption is that without a diverse student and teacher population a school could not be internationally minded. Such a view runs counter to Hill's (2000 and 2014) interpretation of an internationally minded school as reflecting the ethos and ideals of the school rather than on a fixed number of nationalities. There is a danger that the first view may lead to a sense of complacency and a belief that IM can somehow be promoted without any conscious effort on the part of a school or an educational leader.

While the diversity of nationalities, cultures and religions was generally noted as a positive aspect of the schools, another theme emerging from the responses was the need for educational leaders to continually nurture and manage the development of IM within school communities. The educational leaders of the smaller and less-

well established schools noted that they sometimes faced challenges arising from the uneven distribution of nationalities within these schools. They felt that it can lead to the dominance of one nationality or culture within the school and can impact negatively on the promotion of IM (see Allan 2002). In these cases, educational leaders stressed that the promotion of IM had less to do with the number and diversity of nationalities and more to do with the curriculum adopted by the school.

The more transient nature of the school population and the danger of this leading to a disengagement with the local context of The Netherlands where they were now living was noted by educational leaders across the spectrum of DIS. It meant that new members of the school community were often not at the school long enough to fully understand what IM meant in the context of the school. Nevertheless, the transient nature of the school population was not necessarily seen as a negative thing by all the participants. It was felt that it could help to create more of an understanding and awareness of the importance of being open and welcoming to others. One participant sees international school communities as creating a new sense of normality out of potential spaces of abnormality and echoed Hill's (2014) idea of international schools as cultural artefacts. As she explained:

> I have sometimes said in admissions, nobody is kind of normal, in the sense of a regular, local Dutch family coming here. Those people aren't our regular population. It's everyone who isn't that. So, by definition, by being here, you are [pause] on your own. And that by coming here, you feel that you become normal because you are entering this new normality that you might not have had in a different school or a different country before.

Whether a positive or a negative factor, the transient nature of the school population means that educational leaders are aware of the need to continually create and recreate a school ethos and atmosphere where IM is the norm. The findings suggest that this encourages educational leaders to focus on seeking harmony and stability over a more dynamic interpretation of IM. This is highlighted in the participants focus on a *soft* form of IM and on presenting the positive manifestations of IM in their schools that was outlined in the previous chapter.

DIS and the teaching faculty

However aligned to the ideals of IM that the curriculum and pedagogical approach of a school may be in theory, educational leaders are still dependent on the availability of suitable staff to deliver an inquiry based programme that has the promotion of IM at its core (see Cambridge 2002a; Poole 2020). As a result, the nature and composition of staff within international schools is an important factor in influencing how IM is implemented (see Pearce 2013 and Ranger 2013). The participants referred to several institutional factors related to both the availability and composition of the teaching faculty that influences the promotion of IM in their schools. As DIS are state-funded and are generally part of a wider Dutch educational foundation, they offer similar pay and conditions to local schools. Although some smaller additional benefits may be provided, the remuneration packages available to DIS staff tend to be much smaller than those of some of the larger independent international schools charging much higher school fees. It is therefore more difficult for educational leaders to attract teaching staff who have had prior experience of working in a school with an international curriculum. The general feeling amongst the participants was that many of the staff chose to work in a DIS because they had either married a Dutch person or their partners had obtained jobs in The Netherlands, and they were now looking for a job in an English-medium environment.

Despite this, the educational leaders felt that although many of the teachers came in with little previous experience of working in an international school environment, they responded positively to the implementation of a curriculum that focused on the promotion of IM. Several felt that the internationally minded focus of their schools and the opportunity to gain professional experience with an international curriculum like the PYP was also a motivating factor. The responses from the participants indicated that they aim at utilising the enthusiasm and commitment of staff to the ideals of IM while also, at times, having to manage staff weaknesses. Participants in the larger schools noted the importance of a culturally diverse staff and the positive impact they believed it had on the promotion of IM in their schools. They felt it created, amongst other things, a better dynamic and greater cultural awareness that supported the general ethos and pedagogical outlook

of the school. As part of larger DIS, these educational leaders had a greater opportunity to recruit a wider range of staff.

Conversely, for educational leaders in smaller DIS there were fewer opportunities to recruit a culturally diverse staff. They noted some challenges arising from this. In one school, it related to what was viewed as the Dutch staff's reluctance to adopt a more inquiry-based approach to learning that more effectively promoted IM. This echoes Visser's (2010) observations about the Dutch educational system's resistance to change. It was also noted by two of the educational leaders at another small DIPS, that the dominance of British staff sometimes presented barriers to developing a truly international perspective. In this case, the participants felt that there was a reluctance to include more open-ended areas of student inquiry that engaged with global issues. The Deputy Head in one of the schools felt that the dominance of one or two nationalities was a general problem in smaller DIPS, where it is difficult to attract people who are sufficiently fluent in English and who have a work permit. Differences were also noted in terms of philosophies and approaches to teaching that were not in line with the more transdisciplinary and global themes of the PYP. It reflects the differing perspectives of larger and smaller DIS. In general, the larger DIS, which can employ a more diverse and experienced teaching staff, recounted the positive ways in which staff diversity supported the promotion of IM. For the smaller DIS, who are more reliant on local staff or one dominant nationality, this can create issues for educators who are aiming to promote IM. Despite this, the educational leaders did not necessarily see the lack of diversity of nationalities amongst the staff as a major barrier to their commitment to IM. A recurring theme emerging from these participants was the importance of the curriculum offered in shaping staff attitudes to IM. What was important for them was developing the experience of the staff in delivering international educational programmes like the PYP by drawing on the professional development opportunities offered by the IB.

While the educational leaders painted a generally positive picture of the composition of staff in the promotion of IM, they did note challenges arising from the limitations of individual members of staff. Several participants identified issues facing individual staff members in adapting to an international school environment and its ethos of IM, and their ability to meet a wide range of cultural needs. They noted that

on these occasions, the expectations of the staff were sometimes at odds with the IM ethos of the school. In some cases, cultural clashes developed from differences in how the member of staff was raised and how the student was raised, and the teacher's lack of experience in teaching in a diverse international school environment (see Bailey and Cooker 2019). One participant talked about the difficulties that some staff had in appreciating the socio-economic background of some of the students in her school. She explained that in her school parents did not necessarily represent as affluent a group of parents as you might find in other DIS, and it was important for staff to understand their differing life experiences. Challenges sometimes involved dealing with resistance from colleagues with a 'we've always done it like this' attitude, or those just paying lip-service to the vision and mission. The Deputy Head in a small Dutch state-funded International Primary School (DIPS) referred to the idea of staff needing to be brought into the culture of the school and observed that "….there are people who need to be what we call 'schooled'." However, the point was also made that even if the school had an explicit commitment to IM, it was difficult to ensure exactly how much of it was being taken on board by the teaching staff. How the participants responded to these challenges is explored in more detail in the next chapter.

In terms of staffing, the availability and suitability of staff to deliver a curriculum that promotes IM was not seen as a major constraining factor on the promotion of IM. The educational leaders felt that they were able to build on and utilise the enthusiasm of the staff for the ideas and values of IM. However, in some cases, educational leaders had to manage staff to ensure the promotion of IM. The ways in which educational leaders respond to this varied, depending on their leadership style, and that is why their responses are explored in more detail in Chapter 7.

DIS and the student body

The participants felt that the students tend to react most positively and be the most accepting of IM of all the sections of the school community. In line with the conceptual framework for an internationally minded school (see Figure 2.2), the educational leaders stressed the importance of the curricula (IB and IPC) adopted by

the schools in developing an internationally minded outlook amongst the student body. They saw the students as being naturally accepting of others and their cultures and having a cosmopolitan outlook. As one Head of a very large 3-18 DIS described it:

> From a student perspective, it [IM] is implicit here, because everybody gets on, everybody has a respect…. and there is a huge appreciation of each other. So, your racial barriers have diminished. The school is more than a school. And when you have that, then international mindedness is able to grow. So, there's no preconceived barriers.

This comment presents a very positive picture of an international school education. However, as noted earlier, there is a danger that such a view may lead to a sense of complacency and a belief that students will naturally absorb the values and attitudes of IM without any conscious effort on the part of the school. As Allan (2002, 87) observes, intercultural learning cannot just be left to chance and that '….superficial interaction produces superficial outcomes."

The participants felt that the students looked at IM primarily in personal terms of valuing others and being valued themselves. Although they noted that if the students were asked the question, they would probably find it challenging to articulate what their expectations were of IM. One person reflected that "….when it [IM] is there, they [the students] will not recognise it as an important thing, but when it is not there, then you see the [negative] effects of that immediately." While the expectations of students of DIS was seen to be a positive factor in the promotion of IM, the educational leaders who were interviewed, tended to see this in terms of students valuing a supportive environment rather than providing them with the opportunity to actively engage with global issues. For the educational leaders, the culturally diverse nature of the student body led to individual students naturally accepting IM. Nonetheless, little reference was made to the problems that students may face in adapting to an international school environment or the possibility of the school providing transition or orientation programmes (see Allan 2002 and Bates 2013).

DIS and the parental community

Although the initial raison d'être for establishing DIS may have been to meet market needs, unlike many other international schools worldwide (see Ball and Dimitra 2014) the educational leaders in this study did not necessarily see their schools as now being driven by consumer choice. They did not feel that there was the same open competition between schools, as, at the time that the interviews were carried out, the demand for places was high and the number of international schools to choose from in The Netherlands, was more limited. This, they felt, enabled them to focus their mission statements less on factors related to the personal advancement of the individual student and more on the role of the institution in creating a body of internationally minded students (see section 3.1.1).

Nevertheless, the diverse nature of the communities that the schools are serving, and their expectations do have implications for the promotion of IM. As Caffyn (2011) and Ball and Dimitri (2014) note, the parental composition of any school community is an important factor that influences the ethos and outlook of a school. As Caffyn (2013) argues, this influence is particularly marked in an international school setting given the diversity of many parental experiences and backgrounds in terms of nationalities, cultures, religions and global outlook. While the previous section has identified the importance of the curriculum in shaping positive attitudes amongst both the teaching faculty and the student body, the positive influence of the curriculum is much less marked in the case of parents. Parental expectations present different challenges for educational leaders and their promotion of IM, and there is a different power dynamic in play. While students and staff are required to conform to the norms of the school as projected by the leadership of the school, there is not the same enforceable obligation on the part of the parents.

A major theme emerging from the interviews was the need for educational leaders to manage parental expectations. The socio-economic composition of DIS means that the parental community are articulate and well-educated. They are aware that they are operating within a market-orientated environment (see Cambridge 2002b; Caffyn 2011). These expectations can be viewed as a form of informal

accountability. They are informal as they are not based on an established evaluation system that seeks to respond to specific standards and practices. They are based on a more general understanding of what the expectations are of the school community, and the need for educational leaders and schools to respond to these. Despite the educational leaders' claim that they are not driven by market forces, there are still signs of the broader market-driven environment within which DIS are operating. The school leaders tended to view parental expectations as relating to how their children will benefit from buying into international education (see Caffyn 2011). The desire for their children to receive a high-quality education, be happy, enter a good university, and to have caring teachers were all mentioned by the participants as the major focus of parental expectations. While none of these expectations necessarily runs counter to the promotion of IM, some of the participants commented on how this can lead to a growing trend for parents to focus narrowly on the academic interests of their children at the expense of the wider aims and ethos of the school (see Weenick 2008 and 2009, and Ball and Dimitra 2014).

A recurring theme was how these differing interpretations as to what constitutes an international school could impact on the general ethos of the school. Many of the participants noted the challenges of dealing with parents from a wide range of educational backgrounds and experiences who had differing expectations of what constitutes an international education and what it means to be internationally minded. Some of these expectations were seen to be at odds with the pedagogical approach and ethos of the school that supported the idea of IM. In line with research carried out by Caffyn (2011), these parents seemed to be looking for a greater emphasis on the acquisition of knowledge and ability to pass written examinations that ran counter to the pedagogical approaches and values-led programmes of the DIS. The educational leaders who were interviewed talked about the need to manage these differing expectations. These challenges illustrate one of the inbuilt tensions within a promotion of a concept like IM that both seeks to understand different cultural perspectives while presenting an educational vision that may be at odds with this perspective.

Overall, the educational leaders seemed to concur with writers like Lauder (2007) and Wylie (2011) who feel that parents of children in international schools are

seeking personal advancement for their children in a globalised environment rather than the development of global citizens. The Head of a very large 3-18 DIS summed up many of the participants' comments when he reflected that "Honestly, 90% of them are looking for the fact they can be at a school with a good reputation and get a great qualification and go as high as they can." These two aims may not necessarily be mutually exclusive, as the skills of the one support the development of the other. The primary target group are the students and not the parents.

Nevertheless, these differing expectations do have implications for the promotion of IM. The educational leaders were also asked more directly what they felt the parents' expectations were regarding the promotion of IM in the school. While it was the parental body that was seen by the educational leaders as the most vocal group in terms of expressing their views on what they felt should be the main aim of international schooling, the promotion of IM was not identified as a key element by the parents. Bunnell's (2019) recent study argues that what he terms the 'Several Fs' have an important part to play in institutionalising IM. These 'Fs' include such topics as flags, food, festivals and fashions. However, the general feeling amongst the participants was that the parents were indifferent to IM or only had a superficial interest in it and that it did not go much beyond a tokenistic support of cake sales and international lunches. These comments seem to suggest that parents are happy to support the idea of IM, so long as it delivers academic results, and that their school does not stray too far away from this. Although the educational leaders did not mention this explicitly, one potential outcome of this resistance could be a 'dumbing down' of what parents may see as the 'zealous' aspects of IM in favour of creating a 'feel-good' environment. It also supports a *soft* rather than a *critical* form of international education (see Andreott 2014). While International School Kronenburg represents the DIS that most closely aligns with the more utopian values of international education, even within such a setting both educational leaders interviewed noted what they felt was indifference and potential resistance to the promotion of IM.

Although not directly related to the promotion of IM, the participants also gave several examples of how differing expectations about what an international school should offer could cause tensions within the school and pose challenges to the

promotion of IM. These issues included attitudes towards school uniform, the length of lunchtime, whether hot meals are provided, the level of school security, or the amount of teacher-parent contact and interaction. The educational leaders acknowledged that in themselves each incident that they recounted might be regarded as a relatively minor difference in expectations. However, they also felt that these differences can be multiplied in an international school setting where there is not such an accepted idea of what the norm should be. This can lead to the creation of opposing cultural groups that threaten the maintenance of a harmonious community. At other times, they noted how there could be more fundamental challenges to the ethos of the school and its interpretation of what constitutes an education based on IM. This was noted concerning such aspects as what books are appropriate in an international school library, what constitutes acceptable forms of sex education, or same-sex marriage amongst the teaching staff. The educational leader of a large 3-18 DIS noted the widely different views of parents on the importance of a student's identity language. At times, he felt that this fundamental aspect of the school and the importance that it placed on multilingualism as a core element of IM was being challenged by some parents. These parents wished for a greater emphasis on English as they viewed its acquisition as a major means of personal advancement in a globalised environment for their children (see Benson and Elorza 2016).

Although the educational leaders felt that most parents were primarily concerned about what they and their children will benefit from buying into international education, it was also noted that a minority of parents were seeking a more global and open-minded outlook for their children. Several of the participants commented on how parents at their schools valued the inquiry-based and questioning nature of the education and its focus on global issues. Particularly referring to the Dutch parents at his school, one Head believed that they are looking for an alternative approach that is more globally orientated than that offered in the standard Dutch secondary school programmes (see Table 3.2). Several of the participants felt that although the parents were interested in the academic level of their children, at a deeper level they valued the wider manifestations of IM in the schools. One participant identified what he saw as three critical areas of parental concern:

> ….if you look at those three [qualifications, English language, well-equipped students for the future]. I don't think international mindedness as such is an important decision-maker for them. However, implicitly I think it is, because I think a lot of our parents are sending their kids to our school for the third reason I mentioned [well-equipped students for the future]. So, I could give two answers to that question. Explicitly, I think most parents would say "Well, my kid just needs a good education, which means good English, a Diploma, and needs to be happy and prepared." It wouldn't be explicit, but most of our parents, if you would ask a few follow-up questions would prioritise the third reason over the other two.

This comment illustrates the complex nature of parental expectations. Educational leaders are having to interpret parental wishes that may both seek to equip their children to gain access to cosmopolitan forms of power (see Bates 2011; Dvir *et al.* 2018; Yemini and Maxwell 2018), while also wishing them to be equipped to be active global citizens.

In sum, the participants offered two differing perspectives on the nature of international school communities and the promotion of IM. The educational leaders of the smaller, less-well established DIS seem to have to work harder at promoting IM and bringing the school community together. The responses from the educational leaders of the larger more well-established DIS focused on the idea of IM being promoted naturally from an already diverse, staff, student and parental body. The differing outlook of these educational leaders may reflect the differing roles of the educational leaders. Those in the larger more well established DIS will tend to have less direct contact with students and parents and may be less aware of day-to-day frictions within their school communities than those educational leaders in smaller less well-established DIS. As examples in the next chapter illustrate, these larger well-established DIS still face challenges from sections of the school community to how IM is interpreted and promoted. Although educational leaders were at times able to utilise the enthusiasm of the parental body to promote IM, the diverse composition and expectations of such a wide parent body meant that it was more a case of managing their expectations than changing them. The overall impact of such diverse expectations within the school communities leads to a tendency to play down the more *critical* forms of international education (Andreotti 2006) in order to maintain a harmonious environment.

6.2 The Dutch context

6.2.1 The Dutch institutional framework

Chapter 3 outlined the broad institutional framework within which DIS are operating and highlighted that the Dutch school governance system gives DIS a lot of leeway to do what they want to promote IM. Reflecting this hands-off approach, most of the participants felt that the national educational authorities allowed them a great degree of freedom to interpret and promote IM as a core value within their schools, and to develop curricula and mission statements that reflected this.

What is of greater importance to the participants is the relationship between the individual DIS and the local educational foundations and individual Dutch schools with which they are aligned. The educational leaders identified a variety of differing relationships that influenced how they promoted IM. For many of the schools, the educational leaders felt that the Dutch educational system afforded them the freedom to develop their sense of identity as an internationally minded school, while also benefitting from having a close relationship with the larger Dutch schools and educational foundations to which they are affiliated. The supportive nature of these close links was particularly noted in a primary school context. The participants emphasised the Dutch context of their schools, and how the close working relationship between DIPS and the Dutch school meant that perceptions of both schools had changed. The reciprocal value in it, in terms of the promotion of IM, was described by one participant as follows:

> …. they [the students in the international section] are living in The Netherlands, and that is a big plus for them [to interact with students in the Dutch school we are aligned to], and also for their level of Dutch. And the children of the Dutch department can get to know the international department much better as well.

One person talked about the innovative nature of the educational foundation of which her school is part, and that "….they are on a journey with us, and we are on their journey. It's good for the city, and it was a missing gap, and so we're here." This idea of being good for the city and the broader educational foundation was also pointed

out by another participant, who commented on how the educational foundation and city council embrace the diversity of the school and the benefits this can bring to the foundation and the city. The Head of a very large 3-18 DIS offering 3 IB programmes also noted the potential role of a DIS in promoting IM across a wider group of schools within an educational foundation and deepening their understanding of IM. As he explained:

> Quite recently the Board [of the educational foundation] has adopted this idea of international mindedness, and they want to encourage international mindedness in all of the other [non-international] schools….we've been the ones that have been looked to, to lead the way with those other schools….

However, these positive views were not universally shared by all the participants. In the case of a newly established, small DIPS, the Acting Deputy Head felt more restricted by the Dutch system. She reflected that "….educationally you need to find the way to jump through all the right hoops [set by the Dutch authorities] in a way that doesn't compromise the integrity of your programme…." Some other participants were less positive about the contribution of the governing bodies and educational foundations of which they are part, in the shaping of and the promotion of IM. From personal experience as a former educational leader in a DIS, and in conversation with other educational leaders, these governing bodies can be described as having a strongly Dutch orientation to them in terms of their composition and experience. Their area of expertise is working with a Dutch curriculum that is orientated towards national needs rather than international curricula with a more global outlook. While they bring expertise in areas such as Dutch employment practices, school budgets and national educational standards and requirements, they do not tend to bring experience of working in international schools or in developing a mission and vision for such schools. (Exceptions to this are the case of International School Kronenburg and Community School Willemhoven which are explored in more detail in later chapters.) One Deputy Head of a medium-size DIPS offering IPC noted an indifference to the idea of international mindedness shown by the other Dutch schools. She felt that this has led to a sense that her school is isolated within the educational foundation. For another, the joint Head of a newly established DIPS, it was more a case of guiding the understanding of the Dutch governing body in terms of IM rather than being guided by them.

In contrast to the positive experiences felt by many of the educational leaders, there was one school leader who did not have a close relationship with his partner school and this distance was something that he relished. This is explored below in Vignette 3. This approach appears to be the product of a number of personal, professional and contextual factors.

Vignette 3: Keeping a distance - the case of Willemhoven International College

In the case of Colin, the Head of Willemhoven International College, he valued the opportunity afforded to him to work in isolation from the wider Dutch educational system and to concentrate on the international character of the school. He was trained and taught briefly in the UK, but his personal and professional understanding of IM are primarily developed within an international context. He is an experienced educational leader of international schools and has also worked in several international schools across the world.

Colin’s relationship with the Dutch system reflects many contextual issues. On a personal level, Colin's professional and personal experiences have led him to value the diversity and global outlook of his school over the Dutch context within which it is placed. His school is in the unusual position for a DIS of having little or no formal contact with the Dutch system and of operating in isolation from other Dutch national schools. Colin viewed this as an advantage as he felt this gave him more of an opportunity to concentrate on the international curricula that it offered, rather than having to meet the needs of what he regarded as a very traditional Dutch system. He also valued the freedom that he was given by the governing body of the school in how he promoted IM. He felt this contrasted with other educational leaders of DIS:

> Invariably, when I talk to my colleagues, they’re saying “Ah, yes, but my Bestuur [Board] or my Executive Director, he doesn't get the international side of it." Therefore, you're going to get hamstrung…. I've got the uniqueness that other Dutch International Schools don't have, in that I'm stand-alone. I have no Dutch stream. I have no Dutch context in my school on this campus. So, that in itself gives me a different tack in how I can approach [the promotion of IM].

The need for a closer relationship with a Dutch state school is less pressing, given the context of his school. The urban community where it is based, is large and cosmopolitan, and there is less emphasis on the Dutchness of the school's location, and a greater emphasis on diversity among the student, parent and teaching bodies. Colin did not seem to feel that there was the same need to reach out to the local community. Willemhoven International College, therefore, presents an example of a more traditional international school that caters for a globally mobile expatriate community which is mainly accountable to its own governing body and an international curriculum provider.

Vignette 4 (below) illustrates how two educational leaders had to work hard to develop a positive relationship between the Dutch state-funded International Secondary School (DISS) and the larger Dutch school of which it is part. Although the relationship was challenging at times, the educational leaders of the DISS felt that ultimately a more rewarding relationship had developed between the DISS and the larger Dutch school. The way in which the relationship developed reflects the personal and professional context within which two of the participants are working.

Vignette 4: A complex relationship – the case of Noordendam International School

The complexity of the relationship between a DIS and its Dutch counterpart was perhaps most notable in the case of Noordendam International School. Unlike some of the other larger DIS, the school has a closer relationship with its Dutch counterparts than most other schools, as it is viewed as the international section (DISS) of the wider college rather than a stand-alone school. Graham is the Head of the DISS and his initial involvement in international education was not a deliberate one. His previous teaching experience had been in the UK and he moved to The Netherlands to be with his partner. Alexandra's (another member of the leadership team and Dutch by nationality) initial involvement in international education was also not a conscious choice, and like Graham's had slowly developed over time from

teaching Dutch to foreign students, to teaching in a bi-lingual and international setting.

The school is a small DISS that is part of a much larger Dutch state secondary school. The DISS shares a campus with the Dutch school and staff teach in both schools. Both Graham and Alexandra talked at length about the challenges created by this close relationship and its implications for the promotion of IM. The need to manage or meet the challenges of being managed by this close relationship was a recurring theme throughout the interviews. From a leadership point of view, Graham commented on the importance of being able to communicate in Dutch to fulfil his wider leadership role across the whole institution and to try to effectively promote IM.

Both Graham and Alexandra commented on how critical decisions related to the general philosophy of the school were taken out of their hands and the challenges of promoting IM as a core value across the whole college. They also noted the danger of the DIS becoming isolated from the wider, local Dutch community. Alexandra remarked on how this was even more heightened in the case of Noordendam International School, where she noted the lack of diversity in the broader Dutch section of the school and the challenges of promoting IM in the context of two school populations with differing expectations. She also talked about the challenges of convincing some sections of the international community of the importance of the Dutch context within which they are living, and that, as she expressed it "International mindedness is about the surroundings." Graham was particularly conscious of the potentially negative impact of presenting the DISS as special or superior or seeking preferential treatment, and the danger of this leading to the broader school community being hostile to the values of the DISS.

Despite these challenges, both Graham and Alexandra commented on how they have been able to promote IM beyond their own section of the school by harnessing the positive aspects of the IB Middle Years Programme (MYP) and Diploma Programme (DP). Graham highlighted how the pedagogical approach within the IB programmes offered an appealing alternative to the more traditional Dutch approach (see Visser 2010). He described the difference in approach:

> There are no global contexts [in the Dutch programme]. There's no relevant learning. There's no approaches to learning…. it comes from the national exam because that's what the government have dictated to be the measure of success.

Graham and Alexandra explained how they had managed to bring more MYP into the Dutch section of the school, to get what they saw as a mission and vision that promoted IM and that better prepared students for the wider world. Alexandra noted how the impact of the IB programmes has a positive impact across the whole school. She felt that the MYP offers Dutch teachers the freedom to design more relevant topics with a global focus, and that students are more motivated and have a greater understanding of their place in the world. Graham also felt that the alternative pedagogical approach offered in the IB programmes appealed to many Dutch students (see also Visser 2010) who were now allowed to follow the DP, thus encouraging the promotion of IM throughout the whole school. Both Graham and Alexandra described how this broader impact in terms of the promotion of IM throughout both the DISS and the Dutch sections of the school had developed over the last few years. The MYP has now been extended to the Dutch bi-lingual section, and in one entirely Dutch class in the main section of the school. Alexandra described how the "….teachers are getting used to the idea of teaching the MYP, and with that, also, promoting the ideas of the IB, which is all about international mindedness." As Graham observed, this "….of course, brings in international mindedness to such an extent that it is important within the whole of the [college], not just the international school."

While the educational leaders stressed the positive appeal of a curriculum centred on the idea of IM, the participants felt that there may also be other reasons for the popularity of the IB programmes. In line with the findings of Weenick (2008 and 2009) and Visser (2010) both Graham and Alexandra acknowledged that the popularity of the IB programmes may be based less on idealistic motivation and more a desire on the part of Dutch parents for their children to engage in what may be seen as a higher quality of education or providing access to cosmopolitan forms of power.

On the surface, Willemhoven International College (vignette 3) would appear to offer a more supportive environment for the development of IM, as it is able to work independently of local influences and maintain greater control over its internationally orientated mission and vision. However, in doing so, there is a danger that the school is missing out on an important local perspective or on the opportunity to engage with a wider audience on the promotion of IM. As Allen (2002, 121) notes "….if international schools wish to preserve their mission of developing tolerance and understanding, they might be well advised to invest in *local* connectedness." There is also an even greater danger that the school may be seen as an island of privilege (ibid.). On the surface, Noordendam International School seems to offer a more restrictive environment. Nevertheless, as vignette 4 illustrates, by working within the wider school structure, the educational leaders can promote their vision of IM within the wider college community. The example of Noordendam International School also illustrates the importance of the IB programmes in providing a framework to promote IM.

Views may differ on the relative value of a close contact with the Dutch educational system, and these may influence how IM is promoted and managed within the school. Notwithstanding, overall, the relationship with the local educational foundations and individual Dutch schools do not present a fundamental challenge to the concept of IM or its importance as a guiding ideal of their schools. The broad structure and organisation of DIS and issues of accountability to the Dutch educational context seem to allow educational leaders to manage and/or utilise the promotion of IM rather than being controlled or constrained by the organisational structure within which they are working. In general, for those DIS that are primarily accountable to Dutch educational foundations, the educational leaders of the DIS need to be proactive in leading the process of framing what IM means for their schools while trying to align this as much as possible with the wider Dutch educational foundation.

Other institutional factors were also identified as having a bearing on how effectively the core mission and vision of DIS as internationally minded schools was

understood. Over half of the DIS involved in the research covered the 3-18 age range. In line with comments made by Skelton (2015), several participants commented on the challenges of creating a shared vision of IM across such a wide age range. Others commented on the rapid growth and changing nature of their schools and how it takes time to adapt and develop a school-wide understanding of IM in these circumstances. For those more established DIS, this was less of an issue.

6.2.2 The wider Dutch educational context

As noted in Chapter 2, the wider national educational context can also have a formal and an informal impact on how IM is implemented. While the curriculum in general may be subject to the demands of the likes of the IB, DIS are still operating within a wider Dutch educational context that is underpinned by its own set of educational values and beliefs. In the case of DIS overt restrictions and pressures are not evident (see Chapter 3.2). Nevertheless, the responses from the participants suggest that in often less overt ways the national educational context within which they are operating does influence the promotion of IM.

The participants had differing perceptions of how this influenced their promotion of IM. For the Heads of some of the larger, more well-established 3-18 DIS the wider Dutch educational system had little influence on how they promoted IM within their schools. While not providing any specific examples, several participants commented on what they saw as the generally supportive nature of the Dutch education system that they felt was in tune with IM and from which they could also learn.

Other participants commented on what they saw as significant differences between the Dutch educational system and their schools regarding the promotion of IM. These comments related to the differences in pedagogical approach. The participants viewed the Dutch approach as being traditional (see Visser 2010), and at odds with a more inquiry-based approach that better supports the promotion of IM. One participant, an educational leader in an MYP school, felt that IM is bolted onto

the Dutch curriculum but is woven through the MYP in a more meaningful way that helps to place IM more centrally within the curriculum. In a primary school context, several of the participants felt that the approach to IM in Dutch schools was still superficial. Responses from both Dutch and non-Dutch participants described what they viewed as a more limited Dutch interpretation of IM within their schools that focused on the idea that "….we are all human, we all have our differences, but they don't really matter in that we should all be allowed to be who we are." This interpretation reflects the image of The Netherlands as an individualistic society that rejects overt moralism (ibid.). At best, this interpretation of IM is one that focuses more on personal freedoms, and less on personal engagement with global issues (see Leeman and Pels 2006). At worst, it may perpetuate a sense of complacency and inaction.

The difference in responses seems to partly reflect the stage of development and size of the schools, with the more well established and larger schools feeling less influenced by the wider Dutch educational system. One Head of a very large, well-established 3-18 DIS viewed it in terms of his school now being more powerful and that:

> ….we've become more important. We've become better at what we do, rather than that we're still growing and we're still part of an organisation, and we're dependent on that organisation [to provide a sense of direction].

The responses from the participants highlight how the influence of the Dutch educational context may be working at a less obvious level. The responses indicate that the participants either try to utilise the positive aspects that they identify within the national educational context or seek to present a less superficial interpretation of IM through an emphasis on the international curriculum that they offer.

6.2.3 Social, political and economic features of The Netherlands

DIS communities also need to be viewed in terms of the wider geographical, political, religious, social and cultural context within which they are situated as this will have an influence on how educational leaders promote IM (see Chapter 2.2). At

a national level, The Netherlands does not appear to present any major barriers to the promotion of IM. In line with aspects of the description of The Netherlands provided in Chapter 3 (section 3.2.3), the participants presented a generally positive view of The Netherlands as an open and tolerant society. They felt that it provided a supportive environment for DIS to address such issues as racism, sexism, LGBT rights, religious differences and global inequality. While noting the generally supportive broader political background of The Netherlands, two participants in different schools did comment on how more negative attitudes towards immigrants expressed by individual politicians could, at times, be stirred up and create a less supportive atmosphere for some members of the school community, but they believed that this did not impact on the school's ability to promote IM. In general, the positive contribution to The Netherlands of DIS and their internationally minded outlook was expressed by one participant (a Dutch national who is Head of a very large 3-18 DIS), when he reflected that:

> ….I think that the growth of the international schools in The Netherlands, having international-mindedness so strongly as their focus, will help our Dutch society that's really struggling with being world citizens,…. I think this way of thinking can help them. That they don't have to be afraid. That there is space enough for their own cultural outings, and that they are not throwing that away.

While the national setting was viewed as supportive, many of the participants still emphasised the need to understand the local context within which they were working. The need to be proactive in promoting the school and its ideals beyond the school walls was a recurring theme in the interviews. Many of the educational leaders noted the importance of being sensitive to the local context that their schools were operating in and the need to reach out to the wider community if they were to promote IM successfully. They viewed it in terms of understanding and respecting local values and customs. The importance of this relationship between their school and the local community was expanded on by several participants. They saw it as a reciprocal process, involving the school community gaining a greater knowledge of the Dutch local context and the local Dutch population gaining a greater insight into the work of the school. The potential problem of failing to achieve this was noted by several of the participants. They highlighted the possibility of creating two separate

and insular worlds and the danger of it leading to the local Dutch community ignoring, or even resenting the existence of the international school, while the international school remains isolated in what one participant described as its own "international-mindedness bubble". One of the Dutch participants illustrated this when she recounted that:

> Sometimes they [the local population] don't see the importance of international education. That we are here because there is a need for it. "Why can't they go to a Dutch school?" "Well. because they're here for three years. Why would they enter a Dutch programme and learn in Dutch?" Maybe that is why some don't understand why there is a need for international education, because they see us, sort of, keeping them in their own little school. And they don't learn about the Dutch culture.

Thus, although the national and local context is generally favourable for the promotion of IM, the participants understood the importance of managing the context they are working within and the dangers of failing to do this, and the responsibility of international schools to build a knowledge of local culture into their curriculum.

While the general feeling was that the Dutch context provided a positive foundation for the promotion of IM, a few participants nonetheless provided examples of challenges arising from the Dutch context. DIS are more widespread around The Netherlands (Appendix 1) than many other international schools around the world that tend to be concentrated in capital cities or extensive urban areas. One participant talked about the potential impact that her new international school may have on what she regarded as a reserved and conservative old Dutch town. Another commented on how some international parental expectations were at odds with what she saw as essentially a Dutch environment within which the school was located, and the need for international parents to adapt to this. Another participant, who is Dutch, felt the reverse was also true and that there was also a need for the local population to be more sensitive to the expectations of the international parents. As she put it:

> …..we have this Dutch [educational] programme…. it's called *Mind fuck*…. That is a normal poster in a Dutch school, to put the f-u-c-k in it, because that's the name of the programme. But, if an international parent were to see it, they would go "What is happening?" There's tension as well, because the Dutch caretaker would say "What's the problem with that poster? I can just put it up." And I would say "No, you can't, because it might offend someone."

The responses from the educational leaders indicate the importance that both Dutch and non-Dutch educational leaders of DIS place on understanding and respecting the national context within which they are operating, and the need to actively manage this for IM to flourish. One Head summed up the importance of this by explaining that:

> …. my role is to make sure that my school has a right of existence in this country…. and a big part of that is for the local community to accept and support what is going on, and the reason the school is here. And if you want to do that, you have to understand the local community. So then, if you don't speak the language properly, then make sure you understand how local politics work, and what the customs are of the country that you are in. Understanding your host country is a big part of what an educational leader should be doing in an international school.

While the participants indicate that these factors influence them in their promotion of IM, they do not fundamentally challenge or threaten educational leaders in the promotion of IM in such a way as they felt controlled or constrained by the national and local context.

The one major exception to this is the Dutch attachment to the character of Zwarte Piet (Black Pete). One of the recurring themes from the responses from the educational leaders is the need to ensure that their schools appreciate and understand local Dutch culture and norms. However, the case of Zwarte Piet presents a striking example of a major cultural clash between perceived local Dutch norms and those of an international school community. The nature of the controversy surrounding Zwarte Piet and its relationship to the promotion of IM has been outlined earlier (Chapter 3.2.3). It presents an example of the potentially negative impact of the outside curriculum on the promotion of IM, and if left unchallenged, an example of the negative impact of the null curriculum. The schools' responses to Zwarte Piet were not directly brought up as an interview question, and the rationale for this is explained in the section of the methodology chapter that looks at the challenges in the research process (Chapter 4.3.3). Given the high-profile nature of the character of Zwarte Piet and the strength of feeling surrounding him, it is perhaps surprising that only four of the participants raised this tradition as an issue that impacted on their schools. It is unclear as to why this might be. It may be that the other

participants felt that the issue had been resolved within their schools, or it may be related to a sense of not wishing to be seen to be attacking a Dutch tradition and that the question was off-limits for them (see Hilhorst and Hermes 2016). If the latter is the case, then it raises questions as to what lessons students are taking from the images and celebrations around them, if these images go unchallenged (see Chapter 2.3).

However, four of the participants did raise it as an issue. In the case of all these schools, the discussion about the appropriateness of the Zwarte Piet character had caused tension within the school community. One of the participants who is non-Dutch and married to a Dutch person illustrated the deep attachment that some of the school community felt towards Zwarte Piet. She could not understand this deep attachment to what she saw as a racist figure. She talked about how she had been shocked at the reaction of one young Dutch teacher who had been in tears at the thought of the school not including Zwarte Piet in their celebrations. Another participant, who is Dutch himself, recounted how he was initially stunned at the opposition to Zwarte Piet, but that as a school they understood the importance of addressing this cultural clash even if elements of the school community did not believe the character to be fundamentally racist. As he explained:

> Black Pete in The Netherlands - a very controversial figure in celebrations. We had Black Pete for many years in the school. We had a very uncomfortable year with this figure in the school. However, [this provided] another opportunity again to experience dissonance, diversity and difference and to come out of it a richer person, or a richer community….. So, we've decided, no, no, it hurts people. It really does. Whether it's historically accurate or not, whether it is racist or not, that's not the point. The point is that inviting this figure to the school hurts people. So, we're not going to invite him anymore…. So, that was the outcome. And we did that through dialogue.

Although recognising that celebrating Zwarte Piet was inappropriate in an international school context, it is still significant that the participant did not feel that the racist caricature presented by Zwarte Piet was the main point. The main point for him seemed to be the need to maintain a harmonious community rather than addressing the fundamentally racist nature of the caricature of Zwarte Piet.

A further participant, who is non-Dutch, also recounted how the changing response to Zwarte Piet within her school had been a gradual process and that at times she felt frustrated at not being able to address the issue more actively. As she recounted:

> ….one of the things that was a struggle for me being here at the beginning was Black Pete. We promote Dutch festivals, and then we have the whole thing here with Sinterklaas here, with Black Pete. That was a real, real struggle for me at the beginning because I saw it as something extremely racist, and my Dutch colleagues really didn't, and thought I was bonkers and just wrong, and I didn’t get it. And every year that was a real struggle. We now don’t have it. But it took a long while.…..But those sorts of things made it very difficult. I couldn’t defend it, but I also couldn’t change it, in the context I was in at the beginning. So, I had to take the long approach, because I knew in the end The Netherlands would catch up and it sort of has a bit. Not everywhere. But it has a bit. So, they’re the things about being in a Dutch International School that were not the easiest.

The educational leaders who raised the question of Zwarte Piet all felt that their schools had now successfully managed the cultural clash. However, it also illustrates the challenges of dealing with major cultural clashes arising from the outside curriculum (see Schubert 2008) and how, as in the case of one of the participants, educational leaders can at time feel powerless and constrained by the context in which they find themselves and which is reflected in the null curriculum (see Quinn 2010b).

While being appreciative of the generally supportive environment for the promotion of IM provided by The Netherlands, the educational leaders interviewed were nevertheless aware of the need to be proactive in managing the wider context that they were working within and present a positive image of how their schools were also promoting Dutch culture. For the educational leaders of DIS, this entails a reciprocal process of involving the school community in the local community and the local community in the school community. However, all societies can throw up aspects that may be challenging to IM, and in the Dutch context, this is Zwarte Piet. This illustrates how at times international schools, even within generally supportive national contexts, need to manage tensions between local norms and customs, and those international schools that are promoting IM can on occasions feel constrained by the context within which they find themselves.

6.3 Conclusions

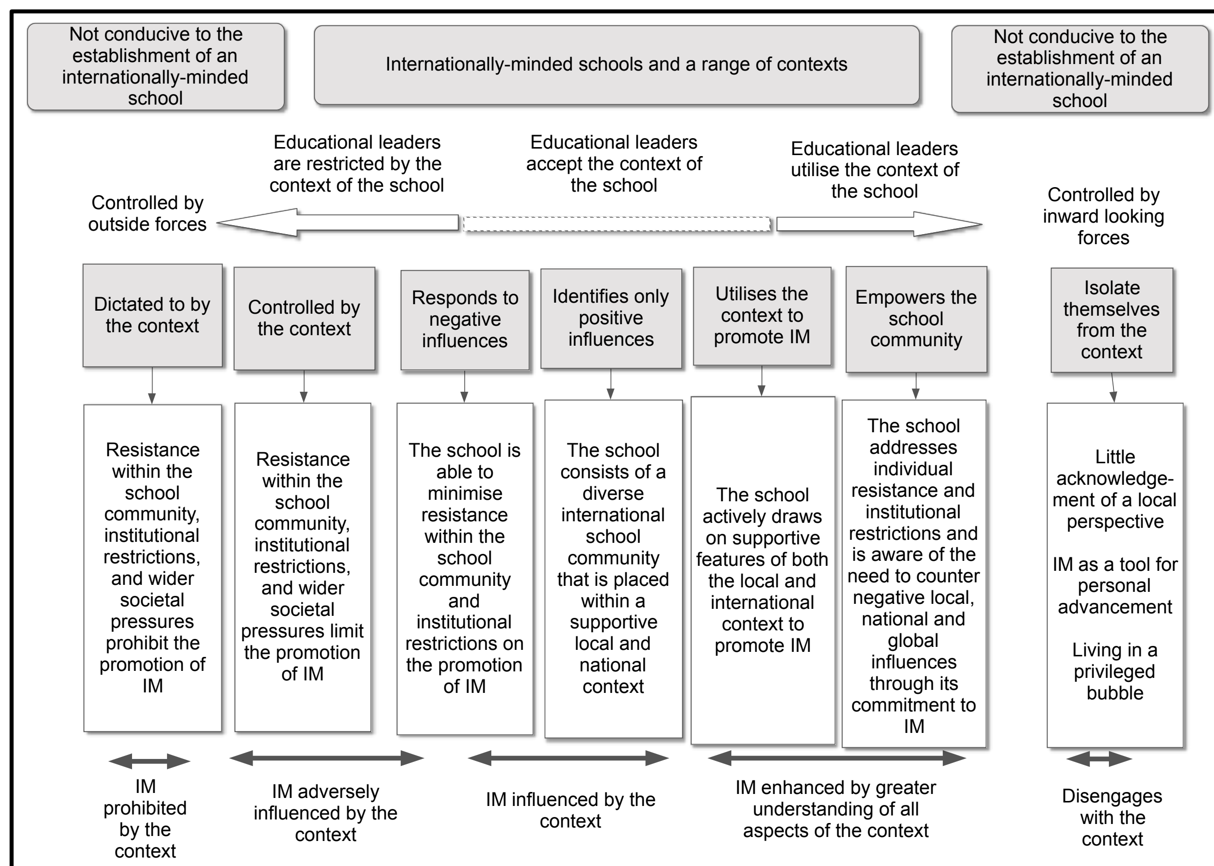
The findings indicate that educational leaders of DIS are faced with a range of contextual factors that they need to manage and utilise to promote IM. From the literature reviewed in Chapters 2 and 3, and the responses from the participants it is possible to create a spectrum of internationally minded schools. Figure 6.1 provides short descriptors of contexts that are both conducive and non-conducive to the promotion of IM. By doing this, it is possible to identify more clearly the wider context within which educational leaders of DIS are operating and the degree to which this supports the establishment of an internationally minded school.

The contexts either end of the spectrum fall outside the experience of DIS. However, it is important to identify these to understand the extent to which the professional and wider societal context within which DIS are operating are generally conducive to the promotion of IM. At one end of the spectrum, there are schools that are dictated to by the negative context in which they are placed. In these cases, the institutional framework and wider social influences act to prohibit or limit the promotion of IM, and so restrict a school's ability to be considered an internationally minded school. At the other end of the spectrum are international schools that make a conscious decision to disengage with the wider context within which they are placed. They concentrate on meeting the needs of their own school community (see Macdonald 2006 and Cambridge 2011). In doing so, they become islands of privilege (see Allen 2002).

The findings from the interviews would suggest that the educational leaders of DIS feel that their schools lie somewhere in between these two ends of the spectrum. They view the context within which they are working as generally conducive to the establishment of an internationally minded school. Some participants adopted a less critical approach that viewed IM as a natural manifestation of their diverse international school communities that are placed within a supportive national context. Others felt that there was a need to be more proactive and draw on the supportive features of both the local and international context to

promote IM. The spectrum also identifies a more self-critical stage in which educational leaders are aware of the complexity of their school communities. They show a willingness to address individual resistance and institutional restrictions, and an awareness of the significance of the outside and null curricula, and the need to counter negative local, national and global influences through the school's commitment to IM. The way in which educational leaders approach this is looked at in more detail in the subsequent chapter on internationally minded leadership.

Figure 6.1: A spectrum of internationally minded schools



Above all, the educational leaders are aware that they are promoting IM within very diverse and complex school communities. As noted earlier, they are dealing with what Hill (2014) sees as intricate cultural artefacts, and what one of the participants described as potential places of abnormality. Educational leaders of DIS are influenced by the need to navigate their way through these complexities to create a meaningful understanding of IM for their school communities.

Although the educational leaders may not have felt overly pressurised by market needs in terms of how they projected the mission and vision of their schools, they are nevertheless influenced by the expectations of the parents once they become part of the school community. The educational leaders of DIS are aware that at times these expectations may run counter to the more idealistic aims of international education. In practice, the context within which they are operating influences which aspects of IM they prioritise. The majority of DIS can therefore be placed in the middle of the spectrum where the educational leaders seek to identify the positive influences and draw on the support of both the international and global context within which they are operating to create and maintain harmonious school communities.

The findings from the research indicate that although the influence and impact of the context within which the educational leaders are working is often less obvious, it is nevertheless important in shaping how IM is promoted. The educational leaders are aware of the continual need to manage and utilise the context within which they are working to promote IM. At an institutional level, there are no major formal restrictions to the promotion of IM. However, the variety of relationships with their Dutch counterparts leads educational leaders to adopt different approaches to the promotion of IM. The responses from the participants indicate that they are able to successfully manage and utilise the institutional framework within which they are operating to promote a soft form of international education.

The global and international orientation of the curriculum and pedagogical approaches adopted by the different DIS provide support in helping to shape both an understanding of IM and embedding it into the life of the school. For those DIS offering one or more of the IB programmes, the influence of the IB through its authorisation and evaluation processes is regarded as the primary area of influence and support for the promotion of IM. Wider influences were noted in relation to parental expectations where the educational leaders identified a desire on the part of the parents for an education that brought social and economic advantages for their children and that valued a more exam-based approach.

The findings from this thesis indicate that in the case of educational leaders of DIS the creation of internationally minded schools falls short of the idealised

conceptual framework identified in Chapter 2. In general, the educational leaders are able to develop a curriculum and pedagogical approach that supports IM. However, other aspects of the context provide a more challenging environment to truly empower the school community to create a moral community committed to the more aspirational aims of international education (see Pike 2013).

7 Internationally minded leadership

A review of the academic literature on values-leadership identifies a close correlation between the core values of IM and those of values-leadership models (see Chapter 2.3.1). However, as Dimmock (2012) notes, research into educational leadership has tended to underplay the importance of leadership values. This chapter responds to this by identifying how educational leaders of Dutch (state-funded) International Schools (DIS) interpret their role in the promotion of international mindedness (IM). The chapter begins by identifying the extent to which the values that underlie the participants' personal outlook and understanding of leadership correspond with those of IM and values-leadership models. It then looks at what this means for how they see their leadership roles within their institutions. Three major roles that educational leaders of DIS adopt in the promotion of IM emerge from the data. The first consists of maintaining the values of the school. The second entails developing the school's understanding of its core values. The third involves acting as an advocate for the core values of the school. The multi-dimensional nature of each of these roles is also identified. The findings are then looked at in terms of how the data from the interviews help build a spectrum of internationally minded leadership practices and approaches.

7.1 Personal outlook and values

All values-leadership models (see Chapter 2.3) stress the need for educational leaders to acknowledge the importance of values at both a personal and institutional level (see Starratt 2010 and Tschannen-Moran 2014). As Hallinger and Walker (2013) argue, these are central to a leader's authority. This section focuses on the personal values, attributes and characteristics that the educational leaders of DIS identify as being important in the promotion of IM (Dimmock 2012), and the personal struggles this entails (Begley 2010b).

At a personal level, the findings indicate that the participants stress the importance of ethical and moral forms of leadership (see Ehrich *et al.* 2015). The personal traits and values that the participants identify as being relevant to how they approach their leadership are in line with the conceptual framework for values-leadership that highlights such values as honesty and integrity (see Begley 2006 and 2010b). Data from the interviews also show that the educational leaders understand the impact that the values underpinning their approaches to leadership can have on their schools' values and for building trust within their schools (see Devereaux 2003 and Tschannen-Moran 2014). Broadly this reflects the conceptual framework for internationally minded leadership presented in Section 2.3 that focuses on the importance of developing an institutional outlook based on the values of IM, and that is responsive to the concerns of the school community (see Keller 2015). At an institutional level, the findings also indicate that the educational leaders understand the importance of creating institutional structures to support the promotion of IM through the development of shared values across their institutions.

The findings highlight the importance that the participants accord to being able to *walk the talk* (see Tarc 2018). They viewed this in terms of being able to communicate effectively and respectfully; being approachable and open; and living and articulating their values daily. In this way, they believe that they were being true to their core beliefs about IM. The need to be open-minded, open to learning from others and being prepared to take risks was also a strong feature of the responses from the participants. Overall, the data from the interviews demonstrate that the values the educational leaders identify as being central to their understanding of leadership are in line with those of values-leadership models and those of IM (see Ehrich *et al.* 2015). Echoing similar comments made by Devereaux (2003) about the dangers of creating an authenticity crisis, one Head summed this up when he commented:

> These [leadership practices and the values of IM] need to be in alignment…. especially as a leader. If that’s not in balance, or if they are too long out of balance, the message is, it doesn’t matter what I do, because the boss doesn’t do it either.

The comment illustrates the strong link that exists between IM and values-leadership, and that educational leaders of DIS believe that the effective promotion

of IM requires a form of leadership that places values and attitudes associated with IM at the centre of the process.

Begley (2006 and 2010a) argues that an essential characteristic of values-leadership models is that of self-reflection, self-knowledge, and personal awareness. Many of the comments made by the participants about the personal and professional challenges that they face in promoting IM reflect this. Echoing comments made in the previous chapter on the significance of cultural diversity in their schools in shaping the participants' promotion of IM (see Chapter 6.1.2), the most common themes running through the challenges were those related to intercultural understanding. These included their own personal cultural awareness; dealing with the different cultural expectations of members of the school community; and being sensitive to the value orientations of others (see Begley 2010b). One participant warned of the dangers of complacency and thinking that everything is fine, and that IM is embedded in the school when further work may be required. Reflecting some of the insecurity that the participants had voiced over their understanding of IM (see Chapter 5.1), others talked about the challenges of self-doubt as to whether they are doing enough to promote IM and whether what they are doing is right. As one Head put it, "I don't know if I am doing enough, or a good enough job, or I don't know if it [IM] is happening here." Another participant talked about the challenges of staying positive when dealing with members of the school community who might be resistant to the idea of IM. The responses from the participants indicate that while the educational leaders enter the process of promoting IM with a set of values based on those of IM, they also enter the process with their own insecurities.

7.2 Institutional roles and practices

The findings from the interviews identify three different roles that educational leaders of DIS adopt in the promotion of IM and that can be found in all forms of values-leadership models identified in Chapter 2 (see Figure *2.3*). The roles involve maintaining the fundamental values of the school; developing the school's understanding of the values that underpin the school; and their role in acting as an advocate for the core values of the school. How educational leaders of DIS interpret

these differing roles, and the approaches and practices they adopt to fulfil them is the focus of the rest of this chapter. How this relates to individual educational leaders' personal beliefs about the nature of educational leadership and the circumstances in which they are placed is developed further in the next chapter.

7.2.1 Educational leaders and the maintenance of the institutions' values

A major theme running through the responses from the participants was the importance that the educational leaders ascribe to maintaining the values of IM as a central feature of their schools. Most of the participants viewed this as their primary role. They felt that this was integral to everything they did as educational leaders. Reflecting the views of writers like Begley (2001) and Tarc (2018), as one participant expressed it "….international mindedness is an inherent part of all my roles. It's not the Friday afternoon job!" Another commented that "I would hope that the way the school is led reflects the school's ideal vision on intercultural [awareness] or international mindedness."

A strong feature of the responses was the idea of inclusivity and ensuring all sections of the school community felt valued and respected within the school, and that as educational leaders they could be trusted to uphold these values (see Tschannen-Moran 2014). These underlying beliefs about the nature of their leadership reflect an influential strand within values-leadership literature that highlights the importance of leadership practices being based on an ethic of caring that focuses on developing interpersonal relationships (see Starratt 1991 and 2010). These values tend to support the idea of educational leaders as agents of stability (Hallinger 2004) and are in line with how the participants viewed the need to create and maintain stable and harmonious school communities. The findings also illustrate how this commitment to maintaining the values of the school manifests itself in different ways. These can broadly be seen as educational leaders modelling the values of IM; acting as a mentor and coach to others; and monitoring and safeguarding the values of the school.

Modelling the values of IM

The idea of modelling the values of IM bears some similarities to the idea of advocating such values. However, modelling, as interpreted in this thesis, is seen to fall short of being considered a form of advocacy as the values are implied rather than explicitly advocated. In this thesis the idea of modelling is seen as a way of helping to maintain the values of the school. In this way the educational leaders are seen as social influencers in maintaining what Dimmock (2012) describes as the moral purpose of a school. The conceptual framework for values leadership highlighted the expectation that educational leaders should model the values of the institutions they are leading and lead by example (see Figure 2.4). As Higham and Booth (2016) argue, this is central to an educational leader's authority within their school. This belief was reflected in many of the participants' comments that stressed the importance that they gave to their leadership reflecting the values and characteristics of IM in their leadership practices, and in building up a sense of trust (see Tschannen-Moran 2014).

The participants identified a range of personal values that they felt underpinned the institutional values of their schools and on which they based their leadership. The influence of the IB could be seen in how several participants referred to how the attributes of the IB learner profile were promoted within the organisation of the school to support the promotion of IM and foster an atmosphere of understanding and respect. Many of the participants commented on the importance of developing their own sense of cultural competence and in doing so other members of the school community picking up on the importance of this. Some talked about using opportunities arising from general conversations that they have around the school to share their understanding of IM, while others talked about planned occasions, like leading assemblies, and using themes to model the values of IM.

The findings from this study indicate that the use of modelling offers a starting point or base from which the educational leaders can approach the promotion of IM. As Begley (2010b) argues, if educational leaders do not show these values themselves, then it is very difficult for the school as a whole to see why IM should be

valued. As one participant reflected "You have a big responsibility there." However, as one participant noted, this is not without its personal challenges when trying to live up to the ideals of IM:

> It basically means you are never judgemental of other people's culture, even if, quietly you are. We are all humans. Sometimes we all have something, that we think, "My goodness why that? Why do they do that in that way?" You always have to step back and say "Well ok, so that is how they behave. Where does that come from. I have a problem with that basically." And then you try to work through that, find your own solution, and incorporate that in your own notion of what it means to be internationally minded.

The role of mentor or coach

The second approach to maintaining IM that emerges from the data from the interviews involves educational leaders in more direct forms of guidance in how IM should be interpreted. In this role, they are using their positional influence to help others gain a greater understanding of the importance of IM to the school by acting as a mentor and coach. While this practice is similar to modelling, there is an added sense of actively engaging with others to provide guidance. There is more direct involvement with specific individuals. In the case of coaching, it also involves such aspects as establishing a personal presence, active listening, powerful questioning, and communicating directly with specific individuals that are all attributes of values-leadership models (see Begley 2001 and Calnin *et al.* 2018). The participants provided examples of how they adopted practices aimed at working with others within the school community to ensure an understanding of IM. These were of both an informal and a formal nature.

At an informal level, one person described how he always tries to use stories in meetings to articulate aspects of being open-minded. One Head talked about the importance of ensuring "….recognition when things are happening that you want to see happening, and advice when you aren't seeing things happening that you want to see happening." At a more formal level, others talked about their role in planned activities aimed at ensuring that new staff, students and parents settle into the school and understand the importance and place of IM in the school. Much of the use of mentoring tended to be within a staff context. At one level, this involved working with

individual staff in understanding what might constitute an appropriate intended curriculum for an international school. The role of the mentor also involves dealing with cultural clashes and talking through issues with members of staff. The Head of one of the 3-18 DIS illustrated this with the following anecdote:

> I have a teacher who brings a sixteen-year-old boy to my office and says she is fuming because he has taken his shoes off in her classroom. It's the middle of summer, and his feet were hot. But in her country, that is highly offensive…. and he [the student] didn't know what was going on…. the boy had absolutely no understanding [of what the problem was]. He was just taking his shoes off because his feet were hot. Yet for her it is a direct insult, because if you take your shoes off in front of someone in the room, then it is very insulting in that culture. So, it's small things like that. Sort of small, minor, but I find that generally once you communicate and help them understand where they come from then, it can all be solved.

While the participant did not elaborate any further on the actual resolution of the conflict, the incident does highlight important issues facing educational leaders. Perceptions of what is acceptable or not are often conveyed through the informal curriculum. In this case, the educational leader will need to carefully consider what 'message' is being sent out to the individual student and the individual staff member as to whose views may be considered most valid.

Mentoring and coaching, like the use of modelling, represents a base from which to promote IM and ensure that the values of the school are reflected in all aspects of the curriculum. For many of the participants, it primarily involves dealing with ad hoc situations as they arise and using them as an opportunity to mentor or coach people on what they regard as the nature of IM. However, a few of the participants did indicate that it is part of their planned practice. As one Deputy Head expressed it "I am there guiding and directing the team [of teachers]….. and then people will be given actions to go onto the next step." They talked about the need to ensure that the teachers in their schools clearly understand what and why they are promoting IM, and providing guidance for the staff, students and parents through workshops. Working in a newly established DIS, one Head felt it was necessary first to provide a clear idea of what IM entailed and how this related to the values of her school. As the school further developed, she felt she would then be able to open up discussion on IM. As she explained, it was:

> ….just making them [the parents] aware. Pulling those threads together, and making them see our overview, and how our values are in real life before we have our Action Parent Group, who will take part in discussing what international mindedness means for them.

These examples reflect aspects of values-leadership models which stress the need to ensure that as educational leaders, the schools' fundamental values are understood by members of the school community.

Monitoring the school's understanding of IM

A third approach identified from the responses was that of monitoring how IM was manifested in the school. This involves the educational leaders using their positional power to directly oversee the promotion of IM at both an individual and institutional level. At an institutional level, many of the participants referred to monitoring the ongoing development of IM by ensuring that IM is continually revisited and kept up to date in the schools' action plans and ensuring that agendas for meetings regularly looked at issues related to the promotion of IM. Many of the participants referred to their role in ensuring that they can substantiate how IM is impacting the curriculum and the approaches they adopt to ensure this (see Chapter 5.3). The participants outlined a range of examples of their role in ensuring this through monitoring the intended curriculum to ensure that IM and global topics are an integral part of it, and through the school's appraisal system to monitor the promotion of IM at an individual staff level.

Several participants noted the importance to the recruitment process of ensuring that staff who are open to the idea of IM are recruited in the first place. As one person commented "For me, it's a lot in recruitment …. [if] I manage to include that [an openness to the attitudes and values of IM] in the recruitment process, then you've won half the war." Others commented on the need to follow this up through the school's appraisal system. One Head reflected that their role in leading school meetings and staff development allowed them to review and monitor how individual members of staff were promoting IM, while another talked about paying attention to the language used in the school and the need to avoid stereotypes when talking about students and their families.

Another facet of monitoring the school's values places the educational leaders as guardians or enforcers of the values of the school. This approach to the promotion of IM bears some similarities with that of instructing or guiding but has the added idea of responding firmly to those advocating different priorities for the school (see Ball and Dimitra 2014). In these cases, the educational leaders use their positional power to counter what they identify as threats to the school's values. One participant talked about having on occasions to make 'an edict' to ensure that IM is genuinely integrated into the life of the school rather than at a superficial level. The Deputy Head in one school reflected that:

> You want to be understanding, but you also have to explain who we are as a school, and what we stand for, and the thinking behind this, [if] they are coming from such a completely different way.

This sentiment was shared by many of the educational leaders. One expressed it as needing "….a firm back, but also the diplomacy, and the tactical skills to make them understand [the vision for the school]….".

Despite identifying the need at times to enforce these core values, many of the participants highlighted the difficulties of doing this. One person noted that on certain occasions, it has led to him advising members of staff who are unwilling to accept the internationally minded culture of the school to find another job. He noted how difficult this could be on a personal and professional level. Many of the participants commented more specifically on their interaction with parents and the need to maintain a firm stance when they felt that the values of the school were being challenged. One Head commented on the necessity of doing this as "….being very strict on those base agreements allows a community to become resilient."

Monitoring is certainly not a significant feature of values-leadership as it represents more of a top-down model of leadership. However, the responses from the participants seem to indicate that at times when the educational leaders feel that the values of IM are threatened, they are prepared to use their positional power to impose what they see as acceptable and positive standards for the school. In the case of the examples in this section, the focus of leadership is not on ensuring a

sense of consensus based on adopting inclusive forms of leadership but based on ensuring that the core values identified by the school are not threatened. The focus of leadership is on the maintenance and preservation of IM rather than the development of IM.

A leadership option – foster or impose?

The vignette below presents an example of where an educational leader adopts the role of mentor over that of an enforcer.

Vignette 5: foster or impose

During the interview, one Dutch participant talked about how she saw the promotion of IM in terms of fostering it within the school rather than imposing it. She recounted how she:

> ….had a teacher who came from an Anglo-Saxon background, from somewhere in the UK, who had great difficulty with what she called the "laziness" of parents from Nigeria. And I sat her down, and I said, "That's not laziness, it's just a culture that works in a different way."

The premise on which the teacher was basing her view of the parents as being lazy is fundamentally a racist one that runs counter to the ideals of IM. It is identifying a whole nationality as sharing certain negative cultural values. The response from the educational leader did not address this very negative assumption directly, but instead tried to explain it in terms of working differently. The educational leader seemed to be avoiding what in the Dutch context Visser (2010) regards as an aversion to overt moralism, if she directly labelled the attitude as a racist one.

The reasons for adopting this approach did not emerge from the interview. It may have been that the educational leader judged that a more direct approach would have been counter-productive and would have led to resentment on the part of the member of staff, and that she judged a more indirect approach to be more productive. What the incident illustrates is that when confronted with unacceptable views that run counter to the beliefs of IM, educational leaders may sometimes

choose to avoid tackling these problems head-on, in order to maintain a harmonious community. However, the implications of this desire not to 'rock the boat' too much, might be that values and attitudes that are counter to those of IM might remain unchallenged (see Frick 2009).

The findings from the research show that there are broad similarities between the characteristics of the educational leaders of DIS as maintainers of their schools' values, and those of authentic models of leadership identified in the academic literature (see Figure *2.3*). In the role of modelling the values of the school, the conduct and character of the individual leader is important as they are acting as role models for others. As mentors, they need to be responsive to the needs of others. In placing the importance of values at the centre of their schools, they are also conscious of the need to ensure that they are taking place and at times need to be defended. In their role of monitoring the core values of their schools the educational leaders use their positional power to re-enforce the values of the school. All three roles of model, mentor and monitor are adopted to maintain, rather than develop IM.

In acting to maintain the values of the school, the educational leaders of DIS aim to build harmonious communities while also protecting the school's values from attack. In this role, the educational leaders' emphasis is on encouraging cultural understanding and respect and maintaining stability rather than on presenting a more challenging vision of international education for their schools. The focus is on working with individuals to achieve this either by using their influence to nurture IM, or to a much lesser extent by using their positional power to safeguard it. It emphasises the importance of the means of leadership rather than on a desired end-product of leadership.

7.2.2 Educational leaders and the development of an institutional understanding of IM

The empirical evidence from the research supports the academic literature on values-leadership that highlights the idea of building consensus around shared

objectives and values (see Ehrich *et al*. 2015). In this role, educational leaders of DIS tend to share power to some degree or another with other members of the school community in formulating and developing an institutional understanding of IM. The findings from this research indicate that in developing an institutional understanding of IM, the educational leaders tend to seek to create harmonious communities. They encourage attitudes and values within these communities that support greater cultural awareness and help construct a shared identity based around such values as open-mindedness, respect, collaboration and creativity (see Moss 2012). The findings also concur with the study carried out by Singh and Qi (2013) that show that the development of an institutional understanding of IM is not an easy process, and that this is complicated by the current lack of an agreed definition for IM and the diverse expectations that exist within any international school community.

Faced with these challenges, various approaches that the participants adopt in developing an institutional understanding of IM emerge from the data from this study. This involves educational leaders of DIS acting as facilitators to primarily support the work of others; acting as guides to help develop an institutional understanding of IM; and acting as gatekeepers by controlling discussion to ensure that the core values of the school are developed in a particular direction consistent with the established vision of the school.

Educational leaders as facilitators

The role of facilitator was the most popular role adopted by educational leaders of DIS in the development of an institutional understanding of IM. In this role, the educational leader may encourage other staff to develop their own understanding of IM by providing them with the autonomy to do so. It also includes more formal examples of educational leaders facilitating the work of different groups within the school community who are aiming to further the school's understanding of IM.

Several of the participants commented on how they encouraged members of staff to develop their own personal and professional understanding of IM by providing them with a degree of autonomy to interpret IM as they understood it.

Nevertheless, they still viewed this autonomy within what they saw as a recognised framework, and as only one approach among many that they adopted when promoting IM. It was seen as a means of providing opportunities for colleagues to free themselves from previous constraints. As one British Head of a Dutch state-funded International Primary School (DIPS) explained “When I was in the UK, you were constrained by facts and government tables and things like that. We don’t have that as much here.” Providing autonomy was viewed by the participants as a way for teachers to get to know their students and to have some freedom in how to present IM to them. One educational leader referred to how his own experiences as a teacher had partly influenced his leadership style:

> What I learnt as a teacher [was] that I needed this trust, this freedom to develop professionally. I have the same as an educational leader. I’d like others to experience that freedom and trust as well. I’d like to always give them the benefit of the doubt.

For the Head of one 3-18 DIS, it reflected a more hierarchical structure that left him more distant from the day-to-day promotion of IM and the need to involve others in the promotion of IM. He linked this approach to the wider demands of his role as an educational leader of a very large 3-18 DIS when he commented that:

> People who are brighter and smarter and more energetic than me - I get behind them, and I push them, and I try and encourage them, and I try and cut down the trees in front of them. Especially up here as the principal. You mustn't kid yourself that you can do things. You can't do everything, and you certainly can't do things that require a focused energy, like a specific project. So, you've got to allow other people to get in there and do it….

On its own, providing greater autonomy for individuals to interpret IM does not represent a values-leadership approach as it may lead to educational leaders losing control of the overall direction and ethos of the school by taking a neutral rather than an active stance (see Lazaridou 2007). However, the data from the interviews seem to indicate that where autonomy is encouraged, it is intended to be within parameters that maintain the overall goals and values of the school. It is a way for educational leaders of DIS to broaden staff awareness of IM by encouraging them to become more involved in interpreting how IM should be promoted within their school.

The term facilitator, as used here, also refers to the process of helping a group of people to come to a common understanding of what they mean by IM. In this interpretation, the facilitator creates the structures for discussion but does not strongly put forward their own views. As Apple (2014) argues, this can lead to the adoption of more democratic forms of leadership. In the case of DIS, the data from the interviews indicate that the role of facilitator was particularly prevalent in a small school setting. One educational leader in such a school specifically referred to what she saw as the benefits of focusing on the process of developing an understanding of IM through a more democratic model of leadership. She felt that this led to greater commitment to IM. For the Head of another, it reflects the flat organisational structure in her school and the need to ensure that everybody has a voice. In acting as a facilitator, the educational leader encourages other members of the school community to initiate areas of discussion about IM. Several of the participants stressed that it was important to establish an environment where staff and students were not afraid to fail and were prepared to take risks in sharing their understanding of IM. Some participants talked about the development of a common understanding of IM resulting from such discussions, with one person reflecting that "….we decide so many things together." The Head of a small DIPS commented that as a small school they do not need to impose a definition of IM on staff, but that it came from everybody.

The responses from the participants indicate that the role of the facilitator is a popular approach adopted by educational leaders of DIS in the promotion of IM, and that it broadly aligns with the conceptual framework for values-leadership and its aim to establish shared values across the school. These practices aimed at engaging with others in the promotion of IM ultimately have a greater focus on the means of promoting IM rather than on a defined end-product.

Educational leaders as guides

A second manifestation of the role of developer emerging from the data is that of the educational leader as a guide. As used in this research, the role of guide describes an educational leader who displays a sustained involvement and commitment to working with others to formulate a common understanding of IM. As a

guide, the educational leader shares power with others to develop and promote IM. It differs from the role of facilitator in that it requires educational leaders to have a clearer personal understanding of what they believe IM involves. It is a more proactive role than that of a facilitator as the educational leader plays a more prominent role in guiding the discussion on the nature of IM. It involves more personal direction and planning on the part of the educational leader.

For those educational leaders who adopt the role of guide, the key element of this role is the formation of, and active involvement in collaborative forums which can develop the school's understanding of IM. The participants cited how they had created and led committees within the school that look at specific aspects of IM. They also noted how they set up and led review cycles to regularly look at the core values of their school that involved students, parents and staff. Several noted how they ran training sessions on cultural awareness and diversity within their school and provided opportunities for members of the school board to explore and discuss their understanding of IM. The participants noted the benefits of such an approach in providing a great learning experience for those involved. Several participants talked about using meetings to be able to identify key elements of IM and to focus on these and make them visible in their schools. Another participant talked about how, along with colleagues at the school, they were now making more use of educational research to work collaboratively to develop the school's understanding of IM. As she explained:

> We've started reading a lot more and we've started offering some really good professional development., which has caused us to start looking into research and looking into these factors…. I ran a training about international mindedness and how you can embed it within the curriculum, and that is really where the discussion started, and where we started really looking at how can we actually action it. Making it, not just a word. But something living and growing and moving within the school.

In this case, the educational leader has gone beyond the role of facilitator. At the heart of this approach is the idea of educational leaders bringing their own professional experience and expertise to help guide the discussion, while also encouraging active involvement and being open to other ideas and perspectives. Vignette 6 illustrates the role of an educational leader as a guide.

Vignette 6: an educational leader as a guide

This vignette provides a more detailed example of the role of guide in supporting the ongoing development of IM. As noted above, a significant feature of this approach is the more direct involvement of the educational leader in guiding the promotion of IM. Margaret is an experienced international school educator who is Head of the international primary section of a very large 4-18 DIS and has been at the school for 14 Years. She recounted how she organises whole-school staff study days and workshops for parents, to discuss issues related to the development of IM. As she noted, such forums involve a balance between providing direction, while also being open to the view of others:

> ….as a leader, I think it's really important that it [an understanding of IM] doesn't come from just you [the educational leader]…. Yes, the leadership team needs to start somewhere, but you need to bring the staff in, you need to bring the parents in, you need to bring the students in as well.

As part of the process of guiding the development of IM, Margaret also commented on the importance of establishing forums and structures for continually reflecting on the school's understanding of IM. She felt that the more transient nature of her school community helped in the ongoing process of understanding IM by bringing in new perspectives and new ideas. Although she saw the positive side of this, she also noted how it was important for her to be able to provide continuity and help guide the discussion.

That collaboration leads to action is an essential element of the role of guide. Margaret highlighted what she saw as her role in the process when she explained:

> We [the leadership team] have to make sure it's happening, but we have to give the reins to those in the everyday classroom to make sure that it's happening. To provide the opportunities for discussion and planning and actioning within the programme of the professional development within the school.

While the role of guide involves providing a clear structure and direction for the development of IM, it is not based on a predetermined vision of what IM entails. Margaret summed up the delicate process involved in sharing power when she concluded that:

> A successful leader is a leader that empowers, and a leader that doesn't think, 'I know it all. I've got all the answers.' But a leader that empowers others [and] taps into those people who have the skills and makes sure that they're part of the driving process. So, making sure that there is a way…. that everybody has a voice, and, although I'm driving it and I have my ideas, that I shall make sure that others are involved…. So, for me, a successful leader is a leader that researches and has the idea and knows themselves. But also empowers others and will draw from others and is willing to listen to others, with regards to specifically thinking about international mindedness.

Margaret's approach is in line with Begley's (2006) notion of values leadership as being knowledge based, values informed and skilfully executed. It contains many of the key elements of values-led leadership models (see Figure 2.3). She is actively involved in shaping the values of the school and is encouraging participation. Such an approach represents more than just the maintenance of the values of the school but involves a more active engagement with them.

Educational leaders as gatekeepers

Although none of the participants specifically referred to themselves as gatekeepers, elements of it could be seen in the case of several of the participants. In this role they use their positional power to determine the extent to which members of the school community are involved in developing and promoting IM. The findings indicate that the degree to which the gate is held open or closed is dependent on the educational leaders' personal and professional experiences and the context within which they are operating. It bears similarities to the role of monitor in maintaining the school's values but extends this role to the idea of keeping the gate closed to any interpretations of IM that might run counter to the established mission and vision of the school and how it sees itself. It narrows down, or limits those who may participate in formulating an institutional understanding of IM. One of the participants commented that, "….you need to be prescriptive sometimes, in order to lead the way…" The Head of a very large 3-18 DIS expressed these views most forcibly in his description of a curriculum initiative within the school that he felt would further help to promote international mindedness amongst the student body. He recounted that:

> I saw the hinder power that I could have through the leadership team, but I presented it [to the leadership team] in a way that was saying this is a fait accompli. I just want your approval. I just want your advice, it’s going through anyway.

While this may ensure that IM is developed within the school, the danger of such an approach is that the desire to see a desirable end-product can undermine the importance of the means of achieving it. It can lead to others being alienated from the process of change and can act as a potential barrier to further change.

The challenges of involving others in the development of IM

The findings raise several issues related to the role of educational leaders in actively involving others in the development of IM. The first relates to the challenges of how to get people actively engaging with developing IM in the school. The findings suggest that this is not an easy process. One educational leader viewed it in terms of creating what she described as the ‘playful space’ where ideas could be readily exchanged in a supportive environment. One of the Heads mentioned the difficulty of developing an institutional understanding of IM that moves beyond what she sees as tolerating other cultures to one which genuinely embraces other cultures. This presents the challenge of moving beyond a comfortable interpretation of IM that stresses community harmony to one that presents a more challenging view of the wider world. One participant saw it in terms of knowing the right time to encourage collaboration, and when to adopt a more top-down approach to ensure that the school was moving forward by ‘closing the gate’ on further discussion. Although there was a general commitment to promoting IM, the participants recognised the challenges of presenting a coherent vision and getting the balance between being constant to the school vision and mission while also listening to others.

A second issue relates to whom to ‘let in’ and be involved in shaping the school’s understanding of IM. Advocates of more democratic forms of leadership (see Apple 2014) argue for the need to encourage the participation of the whole community in decision making that goes beyond an open and consultative management style to one that ensures that all stakeholders have a right to express their views and for those views to be taken seriously (see Trafford 2008). However,

the challenges of achieving this in practice was also noted by one of the participants who commented:

> The other problem is that sometimes education is not a democracy and why should you value person X's contribution on something, who has been thinking about it for two minutes and somebody else has been spending 20 years thinking about the issue. In my mind, that shouldn't be right. Yes, people need to know that we will value your contributions, but that doesn't mean that we will act on your contributions when sometimes, somebody's contribution can be more valuable than another.

As the comment illustrates, there is a danger that any view becomes valid. For educational leaders who themselves are unsure about the concept there is a danger that an ill-informed understanding of IM might prevail or one that seeks the lowest common denominator.

Developing an institutional understanding of IM is a challenging and time-consuming role. It involves setting up structures to be able to promote IM and understand the dynamics at play. Several participants identified structural and practical challenges arising from this. The overall greatest challenge was dealing with the vast array of other tasks facing them as educational leaders (Davis *et al.* 2005) that left them feeling frustrated at not being able to spend more time promoting IM. The Head of a medium-size DIPS in a small Dutch city, who is Dutch, talked about the challenges of finding time to make meaningful connections with the local community. Several of the educational leaders referred to the pressures of finding adequate time to develop a staff ethos within the school and across DIS as a group of schools. Some of the participants highlighted issues concerning the size and scale of the school, and the challenges of effectively communicating the vision across a large school. In these cases, a more managerial approach to leadership was impinging on their ability to promote IM. Another participant talked about dealing with the school's rapid growth and ensuring that "….we're still all on the same message," as regards IM. The impact of these broader leadership challenges was summed up by one of the participants who reflected that "….unfortunately, when you are in a school, whether you can be as internationally minded as you would like to, is another matter."

In acting as developers many of the participants aim to deepen the school communities' understanding of IM by working with members of the school community to further develop and promote the idea of IM. In this manifestation of the role, the educational leaders use their influence to encourage community involvement and share power with other members of the community. The exact nature of the end-product is again subordinate to the means of achieving it. The focus is on further developing a shared understanding of what IM means for the school community. In contrast, in the role of gatekeeper, the means of promoting IM is subordinate to the nature of the end-product.

7.2.3 Educational leaders as advocates of IM

The third major role emerging from the findings is that of educational leaders as advocates of IM. The data from the interviews indicate that the participants place great importance on not just being closely identified with the attitudes and values of IM but also with the promotion of IM in their schools. As noted earlier, it bears some similarities to that of modelling. However, as interpreted in this thesis, the role of advocate involves more explicit endorsement of IM. In the role of advocate, the findings from the interviews show that educational leaders of DIS act as sponsors, ambassadors and champions of the vision of their schools.

Educational leaders as sponsors of IM

The data from the interviews provided examples of educational leaders acting as sponsors of IM. In this manifestation of the role of advocate, they use their positional status to underwrite or endorse the tangible and intangible manifestations of IM that they identified in Chapter 5. The most notable example of this was in their commitment to the educational programmes that their schools offer. Several of the educational leaders in the larger DIS noted that while they may be more directly removed from what was happening in the classroom on a day-to-day basis, they nevertheless understood the expectation placed on them as educational leaders to publicly endorse the values that underpin these programmes. As one person commented in relation to the IB programmes her school offered "It's a huge,

comfortable, familiar structure that we embrace. We've chosen it on purpose…. as a statement towards [our commitment to] international mindedness."

This role is aligned to that of the role of modelling the attitudes and values of IM but extends this role to the idea of publicly endorsing the school's values both within and outside the school community. The data from the research suggest that in the role of sponsor the educational leaders tend to focus on presenting a positive and non-threatening image of the school by endorsing what they see as the tangible and intangible manifestations of IM (see Chapter 5). The Head of one of the very large 3-18 DIS specifically mentioned the importance of sponsoring student-led initiatives, while another participant used the example of publicly supporting and promoting mother tongue classes within the school.

Several of the participants were wary about pursuing what they viewed as too forceful an approach to the promotion of IM as they did not know how this would be received both within the school and the outside community. One of the Dutch participants, while strongly supporting the idea of IM, said that "I think [IM] is implemented [in her school], but not in a militant way." A British participant expressed a similar idea when she stated that "….[what] I have learnt is to not scare people." These comments imply that for some educational leaders of DIS, there may be an overly strident way of promoting IM that they see as being counterproductive. These responses would suggest that in these cases, educational leaders may feel a need to place a greater emphasis on the means of promoting an acceptable vision of IM rather than on presenting a more challenging one.

Educational leaders as ambassadors for IM

The conceptual framework for values-leadership presented in Chapter 2 identified the importance of educational leaders being active exponents of the values of their schools. In this manifestation of the role of advocate, the educational leaders act as ambassadors for the school. This role goes beyond the idea of supporting or endorsing the importance of IM to one where educational leaders are more actively involved in broadcasting the values or message of the school that they have helped to create. The participants identified this as an important way of establishing their

school's credibility both within the school community and the wider local and national context. The importance of the role of ambassador was highlighted by one participant who referred to being seen to actively endorse and promote social justice-based projects within his school. The role of ambassador goes beyond what is expected of them to one that stresses their active involvement in promoting IM and the value that the educational leader places on presenting a dynamic vision of their school (see Hallinger and Huber 2012).

Educational leaders as champions of change

The conceptual framework for internationally minded leadership highlighted the importance of individuals having a personal commitment to making the world a better place (see Starkey 2015). The adoption of this role reflects a greater awareness of social context and societal culture (see Dimmock 2012). In this role, educational leaders adopt a more challenging view of IM that centres on ideas of global inequality and the role of their schools in challenging this. They are viewed as champions of change. The educational leader provides and presents the vision of the school to an audience both within and outside of the school community. The emphasis is on how the institution helps to transform the wider society and not just how it transforms individuals within the school.

To a much lesser extent, the educational leaders of DIS identified themselves as champions of such a vision, although the findings show that on occasions, educational leaders did adopt this role. The most explicit statements made by any of the educational leaders of a more visionary message were given by the educational leaders of International School Kronenburg. The school is guided by the broader values of the global organisation of which the school is a part. Its focus is on education as a force for peace and a sustainable future. The Head of the school commented on the active role that he took in formulating this vision of a more inclusive international school. As he put it:

> I am less interested in the number of flags I have on my website and more in whether I am managing to bring the more affluent and the very dispossessed together in one classroom. That is what diversity means more and more, and that is away from a traditional look at diversity through nations or culture.

In this example, the focus of the message was on the values and vision of the institution rather than on values that foster individual relationships or personal development. (The case of Leonard, the Head of International School Kronenburg is presented in more detail in the next Chapter 8.3, profile C.) However, for most participants, while there is a link between the educational leaders' vision for their schools and values-leadership models, there is less emphasis on the visionary aspect of values-leadership. There was little reference to their role and their schools' role in addressing issues of inequality or making a difference beyond their own institution.

In acting as advocates of the school's mission and vision, the educational leaders adopt the roles of sponsor, ambassador and champion. At the level of sponsor this involves meeting the expectations of the school community. As educational leaders of an international school they endorse the work of others within the school. At the level of ambassador, it involves using their positional influence as an active exponent of the school's attitudes and values to further the mission of the school. To a much more limited extent, the educational leaders of DIS adopt the role of champion. In terms of IM, this involves presenting a vision of IM that acknowledges that global inequalities exist, and that education has an important part to play in helping to develop an awareness of these inequalities. The educational leader plays a more prominent role in presenting their vision of IM. The means of achieving this are subordinate to the desired end-product.

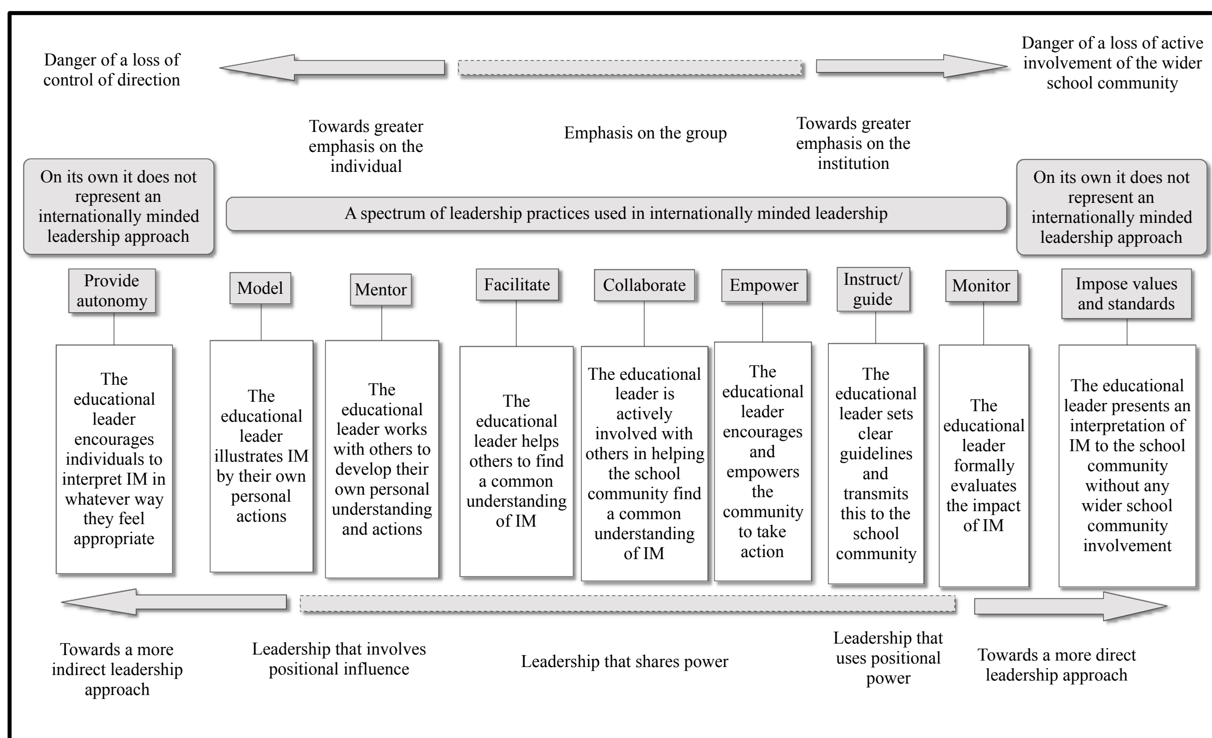
7.3 Conclusions

The data from the interviews provide empirical evidence about the dynamics of leadership of internationally minded schools and increases our understanding of the nature of internationally minded leadership. The empirical evidence from the research indicates that educational leaders of DIS are drawn to values-leadership models and highlights the close link between the core values of IM and the values that underpin their approaches to educational leadership. By marrying the values of

IM and those of values-leadership models a form of internationally minded leadership emerges.

I argue there is a need to consider internationally minded leadership as a broad approach to leadership that places personal and institutional values based on those of IM at the centre of the leadership process. Within this broad approach, the empirical evidence from this research shows that educational leaders adopt different roles in the promotion of these key values within their schools. These roles in turn manifest themselves in different ways depending on the personal and professional experiences of the educational leaders and the wider social and school context within which they are operating. (The latter aspect is developed further in the next chapter by looking at the overall experiences of four individual educational leaders.)

Figure 7.1: A spectrum of internationally minded leadership approaches and practices



The data emerging from the interviews also identifies a range of leadership approaches and practices associated with internationally minded leadership. I place these in the form of a spectrum (see Figure 7.1). At either end of the spectrum are practices that on their own do not represent an internationally minded leadership

approach. At one end, providing too much autonomy as to how IM is interpreted can lead to a loss of control or direction on the part of the educational leader, and can undermine the vision of the school. The educational leaders of DIS on occasions did provide autonomy to staff in their interpretation and delivery of IM, but this was within specific parameters and did not suggest an overall loss of control of direction. At the other end of the spectrum too much of an emphasis on imposing values and standards can lead to disengagement on the part of the wider school community. Participants at times felt the need to impose their interpretation of IM on individuals or groups within the broader school community. In specific circumstances, this was employed to protect the schools' core values rather than being adopted as a general approach to leadership.

In between the two ends of the spectrum, the educational leaders of DIS provide examples of internationally minded leadership practices that at times place emphasis on working with individuals, to those that emphasise working with a group, through to those with an emphasis on the needs of the institution. The use of modelling and mentoring veer more towards the development of the individual rather than the whole institution and focus on encouraging individuals to promote IM. These practices could be said to lay the foundation for individuals having a greater understanding of IM within their schools. Where the educational leaders were instructing/guiding or monitoring, it veers more towards an emphasis on the development of institutional values, and the setting and maintaining of specific standards. Like modelling and mentoring, instructing/guiding and monitoring were also being used to lay the foundations for an institutional understanding of IM. In general, all these approaches lean towards maintaining and supporting IM as it exists within the institutions rather than on further developing it.

In the middle of the internationally minded leadership spectrum, the remaining practices involve the educational leader as a facilitator, a collaborator and exponent of change who seeks to encourage wider community participation and ownership of the process of promoting IM. The focus, therefore, is less on maintaining what exists and more about further developing the schools understanding and promotion of IM. However, the divide between these different practices is not necessarily a clear one. At times, these practices may involve a different focus. In the case of the educational

leader as facilitator, this may involve supporting individual initiatives or in initiating group activities. In the case of the educational leader acting to empower the school community, the focus may be on working to develop a group understanding or on developing specific aspects of the institution.

Figure 7.1 also identifies differing emphases on leadership that lie within this spectrum of leadership practices. At one end of the spectrum, providing autonomy to individuals can be considered as indirect leadership as it relies on individuals to interpret and promote IM. At the other end of the spectrum imposing values and standards can be considered as direct leadership. In between, the practices reflect the use of positional influence through modelling and mentoring, the sharing of power through acting as a facilitator and empowering others, to the use of positional power to instruct, guide and monitor.

The spectrum represents the fluid nature of internationally minded leadership. For most of the participants, the emphasis is on maintaining the values of the school through modelling and mentoring. In terms of their role as a developer, most of the participants focused on their role as facilitators and guides. Their level of advocacy also tended to focus more on their roles as sponsors and ambassadors for IM. The data from the interviews suggest that to a much lesser extent educational leaders of international schools use their positional power to champion a more critical form of international education (see Apple 2014). In general, the educational leaders of DIS promote a form of internationally minded leadership that focuses on the means of leadership rather than the end-product. The focus is on stability rather than challenging the school community's preconceived ideas about IM. The findings suggest that the focus on building consensus may lead to a less dynamic form of international education. In this form, internationally minded leadership represents a form of values-leadership that focuses more on the needs of the school community than on any responsibility of the school to the wider society.

8 A vertical analysis

As outlined in Chapter 4 a twin approach has been adopted in analysing the data from the interviews. This involves a process of horizontal and vertical coding and analysis. Chapters 5, 6 and 7 concentrated on a horizontal analysis. This chapter now focuses on a vertical analysis and considers how all three key elements of the research question (international mindedness, international schools, and educational leadership) interact to present a complex picture of the personal, professional and contextual factors that lead individual educational leaders to adopt differing forms of internationally minded leadership in their efforts to promote international mindedness (IM) in their schools.

The findings from the previous chapter indicate that educational leaders of Dutch (state-funded) International Schools (DIS) undertake three main roles in this process (maintainer, developer advocate), but that within each role there are varying approaches and emphasis. Using the data from the interviews, this chapter sets out to explore in more detail the relationship between these differing roles and approaches and how they are interpreted by individual educational leaders of DIS. In doing so, it illustrates how these forms of internationally minded leadership are a product of the personal outlook, professional experience and wider social and school context within which the educational leaders are operating.

This study has adopted a qualitative methodological approach that uses in-depth interviews as the most appropriate way to investigate how educational leaders promote IM in an international school context. Nevertheless, interpreting the findings from the interviews brings with it challenges. The findings are based on the lived experiences of individuals that are unique to them while the research seeks to identify general characteristics related to how educational leaders of DIS promote IM, and potential implications for the leadership of international schools in general. The research therefore has a built-in degree of contradiction. On the one hand, the qualitative methodology adopted acknowledges the uniqueness of each participant’s experiences, while on the other hand it endeavours to identify broad similarities or differences in approach between the participants.

This chapter looks at what the promotion of IM means in practice for individual educational leaders of DIS. What the findings identify is that the role of educational leaders in the promotion of IM is a highly complex one that needs to be viewed holistically as the sum of many, often competing factors. It is in this light, that the chapter presents four profiles of different approaches to the promotion of IM. Profile A illustrates what I am describing as a *first among equals* approach to promoting IM. Profile B demonstrates an example of an educational leader as a *challenger.* Profile C exhibits the characteristics of what I am describing as a *missionary* approach*.* Profile D illustrates the role of the educational leader as a *patron*. It should be stressed that these profiles represent the lived experiences of four individuals that are unique to them and are the product of the complex interaction of personal and professional experiences. It is with this important caveat in mind, that these profiles are also used to identify a broad spectrum of internationally minded leadership.

The profiles are not intended to represent self-contained models of educational leadership. The approaches can merge into one another as the distinctions between each of the models and approaches can be blurred. What the examples illustrate are broad types of internationally minded leadership adopted by the participants and the relationship in these individual cases between the three elements of IM, the DIS context, and the forms of values-leadership adopted. The profiles help to illustrate general characteristics associated with different forms of internationally minded leadership and the relationship between these forms of leadership, the values promoted, and the context within which the educational leaders are operating.

The profiles and the summary figure that follows are not intended to present judgement on what is or is not an appropriate approach to the promotion of IM, but reflect comments made by the participants. Each approach to the promotion of IM has its strengths and weaknesses, and as the data from the interviews show, the adoption of these broad approaches is dependent on the personal understanding that each educational leader has of IM, the nature of the community they are leading, and the specific form of IM that they are promoting. Above all, the profiles illustrate the complex and multi-dimensional nature of promoting IM.

8.1 Profile A – the educational leader as *First among equals*

Profile A represents the most common form of internationally minded leadership practiced by the participants. It acknowledges that at a personal and professional level there may be other members of the school community who have a greater understanding of what IM entails. It also recognises that there are expectations on you as an educational leader in the school to establish a framework for the promotion of IM. In this form of internationally minded leadership, the educational leader views themselves as a *first among equals.* The focus of educational leadership is on meeting expectations and educational leaders using their influence to promote IM, rather than on using their positional power to present a pre-established vision of IM. Profile A supports Brown and Tevino's (2006) assertion that educational leaders do not necessarily need to be visionary to be authentic leaders.

It illustrates the need to ensure that the basic values of the institution are maintained while also looking to extend the institution's understanding of IM through a welcoming and inclusive approach. In line with much of the research on effective school leadership (Leithwood and Day 2007b; Robinson *et. al.* 2008; Day and Sammons 2013), it focuses on establishing common values by seeking consensus within the school community on what it means to promote IM. In this respect, the educational leader is mainly acting as an agent of stability rather than change (see Hallinger 2011).

Personal and professional experience and influences

Karen's, the joint Head of International Primary School Sterkfoort, approach to the promotion of IM reflects her personal outlook, professional experience and the institutional framework within which she is operating. Like all the participants interviewed, she expressed a personal commitment to the promotion of attitudes and

values associated with IM and saw herself as being accountable for its successful promotion (see Day and Leithwood 2007 and Hallinger 2011).

Karen's more limited exposure to a variety of international school settings and her lack of support from the wider educational foundation of which her school is part has led her to look to those within the school to help develop an institutional understanding of IM. This has been aided by the small and more intimate nature of the school that has helped facilitate a more collaborative approach. The focus of the development of IM is on creating a harmonious community rather than on presenting a challenging interpretation of IM. In maintaining the values of the school, Karen seeks to influence people's actions rather than use her positional power to enforce a particular understanding of IM. In developing the school's understanding of IM, she acts as a facilitator that encourages people to enter discussion over the nature of IM. As an advocate, she acts as a sponsor and ambassador rather than as a champion of IM.

Maintaining IM

Karen's role in maintaining the institutional values of the school can be seen in the importance she gave to both her and her staff modelling the values of the school (see also Robinson *et. al.* 2008 and Day and Sammons 2013). As she expressed it "….it's how we're talking, how we're acting." She stressed the importance of being open-minded (see Leithwood and Day 2007b and Hallinger 2011). This is reflected in what she considers her priorities for the development of internationally minded staff:

> My priorities are that I am working with a team of professionals that's open-minded and modelling that for our learners…..all learners [should] have the opportunity to be guided by a professional that is open-minded. Not drawing judgements- quick judgements - and hopefully motivating and inspiring the learners to want to deepen their understanding of others in the world and the issues that we have.

The stress is on modelling and mentoring the attitudes and values of IM rather than on enforcing them. As she reflected:

> ….you will have staff members where it's a bit more of a challenge. But there is an expectation. Whether that is heart-felt is a different situation. I can't teach heartfelt. I have to hope for that. But I can expect, and we can expect that certain values are modelled and taught and celebrated and praised and recognised.

Although to a much lesser extent than the use of modelling and mentoring, Karen also noted expectations that she has regarding fundamental values and attitudes associated with IM. She talked about her role in establishing a bottom line in terms of these expectations and in doing so monitoring how IM is manifested within the school.

Developing the school's understanding of IM

On a professional level, Karen's experience of working in an international school context is limited to her current school. Although part of a large Dutch educational foundation of over 50 schools, the governance structure provides Karen with little support in developing IM as her school is the only international school within it. She noted that issues like the promotion of IM were not on the agenda of leadership meetings, although she believed that there was a need for this. As she reflected:

> …. when I look at the other schools on our school board, I actually cringe that we're not all doing it [promoting IM]…. I personally think it's really the smaller schools that actually need it, maybe even more than children at this school…. All the houses are similar and nice…. Their worlds are even smaller, [even if] they jet off to a holiday.

This sense of isolation has reinforced Karen's belief in the need to be open to the views of others within her own school community when formulating an institutional understanding of IM. Central to her understanding of this process is a belief in the need "….to be open to learn about others and to not maintain a fixed mind-set based on prior experience, no experience or generalisations."

In line with writers like Begley (2006 and 2010a) and Ehrich *et al.* (2015) Karen's focus is on building consensus around shared objectives. She went as far as to say that the school's definition of IM was generated from the staff with minimal input from

herself. Karen explained how she utilises the small size of the school by providing staff with the opportunity to work as a group in developing an institutional understanding of IM. She described how in this way the school has come to a collective definition of what they understand by IM. She outlined the collaborative process that the school had gone through with the staff to achieve this:

> It took quite a while to even come up with this…. Lots of discussions that included disagreement, which is probably where we grew the most. We had some weeks where we did reading of different articles, and of course [we used our] own experience…. The staff is also diverse. For some colleagues this is their first international school. Some have only worked in The Netherlands, such as myself. Some have worked in two, three, four countries already. Some have not even worked in their home country.

The comment suggests that while she is trying to encourage staff to critically engage with the idea of IM, it is still within a context of the school feeling its way to its own understanding of IM. In the development of an institutional understanding of IM, Karen's approach can be seen as that of a facilitator who does not herself provide the vision for the school but who provides a framework for others to develop this. In the role of facilitator, she encourages people to enter into discussion over the nature of IM. For Karen, the process of coming to a general understanding of IM is more important than the end-product itself. This reflects her own personal and professional experiences and the context within which she is operating.

The form of advocacy adopted

In her role as advocate of IM she supports and endorses what she sees as key areas of school life that support IM. In line with the findings from Chapter 6 Karen highlighted the importance of the curriculum provider (in this case the International Primary Curriculum) in supporting the development of IM in the intended curriculum, and her role in endorsing the values of the programme. As she reflected:

> ….we are, hopefully, empowering our learners to know what their social responsibility is in being a global citizen and an internationally minded person. So, in our school, I definitely believe that the International Primary Curriculum promotes this….

The form of IM that the school is promoting therefore needs to be seen in terms of the influence of the major curriculum providers like the IB and IPC who I have argued promote a softer form of international education (see Chapter 2.1).

The desire to build a harmonious community and her role as an ambassador of this image of the school also came through strongly in the responses given by Karen. As an ambassador, she feels that it is essential that everyone with their differing beliefs and backgrounds feels welcome at the school and that part of her role is to promote and celebrate this. Karen's focus of advocacy seems to be primarily on recognising and promoting the attitudes and values of her school community by recognising the symbolic importance of celebrating festivals and other visual manifestations of IM (see Bunnell 2019). In the case of International Primary School Sterkfoort, Karen is also aware that given the age of the children at the school that one of the challenges is:

> ….finding the balance between more of the deeper idea of international mindedness, and the balance of what typically people expect: celebrations, and seeing visuals and flags and costumes….

First among equals

Karen displays many of the personal characteristics associated with an authentic, ethical and moral leadership approach that includes a high level of cultural sensitivity and a commitment to the broad values and ideals of IM. There is a strong emphasis on what Starratt (1991 and 2010) describes as an ethic of caring that is built on developing interpersonal relationships. She summarised her leadership style by saying:

> I'm a people leader. We have a quite flat organisation. I prefer working that way with my colleagues. We do it. Not one person does it, and I definitely don't do it. I see my role as a facilitator, modelling the ideas and the values that we speak about and agree to. We have a lot of leaders in our staff.

As the comment indicates, Karen sees herself more in the role of *first among equals* within the school, and there is a strong sense of inclusivity in her leadership practices. In terms of Bush and Glover's (2014) three main features of educational

leadership, there is a focus on leadership and influence and leadership and values, rather than on leadership providing a pre-established vision. In terms of leadership and influence, she stressed her role in facilitating the promotion of IM. In terms of leadership and values, she stressed the need for the values of IM to be modelled by members of the school community. In terms of leadership and vision, in promoting the need for IM, she took an active role, but in formulating how this should be articulated, she took a more passive role. There was less emphasis on presenting her interpretation of IM that is a more dominant feature of a values-led or advocacy-based leadership approach.

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8.2 Profile B – the educational leader as a *challenger*

Profile B represents another form of internationally minded leadership adopted by educational leaders of DIS. This places the educational leader in the role of challenger. It involves the educational leader using their status and position within the school to be influential not only in creating a framework for developing IM but also in exploring how IM is interpreted by the school community. In this form, it aligns most closely with the idea of values-led leadership (see Chapter 2.3). The focus is on exploring the school's understanding of IM by acknowledging areas of tension and encouraging discussion over this. Central to this version of internationally minded leadership is an emphasis on the educational leader's personal beliefs about the nature of IM, and their role in initiating dialogue with others to bring about institutional change. Martijn, the Head of Hofstad International School, presents an example of such an approach.

Personal and professional experiences and influences

As is the case with all the participants who were interviewed, Martijn's approach to the promotion of IM reflects his personal outlook, professional experience and the institutional framework within which he is operating. Martijn is Dutch by nationality, and his teaching experience has been in international schools in The Netherlands, apart from a brief period teaching in a state school in the UK.

Like many other educational leaders of DIS, Martijn did not at first make a conscious decision to be involved in international education.

Martijn's personal outlook on life and on education came through strongly during the interview. He is now an experienced international educator who has produced several peer reviewed articles on aspects of international education. Nevertheless, he stressed that it is his personal and professional experiences that are the major influences on how he sees the promotion of IM. As he put it, IM "…. has a lot to do with the open-endedness of education, or open-endedness of life…. and the pursuit of the unknown…." In line with those advocating the need for a global curriculum (see Banks 2014; IB 2019; Fieldwork Education 2019,) he felt that such an outlook "….can also be taught…. [and that] these experiences can be orchestrated via the curriculum….' A key influence on him has been his involvement with new schools. As he commented "I think I've been privileged to be in pioneering, self-discovery type settings." Martijn's own personal experiences and his opportunity to work in a supportive and innovative professional environment seem to have given him the freedom to explore his own, and the school's, idea of what it means to be internationally minded.

Maintaining IM

Despite this emphasis on the pursuit of the unknown, Martijn is also conscious of his role in maintaining a set of institutional values that are underpinned by the core attitudes and values of IM. He identified several facets of this role. He stressed the importance of the individual leader being seen to be closely aligned to and model the values of IM. As he reflected:

> It's really important, I think, as a leader to display the kind of values and international mindedness, that you value, so that the espoused values also need to be the experienced values.

When asked to identify what the characteristics of successful educational leadership were, he considered that "….the same would apply to what I would expect a teacher or a student to display, and that is being open to difference and diversity, and act like it….." In Chapter 3 it was noted how the teaching and non-teaching staff represent

an important element of the school community and its ability to promote IM (see Bailey and Cooker 2019). In line with this, Martijn stressed the importance that he gave to mentoring staff. As he put it "….in terms of our staff development and professional development…. I think 80% of my time goes into those goals."

He also highlighted some of the potential tensions within a values-led leadership approach. While he wished to promote the idea of freedom and empowerment, he also recognised that "….you need a very strong back to uphold your value of diversity and difference and to really stand behind your educational concept…." He acknowledged that there were times when a more direct leadership approach was necessary when something clearly goes wrong…. and you also need to be rigorous when something is not working…. The message needs to be, sorry it's not happening." In this approach, he is upholding the attitudes and values of IM by adopting the role of monitor or defender of the school's core values.

Developing the school's understanding of IM

What emerged strongly from the interview was Martijn's active involvement in developing the school's understanding of IM. In this role he has played a prominent role in guiding the process. An emphasis on inquiry and discovery comes through strongly in his approach to the promotion of IM. In this approach, he works collectively with the school community to explore and better understand the nature of IM. Two main elements emerge from Martijn's understanding of IM. The first involves the desire to find out about what he terms the Other and to be engaged and excited by this. Another significant feature is his belief that the institutional structures within the school should empower people to be able to do this.

These two themes of engagement with the concept of IM and the empowerment of people are reflected in his approach to educational leadership and his understanding of the community that the school serves. He sees his role as an educational leader in ensuring that the school's values are shared by all its stakeholders. He explained that:

> …. these values that we have. We can say that they are the core of our international mindedness…. We have a cycle where we can refresh [review] these values. We've done that twice now, with all our stakeholders, students, parents and staff, and that is how we do it.

The themes of freedom and empowerment arose in terms of how he viewed his role with the staff at the school. He commented on how his personal experiences have influenced how he, as an educational leader, tries to empower his colleagues:

> …..I've come to realise that's something [professional trust] that I value, and I see that my teachers value in international education as well. It's a professional freedom that you are entrusted with, and a framework that you work with, and you can use your skills and expertise in that framework.

Nevertheless, as Martijn noted, this is not without its challenges. This is reflected in how he interprets the role of guide. Unlike Karen, his main focus is on creating dialogue and discussion rather than seeking harmony which at times involves asking difficult questions and dealing with the tensions that arise from these. As he noted:

> I think it creates great moments of discomfort when all these issues come up, and we are engaging in a dialogue as a school between these communities in our school, and the issues at hand. We come to solutions, or understanding, and learn about the Other.

He also stressed the unpredictable nature of it and how:

> ….if you truly want to call yourself an international school or a school that deals with international mindedness, it must be prepared to be wrong about things. And therefore, you must always be open to difference and diversity, and that requires a divergent take on education. It is unpredictable, and you cannot be open-minded enough about what the outcomes of your educational interventions are.

His focus on a passion for learning and having the freedom to explore the Other reflects his approach to educational leadership with its focus on dialogue and empowerment and challenging assumptions about the nature of IM.

The form of advocacy adopted

Martijn drew on a range of approaches in his advocacy of IM. A major part of the school profile are the educational programmes offered at the school. The school covers the 4-19 age range and offers the International Primary Curriculum (IPC) in the primary and the IB Middle Years Programme (MYP) and IB Diploma Programme (DP) in the secondary. He noted how it was important to be seen to support and endorse the curriculum adopted by the school. In this regard he commented on how he used the IB learner profile as a useful tool to promote the attitudes and values of IM.

Martijn's role as an ambassador for the school was most clearly seen in the comments made about his relationship with the wider community within which his school is placed. He reflected that:

> My horror scenario is that you become this island closed off, these golden bars, blinded windows, buses driving around the city. No contact at all. That's my horror scenario. And we try to involve our [school] community as much as we can in the Dutch local context

For Martijn, his local ambassadorial role was of equal importance to that of his role in promoting the school and its values within the international community. This fits in with the context of Hofstad International School as a community school that seeks to understand the broader community that the school serves.

The educational leader as challenger

Martijn's responses from the interview display many of the key features of an educational leader who has adopted a values-led leadership approach in the promotion of IM. The values associated with IM are placed at the centre of the educational process and are used to guide the school's actions. The image of this leadership approach is that of a challenger who has a desire to push the boundaries of the school's understanding of IM. In this respect, there is a great emphasis on what Starratt (1991 and 2010) would see as an ethic of critique that focuses on institutional life. He achieves this by empowering staff and encouraging discussion over difficult issues and turning, what he terms 'moments of discomfort', into a

positive learning experience for the school. This reflects his own personal beliefs about the nature of education and the professional context within which he is working. In maintaining the school's values, he understands the importance of adopting all three aspects of this role (modelling, mentoring, monitoring). In developing an institutional understanding of IM, he acts as a guide in the process of helping to empower the school community. He uses his positional influence and his own understanding of the nature of IM to actively guide but not dictate to the school community. As an advocate he is a vocal exponent of the values of the school, and he maintains an active voice as the champion of the school's values. Overall, the form of internationally minded leadership he adopts places an emphasis on exploring institutional change rather than stability. Like Karen (profile A), in terms of Bush and Glover's (2014) main features of educational leadership, there is a focus on leadership and influence and leadership and values, rather than on leadership providing a pre-established vision.

8.3 Profile C – the educational leader as a *missionary*

Profile C represents a different form of leadership to that of any of the other educational leaders interviewed. It presents the image of the educational leader as a missionary whose aim is to spread the mission and vision of the school beyond the immediate school community within which it is placed. This form of leadership is the product of both the educational leader's personal and professional beliefs and the specific school context within which he is operating. The focus of this form of educational leadership is on championing an established global vision of the school rather than, as in the case of Profile B, exploring and challenging the communities understanding of what represents an internationally minded school. The case of Leonard, the Head of International School Kronenburg, presents the only example where an educational leader of a DIS might be considered to focus on a social-justice based leadership model with its greater emphasis on presenting an established institutional vision for the school based on the idea of promoting greater global equality.

Personal and professional experiences and influences

Leonard’s profile shows how his personal, professional and academic interest in what lies at the heart of international education are closely aligned with the vision of his school as a force for peace and a sustainable future. He noted how his early experiences were important in shaping his view of the world. He has lived and worked in a wide variety of different countries around the world, and as a child he grew up in an expatriate family. His professional experiences have also been important in shaping his understanding of the function of international schools. Since 2003 he has been working in international schools. For most of this time, he has been working in different schools within the wider educational foundation of his current school. Leonard reflected on what had influenced him in following a career in international education:

> ….I don’t think there was a clear agenda. I enjoyed school; I enjoyed travel; I enjoyed learning new things, and as I reached the end of university, I still didn’t know what I would like to do with my life, and the advice I was given is, why do you not get yourself a teaching degree and then you can really go wherever you want and do whatever you want, and you’ll find a job…. So it was more serendipity than design.

These reflections are in line with similar comments made by many of the participants (see Chapter 5.4). Although Leonard sees his initial involvement in international education as more of a series of chances, it still requires personal motivation and identification with issues related to IM. This has led him to contribute to the wider academic debate on the philosophy underlying the IB programmes, and he has produced several articles for peer reviewed educational journals.

In many DIS, the Dutch educational foundations that they belong to have minimal influence on how IM is interpreted or promoted, as in the case of Karen (Profile A). However, in the case of International School Kronenburg, there is a clear direction provided by the wider global group of international schools. As well as being a DIS, International School Kronenburg is part of a wider group of international schools located around the world, and to whom Leonard, the Head of the school, is primarily responsible. It is the global outlook of these schools that is the primary

influence in shaping the school's understanding of IM, and not the Dutch foundations of which it is part. As Leonard explained:

> We [the group of international schools] are more and more considering ourselves part of a global education movement, and our particular mission is to, what we call, educate for peace and a sustainable future…. ….we do not focus in our education on the individual student and his or her talents. We focus on what are the needs of the planet, and how do we get students ready to play a role in those futures.

International School Kronenburg has other features that present a different context and opportunities for the promotion of IM that do not exist in other DIS. While being predominately a day school, it also has a large boarding section that accommodates students from all over the world and from a wider socio-economic base than found in most other DIS. In the case of the older students in the school (age 16-18), the composition of the student body is deliberately created to support the social-justice mission and vision of the school. The boarding element ensures that the older students in the school can mix socially both within and outside of the normal school day.

Maintaining IM

Presenting a more idealistic vision of international education and the role of the school in making the world a better place is not without its challenges. The focus on the broader impact of the school, rather than on individuals within it, is potentially at odds with the parental expectations identified by many educational leaders (see Chapter 6.5). Leonard commented on the challenge of explaining that "….the whole notion of peace and a sustainable future is not a hippyesque thing…," but is based on a realistic understanding of the needs of the world. He also commented on the prevailing focus on competition in the wider society and educational systems and the need to put forward an alternative narrative. As he expressed it, the narrative of "I do well, if you do a little bit less well", needs to be changed to "I can be successful whilst you are successful," This needs to be reflected in an approach to learning that does not become competitive but is collaborative, one that emphasises that "You can follow your own talents; pursue your own interests; live the life you want to live for the greater good."

Nevertheless, Leonard noted the difficulties of presenting this more challenging interpretation of IM and the role of his school. Echoing comments made by many of the other educational leaders he noted how:

> ….tomorrow we will have the International Fair and it will be a lovely day. But critically, it will be the ultimate cliché that happens at every school in the world. Which is lots of food stalls, lots of dancing, lots of flags, lots of cuisine, and everybody is highlighting the clichés of their culture. So, tomorrow there will be a Dutch clog dance. You will never ever see a clog dance anywhere, except at the international school fair because that has nothing to do with being Dutch. But we do it there because that is what everybody thinks we are, and it is fun. It is a great day.

Even more critically, he noted the difficulties of maintaining a more challenging interpretation of international education within a wider school community that may be indifferent or even hostile to it. As he observed:

> ….as always there is a 20% coming here fully for the mission. We have families who move to this region because they desperately want their kids at our school, often from a mission point of view. There is a 60-70% that will say, “As long as it is a good education. If they want to talk about peace that is fine, and we support it, but maybe there is sometimes a little bit too much of it. Let’s do peace, but also maths.” So, they are generally happy, but might not be radical believers. And then there is the…. very critical 10% who say “Really enough of this, let us focus on the academics.” And then there is the toxic 1% who you spend too much of your time on….

Developing the school’s understanding of IM

During the interview, Leonard made several references to his role in creating a story or a narrative to present the vision of the school. As he reflected "…., these ideas have to come from somewhere. I play a role in that. But then, I need to pass it on to those who will execute it." Within the school, the focus in Leonard's case is on promoting an established institutional view of IM, and less on building a consensus within the school community as to what the direction might be. In Profiles A and B, the educational leaders were acting more in the role of a facilitator or guide in encouraging other members of the school community to help shape the school’s understanding of IM. Leonard, in contrast, is acting more in the role of a gatekeeper who is ensuring that participation in the development of an institutional

understanding of IM is more tightly controlled. Leonard's role is primarily as a guardian of the school's mission and vision rather than as a facilitator who encourages others to shape the vision.

The form of advocacy adopted

Externally, his role involves articulating the broader vision of the school, along with the practical aspects of finding the finances to support this vision of a socio-economically diverse international school. As he reflected "My role is to enable [the vision to be fulfilled]. So, I spend most of my time fundraising ….so that I can find the next story and find the next pot of cash [to help widen the socio-economic composition of the school]." In doing this he believes:

> ….that the community, and the experience that comes out of the community, will give students the skills and the dispositions and the knowledge about the planet we live on, and what the challenges are ,and how you can navigate through those challenges, that they need in order to contribute again to the world.

As such, Leonard is seen as the main champion of the school's vision.

The educational leader as missionary

The differing context within which Leonard and the International School Kronenburg is operating provide Leonard with greater scope to focus on the more aspirational aspects of international education. As he explained:

> We are more and more considering ourselves part of the Global Education movement and our particular mission is to what we call educate for peace and a sustainable future.

For Leonard, providing "….top education to disadvantaged groups" was a key feature of his school's mission and vision. As Head of the school, Leonard sees his primary leadership role as focusing on the articulation of this vision for the school and the transmission of this both within and outside of the school community. In line with the ideas of writers like Fullan (2003) and Ryan and Rottman (2007), the focus of Leonard's leadership is on the articulation of institutional values that support the social-justice agenda of the school and its emphasis on making a difference beyond

the individual. In terms of Starratt's (1991 and 2010) idea of three ethical areas of leadership, Leonard's focus is more on an ethic of justice rather than that of caring or critique. In line with writers like Stevenson (2007) and McNae (2014), Leonard stresses the need to mobilise the whole school community in support of the school's social-justice goals.

In exploring the inter-related nature of IM, educational leadership and the context of his school, several trends can be identified from the example of Leonard and International School Kronenburg. There is a clear focus on an established institutional interpretation of IM, and correspondingly the adoption of a more direct approach to the promotion of IM that presents the vision to both the school and wider community. In the example of International School Kronenburg, the school community takes a subordinate role to that of the leadership and the governing body of the school in terms of shaping an institutional understanding of IM. Instead, the school community is viewed as a resource to enhance the learning experience of students at the school within the parameters of the school's established vision of IM.

Leonard presents an example of a form of internationally minded leadership that represents a predominately advocacy-based leadership approach to the promotion of IM. It also represents all three main features of educational leadership identified by Bush and Glover (2014): leadership and influence: leadership and values: and leadership and vision. His active involvement in the promotion of this vision both within and outside of the school reflects leadership and influence. It goes beyond the development of intercultural understanding within a single institution to one which seeks a wider impact on society. Leadership and values are reflected in his promotion of IM that is driven by a combination of a strong set of personal and professional beliefs. These are married to the mission and vision of the broader global organisation that the school is aligned to, that seeks to promote what might be regarded as his mission as an educational leader. While these represent key aspects of a values-leadership approach, there was much less emphasis on the ideas of inclusivity and empowerment of the school community in the decision-making process and more on the positional authority and power of the educational leader.

8.4 Profile D – the educational leader as a *patron*

The last profile corresponds most closely to what might broadly be considered as a contingent leadership model that stresses the importance of context in determining how IM is interpreted and promoted. This version of internationally minded leadership falls outside of the broad range of values-leadership identified in the previous three profiles and in the review of the literature in Chapter 2. In the case of this example, the educational leader adopts what I am describing as the role of patron. The focus of this approach is on maintaining and embedding the values of the school by supporting and endorsing the initiatives of others. Stefanus, the Head of Community School Willemhoven, provides a high level of autonomy for those within the school to interpret both what IM entails and how it is promoted in the school. The emphasis is on individuals being able to express their personal understanding of IM and on being supported by the educational leader.

Personal and professional experience and influences

Stefanus expressed his personal convictions about what he viewed as his wider role and responsibility as an educational leader. In line with those advocating a form of global education that counters narrow nationalist agendas (see Arthur *et al.* 2008; Banks 2014), Stefanus commented that:

> The biggest threat is populism and yes, as educators we should fight against that…. this is something that we should fight against because the only way that we can survive is through collaboration with each other. To accept each other.

He noted how his early professional experiences have also shaped his understanding of international education and IM. He is Dutch, and he has worked in a wide range of educational settings. He has taught in a standard Dutch school and in a Dutch school in Germany. This led to his involvement in a wider Dutch organisation that supports Dutch education abroad. This also enabled him to have contact with international schools abroad that also had a Dutch programme. As he

reflected “That was really a very interesting job, and there I got really involved in Dutch, but also international education.”

These experiences led to him becoming the director of Community School Willemhoven, which is situated in one of the major cities in The Netherlands. The school is a large international school with over 180 full-time equivalent staff which covers the 3 to 18 years old age range. His more hands-off approach to the development of IM reflects the wider demands of leading a very large international school. Like other DIS, it is part of a broader Dutch foundation of schools, and as such it adheres to the rules and regulations of the foundation. However, it is also an affiliated member of a wider group of international schools in Europe and is accredited to offer the European Schools curriculum. As such, it is subject to pedagogical inspections by European School inspectors. It is unique for a DIS in that it does not offer any of the IB programmes or the IPC, and that it provides the opportunity for students to be taught in a range of languages of instruction, as well as having a significant focus on developing students' language skills in an additional language.

This has strongly influenced how Stefanus approaches the promotion of IM. He stressed the need for collaboration and understanding built on an awareness that the personal and professional experiences of his staff are moulded by the national educational setting in which they were brought up and trained. During the interview he talked a lot about differing national approaches to education, and how this has led him to an understanding that there is no right or wrong way to educate students. Above all, his understanding of IM reflects the contextual needs of a school that is delivering its curriculum using multiple languages of instruction and based on a range of differing pedagogical approaches.

Maintaining IM

Like the other profiles outlined above, Stefanus identified several basic requirements for the promotion of IM. These included a personal commitment to the values and ideas of IM, the need to provide a curriculum that addresses global issues, and the establishment of guidelines for what is not acceptable in an

internationally minded school. Due to the large size of the school, Stefanus's role in maintaining IM has mainly been at the level of overseeing or monitoring how IM manifests itself in the school.

Given the wide diversity of educational experiences amongst his colleagues, Stefanus was very conscious of the need for them to find their own way to an understanding of IM. The idea of the acceptance of difference was a major theme running throughout the interview. He expressed this in terms of promoting the idea that "….I accept you, and you accept me…." Stefanus's understanding of IM centres on the idea of meeting the personal needs of the students by enabling every child to express his own cultural background in the classroom and school. In line with many of the participants (see Chapter 5.5), a great deal of the focus of his approach was on establishing a harmonious community based on cultural understanding. He described how this is seen in the celebration of different national days, and the involvement of parents and students in organising cultural events (see Bunnell 2019). The benefits of this he sees in the students' own reflections that:

> ….it's great to have friends coming from all over Europe; 'my best friend, he is from France' or 'my best friend is coming from Italy', and that is something that they, apparently, really appreciate. Not just talk to and be friends with your fellow countryman, but also with others.

This development of a harmonious community centres around what Stefanus considers as the fundamental importance of both a student's identity language and his or her acquisition of additional languages as the key to the creation of internationally minded students. As well as being a personal belief, it is also central to the focus of Community School Willemhoven. As he observed:

> ….one of the benefits of our school system is that they can express themselves in more than just one language…. the students swap from Dutch to English from English to French, and I really envy them that they have that ability…. to swap from one language to another and that is something they really appreciate…. they appreciate it because it opens doors for them, to be and stay connected with others.

Stefanus's approach aligns with those academics that highlight the importance of recognising and promoting the languages the students speak and providing equal

access for all students (see Haywood 2007; Carder 2013; Benson and Elorza 2016). Nevertheless, as argued by Grimshaw (2007), the extent to which the students will utilise this multilingual environment for personal gain rather than active global citizenship may well be open to debate. Stefanus illustrated this challenge when he gave the following example:

> I had a discussion with a parent who says “Okay, great, Italian mother-tongue. But when my child becomes 11 or 12 skip Italian. I mean it’s great that they can talk to Grandma and Grandpa, but now we want them to have a proper English education. Now we want to swap to English… or to predominantly English….’ So, they want to deviate from that principle [of being taught in your mother tongue] and that is interesting to see that they have a kind of a feeling that if you want to join the world, that you should get rid of your mother tongue. As where we say “No, no. Please. Keep your mother tongue. You know, it is important for your wellbeing. It’s important for your own identity.” And sometimes we say “If that is really your goal then maybe you should go to another kind of international school.”

Although Stefanus is more limited in his direct involvement in the development of IM in the school, where he has had more direct contact it has been when he has had to deal with parents who may question the fundamental values of the school and provide a bottom line. In this role, he is guarding the values of the school.

Developing the school’s understanding of IM

Stefanus acknowledged the difficulty of developing a shared understanding of what IM means across the whole school. As he noted, the different national backgrounds of teachers may generate different interpretations of what it means to be internationally minded. This reflects the context of a school that offers such a diversity of languages and pedagogical approaches. In responding to this, he provides autonomy for staff to interpret how they promote IM. Echoing similar comments made by Martijn (profile B), he commented that “I think the most important thing is the autonomy of the teacher. Give space to the teacher, to the professional, that is something that as [an educational leader] director, I believe in”. Also, like Martijn, he believes that teachers should be encouraged to enter into a debate about what constitute the essential elements of IM. In this role, he sees himself as a facilitator, and as he explains:

> ….my leadership style…. is where I give students [and] where I give teachers the opportunity to be the professional. I am just facilitating them. And linked to international mindedness, the goal that we set, our mission and vision, I think that is the best way to approach that, because otherwise, it would be a kind of, if you were to use the French word, a 'décret'. …. From my side that would hinder others to express themselves, to develop themselves.

Like Karen (profile A), Stefanus is acting as a facilitator welcoming as many people as possible to contribute to the school's understanding and interpretation of IM. He believes that as long as there is a shared understanding of the end goal, the path taken by teachers may be different. As he expressed it:

> ….the road towards that spot on the horizon is different, and that's interesting. But, as a manager, you need to see that everyone is able to express his or her opinion and make others aware of the fact, "Listen, this is the French way, but do you see that we have got the same goal. All of us, we want to have the best education for our students." …. So, the goal is the same, but the way towards that goal is sometimes different and depends on how they [the teachers] were taught themselves.

The form of advocacy adopted

The form of advocacy adopted by Stefanus is mainly a product of the context within which he is operating. He understands the expectation placed on him to publicly endorse the values of the school. However, the very large and diverse nature of the school community means that he adopts a much more hands off approach to the development and promotion of IM. As noted in the previous chapter, this places him in the role of sponsor of IM. He uses his positional status to endorse the importance of the attitudes and values of the school. This is particularly noted in his commitment to supporting a student's identity language and the acquisition of additional languages as the key to the creation of internationally minded students.

The educational leader as patron

The context that Stefanus is working within is the key influence on how he promotes IM within the school. The focus on the diversity of language provision within the school influences both his interpretation and understanding of IM, and how

it should be promoted. The wide range of pedagogical approaches and professional experiences of his staff influences the means he uses to promote IM. In maintaining IM, the focus is on accommodating individual differences and meeting personal needs. In terms of Starratt (1991 and 2010) the focus is on an ethic of caring and its focus on interpersonal relationships. In promoting IM, Stefanus's approach is broadly that of a facilitator. He enables and encourages a variety of approaches rather than providing a tighter control over what approaches are adopted in the promotion of IM. As an advocate of the school's mission, he is acting as a sponsor and supporter. In the case of Stefanus, he is acting as a patron rather than being directly involved exploring the institution's understanding of IM or as a missionary in expounding a particular global vision. In terms of Bush and Glover's (2014) main features of educational leadership, there is a focus on leadership and influence and values, rather than on leadership and vision.

8.5 Variations of internationally minded leadership

The four profiles highlight the complex interaction of multiple factors that influence the form of internationally minded leadership that educational leaders adopt in the promotion of IM. The findings indicate that there are certain features of the educational leaders' approaches to the promotion of IM that are common to all the profiles. These include a personal commitment to values and ideals associated with those of IM. The second is the need for them as educational leaders of DIS to promote and support a curriculum that addresses global issues. The third feature is the necessity of establishing bottom lines as to what is and what is not an acceptable manifestation of IM. These are all traits associated with the role of maintaining the school's values.

All four profiles show a strong link between the participants' personal and professional experiences and the school context within which they are working that strongly determines the approaches taken to maintaining, developing and advocating IM. For Karen (profile A), her relative lack of wider experience in international education and the less supportive governance structure within which she is operating has led her to work closely with the staff to develop her and the school's

understanding of IM. In doing so, she has adopted the role of facilitator. Her level of advocacy is more muted, as on a personal and institutional level the school is still exploring its understanding of what IM means. The emphasis is on creating harmony and stability. She is sensitive to the needs of others and conscious of the need to build consensus around shared objectives (see Begley 2006 and 2010a and Ehrich *et.al.* 2015). The example of Karen also supports Brown and Tevino's (2006) assertion educational leaders do not need to be visionary themselves in order to authentic.

In the case of Martijn (profile B), he stressed the close link between his personal views on the nature of education and the supportive institutional framework within which he is working. This has led him to adopt a variety of different roles in maintaining the values of the school by modelling the values, mentoring others and in safeguarding the values from attack. In developing the school's understanding of IM, Martijn uses the supportive school context to enable him to act as a guide and encourage others to be involved in the promotion of IM. Martijn's approach to the promotion of IM reflects a desire on his part to empower the wider community and to build the school's capacity to promote IM. He is not afraid to explore difficult questions surrounding the nature of IM and instigate debate. As an advocate, he acts as an ambassador of the school. This reflects the greater confidence that he expressed in his own personal understanding of IM. In Martijn's case, he combines his own strong beliefs with the need to engage with others in further developing an understanding of IM in his school.

While both Karen and Martijn represent the approaches of most participants, Leonard (profile C) and Stefanus (profile D) provide other examples of the close link between personal and professional experiences and the school context within which they are operating. For Leonard, his strong personal beliefs about the aims of international education are closely aligned to those of his school that has a strong social-justice agenda. This has led him to adopt the roles of monitor, gatekeeper and champion. As part of a wider global network of schools, the vision for Leonard's school is already established. Leonard's role is therefore strongly determined by the need to spread the established mission and vision of the school.

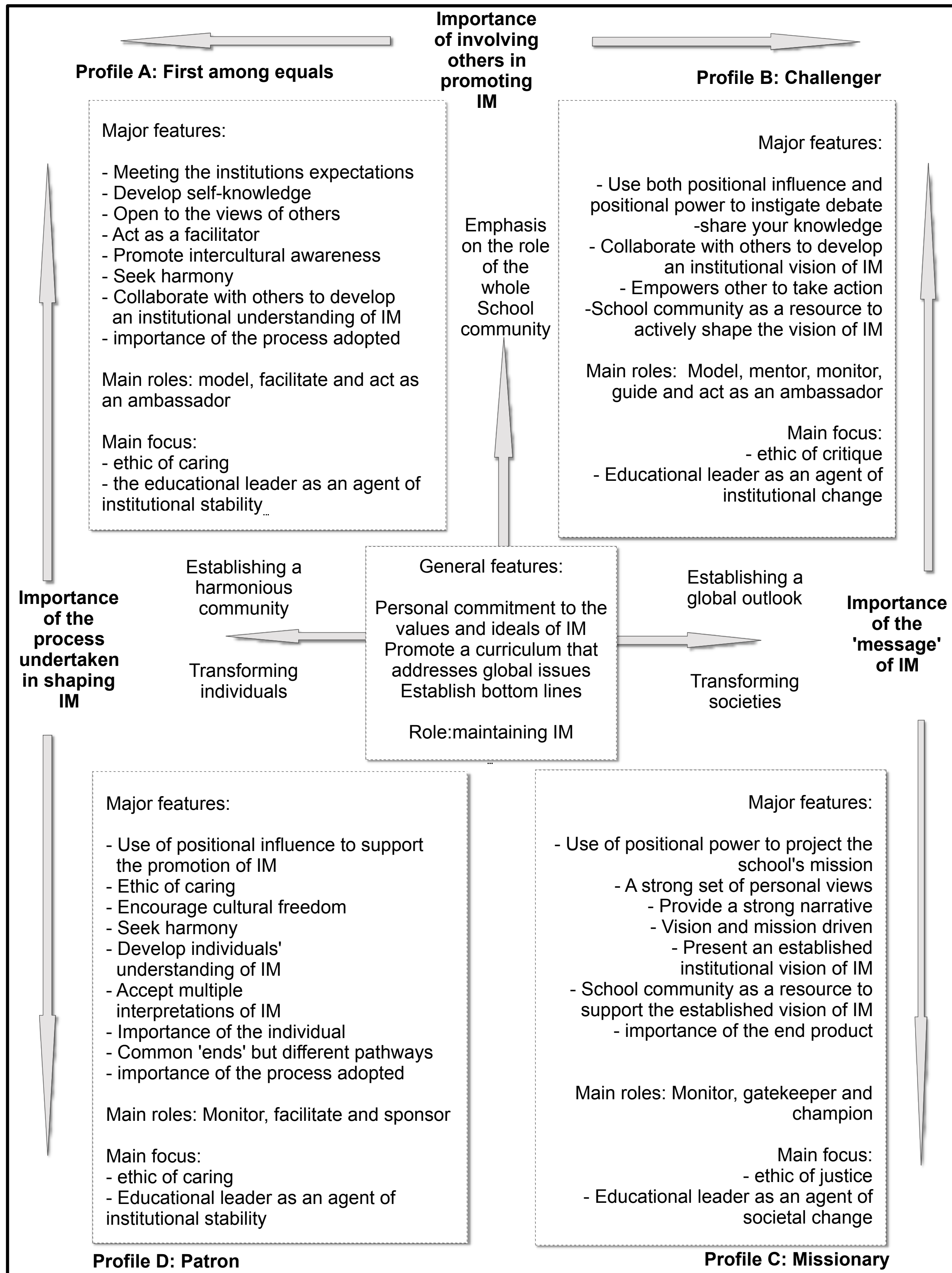
Stefanus's approach to the promotion of IM is also strongly determined by his own personal and professional outlook and the specific context within which he is operating. His professional experiences and educational outlook have led him to the belief that differing educational approaches can lead to similar end results. These views are closely aligned with those of his school that provides a variety of differing approaches to the promotion of IM. As the emphasis of Stefanus's approach is on individual understanding, the message that he is promoting highlights the positive environment of the school and how this enhances individuals' understanding of the world within which they are living.

Based on the empirical evidence from the research, Figure 8.1 presents the different approaches adopted by educational leaders of DIS to the promotion of IM in the form of variations of internationally minded leadership. The figure identifies a difference in focus between those approaches that place a greater stress on the global message of IM and a sense of advocacy (profiles B and C), and those that are more conscious of the context that they are working within and the need to establish a harmonious school community from which to promote IM (profiles A and D). The figure also identifies a difference in leadership approaches between those that place a greater emphasis on the positional power of the educational leader and the institution (profile C), and those that emphasise the empowerment of the whole school community to promote IM (profiles A and B). In both profiles A and B there is greater emphasis on collaborating with others and on sharing power, and an emphasis on the involvement of the whole school community. The findings from this study support Harris and Johnston's (2020) observation that the level of distributed power is not intrinsically a good or a bad thing but is dependent on the school itself.

All the variations of internationally minded leadership come with potential challenges for educational leaders seeking to promote IM. In the case of championing a vision (profile C), there is a danger, particularly in the Dutch context, of being seen to be too full of missionary zeal and displaying overt moralism that could lead to a rejection of the ideals of IM by some members of the school community. In the case of those seeking to build capacity and empower the school community (profile B), the desire on the part of the educational leader to ask difficult

questions, and to push the boundaries of understanding of IM, can lead to tensions and disunity within the school community that require careful management.

Figure 8.1: Variations of internationally minded leadership



In the case of those seeking to build consensus (profile A), there is the challenge of moving people out of their comfort zone and presenting a more challenging interpretation of IM. In the case of those providing autonomy (profile D), there is the challenge of ensuring that the various means employed to reach the final goal of IM adequately reflect the values and ideals of IM, and that common goals are met.

8.6 Conclusion

The findings from the research show that internationally minded leadership involves the combination of a commitment to the attitudes and values that underpin IM, and a preference for values-leadership approaches. The attitudes and values are based on a form of rooted cosmopolitanism (Mukherjee 2020), which stresses the importance of their own cultural roots and the importance of this for others. The findings also show that the educational leaders are aware of the importance of how they go about the process of promoting IM and the values that underpin their leadership (Higham and Booth 2016). This is particularly noticeable in their description of their personal outlook and commitment to building school communities that are based on moral and ethical values (see Tschannen-Moran 2014). They understand that there is a close link between what it is they are promoting and how they go about it, and the need to create a moral community that supports the values of IM (see Ehrich *et al.* 2015). This means that many of them adopt leadership practices that tend to favour collaborative practices (Arthur *et al.* 2008). Although there is less of a conscious understanding that they are adopting a form of values-leadership model, it is nevertheless what both the diverse context and the core values of IM lead them to do. The findings indicate that the educational leaders of DIS understand that they are the standard bearers of the school values.

Within this broad area of agreement, the educational leaders of DIS present a spectrum of internationally minded leadership identified in Chapter 7 and illustrated in the profiles above. The profiles illustrate differing roles that educational leaders adopt in the promotion of key values within their schools. The study has identified how in maintaining IM educational leaders act as models, mentors and monitors. In developing IM, they act as facilitators, guides and gatekeepers. For educational

leaders of DIS, the role of advocate was seen much more in terms acting as a sponsor or ambassador of IM rather than as a champion. The profiles presented in this chapter most clearly show that the differing roles that they adopt are influenced by the personal and professional experiences of the educational leader and the wider social and school context within which they are operating.

9 Discussion and final conclusions

This final chapter draws together the findings from Chapters 5 to 8 and responds to the research questions posed in Chapter 1. It considers the implications of the findings for those researching into the promotion of international mindedness (IM) in an international school setting and how the findings add to our understanding of the nature of educational leadership in an international school context. The chapter ends with personal reflections on the research process and the findings arising from this study.

As noted in the introductory chapter, while there are bodies of academic literature on the concept of IM, the nature of international schools, and the role of educational leadership, what has yet to be established is a body of empirical research that looks at the relationship between these three elements. This study has tried to address this gap in the academic literature. It contributes to this, by focusing on the lived experiences of educational leaders themselves and what they identify as important in the promotion of IM. This study recognises that wider global and societal forces influence how education is delivered in international schools, but it also illustrates the importance of individual educational leaders' beliefs and actions in the educational process and that each school presents a unique setting with its own dynamic. The research provides insight into the complex relationships and forces at work between the nexus of theory and practice educational leaders face in an international school context. It highlights the primacy of practical experience over theoretical understanding and that in the case of educational leaders of DIS it leads them to promoting what Andreotti (2006) describes as a *soft* rather than *critical* form of international education.

9.1 IM as an expression of educational leaders' lived experiences

Research question 1 poses the question as to what educational leaders understand by IM, and what shapes their understanding. The findings from this study

support Ranger's (2013) contention that the traditional idea that values are set by the Board and carried out by the Head is much more complicated than this, and that in the case of educational leaders of DIS, they are often the ones left with the responsibility to shape what values are important. This study endorses Dimmock's (2012) assertion of the need for those researching into school leadership to identify the personal and professional experiences of educational leaders, and the implications of this in terms of how they respond to the responsibility of promoting key values like IM in their schools.

The data from the interviews carried out in this study indicate that all educational leaders of DIS display a personal commitment to promoting values and attitudes associated with IM and see themselves as professional educators rather than professional managers (see Machin 2014). They see these as representing the core values of their schools (see Chapter 5.3) and inform their approaches to leadership (see Chapter 7.1). All the participants identify with the idea of their schools offering a different dimension to schools offering a national curriculum or that writers like Walker (2004) would see as just international in name. While, like Pearce (2013), they note that student diversity in part shapes the nature of their schools, what they also feel marks them out as different from other schools is that they are based on common values and expectations that focus on developing intercultural awareness (see Bunnell *et al.* 2016). The responses from the participants support Hill's (2012) assertion that it is the values that underpin the school that are the primary factor in making it an international school, rather than the diverse national composition of a school community. As noted in Chapter 2, Marshall (2011) raises important questions related to whether international schools have the commitment and capacity to develop ideas associated with IM and the creation of a better world through education. The findings from this study confirm that in the case of DIS, the educational leaders do have such a personal commitment.

Despite this personal commitment, the empirical evidence from this study indicates that for many of the participants their capacity to promote an idealised vision of IM (see Figure 2.1) is hampered by the lack of a strong theoretical foundation on which to build their understanding of IM. Although the term IM may be used widely in international schools and within the DIS community, it concurs with

the findings of writers like Bunnell (2014b) and Savva and Stanfield (2018) who feel that IM currently lacks a strong theoretical foundation and remains unclear. In responding to the question as to what educational leaders understand by IM, the findings from this research indicate that their interpretation of IM focuses on developing personal relationships rather than developing an institution that actively promotes ideas of peace, human rights and democracy that international organisations like UNESCO (1972a, 1974 and 1995) and the Council of Europe (2010) see as lying at the heart of international education. Their understanding of IM leads educational leaders of DIS to adopt a narrower interpretation of international education than that presented in Chapter 2. For most of the participants, the focus is on intercultural understanding and personal development as the main manifestations and outcome of being internationally minded. Little reference is made to the more active aspects of global citizenship and human rights education (HRE) that writers like Davies *et al.* (2018) and Starkey (2018) argue involves personal responsibility and commitment to action over global inequalities. The focus tends to be on *receiving* the benefits of IM through the development of knowledge, skills and multilingualism, rather than *giving* to others through active global citizenship. The findings from this research suggest that while most educational leaders do not see IM as merely a means of self-advancement (see Haywood 2015 and Savva and Stanfield 2018), their interpretation of IM falls short of Hill's (2012 and 2015) more aspirational claims for IM. As noted in Chapter 3 (see Leeman and Pels 2006), group differences related to power imbalances in society are barely considered. The empirical evidence from this study indicates that for the majority of educational leaders of DIS they are promoting what Andreotti (2006) describes as a *soft* form of international education.

Alvarez (2013) argues that it is important to move from an abstract understanding of IM to one that understands the importance of implementing it. The findings from this research indicate that the opposite is also true in the case of educational leaders of DIS. While the data from the interviews show that the participants are able to identify elements of IM within their schools (see Chapter 5.3), it also shows that they are unsure about how to conceptualise it (see Chapter 5.1). In the case of educational leaders of DIS this leads to an understanding of IM that falls short of the conceptualised framework for IM that represents the ideals of

international education. Referring to Heilman's (2010) description of what she sees as three major components of global awareness, educational leaders of DIS could be said to be aware of the importance of two of these. They are aware of the importance of developing knowledge of global issues and on acknowledging multiple perspectives and cultures. However, there is less awareness of the third component that seeks to understand the world through interrelated systems and that questions systems of global oppression and uneven power relations. In order to gain a deeper understanding of IM as a core vision for international schools, it would be useful for educational leaders to consider not just how their understanding of IM meets the needs of their own school communities but also how it more closely reflects the idea of making the world a better place through education (see UDHR 1948; UNESCO 1972a, 1972b, 1974 and 1995).

Responses to the question of what shapes educational leaders of DIS understanding of IM indicate that in the absence of a strong theoretical base, most participants draw on their lived rather than learned experiences to shape their understanding. The findings from this study support the claims made by writers like Cresswell (2013), Denscombe (2014) and Poole (2020), that stress the importance of understanding the lived experiences of individuals if we are to make sense of how they function within the world they inhabit. For many of them, the experience of living and working in a different country has made them value the importance of developing a sense of intercultural understanding in order to function more effectively at both a personal and professional level. As the findings from Chapters 5 to 8 highlight, their reference points for IM are based on their understanding of the practical needs of leading the diverse communities within which they are operating rather than a more global perspective.

This study adds to the wider debate surrounding whether IM is an appropriate concept that embodies the ideals of international schools and international education in general (Marshall 2006; Sing and Qi 2013). The findings from this research present a mixed picture. On the one hand, the continued lack of a strong conceptual framework for IM means that educational leaders of DIS promote a s*oft* rather than a *critical* form of international education that falls short of encapsulating the more dynamic and aspirational aspects of international education (see Andreotti 2006).

Nevertheless, the findings also illustrate that despite this narrower definition of IM the participants do identify with the idea of their schools promoting some form of global vision. The findings suggest that despite the contested nature of the concept it is still a term that is broadly understood by educational leaders and, with a more comprehensive framework, has the potential to encapsulate the ideals of international education. It supports Haywood's (2007 and 2015) assertion that in the absence of any better alternative, it is too early to reject the term completely. Rather than discarding it, it would be better to revisit the concept and provide a clearer understanding of the importance of all the key elements of IM that draws on the wider literature base of global citizenship and HRE (see Figure 2.1). It is suggested that more may need to be done by the key proponents of IM (IB and IPC) to broaden its scope and to clearly indicate where it lies in the spectrum of forms of global education. A failure to do so, will lead to a continued lack of clarity over exactly what is being promoted and a danger that the concept will lose credibility.

9.2 IM and the search for harmonious international school communities

Writers like Hill (2012 and 2014) argue that international schools have an important role to play in fostering the ideals of international education. However, as noted earlier, Marshall (2011) raises important questions related to whether international schools have the commitment and capacity to develop ideas associated with IM and the creation of a better world through education. Research question 2 poses the question of how the wider social and school context influence educational leaders' promotion of IM in the schools they currently lead. While the findings from research question 1 indicate that educational leaders of DIS have a stated commitment to promoting attitudes and values associated with IM, the empirical evidence from this study raises questions over whether international schools have the capacity to do so.

The conceptual framework presented (see Figure 2.2) provides an idealised vision of what constitutes an internationally minded school, but as noted, it is

developed in isolation from the diverse contexts within which international schools are placed and which Caffyn (2011 and 2013) argues make each school unique. The empirical evidence from this study shows that in practice a range of contextual factors influence the form of internationally minded schools that emerge (see also the study carried out by Barratt Hacking *et al.* 2017) and limit their capacity to promote a form of IM that encapsulates the more aspirational aspects of international education.

The data from the interviews highlight the central importance of the curriculum adopted by an international school in shaping both the educational leaders and the institutions' understanding of IM (see Walker 2006; Arthur *et al.* 2008; Banks 2014), particularly through the adoption of International Baccalaureate (IB) programmes and the International Primary Curriculum (IPC). All the participants highlight the adoption of some form of international curriculum as central to the promotion of a more global outlook and in supporting and manifesting the core values of their schools. The findings from this research illustrate how the educational leaders use the curriculum to strengthen a form of IM based on developing intercultural understanding throughout the school (see Section 6.1.1). Despite the generally positive role of the curriculum in promoting intercultural understanding, few references were made to the role of international schools in challenging global inequalities that writers such as Levinson (2011) and Starkey (2015) would consider as fundamental to a global curriculum. The findings from this research support studies carried out by the likes of Whitehead (2005), Bunnell (2014b), and Leaton Gray *et al.* (2014) that indicate that the influence of curriculum providers like the IB can also act as a brake on the more ideological aspirations of international education. As noted earlier, the focus for the majority of the participants is on supporting personal development rather than on promoting active global citizenship. The findings from this research have implications for international curriculum providers like the IB, and the extent to which in practice their programmes and philosophies of education fulfil their central aim of helping create a better world through education (IB 2019).

The academic literature reviewed in Chapter 2 and confirmed by the findings in Section 6.1.2, note the importance of staff in influencing how IM is promoted (see Cambridge 2002a; Pearce 2013; Ranger 2013; Poole 2020). While the educational

leaders of DIS felt that the staff in their schools had a commitment to promoting IM, at times they felt that some staff lacked the capacity to do it. This was viewed primarily in terms of individual staff members' inability or reluctance to adopt a more inquiry based pedagogical approach that the educational leaders viewed as critical to the promotion of IM. The lack of international teaching experience of a lot of staff noted by many of the educational leaders may also be a contributing factor to the adoption of a less critical form of international education. It presents a less demanding approach for individual staff members who are feeling their way in a new educational environment.

In Chapter 2, the question was raised as to whether the role of an international school is to contribute to making the world a better place, or whether these high ideals are subservient to a narrow market-based idea of education that is responding to the needs of a global elite who are seeking personal advancement (see Brown and Tannock 2009 and Brown 2013). The findings from this study suggest that in the case of educational leaders of DIS, while there is a commitment to creating internationally minded schools, for many of the schools their capacity to do so is limited by parental expectations that seek a greater focus on an international education that provides personal advancement for their children in a globalised world (see Lauder 2007 and Wylie 2011). The findings from this study support claims made by those writers like Cambridge (2002b and 2011), Hayden (2006), Caffyn (2011) and Ball and Dimitra (2014) that highlight the importance of stakeholder expectations in determining the nature of many international schools. The data emerging from the interviews show that educational leaders are aware that they are promoting IM in a complex and often competitive environment (see Bunnell 2014a and Calnin *et al.* 2018), and echo Caffyn's (2010 and 2011) comments on the importance of location in the micropolitics of international schools. The findings indicate that the educational leaders are aware that they are operating within a market-orientated environment that may be ambivalent, or even hostile to the more aspirational aims of IM (see Leonard's comments in profile C, Chapter 8, on the wider school community). In responding to these factors, the data from this study indicate that educational leaders of DIS therefore tend to promote a form of IM that supports the creation of harmonious communities by stressing the importance of intercultural understanding and personal development.

The empirical evidence from this study suggests that while educational leaders of DIS may not feel that they are subservient to market needs, the demands of their clientele limit their scope for a radical interpretation of IM. The findings suggest that the net effect of this is a tendency to promote a less dynamic form of international education, and one that focuses on the diverse national, cultural and religious composition of the school community. Only one educational leader noted the importance of a wider socio-economic mix in the creation of a truly diverse community that actively engages with issues of global inequality. However, as the findings show, even in this case there is great pressure from the parental community to concentrate on the tangible benefits of an international school education (see profile C, Chapter 8).

The findings also show that the institutional framework within which individual educational leaders are operating acts to modify and change how educational leaders promote IM (see also Barratt Hacking *et al.* 2017). For Karen (profile A, Chapter 8), the lack of support from the wider educational foundation of which her school is part has led her to seek collaboration with others within her own school. In the case of Noordendam International School (see Chapter 6.2.1, vignette 4) the close relationship between the DIS and its Dutch counterpart has led to the promotion of IM to a wider audience. For Leonard (profile C, Chapter 8), the high level of support and direction provided by the wider group of international schools of which his school is part has led him to present a strong set of institutional beliefs.

In the case of educational leaders of DIS, the findings also show how the national and local context within which they are operating provides both opportunities to support the promotion of IM and an example of a major challenge to the core beliefs of IM. While the generally positive context of The Netherlands was noted by the participants, the findings from the research also note how tensions can arise between local and international interpretations of what is acceptable. The desire to seek harmony may mean that important issues arising from the outside curriculum may not be addressed (as in the example of Zwarte Piet). The findings suggest a need to look beyond the more visible aspects of IM as manifested in the intended curriculum and pedagogical approaches to one that encompasses a greater

understanding of the impact of the hidden curriculum, outside curriculum and null curriculum in the creation of internationally minded schools.

The findings indicate that in practice, the conceptual framework for an internationally minded school presented in Chapter 2 proves very difficult to achieve in practice. The current composition of DIS communities and the focus on a middle-class socio-economic clientele means that in practice it is very difficult to create internationally minded schools that represent the more aspirational aspects of international education.

This research provides a deeper understanding of the lived experiences of educational leaders, and how they view the promotion of IM within diverse communities, with diverse expectations. This study underlines the importance of understanding how the personal and professional experiences of individual educational leaders are shaped by the context within which they are working. The findings indicate that the demands of creating a harmonious community out of this diversity works against the creation of a more self-critical institution. In doing so, educational leaders of DIS promote a form of IM that falls short of encapsulating the more dynamic and aspirational aspects of international education and one that avoids a more challenging approach.

9.3 Internationally minded leadership as a form of values-leadership

The third research question centres on how educational leaders approach the promotion of IM, and why this leads them to adopt values-leadership models. The data from Chapter 5 show that educational leaders' understanding of IM places an emphasis on intercultural understanding, while the data from Chapter 6 indicate that educational leaders understand the need to engage with others and so create harmonious school communities. The empirical evidence outlined in Chapters 7 and 8 shows how these factors combine to steer educational leaders of DIS towards adopting forms of values-leadership based on attitudes and values associated with

IM. I argue that these merge to create a spectrum of what I term as internationally minded leadership.

In this study I argue that internationally minded leadership needs to be considered as a broad umbrella term to describe a range of leadership approaches and practices that place the attitudes and values associated with IM at its centre. The findings show that all the participants identified with such core elements of values-leadership as treating people with respect and acting in a principled way (see Begley 2001 and 2006), and core elements of IM such as celebrating diversity and displaying cultural sensitivity (see Calnin *et al.* 2018). Along with these core elements, educational leaders adopt differing approaches to the promotion of IM. The four profiles presented in Chapter 8 most clearly illustrate that these differing approaches are a product of their own personal and professional experiences and the wider social and school context within which they are operating. As Figure 2.4, (Section 2.3.4) illustrates, and as supported by the data from the interviews, this study brings differing forms of values-leadership together to provide a spectrum of internationally minded leadership approaches and practices (see Figure 7.1). In doing so, it is possible to identify more clearly the circumstances that lead educational leaders to adopt differing practices and approaches to the promotion of key values in their schools.

The findings from this study show that the form of internationally minded leadership that emerges supports Dimmock's (2012) observations that educational leadership is multidimensional and complex. This is best illustrated in the four profiles (Chapter 8) that show how educational leaders of DIS work hard to make sense of what the promotion of IM means for themselves, their schools and their leadership. As noted in Chapter 1, I make a distinction between leadership models, leadership roles and leadership practices. The findings from this study suggest that it is not so much a case of all models being partial (see Mulford *et al.* 2007 and Bush and Glover 2014), as a case of each model containing a spectrum of roles and practices that may overlap. In the case of internationally minded leadership, its core identification with attitudes and values associated with IM are what makes it a distinctive form of values-leadership.

In the roles of maintaining, developing and advocating IM, internationally minded leadership adopts a spectrum of approaches and practices that may be found in other models of leadership (see Figure 7.1). The findings indicate that the differing practices and approaches adopted reflect the personal and professional experiences of educational leaders and the wider social and school context within which they are working. The focus is on the process of educational leadership rather than a pre-determined desired end-product of leadership. The findings from the research indicate that given the contextual pressures on educational leaders identified from the findings to research question 2, there is a tendency for them to focus more on approaches that maintain a harmonious community than on approaches aimed at creating a dynamic one. In general, this leads to the promotion of a *soft* form of international education that seeks to create harmony rather than challenge ideas of global inequality. The empirical evidence from this study suggests that educational leaders of DIS adopt leadership practices primarily aimed at transforming individuals and not transforming society.

What emerges from my findings from this study is a model of internationally minded leadership that has its roots in values-leadership models but is made distinctive by its links to the attitudes and values associated with IM and its focus on bringing culturally diverse communities together. The broad dimensions of this form of leadership can be seen by referring to studies carried out by Starratt (1991 and 2010) and Bush and Glover (2014). Starratt (ibid.) identifies what he sees as three important aspects related to the ethics of leadership. The findings from this study indicate that internationally minded leadership can be seen to mainly focus on an ethic of caring, less so on an ethic of critique, and only minimally on an ethic of justice. In terms of what Bush and Glover (ibid.) identify as the three main features of leadership, the findings from this study indicate that internationally minded leadership focuses more on leadership and influence and leadership and values than on leadership and vision. Educational leaders of DIS understand the importance of their own, and their institutions' values reflecting those of IM. This is seen in the personal outlook and values espoused by the participants (see Chapter 7.1). However, their influence is seen more in terms of maintaining rather than developing a more critical understanding of IM, and their vision of IM tends to be more limited and is centred on transforming individuals (see Section 7.2.4).

The findings from the research show that educational leaders of DIS' approach to the promotion of IM falls short of the theoretical framework for internationally minded leadership presented in Figure *2.5*. This study supports the idea that educational leaders' ability to promote key values within their schools in part reflects the realities of power and competing interests (see Ayers 2008). In the case of educational leaders of DIS, it tends to manifest itself in a form of internationally minded leadership that centres on creating a harmonious environment. While educational leaders try hard to promote IM, ultimately the form it takes is to a great extent controlled by the realities of this power. In adopting a form of internationally minded leadership that focuses on creating harmony, educational leaders may wish to reflect on the extent to which they may be propping up ideas of inequality rather than presenting a more challenging view of the world.

9.4 Practical considerations over theoretical understanding in the promotion of IM

The central research question asks what the personal, professional and contextual factors are that lead educational leaders to adopt values-leadership models in their efforts to promote international mindedness (IM) in international schools? The findings from this study show that educational leaders of DIS are naturally drawn to values-leadership models as an effective way to lead their diverse international school communities. The close ties between the core values of IM and those of values-leadership models naturally leads them to adopt forms of educational leadership that place the values of IM at their centre and encourages collaboration in the development of IM within their schools. These forms of leadership are based on a personally constructed understanding of IM that focuses on IM as a means of developing greater intercultural understanding. In the absence of a strong conceptual framework for IM to draw on, the wider social and school context within which they are operating encourages educational leaders to promote a form of international education that focuses on developing harmonious communities rather than acting as advocates of wider societal change. The data from the interviews indicate that in

general educational leaders adopt leadership roles aimed at facilitating and bringing together diverse and complex communities with differing expectations. As profiles A to D in Chapter 8 illustrate, the exact form that this takes is dependent on the personal and professional experiences of the individual educational leaders and the wider social and school context within which they are operating. The findings indicate that this influences how educational leaders interpret the roles of maintaining, developing and advocating IM and concur with those emerging from the review of the academic literature (see Chapter 2) that indicate the subjective and socially constructed nature of all three concepts that underpin this research.

Overall, as noted in Chapter 2.1, IM as a concept has been developed primarily within an international school context and aims to encapsulate what they stand for (see Hill 2012 and 2015). The findings from this study support research that shows how IM is interpreted is strongly influenced by the needs of such schools (see Bates 2011 and Barratt Hacking *et al.* 2017). It could be argued that it is in the self-interest of educational leaders of DIS to promote a *soft* rather than *critical* form of international education based primarily on the idea of intercultural understanding and personal growth. In doing so, educational leaders are receiving the practical benefits of promoting IM in the form of the creation of harmonious communities that are easier to manage. While this is true to a certain extent for the educational leaders of DIS, as noted from the findings in Chapter 6, they are working within a demanding context that does not necessarily support a more *critical* and aspirational form of each of the concepts. In the case of educational leaders of DIS, it is not so much self-interest as what is practically possible.

Chapter 1 noted three main themes that run throughout the research; the aspirational and demanding nature of all three concepts; the form of IM being promoted; the relationship between the *means* of promoting IM and the nature of the *end-product*. In the case of all three concepts, the findings from Chapters 5 to 8 show that the practical demands of leading a diverse international school wins out over the more aspirational aims of international education. This means that there is a tendency for educational leaders of DIS to adopt a *soft* rather than a *critical* form of international education. In the case of IM, the focus is on individual development and self-knowledge rather than on personal impact. In the case of internationally minded

schools, the emphasis is on building harmonious institutions rather than on societal change. For educational leaders of DIS the means of promoting IM is more important than the exact nature of the end-product. This study shows that for most educational leaders of DIS the mission of their schools may be couched in aspirational terms, but that the practical realities of leading such diverse school communities dictates a more functional approach.

9.5 Limitations and future areas of research

It is acknowledged that this research has its limitations. Is not intended as a representative view of all kinds of educational leaders of international schools. The environment in which the educational leaders are operating is generally conducive to the promotion of IM. All participants are working in schools that already have a commitment to IM or some related concept, and as such the promotion of IM is therefore a part of their role as an educational leader. There is also a very strong influence of the educational programmes offered by both the IB and Fieldwork Education that promote the concept of IM that may not be found in other international schools. There are also limitations regarding time and place. The findings from the research have caught the views of the participants at a specific moment in time. On another day, the individual educational leaders may have expressed different views or stressed differing aspects of the promotion of IM. The research is also limited to that of DIS, and does not include other international schools within The Netherlands or from outside of The Netherlands. As Begley (2006, 582) notes, there is "….a risk that the generalized experiences of one country may be inappropriately assumed to be instructive to practices in radically different contexts ." The focus of the research has also been on values-leadership models and has not chosen to look at the promotion of IM through the lens, of say, distributive leadership. The research only includes the educational leaders' voices and there is no triangulation of opinions that includes the voices of other elements of DIS communities.

Despite these limitations, the research does present an important starting point to explore in more depth how educational leaders see their role in the promotion of a key concept and value like IM within their school. Although not

included in this thesis, it has generated a framework that educational leaders working in different contexts may adapt and use as a tool for identifying how they go about the process of promoting IM. Using the findings from the research, further interviews could be carried out with other sections of the school communities to identify the extent to which their views correspond with those of the educational leaders. For a greater understanding of this dynamic, it is suggested that more research is carried out that is centred on differing contexts, both geographical and pedagogical. For instance, it would be interesting to explore the similarities and differences in how educational leaders in international schools in the Middle East or those in for-profit institutions view the promotion of IM.

9.6 Personal reflections

The research was generally carried out in a supportive environment. Those educational leaders who participated in the research were very open and welcoming and provided valuable insight into their individual experiences as educational leaders of DIS. Nevertheless, there were some challenges in gaining access to all potential participants, and this has limited the total number of DIS represented in the research (13 out of a total of 24). Participation in the research was voluntary and it was inappropriate to push educational leaders to participate if they were reluctant or did not feel that they had time to take part.

A major challenge was in adequately defining the concepts that underpin the research question. All three of the concepts are broad in nature and open to multiple interpretations. A decision had to be made as to how to define these in terms of the research being carried out. As a researcher, I was looking for a suitable term or concept that encapsulates the more aspirational ideals of international education, as I was interested in the extent to which educational leaders of international schools identified with these ideals. Initially I considered using terms such as international understanding or global awareness, but decided upon international mindedness (IM) as it is a more widely used term in many international schools, and particularly within DIS. However, as noted in Chapter 1, this also involved broadening the scope of the definition of IM to include academic literature from the wider field of international

education. A similar challenge emerged when considering how to define the idea of an international school. As has been noted several times in the thesis, the description 'international school' covers a wide range of types of schools. As the research process developed it became clear that a more specific term needed to be adopted that reflected international schools that promote IM. Thus, the term internationally minded school has been adopted (Hill 2000; Bunnell 2019). The concept of educational leadership also presented a wide range of different models and interpretations, and it soon became apparent that there was a need to narrow this concept down and focus on issues related to the promotion of IM. It was decided to focus on values-leadership models as there seemed to be similarities between the attitudes and values underpinning IM and those of values-leadership. However, the field of values-leadership itself covers a wide variety of models of leadership. A major challenge was in identifying the elements that were common across all these models and areas where their focus might be different. Nearing the end of the research process, I decided to combine the attitudes and values of IM with those of values-leadership to create what I have termed as internationally minded leadership.

During the data collection phase of the research, I managed to maintain the role of researcher. During the interviews, I encouraged the participants to respond to the questions and only intervened to seek clarification or to ask supplementary questions. I avoided giving my own responses to the questions. In the response to the final interview question asking the participants whether they had any final comments on the interview process, one of the participants noted that they would have like to have had more indication of my own views on the subject. On this occasion, as the interview process had ended, I was then able to talk more personally about how I viewed the topic.

However, at other times I found it much more challenging balancing my researcher identity and my practitioner identity. This arose during the data analysis stage. As an experienced educational leader, I was aware of the pressures that educational leaders face on a day-to-day basis running complex institutions. My initial analysis therefore tended to interpret the responses from the participants through the eyes of a practitioner and tended to lack a more critical engagement with the data. During subsequent analysis, I was more conscious of my responsibilities as

a researcher in interpreting the findings from the data. At the beginning of the process, I also tended to present the findings in the form of a policy document that sought to identify what the educational leaders thought about the promotion of IM and what the implications might be for their practice. It was aimed mainly at a practitioner audience. I initially found it more challenging adopting the role of researcher and linking the findings from the interviews to the academic literature and considering the implications of the findings for those carrying out research in the wider field of international education.

My original motivation in undertaking this research was to gain a greater personal understanding of what the role of an educational leader should be in promoting the ideals of international education in an international school setting. Despite over twenty years of experience as a Head or Deputy Head in five international schools, this desire was born out of a feeling that perhaps I should have been doing more to promote these ideals. Conducting the research has provided me with the opportunity to read widely and reflect on three important elements of my professional life. It has enabled me to reflect on the purpose of education and what values as international school educators we wish to promote. It has given me a greater understanding of the nature of international schooling and the forces that influence how education is practised in such schools. As an educational leader, it has provided me with greater understanding of the dynamics of educational leadership and the role that personal values play in the leadership process. Above all, it has given me the opportunity to talk with other educational leaders about their experiences in an international school setting.

Since embarking on this study in 2015 the wider global context within which the research has taken place has seen a rise in political aspirations focused on national agendas and a rejection of greater international understanding and cooperation. This brings challenges for those advocating international mindedness (IM) as a core concept within education that runs counter to this narrative. These developments highlight the increased need for schools to promote the values and attitudes that underlie the concept of IM and provide an education that challenges a narrower view of the world.

9.7 Concluding remarks

This study has looked at the challenges educational leaders face within their social context and the strategies they adopt in promoting IM. It has focused on how educational leaders (the people) see the promotion of international mindedness (the issue) within Dutch state-funded International Schools (social context). The introductory chapter noted how this thesis is responding to Hallinger's (2011) wider observation that there is a lack of research that looks at linking educational practice (leadership) and outcomes (the promotion of IM) to different contexts (international schools). More particularly, it is based on empirical research into educational leadership in an international school setting which writers like Calnin *et al.* (2018) point out is even more limited. The findings from this study add to our understanding of how IM is understood by educational leaders; what constitutes an internationally minded school (see Bunnell *et al.* 2016); and what approaches educational leaders adopt in promoting the core values of such schools (see also Gardner-McTaggart 2018a and 2018b).

The empirical evidence from this study indicates that how educational leaders of DIS promote IM falls short of the more idealised vision presented in the conceptual framework (see Figure *2.5*). The empirical evidence suggests that while educational leaders and the international schools they lead may profess a commitment to promoting IM, in practice they lack the capacity to promote a form of IM that represents the more aspirational aims of international education. The findings highlight that the promotion of a critical form of IM is demanding. It asks educational leaders for a personal understanding and commitment that may run counter to the expectations of the wider school community. This research helps to identify the complex nature of the process and the diverse forces operating within an international school setting. What emerges strongly from the findings is the need to consider the influence that personal, professional and the wider social and school context has on how educational leaders interpret and promote IM. IM cannot just be considered as merely a theoretical construct. While the conceptual framework provides a useful abstract notion to which educational leaders might wish to aspire,

the findings indicate that for those researching into the promotion of IM, it is necessary to understand the specific context within which it is being promoted.

The findings from this empirical research have implications for those individuals and organisations who wish to promote IM as a concept that encapsulates the essence of an international education. The evidence from this study supports the view that IM as a concept is currently underdeveloped and fails to truly represent the essence of international education. I have argued that if IM is to represent the essence of international education, then there is a need for educational leaders to broaden their understanding of IM to include a greater emphasis on promoting active global citizenship. In doing so, IM as a concept can encapsulate the core values of a form of international school that more closely aligns with the theoretical framework for an internationally minded school (see Figure 2.2). In turn, this can be linked to a form of educational leadership that places the attitudes and values of IM at the centre of the leadership process and can be termed internationally minded leadership. The recognition of the important link across all three of these concepts will provide a much clearer understanding of how educational leaders might go about the process of promoting IM and placing them at the centre of the educational experience of their school communities. The findings suggest that by critically combining all three concepts, a form of IM may be developed in international schools that may more closely reflect the ideals of an international education.

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Appendix 1
Classification of Dutch (state-funded) International Schools (DIS)

▪ Classification of DIS by size

The category within which a DIS is placed, is determined by the number of classes for each year group, based on a maximum class size of 20 students. Primary schools (DIPS) are generally smaller in size than secondary schools (DISS), and what constitutes a small or large primary is different from what constitutes a small or large secondary school, or a combined primary and secondary school.

Category of DIS by size – descriptors

Age-range	Category	Descriptor
DIPS (4-12 years of age)	Small	A primary school with less than 120 students (with one class per year group or combined year groups).
	Medium	A primary school with between 120 and 299 students (with one or two classes per year group).
	Large	A primary school with between 300 and 399 students (with two or three classes per year group).
	Very large	A primary school with 400 students or over (with three or more classes per year group).
DISS (11-18 years of age)	Small	A secondary school with less than 280 students (with one class per year group or a school that does not cover the full 11-18 age range).
	Medium	A secondary school with between 280 and 449 students (with two to three classes per year group).
	Large	A secondary school with between 450 and 549 (with three or four classes per year group).
	Very large	A secondary school with 550 students or over (with four or more classes per year group).

Age-range	Category	Descriptor
Combined DIS (4-18 years of age - DIPS & DISS)	Small	A combined school of less than 450 students (with one class per year group or less).
	Medium	A combined school of 450 to 849 students (with two or three classes per year group).
	Large	A combined school of 850 to 1,049 students (with three classes or more per year group).
	Very large	A combined school of 1,050 students or over (with four classes or more per year group).

Profile of DIS Schools in 2016*: according to age range and size (derived from DIS annual report 2016)*

	Total number of DIS (24)				Total number of DIS involved in the research (13)			
Category Age-range	Small	Medium	Large	Very large	Small	Medium	Large	Very large
(DIPS)	2	6		2	1	3		1
(DISS)	4	2			1	0		
Combined DIS (DIPS & DISS)	1	2	2	3	0	2	2	3
Totals	7	10	2	5	2	5	2	4

- **Classification of DIS by years established**

Category of DIS by years established – descriptors

Category	Descriptor and characteristics
New	A new DIS is classified is a school that has been established for less than 5 years and that contains the following features: • It is still developing its institutional framework and its relationship with the wider Dutch educational foundation with which it is part. • It has adopted an international curriculum, but it is still at the stage of implementing it. • It has a small student population that may be changing rapidly. • It has staff that are new to the international programme that the school offers.
Growing (Grw.)	A growing DIS is classified as a school that has been established from 5 to 11 years and that contains the following features: • It has established an institutional framework and a working relationship with the wider Dutch educational foundation with which it is part. • It has adopted and implemented an international curriculum which is continuing to develop. • It seeks to meet the needs of a growing school population. • It has some staff who have gained experience in delivering an international curriculum and some who are new to working in an international school setting.
Established (Est.)	An established DIS is classified as a school that has been in existence for 11 to 15 years and that contains the following features: • It has established an institutional framework and a positive relationship with the wider Dutch educational foundation with which it is part. • It offers an international curriculum that is established. • It meets the needs of a growing school population.

	• The majority of staff have gained experience in delivering an international curriculum, along with some who are new to working in an international school setting.
Well-established (W.E.)	A well-established DIS is classified as a school that has been in existence for over 15 years and that contains the following features: • It has established an institutional framework and a positive relationship with the wider Dutch educational foundation with which it is part. • It offers an international curriculum that is well established. • It can easily accommodate the needs of a growing school population. • The vast majority of staff have gained experience in delivering an international curriculum, along with a few who are new to working in an international school setting.

Profile of DIS schools in 2016*: according to age range and the number of years established (derived from DIS annual report 2016)*

	Total number of schools (24)				Total number of schools involved in the research (13)			
Category	New	Grw	Est.	W. E.	New	Grw	Est.	W. E.
Primary (DIPS)	3	5	0	2	1	3	0	1
Secondary (DISS)	1	4	0	1	0	1	0	0
Combined Prim. & Sec. (DIPS & DISS)	1	2	2	3	1	1	2	3
Totals	5	11	2	6	2	5	2	4

- **Classification of DIS by urban setting**

Category of DIS by urban setting – descriptors

<table>
<tr><th>Category</th><th>Descriptor and characteristics</th></tr>
<tr><td>Small</td><td>Urban area with a population of less than 100,000 that contains some of the following features:
Long established old Dutch city
New developing urban centre
One dominant international company
Knowledge centre (university or other tertiary institutions)</td></tr>
<tr><td>Medium</td><td>An urban area with a population from 100,000 to 199,000 that contains some of the following features:
Major manufacturing and trading centre
Centre of new technologies
Knowledge centre (university or other tertiary institutions)
Main municipal centre for one of The Netherland's provinces</td></tr>
<tr><td>Large</td><td>An urban area with a population from 200,000 to 400,000 population that contains some of the following features:
Expanding city
University city
Large international community
Cultural centre
Main municipal centre for one of The Netherland's provinces</td></tr>
<tr><td>Very large</td><td>An urban area with a population of over 400,000 that contains some of the following features:
International centre for trade and commerce
University city
International and diplomatic centre
Cultural centre
Very large international community</td></tr>
</table>

Profile of DIS schools in 2016*: according to age range and urban settings (derived from DIS annual report 2016)*

Category Age range	Total number of schools (24)				Total number of schools involved in the research (13)			
	Small	Medium	Large	Very Large	Small	Medium	Large	Very Large
(DIPS)	3	5		2	1	3		1
(DISS)	1	4		1	0	1		0
Combined (DIPS & DISS)	1	2	2	3	1	1	2	3
Totals	5	11	2	6	2	5	2	4

- **Classification of DIS by age-range, urban setting, and school size**

Profile of DIS schools in 2016*: according to age range, urban size and school size (derived from DIS annual report 2016)*

Population of urban location	Total number of schools (24)			Total number of schools involved in the research (13)		
	DIPS	DISS	Combined	DIPS	DISS	Combined
Very large (over 400,000)	1 VL 1 M	1 S	2 VL 1 M	1 VL	None	2 VL 1 M
Large (200,000-400,000)			2 L			2 L
Medium (100,000-200,000)	3 M 2 S	4 S	1 M 1 S	2 M 1 S	1 S	1 M
Small (less than 100,000)	1 VL 1 M 1 S	1 S	1 VL	1 S	None	1 VL
Key:	S = small school M = medium school			L = large school VL = very large school		

Appendix 2
Participants' experience of international education

<table>
<tr><td>Category</td><td>Descriptor and characteristics</td></tr>
<tr><td>Limited experience</td><td>This describes educational leaders who have only recently been working in an international school environment and display one or more of these characteristics:
Extensive educational leadership experience within a national context but not within an international school context.
They are developing their understanding of international education and what it means to work in an international school context with a diverse community.
They are developing their understanding of what an international curriculum involves.</td></tr>
<tr><td>Developed experience</td><td>Educational leaders who have worked in an international school environment for several years and display one of these characteristics:
They have worked in several international school settings but have only limited experience in an educational leadership role.
They have worked in one international school over a long period of time where they have been involved in the development of an international curriculum.
They have either a depth of experience in one setting or a shallower experience in a wider setting.</td></tr>
<tr><td>Extensive experience</td><td>Educational leaders who have extensive experience in international education and display one or more of these characteristics:
They have been responsible for the development of international curricula in several schools in different settings.
They have held educational leadership roles in several international schools and in different settings.</td></tr>
</table>

	• They have contributed to wider research on aspects of international education and/or have been actively involved with international organisations (e.g. the IB, IPC or CIS). • They have both a depth and breadth of experience.

Profile of the participating educational leaders by type of DIS, nationality, gender, role and experience (information extracted from responses from in-depth interviews)

DIPS (Primary)				DISS (Secondary)				Combined (Prim. & Sec.)			
Nationality	Gen	Role	Exp	Nationality	Gen	Role	Exp	Nationality	Gen	Role	Exp
2 British	F	H	D	1 British	M	H	E	2 British	M	H	E
2 British	F	S	D					1 British	F	S	E
								3 British	F	S	D
1 Dutch	F	S	D	1 Dutch	F	S	D	2 Dutch	M	H	E
1 Dutch	F	H	L					2 Dutch	M	H	D
1 Other	F	S	D					1 Other	M	H	D
								1 Other	F	H	D

Key: Gender
F = female
M = male

Key: Role
H = most senior position (Head)
S = other senior position

Key: experience
E = extensive experience
D = developed experience
L = limited experience

Appendix 3
The coding and analysis process

Step 1: Initial themes identified before conducting the interviews

Key concepts	Areas identified from an initial review of the academic literature	Issues identified from the initial review
International mindedness (IM)	• Knowledge and skills • Attitudes and values • Identity and action	• Manifestations of IM • Idealism V. pragmatism • Cultures and values
International schools (DIS)	• Growth and diversity • Freedom and constraints • Rhetoric and action	• Mission or market • Composition of school communities • Relationship to international education
Educational leadership	• Characteristics and outcomes • Models and approaches • Scope of leadership	• Importance and scope of leadership • Relationship of the means to the ends

Step 2: Early coding of the data (begun after transcribing four interviews)

Timings	Transcript	Coding labels	Memo and notes
Participant 15A 00.18-03.10	As I was saying, it's an interesting school. We are a Dutch International Secondary School, so we are attached to a Dutch secondary school, [*name of school*], which is a WVO, or MAVO, now, a MAVO, HAVO, WVO school [*Dutch curriculum*].	SP – DS – II SP – II – CU – DU	Identified by the participant as an interesting example of type of DIS.

	We also have bi-lingual education in the Dutch school, Tweetalig	SP – II – BI	
	onderwijs [*TTO*] where students learn the Dutch curriculum through the medium of English in about 50% of their subjects. But what makes us quite unique is	SP – II – BI – CU – EG	
	that we also run the Middle Years Programme [*IB*] within the Dutch bi-lingual section, and as from next year, we will also be running the Middle Years Programme in one completely Dutch WVO/HAVO class. So, we're actually teaching the Dutch	SP – II – CU – MY	Influence of the DIS on the wider school? How does this relate to other examples of DIS?
	curriculum, Dutch students through the Middle Years Programme, which of course brings in international mindedness to such an extent that it is	II – MY - IP	Close relationship between the DIS and its partner school.
	important within the whole of the [*name of school*] not just the international school. The international school is a part of the school. I'm the Head of the	SP – RL – DN	How does this relate to other examples of DIS?
	international school, but I'm also the manager and senior leader in the Dutch school. So, I sit on the	PP – RO - EL	
	senior management team of the Dutch school.	SP - ER	

Key to open codes

BI = bilingual

CU – curriculum

II = international department of a Dutch school

DE = Dutch education

DN = Dutch educational foundation

DP = IB Diploma Programme

DS = Dutch (state-funded) International Secondary School

DU = Dutch/culture/language

EG = English language/its use in a school/its use in The Netherlands

EL = English as an additional language

ER = enrolment/student numbers

IP = impact

MY = IBMYP

PG – pedagogy/ pedagogical approach

PO = positive aspect

PP = Participant profile

RL = relationships

RO = role

SP = school profile

Step 3: Extracting and grouping larger blocks of text

File	Location	Quote	Emerging themes
15A	00.18-03.10	….what makes us quite unique is that we also run the Middle Years Programme [*IB*] within the Dutch bi-lingual section, and as from next year, we will also be running the Middle Years Programme in one completely Dutch WVO/HAVO class.	Theme – positive impact of the DIS on the wider school
15A	00.18-03.10	….we're actually teaching the Dutch curriculum, Dutch students through the Middle Years Programme, which of course brings in international mindedness to such an extent that it is important within the whole of the [*name of school*] not just the international school.	
15A	03.11-05.30	Because we share the campus with the Dutch school, because we're small, it has huge advantages. First of all, integration with the Dutch culture. The students here, mix and share the campus with Dutch	Theme – positive impact of the wider school on the DIS

		students, and so, very quickly become to know them.	
15A	03.11-05.30	We are a Dutch, and I mean that, international school. Now, I would say that when you go to [*name of another DIS*] which I'm sure you've visited, or not? It's a huge campus, but there's a gate at the door, and there's someone that sits there, and you walk into a completely different world. You walk into a 100% English speaking world. Whereas here, we are a Dutch International School. I speak Dutch because I have to, and that link creates more awareness than if you are a small [international] school with a fence round it in another country.	
15A	40.51-42.45	My role, and what is now the leadership team, or my line manager in the [*wider school*], is about what we can learn from each other.	
15A	35.24-37.29	You know, my work in the [*wider school*] is all in Dutch. My line manager does not speak English, and nor do many others	Theme - relationship with the wider school
15A	40.51-42.45	I talked about it earlier, about the way that we have to work with our Dutch colleagues, and we are a minority. So that has quite a lot of influence, and, you know, we have to be very careful not to be seen as special.	
15A	40.51-42.45	…. the fact that we work with and so close with a Dutch school means that we have to be very careful to protect our vision.	Theme – negative impact of the wider school on the DIS
15A	40.51-42.45	…. we have to bend to their every beck and call.	

Step 4: Emerging themes across the whole data set (begun to be identified as codes were combined from the open coding)

Theme - Positive aspects of a close relationship

<table>
<tr><th>File</th><th>Location</th><th>Quote</th><th>Issues to highlight in the analysis</th></tr>
<tr><td>18A</td><td>00:13 – 02:50</td><td>We are very much a Dutch international school. We have a Dutch department that we work pretty closely with.</td><td>• Close relationship</td></tr>
<tr><td>18A</td><td>00:13 – 02:50</td><td>….in one building there is a parallel Dutch and international class that work quite closely together. So, they work alongside [us], and we all use IPC. So, in that building the children, the international children, work with Dutch children. We, you know, position ourselves as a Dutch International School….</td><td>• Deliberate decision to position themselves as a Dutch international school</td></tr>
<tr><td>07B</td><td>01.25-03.37</td><td>We've got good relations with our board, and we are valued as a part of the [name of the wider school foundation] …. They are going above and beyond what a normal Dutch board of schools would have in their group of schools.,,, And they are on a journey with us, and we are on their journey. It's good for the city, and it was a missing gap, and so we're here.</td><td rowspan="2">• Supportive nature of the school board</td></tr>
<tr><td>22A</td><td>54.05-56.54</td><td>I think that we have a very healthy relationship with our school board, because this is so new for our city. There are no international schools in [name of the city]. There are no school boards who had been willing to take it on.</td></tr>
</table>

22B	12.31-13.31	I think the board and city council really embrace the diversity of the school and what we can mean for the city. We are looking into what kind of possibilities do you have to spread the experience we have to other schools as well.	• Potential wider impact

Theme - Benefits of greater autonomy

04A	22.30-22.53	I've been quite fortunate because we're restricting our reporting to the Executive Director who understands the school, and he leaves me to run it, and as long as I keep him informed, he'll give me the green light to do exactly what I think is possible.	• Values autonomy
04A	30.08-32.02	I've got the uniqueness that other Dutch International Schools don't have, in that I'm stand alone. I have no Dutch stream. I have no Dutch context in my school, on this campus. So, that in itself gives me a different tac in how I can approach things….	• Sees a close relationship as potentially limiting

Theme - Negative aspects of a close relationship

22A	57.14-58.23	…. when teachers sign contracts, there is an agreement that you are joining a school board that has a Christian ethos. But one of the questions that we are going to have to tackle as school boards, because our staff ask it, is, are we an international school, or are we a Christian school?	• Constraints • Influence of religious nature of the school foundation
04A	30.08-32.02	Invariably, when I talk to my colleagues, they're saying "Ah, yes, but my Bestuur (Board) or my Executive Director, he doesn't	• Constraints

		get the international side of it." Therefore, you're going to get hamstrung.	
05A	22:23 – 26:49	….we have to operate within that organisation and that means some key decisions are taken out of my hands about the general philosophy of what we are allowed to do individually as a school….	• Constraints
15A	40.51-42.45	…. we have to bend to their every beck and call.	• Very strong statement related to constraints
18A	26:09 – 28:02	I used to agree things, or I used to think I'd agreed things with my Dutch director. But the Dutch system is really very much more about talking about things and reaching consensus and if you don't reach consensus, you keep it on the table and it is sort of slower.	• Pace of change

Step 5: Interpreting the data - the development of core ideas (some examples)

Research questions	Key themes identified	Core ideas
Research question 1	IM as an expression of educational leaders' lived experiences	IM is a term that is broadly understood by educational leaders but needs a stronger theoretical foundation.
Research question 2	IM and the search for harmonious international school communities	DIS promote a form of IM that falls short of encapsulating the more dynamic and aspirational aspects of international education.
Research question 3	Internationally minded leadership as a form of values-leadership	Internationally minded leadership is made distinctive by its link to attitudes and values associated with IM and its focus on

		bringing culturally diverse communities together.
Central question	Practical considerations over theoretical understanding in the promotion of IM	*Soft* rather than *critical* form of international education being promoted by educational leaders in DIS.

Appendix 4

Interview questions (IQ) and their relationship to the research aims (RA) and the research questions (RQ)

Interview questions (IQ) and the broad themes	Relevance to the RQ	Relevance to the RA
Preliminary question: To start off, could you tell me a bit about your school and your involvement with international education?	Background information related to RQ 1	Background information related to Aims 1 and 2

Theme 1: Educational leaders' personal understanding of IM

1. How would you describe or define IM? 2. Is this definition something that you were taught or from your own experience? 4. How does IM manifest itself within your school?	Primarily relevant to RQ 1, and to a lesser extent RQ2	Primarily relevant to Aim 1, and to a lesser extent Aim 4

Theme 2: Educational leaders' implementation of IM

3. What would you identify as the important elements of IM for you as an educational leader? 5. What is your role as an educational leader in the promotion of IM? 6. What leadership strategies or approaches have you adopted to promote and/or maintain IM?	Primarily relevant to RQ 3, and to a lesser extent RQ1	Primarily relevant to Aim 3, and to a lesser extent Aims 1 and 4

Theme 3: Educational leaders' understanding of the context within which they are working

7. Do any of the characteristics of your school community influence how you implement IM? 8. Do any of the characteristics present particular challenges? 9. What constraints do you face as an educational leader of a DIS in this area?	Primarily relevant to RQ 2	Primarily relevant to Aim 2, and to a lesser extent Aims 1 and 4
10. How do you develop a common understanding of what IM means within your school?	Primarily relevant to the main research question, but also to RQs 2 & 3	Primarily relevant to Aims 2 & 3 and to a lesser extent Aim 4

Concluding remarks

Are there any final comments you would like to make on your role in the promotion of IM in your school, or any comments about the interview process itself and how it was conducted?	Primarily relevant to the main research question, but also RQs 1, 2 & 3	Primarily relevant to Aim 4, and to a lesser extent Aims 1, 2 & 3

Appendix 5

Communication with the participants

- **Introductory Letter**

Institute of Education

UCL

Andrew R. Scott,
(Home address)
Date

Full name of participant

Address of institution

Dear (first name of participant),

From September 2016 to July 2017 I was the Head at International School Delft, one of the Dutch state-funded Schools (DIS) that your school is also aligned with.

I am currently enrolled as a part-time PhD student at University College London, Institute of Education, (UCL,IOE) where I am carrying out research into how educational leaders approach the promotion of international mindedness in their schools. I would formally like to invite you to participate in this research, and I have attached an *Information Sheet* to this email giving further details of my area of research. An important part of the research brief will be to provide you with feedback on the overall findings from the research.

If you would like to explore this possibility further then please reply to me at Andrew.scott.14@ucl.ac.uk, and we can arrange a convenient time for the interview. I do hope that you will agree to participate, as I believe that it is important that there is a greater understanding how educational leaders themselves see their role in the process of establishing international mindedness as a central feature of their schools.

Yours sincerely,

Andrew R. Scott

- **Participant information sheet**

Institute of Education

UCL

PARTICIPANT INFORMATION SHEET FOR EDUCATIONAL LEADERS OF DUTCH INTERNATIONAL SCHOOLS

(UCL Research Ethics Committee Approval ID Number: Z6364106/2017/11/83 social research)

YOU WILL BE GIVEN A COPY OF THIS INFORMATION SHEET TO KEEP

How do educational leaders promote international mindedness (M) in an international school context: in the case of Dutch state-funded International Schools (DIS)?

Department: Educational Society and Practice
Name and Contact Details of the Researcher: Andrew Scott
Andrew.scott.14@ucl.ac.uk
Name and Contact Details of the Principal Researcher: Dr. Avril Keating
(a.keating@ucl.ac.uk) Principal Supervisor for Andrew Scott's PhD

I am inviting all Heads of Dutch International Primary Schools (DIPS) and all Dutch International Secondary Schools (DISS) to take part in a research project that I am undertaking as a PhD student at UCL,IOE. Before deciding whether you wish to participate in the research, it is important for you to understand why the research is being carried out and what participation will involve. Please take time to read the following information carefully. Please feel free to contact me if there is anything that is not clear or if you would like more information. Thank you for reading this.

What is this research about?

I am particularly interested in what lies at the core of education in an international school setting. In my research, I have chosen to use the term *international mindedness* (IM) as this is a term that is used by the International Baccalaureate (IB) and within the International Primary Curriculum (IPC). My research topic involves looking at the role of educational leaders in the establishment of international mindedness within their schools. As a context for the inquiry I have selected DIS.

How would you be involved?

I am contacting all educational leaders of both Dutch state-funded Primary Schools (DIPS) and Dutch state-funded Secondary Schools DISS), and inviting them to take part in an interview. I would like to explore three main areas:

- Their personal and professional understanding of IM.
- How they, as educational leaders of DIS, promote IM within their schools.
- How the context of DIS influences them as an educational leader in the promotion of IM.

I would value the opportunity to interview you as part of this research process. The interview could take place at your school or via skype, whichever is more convenient for you. It is envisaged that the interview will last a maximum of up to one hour in length, and with your permission I would like to record it. Participation in the research is entirely voluntary and you can withdraw at any time from the research without giving any reason. The audio recordings will be used to help me write my thesis on the promotion of IM by educational leaders in DIS.

Whilst there are no immediate benefits for those participating in this project, it is hoped that those who participate in the research will gain from the experience by having an opportunity to reflect on how they see the role of educational leaders in establishing IM as a feature of education in an international school setting. As the findings of the research will be made available to those who have participated it is also intended that the participants will increase their understanding of how others view this area.

What if something goes wrong?

It is not envisaged that there will be any risk to any of the participants taking part in this research. However. should any problems arise from the research process you should first of all contact my Principal Supervisor (as stated above.) Should you feel that ant matter needs to be taken further then you can contact the Chair of the UCL Research Ethics Committee – ethics@ucl.ac.uk.

Confidentiality

Issues of anonymity, confidentiality, and informed consent will comply with the British Educational Research Association's *Revised guidelines for educational research*[3], and you or your institution will not be specifically named. However, those within the DIS community may be able to identify you and/or your school by the context descriptions arising from the analysis of the data.

What will happen to the data collected?

Data will be collected from the in-depth interviews from each participant. The initial data will be in the form of a digital recording of each interview. A transcription of each of the interviews will then be made. All documents will be stored on UCL servers. After each of the interviews has been successfully downloaded, the original interview on the recording devise will be erased. Specific reference to named individuals or specific locations in the transcripts will be anonymized e.g. Par 01,

[3] BERA accessed 19th Oct 2017 https://www.bera.ac.uk/wp-content/uploads/2014/02/BERA-Ethical-Guidelines-2011.pdf?noredirect=1

school 06. The list, identifying the actual names with the anonymized names, will again be access restricted and password protected and only available to the researcher.

Some transcripts of interviews may need to be made available to my academic supervisors within UCLIOE, but the transcripts will be anonymized. A summary of my research findings will be made available to all of those who participated in the project. It is also hoped that the results may be made available to a wider academic audience if it is deemed suitable for an appropriate peer-reviewed journal.

Notice:

The data controller for this project will be University College London (UCL). The UCL Data Protection Office provides oversight of UCL activities involving the processing of personal data, and can be contacted at data-protection@ucl.ac.uk. UCL's Data Protection Officer is Lee Shailer and he can also be contacted at data-protection@ucl.ac.uk. Your personal data will be processed for the purposes outlined in this notice. The legal basis that would be used to process your personal data will be the provision of your consent. You can provide your consent for the use of your personal data in this project by completing a consent form that will be provided to you.

Your personal data will be processed so long as it is required for the research project, and I will endeavour to minimise the processing of personal data wherever possible.

If you are concerned about how your personal data is being processed, please contact UCL in the first instance at data-protection@ucl.ac.uk. If you remain unsatisfied, you may wish to contact the Information Commissioner's Office (ICO). Contact details, and details of data subject rights, are available on the ICO website at: https://ico.org.uk/for-organisations/data-protection-reform/overview-of-the-gdpr/individuals-rights/

What happens next?

If you would like to explore this possibility further then please reply to me at andrew.scott.14@ucl.ac.uk, and we can arrange a convenient time for the interview. I do hope that you will agree to participate, as I believe that it is essential that there is a greater understanding of the role of educational leaders in the process of establishing international mindedness as a central feature of their schools, and to be able to provide specific feedback to those working in a DIS context.

Confirmation of my research area and purpose can be obtained from my supervisors at the UCL-IOE (Dr. Avril Keating a.keating@ucl.ac.uk **and Professor Hugh Starkey** h.starkey@ucl.ac.uk)**.**

Thank you for reading this information sheet and for considering to take part in this research study.

- **Consent Form**

CONSENT FORM FOR EDUCATIONAL LEADERS OF DUTCH INTERNATIONAL SCHOOLS

Please complete this form after you have read the Information Sheet and/or listened to an explanation about the research.

Title of Study: How do educational leaders promote international mindedness (M) in an international school context: in the case of Dutch state-funded International Schools (DIS)?
Department: Educational Society and Practice
Name and Contact Details of the Researcher: Andrew Scott (Andrew.scott.14@ucl.ac.uk)
Name and Contact Details of the Principal Researcher: Dr. Avril Keating (a.keating@ucl.ac.uk) Principal Supervisor
Name and Contact Details of the UCL Data Protection Officer: Lee Shailer (data-protection@ucl.ac.uk)
This study has been approved by the UCL Research Ethics Committee: Project ID number: Z6364106/2017/11/83 social research
Thank you for considering taking part in this research. It is important that I explain the project to you before you agree to take part. If you have any questions arising from the Information Sheet or explanation already given to you, please ask me before you decide whether to join in. You will be given a copy of a Consent Form to keep and refer to at any time.
I confirm that I understand that by ticking/initialling each box below I am consenting to this element of the study. I understand that it will be assumed that unticked/initialled boxes means that I DO NOT consent to that part of the study. I understand that by not giving consent for any one element that I may be deemed ineligible for the study.

		Tick Box
1.	I confirm that I have read and understood the Information Sheet for the above study. I have had an opportunity to consider the information and what will be expected of me. I have also had the opportunity to ask questions which have been answered to my satisfaction and am happy to take part in an individual interview.	
2.	I consent to the processing of my personal information related to my school and role within the school for the purposes explained to me. I understand that such information will be handled in accordance with all applicable data protection legislation.	
3.	I understand that all personal information will remain confidential and that all efforts will be made to ensure I cannot be identified. I understand that my data gathered in this study will be stored anonymously and securely. However, I understand that confidentiality cannot be totally guaranteed; due to the limited size of the participant sample.	
4.	I understand that transcripts of my interview may be made available to those academic members of staff supervising my PhD.	

5.	I understand that my participation is voluntary and that I am free to withdraw at any time without giving a reason. I understand that if I decide to withdraw, any personal data I have provided up to that point will be deleted unless I agree otherwise.	
6.	I understand the direct/indirect benefits of participating.	
7.	I understand that I am giving freely of my time for the purposes of the interview.	
8.	I agree that my anonymized research data may be used by the current researcher for future research.	
9.	I understand that I will receive a shortened research summary outlining the main findings of the research.	
10.	I consent to my interview being audio recorded and understand that the recordings will be stored anonymously on the UCL server but that my academic supervisors may listen to them Note: If you do not want your participation recorded you can still take part in the study.	
11.	I am aware of who I should contact if I wish to lodge a complaint.	
12.	I voluntarily agree to take part in this study.	
13	I understand that the data will **not** be shared with other researchers outside of this project, and will only be used for my PhD and my future projects.	

Name of participant	Date	Signature
Researcher	Date	Signature