NAVIGATING GLOBAL CITIZENSHIP EDUCATION:

ACTIVATING AN ALLOSYNCRATIC FRAMEWORK

A thesis submitted by

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For the Award of

Doctor of Philosophy

2020

Abstract

Global citizenship education (GCE) is of increasing interest to educational communities the world over. In recent times, various government, and non-government organisations, including the United Nations, Organisation for Economic Co-operation and Development, the International Baccalaureate and Oxfam, have prioritised GCE. A growing body of existing literature, including empirical studies, has explored this concept; however, questions remain as to how international schools articulate and implement GCE practically and meaningfully. This thesis presents the process and outcomes of research into the articulation and implementation of GCE at a single international school. Through the ongoing application of constructivist grounded theory (CGT), the researcher developed a substantive theoretical framework of GCE articulation and implementation. The substantive theoretical framework includes three sub-core categories: 1) *authenticating through action*, which reflects the exploration of GCE by *reaching beyond symbols* and determining values within the school; 2) *determining empathetic propensity*, which describes and explains participants' focus on acting empathetically; and 3) *long-term responsiveness*, which outlines how participants extend their comprehension of sustainability and inter-cultural understanding. These three sub-core categories fuse to form the core category of *Allosyncracy*, a neologism, denoting the behaviours and temperament unique to an individual or group interacting with others. In addition to contributing to GCE theory, this study also extends the possibilities of future research by adopting fresh and innovative approaches concerning CGT. The research approach and resulting substantive theory have relevance to those seeking to articulate and implement GCE, broaden and deepen understandings of GCE and explore practical examples of GCE with greater clarity.

Certification of Thesis

The ideas, findings, analyses, and conclusions reported in this thesis are entirely the work of Nicholas Palmer, except where otherwise acknowledged. The work is original and has not previously submitted for any other award, except where acknowledged.

Principal Supervisor: Professor Dorothy Andrews

Associate Supervisor: Associate Professor Joan Conway

Student and supervisors' signatures of endorsement are held at the University.

Acknowledgments

I would like to thank those who shared this research journey with me, especially my family, who taught me my love of learning. I'd like to thank my mother, Elizabeth, and my father, Robert, who showed me the importance of patience, understanding and hard work. I would like to thank my sisters, Annabelle, Caroline and Lucinda, who taught me about love, humility and support. I would also like to thank those who participated in this study, each of whom gave freely of their time, shared their invaluable insights, encouraged me, challenged me and offered me their friendship. I would like to thank Dr Alex Gardner-Mctaggart, from The University of Manchester; without his suggestion to pursue global citizenship education research, this study would not have been possible. I would like to thank Marlene Barron at USQ and Capstone Editing for their editing support.

Additionally, I would like to express my sincere gratitude to my supervisors: Professor Dorothy Andrews and Associate Professor Joan Conway, whose encouragement and tireless support allowed me to learn and grow in diverse and unexpected ways. I reserve my most heartfelt thanks to my wife, Java and my sons, Zane, and Alec. Without their constant love and patience, I would not have attempted, persevered with, or concluded this thesis. I thank them for their tolerance, continual guidance, and inspiration.

The Australian Government Research Training Program (RTP) Scholarship supports this research.

Table of Contents

List of Tables

List of Figures

List of Abbreviations

CGT	Contructivist Grounded Theory
CIS	Council of Internatrional Schools
GCE	Global Citizenship Education
IB	Internatrional Baccalaureate
IM	Education for International Mindedness

Chapter 1: Introduction

1.1 Introduction

This research is a constructivist grounded theory (CGT) study into the articulation and implementation of global citizenship education (GCE) in a single international school. In this introductory chapter, I outline the experiences that led me to undertake this research. I then present a brief outline of the study, including the research problem, methodology, aims and relevance. Next, I include a discussion of how I worked with CGT to pinpoint and construct the substantive grounded theory underlying this research. In the final section of this chapter, I note the key assumptions underpinning this study, highlight the significance and scope of the research and provide an overview of the thesis structure.

1.2 Background

In the years preceding this study, I developed a significant interest in GCE. In my early days of teaching, I considered the question of how schools activate global thought and action. As my experience working with the International Baccalaureate (IB) grew, first as a teacher and then as a teacher educator, I noted how educational programmes were embedding and promulgating global thinking. I also became increasingly aware of the value international educators placed on multiple perspectives and collaboration with others from diverse backgrounds. In 2014, I taught a fifth-grade class that was working on a project focused on community and global issues. Acting on the advice of a colleague, I sought to develop my observations of the project into a small-scale research study. The small-scale research solidified my interest in GCE, in particular, developing the concept in international schools (Palmer, 2016). Since that time, due to a growing interest within international organisations (such as the United Nations Educational, Scientific and Cultural Organisation [UNESCO] and the Organisation for Economic Co-operation and Development [OECD]), GCE has become a flagship concept for the United Nations (UN), Oxfam and the International Baccalaureate (IB). Despite substantial overarching initiatives, GCE remains abstract, theoretical, and broadly contested.

1.3 Problematising Global Citizenship Education

GCE is a relative concept. It is a cosmopolitan construct that is aspirational yet ambiguous (Bates, 2012; Cambridge, 2014; Clark & Savage, 2017; Reimers, 2020). Although contested, the concept remains a priority for many schools across the globe (Reimers, 2020; Sant et al., 2018). The reasons schools develop GCE are varied. Some schools align practice with preordained global competency models. Such models include the OECD's Global Competency Framework (OECD, 2017), the UNESCO's Topics and Learning Objectives for Global Citizenship (UNESCO, 2015) or the UN's Sustainable Development Goals (see Goal 4.7 United Nations, 2020) which explicitly lists GCE as an objective. A second reason is to bring a critical perception of education for humanity into focus and shape public perceptions of what global teaching and learning ought to be (Andreotti, 2006; Gardner-Mctaggart, 2016; Sant et al., 2018). A third reason is to enable the agentic properties of global diversity to enrich teaching and learning in fresh and innovative ways (Reimers et al., 2016). In keeping with the missions of organisations, such as the IB, the educators that adopt such processes seek to enliven global thought and action (Harshman & Augustine, 2013). Such inter-relational applications render practical GCE an exploration into the capability of individuals and groups to challenge isolated perspectives and embrace a collective outlook (Andreotti, 2006). Summarily, Gaudelli (2009) calls upon scholars and policymakers to engage in a "discursive effort to gain a firmer grasp on the moving montage that is global citizenship" (p. 82).

1.4 Methodology

I chose constructivist grounded theory (CGT) as the methodological approach for this study because my primary objective was to determine how individuals interact with the phenomena, processes and context under study (Charmaz, 2014, 2020; Glaser & Strauss, 1967). CGT is a version of grounded theory that adopts methodological strategies such as coding, memo-writing, and theoretical sampling to form an in-depth analysis of participant perspective. The CGT researcher is described by Charmaz (2014) as follows:

> Constructivist grounded theorists attend to the production, quality and use of data, research relationships, the research situation, and the subjectivity and social locations of the researcher. Constructivist grounded theorists aim for

> abstract understandings of studied life and view their analyses as located in time place, and the situation of inquiry. (p. 342)

Unlike traditional forms of grounded theory, such as posited by Glaser and Strauss (1967), CGT research requires researchers to accept preconceptions of their research topics while developing data-driven categories. Researchers who apply CGT collate and analyse data from interviews, documents, observations, and focus groups. CGT analysis involves the identification of concepts referred to as codes, subcategories and categories and a determination of how they relate to each other. Adopting CGT as the methodology for this study, therefore, enabled me to compare emergent findings and allowed for preconceptions. With both preconceptions and fresh concepts in mind, I developed the aim of the study.

1.5 The Aim of the Research

In line with the methodology of CGT as developed by Charmaz (2014), I aimed to:

- develop a substantive theoretical framework of GCE articulation and implementation where no such theory presently exists;
- gain an understanding of and find an explanation for the situation faced by educators attempting to articulate and implement GCE;
- ensure the research would be relevant to the development of policies, programmes and organisations concerned with the articulation and implementation of GCE; and
- provide a unique, qualitative, in-depth perspective of the situations faced by groups and individuals articulating and implementing GCE.

1.6 Research Questions

In the process of responding to these aims, I explored GCE with the following overarching research question:

How might schools articulate and implement GCE?

To address this overarching question, I formed the following sub-questions:

- What are the contextual understandings of GCE at a single international school;
- How does one international school practise GCE;

- What features of an international school enable GCE; and
- What features of a GCE theoretical framework emerge?

1.7 Preconceptions Underpinning this Research

In line with my methodological approach, the preconceptions I carried with me in conducting my research were:

- The lives of professional members of an international school community are interconnected; many teachers view their careers as meaningful to and integrated with their image of themselves as global citizens and educators of global citizens;
- Acquiring a global identity is possible; however, there needs to be a greater understanding of the nuances of the processes and conceptualisations of identity if global citizenship is to become more widespread in schools (Boix-Mansilla & Gardner, 2007);
- Members of the professional community as global citizens are attuned to the needs of international students when they understand worldwide citizenship and perceive themselves as global citizens;
- GCE is often considered synonymous with other terms, such as education for international mindedness [IM], global competency and cosmopolitan education (Cambridge, 2014);
- Global citizenship represents a social, historical and psychological concept; however, understandings of developing GCE in educational contexts are limited; and
- Constructed images of the self, determine the actions and behaviours of individuals.

The listed preconceptions shaped my research outlook as I conducted my study at the international school. The following section outlines the assumptions I made as I entered the research and the challenges to those assumptions as I undertook the research.

1.8 Challenging Assumptions

The unfolding story of my research at an international school is the foundation of this thesis. It is a story of navigation, wrong turns, and mountain

building. I navigated as data led me toward fresh analytical possibilities. I took wrong turns as I followed analytical paths that turned out to be dead ends. I built mountains as I developed a resulting framework that offers both methodological and theoretical possibilities. I would later mine these mountains to inform my interpretation of both theory and practice. To achieve my aim (that is, to deliver a substantive theoretical framework in response to the question of how an international school articulates and implements GCE), I held a clear and precise understanding of CGT methods, yet harboured assumptions as to how the story of my research would unravel. These assumptions challenged my patterns of thought, as my research progressed. Table 1.1 lists the dominant assumptions I held as I entered the study and worked through to its conclusion. In the left-hand column, I have listed my initial assumptions. In the right-hand column, I have listed the challenges that I faced, which overcame those assumptions.

Table 1.1

Initial Methodological Assumptions and Challenges to Assumptions

Methodological Assumptions	Challenges to Assumptions
Global citizenship cannot exist to any significant extent unless there are members of the professional community who understand the concept, perceive themselves as global citizens and assume such roles.	Although participants perceived global citizenship in different ways, they almost universally treated the concept as a foundation position to probe and explore intercultural interactions.
I would enter the international school, armed with extant literature concepts to guide me, as an open research space, ready for all to be revealed.	I had to contend with rhetoric on what GCE is and how it might allude to essential characteristics. Although some literature infiltrated my analysis, I found that rather than finding myself in an open space of abundant choice, I had to navigate unchartered and tangled channels to move from GCE abstraction to tangible practice.
I would need an array of questions to bolster my research questions.	My research questions turned out to be consistently effective, precise, and penetrating. I made very few changes to my fundamental research problems.
To ensure impartiality and objectivity, I guarded against using my knowledge as a teacher in the school and my experience as an international educator.	Initially, I guarded against my subjective inclusion in the research data; however, ultimately, I found I was able to interpret and render the data with depth and endurance, by embracing experience.
I would make conceptual leaps of faith and not be able to provide a clear line of evidence in the raw data.	In coding all the data, I was wary of making conceptual leaps and approximating rather than capturing emergent codes. As I was coding,

	however, I found that I was able to identify those codes that formed robust chains of evidence.
Writing would be a process that followed thought, capturing my findings.	My analysis grew more apt and precise as I wrote throughout the process. As I rewrote, I witnessed my ideas augmenting and becoming more specific.
I would be able to conceal my assumptions as a learner.	I had to teach myself to accept my mistakes and be transparent about them throughout the data collection and analysis processes.
When in doubt, I would be able to force concepts into data.	I did not need to force data, as I formed a chain of evidence for each code. However, I did use terms that ended up being replaced by other terms that proved explanative of the GCE activations I observed.
The result of my analysis would be a description of exploration.	I had to wrestle with many concepts. I gained traction by writing ideas several times and increased clarity by leaving space to contemplate my analysis.
My codes and categories would become tired and disposable.	As my analysis progressed, I found that my categories created a foundation that told a story of phenomena, process, and context in the international school.
Only clarity would provide a substantive thesis.	I sought to convey clarity where possible; however, I also began to form complex ideas concerning GCE development. Consequently, my theoretical framework had to be explanative and clear while simultaneously complex.
I would have to cover all gaps and account for all aspects of GCE.	Through CGT constant comparison, I compared GCE to different angles of perspective. Consequently, my findings were partial, conditional, and contextual.
I would record what I saw concerning GCE, what I heard about it and what I read. I assumed my findings would be a summary of these three experiences.	CGT induction required that I use an iterative process to form abstract analytical categories. Under this process, I did not merely sort what I noticed; instead, by recognising and adapting the occurrence of sensitising concepts, I identified preliminary ideas that I pursued and questioned.
Large chunks of raw data would provide substantial evidence of my theory.	As I collected data, I noted how particular commentary informed the direction of my analysis. I assumed that data would appear in chunks seamlessly transferring to my study. However, as I formed my grounded theory, I noted that concepts developed from multiple snippets of data, some contradicting, and some reaffirming. My data collection became clusters

	of fragmented ideas under memos that were regularly shaped and reshaped.
Once I had determined that empathy was a salient concept, it would eclipse everything.	The concept of empathy quickly became imperative. However, I tuned into the way the participants were interpreting empathy contextually. I had to wrestle with empathy (among other ideas), as it formed into the sub-core category in a specific way.
I perceived GCE as a preordained structure, the pillars of which merely required uncovering.	At times during the research, I searched for outside, objective structures, to inform my analysis. Each time I noticed this, I returned to the data unveiling patterns of insight as I resisted concepts from the literature.
Overused terms were redundant.	As I articulated my grounded theory, I was initially wary of overusing terms. However, I noted that the overuse of specific ideas reflected their potential saturation and eligibility as sensitising concepts and minor, major and sub-core categories.
Concepts would not appear in the data; instead, I would have to draw them out.	I was consistently surprised when my data yielded new concepts. At times, I had to look closely at participant insight; however, I was able to identify these concepts once I set aside time to focus on participant priorities.
Diagrams would only capture my analysis and would not affect its outcome.	Crafting diagrams not only helped me communicate ideas but led me to deeper understandings. The diagrams in this thesis provide a picture of analysis and enrichment of the unfolding conceptual imagery.

I learned a great deal in the early stages of my research, which enhanced my confidence in what I had uncovered at the international school and how my contribution to the literature proved valuable.

1.9 Research Site

Located in an expatriate enclave, the international school is on the fringe of a major city in the Caucuses region. A multi-national oil company has supported the international school chosen for this study both financially and logistically since its beginnings in 1996. The clientele of the school consists, mostly, of corporate expatriate families connected to several oil and gas projects in the region. The members of the international school community come from a range of countries, including Australia, China, Colombia, India, the United Kingdom (UK) and the

United States of America (USA). Children from some local families also attend the school along with a small percentage of children of expatriate diplomats, expatriate professionals and employees of non-government organisations. The administrators and teachers of the international school come from a diverse array of national and cultural backgrounds. Teachers from the USA and the UK make up the most significant proportion of the school teaching staff. In recent years the school has experienced a high rate of turnover. Teachers commonly stayed at the school for their initial two-year contract and then relocated to other international schools. The school offers all three IB programmes; the Primary Years Programme (PYP) for students aged 3–11, the Middle Years Programme (MYP) for students aged 11–14 and the Diploma Programme (DP) for students aged 14–17.

1.10 Significance of the Study

In line with the CGT methodology, I trusted that my research offered a substantial, plausible, and meaningful contribution to understandings of GCE development within schools. I sought to develop the substantive framework through participants' perspectives of GCE and was confident that my research would contribute to the GCE literature. Thus, by conducting this study, I attempted to:

- deepen an understanding of the events and processes contributing to GCE in schools;
- enable a better understanding of the experiences of teachers becoming GCE educators;
- deepen understandings of how international educators perceive, enact and construct GCE;
- develop a substantive theory of how a school articulates and implements GCE;
- make explicit the centrality of crucial constructs as a feature of environments in which teachers experience GCE;
- demonstrate the vital role of school leadership as a GCE contributor; and
- identify the need for further research into the development of GCE in schools

1.11 Scope of the Study

This thesis follows the standard structure of a CGT study, according to Charmaz (2014). By basing the CGT approach and findings on the contributions of

31 participants, I was able to explicate phenomena, processes and context. Participant experiences informed perceptions of both personal and professional concerns. Using participants' contributions, I was able to develop an interpretation of GCE as members of the international school community developed GCE in their respective areas of the school. It was from these contributions that I developed my substantive grounded theory.

1.12 Structure of the Thesis

This section provides an overview of the structure of this thesis. In Chapter 1, I have introduced the study, provided an overview of the rationale, methodology, aim, assumptions, significance, scope, and thesis structure. Within Chapter 2, I present the relevant existing literature along with the silence in the literature concerning practical GCE. Chapter 2 begins with a summary of the history of GCE and synthesis of related studies, conceptualisations and debates. In Chapter 3, I outline the methodology adopted for this research, including the paradigm position, data collection and data analysis processes, research design and research tools. The chapter also examines the validity of the study. Chapter 4 describes the process that led to the first sub-core category of the grounded theory, *Authenticating Through Action*. Chapter 4 focuses on the means through which the school, demonstrably, moved past symbols and identified ways to bring GCE to life through various initiatives and organisational changes. Chapter 5 outlines the second sub-core category, *Determining Empathetic Propensity*, through which the members of the professional community explored ways to empathise with others to develop intercultural understanding further. Chapter 5 also highlights the interactional aspect of substantive theory and emphasises the actions relating to the process of empathy development. Chapter 6 details the third sub-core category, *Long-Term Responsiveness*, which denotes how members of the community framed their contextual experience with GCE and how they perceived context as being related to their overall world views. In Chapter 7, I present the core category, the most significant category, incorporating the sub-core, major and minor categories. Chapter 7 details how the minor, major and sub-core categories blend, integrate and combine to form the core category. Chapter 7 also links the core category to a practical resonance demonstrating the constructed substantive theory represents not only participants' experience but also provides insight for others. Chapter 8 positions the

core category in terms of its usefulness includes clarifying research participants' understanding of their everyday lives, forming a foundation for application in other contexts, other lines of potential exploration and where the theory offers pervasive processes and practices. In Chapter 9, I conclude the thesis with a reflection of my experience as a novice CGT researcher and outline implications for further research.

Chapter 2: Literature Review

2.1 Introduction

In recent times, the notion of global citizenship education (GCE) has come to represent both the cosmopolitan ideal and a response to global issues. It has emerged as a symbol of 21st-century education yet is problematised by a lack of practicality. The GCE literature referred to throughout this chapter simultaneously exposes a lack of research into GCE activation and reveals windows of opportunity to develop a practical understanding of the concept. Drawing from conceptual and empirical accounts of GCE, I document, in addition to underpinning cosmopolitanism, the GCE discourse intertwined with the reproduction of assumptions, inter-cultural challenges and diverse perceptions of identity.

2.2 The Emergence of Global Citizenship Education

The declaration of common humanity and civic commitment to cosmopolitanism has its origins in antiquity. Diogenes of Sinope was reportedly the first of the ancient Greeks to espouse active citizenry of the world (Nussbaum, 1994). During the enlightenment period of the 17th and 8th centuries, people began to consider human reasoning as a means of improving society. Rousseau observed that the legitimacy of the social contract was dependent upon the acceptance of those that it governed. Since then, education has been a means of preparing people to accept or redesign the social contract (Reimers, 2013). According to Roberts (2009), the frequent use of the term GCE came from the conception of the global village and commitment to a worldwide community beyond locality (McLuhan, 1968). The aspirational features of a current GCE are summarised by UNESCO (2012) as follows:

> The world faces global challenges, which require global solutions. These interconnected global challenges call for far-reaching changes in how we think and act for the dignity of fellow human beings. It is not enough for education to produce individuals who can read, write and count. Education must be transformative and bring shared values to life. It must cultivate an active care for the world and for those with whom we share it. (para. 1)

Further to this statement from the UN (2020), Goal 4.7 of the United Nation's Goals for Sustainable Development state:

> All learners acquire the knowledge and skills needed to promote sustainable development, including, among others, through education for sustainable development and sustainable lifestyles, human rights, gender equality, promotion of a culture of peace and nonviolence, global citizenship and appreciation of cultural diversity and of culture's contribution to sustainable. (para. 14)

With such overarching missions in mind, the GCE ideal formed throughout the extant literature paints an appealing portrait of 21st-century possibility. However, Held (2010) contends that the recent onset of globalisation and resulting global interconnectivity has imbued the social contract with controversial cultural integrations. Although such integrations have helped to form networks, they have also highlighted the need for educators to guard against disparity, inequality, and injustice (Parmenter, 2011). Considering the overarching mission GCE represents, studies are yet to offer clarity on how educators might develop GCE to embrace both universalism and the needs of localised groups. Echoing this concern, Bates (2012) questioned GCE possibility beyond metaphor. Clark and Savage (2017) similarly noted that "there remains a notable silence . . . [on how GCE is] … practically translated into classrooms" (p. 419).

Furthermore, Reimers (2020) exposed this challenge by stating, "one reason many past attempts to include global education in the curriculum and to translate those broad aspirations into actual instructional practice have failed is because they have been short on details that could guide implementation" (p. 7). Despite such concerns, Appiah (2007) assured us that the project of global interaction need not be onerous, contentious, or polemic. Moreover, Andreotti (2006) supports a version of GCE that helps us to uncover new modes of teaching and learning while retaining cherished cosmopolitan beliefs. Badiou (2017) offered a starting point, stating that "we should affirm from the outset, as a principle, the existence of the world. We should make the straightforward declaration 'There is one world of living women and men'" (para. 6). By embracing a declaration of common humanity, such as offered by Badiou, organisations across the world have sought to provide their unique interpretation of GCE (Sant et al., 2018).

Supranational organisations, such as the UN, the OECD, the IB and Oxfam advocate for GCE; governments have also sought to develop GCE within national contexts. Notably, Cambodia, Colombia, Mongolia and Uganda (UNESCO, 2016) and Victoria, Australia (Victorian State Government, 2020) have included GCE in the curriculum. UNESCO (2015) described GCE as a concept that aims "to empower learners to assume active roles to face and resolve global challenges and to become proactive contributors to a more peaceful, tolerant, inclusive and secure world" (para. 1). Similarly, Oxfam (2006) promoted a GCE that will enable "young people to develop the core competencies allowing them to engage with the world and help to make it a more just and sustainable place" (para. 1). Additionally, there is an increasing emphasis on extending citizenship beyond national boundaries into a global sphere where active responses to global challenges are crucial to educational development (Davy, 2011; Gaudelli, 2016; Harshman et al., 2015).

To guide organisational policy and practice, scholars have sought to pin down the defining features of GCE. Pashby (2011), for example, defines a global citizen as "one who responsibly interacts with and understands others while being self-critical of his/her position and who keeps open a dialogical and complex understanding rather than a closed and static notion of identities" (p. 428). In support of Pashby's definition, Reimers et al. (2016) stated that global citizens "must be personally responsible, must participate in efforts to remedy injustice and must seek to understand the causes of problems and injustices worldwide" (p. 58). Initiatives focused on humanity amplify GCE as a rhetorical device; however, other perspectives, such as nativism or nationalism, seek to derail the concept (Buchanan 2017). A review of the existing literature, therefore, reveals a growing need to extend the meaning of GCE by:

- acknowledging that finding innovative solutions to escalating problems, from the depletion of natural resources to a fairer distribution of wealth and opportunity, depends on the ability of people to act creatively and ethically in collaboration with others. The challenge is thus to embed global competence in schools around the world to ensure that they equip young people for today's fast-changing, globalised world (Reimers et al., 2016);

- recognising schools are left to construct GCE practice in isolation, despite guiding principles, such as the OECD global competency framework (Palmer, 2018);
- working beyond the pressures placed on educators to adhere to everyday assessment and disciplinary norms that push GCE to the periphery (Gardner-Mctaggart & Palmer, 2017); and
- addressing the gap that remains between the presentation of ideas globally and the practical application of contextual GCE guiding notions, such as self-critical and dialogical, signposting the defining indicators of GCE (Palmer, 2018; Pashby, 2011).

In addition to taking a stance on global responsibilities, Reimers et al. (2016) advocated for an innovative GCE that synthesises knowledge "from across multiple disciplines to develop new approaches, new ways of viewing problems, and new solutions" (p. lxiv). Although such overarching convictions as to how schools might approach GCE the presumed process of determining a practical GCE remains entangled with fractious interpretation and disparate perceptions. Perceptions that led Davies (2006) to liken GCE development to "multiple blindfolded people determining globalised education and all being, in part, right" (p. 6).

2.3 Explorations of Global Citizenship Education

In observing GCE practice, Marshall (2011) noted a gap in GCE understandings and advocated for a "need for research beyond the rhetoric, beyond the assumptions" (p. 262). Similarly, Gal and King-Calnek (2014) observed while researching three international schools, that there is an "absence of examples of demonstrable individual or collective action reflecting the development of, and commitment to, a global consciousness" (p. 119). Further, studies by Mundy and Manion (2008) and Niens and Reilly (2012) have examined GCE practices. In each of these examples, the researcher sought to locate GCE practices and found GCE predominant in the culture, co-curricular activities, and unofficial curriculum of the schools. Similarly, Sutherland et al. (2014) found that:

- Participants could not generally identify GCE concepts in the curriculum; and
- GCE primarily existed in co-curricular activities and service-learning initiatives.

Although these studies identified a GCE presence, they noted stakeholders considered GCE peripheral and subservient to other curriculum priorities. Blackmore's (2016) ethnography echoed these findings resulting in a framework that embraced values knowledge, dialogue, reflection, responsible being and action. Taking a conceptual lens to GCE development, Tamatea et al. (2008) highlighted the mismatch in conceptions of international education. Through a review of websites and espoused values, he concluded that disassociating GCE from broader social, economic and cultural structures and discourses is untenable. Several studies (Moon & Koo, 2011; Ramirez & Meyer, 2012) supported the claim that national citizenship education remains an essential tenet of nearly all formal education frameworks while simultaneously incorporating aspects of GCE into pedagogy, assessment, and curriculum.

Further to these developmental understandings of GCE, Dill (2013) suggested that there are two main approaches to GCE from which distinctly different goals emerge: 1) the global competencies approach, which aims to provide students with the necessary skills to compete in a global society; and 2) the comprehensive consciousness approach, which seeks to provide students with a global orientation, empathy and cultural sensitivity, stemming from humanistic values and assumptions. Such conceptualisations of GCE, however, are left open to a multitude of interpretations. Cambridge (2014) pointed out that the diversity of terms relating to global education is problematic and remains a barrier to further clarification of the concept (such terms include international mindedness, global competency, global education, and cosmopolitan education).

Despite the lack of defining features, Boix-Mansilla (2016) contended that both GCE and IM are a means through which schools can perceive the growing need to take advantage of diversity and multiple perspectives. Similarly, Hill (2012) argues that an international outlook is about putting knowledge and skills to work to improve the world through "empathy, compassion and openness—a variety of ways of thinking which enrich and complement our planet" (p. 246). Engaging with the practical application of international-mindedness, Hacking et al. (2017) identified the significance of interactions. They noted that such global mindedness is "relational, in that it is about reaching out to how we perceive and interact with others from diverse cultures" (p. 1). Additionally, they also observed IM as a mode of international learning that "becomes intra-personal or reaches in to better understand ourselves

concerning the difference in others" (p. 1). Furthermore, they argued IM as "a process or a journey and that this process is more important than any fixed definition" (p. 1).

Toukan (2018) summarised interest in GCE as a reaction to a narrowing of the curriculum toward standardised testing and a lack of interdisciplinary curriculum. Zhao (2015) argues a global outlook can lead to student transformation "in their responsibility to the other" (p. 522). Standish (2012), although supporting GCE as a progression, notes that because of competing interpretations, global learning invites non-governmental organisations and corporations to infiltrate GCE agendas and mould outcomes of the curriculum to their benefit. In a comparative case study of international schools in Hong Kong and Singapore, Baildon et al. (2019) noted that while educators are bound to a vision of GCE, schools need to critically reflect on their approaches to GCE to identify particular contextual and curricular constraints to critical forms of GCE. They called for research into how schools "empower teachers and students to be agents of GCE for social change" (p. 49).

Further emphasising diversity, Rapoport (2019) states, "considering an expanding area of citizenship education research and practice, we should expect more in-depth studies that investigate the interplay of various concepts and models of citizenship in educational contexts" (p. 8). In summary, the clarion call for a universal GCE expressed through various conceptualisations remains ambiguous.

2.4 Framing Global Citizenship Education

Existing GCE frameworks present interpretations of GCE conception, construction, and customisation. In their review of GCE literature, Goren and Yemini (2017) noted the prominence of Oxley and Morris's (2013) typology that distinguished two types of GCE: a cosmopolitan GCE and an advocacy GCE. Cosmopolitan GCE comprises the following four elements:

1. Political global citizenship, which focuses on the changing relations between states and individuals or other policies.
2. Moral global citizenship focuses on ideas such as human rights and empathy.
3. Economic global citizenship, focusing on power relations, forms of capital, and international development.

4. Cultural global citizenship, which emphasises “symbols and cultural structures that divide or unite members of different societies and considers the globalisation of different cultural forms” (Oxley & Morris, 2013, p. 306).

Advocacy GCE also comprises four categories (Oxley & Morris, 2013):

1. Social GCE, which focuses on ideas such as global civil society and advocacy for voice;
2. Critical global citizenship, which focuses on inequality and oppression, emphasises the importance of critiquing the role of current power relations and highlights the economic agendas at play in these issues;
3. Environmental global citizenship, which encourages advocacy for environmental sustainability and preservation by striving to change the adverse effects of humanity on the environment; and
4. Spiritual global citizenship, focusing on connections between humans based on spiritual aspects, including religion. (p. 306)

Although Oxley and Morris’ conception of GCE foreshadowed service and charity for a more peaceable world, few elements of the framework allude to educational practice. Complementing Oxley and Morris’s (2013) framework, the OECD introduced the Programme for International Student Assessment Global Competency Framework (OECD, 2017; and see Figure 2.1). In developing the frame, the authors enable schools to:

- Provide students with opportunities to learn about global developments;
- Teach students how they can develop a fact-based and critical view of the world today;
- Equip students with the means to analyse a broad range of cultural practices and meanings;
- Engage students in experiences that facilitate inter-cultural relations; and
- Promote the value of diversity. (para. 3)

Figure 2.1

OECD PISA Global Competency Framework

NOTE. From OECD, 2017, para. 3

Although espoused as a curriculum guide, the OECD framework calls on "open, appropriate and effective" (para. 3) context reliant action. Arguably, such context-specific responses subvert, rather than an overarching interpretation of GCE. Contrastingly, Veugelers (2011) distinguished three categories or definitions of GCE:

1. Open global citizenship, which recognises the interdependence between nation-states and recognises opportunities for cultural diversification;
2. Moral global citizenship, which is based on equality and human rights and emphasises global responsibility; and
3. Socio-political citizenship, meaning to shift the balance of political power to promote equality and cultural diversity. (p. 476)

Under Veugelers' (2011) hierarchy, open global citizenship represents a symbolic form of GCE, and global socio-political citizenship represents a more profound and engaged form.

Similarly, Sanina (2019) applied the four concepts of cognition, emotion, value and behaviour to a civic agency for GCE. Reimers' (2020) theory of global education highlights five dimensions of global education:

1. A cultural perspective that helps schools to relate to a larger society;
2. A psychological perspective that highlights the implications of knowledge about how people learn;
3. A professional perspective that focuses on the extent to which expert knowledge guides instruction;
4. An institutional perspective that focuses on educational structures; and
5. A political perspective that recognises that education affects the interests of many different groups.

In presenting his theory, Reimers (2020) sought to support schools to reify global citizenship in functional spaces of learning. Furthermore, Boix-Mansilla (2016) framed GCE in terms of dispositions geared towards a global outlook, including micro-dispositions to apprehend "multiple perspectives, engage in respectful dialogue and take responsible actions" (p. 11). Gaudelli (2016) provided a multi-dimensional frame for examining and constructing diverse understandings of global citizenship. The framework consists of neoliberal, national, Marxist, cosmopolitan, world justice and governance models. Andreotti (2006) viewed GCE as either soft or critical. Soft, denoting worldly sentiment assuming the appreciation of shared humanity. Critical, indicating the questioning raised through the dominant modes of global thought.

Simpson and Dervin (2019) problematised GCE (described as international mindedness) by asking: "What ideologies? By whom? For what (real) purpose(s)? What contradictions? Whose voice is silenced in these models?" (p. 119). Adopting a critical view, they argue that while GCE is international, it is also Western-centric. They further contend that teachers and students should learn to move beyond imaginaries of what is meant by the East and West divide and explore GCE from a marginal point of view. Summarily, Santos (2007) argues that GCE thought should focus on uncovering and contesting concepts, relations and positions "rather than falling into the trap of assumptions and generalisations about how things are or how they ought to be" (p. 5). Thus, critical GCE has the scope to refocus thinking on inter-cultural issues (Gardner-Mctaggart & Palmer, 2017).

Marshall (2011) highlighted “the need for theorists and educators to consider a form of cosmopolitan learning that is grounded in the realisation that all forms of global citizenship education are going to have normative and instrumentalist dimensions” (p. 424).

Therefore, critical forms of GCE require more profound engagement with multiple accounts of GCE, including perceptions of GCE drawn from marginalised contexts (Gardner-Mctaggart, 2016). Shultz (2007) also points to conflicting agendas in GCE policy and identified three underlying assumptions found in Canadian programmes addressing global citizenship. Shultz differentiated GCE into either fixed or dynamic processes. Both Schultz’s (2007) and Andreotti’s (2006) categorisations demonstrate that different policies and programmes, supposedly aimed at GCE for students, can have very different underlying goals, which stem in part from different conceptualisations of the meaning of the concept and quite different contextual implications

Sant et al. (2018) note that GCE has the potential to “inadvertently privilege those who are better positioned than others to take the time and use resources to enact change” (p. 35). The authors argue that “Western knowledge is framed by certain ontological and epistemological assumptions reflecting universality but are bound by specific ideas about individuals and their role in the world” (Sant et al., 2018, p. 190). Further, Parmenter (2011) contends that basing rationales for GCE on the beliefs of those promoting GCE makes the concept more contested and fragmented than conventional or locally oriented, citizenship education. In addition to calling for an equitable GCE, Balarin (2011) pointed out that most of the GCE literature skirts the “full consideration of the harsh material realities in which marginalised citizens live” (p. 64). The global divisions of wealth and the inequity described by the UN are what Balarin (2011) termed “the hidden other of global citizenship” (p. 355). This limit or edge of GCE is, according to Pashby et al. (2020), “related to the limits of a modern/colonial imaginary that is inherently violent and unsustainable, and which denies our entangled existence” (p. 160).

Thus, tackling GCE requires a decolonising global outlook challenging the uncritical commodification of cultural difference (Birk, 2016). Drawing from Arendt (2013) as a means of framing global identity, Andreotti et al. (2015) analysed GCE through three dispositions: the visitor (pluralism), the tourist (objectivism) and empathy (relativism). In doing so, Andreotti et al. frame latently cognitive provisions

as active, assumptive, and performative. Determining core categories, akin to these dispositions, is helpful in so far as such types extenuate the civic engagement necessary to overcome civil norms, invite disentanglement, excavate tension, and promote transformation (Tully, 2014). Moreover, Savva and Stanfield (2018) argued for a GCE beyond "multiculturalism, inter-culturalism, and cosmopolitanism" (p. 1). The following quotation further illustrates the push to clarify the practical nature of GCE under the guise of IM:

> On the one hand, such an open-ended ambiguity seems to feed into the lack of clarity the concept so desperately needs. On the other hand, it also creates an open space whereby stakeholders can contribute meaningfully. From this vantage point, school-level leaders are in the unique position of grappling with and moulding the concept according to the demography and intentions of their constituents. (Savva & Stanfield, 2018, p. 189)

To apprehend GCE practically, therefore, remains a need for scholarship to contextualise GCE and highlight how disparate perceptions "interlock or exclude one another" (Foucault 1970, pp. 37-38). Sant et al. (2018) ask, "is global citizenship attainable in an appropriately democratic and inclusive manner or will it be forever entangled with the struggle for particular groups?" (p. 748). Sant et al. (2018) note that GCE is urgent "if we are to address the inequality, environmental destruction, and social upheaval" (p. 285). Without such interrogation GCE could become, in Foucault's (1970) words, "a voice as silent as a breath, a writing that is merely the hollow of its mark" (p. 28). Thus, if we accept an integrative GCE requires interrogation, what this interrogation looks like links explicitly to practice and therefore requires exemplars of active expressions of GCE as a meaning-making process.

2.5 Activating Global Citizenship Education in International Schools

For this study, I adopted Hayden's (2011) interpretation of "international schools" as providers of education to both the children of globally mobile professionals and a transnational clientele. This interpretation of international schools rests on the premise of what Gardner-Mctaggart (2016) referred to as transnational capital. In most cases, international schools lie outside the students' home countries, commonly provide instruction in English and have Western

curricula, teachers and administrators who are mostly expatriates and students who are globally mobile.

Several curriculum initiatives have prioritised global learning and GCE in international contexts. The International Baccalaureate (IB) provides one of the most widely accepted curriculum models available for schools offering an international education choice to their student body (Bunnell, 2014). Founded in 1968, the IB has recently expanded in terms of both the number of students and schools participating in the organisation's four programmes (IB, 2017). The IB Diploma Programme, which was the first programme developed by the IB, was initially established to provide an entry-level qualification to universities across the world suitable for students studying at a wide range of international schools. From its inception the late 1960s (and the first examinations in 1970/71), the IB has expanded from seven schools and 795 students to 6,995 programmes across 5,278 schools in 158 countries (IB, 2020). According to Thompson and Hayden (2012), the IB sought to "provide an internationally acceptable university admissions qualification suitable for the growing mobile population of young people whose parents were part of the world of diplomacy, international and multi-national organisations" (p. 94).

Throughout its history, the IB has built a philosophical model in the field of international education. This model encourages educators and students across the world to become engaged global citizens who are active, compassionate and life-long learners accepting "others with their differences can also be right" (IB, 2017, para. 4). Undergirding the IB model is a list of dispositions (knowledgeable, risk-takers, principled, open-minded, inquirers, thinkers, caring, communicators, reflective and balanced) known as the IB Learner Profile. As the IB (2018) stated, "The learner profile and approaches to learning provide the dispositions and foundational skills for the development and demonstration of international mindedness" (p. 11). Similarly, in defining the construct of IM (the basis for the IB interpretation of GCE), the IB (2017) stated:

> An IB education fosters international-mindedness by helping students reflect on their perspective, culture and identities, and then on those of others . . . By learning to appreciate different beliefs, values and experiences, and to think and collaborate across cultures and disciplines, IB learners gain the understanding necessary to make progress toward a more peaceful and sustainable world. (p. 2)

Such missions remain vivid and attainable to many educators; however, there is little evidence of practical engagement of GCE (or IM) in international schools or IB contexts. Bates (2012) called for clarity, stating:

> Citizens of nation-states have obligations to all other citizens of that state. It follows, therefore, that global citizens have obligations to all other citizens of the globe, privileged or not. How members of international schools might address these obligations is, therefore, an issue of some importance, for the idea of global citizenship presupposed the inclusion of the excluded and marginalised as global citizens with rights and obligations like those who currently see themselves as global citizens. The enhancement of such citizenship is a worthy goal for international schools. (p. 273)

Similarly, Savva and Stanfield (2018) noted that it remains a challenge to determine when "moral/character education and international-mindedness are the same" (p. 188). To explore such ideas requires an analysis of systems of meaning embodied in symbols and systems' social structure and psychological processes (Geertz, 1973).

2.6 Allocentric Global Citizenship Education

According to Sant et al. (2018), thinking global places cognition as a direct consequence of not only autonomous and subjective interactions but also as the pluralist qualities of relational engagement. It is ironic that while GCE is perceived as a Western construct, predisposed to individualism, it is also reliant on non-subjective commitment (Andreotti, 2006; Palmer, 2018). Thus, a global outlook follows Mead's (1934) assertion that:

> The interlocking interdependence of human individuals upon one another within the given organised social life-process in which they are all involved is becoming more and more intricate and closely knit and highly organised as human social evolution proceeds on its course. (p. 310)

Triandis et al. (1985) claimed that allocentric individuals are collectivist, interdependent and reflexive to social norms. Further, as Caldwell-Harris and Aycicegi (2006) noted, allocentric individuals "subordinate personal needs for the good of the group, or choose goals which do not threaten group harmony" (p. 332).

According to Triandis (2001), allocentrics tend to share resources with others, often with the explicit expectation of receiving reciprocity in the future.

Aligning allocentrism with GCE binds the concept to the overarching features of interdependence, empathy and outrospection (Krznaric, 2014; Palmer, 2018). Like allocentrism, GCE is an interpretation of the collective and relational self (Dill, 2013). According to Harshman and Behounek (2019), such relations reflect "a world of flexible and multiple allegiances, drawing upon multiple literacies—civic, digital, text-based, financial, and more—to engage in an ever-changing world" (p. 59). They contend that the nexus of a GCE approach bridges the local and the global as a cosmopolitan mindset, rendering "even the smallest of our local actions global" (p. 68). In addition to providing a more in-depth perspective on self and action, in line with Donald's (2007) interpretation of global thought and engagement, an allocentric GCE allows individuals and groups to cluster dispositions, articulate global response, and navigate the transnational flow.

2.7 The Paucity in the Literature

The research shows a need for GCE practicality (GCE as activated in the classroom or learning environment); however, a handful of studies (Buchanan et al. 2018; Palmer, 2016, 2018) have scratched the surface of the experiences of practitioners. Appiah (2007) adopts an affirming cosmopolitan outlook, noting that when "faced with impossible demands; we are likely to throw up our hands in horror. However, the obligations we have are not monstrous or unreasonable. They do not require us to abandon our own lives" (p. 428). As Toukan (2018) reminds us, although GCE remains tethered to contextual variations and pluralism, theorising is yet to mark clear pathways forward. Encapsulating the challenge to render GCE theory applicable and valuable to the 21st-century educator, Reimers (2020) states:

> Global education has been for too long, a domain for the initiated, a conversation among specialists, largely academics, who have spent much energy and ink deliberating what global education is. These debates, valuable as they are, have had the unfortunate effect of causing a certain amount of confusion among practitioners and the public. Not because teachers and parents cannot engage and even enjoy discussions at thirty thousand feet from the classroom, but because the conversations have been too

> disconnected from that domain where education takes place every day. (p. 130)

In summary, while schools embed GCE in visions and mission statements, little research has been conducted on the experiences and the perceptions of members of school communities of what GCE might look like when developed within schools. Thus, further clarification and theorising are needed to examine GCE in practice and subsequent pathways relating to both GCE phenomena, process, and context. In determining the paucity in the literature, I thus developed my tentative research question as the following: how might schools articulate and implement GCE?

2.8 Summary

In this chapter, I have detailed the existing literature on GCE. Numerous frameworks, such as those offered by the UN and the OECD, focus on the link between global-oriented activation in schools and broader civic commitments. However, there remains a need to explain the work of GCE and IM practitioners and provide a detailed account of global thinking and day-to-day practice in schools. The absence of such an account invites questions about GCE and its possibility for educational practitioners and change-makers. GCE exploration, therefore, requires an abstract understanding of studied life and situated investigation. Constructivist grounded theory (CGT) incorporates this divide and allows the researcher to attend to the research relationships, the research situation, and the social locations of the researcher. Furthermore, the CGT researcher accepts GCE as an ongoing formulation whereby the researcher enters phenomenon, gains multiple views of it, and locates practice in a web of links and limitations.

Chapter 3: Methodology

3.1 Introduction

This chapter outlines the constructivist grounded theory (CGT) approach to research applied to this study. Within the following pages, I highlight the benefits of CGT and detail the underpinning theoretical paradigm of symbolic interactionism. Following this introductory section, I outline the research problem and the research design, including site selection, data collection methods, approaches to sampling and the systematic process of memo writing and category formation. To conclude, I note the instrumental importance of CGT to apprehend participant interpretations of phenomena, process and context.

3.2 Constructivist Grounded Theory

By employing Charmaz's (2014) CGT research approach, I aimed to reveal the experiences of participants articulating and implementing GCE. Second, I sought to interpret participants' meanings and experiential views of GCE with the explicit aim of building substantive theory. The CGT approach is reliant on researcher sensitivity toward idiosyncrasy, nuance and conceptual depth (Bryant & Charmaz, 2007). As a mode of studying phenomena, process and context, CGT gives the researcher the ability to turn personal understanding into shared knowledge by engaging with, apprehending, and rendering data (Bourner & Simpson, 2005). According to Morse et al. (2016), CGT data collection allows the researcher to seek out situated knowledge and convey explanations "relative to the social circumstances impinging on it" (p. 136). Thus, the CGT researcher places value on human agency, emergent processes, social and subjective meanings, problem-solving practices, and an open-ended study of action (Charmaz, 2014).

Under traditional grounded theory (Glaser & Strauss, 1967), the researcher discovers participant reality and forms an approach that emerges from the data. Conversely, the researcher, under CGT, constructs "past and present involvements and interactions with people, perspectives, and research practices" (Charmaz 2014, p. 10) to inform the research. According to Charmaz (2014), the CGT researcher uses the tools of Glaser and Strauss's original grounded theory, such as the collection of coding data, theoretical sampling, and category formation to inform the

analysis. As Charmaz (2014) points out, “a fine line exists between interpreting data and imposing a pre-existing frame” (p. 159). Thus, resting on the premise that interpretation can pre-exist is a methodological assumption, therefore, recognised by the CGT researcher as an opportunity to enrich the research. Additionally, the CGT researcher allows the researcher to focus on preconceptions as interpretive renderings of a substantive field. As Charmaz (2014) states, “should we have the good fortune to discover preconceptions while engaged in the research process . . . the analysis will benefit from it” (p. 157). Moreover, highlighting the inclusion of preconceptions within the research process Charmaz (2014) notes that “our preconceptions may only become apparent when our taken for granted stand-points are challenged” (p. 156). Thus, accepting preconception allows for “inferential leaps” and “plausibility” in place of “unassailable accuracy” (p. 89).

3.3 The Strengths and Limitations of Constructivist Grounded Theory

According to Bryant and Charmaz (2007), critics of the grounded theory claim the approach reflects epistemological naiveté, slipshod attention to data collection and the production of trite categories. In his comparison of CGT and traditional grounded theory, Glaser (2007) states:

> we can see that constructivism—joint build of an interactive, interpreted, produced data—is an epistemological bias to achieve a credible, accurate description of data collection—sometimes. But it depends on the data. If the data is garnered through an interview guide that forces and feeds interviewee responses, then it is constructed to a degree by interviewer imposed interactive bias. (p. 94)

Glaser (2007) notes the potential bias of CGT but also concedes that “researcher impact on data is just one more variable to consider whenever it emerges as relevant. It is like all grounded theory categories and properties; it must earn its relevance” (p. 104). Conversely, Charmaz (2014) states that “the interactive nature of both data collection and analysis resolves the criticisms of the methods and reconciles positivist assumptions and postmodernist critiques” (p. 62). Charmaz further notes that critics commonly miss five crucial points about the method:

1. Theorising is an ongoing activity;

2. Grounded theory methods provide constructive ways to proceed with this activity;
3. The method involves abduction as well as induction;
4. The research problem and the researcher's unfolding interests can shape the content of the theorising rather than the method presupposing the content; and
5. The productions of the theorising reflect how researchers acted on these points.

In addition to these arguments, Charmaz (2014) notes three further points underpinned the benefits of CGT. First, theorising is an activity, and grounded theory methods provide constructive ways to proceed with active theory formation. Second, the research problem and the researcher's unfolding interests can shape the content of theorising but not the method. Third, the products of theorising reflect how researchers act on these points (Charmaz, 2014, pp.134-135). These overarching advantages ideally position the CGT researcher to study transnational environments such as international schools.

3.4 Constructivist Grounded Theory as a Research Approach in International Schools

CGT makes valuable contributions in areas where little research has been conducted and is thus an appropriate research approach to make meaning from GCE activation in international schools. Thus, I used CGT to ascertain the situated perspectives of international school community members as a way of navigating their proximate perceptions of the world. In CGT studies, an existing theory is not the driving force for conceptualising participants' lives; instead, a theory emerges from the data under investigation. This theoretical emergence was the case for McLachlan (2005) when she conducted a grounded theory study into internationally mobile families. In her research, McLachlan gained an understanding of how members of the community dealt with their circumstances by foregrounding their agency as social actors, their experiences and perceptions, their interactions with others and their strategies for action. Like McLachlan, I wanted my research to be connected directly to participants' experiences of and what they think about when

developing, interpreting and evaluating encounters. Consequently, this study required a research approach that was participant centred and recognised their interactions as significantly valuable. By adopting a CGT approach, I immersed myself in the data in a way that embedded the participants' stories in the research outcomes and acknowledged my subjective interpretations.

3.5 Theoretical Paradigm: Symbolic Interactionism

Due to the interpretive nature of my research and my convictions, I chose symbolic interactionism as the theoretical paradigm for this study (Blumer, 1969). I decided on symbolic interactionism because it is concerned with the relationship between individuals and society, the way human beings make meaning of events or reality and the way they act with these beliefs (Charmaz, 2014). By selecting the symbolic interactionist paradigm for this study, I was reliant on a set of fundamental beliefs within which the research was "organised, expounded, rationalised, and defended" (Lincoln & Guba, 2016, p. 151).

Symbolic interactionism originated from the philosophical theories of Mead (1934), who conceived society as an exchange of symbols and gestures, including language. Blumer (1969) extended symbolic interactionism by emphasising the following:

1. Human beings act towards things based on the meanings that these things have for them;
2. The meaning of such things is derived from and arises out of social interactions; and
3. Meanings are handled and modified by the interpretive process used by the person to deal with the things that a person encounters.

Symbolic interactionists, in line with the above guiding principles, view human beings as active participants and creators of the world in which they live (Rock, 2016). Therefore, by adopting symbolic interactionism as the underlying paradigm for this study, I was able to focus on meaning-making, analysis over description, new categories over preconceived ideas and targeted data collection.

3.5.1 Ontology

I aligned the ontological outlook of this research with the tenets of symbolic interactionism. Symbolic interactionism denotes the belief that our actions and those

of others affect situations and our interpretations of reality. Seeing the world through such descriptions presupposes a relativist world of multiple facts constructed and co-constructed. In adopting this interpretation of truth, I sought out the subjective beliefs co-created between myself and the research participants based on the understanding that the knower and the known are interactive and inseparable (Lincoln & Guba, 2016). Furthermore, I adopted Charmaz's (2014) symbolic interactionist view that interpretation and action are reciprocal processes "each affecting the other" (p. 262). As Charmaz (2014) states:

> Symbolic interactionism assumes that society precedes the individual and that we exist in a material environment. Language and culture precede us, although our actions might alter them, symbolic interactionism is a dynamic perspective that assumes continual reciprocal processes occurring between the individual, collectivity and environment. (p. 269)

As well as addressing interpretations of reality, symbolic interactionism supports the question: How do we know? The symbolic interactionist responds to this question by framing knowledge as primarily constructed socially through language and gestures.

3.5.2 Epistemology

In responding to the question: How do we know? I sought to bring my subjectivity as a researcher into view. To achieve a prominence of subjectivity, in line with Lincoln and Guba (2016), I accepted the assumption that people construct the knowledge in which they participate and that my interpretation of the phenomena, process and context under research was itself a construction. Anderson and Kanuka (1999) described four types of knowledge construction: co-constructivism, cognitive constructivism, situated constructivism and radical constructivism. I aligned my epistemological outlook with situated constructivism to highlight how different social experiences result in multiple realities. I also aligned my epistemological perspective with situated constructivism by maintaining the symbolic interactionist notion that we develop knowledge when "active processes create and mediate meaning" (Charmaz, 2014, p. 345).

To complement both the symbolic interactionist and constructivist position, I adopted Schein's (2010) notion of culture. Schein emphasises that understanding culture allows us to understand ourselves better and recognise some of the "forces

acting within us that define who we are" (p. 9). Schein presents values and behaviours as impacting normative actions. Similarly, assumptions act as the bedrock to culture and speak to hidden aspects of organisational life. Summarily, Schein (2010) defined culture as:

A pattern of shared basic assumptions learned by a group as it solved its problems of external adaptation and internal integration, which has worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems. (p. 18)

In applying Schein's (2010) interpretation of culture, I followed Geertz (1973) when he noted that "one can stay within a culture's repertoire of forms and end up anywhere else, societies, like lives, contain their interpretations. One has only to learn how to gain access to them" (p. 453). Mabry (2008) echoed Geertz by stating that "cultures and subcultures develop singular histories and respond to overlapping contexts and unique personalities in highly nuanced ways" (p. 220). In recognising my research as cultural, and as a result an exploration of phenomena, process and context, I engaged with the research problem to gain multiple views of it and "locate it in its web of connections and constraints" (Charmaz, 2014, p. 342).

3.6 Research Problem

Despite nominal support for GCE, there is little knowledge of and no substantive theory on how schools currently articulate and implement GCE. Questions remain as to whether and to what extent schools move beyond global education rhetoric and activate GCE in practice. There are some theories of cosmopolitanism (Appiah, 2007; Fine & Smith, 2003) and service-learning (Giles & Eyler, 1994); however, such approaches have limited impact on how schools articulate and implement GCE (Reimers 2020; Sant et al., 2018).

3.7 Research Question and Sub Questions

The primary purpose of this research was to determine how GCE was theorised and implemented within a single international school context. Additionally, this study also aimed to develop a substantive explanatory theoretical framework of GCE articulation and implementation. Despite widespread support for GCE, there is a paucity of knowledge and limited descriptive theory detailing how schools currently articulate and implement GCE (Clark & Savage, 2017; Goren & Yemini,

2017). Questions remain as to whether and to what extent schools move beyond global education rhetoric and activate GCE in practice. To pinpoint responses to the research problem, I developed the following, overarching question:

How might schools articulate and implement GCE?

To explore the overarching question, I also constructed the following sub-questions:

1. What are the contextual understandings of GCE at a single international school;
2. How does one international school practise GCE;
3. What features of the international school enable GCE; and
4. What emerges as the features of a GCE theoretical framework?

3.8 Research Design

I conducted this research using a CGT research design. CGT provides systematic yet flexible guidelines for collecting and analysing qualitative data to construct theory (Charmaz, 2014). Beginning with the search for inductive data, the CGT researcher adopts strategies to move back and forth between data and analysis, to apply constant comparative methods and to construct "analytic categories through an iterative process" (Charmaz, 2014, p. 15). It is through the search for these categories that the CGT researcher makes patterns visible, understandable, and plausible. I achieved clarity in determining emergent categories by adopting Charmaz's (2014, p. 11) design for this study. Specifically, I:

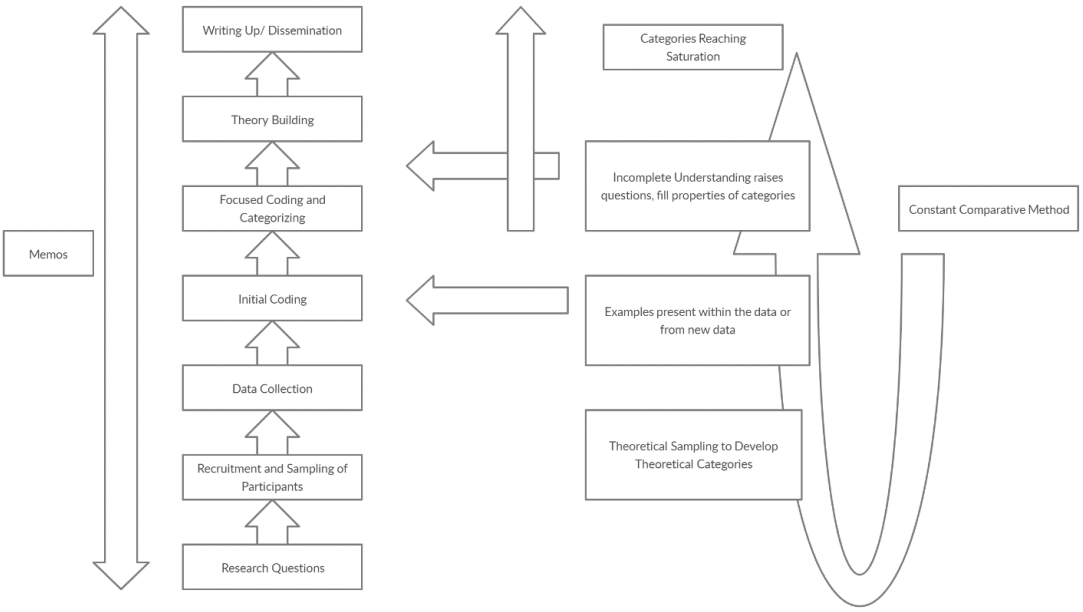
1. Conducted the data collection and analysis simultaneously and iteratively;
2. Analysed actions and processes rather than themes and structures;
3. Used comparative methods;
4. Drew on the data to develop new conceptual categories;
5. Established inductive abstract analytic categories through systematic data analysis;
6. Emphasised theory construction rather than the description or application of current theories;
7. Engaged in theoretical sampling;
8. Searched for variation in the studied categories or process;
9. Pursued the development of categories rather than covering a specific empirical topic;

10. The positionality of the researcher was such that I was an insider looking at other educators like myself; and
11. In establishing my positionality, I sought to clarify the personal experiences that have shaped the research of my own and participant's lived experience.

Among the most prominent aspects of my research design were the stoppages throughout the study process that were necessary to analyse the phenomena and foster both "analytic control and momentum" (p. 4). Figure 3.1 outlines the research design applied to this study. In Figure 3.1, the research question led the researcher to the recruitment and sampling of participants followed by data collection, initial coding, and focused coding, including tentative categorising. This aspect of the analysis was then followed by theory building and write up. This step-by-step process deceptively alluded to a linear research process complemented by memo development; however, constant comparison foreshadowed the process and supported the shape of conceptualisations. On the right side of the diagram, I compartmentalised constant comparison into the sub-process of theoretical sampling, examples, incomplete understandings and the saturation of categories. The elements of constant comparison (stoppages, memos, and recognition of saturation) influenced the formation and conceptualisations resulting from the iterative steps.

Figure 3.2

The Constructivist Grounded Theory Research Design Used in this Study



3.8.1 Data Collection

For this study, I employed semi-structured interviews and made observations, which I recorded in the transcripts and noted in my research journal. I also conducted document analyses to identify articulations and implementations of GCE within the international school. I wrote memos, initially in my journal, to capture conceptualisations drawn from the raw data.

3.8.2 Semi-Structured Interviews

Semi-structured interviews were the central, preferred data collection tool for this research. I conducted interviews "to apprehend the studied world and get beneath its surface" (Charmaz, 2014, p. 60). Furthermore, I did the discussions as "active interactions between two (or more) people leading to negotiated, contextually based findings" (Fontana & Frey, 2000, p. 646). From the commencement of this research, I intended to frame interviews by observing the social, cultural and economic conditions of the context and the world view of participants. I remained aware, throughout the research that:

> In addition to the dynamics of power and professional status, gender, race, and age can affect the direction and content of interviews. How social positioning matters depends on the topic, interview participants experience with this topic, their relative interview willingness, and their preconceptions about the interview and impressions of the interviewer. (Charmaz, 2014, p. 74)

Thus, the interviews conducted in this research reflected what "interpretations a participant brings to the interview, impressions during it, and the relationship constructed through it" (Charmaz, 2014, p. 72). An interview guide (see Appendix C) was provided to participants before the interview to ensure it was clear as to what questions I might be asking and why I might be asking them. Throughout the discussions, participants were able to discuss their situations, insights, and interpretations freely. Interviews took place at times and locations convenient to the participants in which participants felt comfortable speaking about various GCE-related issues. Several days before the meetings, I sought participant permission to audio record and supplied participants with an interview guide. Following the interview, I provided the participants with a transcript of the conversation. Additionally, I followed the ethical requirements outlined by the Human Research Ethics Committee (University of Southern Queensland [USQ], 2019).

3.8.3 Observation

By making observations, I sought detailed knowledge of the multiple dimensions of life within the school. Through these observations, I was able to grasp details about the school, gain an understanding of the tacit assumptions held by stakeholders, ascertain inferences, and ensure sustained participation in the research context (Hammersley & Atkinson, 2007). I recorded notes from my observations in my research journal.

3.8.4 Document Analysis

In viewing documents, I subscribed to Charmaz's (2014) conception "that people create documents for specific purposes and do so within social, economic, historical, and cultural contexts. The genre and specific form of a document as well as any written text in it draw on views and discourses" (p. 46). Thus, I viewed

documents to “address form as well as content, audiences as well as authors, and production of the text, as well as the presentation” (Charmaz, 2014, p. 45). I posed the following questions while undertaking document analyses:

1. What is the purported purpose of the document?
2. How was the text produced?
3. How does the document reflect the author’s assumptions? (How is this determined? How do you know that?)
4. Which rules govern the construction of the document?
5. Who benefits from the document? and
6. How might we compare documents?

In responding to these questions, I also sought to determine how various participants responded to documents by acknowledging them in research interviews.

3.8.5 Memo Writing

Memo writing is the filtering process through which the CGT researcher transforms data into theory. Therefore, memo writing is an intermediate step between data collection and the writing up of the thesis. In writing memos, grounded theorists stop and analyse their ideas about their codes and emerging categories. Therefore, treating focused analysis as tentative categories prompted me to “develop and scrutinise them” (Charmaz, 2014, p. 189). Further, memo writing was the pivotal step between raw data and abstract findings. According to Charmaz (2014), a memo “preserves telling evidence for analytic ideas from the start” (p. 171). In a CGT study, “the memo” is spontaneous rather than mechanical, fluid rather than stagnant, capturing and re-capturing insight. According to Charmaz (2014), the researcher must focus on memos becoming incrementally more analytic, “memos can guide, direct, and commit the researcher to actions as well as examine research participants’ actions” (p. 168). Memo writing freed me to explore ideas within categories and compare new data to emerging minor, major, sub-core and core categories.

3.9 Forming the Core Category

For Glaser (1978), “it always happens that a category will emerge from among many and core out” (p. 95). This process of “coring out” acknowledges the reconstruction of the participants’ perceptions to “give voice—albeit in the context of their inevitable interpretations” (Strauss & Corbin, 1998, p. 281). Thus, the

substantive theory depends on the researcher's voice and explains, according to Strauss and Corbin, "it does not and cannot stand outside of it" (p. 239). However, these constructions occur under pre-existing structural conditions arising in emergent situations where the researcher's perspectives influence privileges, positions, interactions and locations. The act of forming the core category involves reaching down to fundamentals, up to abstractions and investigating experience. The content of theorising cuts to the centre of studied life and poses new questions about it. In summary, the researcher's subjectivity, therefore, provides a way of viewing, engaging and interrogating data to build meaning towards the core category (Charmaz, 2014).

3.10 Research Context

For this study, I chose a single international school in the Caucasus region in Far East Europe as the site of research. At the time of writing, the international school enrolled 795 students across four significant departments: The Early Learning Centre for ages 3–4, the Primary School for ages 5–11, the Middle School for ages 11–14 and the Secondary School for ages 14–17. The school ran three IB programmes (i.e., the PYP, the MYP and the DP). I chose the international school context and to conduct case study research for the following, fundamental reasons:

- In conducting the research at the international school in which I worked access to potential data was convenient, and it proved relatively easy to obtain permission for the study.
- I worked as a staff member at the school; thus, I had access to the research site, participants and other members of the community.
- Relevant context: the international school is a transnational space offering potentially valuable sources of data relating to inter-culturalist, transnationalism, GCE and IM (Hayden, 2011).
- Actionable observations: over recent years, the school had been taking on initiatives that were inherently supportive of global reach. These included outreach initiatives, community service projects, celebrations of the multiculturalism and international languages.

Following my main findings in an international school, I also conducted a review of my findings at an alternate international school.

3.10.1 Participants

I selected the initial participants, in consultation with the school administration, to ensure their insights might contribute to the phenomena, process and context of interest. Therefore, I initially sought participants with interest in GCE. I also wanted to ensure variation in age, life stage, gender, nationality, ethnicity and experience with various GCE initiatives (Charmaz, 2014; Mabry, 2008). I anonymised the names of participating teachers and students throughout this thesis; however, at times, the participants' professional roles were indicated. Participants were part of one of two groups, either those interviewed during the initial sampling phase (see Table 3.1) or those interviewed during the theoretical sampling phase (see Table 3.2).

3.10.2 Initial Sampling

Initial sampling refers to the directed selection of participants who have "some knowledge of the domain studied" (Glaser, 2002, p. 13). To ascertain a participant's interest/ knowledge of GCE, I noted their informal comments. I also observed their participation in various groups focused on GCE development and their engagement (as determined by the school administration) in a teacher professional development. I was aware that the pivotal first participants would impact the research significantly; however, I elected to follow the data as it formed various indicators as to the development of GCE in the school. Throughout the study, I aimed to adopt a data-driven approach. This approach was especially crucial at the initial exploration stage of the research. I had to trust that the data analysed would provide the indicators I required to know where to move next. This decision allowed me to determine with greater clarity who might participate in the research, potentially adding depth and opportunity to the investigation. Of the 31 participants selected for the study, I chose eight during the initial sampling as they were either administrative staff with a broad knowledge of the context and processes within the school or had indicated their strong interest in GCE. Table 3.1 shows the participants chosen for the initial sample.

Table 3.1

List of Initial Sample Participants

Participant Number	Years in Int. Ed.	Role in School	National Origin	Number of countries worked in education	Number of interviews*
1	15	Director	US	4	1
2	17	Secondary Principal	UK	4	1
3	11	Primary Principal	UK	3	1
4	12	Admissions Officer	Germany	3	1
5	12	PYP Coordinator	Australia	4	1
6	17	IB Coordinator	UK	4	1
7	12	MYP Coordinator	US	4	1
8	24	Assistant Primary Principal	New Zealand		2

3.10.3 Theoretical Sampling

Theoretical sampling pertains to the further conceptual development of the analysis. Thus, theoretical sampling is not about representing the population or increasing the statistical generalisability of findings (Charmaz, 2014); instead, it aims data gathering towards "the explicit development of theoretical categories derived from analyses of studied worlds" (Charmaz, 2014, p. 199). The primary purpose of theoretical sampling, therefore, is to elaborate and refine the categories constituting the theory. This sampling process developed the properties of the categories until no new features emerged, resulting in analytic saturation. I undertook theoretical sampling after developing some preliminary categories to check, qualify and elaborate on the boundaries of the concepts. Following the initial sampling, I was able to specify relations among terms prominent in the data and fill out the properties of a given category. In reasoning as a meaning-making process, the researcher draws inferences as to how to account for any surprising findings, and these inferences rely on "imaginative ways of reasoning" (Charmaz, 2014, p. 201). It was with this creative and imaginative idea in mind that I would return to the data and re-examine the data or gather more data to subject the theoretical interpretations

to rigorous empirical scrutiny. Theoretical sampling kept me moving between targeted data collection and analytical memo writing. Thus, I followed leads, checked out hunches and refined ideas in successive memos. I selected specific participants who indicated they had a deeper interest in GCE development and therefore held the potential to shape my analysis further. In seeking theoretical sample participants, I noted the incomplete properties of categories that emerged during the initial sample phase of the study. Further, through the data collected from the theoretical sample, I sought greater clarity on the conditions under which the category illuminates the unfolding analysis. Also, through theoretical sample interviews, data led to a further comparison of categories and the subsequent development of such categories. Two participants included in the theoretical sample were from an alternate international school (also an IB school with a schoolwide focus on developing GCE) whereby I conducted a review of my research findings. Table 3.2 shows the participants chosen as a result of sampling (participants 32 and 33 were from the alternate international school).

Table 3.1

Participants Chosen for Theoretical Sampling

Participant Number	Years in Int. Ed.	Role in School	National Origin	Number of countries worked in education	Number of Interviews*
9	10	Middle School History Teacher	UK/Switzerland	3	1
10	11	Primary Principal	UK	3	1
11	17	Secondary English Teacher	UK	4	1
12	17	Secondary Principal	UK	4	1
13	12	MYP Coordinator	US	4	1
14	12	Admissions Officer	Germany	3	1
15	12	Student	Germany	3	1
16	11	Primary Music Teacher	Serbia	3	1
17	4	Parent	France	2	1
18	17	IB Coordinator	US	4	1

19	13	Early Childhood Teacher	Colombia	4	1
20	12	PYP Coordinator	Australia	4	1
21	19	Primary Teacher/ Parent	UK		1
22	16	Student	UK		1
23	2	Primary Teacher/ Parent	Azerbaijan		1
24	32	Primary Teacher	UK		1
25	8	Spanish Teacher	Argentina		1
26	3	Parent	US		1
27	2	Parent	UK		1
28	5	Parent	Switzerland		1
29	24	Assistant Primary Principal	New Zealand		2
30	16	Early Childhood Teacher	Kazakhstan		1
31	12	Primary Teacher	UK		1
32	10	Primary Science Teacher	Spain		1
33	14	PYP Coordinator	UK		1

3.11 Analysis

I conducted data analysis throughout the data collection via systematic procedures in line with abstraction, iteration and comparison outlined in the CGT methodology (Charmaz, 2014; Saldaña, 2015). In following an iterative pathway, I moved from data collection to emergent theory and back again until I reached theoretical saturation. Analytical coding was the critical element of the process to achieve such saturation. Such coding involves categorising segments of data with a short term that simultaneously summarises and accounts for each piece of data. According to Charmaz (2014), codes play a crucial role in the analytical process:

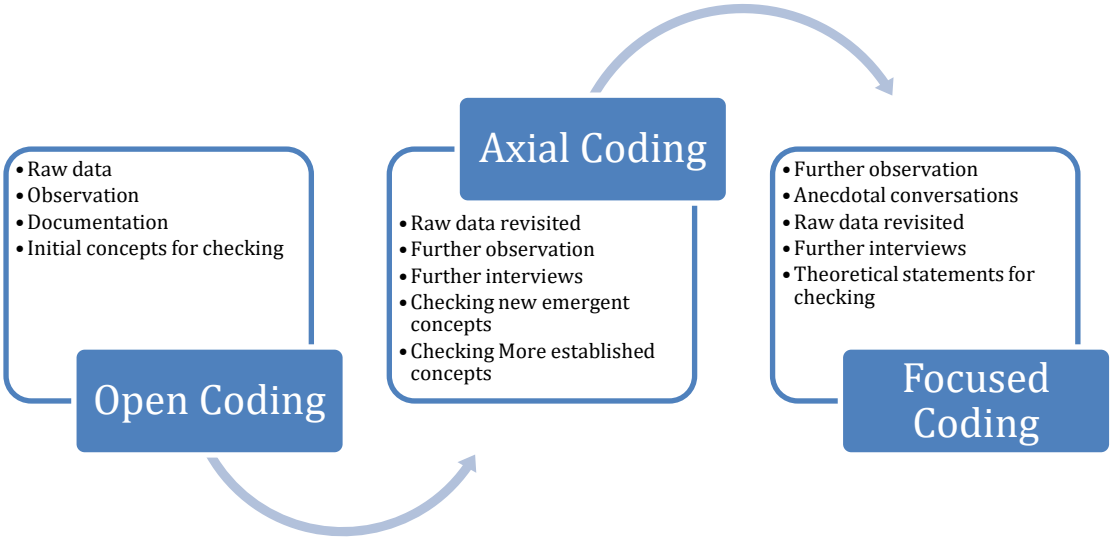
> We construct our codes because we are actively naming data—even when we feel our codes form a perfect fit with actions and events in the studied world. We may think our codes capture the empirical reality. It is our view: we choose the words that constitute our codes. Thus, we define what we see is significant in the data and describe what we think is happening. Coding

> consists of this initial, shorthand defining and labelling; it results from a grounded theorist's actions and understandings. (Charmaz, 2014, p. 115)

I retained the use of the CGT coding methods: open coding, axial coding and selective coding. I alternated between all three forms of coding depending upon changes in circumstances and the phenomena I was exploring (Glaser & Strauss, 1967). Furthermore, grounded theory coding is the process of defining what meanings lie within the data. My codes determined how I selected, separated and sorted data and began an analytic account. I perceived the coding as "the pivotal link between collecting data and developing an emergent theory to explain the data" (Charmaz, 2014, p. 37). Figure 3.2 illustrates the coding process used in this study.

Figure 3.2

Coding Process Used in this Study



I followed Charmaz's (2014) recommendation that line-by-line open coding is employed to initiate the chain of theory development. As indicated in Figure 3.2, these initial "open codes" served to divide and sort the data into categories, helped me to begin to see processes and kept me grounded in the data (Saldaña, 2015). I concurrently used axial coding to reassemble the data so that relationships between categories and conditions gave rise to experimental groups of concepts. I also used axial coding to sort large amounts of data to a higher level of abstraction and to "check on the fit between emerging theoretical framework and the empirical reality it explains" (Charmaz, 2014, p. 516).

Following the initial and axial coding, I conducted focused coding. Focused coding refers to the use of the most significant and frequent earlier codes to sift through and analyse large amounts of data. Focused coding requires decisions about which initial and axial codes make the most analytic sense to categorise data. I became aware that further coding could make phenomena explicit but also lead me in "unanticipated but exciting directions" (Charmaz, 2014, p. 140).

Moreover, the axial coding relates categories to subcategories, specifies properties and dimensions of a category and reassembles the data fractured during the initial coding. This process provides coherence, scope, precision, clarity, a sharp

analytic edge and “applies an analytical frame” (Charmaz, 2014, p. 149). Successive memos throughout the study required my continued involvement in the analysis and supported the level of abstraction of and around the ideas generated. As Charmaz points out, “memos catch your thoughts, capture comparisons and connections you make, and crystallise questions and direction for you to pursue” (p. 162).

Table 3.3 and Table 3.4 illustrate the development of codes. As I reviewed the data, I sought pronounced concepts that defined the data I was reviewing. Over a period of days, following the collection of the data, I revisited the data and collated axial codes that drew further data together and reflected wider analytical coherence. The areas highlighted in the right column denote concentrated insight, I developed the codes from such insights peppered throughout the data.

Table 3.3

A Sample Transcript Showing the Initial and Axial Coding Process Adopted

Raw Data	Initial Codes	Axial Coding
00:32 S1: Right. Well for me the whole point of an IB school is international mindedness, and really it comes down to the three branches of cultural competency, and usually that's where people stop. So I think after that it's really about global engagement, really encouraging children not just to see, but then to also take action. And the other aspect is really about that multilingualism which is what we're talking about at the moment, and really broadening people's thinking about all of those concepts. So it's quite an abstract term and I think sometimes people get hooked up on defining international mindedness in the sort of academia sense. And with an IB schools it's really about for kids, putting it into action, transforming,	IB school’s mission is IM Engagement, action Multilingualism Action Interconnectedness	Global Being (ontology) Agency for action

In Table 3.2 I present the coding table with additional focused codes. As I formed memos and conducted comparative analysis, I developed focused codes, tested against larger batches of data. The focused codes formed tentative categories.

Table 3.4

A Sample Transcript Showing the Focused Coding Process Adopted

Focused Coding	Raw Data	Initial Codes	Axial Coding
Authenticating through action	00:32 S1: Right. Well for me the whole point of an IB school is international mindedness, and really it comes down to the three branches of cultural competency, and usually that's where people stop. So I think after that it's really about global engagement, really encouraging children not just to see, but then to also take action. And the other aspect is really about that multilingualism which is what we're talking about at the moment, and really broadening people's thinking about all of those concepts. So it's quite an abstract term and I think sometimes people get hooked up on defining international mindedness in the sort of academia sense. And with an IB schools it's really about for kids, putting it into action, transforming,	IB school's mission is IM Engagement, action Multilingualism	Global Being (ontology)
Reaching beyond symbols		Action Interconnectedness	Agency for action

3.12 Abduction

Following CGT methods, I deployed not only inductive processes into my data analysis but also abductive processes. According to Charmaz (2020), "theoretical sampling involves abduction as the researcher accounts for puzzling data by tacking back and forth between data and his or her nascent theoretical category" (p. 172). Abduction is a type of reasoning that includes imaginative interpretations and deductions that follow inductive discoveries. Charmaz (2014) notes that "abductive inference entails considering all possible theoretical explanations for the data, forming hypotheses for each possible explanation, checking them empirically by examining data, and pursuing the most plausible explanation" (p. 188). Abduction refers to the apprehension "data that do not fit under existing interpretive rules or earlier inductive generalisations" (Charmaz, 2014, p. 201).To deploy abduction, I formed an explanation in the form of theoretical statements. I then sought to check my unsubstantiated statements to ensure I arrived at the most plausible explanation.

3.13 Validity

I used two types of validity to evaluate this study: internal validity and external validity. Internal validity pertains to the credibility of the research as it unfolds. This type of validity relates to the trustworthiness of the research processes and procedures. According to Glaser and Strauss (1967), the trustworthiness that is faithful to the everyday realities of a substantive area is one that has been carefully induced from diverse data as described by the process. As Glaser and Strauss (1967) observed, "only in this way will the theory be closely related to the daily realities (what is going on) of substantive areas, and so be highly applicable to dealing with them" (p. 239). To ensure internal validity, I gathered rich data that reflected a thick description rather than large quantities of data (Lincoln & Guba, 2016). According to Geertz (1973), thick description refers to "small facts [that] speak about significant issues. Apprehending complexity through thick description is an untangling of the delicacy of its distinctions, not the sweep of its abstractions" (p. 8).

Thick description enabled my data to represent, as accurately as possible, the socio-cultural nature of phenomena, process, and context. Participant information gathering included member checks, whereby participants could look over findings

and report back as to whether the elements of the interview transcripts reflected their interpretations. Having asked the same questions in several interviews, I also sought to carry out a cross-check of findings as I developed categories. As the research developed and I employed comparative analysis, cross-checking information from multiple perspectives allowed me to form a solid foundation of trustworthiness.

The second type of validity, external validity, refers to the degree to which the findings of the research are transferable to other contexts by the readers of the study. However, this research restricts external validity due to it being a single case study. Other validity concerns include dependability including the consistency of repeated findings and, confirmability including the objectivity with which the results were evaluated, and which also describes how well the research findings evidence the actual data collected when examined by other researchers (Lincoln & Guba, 2016).

3.14 Resonance and Usefulness

According to Charmaz (2014), both resonance and usefulness mark major indicators of credibility. Along with the originality of the research, they represent an opportunity for the researcher to test that reflects "reasoned reflections" and "clear positioning" (p. 338) of the substantive grounded theory. In a move marking an innovative addition to CGT, I have sought to match the outcomes of the research with the following questions concerning resonance:

- Do the categories portray the fullness of the studies experience?
- Have you revealed both liminal and unstable taken for granted meanings?
- Have you drawn links between larger collectives or institutions and individual lives, when the data so indicate?
- Does your grounded theory make sense to your participants or people who share their circumstances? Does your analysis offer them deeper insights about their lives and worlds? (Charmaz, 2014, p. 338)

Also, questions concerning the usefulness of the study:

- Does your analysis offer interpretations that people can use in their everyday worlds?
- Do your analytic categories suggest any generic processes?
- If so, have you examined these generic processes for tacit implications?

- Can the analysis spark further research in other substantive areas?
- How does your work contribute to knowledge? How does it contribute to making a better world? (Charmaz, 2014, p. 338)

In seeking answers to these questions, I looked to other situations, at other research sites, and to identify possible examples of the conceptualisations beyond the ambit of the main research site.

3.15 Limitations

Over the years, observers of on-site contextual research have identified drawbacks in the application of research designs focused on situated data collection. Such criticisms centre on the validity of a specific phenomenon, process and contexts and whether such modes of analysis are representational of more widespread assertions (Mabry, 2008). It is dubious whether a case can act as an indicator of further experience of the phenomenon in question. The singular context of this study amplifies this argument (Charmaz, 2014). Furthermore, the role of the participant and the researcher in the process of generating knowledge and interrogating the nature of the knowledge generated is a crucial point of departure of Charmaz's (2014) CGT. The traditional grounded theory asserts that theory emerges from data and is drawn out by the researcher in their role as a detached, yet reflexive scientific observer.

Conversely, CGT fully implicates the researcher in generating data and theory. Thus, participants are active in the construction of knowledge, a knowledge that Charmaz (2014) argues is strengthened when the process of construction is acknowledged. For Charmaz, "the pragmatist foundations [of GT] encourage us to construct an interpretive rendering of the worlds we study rather than an external reporting of events and statements" (p. 339).

3.16 Ethics

To ensure the trustworthiness of the research, I sought to follow ethical requirements as outlined by the Human Research Ethics Committee as detailed on the University of Southern Queensland website (USQ, 2019). My ethics code for this research is H17REA161 (see Appendix A). For the observations and interviews, I contacted the participants informally, after which I explained the study's aims and the interview procedure. The email assured participants of the anonymity and

confidentiality of data collected and informed them that the interviews would be recorded for transcription (see Appendix A). I recorded the meetings with a digital voice recorder on my iPhone and transferred the files to a computer for transcription. When transcribing the interviews, I replaced participants' names with numbers. The numbers for participants in the subsequent interview phase followed the same system. Participants were selected based on initial findings. A list of participants, including their demographic characteristics, can be found in Table 3.1 and Table 3.2 in this chapter.

3.17 Summary of Chapter

In this chapter, I have detailed the research approach, underpinning the theoretical paradigm and research design. I have explained why I elected to apply a CGT approach that involves an inductive form of enquiry in response to the research question: How do schools articulate and implement GCE? Along with induction, GCE also requires a constant comparison where the researcher, using memos and ongoing conceptualisations, revisits the data to ascertain prominent concepts. I formed ideas through the coding of interview transcripts, observational notes and documents. The CGT approach applied to this research provided an ideal platform for seeking out participant responses to GCE phenomena, process, and context.

Furthermore, while other methods require objective accounts of phenomena, process and context, the CGT researcher recognises, "there is no such thing as getting it right, only getting it differently—contoured and nuanced" (Dickson-Swift et al., 2007). In the following chapters, I present the theoretical framework resulting from my unfolding analytical interpretations.

Chapter 4: Exploring Global Citizenship Education Phenomena—Authenticating Through Action

4.1 Introduction

To begin this chapter, I present an overview of the findings of the research. This overview provides a storied account of the results of the study, including how I conceptualised the categories, came to identify a GCE process and understand the context of the international school. Also, in this chapter, I detail the iterative steps that led me to the first sub-core category *authenticating through action,* along with three major underpinning categories. The first of these major categories, I termed *reaching beyond symbols*, identified as participants' more in-depth and more substantial perceptions of GCE emerged. The second major category, *forming a global culture,* reflects the growth of GCE understanding and sentiment within the school. To conclude the chapter, I describe *distilling values,* the third major category resulting from participants seeking clarity and direction as they explored the school's underlying mission and values.

4.2 Overview of the Findings

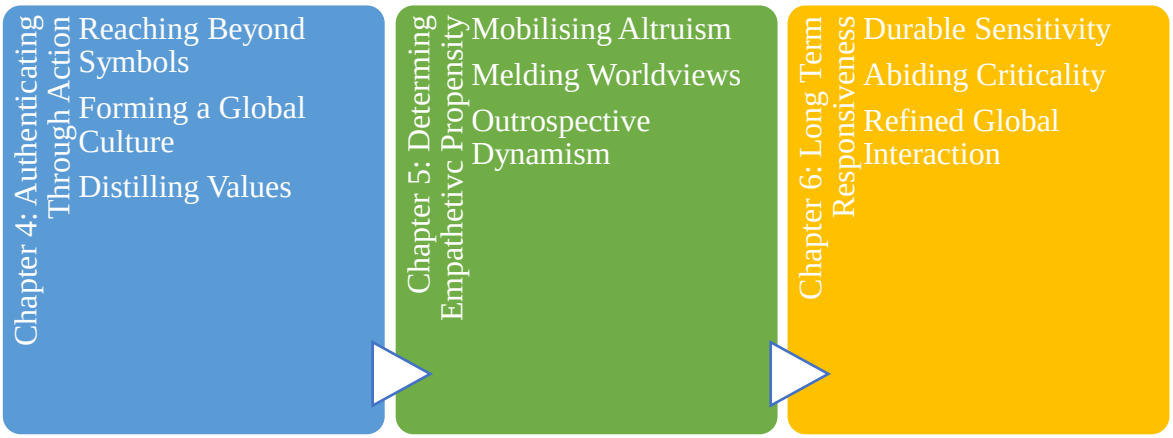
The story of this research is a story of peaks and troughs, of anomalies and patterns and of modes of rhetoric and process that develop into unity yet, at times, became frayed and inconsistent. Therefore, the following thesis sections convey a story, driven by voices of the participants in this study, as an account of GCE articulation and implementation within one context. Central to the story are three unfolding sub-core categories that interweave and form the core category. The sub-core categories are abstractions and thus became unhinged rather than fitting neatly into a preconceived plan. Therefore, in structuring the chapters of this thesis, I sought to provide snapshots of the overall findings to foreshadow subsequent detail. These general findings shape a foundation, with various supporting categories all playing their role in the stability of the theoretical framework. Bracing the core category are three sub-core categories, and for each sub-core category, there are

three major categories. For each major category, there are two minor categories.[1] Scaffolding the construction of the theoretical framework are three broad lenses of understanding: phenomena, process, and context.

The overall understandings formed through this research fall into three distinct areas. These areas are GCE phenomena as observed by the participants and researcher, GCE process as the development of global education unfolded in the international school, and GCE context outlining the indicators that brought the members of the school community into a realisation of GCE applicability. Figure 4.1 presents a summary of the theoretical conceptualisations of participants' articulations and implementations of GCE in the international school. Three sub-core categories emerged: *authenticating through action*, which describes participants' exploration and uncovering of GCE phenomena; *determining empathetic propensity* by exploring the methods in which the children engaged, including the processes that the participants adopted as they actively participated in GCE at the international school; and *long-term responsiveness* which presents the context and the conditions that were required for the participants to incorporate their experiences into an understanding of global citizenship.

Figure 4.1

The Sub-Core Categories and Major Categories



Although each category is detailed independently in the pages that follow, they also form an unfolding and interlinked picture of the research. Therefore, the

[1] For all types of categories I use italics to provide clarity in the use of categorical terms that contribute to the overall framework

categories listed in Figure 4.1 represent the research in stages as well as reflecting incrementally developed conceptual unity. The crescendo of this formation is the substantive theoretical framework of *allosyncracy* detailed in Chapter 7. Although each category is interlinked and impacted by the other, the categories are, as prescribed by the CGT research approach, grounded by the participant's voices. To begin the unfolding story of this research, I start with the first sub-core category *authenticating through action*.

4.3 Authenticating Through Action

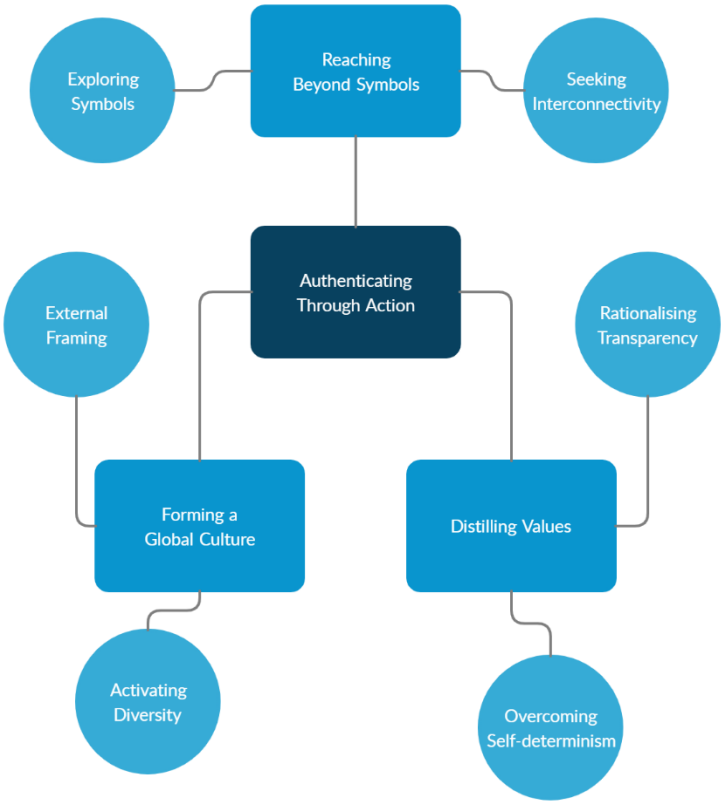
Authenticating describes how the participants viewed, experienced, and engaged with the GCE phenomena under study. *Through action* describes participants' active responses to GCE informing answers to questions related to international ideals, multicultural learning, and global issues. *Authenticating through action* reflected the participants' ongoing formulation of the defining features of GCE.

The participants voiced a range of views concerning GCE phenomena; *authenticating* and *action* captured the overarching responses to GCE development at the international school. I categorised these responses as the category authenticating through action. Authenticating, because the participants sought to elevate important values by addressing the vulnerabilities as exposed by GCE phenomena. Action, because the participants spoke of the need for more explicit and tangible examples while considering abstract terminologies and opportunities for experimentation. As a result, authenticating through action became a sub-core category that encompassed other major categories accounting for and explaining GCE enactment. The major categories subordinate to authenticating through action included *reaching beyond symbols*, *forming global culture*, and *distilling values*.

Furthermore, linking subcategories were minor categories (as distinct from the sub-core or major categories) each reporting to a segment of the analysis. The minor categories were *exploring symbols* and *seeking connectivity* under reaching beyond symbols, *external framing* and *activating diversity* under forming a global culture and *rationalising transparency* and *overcoming self-determinism* under distilling values. I listed each of these categories (sub-core, major and minor) in Figure 4.2.

Figure 4.2

The Major and Minor Categories of Authenticating Through Action



As I navigated participant understandings of GCE, I sought to identify phenomena as perceived by the participants *in situ*. I defined phenomena in line with Smith et al.'s (2009) interpretation of events as "the thing itself. . . [which] . . .can influence the fore-structure, which can then itself influence the interpretation" (p. 26). In the early stages of the data collection, I compiled a list of GCE-related phenomenon to guide my understanding of approaches adopted at the school. GCE phenomena included school-wide initiatives including international day and the school-wide international mindedness (IM) training (a teacher training workshop, focused on GCE). I also considered department or grade level specific GCE phenomena such as the "Taking Action Ourselves" (TAO) initiative (an initiative focused on collaborations inclusive of teachers' and students' perceptions of interactions developed through intercultural outreach). Other phenomena were the evaluation visits by Council of International Schools (CIS), and the IB (both external authorities evaluating the development of various aspects of the school) which included the school's adherence to an external framing and global terminology.

Along with school-wide GCE phenomena, I observed grade level or department-specific initiatives. For example, the PYP exhibition was a Primary School initiative developed by the Year 5 teachers and students focused on the students preparing independent actions, targeting local and global issues, and following up with a reflective presentation. Further, a walkathon initiative developed by several Primary School students highlighted communication to community members, service, and grassroots development of GCE. The multiple perspectives work in the Theory of Knowledge (TOK) classes reflected the core IB focus of "those with their differences can also be right" (IB, 2017, p. 1).

I viewed such phenomena as non-rigid, fluid, and subject to multiple angles of interpretation reflecting the situated experiences of the participants and a starting point of my exploration into understandings and conceptualisations. For example, teacher participants spoke of ways they integrated GCE with cultural interaction, and global awareness into units of study and lessons focused on various global concerns (such as migration, waste management or public health), the international day event and the PYP exhibition. The teacher participants spoke of "planning for international activities" requiring "interaction with others" marking a process of collaboration sourced back to GCE phenomena. Parent participants spoke of "the experience" of intercultural interaction and its perceived benefit to the community. Teacher and student participants spoke of "activities", at times directly referring to phenomena and at other times indicating crafted learning experiences alluding to GCE or IM. As well as revealing descriptors, my analysis pinpointed underlying rationale and motivations driving a range of emotions and values. The following excerpt from an early teacher participant interview captured the prevalent underlying attitudes shaping GCE approaches.

Interviewer (I): Are you able to describe GCE development in the international school?

> Teacher Participant (TP): Well for me the whole point of an IB school is global citizenship, and really it comes down to the three branches of cultural competency, and usually that's where people stop. So, I think after that it is about global engagement, really encouraging children not just to see, but then also to act. The other aspect is really about multilingualism and broadening perspectives.
>
> I: What do you think some of the challenges might be?

> TP: So, it is [GCE] quite an abstract term, and I think sometimes people get hooked up on defining international-mindedness or global citizenship in the sort of academic sense. With an IB school, it is really for students, putting it into action, transforming others. Suppose our mission is to educate young people, to see commonalities across humanity, and to make the world a better place. These are massive claims, but that is all connected to international mindedness which relates to being a global citizen, which refers to there is not just me; there is me and the world and the interconnection between us.
> I: What are the defining features driving GCE development in an international school?
> TP: Well, I think one of the key concepts is the interconnectedness, and I do think it gives people a frame. I believe that the concept that we have talked about today of otherness, me and other, and a question we do that and how can we disrupt our usual way of thinking. I think that the whole concept of outrospection and empathy and just going beyond, 'How do they feel?' But to put yourself in someone else's shoes. So yeah, I think there are some key concepts that our job as educators is to disrupt the normal pattern of thinking.

The juxtaposition of phenomena with the underlying beliefs reflected in this quote informed my analysis. Comments such as "for me, it's not only awareness [of GCE] because awareness has no actual application, there has to be genuine application not just talk" (Teacher Participant) highlighted the perceived value. Similarly, one principal highlighted the need to activate a tangible GCE. He stated, "We must be honest about what challenges we face as a school, we have to be transparent. Once we look at who we are as a school and explore it, we can then make decisions". Despite the push to determine the defining features of GCE, many participants found grappling with and explaining GCE a challenge and struggled to find the language to emphasise their responses. One teacher participant stated:

> I think international-mindedness and global citizenship, it is a state of mind and it's a place of being within yourself. If we look at the IB, [they] to some extent, embody that, but in a way, the learner profile is just a collection of words, and it's hard to put that internal feeling into words, considering your beliefs, your values.

As reflected in this quote, the participants attempted to explain and clarify the possibilities associated with GCE. In doing so, they spoke of phenomena and its effects on their conception of GCE. Another participant highlighted the importance of modelling "the core human values that you need to be a global citizen". As I began to form an understanding of teachers defaulting to a position of safety with overarching terminology, I noted the need for further focus. By reaching out and basing knowledge of GCE on external models [such as the IB], I observed personal GCE interpretations kept at a safe distance, insulated.

The participants commonly referred to "action", as a vital component of the articulation of GCE. One teacher participant commented, "I think action makes GCE real". Another teacher emphasised the importance of testing values through action, stating:

> GCE is quite an abstract term, and I think sometimes people get hooked up on defining GCE or international-mindedness in the sort of academic sense. It's really about something for the students and putting it into action and making the world a better place. These are massive claims, but that is all connected to international-mindedness which relates to being a global citizen, there's not just me, there is me and the world and interconnection between us.

Another teacher participant described the need for a situated response to GCE activation, stating, "some of our school protocols and processes aren't that clear. I think there is an opportunity to take GCE and make it into our own". Another teacher participant observed that understandings of GCE come down to "what we value". Contrastingly, a parent participant reflected, "it is very contained within this enclave, this bounded community. Without the community having experienced interaction with the local community, it's tough to build on". Another parent participant commented on the difficulty of building an understanding of GCE when those in the expatriate enclave distanced themselves from the host community. The parent participant noted that "despite having the experience of seeing the host country around them daily, they [members of the international school community] still put themselves within an international [context], they are removed from the experience of daily life around them".

One teacher participant commented on the importance of students' interpretations and drawing from "student voice" as a way of accessing understandings, stating, "I like that we can explore ideas with student's voices as a focus somehow that makes our classes, interactions with each other genuine". One teacher participant spoke of the importance of a personal and situated response to GCE. She stated that "the IB have their ideas, but sometimes I feel they also tell a market-driven story. I think we have to tell our own story". The notion of questioning value was an entry point for many participants linked to Reimers et al.'s (2016) interpretation of value and authenticity in GCE phenomena:

> We believed that students would find value in—and would desire to engage with—issues that are 'real' and authentic; similarly, we believed that in being asked to engage with these real-life issues, the learners would be more motivated to learn the skills and knowledge necessary to understand and solve these issues. (p. lxx)

Although participant insight initially framed GCE, in several cases, participants reiterated the problem rather than seeking to deepen understanding. Only when participants became aware of the symbolic language and representations of multiculturalism, did they begin to outline a sharper image of GCE practice through behaviour and temperament. As clarity emerged, a web of cohesion fell over their interpretations, and I was able to make links between participant insight and associated GCE activation. An apprehension of phenomena, I termed reaching beyond symbols.

4.4 Reaching Beyond Symbols

Reaching beyond symbols is the starting point of my analysis. It is also the first major category, underpinning authenticating through action. Reaching beyond symbols represents participant exploration of GCE phenomena beyond the obvious and superficial representations of overused terms such as tolerance, awareness, and consideration. In noting the emergence of the reaching beyond symbols code (later elevated to major category status), I observed that participants emphasised problem-solving and action as GCE traits.

Reaching beyond symbols comprises two minor categories, *exploring symbols* and *seeking interconnectivity*. Exploring symbols denotes the participants' recognition of gestures of GCE intent and their appreciation of the undercurrents of

global thinking and a more pervasive formation of global understanding. Seeking interconnectivity describes how participants viewed GCE as the formation of a network that allows for collective engagement in GCE phenomena.

Approximating GCE phenomena in broader school values meant participants referred to various mission and vision. For example, the school generated a guiding statement on internationalism articulated the school's stance on internationalism (C. Andre, August 29, 2017):

> Internationalism brings nationalities together to experience and live in international spaces. Internationalism enriches and strengthens our sense of nationality and home, by exploring and understanding other languages, ways of thinking and doing. Internationalism celebrates the national identity of the self and the other. Internationalism is a source of human understanding and peace.

The school-developed definition of internationalism guided participants: however, they also yearned for defining properties that inspired action and focus. One teacher participant sought clarity by stating, "I think the more you become specific and you try to nail down precisely what it looks like; the more open you are not to include all the aspects that others might think are essential in that definition". Similarly, a middle school student commented:

> Global citizenship occurs in the name. I think everyone is a citizen of the globe no matter where everyone's origin. Being an international school, that kind of ties in well but, being born, you are already a citizen of the globe. This means that everyone has a place on this planet, everyone can change the planet, to do what they most possibly can because they are a citizen of this planet as well as everyone has a chance. I think that is what it is [GCE] trying to tell us.

I observed that participants consistently spoke about phenomena beyond GCE rhetoric. Methods of practical application played out in GCE phenomena such as the school-wide international day celebration. In Figure 4.3, I present an excerpt taken from my research notes, details my initial observations of the international day celebration as GCE phenomena.

Figure 4.3

Impressions of an International Day as an Example of GCE Phenomena

Memo: As we entered the international school's international day festival, set out in an open courtyard with market like stalls, we were struck by the vivid contrasts. Costumes, artwork, a kaleidoscope of artefacts, symbolising cultural origin, all on show. The faint scent of Asian cuisine, the fragrant candles lending a haze to the air, and bang of a drum and the crash of a tambourine. A collage of languages rang out from, what seemed like, every corner. Mothers in traditional dress nursing infants and fathers face painted, decorated in their national regalia. Teachers, students, and parents busied themselves as they transformed classroom into various themes. Throughout the campus visitors could sample bratwurst as the dirndl clad Germans looked on, participant in Japanese sushi-making or the Turkish model making, building miniature replicas of the famed Aya-Sophia. The main event, however, was the annual flag parade. The school, parents, students, teachers, convened to cheer on the raising of national flags. In turn, each flag held aloft by student representative of each country. A rapturous moment of celebration and unity-*gestalt.*

One teacher participant commented on the international day as a representation of GCE phenomena beyond symbols:

> International Day was a way for us to look for those behaviours specific to the learner profile. Then we would celebrate all the students, all the adults, the community members who were showing them. We hoped that the kids to take those home and speak about it to their parents and then for those conversations to continue at home about what the attributes are, what they mean, how we use them in school.

I noted participants were drawing on GCE phenomena (such as an international day) to guide their interpretations. For example, a teacher at the primary school stated:

> International day is a great idea, but I wonder if it is reflective of global citizenship. I start to see a difference between international and global. That is, we get together as a group of nations and celebrate nationhood. Yet global citizenship is more of togetherness without countries. I see a difference.

Similarly, another parent participant commented:

> I like how people in the international school focus on staying connected. They seem to want to understand each other. Sure, there is a group[s] that do not mingle like others, and some groups stick to their own. However, in their way, people in the community interact well. I think they do, in part, to send a message to the kids [i.e., students at the school].

One principal reflected, "there are those who think that international-mindedness or inter-culturalism is having a food festival, or a flag parade, or one of those things". Echoing the Assistant Primary Principal, another principal stated, "GCE, does not necessarily mean we will paint flags on the walls and in every room. However, just asking the question of whether we should be is important". Additionally, yet another principal stated:

> Very few international or IB schools have an excellent definition of GCE. When you look at putting all the various ideas together, I think you have to have some structure or some guidance on how to develop it. That is where schools have got to start. How do you develop that understanding? Once you answer this question, then you can build.

A principal raised his concern over the complexities of GCE by stating:

> You can tell somebody what global citizenship is for an international school. We can put it on a placard and hang it on the wall and do those things. We can show folks we can model it. However, we must do a combination of those things; otherwise, others will come up with a definition for us. If you tell but do not show, then there is a cynicism that will develop or an undermining of what it is that you are seeking to achieve.

Although the participants, especially the teachers, felt challenged by the vagueness of the concept, I was able to follow lines of intuition as they aligned with practice. Another teacher participant commented:

> I have to say I do not feel I know enough about global citizenship education or how the school's approaching it. I mean it is alluded to in our mission and guiding statement it comes back saying, you know, an international school, we have diversity, but I do not know. I think most people in the school community, probably, would not know what they are trying to achieve.

In coming to terms with GCE phenomena, participants sought to form a picture of GCE and in doing so, began to seek out and *explore symbols*.

4.4.1 Exploring Symbols

Exploring symbols is the first minor category underpinning reaching beyond symbols. Exploring symbols refers to how participants sought ways to interpret GCE and relate to the signs and symbols of GCE. One teacher participant commented, "it is a leap of faith. We say, to some extent, stop trying to define it [GCE] with words and go ahead and find examples of it". Another teacher participant pointed out, "we are looking at the bigger, beyond symbolism, picture. Let us move away from the flags, food, and festivals". Additionally, another participant stated, "in many cases, it [GCE] just comes down to posters on the wall or words in a unit planner". Yet another teacher questioned GCE phenomena, stating:

> What do the IB or the parents want us to get out of GCE? What do we want to get out of this? This whole idea of global citizenship, I am a bit fuzzy on it. It is all very well saying we have outreach programmes, or we take students there, or we do this or we do that. Why? I do not think we focus on how we are doing it or why we are doing it or whether we are supposed to be doing it.

Similarly, another teacher participant stated that "the phrase [GCE], to me, means learning about the world", but also went on to ask, "Learning about the world in what sense? Is that learning about the global village or learning about global issues or what?". In deliberately seeking to move beyond GCE symbols, the international school director commented:

> One way I might frame GCE, one way I might summarise my perspective is as follows. People live everywhere in the world. There is a reason for it, and it is worth finding out why. I believe it is beneficial to us as individuals to start with that assumption—that people live everywhere and that there is a reason for it.

The director's comments led me to focus on ascertaining how the participants were explicitly engaging with the phenomena through language. Another teacher participant voiced their interest in investigating GCE, stating, "we need to work as a community and work with our students to try to suspend those assumptions, to investigate it, to try to understand [GCE] and the reasons why we need it".

The minor category *exploring symbols* has theoretical, practical, and interactional dimensions. GCE in symbolic form challenged the ability of participants to actualise a version of the concept. Such potential actuality honed further participants' comments as they *sought interconnectivity*.

4.4.2 Seeking Interconnectivity

I identified *seeking interconnectivity* and the experience of co-joining with others as an exploration of GCE phenomena. Seeking connectivity was a minor category underpinning reaching beyond symbols.

As I conducted further inquiries in the international school, there were times I noted participants were highlighting the diversity of the learning environment. At the primary school, for example, a parent participant reflected on a student work display, stating:

> I love that my son's teacher made this map at the beginning of the school year and posted pictures of the kids around the map, with a string connecting their face to their home country. It circled the globe. I mean, every continent but Antarctica was on the map. I took a picture and sent it to the grandparents and said, 'isn't this amazing?'

The parent participant's description of the display led me to consider the notion of connectivity, both literally, as indicated by the presentation and metaphorically, as a means of interpreting GCE phenomena. Echoing the importance of connectivity, I referred to the teacher comment on interconnectedness:

> Well, I think one of the key concepts is the interconnectedness, and I do think it gives people a frame. I believe that concept we have talked about today of other/otherness and me and why do we do that and how can we disrupt our usual way of thinking.

I interpreted the recognition of "interconnectedness" as a means of promulgating GCE phenomenon. Another teacher participant reinforced a need for meaningful connection:

> Your global citizen action plan is supposed to fall out of your definition. Just what you think you would like to be doing philosophically and your action plan is a distillation of that into the several things that you want to do. If you are not one hundred per cent sure about the philosophy and you're not connected, meaningfully, then your actions are there to be shot down.

As participants spoke of interconnectedness through GCE phenomena, they also spoke of an ongoing effort to build understanding with others. I observed this in the various professional meetings I attended as well as informal discussions (such as a meeting for the committee revising the school's mission statement for the Council of International Schools visit). In informally discussing GCE with me, the participants spoke of a need for a "common definition". As I took a more extensive, observational lens to the international school, I listened to participants describe the phenomena. Participants noted that a broader picture of GCE development and exploration had formed as a direct result of a school-wide push for GCE, but also spoke of the growing recognition of the richness of diversity among members of the international school community. In the next section, I detail this growth under the new category: *forming a global culture*.

4.5 Forming a Global Culture

Forming a global culture is a major category. It refers to the participants' understanding of the international school and the development of GCE as a practice linked to assumptions and values. The term *forming* reflects the deliberate school-wide focus on GCE. In contrast, the phrase *global culture* reflects the participants' perceptions of the growing need to recognise global ideas among members of the international school community.

This section of the chapter details the unfolding of the major category: forming a global culture. In framing understandings of culture, I followed Schein's (2010) interpretation of culture as a pattern of shared basic assumptions that "is both a "here and now" dynamic phenomenon and a coercive background structure that influences us in multiple ways. Culture is constantly re-enacted and created by our interactions with others and shaped by our own behaviour" (p. 3). In keeping with Schein's perception of culture, participants' emergent articulations of GCE practices were reliant on the pattern of assumptions of the international school to apprehend GCE practice. The category, forming a global culture, emerged as participants expressed a contextual interpretation of GCE. One principal stated, "I admire that [the IB] is so ambitious. If [there is] something you are going to be ambitious about it may as well be the education for the global future". A teacher participant stated, "to me [an] example of GCE include [sic] the promotion of the language in the

mother tongue, the promotion of the host culture and recognising that [sic] the way that your school interacts with the local community".

After further interviews and observations, I noted a distinction between a culture of GCE based on external models (such as the IB and CIS) and the focus on natural and potentially advantageous diversity present in the international school. One principal commented on the possibility of a shared understanding of GCE within the school community, stating:

> Any new initiative suggests that what you do is you hold up your programme and, here it is, I now need you to embrace this. As a result, I am either going to bribe you or threaten you. What means or processes do you implement to get people to 'buy-in' to GCE? In other words, there is a difference between considering whether it is the right thing or not and saying it is the right thing.

Despite such challenges in developing GCE phenomena beyond assumptions as "the right thing", the school organised professional development in the form of a workshop run by the IB that focused on GCE and IM. One teacher participant made the following comment about the IB workshop:

> We just had IB training on international-mindedness with 20 plus staff members, teachers and administrators. One of the opportunities that we have as part of the [IB and CIS] self-study is to revisit our definition explicitly through external models and plans. But it is what it means to us and how we actualise global citizenship and international-mindedness that is important. That is, within our community and for our community members.

During the IB workshop, the workshop leader [visiting from the IB] orchestrated various activities aimed at building an understanding of multiple worldviews among participants. During one workshop activity, the leader asked participants to observe statements on the display board reflecting cultural norms. The leader listed two separate perceptions on the board at any one time; for example, in one instance, the display board showed "stands in cues" on one side and "does not stand in cues" on the other side. The presenter asked the participants to move to the side of the room, reflecting the norm closest to their home culture. The workshop activity allowed participants to form a picture of certain types of social thinking. The workshop facilitator then asked the participating teachers to reflect on what this might mean in their teaching. Phenomena, such as the workshop experience, allowed

me to underscore the exploratory theme I observed as participants came to terms with GCE. I began to conceptualise the formation of various GCE understandings and subsequently develop what were perceived to be prominent concepts. The director of the school pointed out two GCE priorities at the school:

> The priorities for global citizenship for the international school at this point, I would say, are two things. One is the awareness of involvement and action related to global issues and global concerns, [a] second priority is more the cultural understandings and being able to leverage what we have here, which is an incredible resource.

Thus, the director of the school had a clear focus and intent concerning GCE priorities; however, I also sought to gain further insights into how other participants perceived GCE. One teacher participant commented on the value of perspective:

> I think presenting a multitude of perspectives is perhaps one of the most vital things in the curriculum. I don't believe that it's done very well because within the school we have a pretty homogenous group of teachers. Most of the teachers present one perspective most of the time. Whether we try not to or not, we've all only experienced that one culture, that western privileged [culture]. We are the dominant group, and I think we don't understand how much.

Other participants discussed their readiness to explore GCE phenomena and describe GCE activation as a personal journey reflecting the complex experiences that arise from the articulation and implementation of GCE. The contrasting experiences, tensions and challenges were evident within a single participant as they were between multiple participants. This dichotomy created a situation in which participants' experiences, which would typically be tensile and contradictory, co-existed.

I reflected on whether the notion of outreach and communication experienced as part of the phenomenon increased the participants' inner clarity or increased their confusion. However, I found that the positive ways in which participants explored and understood GCE and their experiences served to ease some of the difficulties participants experienced and indeed represented an essential strategy for the participants seeking GCE clarity. One teacher participant commented:

> So, I think all those words suggesting GCE—inclusivity, equal opportunity, open-mindedness, tolerance—they are all there, but they can just become a collection of words. I think you can be all those things and yet still be the opposite of all those things because you are framed by the constraints of your culture or your beliefs or who you are.

The PYP coordinator commented on the need to form a meaningful culture that values GCE-related phenomena, stating, "I think you have the thing in international schools where you have most teachers that come from the kind of dominant cultural group. So, despite their best efforts, it is still them and us". As I noted participants grapple internally with their understanding of GCE phenomena, I simultaneously witnessed participants seeking *external framing* of GCE phenomena.

4.5.1 External Framing

The school was required to demonstrate examples of both GCE and IM for the CIS and IB review. This review, examining contextualised ways of responding to criteria, fell short of critiquing GCE in the way some participants might have liked. For example, while referring to the review, one teacher participant cited a lack of bold definition, noting that "both CIS and the IB have a guide. They provide some general outlines. They say, 'we have these initiatives we'd like you to run'. Yet, there is little concrete understanding of GCE or IM". Another teacher participant also commented on the lack of external guidance, stating, "I like the ideas the IB communicate, but there is nothing new or innovative. It is as if both the IB and CIS have wrapped up GCE in a package and said, 'they're [sic] you go'. However, there is no definition or action plan".

Further echoing the challenges related to external framing, the secondary school principal commented on the ambiguity and confusion associated with GCE. In referring to a visit by the CIS and IB reviewing officials, he stated:

> The thing that kind of disappointed me is that none of them [i.e., the IB and CIS visiting teams] were new visitors apart from the secretary. So, they have all visited schools, and they have all been examining this process elsewhere, and they did not give us any clues as to what direction to take.

Another teacher commented on the need to move away from external models and develop a contextual interpretation, commenting:

> I think to some extent, it is slightly backward planning, but doing the things that relate to global citizenship in the broadest possible definition here in school is just as important as sitting down and saying, we'll let us get together the IB philosophy and then act upon that.

Yet another teacher spoke of integrating GCE in the school as an overarching ethos, arguing:

> I think when you are in a position like that with international mindedness; then you are probably going to lose out every time because it is a buy-in situation, an add-on. It should be that it is the thread that runs through all the things that you do.

I observed that the participants were simultaneously pushing for an external conception of GCE and pulling for the contextual development of GCE. As I witnessed this tension, seeking the contextual development of GCE gained momentum among the participants. Consequently, I created the minor category of *activating diversity* to capture the more action-oriented outlook capturing both the external and contextual.

4.5.2 Activating Diversity

The *activating diversity* category denotes the recognition within the international school community of the active possibilities that arise amidst diverse student, teacher, and parent groups. One parent participant spoke of the "unique advantage" the school possessed due to its "cultural diversity". She commented, "it's part of the reason our family felt happy to move here, we knew this would be a wonderful experience for our kids, to interact with many cultures". A teacher participant spoke of the value of diversity, "it's not always easy. However, we have a real opportunity to set some core values in the students. One of those values is not connecting with one culture but many". Another parent participant commented:

> Some parents say 'Well, in America, we do it like this' or 'In England, this is what we do' or 'In Australia, this is what happens'. How many times have you had to say: 'Well, you are not in Australia, you are not in America!'

Another teacher participant spoke of focusing on diversity, stating:

> So, you do the things that you know are important and the things that kind of embrace the idea of international mindedness [GCE], something that allows

> kids to share cultural experiences. Examples include the promotion of the language in their mother tongue, the promotion of host culture and recognising the way that your school interacts with the local community. These are all, almost certainly winners, regardless of how you define them.

Some teacher and parent participants spoke of diversity as an advantage; however, others viewed diversifying as a challenge. A student participant commented, “I like the idea of diversity, but it doesn’t turn out equal. I mean, I end up wondering if there will always be the in-crowd”. A teacher participant commented:

> Culturally some students will not ask questions in front of a group at all. Some students have a tendency not to advocate for themselves and others that may very strongly advocate for themselves. How they view interactions with peers versus authority is essential.

Another teacher participant commented on the challenges that arose in dealing with diversity, stating: “We are told to differentiate in our classes and make sure we are accommodating different learning levels. It is a challenge to accommodate all the different backgrounds of the students”. Although they noted concerns, many participants also saw possibility and positivity in diversity. One parent participant stated: “I’m glad he recognises [GCE] here where all differences are equally valued, whereas, in the US, there are stronger prejudices, either visible or undercurrent messages”. Another teacher participant spoke of the advantages of promoting diversity through the curriculum, stating: “We need a curriculum framework, other than the IB, that engages teachers in the planning and delivery of units of work inspiring students to understand who they are, who their community is and how they relate to the world”.

Yet another teacher participant expressed the view that remaining open to diversity was pivotal, stating:

> Teachers, who are aware of cultural needs and tap into that, are at an advantage with GCE or any other education initiative. If they are curious and want to develop that understanding and empathy of students, in addition to teaching subjects and topics, they are helping create global thinking.

I observed, considering participant perception of GCE phenomena, a growing interest in taking advantage of the many cultures that existed within the school;

however, some participants also expressed the view that it might pose an obstacle. As I observed, participants determine possible pathways towards GCE clarity; I noted their interpretations of strategies and processes were reliant on some level of scepticism. However, I also noted participant desire to uncover meaning and connect a better understanding of their mission and values to GCE phenomena. I noted this exposure of values and the subsequent unfolding of the major category: *distilling values.*

4.6 Distilling Values

The concept of *distilling values* refers to the phenomena as representative of priorities. *Distilling values* refers to the extraction of essential meanings and values as a focus on GCE phenomena within the international school community. *Distilling* is expressed as a gerund to preserve the sense of action associated with this category. The concept of distilling values incorporates the minor categories of rationalising transparency and overcoming self-determinism. By honing my perceptions of shared meanings of GCE phenomena, I identified the process of *distilling values* by building on the knowledge from the previous major categories (*reaching beyond symbols* and *developing a global culture*).

I observed an array of international flags displayed in the school foyer. I also watched the Physical Education Teacher use languages other than English to explain the nuances of sporting skills. Further, I noted the emphasis teacher participants placed on the "mother tongue program" (a celebration of the native language and culture of various community members). Such examples highlighted the different values held throughout the school. As one parent participant commented, "we need to look at ways to get at values and to share how we translate that into the context of a school like ours". Another teacher participant commented on GCE phenomena as reflected in the classroom: "Everything you discuss and bring into your classroom starts to shift because you start to realise the need to show different perspectives". A principal commented, "we do more than what we talk about, but we cannot do that until we have a clear idea, as individuals, of what it [GCE] is". The same principal spoke of the importance of child-centred teaching and learning, observing that there may be "global implications of the redesign of this area of the school, or introducing the aspect of the curriculum". The principal continued, "I wonder if we should be

looking at global citizenship and international-mindedness as a lens that must also apply to careful, child-centred decision making?".

As the participants formed opinions of GCE, they also highlighted the visions and mission as values. A teacher participant commented, "we are going to take the values that we have, and we are going to use those as the lens with which we examine other people's values". Another teacher participant reinforced the need for values, "we need to look at ways to get at values. Then we need to share those values". Yet another teacher participant reflected on the need for values in determining a contextual definition of GCE, stating:

> I think the key to GCE development is trusting in an openness to the unknown. We have a Western model of GCE in our minds where this is almost like we are going to take the values that we have and we are going to use those as the lens with which we examine other people's values. I think there is almost like trust, a release; we must be willing to accept that the boundaries of all of this, are not defined by what we know already.

One principal made the following comment about GCE values as perceived within GCE phenomena:

> I think the core of global citizenship is training young people to be able to be positive contributors to the world. After all, they are going to be functioning for most of their lives in a mostly unknown world. Also, they will be operating in a more globalised society; the world we put on our young people is now very different, that and the various world problems that we are facing from poverty to disease, to deforestation, to climate change. Global citizenship requires a different skillset, a different knowledge set and a different value to what perhaps was appropriate in years past.

I continued to observe participants presenting more precise articulations of GCE values; I was able to form an understanding of ethical thought, moral ideas, and optimal temperaments. I kept seeking data to examine what these values might represent and how they supported GCE development in the school. One teacher participant commented, "starting with the values, respect and, I don't know about tolerance particularly, but kind of, because I think it doesn't come to commonality, tolerance is about difference, we tolerate difference rather than understand that we're the same". Participants experienced the articulation and implementation of GCE as

an experience of contrasts that involved a participant's whole being and incorporated the physical and emotional aspects of each participant's self. In keeping with the notion of a formation of persona, another participant stated, "it is open to all these other countries or cultures. Things like that, being open-minded to other cultures. I do not think it is everything, but I think it is very positive. Global citizen is good, but I do think humans need a bit of an anchor somewhere".

In summary, the major category of *distilling values* denoted the process of uncovering principles and underpinning visions in support of GCE. I further underpinned *distilling values* with two minor categories: *rationalising transparency* and *overcoming self-determinism*.

4.6.1 Rationalising Transparency

As I continued to review the data, I noted that the participants were *rationalising transparency* in the international school by commenting on a need for honesty and clarity in the motivations behind GCE development. They began to speak more openly of the advantages of a situated GCE, formed by members of the school community and cautiously reflective of the school's "true values". One teacher participant commented:

> If we use the term global, some people don't want that. If we use the term national, some people don't want that. I think you can get stuck on defining what the direction [of the school] is going to be. Sometimes it's good to believe in community and unpack GCE ourselves simply.

Similarly, echoing the previous teacher's comments, one parent participant stated:

> I think it is essential to recognise that we are vulnerable when we open ourselves up to understanding the world and others. It's like we're saying there is nothing wrong with our way of seeing the world. However, when others have difficulty becoming accustomed to other forms of seeing the world, then it gets difficult for everyone.

As I continued to seek insights, I noted how participants spoke of the need to understand other ways of viewing the international school and its community. As one teacher participant reflected:

> I think that the whole idea of defining [GCE] and then being there to be shot down is one of those things that stops you from nailing your colours to the

> mast. This uncertainty is what we believe, and we know we are going to get some criticism or some people who suggest that it may not be perfect, but if it is our definition, [and] we act upon that, that is fine.

As participants shared their insights, they spoke of helping students to become prepared, confident, and generous. They also spoke of ideals and aspirations. One teacher participant emphasised the value of a collective outlook, stating: "I wonder if we should be looking at global citizenship and international-mindedness as a lens that must apply to careful, child-centred, decision making? Rather than a top-down model or an individualistic model". One principal pointed out a correlation with the child protection policy, noting:

> I know it might sound like a strange comparison, but I think to some extent, there are parallels, in implementing GCE with the child protection policy. In the sense that every single act that we take part in in the school, we should be looking at from a child['s] perspective.

As this quotation indicates, the participants formed an understanding of community and gained confidence from a collective outlook. This focus on community revealed a tension between individual learning and the notion of working together. In identifying this tension, I formed the minor category *overcoming self-determinism*. This category emerged from observations that participants approached GCE with more purpose. Overcoming self-determinism refers to an outlook fixed on GCE phenomena. It also incorporates the minor category of rationalising of transparency and the major category of *distilling values*.

4.6.2 Overcoming Self-Determinism

As I collated data, I noted a tension between the individual (focus on self) and collective (focus on the group) ideals. I sought to ascertain what this meant for GCE. One parent participant commented on the problems she saw in the IB as an individualised, as opposed to a collective, model of education. This participant stated:

> The IB is for the American student. I am sorry. If you go to an American university or North American University, you perfectly fit after IB because you learn how to sing by yourself in the IB system.

The phrase “sing by yourself” captured the suggested focus on the self rather than the collective or the group. One teacher participant commented:

> It’s hard to move past. All our tracking, all our assessment leads to the individual. At times we evaluate how students work together. Yet, it seems less of a priority, the more senior they become. A child gets to Secondary School, and it [is] all about me. How can you help me?

Echoing this sentiment, another teacher participant commented:

> I was talking to a guy from the Americas who had a completely different interpretation of things than [a] person in the Asia Pacific, or Europe might have. They felt their child was an individual, among others. I think other parents view their child as part of a community first.

One parent participant reflected, “on face value, I supposed that GCE is all about the collective, yet that does contrast with our focus on getting our child to achieve as an individual”. Another teacher participant commented on the contradiction between individual ways of thinking and doing and GCE, stating:

> We often jump straight to a focus on others, but you cannot do it because you do not know how”.

She elaborated:

> You’re looking through your prejudice, you’re looking through your stereotypes, your own experiences in life shape the way we see the world, they form the way that we become, and that’s challenging for people that feel ‘No, let’s not look at the other person, let’s look at self’.

Yet another teacher participant grappled with the individual, collective divide, stating: “You are trying to dig below the iceberg, you are trying to see what your beliefs and values indeed are. It can be very confronting. I think that is why sometimes people stick to the surface rather than going deeper”. While this participant valued ways to “go deeper”, another teacher recounted the following story in which a group of students independently developed an action for the school:

> It was two of the teachers and a whole group of people who continued to meet after they had finished their work because they enjoyed their interactions so much. They gave me this presentation; it was a pitch for a recycling action; it was brilliant. The idea, in the beginning, was the students

> acting themselves, by way of example. The premise was simple, go out and set up a plan in each class and see what happens. I liked that they were identifying opportunities, identifying areas of interest for their personal development and their group's development.

This teacher placed value on work for the group. Similarly, the PYP coordinator also commented on the notion of individuals moving towards group work, stating:

> It is a very thoughtful process for the individuals involved. I do not think it is overlaying curriculum; I don't even think it is a curriculum conversation. It is a personal conversation for people to have a mind shift. Then once you do that, everything you discuss and bring into your classroom starts to shift because you begin to realise the need to show different perspectives.

In speaking to the participants, I observed that they were seeking to move beyond the individualised model of education they were experiencing. In doing so, they were *overcoming self-determinism* by forming a focus on community and GCE as a collective undertaking. In summary, Figure 4.2 illustrates the coalescing categories as experienced by the participants collectively conceptualised as *authenticating through action*.

4.7 Summary

The GCE phenomenon, as experienced by the members of the international school community, is abstract yet characterised by exploration. A simultaneous lack of clarity and possibility existed in the form of interactions between cultures. Members of the international school community expressed concern over the lack of examples but also felt compelled, intuitively, to seek out ways to activate GCE.

By pinpointing values, participants looked positively toward GCE phenomena, so that their positive impressions of GCE were also an essential part of their experience. The things within the environment that were familiar to the participants were identified by them as positive aspects of the GCE phenomena and provided a clearer picture of the process. As further data emerged, I was able to form a picture of the themes generated by my analysis to this point. I noted the value placed on seeking and exploring. I also identified an emphasis on action over the discussion and of seeking transparency in the process beyond scripted accounts of

GCE. From the sensitising concepts revealed throughout the data collection, I noted the importance of authenticating and action. Participants identified the defining features of GCE by exploring symbols. They were subsequently able to explore the developmental aspects of global culture by excavating informed and internally derived angles of GCE meaning. As I drew from the codes and categories, I witnessed participants refining their insights, moulding terms, and sharpening their ideas as to how distilling values might overturn challenges to GCE.

The next chapter considers the determination of empathetic propensity. I used the *determining empathetic propensity* category to describe and explore the meaning behind the processes at the international school deployed to articulate and implement GCE. Meaning making, therefore, developed for members of the international school community as they made sense of their experiences, built on phenomena, and reflected on their intercultural experiences.

Chapter 5: Interaction as a Process—Determining Empathetic Propensity

5.1 Introduction

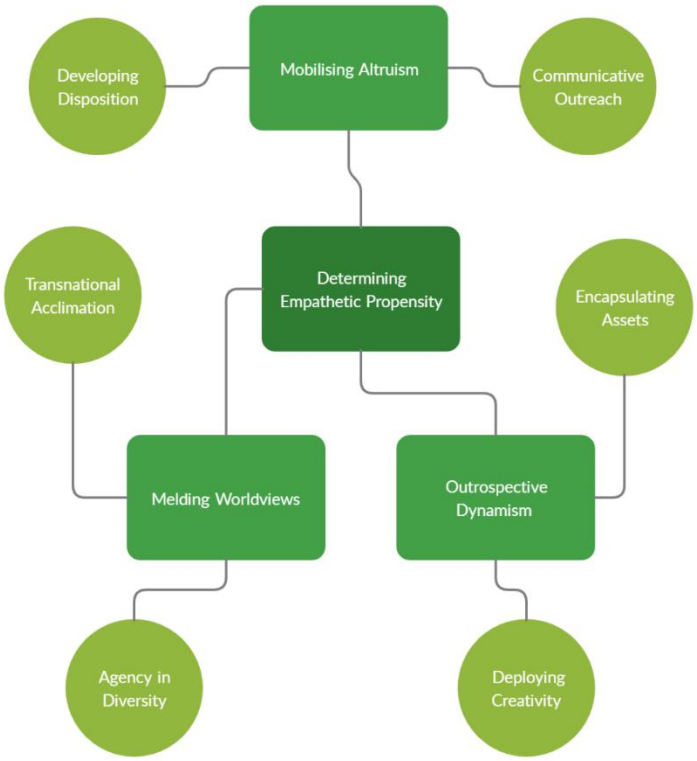
This chapter describes the emergence of the category of *determining empathetic propensity*. *Determining empathetic propensity* reflects the process, as expressed by participants, of articulating and implementing GCE at the international school. Underpinning *determining empathetic propensity* were three major categories: 1) *mobilising altruism*, which reflects the development of charitable gestures as a way of demonstrating GCE process; 2) *melding worldviews*, which describes the process of bringing together multiple perspectives; and 3) *outrospective dynamism*, which centres on the process of actively seeking out and connecting with others.

5.2 Determining Empathetic Propensity

The term *determining* refers to the process of uncovering, pinpointing, and understanding. The concept of *empathy* refers to the emotional, physical, and social process of participants sharing feelings with others. The term *propensity* refers to the array of dispositions and temperament that led participants to understand the capabilities amongst members of the school community. Propensity also constitutes participants' understandings of experiences of GCE articulation and implementation. *Determining empathetic propensity* is expressed as a process to emphasise its active properties and its focus on a series of behaviours. This sub-core category is underscored by the major categories of *mobilising altruism*, *melding worldviews* and *outrospective dynamism*. Two minor categories underpin each minor category: *developing disposition* and *communicative outreach* under mobilising altruism, *transnational acclimation,* and *agency in diversity* under melding worldviews, and *encapsulating assets* and *deploying creativity* under outrospective dynamism. Figure 5.1 shows the determining empathetic propensity sub-core category as it reflects the process of GCE articulation and implementation at the international school.

Figure 5.1

Determining Empathetic Propensity and Accompanying Major and Minor Categories



Each category (sub-core, major and minor) listed in Figure 5.1 describes an aspect of GCE process. According to Charmaz (2014), a process:

> consists of unfolding temporal sequences in which single events become linked as part of a larger whole. Thus, temporal sequences are linked in a process and lead to change. A process may have identifiable markers with clear beginnings and endings and benchmarks in between or maybe much more diffuse and less visible but evident when comparisons are made over time. (p. 34)

Furthermore, Strauss and Corbin (1998) offered the following description of a process:

> bringing the process into the analysis is essential. Process can be the organising thread or central category of a theory, or it can take a less prominent role. Regardless of the role it plays, the process can be thought of as the difference between a snapshot and a moving picture. Each one pictorial form presents a different perspective and gives insight, but if one wants to see

> what happens, or how things evolve, then one must turn to the moving picture. Theory without process is missing a vital part of its story—how the action/interaction evolves. (p. 179)

In the present study, participants perceived empathy as crucial to the development of GCE process in the international school.

In detailing the articulation and implementation of GCE in the international school, the participants spoke of the need for clarity and began to describe an active approach to the concept. In the following interview excerpt, the secondary school principal refers to empathy as a focal point for GCE process:

Interviewer (I): How do you describe an active GCE?

A principal (P): It's a bit like the difference between trying to learn a language at a later date in life, and just being able to acquire a language because you live in a culture where that language is spoken. It is [GCE] acquired.

I: How does this work in an international school?

P: So our kids have the advantage that they have learned it almost more naturally. So students from, or people from the areas that we spoke about, these homogenous areas, doesn't mean to say that they can't be global citizens but it's probably going to be more artificial and harder work for them. That is, for them to embrace a lot of other cultures, as they move away from their home. Here [in the international school], all the cultures have come into this one place.

I: How might people here at the school approach GCE?

P: All the different international aspects are here. So the skill set being able to develop the communication tools, to develop an empathetic outlook.

One teacher participant reinforced the words of the secondary school principal:

> I am curious about empathy as a GCE trait. I am wondering about the development and harnessing of understanding through GCE action. Because I think to some extent a lot of the IB learner profile attributes align and combine to suggest empathy, but it is not actually in the [IB] learner profile.

These preceding comments, firstly from the principal and secondly from the teacher, led me to view empathy as a means of building understanding, moving beyond assumptions, and apprehending shared emotions. The IB Primary Years Programme coordinator noted:

> I think that the whole concept of 'outrospection' and empathy and just going beyond and asking 'How do they feel?' To put yourself in someone else's shoes is vital. So yeah, I think our job as educators is to disrupt the typical pattern of thinking towards connection.

I noted the PYP coordinator's use of the term "outrospection" to describe active empathy drawn from Krznaric's (2014) interpretation of empathy; using the term *outrospection* highlights a dynamic, empathetic process. This notion of outrospective empathy was emphasised by another teacher when they commented, "not empathy as I perceive it inwardly but how I see who I am, what behaviours I am demonstrating while acting empathetically". Similarly, the assistant primary school principal recalled his role reviewing an IB school in the Middle East. He noted that the Middle Eastern school was seeking to shape education through the IB to overturn the conflict mindset pervading the wider community. He explained that the school leaders wished to use their context as a model for peace and common understanding, stating:

> The school leaders were not seeking reconciliation; they focused on anti-discrimination. One teacher, her job was to work with the younger residents and try to develop ideas on reconciling, addressing biases through her own lived experience—[The Middle Eastern School was] trying to see things from the other side.

The assistant primary school principal's reference to seeing 'things from the other side' highlighted not only a need for connectivity but also the emergence of a shared understanding of GCE.

With empathy emerging as a prominent, explanative concept, I continued to seek wider, alternate angles within the international school. Specifically, I reviewed school documents to seek out new ways of viewing the context. One such document was the guiding statement for the Taking Action Ourselves (TAO) initiative. The TAO initiative, designed by teachers, allows students to, as one teacher participant put it "take action for the globe", focusing on the value of student voices and the

deliberation of global issues. Teachers running the TAO initiative encouraged groups across the school to share what one participant referred to as "their varied ideas for global action". The secondary school teacher group, with the support of the Middle Years Programme coordinator, crafted its own, contextually driven guidelines including:

- Feeling empathy towards others.
- Making small-scale positive changes to behaviour.
- Undertaking large and significant projects.
- Acting alone.
- Acting collaboratively
- Taking tangible action
- Proposing modifications to existing systems for the benefit of all those involved; and
- Encouraging people in influential positions to act

I observed the TAO initiative guiding teacher participants to apprehend GCE and develop actions that emphasise the process of GCE. For example, where I saw empathy develop I noted participants were emphasising interactions, where I saw "tangible action" I observed planning and engagement and where I saw "proposing modification" I noted teacher participants were discussing and refining aspects of their action. One teacher participant recounted the following example of "GCE action" drawn from the TAO initiative, capturing both the GCE process and underlying sentiment:

> It started with the three fourth grade classes, reading the 'Breadwinner' [authored by Deborah Ellis] as a provocation. To begin with, that was the sole intention of the project. At the same time, another teacher here was actively involved with a local charity group that was helping to support groups of kids living in the regions outside of the city, in a remote village with little access to any sort of amenities at all. Reading through the 'Breadwinner' and discussing with the kids about the lack of access to education and infringement of human rights was the loose focus. Then we moved on specifically to the lack of access to education, which brought us into the work of this charity group, helping those in need of education.

In recounting this example, the teacher participant used terms such as "actively involved", "helping" and "support[ing]". The teacher participant continued:

> We then invited the leader of a charity group to come into the school to talk to the kids, in general terms, about what they did and the conditions that the kids were living in; lack of access to education, lack of resources and so on. He explained there was one village, one area, where the kids were living on farms and had about a two-hour walk downhill every morning to the school and then, of course, a much longer walk back uphill after school.

I was curious about the term "invited", the use of this term suggesting that the teachers and students were reaching out deliberately, engaging charitable behaviours, and allowing space for connection. The teacher participant continued:

> Naturally, they [the local students] could not go [to school] in bad weather; they could not go in the winter when there were snow and ice, and they could not go in the summer when it was too hot. They had already raised money for a bus to take the kids back and forth to school and elected to raise money then to pay for the driver.

I continued to witness a pattern of charitable intent as "GCE action". I also observed a sense of responsibility emerge as the teachers and students began to develop their project creatively. The teacher participant noted:

> After the presentation, the teachers talked to the kids about the issue, and they came up with the idea of raising money to help them and came up with a walkathon. We arranged for the kids to walk around five kilometres around the school grounds. They ended up raising money that went towards the maintenance of the road and the upkeep of the bus.

Expressions such as "talked to" highlighted the communicative process through which both the teachers and students actively sought to build "understanding" and "action". I observed the participants apprehending diversity and the means through which they deliberately engaged in actions to interact with others. I also identified agency in the initiative as denoted by the teachers' and students' ownership and the independence they developed. I noted that the participants employed assets, such as spaces, people, and places, willing to support the

endeavour. I stressed the creativity teachers and students deployed to structure their emotion to form intriguing responses to a GCE development agenda.

In observing teachers, students and parents reaching out toward others revealed significant moments of understanding and meaning making as formed by participant insight. Through the concept of *altruism*, participants were expressing a comprehension of their environment.

5.3 Mobilising Altruism

Mobilising altruism refers to the participants' perceptions of charitable gestures and their feelings of connecting, through support, with others. *Mobilising altruism* is a major category of *determining empathetic propensity*. Several participants spoke of seeking ways to help others as a means of responding to GCE. The following quotation from a parent participant highlighted the charitable initiatives developed in the international school:

> We support quite a lot of charities, locally and internationally. We do different events, non-school uniform days and people pay money, and the money goes to those in need. We have always had a significant global interest in this way. For example, we help 'Water for Malawi' quite a lot. Our projects are about building mutual understanding as well as actively helping. So, we are fundraising and seeing there is a charitable community spirit.

Some charities, within the school, were developed for local groups while others were far-reaching and encompassed international programmes of support. Teacher participants commonly viewed such initiatives as a way of not only "supporting" those experiencing hardship, but also as a means of forming inter-cultural relations through altruism. Echoing the above parent participant's insight, the MYP coordinator commented: "We often look for charitable projects in the middle school. Focusing on charity helps us to plan how we can work GCE in our programmes". Another teacher participant commented: "I wanted to make my teaching more about giving to others and reaching out to the community".

I noted the language the participants used to frame their mindsets and motivations for the charity work. Several teacher participants spoke of "connectivity", "outreach", "attitude", "dispositions" and "mindset". Such thinking links to IB language, such as "risk-takers" and "carers". The primary school principal commented, "the best way to highlight [GCE] is through action. If the

action is charitable, it brings others on board as well". Another teacher participant commented, "communication is essential if we are to flesh out our understandings". Reflecting on what a teacher referred to as "the potential for an empathetic disposition", one parent participant commented, "it starts here. We must be supportive of each other before we head out and make compassion part of our curriculum". Continuing the theme of empathy, another teacher participant stated: "GCE is about feeling for people from different circumstances and backgrounds". Similarly, another teacher participant commented, "let us understand how others make their way in this world", noting that to do this, "students must step out of their comfort zone". It became clear that participants grappling with GCE were contending with a mix of external ideas and the emergence of attitudes in the form of both disposition and propensity.

5.3.1 Developing Disposition

Developing disposition is a minor category under *mobilising altruism.* It relates to the development of participants' understandings of the GCE process at the international school. The participants developed their dispositions over time because of situations and experiences.

I observed a variety of guest speakers visiting the school to present on GCE. On one occasion, a refugee from Afghanistan spoke of his experience living under the Taliban regime. One teacher participant commented on the Afghani refugee's speech: "We were cautious to clarify what was appropriate when asking questions, we had to strike a balance between challenging the students and them being respectful". The behaviour of the students "hosting" the guest speaker reflected the teacher's emphasis on the demeanour of respect and sensitivity. Another teacher participant commented: "I often explain to my students the sensitivities when presenters come, or we visit others to share the[ir] experience[s]". In doing so, the teachers and students challenged themselves to move beyond the learning environment, outside their comfort zone and seek ways of understanding other's situations and needs.

To further enhance their understandings and awareness of GCE, teacher participants drew from the IB learner profile. They drew from the learner profile for two significant reasons. First, the learner profile is an overarching dispositional framework. It is a component of all three IB programmes (including the PYP, the

MYP and the DP) (IB, 2017), Second, the themes reflected by the learner profile are an articulation of universal values and thus linking to expansive global moral values. I noted that participants used the learner profile to frame their understandings of GCE process. Terms such as "risk-takers", "inquirers" and "carers" were frequently used to describe modes of behaviour surfacing from GCE process.

A few teacher participants used the learner profile as a guide to frame their GCE intent. A teacher participant cited the importance of the IB learner profile in developing disposition, stating: "Imagine you were to divide the IB learner profile into the heart and the head. Attributes like 'caring' and 'risk-taking' lean towards emotion and emotions, the 'heart parts'". One teacher participant also highlighted the need for teachers and students to work at complementing the learner profile, stating:

> Terms such as thinkers and reflective rely on practical, logical or 'head' approaches. The 'head' part is, in a way still analytical and unsympathetic. Getting side-by-side with people without judgement is not explicit in the learner profile. So, I think there is an opportunity within the learner profile to explore those 'heart parts'.

The teacher's use of the term 'heart' revealed the sentimental outlook implicit in a variety of participants' contributions. Another teacher participant made the following comment on GCE process:

> There are issues of global concern and global context in which we frame our curriculum. These issues lead us to think 'Okay. Let us help someone else who needs it. Let us understand how others make their way in this world. Let us help others understand how we do things'. It comes down to attitude.

Another teacher participant referred to the importance of disposition as a way of forming learners' attitudes and noted that it had the potential to add meaning to GCE activations, stating:

> We have an obligation not just to prepare [the students] in terms of content and approaches to learning. We must give them a sense of what it is like to be part of the world. I think to be able to transfer, understand what is needed to locate oneself as part of a different culture is vital.

Framed by *developing disposition*, this motivation and intention allowed charitable and altruistic tendencies to form throughout the school. It was from the

development of such outreach that participants determined the value of *communicative outreach.*

5.3.2 Communicative Outreach

Communicative outreach is a minor category under *mobilising altruism. Communicative outreach* refers to the implementation of communicative processes supporting the development of GCE at the international school. Communication is an integral part of the context required for participants to develop and engage in the charitable outwardly relational process. One teacher participant pointed out: “I think the more connected you are, the more interaction you have with different types of people, the more open you become”. Another teacher participant stated: “We must move away from our difficulties as professionals, be courageous and communicate with each other”. Yet another teacher participant noted, “communication is essential if we are to flesh out our understandings”.

As the participants highlighted the value of communication and expressed their understandings of its importance, I noted that they also referred to different ways of communicating. One teacher participant stated, “it’s about feeling for people from different circumstances and backgrounds”. Another participant spoke of the value of technology in building communicative possibilities, saying:

> We use technology, websites, email, and social media to connect to others. Sometimes we work it into our various curriculum projects. It helps us to share with the parents that we’re able to connect, and we can have dialogue across the world.

I noted that the participants used terms such as “share” and “connect” as they spoke about encouraging communication. Communications that inspired understandings allowed charitable and kind gestures to bubble to the surface and set the tone for connections. The following teacher participant comment highlighted the need for dialogue to establish a more comprehensive understanding of what GCE process might entail, stating:

> I know GCE is vital for us because we all came from the perspective that we have been in environments where people did not buy into this and that initiative, where it was too directed. People saw themselves as part of a specific group rather than the whole group. So, GCE is all about saying, let us try and get around that, communicate and produce something universal.

As participants sowed seeds to “connect” and “buy into” GCE, they began to find ways to cultivate their understandings of others via communication. One teacher participant commented, “it starts here. We must be supportive of each other by connecting from the outset”. Initially, I associated this interpretation of GCE as being related to how the teachers thought of their professional roles; however, another teacher participant highlighted that difficulties might arise if communication does not develop, stating:

> I think some people approach our community and they look like they come from this position of authority on the subject. ‘I have been here, I have been there, I have coped’ or ‘I can do it’ and you are like, ‘okay, but you have never, ever communicated with anybody?’

As I witnessed participants engaging in c*ommunicative outreach,* I noted their behaviours and norms allowed for connections. These connections led to the development of an increasingly explanatory foundation for GCE practice. The students and teachers spoke excitedly of the possibility of discovery associated with others. GCE communications morphed into ways of acting, students and teachers examined multiple perceptions in the world around them. Further, participants also began articulating and implementing ways to establish deeper connections by *melding worldviews.*

5.4 Melding Worldviews

The major category, *Melding worldviews,* reflects the uniting and co-joining of communication and perspective shared among participants. The participants showed that they were able to look beyond superficial descriptors and seek out deeper connections. I noted that the participants consistently referred to “multiple perspectives” as a means of understanding GCE. The secondary school principal commented on the need for in-depth understandings, stating “that is what is best for our students, to generate a whole series of lenses. Once formed, these lenses give us a better capacity to define our agenda”. Other participants spoke of “understanding”, “collaborating”, “contesting” and “re-interpreting”. I witnessed teacher participants accepting their environment and working to understand it. One teacher participant relayed the following story from her personal life, which she felt reflected GCE qualities:

> I used to sit with my partner at home, he was from Asia, and he never understood the importance of sitting with the family for a meal. On the other hand, I had been raised to sit at the table with my family. I realised that you could carry assumptions, but until you seek to walk in someone else's shoes, it is almost impossible to build inter-cultural understanding.

In describing the process of melding worldviews, participants spoke of grappling with diversity inside and outside the classroom. Another teacher participant noted, "the next corner you turn around is not going to be what you just left behind". Yet another teacher participant highlighted the importance of "recognising how to be part of different types of communities". However, another teacher participant spoke of the importance of connection, stating: "I think the more connected you are and the more interactions you have with different types of people, the more likely you are to identify things that then change the way you think". Another teacher participant also spoke of the development of tension, stating, "some of the disagreements seem a priority. When you are in a multi-national environment, the issues and dynamics become much more complex". Another participant commented, "what you do not have, you can develop through exposure and, by learning from other people and, by working in the environment you live in". The participant's melding of worldviews highlighted their engagement with and *response to global issues*.

5.4.1 Responding to Global Issues

Responding to global issues reflects the process, the participants underwent, of thinking and acting in response to global problems. Responding to global issues is a minor category under *melding worldviews* and was derived from the participant's emerging understanding of global problems (such as drought, public health, poverty, and pollution). As the participants shaped their responses, they grappled with large-scale issues and local concerns alike. The MYP coordinator commented on the need to scale down proposed solutions, stating:

> We say, right, we're looking at this new initiative or this curriculum change, we're looking at a physical change within the building or a difference in the school day, the timetable. So, we say, okay, what are the opportunities that present themselves here in terms of embedding IM as global issues into our daily lives?

Echoing the MYP coordinator, another teacher participant also recognised that the "how" of responding is not necessarily subservient to the "what". The teacher participant commented, "we have analysed climate change from this perspective, from a first-world perspective or recycling, right? We should be responding to the questions 'How can we act here that reflects actions elsewhere?'"

I noted that the participants engaged with multiple issues, locations, and people across the world. For example, one teacher participant stated:

> I think the students should model solutions to UN sustainability goals. However, I think they should focus on their behaviours and demeanours as they do. I think the priority should not be on the product, but that [the students] understand [that] they need to be prepared to connect and collaborate for an unpredictable future. This means they may be dealing with problems we barely recognise now.

Another participant viewed seeking behaviours associated with responses as paramount, stating:

> To be able to draw upon teachers' prior experience that in developing empathy [and] understanding, a global perspective is a real strength. I think to be able to shift perspectives, as an individual or as a class and encourage powerful questions relating to global issues and global concerns and provide solid evidence of findings [is essential].

One student participant commented, "rather than jump up and copy an action; we have to ask questions about whose [sic] making these things happen and how can we stop them?". The questions raised by the student participants led me to explore how teachers and students examined issues to reveal dominant ideas and influences in the world and develop the minor category: *agency in diversity*.

5.4.2 Agency in Diversity

The term *agency* refers to the independent thoughts and actions participants developed to engage in problem-solving. The phrase *in diversity* refers to the multiple cultural groups and resulting in various perspectives at the international school. *Agency in diversity* is a major category of *melding worldviews*. As one teacher participant noted, by adopting a school-wide focus on interrelation, the participants were able to understand and recognise that they were "also part of lots of other people's universes". Reflecting on how this might translate to practice, another

teacher participant commented, “global citizenship is the need to be adaptive”. Such comments revealed the possibility of dynamic interactions and potentiality. A third teacher participant said, “we have a unique opportunity to build on our multicultural school and communicate our way of working together. If we do so effectively, we can set up our way as a possible model”.

By seeking out interactions, the students, guided by their teachers, displayed learner ownership and a recognition of the importance of courage and voice. One student participant cited the value of becoming part of a community that valued multiple communities. That student noted that despite “not necessarily understanding the needs of different communities”, the student had “developed the skills of recognising how to be part of all different types of communities”.

The participants’ comments revealed that diversity was shaping GCE. One teacher participant reflected, “when you make space for students to form their interpretations and follow the IB slogan ‘Others with their differences can also be right’, they become empowered and have a stronger hold on their responsibility”. Another teacher participant noted, “we are all different, but the different cultures help us to create exciting and impactful conversations”. The participants noted the need to recognise student capabilities and to provide students with information so that they can then “make their own decisions . . . [and] come to their [own] conclusions”. The combination of empowerment, growing tolerance and awareness allowed the participants to provide a confident commentary on the benefits of GCE, which formed a thread through my analysis.

The participants reflected on the value of difference and the need for clarity in bringing diverse groups together. They also noted that the combination and interplay of various ideas fixed to the foundation of meaningful “GCE action” and *outrospective dynamics.*

5.5 Outrospective Dynamism

Krznaric (2014) used the term *outrospective* to describe active empathy. The term *dynamism* refers to the constant change and activity involved in interactions at the international school. The major category *Outrospective dynamism* relates to the process of participants accessing multiple modes of engagement in response to others. One teacher participant spoke of the challenges that arise in a learning environment, stating:

> it is nice to have diversity and international ideas, as opposed to a need to have. Having that lens that I am talking about suggests that we view everything through that lens, and that lens will ultimately affect some of the decisions that we take. It will ultimately inform some of the practices that we adopt.
>
> Another teacher participant spoke of the need to develop challenging learning possibilities, stating, that "thinking about issues that can be uncomfortable for us . . . was a beneficial exercise". Yet another teacher participant noted that those motivated to explore the GCE process needed to develop connections among those in the community to learn that people are alike "rather than different". Another teacher participant noted that students need "to look for . . . connections with other people within our community around the world and focus on assets as well as the negative". One teacher participant commented: "Working with GCE should be a great opportunity, working in an international school [teachers need] to empower students and take risks". Yet another teacher participant spoke of the need for creativity and posed the following question: "What do you give?". The teacher participant also stated the importance of considering how this could be done "in new and creative ways".

On the recommendation of the director, I observed and participated in a Theory of Knowledge (TOK) class with senior students (aged 15 and 16 years old) to gain further insights into the GCE process. In observing a TOK class, I found an exciting exchange as the group, facilitated by the TOK teacher, explored issues of interest. The students asked how to articulate various perspectives from their home cultural context. In doing so, one student focused on overcrowded prisons in Spain. Another student spoke of ocean pollution. At the same time, another student discussed deforestation in South America. The students, in pairs, were then given the responsibility of posing the initial question, "How do we know?". Students then had to defend their position highlighting the research and facts behind the issue. The students then responded to two further questions: "What counts as evidence for your stance?" and "How do we judge which is the best model of your issue/solution?". The resulting discussion allowed students to unravel evidence and express their arguments. The teacher participant posed the following question: "What do your

stances and potential solutions mean in the real world?". Posing this question encouraged the students to summarise their "case". The inquiry revealed some interesting responses. Students' vigorous defences signified an understanding of the ongoing nature of the discussion. I was surprised to observe the students engage in dialogue rather than seeking to dominate each other with their various perspectives. As a contributor to the exchange, I adopted the role of a naysayer. I elected to promote national ideas over global ideas by stating that we cannot contemplate all responses to all problems. I asked the students whether such solutions should be developed locally by the people most affected. One of the students responded: "I think we already are part of the world and therefore part of the solution, big or small". Another student noted, "it's important to take on varied ideas from different cultures; that way you can test your idea effectively". I was struck by how students displayed a shared understanding of and valued a global approach. I also noted that the students were motivated to challenge isolated or unsubstantiated views.

With this TOK observation in mind, I began to map the dynamics and intricacies involved in forming global thought. I noted the importance of seeking out others' thinking and sharing both aspects and emotions associated with issues. In the case of the TOK class, this was made explicit among the students. Additionally, as a collective group, I noted that the participants preferred global thinking over isolated or insular ways of interpreting "process".

As I continued the interviews, I noted that the notion of building understanding resonated among the participants. The participants referred to systematic and functional aspects of GCE process; for example, some participants framed GCE action through TAO, others discussed sentimental and creative contributions to GCE process, one principal articulated the school's mission, and several student participants commented on "the greater good", "global peace" and "a safer world for all". These sentimental contributions were less predictable, less systematic, and less linear than other approaches to curriculum. In some instances (for example, when students were exploring how to reduce pollution or help stray animals), they relied on inquiry models or measures of achievement associated with the IB competency (IB, 2018). Notably, the spontaneous nature of some interactions went beyond the "process" and modelled "free", "open", "ongoing" and "dynamic" responses to GCE. I noted that these creative approaches were instrumental (rather than incidental) and in flux.

In another example of GCE action, the school invited a group of local students to create a joint artwork with students from the international school. Teachers and students were not aware of the objective of this project and yet "facilitated" the collaboration. On another occasion, the students were invited to an orphanage to "work with" students. Their focus was on interaction rather than meeting prescribed educational goals. I noted the open-ended nature of such experience and how the focus remained, both explicitly and implicitly, on developing an inventive and open approach to interaction. It was through these conceptualisations that I was able to form the major category: *outrospective dynamism*.

As I sought data, I noted the usage and eventual saturation of the concept *outrospection*; I also kept in mind the values and ideals present in participants' contributions. As teacher participants worked toward positive interaction, I noted the consistent need to seek out advantageous and productive *assets*.

5.5.1 Encapsulating Assets

Encapsulating assets refers to the resources, including modes of thinking, that supported participants' perceptions of GCE processes. *Encapsulating assets* is a minor category of *outrospective dynamism*. In stabilising their opinions of GCE practice, participants sought to enrich their contribution to a broader global outlook. I continued to source fresh commentary from the participants as they spoke of "gaining advantages", "enhancing" and "making the most of" situated GCE activations. To support their desire to develop GCE, I noted participants were annexing positive thought and optimism. One teacher participant commented: "I think of how we'd aim for the best possible world, and that requires positivity". Another teacher participant echoed this optimistic outlook, stating, "seeking out the bright side of otherwise quite problematic situations helps". Yet another teacher participant commented:

> We need to view connections with other people as an asset. Thinking about issues can be uncomfortable for us, and that can be a beneficial exercise as we get to audit our environment and our curriculum and take on board our strengths and challenges.

Another teacher participant commented on the advantage of perceiving opportunity, stating: "Because we are guests in this country . . . we should be

respectful of that, and we should be seizing the opportunity to learn about our host culture, it's a resource".

In the preceding quotations, participants sought to gain advantages from and positivity through GCE. Another teacher participant commented: "I think there are some pressing issues, how we tackle those is the summary of our GCE response". I noted that this teacher participant recognised the challenges in exploring global issues objectively. The teacher participant continued, providing examples, "where war exists, students should also inquire about peace; where there is a disaster they should also focus on hope". Another teacher participant spoke of GCE process, discussing the importance of promise and aspiration, stating:

> I find that [at] an international school in general, there is much dodging [of] some significant issues around, who we mostly are as human beings. You know, religion is often just avoided overall, for example. We are all from different places, and we accept, and we tolerate each other. This tolerance should mean we explore issues openly.

In pointing out a means of seeking possibility, the teacher also outlined the importance of tackling issues directly. Another teacher reflected, "we should not be going, 'Hey, we are international', and we should not be all about imposing a single cultural value". Another teacher participant spoke of GCE process in considering her relationship with her teaching partner, stating:

> The reason I bring this up [is] to do with international mindedness [GCE] and, she is my close friend as well as my teaching assistant, and she is more of a teaching partner. I understand a lot, and it is quite essential for a good working relationship with her. I know a lot about her background and about the culture in which she lives and how presenting self-confidence is considered rude. While helping her prepare for an interview, it got me thinking about—we have got a lot of talented people in our school, who do not work quite well in interview situations. So, I am going to set as a goal next year to teach interview skills to our local staff, and it is—for me, that is a feminist act and a global citizen act.

Similarly, another teacher participant commented:

> As I interact, inter-culturally, I am going to accommodate my culture, which is speedier for me and then I am going to accommodate yours. I think that is

> approaching a ‘my culture first approach’. To me, this is the antithesis of open-mindedness. What we need is to view the opportunity in cultural diversity and all the issues it brings along with it.

The phrase “opportunity in cultural diversity and all the issues it brings along with it” reflected teacher participant focus on the advantages rather than the adversities present in the international school. By seeking the value in the strengths in themselves and other participants, the participants practised a combination of building assets and advantage seeking. The variety of ways the participants acted led me to identify the minor category: *deploying creativity.*

5.5.2 Deploying Creativity

Deploying creativity describes participants’ understandings of the imaginative ways in which participants developed GCE processes. As I discussed the process of creativity with a variety of participants, the tempo of the conversations changed. Participants spoke of creativity not being “in synch” with broader school protocols or curriculum parameters and of its “opening doors” and reinvention of aspiration. For example, one local teacher participant commented on *deploying creativity* for the International Day, stating:

> When planning our aspect of International Day, we had to think of exciting ways to share our culture. So, through that lens, we got to audit some of our environment and our curriculum. We asked many questions about, well, where is the learner profile around the school, and where is it in different languages? We have made a display with students working with other students on International Day.

The participant’s comment on “interesting ways to share our culture” revealed an invitation to reflect on creativity. During my interview with the art teacher, I asked if I could see some examples of art, she felt depicted GCE. Figure 5.2 shows one such piece of artwork.

Figure 5.2

A Student's Artistic Interpretation of Global Citizenship Education

NOTE: The student provided permission for the inclusion of this picture.

> The student made the following comment on the artwork (see Figure 5.2): I wanted to depict the casual way some individuals give little recognition to the hardships of the planet and focus on themselves and their wellbeing. I wanted to show that while the meditation, depicted in the image, reflected a calm serenity, they lay on a pile of bones, depicting the difficulty and tragedy around the world.

Around the school, I noted the importance of shared agendas. Notions such as being "courageous" and "taking risks" were used to describe ideas that challenged specific ways of thinking and responding to global problems. I noted that the participants deliberately ensured an "open space" for the sharing of ideas and creative opportunities. For example, time was allocated to the TAO initiative to enable creative possibilities to emerge. The need for space was adhered to throughout the action and drove subsequent ideas for GCE. As one teacher participant stated:

> With the TAO initiative, it is every day, it is 30 minutes, and it is at 9.35 until 10.05, right at the sweet spot of the day. That sends a signal, and I think the same with global citizenship—you need to back it up with a gesture that shows the importance. So, making it an add-on, a full stop, is going to suggest that it is something outside of the broader sphere of our

> responsibility. It is nice to have, as opposed to a need to have, a space for imagination to grow our action ideas. Having that lens that I am talking about suggests that we view everything through that lens, and that lens will ultimately affect some of the decisions that we take. It will eventually inform some of the practices that we adopt.

This teacher participant highlighted the value of "space for imagination" amid the structure in place for GCE process and its necessity for "grow[ing]" action ideas. The dynamic interplay drove communication and shared feelings. It also destabilised and disrupted "straight forward" ways of approaching GCE. Participants noted the subversion of such entitlement, commenting on "the sense of entitlement that comes with activations of GCE". Another student stated: "When GCE is the opposite, there is no entitlement. It is about 'what do you give?' . . . [and] asking the question, how to give it in new and creative ways?". This quotation embodies the collective desire for creativity to remain prominent while shaping GCE understandings.

By collating the insights on GCE process, I was able to form *agency in diversity* as a concept and an abstract indicator of the grounded theory. This conjecture helped me to seek out a teacher and student participants in various areas of the school, such as art, physical education, and early childhood, to ask them to embellish or critique codes already formed and provide a new contribution. In the following quotation, a secondary school student participant describes a classroom action:

> First, our teacher gave us the context and background. Then he let us come up with our analogies and our perspectives on it. Before every class, he said, 'Putting all nationalities aside and all views, this is what happened'. What he did, he broke it down into more of us as 'one human landscape' rather than multiple nationalities. I think that is just the core of an IB school that we are risk-takers and inquirers for perspective-taking.

The above quotation captured *agency in diversity* as the student elaborated on their independent approach within a multicultural context.

At this point in my analysis, in keeping with the CGT approach, I took advantage of slowing down the data collection to review the ground I had covered. I was satisfied that I had fragmented and then re-constructed the codes and categories

against the empirical data; however, I was cautious not to allow the concepts to overextend my analysis. I returned to my research questions and contemplated whether I had captured not only GCE but also participants' interpretations of their existing context and how they imagined a better world. I reflected on the participants' expression of ideas. I began to note that the participants tied ideals to responses to global issues. I used these to form the modes of thinking illustrated in the categories I had collated, such as the UN goals for sustainable development. For example, I noted that the participants spoke of exploring global issues and described "assets" as an essential element of GCE responses to such matters. One teacher participant stated: "We need to focus on assets, such as people who can help . . . not just on conflict but peacebuilding, not only on scarcity but also how communities build".

Tentatively, I identified "assets" as a grounded code of significant analytical importance. I noted that the contextual assets, along with the categories I had previously determined, were pivotal, descriptive, and explanative of productivity, the reference to global issues and the balance sought in forming GCE at the international school.

To respond in inventive and thoughtful ways to global issues and complement "assets", participants searched for creative ways to enact GCE, a process I tentatively termed *deploying creativity*. Participants viewed this creativity as a way of structuring feelings, expressions, and imaginations for interactions. The secondary school art teacher commented:

> The students start to see they are influential in expressing their cultural identity but do so in a very black-and-white way. I think to change their perceptions; students need to reach out to bridge their challenges. They need to draw on resources and become more creative.

One teacher participant commented, "these universal values are supposed to be transferable values, for anybody in any situation, right? So, we have to be able to communicate in varied and inventive ways". Another teacher participant commented: "Otherwise, it is all centred on students' gain and benefit. However, we need to have a more extensive discussion about 'agency' and channelling that". Yet another teacher participant stated: "We need the learner profile to guide us and support ways of acting for the globe". One parent posed the following questions

regarding action: “When students raise awareness about something, is raising awareness really like action?”. The same participant continued focusing on the validity of the experiences designed for students by asking: “If we go on a field trip and have an experience, do we come back and talk about what it is that individuals from that location, from that culture, from that experience gain?”. Another participant commented, “you can carry assumptions, but until you seek to walk in someone else’s shoes, it’s almost impossible to build inter-cultural understanding”.

It was quotations such as these that led me to form an overarching picture of the sub-core category: *determining empathetic propensity*. I looked outward to justify, navigate and crystallise participants’ relationships with others; however, I was wary of how best to form a cohesive picture of GCE development. I noted which behaviours, actions and dispositions reinforced the tentative categories. I co-joined the notion of propensity to develop the sub-core category *determining empathetic propensity.* This sub-core category provided an apparent response to the question: How does the international school articulate and implement GCE? I also sought to form connections between these disparate concepts in a fresh yet cohesive way.

5.6 Summary

I based the sub-core category *determining empathetic propensity* on the analysis and interpretations of participants’ descriptions of their experiences, how they experienced the processes and the meanings that attributed to their experiences. The processes included how participants formed various global skills, how they came to know GCE and how they were able to incorporate these experiences and skills into their sense of self.

This chapter described participants’ perspectives on the process of *determining empathetic propensity*. By identifying empathy as a cornerstone of GCE enactment, I was able to form a thread of meaning-making through the interview, observation, and document analysis. Additionally, charity underscored the efforts of members of the international school community to interact with others. As the teachers and students developed GCE initiatives, they sought to include diverse perspectives and an ulterior mindset that reflected a deliberate positive focus. I termed this process of focusing on connectivity and sharing as *melding worldviews.* These expressions of interest in interactions included various means of expression, such as art or creativity. As participants searched for creative pathways towards

understanding, they were structuring feelings, emotions, and imagination to develop the value and meaning of their interactions. I captured this flux and unpredictability through the category *outrospective dynamism*. *Outrospective dynamism* describes and explains the understandings of global concerns and the purpose of exploring the valuable, positive, and productive aspects of global issues.

In the next chapter, I explore GCE through the concept of context. Following determining empathetic propensity, I noted that participants were grappling with GCE through long-term responsiveness. I summarised and gauged long-term responsiveness through the movement of GCE as a rhetorical device to a contextualised actuality.

Chapter 6: Framing the Context—Long-Term Responsiveness

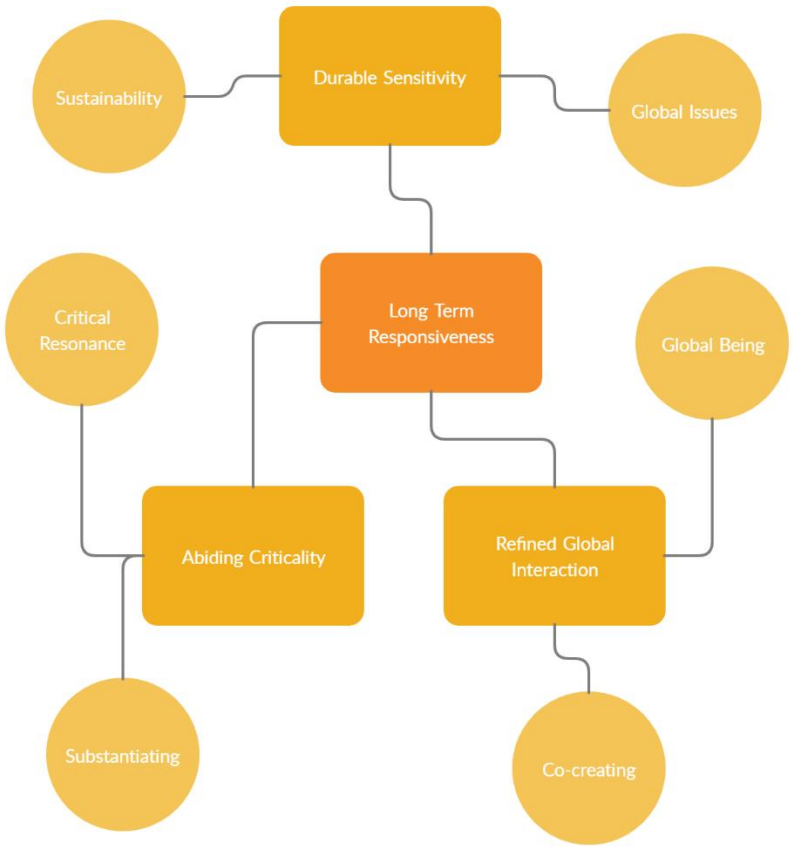
6.1 Introduction

This chapter examines the participant's response to the international school context as they articulated and implemented GCE. I identified sub-core categories from the conceptualisation and abstraction of the GCE phenomena and process, respectively. These were: *authenticating through action* and *determining empathetic propensity*. The context was described as *long-term responsiveness,* as depicted in Figure 6.1, and consisted of a supportive and facilitating environment allowing for to be perceived as a contextual process rather than rhetorical.

Three major categories as captured in figure 6.1 underpin *long-term responsiveness*: 1) *Durable sensitivity,* which describes the cautious and careful approach participants adopted to build their world views based on their interpretations of the context of the international school; 2) *Abiding criticality*, which refers to the questioning and interrogations participants developed as they engaged with contextualised GCE; and 3) *Refined global interaction*, which emphasises the participant focus on developing responses to global issues through finely tuned communication.

Figure 6.1

Long-Term Responsiveness



6.2 Long-Term Responsiveness

Long-term responsiveness emanated from participants' commentary on context. *Long-term* describes how the participants developed an understanding of thinking and acting in a future-oriented, intuitive, and sustainable way. The term *responsiveness* describes the participants' awareness and navigation of responses to the context. The context the students were engaged in, conceptualised as the context in action—a moving picture. This conceptualisation of context is emphasised by Charmaz (2014) when she states,

A contextualised grounded theory can begin with being attuned to sensitizing concepts that address larger units of analysis, such as global reach, power, and other sites of difference. This approach can end with inductive analyses that theorize connections between local worlds and larger social structures. (p. 243)

To further understand the context, I aligned my thinking with Bourdieu (2007) “to understand is first to understand the field with which and against which one has been formed” (p. 4). Analysing context, in line with Bourdieu assisted in the theorising that was integral to this constructivist grounded theory study of GCE development at the international school, as it helped to define, conceptualise and frame participant relationships between experiences and events. In analysing data for “context”, the researcher must purposefully look at actions/interactions and note any movement, sequence, and change as well as how the process evolves (changes or remains the same) in response to changes in context or conditions. This part of the work echoes Charmaz (2014) that a grounded theory study accounts for how participants construct meanings and actions in the phenomenon and delineate the conditions under which events and processes transpire.

As I continued to explore the environment of the international school, I noted the importance of a facilitating environment. I emphasised the school context as shaped by GCE rhetoric helped participants build understandings of their experiences and successfully incorporate their interrogations and questions of the setting into their sense of self as a global citizen. According to Charmaz (2014):

> The endpoint of your journey emerges from where you start, where you go, and with whom you interact, what you see and hear, and how you learn and think. In short, the finished work is a construction—yours. (p. xii)

Articulating and implementing as a contextualised account of GCE proved a challenge. On the one hand, contextualising GCE was an intuitive undertaking due to the multinational diversity inherent at the international school. However, it also relied heavily on rhetoric to be of any substance to participants. The participants contextualised GCE through the three major categories. Firstly, *durable sensitivity*, second, *abiding criticality* and lastly *refined global interaction* (Figure 6.1). To successfully incorporate their experiences into their sense of self, the participants needed a facilitating, outward-looking context, or environment. In this thesis, this context refers to *long-term responsiveness.* Despite attempts to remove or limit the adverse effects of GCE abstraction, this study confirmed that the participants continued to experience challenges while engaging with contextual GCE.

As I continued uncovering new data, I noted participants reflecting on an overarching way of being for a contextualised GCE. This prevailing notion of

"being" was referred to by one teacher participant as international mindedness (IM), a concept derived from the IB literature I interviewed on a secondary school teacher (ST), and his insight prompted me to shape the notion of being as a representation of context,

> Interviewer (I): How would you define GCE?
>
> ST: Whether it's international or global, I like the word 'global', for some reason, better than 'internationalism', because to me 'global', apart from the globe itself, means to be as one, togetherness. So, to me it's like you put everything inside the balloon and everything stays there, and then you might shake it a little bit, but everything remains within the world, right?
>
> I: Can you explain a little further?
>
> ST: So, to me, it, from the language education point of view, makes more sense than just saying, 'We are international' because to me sometimes, oh, yeah, we are called international only because we eat tacos and make enchilada. That does not make you international, right?
>
> I: What does make a person international?
>
> ST: I think that to be international and to be part of that big world, what first comes to my mind is accepting the way you are, and accepting others.

I had also observed articulations of being before I commenced my research. For example, world traveller Stephen Fabes, a young doctor from the United Kingdom, visited the school and shared stories of his experiences cycling around the world. At the time, I noted down my observations (see Figure 6.2).

Figure 6.2

Memorandum

When Stephen (Fabes, 2015) spoke of his experiences interacting with multiple cultures and peoples, he spoke of the fringes of society. He noted how those in the simplest, most modest, of situations were capable of incredible hospitality. He was surprised at the generosity of those that helped in volunteering in healthcare remote areas of Russia and Mongolia. He was uplifted by the spirit of those that he was interacting with and his experiences of the world allowed him to see the world in a positive light. Because of his six years riding around the planet, he had a formed a *global outlook*. His experiences were overwhelmingly positive. His perspective was dominated by wonder, hope and a deep understanding of the human spirit. While listening to Stephen, I developed an appreciation of the idea of common humanity steeped in connectivity and generosity. I noted that being global was a transformation and an opportunity to determine a way of being beyond a fixed and inflexible global mode of being (Gardner-Mctaggart & Palmer, Global citizenship education, technology and being, 2017, p. 268)

Fabes' comments about forming a global outlook sparked my theoretical interest. As I embarked on my CGT study, I noted the participants' views were integrating with Fabes' views. For example, the assistant primary school principal used an example from his heritage to communicate global being, stating:

> If you look at the indigenous peoples around the world, right? All very closely related or linked to nature. In Māori culture, everything goes back to what we call Papatūānuku.[2] Everything comes back to looking after her [Papatūānuku] and looking after the globe. Sure, 200 years ago, that was just New Zealand, but the world's growing now and just taking that outside of the little Pacific island into the rest of the world.

[2] Papatūānuku refers to the Maori myth and describes the Earth mother and originator of the world

One teacher participant commented, “hold in your heart and mind a prominent issue and make that real for you”. I observed a consistent call for responses to global issues and the UN goals for sustainability. Another teacher participant commented, “If this isn’t the best way and we can do something better, let’s go for it” which emphasises the focus on risk-taking and problem solving among the participants. One parent participant commented, “I am thinking about something a little more pervasive where we say we are globally minded and international in our outlook”. As I formed an impression of participants’ interpretations of their experiences, I began to note the motivations that were driving participants. One participant stated, “there’s a good chance a lot of our kids will be mobile and have that global outlook throughout their lives”. Another teacher participant commented, “everything comes back to looking after nature”.

Similarly, other participants described IM as a shift in “global thought” and a means of “understanding the world”. One teacher participant commented, “we have to think for the future, about our future, and this means being sensitive to long term needs”.

I connected the assistant principal’s comment to both “overview” and “mindedness” and noted the importance of “nature” in his commentary. I juxtaposed this emerging focus on IM with the IB literature. The IB (2018) states that student-led inquiry supports “sustainable development in inquiry, action and reflection—recognising that the living hold the earth, and its resources, in trust for future generations” (pp. 14–15). I noted the connection this quotation made between IM, the future and sustainability. Similarly, reflecting on IM for the “future”, a coordinator stated:

> Although I don’t agree with all the ideas of the IB, I think the IB provides a model that has stood the test of time. They push professionals to collaborate at nearly every level, and this is especially important in an inter-cultural environment. This collaboration, however, when all is said and done, is for the future. I’m not talking about tomorrow or next week, but fifty years into the future. These students we teach will be leaders then, and they will have to deal with unimaginable complexity.

The DP coordinator’s reference to the “future” led me to form an analytical link between sustainability and education for the long term. I tentatively termed this

emphasis on the future, *long-term responsiveness*. As I noted the values and modes of thought reflected through *long-term responsiveness*, I stressed a conscientiousness and a sensitivity in the tone of the participants.

In speaking of the UN Goals for Sustainability, one participant commented, "We have to be sure our assumptions are correct, or we are making sure students know how to overcome assumptions". Another teacher spoke of IM as an essential lens through which to contend with moral concerns and critical thought, stating:

> Even before thinking about my background as an international educator and how I see watered-down multiculturalism and ignoring problems around equality, about racism, I do not often see teachers and students tackling these things head-on. I think that part of being internationally minded is to be anti-racist, anti-prejudice. Teachers and students need to know the advantage of understanding, tolerance, being inclusive and non-biased.

The concerns outlined by this teacher echoed the following comment by the director:

> When the US Marines killed Osama Bin Laden in 2011, an American middle school teacher in the school in which I worked used the incident as a teaching prompt. He said, 'Is the world a safer place?'. He was looking for a way to provoke the students into thinking, 'Here is a bad man; many bad things have happened because of his actions'. He asked, 'Is the world a safer place?' He was ready to argue with his students that the world is more dangerous following Osama Bin Laden's death. However, a Korean student raised their hand and asked, 'Safer for who?'

The question "safer for who?" struck me as a clear example of GCE as a means of challenging assumptions and forming a moral dimension to participant responses. In addition to highlighting the need to understand different perspectives, both the director's story and this teacher's insights opened pathways for using IM as a means to question norms, seek long-term possibilities and also operate with a heightened level of sensitivity.

I tentatively formed the major categories of *durable sensitivity* and *abiding criticality* to account for the participants' perceptions of global "being". To interrogate these major categories further, I began to draft participant memorandums or memos. The memos detailed aspects of the opinions of individual participants. In

developing the participant memos, I focused on each participant's contributions in the interviews.

However, I also expanded upon the codes the data revealed. The secondary Spanish teacher's following comment on self-development stood out:

> The concept of identity, self-awareness, linking to this whole idea of international mindedness [GCE] challenges me. That is until I know who I am and how I perceive the world, the lens through which I look, there is no way that I can consider the other because I must be aware of myself. If I don't have this goal, I'm less able to recognise others and connection. I have these different lenses through which I see, and I can take those out to be ready to go, 'Oh okay, so where are my prejudice and stereotypes?'

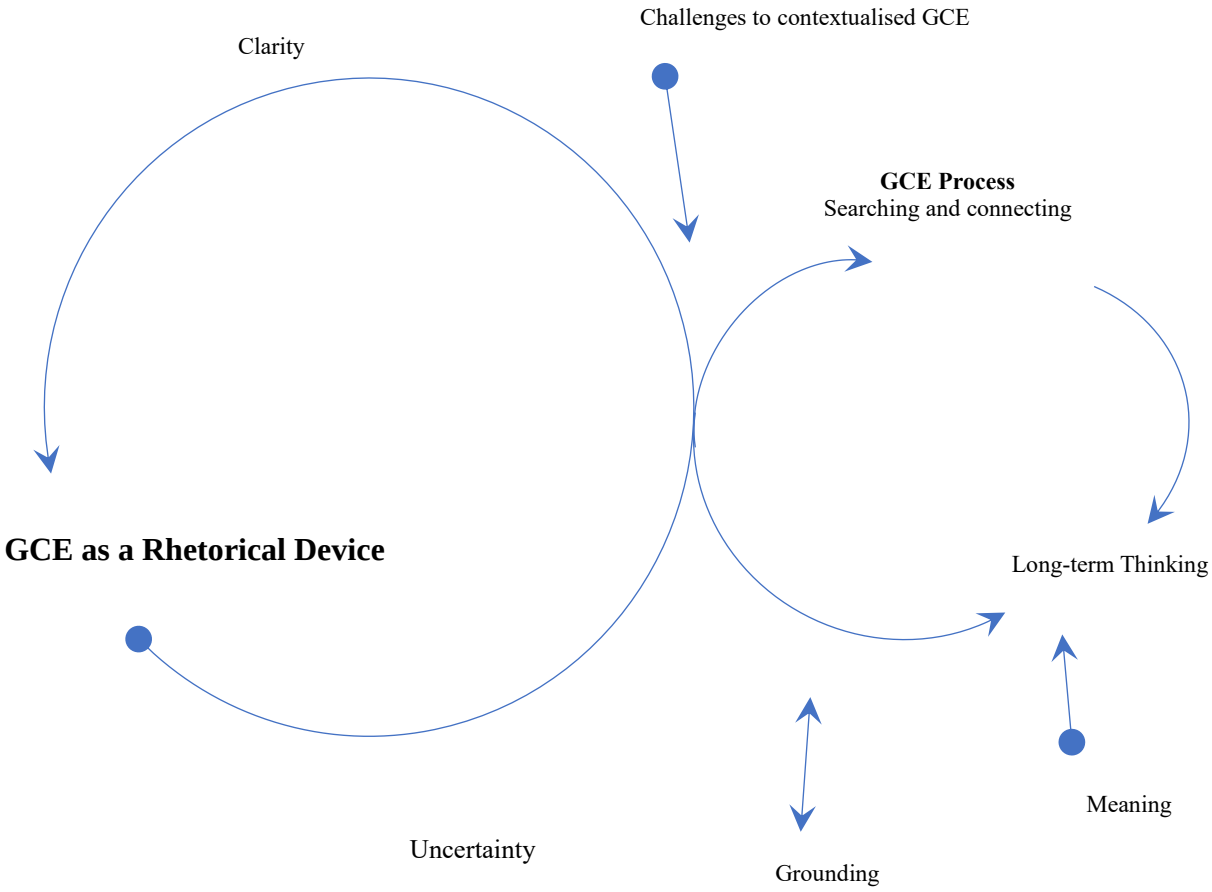
I noted the teacher's reference to "lenses" as a way of perceiving the world. The teacher also referred to a discussion he had with one of his students regarding GCE. When pressed to explain GCE, the teacher recollected their comments on long-term thought:

> They said, 'Well, number one, the use of technology. Number, two, immigration for economic reasons and the sustainability goals' and those things came from the students focused on the long term. So, this is what I see global citizens, okay? This interrelation is what I see, kids thinking about the world in years to come.

Bearing the secondary language teacher's insight in mind, I outlined the third major category *refined global interaction* in which I synthesised the modes of "being". Figure 6.3 provides an illustration of the notion and my conceptualisation of *long-term responsiveness*.

Figure 6.3

Juxtaposing GCE as a Rhetorical Device and the International School as a GCE Context



The unfolding GCE rhetoric (depicted on the left side of the diagram) illustrates the uncertainty and clarity divide as participants determined GCE influenced by terminology. The long-term responsiveness cycle also includes the notion of challenges to GCE, denoting difficulties in GCE development. Adjacent to the GCE cycle, I have placed the GCE context cycle (depicted on the right side of the diagram). The context cycle brushes against the rhetorical cycle, indicating the interdependence of the two sequences. In the bottom right-hand corner, I have sought to illustrate the tensions drawn from forming both grounding and meaning from the GCE context. With the pressures associated with building a global identity and contending with GCE in the school, I sought to illustrate a further interlinkage. I demonstrated the reliance both ideas have on *long-term responsiveness* by identifying the major category: *durable sensitivity*.

6.3 Durable Sensitivity

Durable sensitivity describes the careful approaches participants developed towards contextual GCE development. As I collated the data, I noted the participants' willingness to reach out to gauge their engagement with the broader world and reach in to interpret their way of being. A teacher participant commented on the need to "hold in your heart your mind" a thoughtful approach to GCE, stating:

> I think it is vital to go straight to the priorities. We talk about global concerns and issues of global significance, the tried and true 'think globally, act locally'. So, you do not need necessarily to tap into something that is worldwide in terms of an agency or an initiative, but you can hold in your heart and your mind a more prominent issue and make that real for you. It is about how you have an impact or are thoughtful in how you approach your learning or your interaction within your community.

As I witnessed the participants delving into global issues, such as climate change and poverty, I noted their heightened sensitivity towards cultures and communities in response to such matters. Reinforcing sensitivity, a teacher participant commented, "that is how you can sensitise yourself to what you do not know and recognise the value in what you do not understand". Other teacher participants exhibited a wariness of overstepping with others and remaining respectful while communicating their ideas and interpretations. Another teacher participant highlighted the need to engage sensitively, stating:

> Some teachers will say 'I'm going to recognise someone else's culture and someone else's cultural norms'. In some instances, they act and pretend, but they don't feel it. We have to connect sensitively, legitimately, or not at all.

Yet another teacher participant commented on the need to move beyond a learned skill, emphasising the importance of lived experience:

> Some teachers will say 'I'm going through an exercise because someone has possibly said to me there will be advantages to you having a global disposition. So, I'm going to do that in the same way that I learn a concept, like Pythagoras' theorem'. It doesn't work like that. [Teachers] say I need to tick a box as opposed to putting yourself in another's shoes, putting yourself in a different position geographically and culturally and relating sensitively with others.

I noted how this teacher participant highlighted the importance of "putting yourself 'sensitively' in another's shoes". Another participant commented:

> If we look at international-mindedness, it is about understanding others. Taking responsibility, yes, but also showing we care and doing so in a way that builds trust and respect. Our actions that we develop, our planning has to communicate this.

Another teacher participant commented, "If we are to develop sustainable solutions, we have to have students that know how to approach other communities and ideas". Yet another teacher participant commented, "you have to form trust in your workplace, in the community". I noted the importance of care among the participants conjoined with a desire to form a lasting outlook. Both of which required a global, long-lasting sensitivity. It was the major category *durable sensitivity* that led me to the underpinning minor categories *thinking for sustainability* and *responding to global issues*.

6.3.1 Thinking for Sustainability

Thinking for sustainability describes the modes of thinking the participants exhibited as they engaged with issues of sustainability framed by context. I noted that the participants referred to sustainability and the importance of contemplating projects with lasting effect. Such values were not just in the prescribed missions and visions of the school, but also in the modes of thinking that reflected the school culture. One teacher participant commented:

> I have faith in the school, and I have faith as a member of a broader community. So, we have the option to make change without resistance, and I think that's the real benefit of being part of this. It's very different from any school that I've been in before.

The secondary school principal commented:

> We were talking about [IM] last week—there were a couple of discussions we were having about the way that our arts programme runs, and there have been some suggestions from the art department about making some changes to focus on global issues. It was to do with the timetable. The immediate answer from me was, 'well, why not?'. Everything's on the table because what we have is a group of teachers and parents and students who are like,

> ‘Well, if this isn’t the best way and we can do something better, let’s go for it’.

I noted ideas on GCE as a contextualising way of being. I witnessed participants engaging with global insights, multilingualism, and global thinking; I emphasised the focus on global sustainability, protecting nature and supporting long-term goals. Throughout the research, there was a growing sense of what ideas might need to develop to make GCE work. As one participant stated:

> When we are talking about the things that we can do, I am not sure about sitting down and adding to the list of activities that allow us to tick a global mindedness box. I am thinking about something a bit more pervasive where we say what we say we are globally minded and international in our individual and collective outlook. Asking, what are the implications of this initiative we are about to examine?

The participants explained how to form a mindedness for sustainability. However, to some, the focus on sustainability was shadowed by the school’s corporate connection. One teacher stated:

> By teaching in an IB school owned by a big oil company? I know the company has made significant strides to try and be more environmentally friendly, but the heart of the oil and gas industry is a money monster.

Despite the corporate dimension and “the company’s” projects, the teacher participant group saw the focus on the environment as crucial. Another teacher commented, “we are trying to see how this global action and these sustainable development goals from the UN are possible so we can tell ourselves we can still do it”. Some participants referred to the UN sustainability goals, while others focused on local matters of environmental concern, such as local pollution concerns, waste management and urban stray animals. Another teacher commented, “sustainability is a key, a crucial understanding if we want to achieve global citizenship. If the kids do not get it, then we do not have global citizenship”. Through their preparedness, as they formed their ideas in a multicultural environment, participants began to reflect on their capacity to respond to global issues. As the notion of sustainability developed in participants, they formed a deeper understanding of global problems. This apprehension of global problems helped participants to focus on the minor category I termed, *transnational acclimation*.

6.3.2 Transnational Acclimation

In witnessing worldviews cross-pollinate, I recorded the complexities and challenges of the transnational context. One of the secondary school teachers commented, “it can be unpredictable, you come to the school, and you walk around any corner, and you are not sure what [culture] you will meet”. One parent participant spoke of the challenges for new families arriving at the international school and their adjustment to a transnational environment, commenting:

> We have new families from varied backgrounds joining the school community. We find parents and families on their first overseas posting, their first international school. For some, it is their first time outside of a national curriculum programme. We learn to expect high degrees of anxiety and uncertainty. To understand that and to get alongside and ask, ‘okay. Do I understand this correctly?’ I ask them from the outset ‘can you share your priorities and value system?’.

One teacher participant commented:

> If you are in a homogenous group in an area of the world where everybody has a similar outlook or similar belief system, then you are not sensitised to the fact that you are all the same. Some of the disagreements seem a priority. When you are in a multi-national environment, the issues and dynamics become much more complicated and contentious.

Yet another teacher participant commented on the challenges of growing accustomed to the diversity and complexity of the international school context, stating:

> Coming from the International School of Bonn and I am Dutch with A Dutch mother and a German father. I have had my entire schooling in an international school environment, and I move here [to another international school], the transition is going to be reasonably straightforward. However, if I am Korean and I have spent my entire life in a Korean school, it’s going to be difficult.

Echoing the teacher’s observation, a student participant commented on the challenges of entering as a transnational context, stating:

> When I have classroom discussions with other students from my country, I feel satisfied when we agree. Nevertheless, when I have an agreement with someone from a different culture, it feels different.

Some participants spoke of the challenges; however, others spoke of the benefits of embracing diversity. One parent participant stated:

> I am not just talking about forging pen pal friendships but actively looking at something different from our frame of reference. The more that we can do that—the more we can provide our kids with opportunities to interact with others, on a kind of meaningful basis—the better.

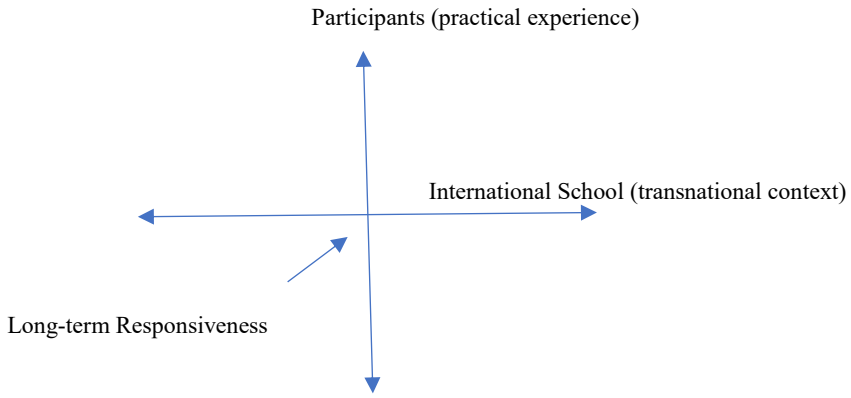
I noted the parent's focus on "meaningful". Another teacher participant pointed out, "I think the more connected you are and the more connections you have with different types of people, the more likely you are to identify things that then change the way you think". As this quotation indicates, some participants viewed their context as advantageous and productive. Another teacher participant commented, "what you do not have, you can develop through exposure and by learning from other people . . . once we have this exposure, we have to connect with other ways of *learning from others*". I noted the participants focus on "learning from others" and seeking engagement with the international school environment. As I witnessed participants acclimating to the transnational context, I also noted their continued focus on the advantages of diversity.

I scanned for indicators of contextualised GCE. I observed teacher participants pointing out the importance of contending with the context in light of GCE opportunity by stating, "it is not how streamlined [the teachers and students] are in their thinking but how in sync they are, how reflective they are towards their context". This quotation drew my attention towards context and the dynamic relations within the school community. I contemplated the literature to check for gaps and infiltrated unchartered territory. In doing so, I collated terms with the potential to enhance my analysis. I noted Hayden's (2011) focus on international schools as transnational spaces. I adopted the term transnational for my study because it captured my understanding of the international school's functionality as a space of strategic intent to bridge cultures. Further, I noted transnational as a term representative of sentiment, denoting an area of crossing and sharing cultural perspectives.

To proximate my understanding of participants' engagement with context, I aligned individual participant pathways with the transnational space (see Figure 6.4). At the nexus of these two disparate ideas, I positioned *long-term responsiveness*, marking a mode of global thinking supporting both participant's practical experience of their world (the vertical arrow) and the context and conditions under which their practical experience forms (horizontal line). Long-term responsiveness sits at the intersection of the practical experience and the context marking a mode of learning reflects the values of future, experience, and teleology.

Figure 6.4

Acclimating within a Transnational Space



To complement *transnational acclimation*, I continued to record codes and tentative categories while simultaneously navigating a broad, overarching picture through long term responsiveness. Untangling various participants' contributions, I was cautious not to allow too much abstract theorising to cloud my interpretations. I noted the questions that developed and the probing contestations that formed amongst the participants. I stressed the critical modes of thinking that developed and its connection to long-term responsiveness. I noted this conceptual lens as *abiding criticality*.

6.4 Abiding Criticality

The major category of *Abiding criticality* denotes the questioning and influence such questions have on the international school context. Teacher participants explored global issues; they sought to challenge factors detracting from

the lives of people around the world. I noted participants seeking to take risks and challenge assumptions. The director commented:

> We must question the way things are done. When you look at Norway and the fact that they have literally run out of waste, and then you look at other nations that are making no change in their approach. Our students need to be change-makers, and that means, at times, asking tough questions.

Another teacher participant stated: “I look at all these global issues, and we all seem to look at them similarly, in a Western way. However, we need to be looking at global issues in a lot of ways and with many critical voices”.

Some participants commented on criticality; others were concerned with the gravity of some of the issues. One participant stated.

> At times, I wonder whether we need to display all the issues in the globe. That is, there are a lot of horrible things going on in the world. However, I think it is essential to allow students to question authority when, for some groups, the odds are stacked against them.

Another participant expressed a similar concern, “if it is too complicated and too thorny, it may be that it produces a reaction of fear or misconception rather than something useful for students to know”. Yet another participant pointed out “questioning”, “inquiry” and “criticality” were essential for a long-term outlook. A student participant commented, “we have to wake up to the fact that some cultures are seen as not as important as others”. One teacher participant said:

> I think that some of the critical skills needed amongst the students, to be internationally-minded, requires them to operate on shaky ground. They should question some foundational ideas and ask, ‘am I privileged?’ and how does that affect the world?

I noted the change in tone of participants as they formed an awareness of what presumes, fixes, and constrains the lives of people across the globe. A teacher participant stated, “[in] some faith[s] you can take someone else’s value system or beliefs or their understanding of a topic. Use evidence to back up your claims. Not because it’s not yours but because you haven’t met that yet”. Another participant noted, “build[ing] understanding depends on the types of questions asked and who is asking them”.

Similarly, another participant observed: “understanding others is best achieved with a critical eye, a questioning eye”. Additionally, another teacher participant stated, “and that is how you can sensitise yourself to what you do not know and recognise the value in what you do not understand”. Yet another teacher participant noted that achieving sensitisation relies on “the facts around what you want to achieve”. Such facts gathering and support for evidence-based integrations of long term thinking I noted as *substantiating*.

6.4.1 Substantiating

The minor category *Substantiating* refers to the evidence that supports the development of GCE. Participants spoke of the need to substantiate claims to support positions, actions, and ideals. In referring to the PYP exhibition, one student participant noted that “as we chose our issues to explore, we also had to research and develop evidence. We had to put together all sorts of evidence, statistics, and records of our discussions with others”. A teacher guiding the exhibition also commented, “We like the students to be critical, but we also like them to build a case for their inquiry”. I noted that the collection of evidence reflected a broader need for members of the school community to provide proof of their perspectives and various opinions. The participants examined evidence through multiple discussions and had specific ways of developing ideas. The following quotation from a teacher participant highlighted the need for teacher and students to “back up their claims”:

> I think risk-taking is stepping into the unknown. You must have some faith that you can take on someone else’s value system or beliefs or their understanding of a topic. Use evidence to back up your claims. Not because it is not your perspective but because how your view might turn out is an unknown.

Another teacher participant noted:

> I like to set up my classroom so I can show not only evidence of learning but also evidence of student choices. For example, we had some students wanting to measure wastage over a certain amount of time. I said, ‘Okay, you’ll need to provide pictures and show your measurement, where you get your measurement from as evidence’.

As student projects developed around the notion of substantiating, there was a clear focus on new ways of conveying information to ensure further quality and

clarity. By showing that they were justifying and thus verifying, students were preparing themselves through a contextualised *critical resonance.*

6.4.2 Critical Resonance

Critical resonance highlights the interactions and developments that resulted from participants questioning phenomena and process in context. *Critical* describes the interrogative approach participants took to their understanding of context. Resonance refers to the repercussions that infiltrated projects associated with developing GCE. "Critical resonance" is a minor category of abiding criticality.

Several teachers spoke of the challenges of keeping IM as a focus with other priorities vying for attention. A primary school teacher participant commented:

> With so much going on in the schedule, it is difficult to add in the things I would like to do. As much as I'd like to explore IM, it doesn't gel well with the system we have. I'd much prefer a set time to work on outreach projects.

Many teachers described how academic testing, collecting data for assessment results and detailed planning led to concrete learning outcomes. However, one teacher spoke of GCE impacting all aspects of school life, stating: "international-mindedness is a way of thinking. It is relevant in all that we do. Sure, some activities connect to it more clearly. However, it is a way of approaching problem-solving and is constantly applicable". Another teacher participant stated, "If we are going to take this seriously and develop an understanding, everyone must be involved. Everyone must have questions; we need to get everyone in a room and lay down their ideas for a vision".

Informing GCE context, another teacher participant commented, "to build understanding effectively depends on the types of questions asked and who is asking them". Another teacher participant said on the value of understanding others by engaging critical thinking, stating:

> You can [infer] from all these ideas whether the person is feeling sad and that he is going through a lot; that is what is vital about perspectives, you must know how the person feels, how the person acts, looking through the eyes of someone else. I think to achieve this empathy with a critical eye, and a questioning eye is essential in all learning.

Another teacher pointed out, "if anything, outreach projects for others are a way [of] opening … [students'] eyes to the possibilities". As a criticality for

understanding formed under the minor category of *critical resonance*, I noted the emerging confidence of a more careful and deliberate GCE. I collated evidence on this "renewed focus" under a new major category: *refined global interaction*.

6.5 Refined Global Interaction

Refined global interaction refers to the tuning and development of modes of practice as developed by the participants in context. As the participants formed a picture of critical forms of action for the long term, they witnessed the process of contextual GCE development with further clarity. One teacher participant commented, "once you have a clear outline of GCE, you can start to act". Participants spoke of refining and crafting the sharper lines of GCE definitions and examples. Participants viewed GCE as a means through which to form responses; however, they were also aware of the need to act in a more precise and deliberate way. Participants spoke of broaching student-centred approaches and etching borders around what is and what is not GCE. One participant stated:

> I think that is a useful marker. If you can do [IM] at the local level or get that structure in place where you can have students build something together, as life-long learners, to understand the local community, then maybe that is your benchmark?

The notion of IM as a process, as suggested in the above quotation, helped me to refocus my analysis. Comments, such as the teacher participant pointing out, "GCE communicates the nature of the world, builds a clearer picture and makes it easier to commit", guided me toward a further refined GCE. I noted how GCE became a process by which a binding collaboration could lead to fresh ideas. I divided the process of forming global ideals into two categories: *co-creating* and *universal being.*

Notably, a single teacher participant stated, "I mean you've got to build their trust, then with that trust, [students] become more flexible". Another teacher participant said, "if you can do it at the local level or you can get that structure in place where you can build something together, to understand a local community, then maybe that's your benchmark". A parent participant commented, "that's why for me, the flag, the meaning to be French or to be American. It doesn't matter or [is not] necessary to be a patriot. Questioning national allegiance? Today, we have to forget about it". The assistant primary school principal observed, "everything comes

back to looking after her and looking after nature'. As participants formed their understandings, I noted the importance they placed on combining their ideas on what a contextual GCE ought to be—thus building the category *co-creating*.

6.5.1 Co-creating

Co-creating refers to the contextualised collaborations and the conjoining of ideas as developed by participants. As I witnessed participants working together on designing interactions online, raise discussion in their classrooms or build a further knowledge of different cultures, I relied on my inductive foundation. I sorted more data and made further comparisons. I noted the participants seeking to integrate their ideas. The following quote highlighted the need for participants to focus on the students in setting a GCE agenda:

> I suggest if you look at the overarching theme, everything we do, all the decisions we take, as a school, we must conduct ourselves [by] considering what is in the best interests of our students. Whether that is a protection aspect? Or it is a development aspect? Or whether it is a preparation for the future? Our kids will be, in the strictest sense of the word, global citizens. They will go to a variety of different countries, and they will likely not be static. There is a good chance that many of our kids will be mobile and have that global outlook throughout their lives.

I continued to draw observations, conduct interviews and review documents. In one instance, I observed how a teacher developed students' ideas in a class discussion guided by the above quotation. I listened to participants speak of the climate of exploration or the teachers guiding manner as an indicator of fine-tuning GCE. The interviews provided me with language that I committed myself to as I continued to frame phenomena rather than a rigid line of insight. As I sorted and melded the codes, they became much more reflective of macro instances of GCE. Previously, I had been reliant on interview data; however, I noted a change when I began to view GCE context as *long-term responsiveness*. I wrote the following in my research journal:

> As the ideas of the participants formed together, I noted their continued focus on shaping agendas and goals. I noticed [that] teachers were *co-creating* as progress in the formation of shared pathways. As the community, both

> professional and non-professional[s], developed ideas of how to work under the auspice of collaboration, they built their capacity to work together.

Reinforcing my observations, one teacher participant, pointed to the utility of relationships and trust, stating:

> To me, it is optimal to get the most out of the faculty, to make those initiatives work [it is necessary to put] … in the structures that give them ownership and builds [sic] trust. I mean you have got to develop their confidence, then with that trust, they become more flexible.

Some teacher participants saw approaches such as surveys and observations as a way forward. One participant stated, "I think surveys, observations, [of] all staff and teachers and within the school [are needed] to bring together everyone's thinking". Another participant noted that it was especially important that students be provided "with an understanding that they need to be transferable because they no longer are parochial". This quotation reflected a concern about the practice of integrating contextualised GCE rather than teaching it explicitly.

Moreover, another participant commented:

> I think it is helpful to have IM in the curriculum; however, as the IB points out, it isn't something that can be explicitly taught. Instead, it can guide your curriculum work and allow you to shape your focus more carefully.

With these contrasting ideas in mind, I questioned possible applications of IM. Some of the participants pointed out that GCE should not need such a claim, as the interpretations need to be more fluid and less specific. However, one teacher participant noted:

> If we are to grasp IM, we need to do it together as a school. That is, students, teachers, parents, cleaners, everyone needs to be a part of the conversation, as it may well be our primary focus in years to come.

From such insights, I established a foundation for global thinking and sought concepts that supported a global outlook. Various initiatives reflected "co-creating". The combination of process and progress in such actions highlighted participants' understanding of a "coming together", a "co-joining" and a holistic interpretation of IM and GCE phenomena. One teacher participant stated:

> So how do we do that? Maybe by handing ourselves over to some extent, by providing evidence with some aspects of what we do. Also, communicating our ideas to others who have a different global perspective that is significantly different and that we assume that the values that they have and the extent to which they believe what they believe is correct, is like ours.

I noted the expression "handing ourselves over" and interpreted this insight and the previous descriptions of self-formation as further evidence of the importance of contextualised *global being*.

6.5.2 Global Being

Global being referred to the process of shaping worldviews integral to contextualised GCE. As the participants spoke of IM as *long-term responsiveness,* they also spoke of *global being*. They spoke of contemplating IM as a means of apprehending *global being.* One teacher participant commented:

> It seems at times that we ought to be internationally-minded and act as global citizens. That is, we work in an environment that is so multicultural that we already live with multiple perspectives. Yet, we have some groups that dominate and others that don't. I do sometimes wonder if [GCE/IM] if it is just wishy-washy Western pop-culture rubbish.

Yet another teacher participant commented:

> Everything is on the table because what we have is a group of teachers and parents and students, who are like 'Well if this is not the best way and we can do something better, let's just go for it'.

I also interviewed a secondary school teacher who walked me through the reasoning behind her approach to teaching an inter-cultural group and spoke of the way she integrates IM into her teaching and learning. She noted, "in other IB schools I've worked in, we've always tried to reflect the host culture by including the literature". She embellished, "I think IM is about being aware of other people's cultures, showing an understanding of cultural relativism, not just always having Shakespeare or Whitman or Frost, all those dead white men". The English Teacher spoke of building a space to challenge ideas and promote criticality. She said, "it all goes back to being understanding of other people's culture". She noted the importance of refusing to accept "because the English is incorrect, the message is

incorrect". She stressed such approaches need not influence the students. It is more about "trying to get away from the position where kids think they're superior". She also stated that she asks students to "take an issue and go and find the text on their own, preferably from a culture not your own from a time that's not your own". This self-focused, student-led approach reflected a link to the insights of other participants, which highlighted IM as a mode of *global being* for the long term. This teacher commented:

> Perhaps this focus on international-mindedness [GCE] is too transitory. It's outdated already; we've moved on. All our kids agree with us, 'yeah, yeah, global concepts, yeah. Sustainability? I get it. We walk away from that. Can you give us some new concepts?'

As I took time to explore such angles, another teacher participant commented on his understanding of GCE as *global being*, stating:

> I'm not convinced we need to work with IM or GCE or any other abstract concept. I do think we need to change our ways, and maybe this means a global approach. Perhaps it doesn't. We must look at our world closely and appreciate what we can learn rather than just running ragged trying to get somewhere that rarely ends up being what we envisaged. Perhaps the lesson is how we fully engage with the journey.

I noted that the members of the school community explored the contextualised terrain of *global being* to enliven discussion and create a space for the formation of process and sentiment.

6.6 Summary

This chapter described the sub-core category of *long-term responsiveness* as contextualised GCE. Within the section, I outlined the means through which participants viewed their priorities and values, oscillating between small-scale localised concerns to large-scale global concerns. Underscoring *long-term responsiveness* are three major categories: 1) *durable sensitivity*, which comprises *thinking for sustainability* and *responding to global issues*; 2) *abiding criticality*, which contains *substantiating* and *critical resonance*; and 3) *refined global interaction*, which is underpinned by *co-creating* and *global being*. The next chapter

details the core category, allosyncracy, and binds the findings of this research into a cohesive and substantive theoretical framework.

Chapter 7: The Core Category

7.1 Introduction

In this chapter, I detail the emergence of the core category, *allosyncracy*. *Allosyncracy*, a neologism, accounts for and integrates the sub-core categories; these are, *authenticating through action*, *determining empathetic prope*nsity and *long-term responsiveness.* The three sub-core categories work together to form allosyncracy. Along with summarising the sub-core categories, allosyncracy also reflects the dynamic modes of behaviour and temperament unique to an individual learner or a group while responding to others. Thus, the properties of the core category allosyncracy form a thread capturing the patterns of thought, behaviours, and interpretations participants expressed and engaged in while articulating and implementing GCE. To begin this chapter, I detail the emergence of allosyncracy. First, I explain the steps leading up to the formation of the concept and the resulting definition. Also, in this chapter, I focus on resonance. I explain how the fullness of the categories, the liminal meanings of the findings, and links with another institution offer insight into allosyncracy.

7.2 The Emergence of Allosyncracy

As I examined my interviews, reflected on the participants' insights, and reviewed the sub-core categories, I continued to source conceptual possibilities and determine a substantive cohesion. After repeated analysis, concepts began to ossify, and I was able to draw a line through the three sub-core categories. The following steps led to the formation of the core category:

1. First, I attempted to approach GCE and IM without accepting the preconceptions of frameworks, definitions and conceptualisations on offer, which provided vague accounts of GCE with little reference to practice;
2. I then explored, in-depth and detail, the accounts of participants involved in the process of developing GCE;
3. Next, I observed how participants tried to activate, within the international school to allow different aspects of the process to be explored and clarified;

4. I analysed the resulting data systematically, categorising context, events and strategies in ways which allowed comparison and contrast, links, and connections; and
5. I sought to integrate emergent categories around a concept that conveyed the interactive and dynamic evolution of ideas and events throughout the research.
6. I determined, although understandings of GCE in the international school were disparate, the analysis of the various understandings of GCe underpinned the construct of Allosyncracy.

Through these steps, I was able to develop a working definition of the core category to revisit my earlier thinking and detail how allosyncracy contributes toward GCE enactment. The initial working definition of allosyncracy I scripted is as following:

> The core category as a means of articulating and implementing GCE can be defined as an unfolding process of authenticating through action, determining empathetic propensity and long-term responsiveness.

Although I was satisfied with this definition as a summary of the research, I felt something was missing. I continued to analyse the transcripts, recode data and in doing so, I consistently asked myself: What had I overlooked? Where are the gaps? I reflected on the sub-core categories that had already emerged, once again asking myself the same questions: Is GCE phenomena, process and contextualising an overarching priority? Does it require a buy-in or a mind shift or another activating piece that I am missing? Were those seeking to activate GCE searching for something else? Eventually, as the concepts continued to emerge, a cohesion fell over the GCE related events and processes in the international school. I contemplated the framework without the empathising components. I realised I would have no framework and no real cohesion to the insights I had gathered without the concept of empathy. I noted that throughout the multiple engagements with GCE, participants were aware of and acted toward interrelation with others in their unique ways as a consistent underpinning of the research. I sought to clarify how this uniqueness might underscore the phenomenon, processes and context as interpreted by the participants.

I noted throughout their development of GCE in the international school the participants demonstrated a tendency to empathise by applying assets, co-creating

and in some cases, deeply contemplating issues. In line with this observation, I initially applied allocentrism as the focus; however, I did not feel the concept conveyed the dynamism I was witnessing. For example, I noted in my journal snippets of participant data including a student commenting “not only for me, for those next to me”, and a teacher participant stating he valued “behaviours they [students] are demonstrating while acting empathetically”. I contemplated Krznaric’s (2020) observation that when students respond to global threats “, they want to learn about them and to act on what they learn” (p. 233). I noted the active outreach necessary to form an acceptance of others’ views and the need for tangible development of global ideas. I contemplated the allocentric (as opposed to idiocentric) behaviours required for such action. This comparison of terms then led me to contemplate idiosyncrasy as an individual’s dynamic modes of behaviour and temperament. I considered the idea of allosyncracy, a neologism, and noted its potential value. As I formed the concept of allosyncracy, by drawing from Triandis et al. (1985) conception of allocentrism (as defined by the centring of attention on the collective and others rather than on the self), I was able to account for and explain numerous aspects, angles and underpinnings present in the research. Etymologically, I derived the term allosyncracy from *allo* (the ancient Greek meaning ‘other’) and *syncratic* (from the Greek *sunkratikos* meaning ‘mixed’). I devised the term *allosyncracy* by combining the two notions, allo+syncratic and then linked the tentative meaning to the previous working definition I formed allosyncracy as a means of articulating and implementing GCE defined as:

> an unfolding process of authenticating through action, determining empathetic propensity and long-term responsiveness. Underpinning these three coalescing processes is the uniqueness of behaviour and temperament demonstrated by groups and individuals while relating to others.

With the working definition developed, I was able to explore what Charmaz (2014) referred to as the resonance of the concept. In other words, I wanted to test whether allosyncracy had the potential to be meaningful to both participants and others further afield.

7.3 Resonance of Allosyncracy

According to Charmaz and Thornberg (2020), resonance demonstrates that the researchers have constructed concepts that not only represent their research

participants' experience but also provide insight to others. To gain resonance, researchers must fit their data-gathering strategies to "illuminate their participants' experience" (p. 12). The following sections of this chapter outline the indicators of resonance through the fullness of the categories, the liminal meanings of allosyncracy, a link to an alternate international school, and a sketch of further explorations that might be possible through allosyncracy.

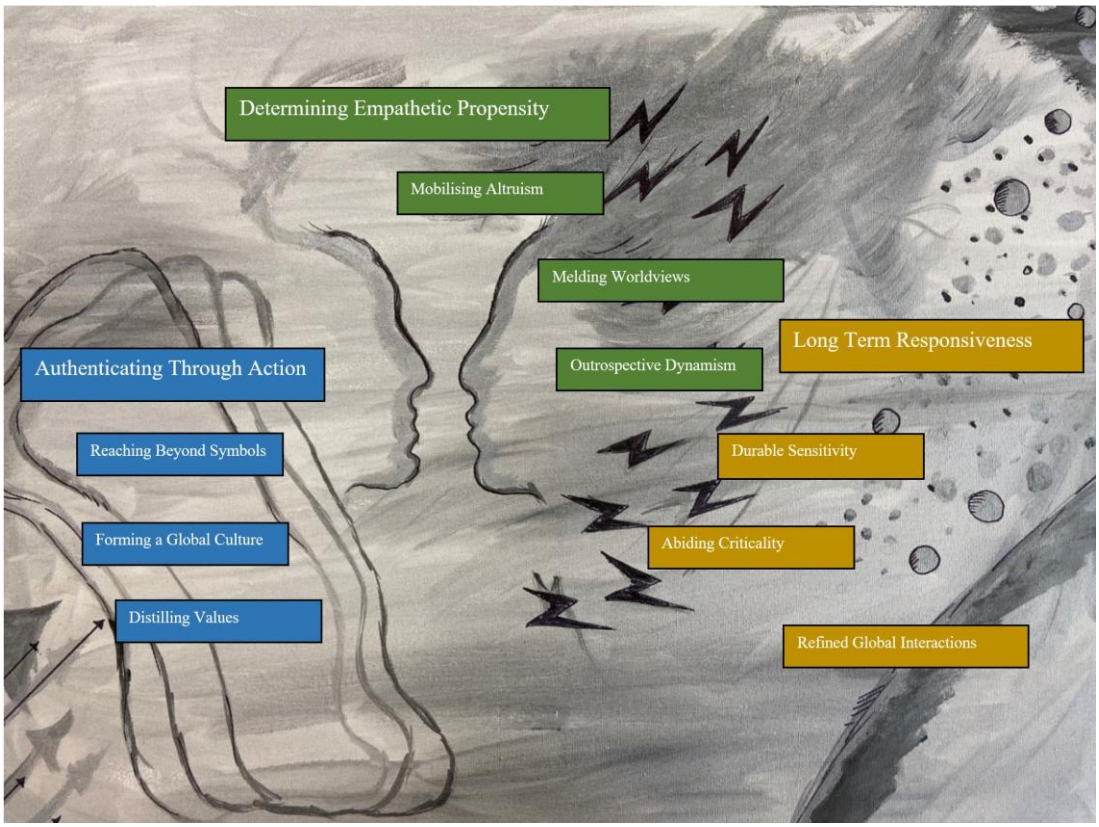
7.3.1 The Fullness of the Allosyncratic Categories

According to Glaser (1978), the goal of grounded theory is to generate an approach that accounts for phenomena "relevant and problematic for those involved" (p. 93). To make a grounded theory, I sought to form a foundational framework summarising the "pattern of behaviour or substance of what is going on in the data. . . [and] . . .the main concern or problem for people in the setting" (p. 93). I reviewed my research and noted the explorative qualities determined by *authenticating through action*. I also observed the interactional properties of *determining empathetic propensity* and the contextual framing and backdrop offered by *long-term responsiveness*. As an integrated framework, the sub-core categories formed a response to the research questions, and each sub-core category provided a unique angle; however, no one sub-core category fully represented the articulation and implementation of GCE at the international school of this study.

To pinpoint the core category, I created an illustrative account of the research (see Figure 7.1). In the bottom-left section of the illustration, a set of arrows lead to an abstract image of three layers. The arrows reflect the initial explorations and directions of my inquiry. Moving through these layers, beyond the authenticating phenomenon, I found my analysis led to interaction depicted by the two interacting faces. The two interacting faces denote empathy as a process as detailed by the sub-core category *determining empathetic propensity*. It was from this conceptual and analytical space that the categories developed and formed to represent conceptual patterns, sparks of insight (represented by lightning bolts), driving my focus and my analysis forward. Following these conceptual patterns, points of dispersion formed, reflecting the individual, the colloquial and the contextual (represented by the disparate dots). In the bottom right-hand corner, the emerging sphere represents *long-term responsiveness* in context, stabilising the otherwise disparate frame and balancing the active interactional component of the theory.

Figure 7.1

An Overview of the Theoretical Framework



I was confident allosyncracy, along with the conceptual imagery in Figure 7.1, consolidated and illuminated meanings within the substantive area of GCE development in the international school. In the next section, I detail how those meanings, from one idea to the next, developed.

7.3.2 Liminal Meanings of Allosyncracy

Once I had developed the full working definition, I began to make links throughout my research denoting the various ways that allosyncracy may have been apparent. I noted that within many aspects of the research I observed both idiosyncrasy and allosyncracy. In table 7.1, I juxtapose the three sub-core categories (far left column) with idiosyncrasy (centre column) and allosyncracy (right column). As a result of this juxtaposition, I was able to form language to deepen my assurance

of the liminal meanings derived from allosyncracy. I began to anchor aspects of my conceptualisation in the practical examples I had witnessed across the international school.

Table 7.1

Comparing Idiosyncratic and Allosyncratic to the Sub-core Categories

Sub-core Category	Idiosyncratic	Allosyncratic
Authenticating Through Action	In the authenticating through action sub-core category, the individual is reliant on description and the symbols around them. They use those to guide their actions within the social situations that surround them. However, they position the unique behaviours and temperament as less of a priority focusing on aligning with the symbolic norms around them.	In the authenticating through action sub-core category, the individual is seen as a contributor toward the group as they participate in group definitions, understandings, and meanings. In the process of the development of features of GCE, they exhibit their unique tendencies. Their behaviour and temperament associated with their expressive selves forming a pivotal element of the emerging understandings associated with GCE development.
Determining Empathetic Propensity	In the idiosyncratic mode of learning the individual is reliant on objective accounts of others. They are an observer with unique traits that may be useful to an individualised objective account of others, their needs and challenges. The language they use to understand is generic and broad. Once again, the idiosyncratic interpretation of events and processes casts uniqueness to the side in service of dominant norms.	In the allosyncratic mode of learning, practitioners focus on unique traits as building blocks to forming charitable outreach and identifying commonality. To this, they are identifying the shared space as an opportunity to transform their understandings through an unfolding process that involves shared feelings.
Long-term responsiveness	In the idiosyncratic mode of learning whilst thinking long term, individuals are focused on normative or idealised goals and reliant on the uniqueness of the individual (or individual groups). Idiosyncrasies compliment such individualism. However, such individualism remains peripheral to the main, normative mode of interrelation. A hypothetical example is a dialogue conveying the idiosyncratic long-term responsiveness as follows: Participant 1: “you showed your personality and individuality while helping us solve this problem today!” Participant 2: “Thanks, I like to be myself in these kinds of situations.” Participant 3: “it was great to see. However, it didn’t have an impact on our perception of the solution (to the problem we discussed) we offered”	An individual (or groups) communicative capacities and interactive competence connect to their uniqueness in terms of their backstory, culture and heritage. Furthermore, the interactions and their interaction with interaction are analysed, so to explicitly detail the uniqueness of culture and heritage in the exchange, interaction, or encounter. Their modes of thought, behaviour and temperament are instrumental in forming reflective advancements for long term thinking. A hypothetical exchange might be as follows: Participant 1: “you showed your personality and individuality while helping us to solve a problem today!” Participant 2: “Thanks, I like to be myself in these kinds of situations.” Participant 3: “it was great to see, I had no idea that you viewed the future, the way

In noting this hypothetical dialogue, the participants observed peculiarities as cosmetic and less relevant to the outcome of the learning experience.	people act and the values they exhibit in this way. How your future looks and my future looks, based on the language and behaviour you have exhibited, are different. How might we combine them to detail our response to the problem?"

Particularly notable (in the analysis of the practicability of allosyncracy) was the emphasis on active ways the concept brought the core categories to life. It was this activation element that made the practical difference and marked liminal meaning as the transitional stage of moving from idiosyncrasy to allosyncracy. In the next section, I detail a review of the core-category, allosyncracy, and the sub-core categories at an alternate IB international school.

7.3.3 An Alternate Link to Allosyncracy

I elected to conduct the review with two practitioners from another IB international school in Vienna, Austria. The two practitioners, both experienced in the field of international education, were coordinating efforts to integrate GCE across their school. I presented a summary of the three sub-core categories to the two practitioners, provided some of the examples, and then conducted an interview noting down what I perceived to be important ideas in my journal. Both practitioners stated that the framework (the collated sub-core categories and allosyncracy) was in line with their thinking about GCE development at their school. They asked probing questions and raised some concerns. They made various comments on the strengths of allosyncracy, one practitioner noting that "it caters for a lot". The practitioner also stated that "it seems you have got the great language to support your ideas". Both participants noted the dominant themes, but one practitioner said, "you seem very focused on empathy, is that the most important concept?". One practitioner said, "the framework would be too much to dish to teachers at once" and stated that, "I'd also need concrete examples". The same practitioner also observed that "it's very abstract". Both the participants spoke of what they deemed their priorities in terms of practicality. They raised questions such as "can you put it into practical terms easily?" and "you'll have to try this first, no?". One of the practitioners commented on the importance of framing GCE, stating:

> I agree with the aspects of the framework. Overall, I agree; it is not enough to be aware of GCE because awareness has no actual application; there must be a practical application, not just talk. So, therefore, for me, that word awareness should be removed. If we are to go to another level inwardly, then that has everything to do with action.

The practitioner continued, "but action . . . is not the final thing. The final thing is how you socially, have a bigger impact if you are going to impart global understanding". The second external practitioner reiterated the first practitioner's focus on action, stating:

> We need to make sure that our understanding of GCE and the UN goals for sustainable development is at the level of each student, but then understanding does not stay as awareness. The agreement should be 'Yes, I understand because of my recent activities'. Therefore, for us in all the units of inquiry, they need to understand how we really can go with a magnifying glass, understanding the world and not about science or mathematics or English only. It is asking, critically, is this true?

In reviewing the framework, both practitioners emphasised student-centred ownership of ways of acting towards GCE. One practitioner stated:

> The best thing and the most important thing here is giving the students the ownership of GCE thinking. Ownership, not only of learning but of the thought that their part is as essential as any other response to global issues.

The practitioners recalled an example of inquiry to illustrate their perspective on GCE,

> It comes down to the students and their interest and capability. Let me give you an example; we have a student, he is a 10-year-old boy, and he loves war movies. He loves going to the museums and listening about [sic] the history of warfare and for the significant project he wants to study war. He started planning his project, and he tried to present graphic images of warfare and descriptions of weapons. In a way, I thought, 'Great, he is passionate'. Yet, the content of what he wanted to explore was grim. I proposed he somehow balance that and, rightly or wrongly, reduce his focus on violence.

I noted the practitioner's handling of the situation as she spoke of maintaining a "balance" between what the student was interested in while providing an alternate possibility. The practitioner continued:

> We had a lot of inquiry going on throughout the school. We went out, and we helped these stray animals here. We did the tree planting. Then there is a child who had this focus on warfare. Now the teachers are arguing, they said, 'No, he must go with his passion and it must come out naturally, just like you said organically'. As an experienced inquiry teacher, I was saying maybe this is where a guided inquiry piece comes in where we say, are we also looking at peace? Now you can take this idea of balancing and transfer it to other issues, pollution. Okay, what is a non-polluted place like or poverty, what does abundance look like?

The practitioner's approach to student thinking on issues rested on agency and student's voice. Their approach also reflected the bigger picture and the need for teacher guidance. The practitioner continued,

> I like that through your framework, the students can influence the world by their actions, yet there is a focus on others. That is the key. Once they see, oh, I did something, then they feel empowered to say, okay, if, as a student, I can set an example then possibly new ideas can follow.

As both educators spoke of the importance of action, the practitioners also emphasised how ideas will become increasingly important as the world becomes automated and digitised. One practitioner stated:

> It is imperative to give them the tools to be able to have a dialogue. That is instead of fighting with a placard and chanting how they want to change the world. When a child wants to initiate an action, they will not look around and gather people around them, they will open up their laptop, and they will press a button, and they will activate, potentially, many other people.

The practitioner commented on the potential change action can develop, stating:

> Why develop a better way to approach GCE and the [sustainability development goals]? We have changes, massive changes, climate change, economic change, technology change, whatever; it's everywhere. So, it is a chance for us to take these changes and say we are part of this development

> and we have a responsibility. To the students, we can say. You are powerful. You are responsible for that moment right now.

Both practitioners emphasised disposition as crucial to interaction. As one practitioner stated in summary:

> They must be able to communicate their ideas or intentions with respect without imposing something. Teachers and students do not know precisely the culture or how you address the people. You may end up making a big mistake.

This participant statement revealed a motivation to interact carefully; however, one practitioner also emphasised sustainability and access to student thinking beyond language and discussed how this links to sustainability and inter-cultural understanding. The practitioner commented:

> I was working at integrating the sustainability goals at a grade one level. This Japanese child wanted to tell me something and could not translate what he was saying. I taught him to make a drawing. He went through the whole process of photosynthesis in images. He had a terrific way of illustrating it, and I thought that right there was an inter-cultural example.

Both practitioners reflected on the importance of values and how they might influence the categories of the substantive theoretical framework. I noted in my journal, the following practitioner commented:

> The integrity comes automatically when [the students] understand all the different aspects within a process. They will also understand who will [sic] be vulnerable or what will be susceptible. It is already part of the whole action outreach. Students do not have an impact on empathy without it. Not an understanding as the student perceives it inwardly, but how they see who they are, what behaviours they are demonstrating while acting empathetically.

I contemplated a note I had made in my journal of “behaviours they are demonstrating while acting empathetically”. Reinforcing this idea, one practitioner commented, “the students need a connection. The students should not see things as isolated. They need to develop outward thinking, outward relationships, outward linking, and outward empathy. Not necessarily sympathy”. I referred to yet another

snippet of data from one practitioner, noting it in my journal as a possible addition to my conceptualisations:

> We put these things [i.e., GCE/IM and the sustainable development goals] together and come to what we believe to be the future of education. With a global way of thinking and [students] can connect. It is a worldwide connection that must be by the students, for the students and if we manage that, every child from the young to the old, [can] make these connections and through global thinking, for others, they become empowered.

I noted the same practitioner's continued emphasis on student-centred learning. They embellished:

> In line with your concepts, authenticating and empathy, the activation of GCE is how they and teachers as well, get back to being here and now in this world, as an active part of the world. How we get to that is asking: What is my responsibility as a citizen, not only for me, for those next to me or for the piece of land where I am, but for the world and putting all this together? That is when we have achieved a global goal.

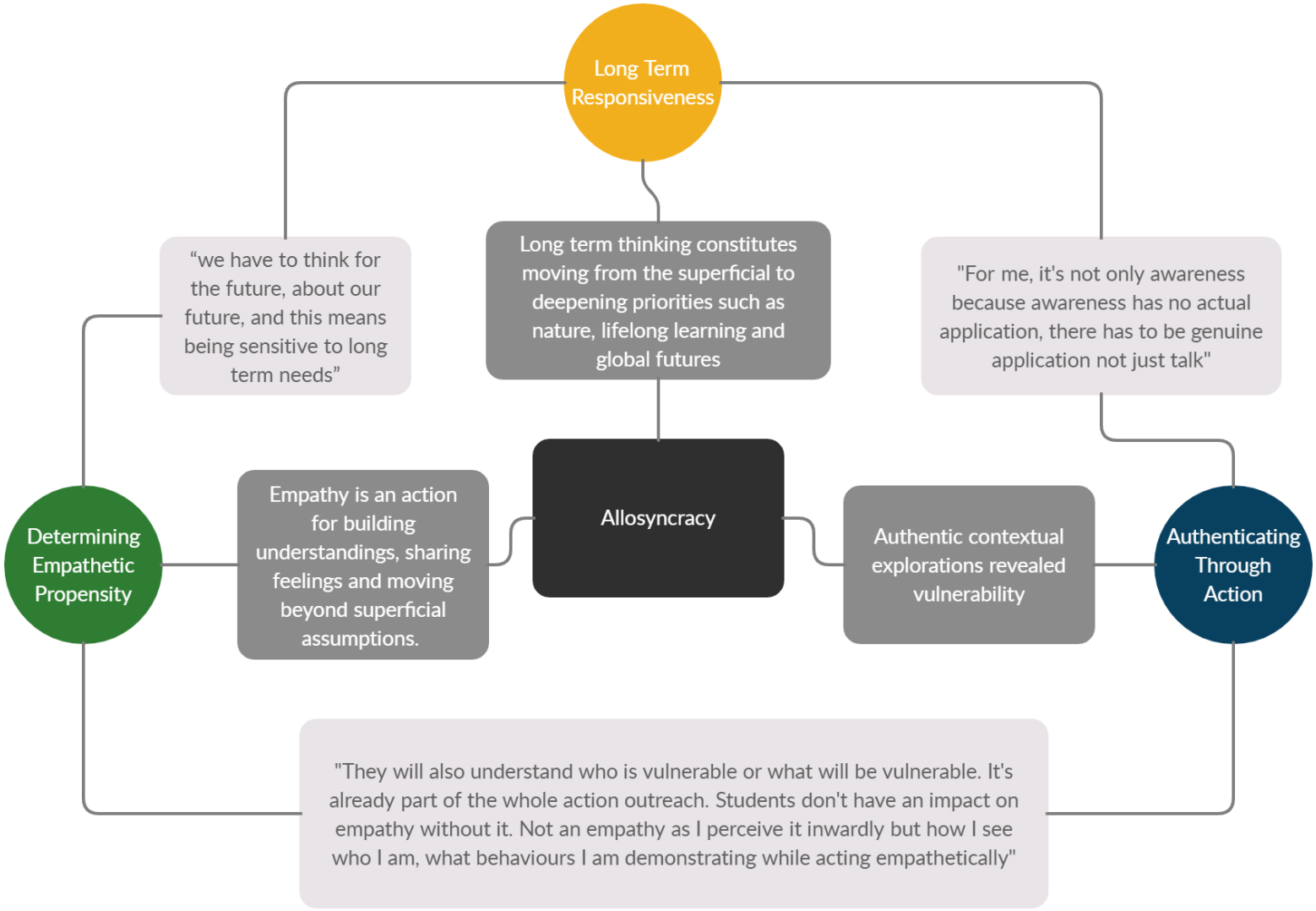
I noted the comment, 'not only for me, for those next to me'.

I contemplated the journal reflections I had made, and the further conceptualisations gained from the interview, mainly the focus placed on behaviours. I surmised that supporting interaction and forming a clear picture of the dynamic micro-interactional possibilities was an essential property across all their various examples of global thinking. I noted that both practitioners were surprised as to how similar the contextual features of the research site were to their school. I noted their thoughts on what motivated them as a school to pursue GCE not just because it is a priority for many external organisations but also that it enlivened their thoughts as to what makes for a well-developed learning experience.

Following my interview with the practitioners in the alternate international school, I collated snippets of insight to reinforce my understanding of allosyncracy. In Figure 7.2, I illustrated the coalescing sub-core categories and tied them with raw data from the interview at the alternate international school.

Figure 7.2

The Substantive Theoretical Framework: Allosyncracy



In reinforcing my conceptualisation of allosyncracy, I was able to form a cohesive picture of the research. However, I noted that the conceptualisation of allosyncracy while helpful, required further reflection to be fully realised. In the following section, I provide an example of how allosyncracy can be identified in a practical example and thus mark the possibility for further exploration within other activations carried out by those sharing similar circumstances.

7.3.4 Marking Further Explorations for Allosyncracy

In reflecting on the potential application of allosyncracy, I returned to an earlier observation at the initial international school.[3] In this example of GCE phenomena, students collectively contributed to a dialogue on the topic of migration. The teachers guiding the activity-based the dialogue on a routine developed by Ritchart et al. (2011) called "chalk talk". Within the chalk talk scenario, the participants noted their thoughts and opinions in response to the statement "we should be free to migrate to anywhere in the world". What made this exploration into community views on the migration of interest was that it was held during the school's annual international day, a celebration of diversity. The teachers guiding the activity invited all students and visitors (including teachers, parents, and family friends) to contribute: participants in the activity were encouraged to write in their home language and some offered illustrations. The space for the dialogue, a giant piece of paper, covered a large portion of a classroom floor. The teachers guiding the activity were present only to facilitate access to the writing space, the participants free to contribute to the dialogue as they saw fit. In observing the interactions, encounters, and discussions, I noticed the nuance of gesture and language that defined the intercultural exchange. I noted the personal contributions to the dialogue, unique in style and temperament amongst the participants. I noted the communication, terms and symbols used to highlight vantage points. I understood that in many ways, this scenario was a typical social learning experience (many of which were carried out at the initial international school). However, I paid careful attention to the underpinnings of their approach to the dialogue. I noted nuanced changes in demeanour, slight cultural anomalies and micro-dispositions that

[3] I did not include the "chalk talk" activity in my data chapters as it was only upon reflection, I noted it as an exemplar (binding the disparate categories together).

indicated the characteristics of behaviours reflective of the conditions under which the participants were responding. I noted their tendency to evaluate, through language and gesture, their proximity to others. I noted that this undertaking characterised the merging of the three sub-core categories. That is, as the participants in the activity developed their responses, they were broaching values (authenticating through action), determining empathetic propensity and also considering a long term solution to the present issue. Along with exemplifications of the three sub-core categories affirming my initial working definition of the core category, I also noted the unique behaviours and temperament demonstrated between and amongst the gathered contributors. I noted the participants were orienting towards behaviours resulting from intercultural exchange rather than merely personal or collective contributions. These behaviours and orientations were observably allocentric and dynamic (Triandis, 2001). For example, I noted in my journal the following:

1. Participants noted their responses, on the "chalk talk" page in languages other than English. The multiple languages reflected the multitude of personal and cultural interpretations of the issue. I surmised language was yet another way for participants to exhibit their unique behaviours and temperament toward others.
2. Certain students with common nationalities, for example, the Chinese students, banded together and collaborated on some of the responses. Their inclination to gather and respond to others presented uniqueness in terms of cultural and intercultural exchange.
3. The Arabic student writing only in English and demonstrating a clear knowledge on the topic of migration was seeking to articulate what he had learnt. However, he was very focused, earnest and took his work comparatively seriously. His knowledge and focus were a notable example of his personalised response to the dialogue. I noted his approach as an allocentric mode of articulation and expression.
4. In the appearance of others in national dress, different participants reacted in different ways to the juxtaposition of appearances. For example, the northern European students, in their national attire, exuded an air of confidence and control. The Islamic students demonstrated a less overt

tone to their responses. Both groups conveying an allocentric through their demeanour.

5. The micro-interactions between different participants of varied backgrounds, the sideways glance, the grip of the pencil, the gestures, highlighted a uniqueness in the responsiveness of the individuals as they worked amongst others and contemplated the issue of migration.
6. The sketches of boats and maps depicted a wider understanding of freedoms associated with questioning and understanding. Such depictions reflecting an allocentric mode of exploration. The issue of reflecting an interpretation of norms associated with the issue under dialogue.
7. The conversations, deliberations and hum of discussion led to an atmosphere of discovery. This atmosphere directly linked to the intermingling of sounds associated with intercultural interaction.
8. The teachers stood back, seeking an objective vantage point capturing the totality of the insights making summaries and assessing the value of the activity. In witnessing the intercultural exchange, they were presenting behaviours and temperament and responses influenced by cultural difference.
9. After the completion of the activity, the contributions were displayed in the hallway outside the Director's office. The display invited reflection and juxtaposition from members of the school community, another example of an allocentric response.
10. The final piece, as displayed, represented the contributions of many and symbolic of summation and journey. A co-creation, a collective voice, capturing allocentrism.

In each of these observational points, I noted the participants were exhibiting certain types of outwardly focused behaviour. I began to theorise that my reasoning (my alignment of this observation with previous conceptualisations throughout the research) had led to the emergence of allosyncracy as a definable element of the global learning process and reflective of wider phenomena, processes and contextual understandings. In tying a connection with the isolated dialogue activity and other phenomena, processes, and contextual understandings, I was able to identify how we

might analyse the concept under similar conditions, in alternate contexts and within a variance of goals and worldviews.

7.4 Conclusion

In this chapter, I have outlined the notion of allosyncracy as the core category of this study. I have also detailed the resonance of the concept including the fullness of the categories, the liminal meanings, links with an alternate international school and also an example exploration that provided insight into how to further explorations into allosyncracy might develop.

In developing allosyncracy, I argue for an actionable mode of thought and behaviour that shifts self, interaction, intercultural interaction, and inquiry beyond the representation of the learner as a prosaic acolyte to that of an engaged, cosmopolitan, critical and dynamic civic agent. As the world increasingly relies on interrelation to contend with issues, the development of allosyncracy is aptly timed and marks a pathway toward meaningful practice.

In the following chapter, I expand on the connection between the core category and its practical usefulness, including its possible everyday use, where it connects to generic processes, and where the analysis might spark further research in other substantive areas.

Chapter 8: The Usefulness of the Core Category of Allosyncracy

8.1 Introduction

In this chapter, I detail what Charmaz (2014) refers to as the usefulness of the research. Usefulness, according to Charmaz and Thornberg (2020) includes "clarifying research participants' understanding of their everyday lives, forming a foundation for policy and practice applications, contributing to creating new lines of research, as well as revealing pervasive processes and practices" (pp. 12- 13). In the following sections, I present how allosyncracy can be interpreted as useful for everyday worlds, be aligned with generic processes. I also note the tacit implications for GCE practice and form a contribution to practical knowledge for others. The inclusion of this chapter is an innovative addition to the constructivist grounded theory approach as I seek to amplify the practical elements of my research.

8.2 Interpretations for Everyday Worlds?

By forming a practical allosyncracy, practitioners, students, and educational communities can make further sense of the world, themselves, others, and the relations between them. In other words, to fully grasp how allosyncratic praxis might enable us, give us pause to reflect and inspire us we ought, as Foucault (1970) puts it, contextualise the coexistence of "dispersed and heterogeneous statements" (p. 37). Thus, to achieve a global yet local outlook, we must account for, to the best of our ability, the myriad possibilities drawn from every corner of the world toward ways of viewing global challenges. Although such challenges are inherently complex, I argue allosyncracy provides a potentially innovative means of contending with global problem-solving.

To ensure we benefit from our responses to global challenges, we need to recognise such challenges are inherently social. As Mead (1934) stated, our approaches to various challenges, "are meaningless apart from the social acts in which they are implicated and from which they derive their significance" (p. 90). Mead also noted, "the ideal of the human society cannot exist as long as it is

impossible for individuals to enter into the attitudes of those whom they are affecting in the performance of their particular functions" (p. 328). In other words, by recognising the world and its challenges as social, we link our relations with others to the betterment of that world. With the findings of this research as a foundation, coupled with Mead's conjecture, I argue that the mode of learning, incorporating our social word and thus our need to understand others, resides in the concept of allosyncracy. I define allosyncracy as follows:

> Allosyncracy as a means of articulating and implementing GCE is defined as an unfolding process of authenticating through action, determining empathetic propensity and long-term responsiveness. Underpinning these three coalescing processes is the uniqueness of behaviour and temperament demonstrated by groups and individuals while relating to others.

In the subsequent sections of this chapter, I detail how allosyncracy is of use.

8.3 Comparing Allosyncracy and Generic Processes of Interaction

Conventional ways of analysing the generic process of interaction between and among members of societies across the world have evolved as researchers have sought to investigate and understand group, institutional and global structures. Despite such analysis, as evidenced by the present study, a more detailed exploration of the interactional process demands, as Strauss (1997) points out, "a more elaborate vocabulary, and a somewhat different viewpoint, if we are to supplement and enrich our studies of social organizations and their members" (p. 46). As a first step toward discussing interaction as allosyncracy, I detail three stages of allosyncracy:

1. Authenticating Through Action. In this stage, the practitioner reaches beyond symbolic formulations of concepts, seeks to form a global culture by attending to global issues and determines the significant contextual values relevant to GCE development.
2. Long-term responsiveness. In this stage, the practitioner identifies ways to sensitively explore other contexts and cultures and how they might approach global issues. They seek out a way to pose critical questions and consider long-term ways of addressing global issues. In doing so, they are seeking refined definitions of GCE for their unique culture and context.

3. Determining Empathetic Propensity. In this stage, the practitioners, having determined the significant values, identify how such values relate to or repel service approaches to learning. In this stage practitioners also identify ways to co-join their ideals and seek out others as a means of developing dynamic spaces of interactional possibility.[4]

In the following section, I explain how these stages of allosyncracy develop into a practical approach for GCE development.

8.4 The Tacit Implications for GCE Practice

The concepts of scepticism and connection tacitly imply allosyncratic development. Both concepts allow for practitioners to develop an understanding of a given approach to GCE through allosyncracy. I name these concepts for two reasons:

1. To align practice with an unfolding experience of exploration, thus requiring an apprehension of the concept of GCE in practical contexts.
2. To state, scepticism (as a critical mode of questioning) and connection (seeking insight from those seen to be developing the area of focus) are arguably necessary to broach the articulation and implementation of GCE.

Throughout the present research, I identified clusters of motives and interpretations to comprehend and explore global issues. I noted how student asked questions: “How is a certain country dealing with the pandemic?”; “Is there a better way to understand global warming?”. With such open-ended questions, practitioners witness a framing of ideas that invite traces of insight, allowing practitioners to tune into GCE possibilities.

Not unlike the development of this research, the unfurling process requires questioning and not only an acceptance of assumptions but what might lie beyond assumptions. According to Schein (2010), such assumptions can range from the immediate and superficial to deeper assumptions relating to human nature, activity, and relationships. By inviting questioning as scepticism toward a range of

[4] I have not used all the categories (major and minor) uncovered in the research underscoring the sub-core categories. Rather, in this section I have aimed to provide broad conceptual frames (as provided by the sub-core categories) with the understanding that detailed practical examples of the major and minor categories may be studied and exemplified through future research.

assumptions, we are breaking our bond with normative ideals that impede not only responses to challenges impacting others within their context but also our capacity to engage with co-creative possibilities meaningfully. This tuning in through scepticism is summarised by Freire (1998), as a process that "critically provokes the learner's consciousness" (p. 41). Thus, by adopting a sceptical and connective frame, practitioners can question, build understandings, and begin to interpret disparate responses through their relations with others. In the next section I detail how this process of exploration can be interpreted through allosyncracy as an aspect of inquiry.

8.4.1 Allosyncracy as an Aspect of the Inquiry Process

According to Golding (2012), "we invite our students to engage in inquiry, both individually and in dialogue, so they can construct meaningful knowledge and learn to be independent thinkers and learners" (p. 677). By undertaking inquiry, we are opening possibilities, unwinding structures, and allowing for knowledge (as influenced by ideals and our relations with others) to progress. Inquiry, however, can have a different meaning for different people in different conditions. For this section of the thesis, I define inquiry broadly as a seeking of truth, information, or knowledge. Further, I note inquiry learning as inherently social and underpinned by a constructivist condition that is, as Dewey (1938) states,

> Satisfied only as the educator views teaching and learning as a continuous process of reconstruction of experience. This condition, in turn, can be satisfied only as the educator has a long look ahead and views every present experience as a moving force in influencing what experiences will be. (p. 87)

If we follow Dewey's line of thinking, our inquiry is inherently social and therefore reliant on exploration and interaction. Furthermore, if we accept inquiry is the social experience of problems, then we also accept an intent to solve such problems. Thus, solution-seeking invites us to build iterations, scaffolds, and criterion for evaluating our approach to our inquiries. Do we have a refined or transformed position in which the original problem no longer arises?; Do we have a refined or transformed conception of our empathetic propensity, our ability to act authentically and long term?; and Do we have a position that values our unique behaviours and temperament contributing toward an improvement? We could understand connection, therefore, by working through the following points:

1. Identify and articulate a local/global problem
2. Identify who locally and who globally is impacted by this problem
3. Hypothesise possible resolutions to this problem
4. Elaborate on each possible resolution
5. Determine how our capacities might help us respond to the problem
6. Critically evaluate the possible resolutions
7. Resolve the problem

According to Dewey (1938), inquiry grows "out of the conditions of the experience being had in the present" (p. 79). Such positionality of problems, "arouses in the learner an active quest for information and for production of new ideas" (p. 79). Furthermore, Dewey goes on to point out "the new facts and new ideas thus obtained become the ground for further experiences in which new problems are presented. The process is a continual spiral" (p. 79).

Illustrating the problem of GCE practice further and indicate where allosyncracy is relevant, I reflected on the dialogue I recorded in my research journal. The dialogue, from the initial international school, was based on several discussions during the Theory of Knowledge and Exhibition classes by 10-13-year-old students trying to agree on an understanding of migration. The stimulus for their inquiry was the teacher-directed question "what is the problem with migration?".

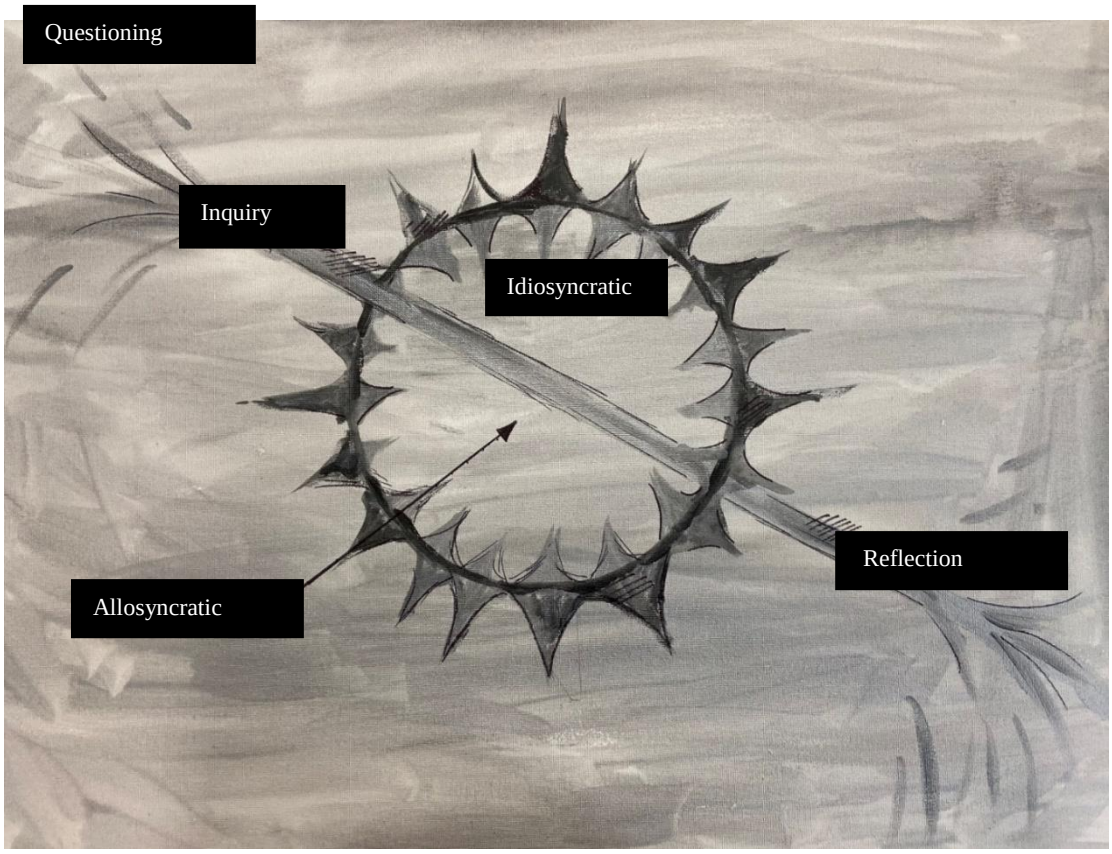
> Student 1: OK, so what is the problem with migration then?
>
> Student 2: I think the problem with migration is when we treat racial minority differently.
>
> Student 3: That would mean that we need to fight against racism through action.
>
> Student 4: Yeah, but only if we treat someone differently because of their race.
>
> Student 3: That's just racism, not migration, two different issues.

In this example the inquiry did not reach an answer, and none appeared likely. Students make suggestions, but for everyone, these are a counter-suggestions. Within such divergent intercultural inquiry, allosyncracy is an angle from which to form a disposition. However, by highlighting the uniqueness of others and outlining authenticating through action, determining empathetic propensity and long-term responsiveness, allosyncracy emerges as a creative opportunity within the inquiry.

In Figure 8.1, I have illustrated a conceptual image of allosyncracy through inquiry. I represent inquiry as a frayed line running diagonally through the image. This line is a representation of a segment of an inquiry cycle. In other words, this depiction of inquiry is linear in that it represents a line from one point of the inquiry to another, for example, questioning and reflection (as marked). Encircling the line is the idiosyncratic and allosyncratic modes of interpreting the inquiry. The inward-pointing nodes represent an idiosyncratic approach to the inquiry. The outer facing nodes represent the allosyncratic modes of interpreting the inquiry. Thus, the outward-facing nodes represent how individuals and groups seek connection with others to influence their behaviour and temperament as inquiry is underway.

Figure 8.1

Allosyncracy as an Aspect of the Inquiry Process



Aligning allosyncracy with the inquiry process allows me to observe it as more practical than theoretical.

In the following section of this chapter, I outline, in broad strokes, how allosyncracy might be perceived as a concrete contribution to practice through scepticism, connection, authenticating through action, long-term responsiveness and empathetic propensity (SCALE).

8.5 Bringing GCE Practice to SCALE

In this section, I suggest a means of evaluating allosyncracy to crystallise elements of the framework. In doing so, I incorporate two framing concepts outlined in the previous section, scepticism and connection, alongside the sub-core categories (authenticating through action, determining empathetic propensity and long-term responsiveness) to highlight a generic GCE process. Following an outline of these concepts, I detail how the three sub-core categories (as stages), authenticating through action, determining empathetic propensity and long-term responsiveness, provide a conceptual foundation for the evaluation of allosyncracy. The process of evaluation includes the concepts scepticism, connection, authenticating through action, long-term responsiveness and empathetic propensity form the acronym SCALE.

8.5.1 Scepticism

While forming this research, I posed questions, followed leads, and determined a refined process of inquiry. Hitherto, in learning situations, from early childhood to adulthood, we (practitioners and students) pose questions, follow leads, and refine our process of inquiry. In framing questions, we seek answers to a myriad of questions, and in doing so, we seek to move beyond assumptions. Furthermore, it is our sceptical selves that seek to move past those assumptions, perhaps in the pursuit of solutions to the problems we face. To unravel such problems, we seek understanding and meaning, therefore, of what might be a priority (such as GCE and participant insight in the present research) we draw from our sceptical selves to unravel wicked problems. An example of scepticism may include a research task whereby students collect data highlighting concerns within the given context. Another example might be a tension identified between an aim within the organisation and a sustainability goal, for example, waste management or clean water supply or global health.

8.5.2 Connection

In seeking the best way to view problems, we make connections between observations and thoughts, between our perceptions of the world and others' and our objective and subjective interpretations. In other words, we draw threads of connection to pave our road forward and scaffold an entry into the fray. I suggest that scepticism and connection, therefore, are prerequisites for any exploration or development of GCE through allosyncracy. In the connecting stage of the protocol, with foundational understandings of the investigation in place, participants seek linkages with others to determine a co-joining of understandings. During the connection stage of the SCALE protocol, participants offer a suggestion, perspective, conjecture, or explanation intended to help resolve the problem and build understanding between participants. A connection here is an array of allosyncratic gestures (in early stages of the inquiry) and language, incrementally embedded in the inquiry (at a later stage). A connection can materialise across digital networks, commonalities identified throughout educational experiences (including transdisciplinary systems) and practitioners aligning areas of interest.

8.5.3 Authenticating Through Action

As outlined in Chapter 4, authenticating through action is a sub-core category. In the authenticating stage, participants make meaningful distinctions, connections, generalisations, classifications, and the ordering or ranking of values. In determining value, participants are broaching transparency and vulnerability. An example of the authenticating stage of the SCALE protocol might be seeking out a divergent intercultural inquiry and comparing principles relating to a significant problem.

8.5.4 Long-term responsiveness

In responding to long term concerns, as outlined in Chapter 6, the long-term stage of the SCALE protocol requires participants to draw on long-term thinking, an instrumental process rather than an awareness or orientation. Thus, long term thinking is not latent or stagnate concept rather the long-term stage of the SCALE protocol constitutes an active alteration of responses to the investigation considering sustainability concerns.

8.5.5 Empathetic Propensity

As presented within chapter 5 of this thesis, determining empathetic propensity was a sub-core category of the theoretical framework. Determining empathetic propensity of the SCALE protocol requires participants to seek out the alternate perceptions of others and to do so for improved understanding of the problem or challenge developed by the participants. In the empathising stage, participants seek detail on allosyncratic attributes of those involved in the inquiry, challenge, or problem-solving endeavour.

Brought together, the five concepts (scepticism, connection, authenticating through action, long-term responsiveness and empathetic propensity) form the acronym SCALE. In applying SCALE, I argue practitioners can judge allosyncracy and seek to evaluate practice.

8.6 Sparking Further Implications

Allosyncracy has several implications for learning, teaching, and education research. I have already shown that a clear conception of allosyncracy enables a better understanding and evaluation of divergent intercultural interaction along with a means of evaluation. However, it also can act as a heuristic for further enriching inquiry models imbuing them with practical resonance. A distinction between allosyncratic and other learning interaction or inquiry has the potential to contribute toward educational practice where thinking is considered a cultural contribution. For example, thinking in the classroom could include education for thinking where the educational outcome improves thinking and thinkers, such as the thinking processes in the OECD (2018) global competency framework or other similar frameworks such as Oxley and Morris' (2013) framework.

Further, a potentially rich area for investigation is allosyncracy in different forms of disciplinary inquiry, such as mathematical and scientific contributions. Social science and psychology have, for example, focused on intercultural interaction. However, there is the possibility of exploring allosyncracy through intercultural interaction in other disciplines. For example, what are the behaviours and temperaments that might afford empathies, authenticities, and long-term thinking on the way to producing new knowledge in these areas? Thus, if we investigate allosyncracy and the process of inquiry involved, or the movement from

the stimulus of inquiry to a focus on behaviour and temperament, we create a richer picture of the disciplines than if we just examine the knowledge that results.

Furthermore, enrichment and contribution to global solutions is a more versatile framework for comparing disciplines. For example, both art and biology can be universal, but neither can be comfortably said to produce a dominant mode of global learning or global solution. Thus, allosyncracy could provide a deeper understanding of practices associated with the sciences, literature, palaeontology, or fine arts. Furthermore, in applying allosyncracy and SCALE, we can view GCE as an active yet also clearer undertaking.

8.7 Conclusion

In this chapter, I have suggested a way forward for allosyncracy in terms of its usefulness and introduced how practitioners might evaluate its progress. First, I outlined how the three sub-core categories (authenticating through action, determining empathetic propensity, long-term responsiveness) combine to form stages for practical allosyncracy. In the final section of this chapter, I detailed an evaluative tool I have termed the SCALE (scepticism, connection, authenticating through action, long-term responsiveness and determining empathetic propensity) protocol. I have suggested that SCALE can be used to evaluate both the stages leading up to and the practical application of allosyncracy. As I drew such conclusions, I reflected on the worldwide pandemic, continuing conflicts (such as the Azerbaijan/ Armenia war over disputed territories) and the call for action concerning climate change. I concluded this chapter with a section on further possible applications for allosyncracy.

Although in this chapter, I have aligned global challenges specifically with GCE, I have recognised that global citizenship need not be merely a focus on global issues. That these issues are pressing is well documented. However, I accept that we need to understand global citizenship as possessive of a myriad of definitions and exemplars. As issues, such as the current COVID 19 pandemic escalate (to take one example from history), our response is much more reliant on our connectivity and relational engagement than it is on fragmentation and disparity. I also concede, the practice of global learning is yet to be fully determined, and much more research in the area is required. For example, if we are unable to measure empathy as a cornerstone of GCE, how might we measure GCE? Furthermore, in schools across

the world, approaches to the concept are yet to yield concrete exemplars of practice. One common approach is for schools to position their response to sustainability goals, charity groups or directive under the banner of betterment for all.

As evidenced throughout this study educators often choose experiences and issues that carry some global weight. Such challenges, issues and inquiries are reliant on not only a teacher's mindset but the approaches the students are taking toward their responses. While responding to problems, some schools provide action outlines, of inquiry cycles, or other preordained structures for learning.

The challenges posed by the development of GCE have far-reaching consequences. Not only are they potentially impactful regarding all areas of learning, but they also possess a connection to our view of the world and how we should go about our lives within that world.

In this chapter, I have detailed how to reveal allosyncracy through inquiry. I have attempted to frame allosyncracy within the learning experience and therefore noted its utility as a mode of practical learning.

Chapter 9: Conclusion

9.1 Introduction

In this chapter, I reference the purpose and proposed aims of this research. I also determine if these aims have been reached. I review the significance of the research findings, their contribution to the literature and the implications of this research for practitioners. Following this, I discuss the limitations of the study. I then evaluate the substantive theory using the criteria: fit, workability, relevance, and modifiability, as suggested by Glaser (1978) and Charmaz (2014).[5] Finally, I end this chapter with a reflection on my experience as a constructivist grounded researcher.

In developing this study, I sought to provide a unique, qualitative, in-depth perspective of the situations faced by members of an international school community articulating and implementing GCE. My broad purpose was to develop a substantive theoretical framework of GCE articulation and implementation where no such theory presently existed. A further aim of this research was to ensure that the findings would be relevant to the development of policies, programmes and organisations concerned with the articulation and implementation of GCE. Finally, I sought to provide a unique, qualitative, in-depth perspective of the situations faced by groups and individuals articulating and implementing GCE. By identifying the core category, allosyncracy (which refers to the dynamic modes of behaviour or ways of thought peculiar to an individual or a group while responding to others), I believe that I have achieved the aim of the study. Contributing toward the purposes outlined were the integrating sub-core categories: authenticating through action, determining empathetic propensity and long-term responsiveness.

9.2 My Experience as a Grounded Theorist

What defines a Constructivist Grounded Theorist (CGT)? I asked this question as I considered my experience throughout the research. The answer unfolded, iteratively, like the research itself.

From the beginning of the research, I came to appreciate the methods I employed through CGT and the almost seamless connection they have with my

[5] Charmaz links resonance and usefulness with Glaser and Strauss suggested criteria for evaluating the research (Lomborg & Kirkevold, 2003)

experience as an international constructivist educator. Throughout my time as a teacher in international schools, I trained to embrace a social constructivist stance that as Vygotsky's (1981) states, "is the product of social life and human social activity" (p. 164). My background, therefore, afforded me perspective and an appreciation of the co-constructed situations emerging as I tuned into my research environment and sought participant perspectives. I remained cautious not to immerse my observations and interpretations in a priori conceptions, yet not allow a dominant participant voice or voices drown out other, contradictory insights. In other words, I consistently used the same brush to build an image of the research situation metaphorically. However, the colours I applied to an already rendered canvas developed, varied, and changed over time. I found this especially helpful during the write up of this thesis as I grappled with ways of communicating my understandings in accessible and beneficial ways.

I found as a CGT researcher I categorised the initial process I undertook as inductive, beginning with a broad sweep of the research context. In later stages, I found, however, that I was unable to rely on the larger picture and instead began to focus on micro-interactions. As I explored the micro-interactions around me, I appreciated, progressively, the strong compatibilities that symbolic interactionism and CGT possessed. In other words, the view that social behaviour and its subjective understanding formed social being became the foundation of many of the categories I discovered. Moreover, I began to appreciate the relationship among individuals within the school community and the collectivism that influences both language and gestural communication. Both the theoretical perspective of symbolic interactionism and GCT assumed an agentic participant, the significance of studying process, the emphasis on building useful theory from empirical observations, and the development of conditional theories that address specific social and potentially transferable realities. Like symbolic interactionists, I too assumed that people act as individuals and collectives. Thus, the symbolic interactionist emphasis on meaning and action complements the questions I posed and the growth I experienced as a researcher.

In line with Tarozzi (2011), I noted the importance of language and gesture in the development of my interpretation of the research context. The language was especially important as many of the research participants had English as their second, third, and in one case fourth language and my coding and categories so very

reliant on language. I found myself increasingly accepting cultural nuance into my analysis. As a result, my explorations became a great deal richer, thicker, and my understanding of the substantive context deepened. However, I did take note of the cultural exchanges that reflected the existence of dominant groups. Often such examples remained muted and resided under the surface of various classroom interactions.

The cultural dynamics of the research context led me to consider not only the social world but also what is perceived as just and equitable in that world. Thus, at stages throughout the research, I treated emergent concepts as problematic and potentially subversive. I looked for their characteristics as lived and understood, not as given in pre-ordained norms, for example, “this is what happens, but we just tolerate it” or “yes, everyone is trying to be American or European”. I found; however, CGT studies provided the tools to interrogate such norms, question assumptions and seek out contemplation of marginalised others. For the researcher as well as the student, CGT can show how inequalities play out at transpersonal and organisational levels. Inequalities of, race, class, gender, age, and disability – are widespread. Yet they are contested social constructions invoked and reconstituted in different ways; they are not static variables to be measured, quantified, or objectified. I became aware that taking the meanings of such concepts as given undermines the application of CGT to develop fresh insights and ideas. Also, I appreciated the trust I had garnered to liberate the will of participants to make commentary on inequality and, hence enlivening my analysis and consequently, my research journey.

To bring such a process and understandings to life, I sought to emphasise the practical elements of my research. I sought to emphasise both the resonance of my research and its usefulness and have dedicated chapters to these respective evaluative tools. In doing so, I have offered an innovative addition to the constructivist grounded theory methodology by not merely treating resonance and usefulness as evaluation but rather a guide to build practical possibility for the practitioner.

Summarily, in adopting CGT, I was able to embrace a broad picture of the research context and myself as a contributor to the context. After working for many years in international schools, it felt apt to take a broad snapshot to ascertain an understanding of the research focus through CGT research. I wanted to, in a sense, also capture my history in international education. In developing my capacity as an

educational researcher, I was able to build deeper relationships, perceive the school in a new light, explore aspects of the context, and place myself in front of a metaphorical mirror in the process.

In shaping myself as a CGT researcher and allowing the community to shape me as a researcher, I was able to put myself in the same context as others, in their shoes, and to grasp their lived experience as much as possible. However, I accept it is impossible to be fully aware of others' perceptions and, therefore. At the same time, I am satisfied with my contribution. I know there is a long way to go to comprehensively demarcate myself as a seasoned researcher. I leave behind a range of still unanswered questions such as: How might other schools be researched under a similar approach?; How might multiple contexts be explored under the same methodology?; and, How might qualitative research such as CGT be aligned with quantitative approaches, if at all? All these questions are ripe for empirical research, thus simultaneously finalising and beginning my research journey.

9.3 Significance of the Research Findings

This research contributes to the existing literature by developing a deep understanding of how members of an international school community articulated and implemented GCE. The substantive theory of allosyncracy, details how members of an international school community formed an understanding and explanation of GCE activation. With a focus on micro-interactions, authenticating, empathising, and long-term thinking, the substantive theory complements the existing beliefs of GCE. Additionally, the functional framework extends the literature by providing fresh conceptualisations of GCE perspectives and processes.

The core category, allosyncracy, makes explicit the relationship between the sub-core categories, authenticating through action, determining empathetic propensity and long-term responsiveness. In doing so, it provides insights into the complexity of GCE/IM as well as the centrality of contextual exploration, empathy, and sustainability. In addition to making the importance of an authenticating and empathising process explicit, this study has also contributed to the understanding of participants' perceptions of long-term responsiveness. Additionally, by showing that the exploration of empathy is pivotal to GCE development, this study has identified a silence in the literature. It appears that while the construct of empathy has previously been alluded to, no other research has shown that active empathy is a

cornerstone of GCE. Given the already established relationship of interconnectivity and working towards sustainability (Reimers, 2020), further research into empathy, potentially binding these two disparate notions, ought to be conducted.

In developing the substantive theory, this research has enhanced understandings of the articulation and implementation of GCE. The substantive theory extends existing understandings of GCE and contributes to the communicative possibilities presented through GCE enactment. Additionally, by providing insights into participants' experiences, allosyncracy captures the dynamism inherent in modes of practice related to empirical events, language and meaning (Lincoln & Guba, 2016).

The core category of allosyncracy also makes explicit the importance of GCE as a micro-dynamic encounter, illustrating the importance of disposition, propensity, and sensitivity. Emergent conceptions of cultural interrelation exist (see, for example, Boix-Mansilla, 2016; Deardorff, 2014; Pashby 2011); however, a terminology associated with deep inter-cultural educational interaction has yet to be developed. By deepening the understanding of the interrelations between cultures in an educational context over an extended period, this study makes a significant contribution to the literature.

By locating the substantive theory of allosyncracy in the existing literature on GCE implementation, the substantive theory positions the articulation and implementation of GCE as a dynamic interactional encounter and in doing so provides a unique perspective on GCE development. The participants' views (as detailed in this thesis) provide novel insights into the understandings and needs of those who articulate and implement GCE. This thesis has the potential to be useful to those applying GCE and those intending to help others to develop GCE.

9.4 Implication for Practitioners

Consistent with the nature of CGT, the development of substantive theory expects that it should be relevant to the people within the substantive area of inquiry and should have practical applications. Specifically, the theory should be relevant to those who use it in their everyday worlds (Charmaz, 2014). The substantive theory of allosyncracy has relevance to schools with multicultural professionals and clientele. The sub-core category of authenticating through action has a connection to

such contexts, especially those schools that aim to form an understanding of what global citizenship might be amid various and at times competing values.

The relevance of the substantive theory to school leadership is multifaceted. First, leadership plays a vital role in promoting GCE, as it provides an opportunity to foster exploration internally and externally. The theory also provides a detailed account of empathetic capacity and long-term responsiveness. School leaders must understand that the process of allosyncracy is a process of active discovery. Additionally, by focusing on allosyncracy, school leaders should be able to identify alternative modes of framing context and thus reveal and re-articulate values, create meaningful connections with others and encourage the adoption of a long-term outlook. Notably, allosyncracy and the accompanying framework are heuristics, as they frame a process of GCE/IM interpretation and enaction.

9.5 Implications for Further Research

Charmaz (2014) recognised that available resources limit research studies and that such limitations dictate the boundaries of the study. This limitation was the case for the present study of the international school, as it was conducted in a single-bounded context, in a remote location inclusive of the people within. However, similar research could happen in a variety of school settings, including other international schools or schools running international programmes. Such research has the potential to contribute to a broader understanding of the needs of schools seeking to adopt GCE, to develop teachers' perceptions further and to identify what constitutes student voice in terms of GCE.

Further, GCE research, as promulgated by this research, is highly contextual. Consequently, contextualised accounts of GCE have the potential to contribute to universal themes influenced by global education. For example, a comparative study of such schools could be especially useful, including schools aspiring towards an international outlook and schools in non-transnational locations. Finally, because CGT studies generate theory and because of the substantive nature of that theory, there exists an opportunity to test the theory developed and in doing so, further develop the theory (Glaser, 1978).

9.6 Limitations

All research methods have their strengths and weaknesses. Various critiques of grounded theory as a method include claims of epistemological naiveté; slipshod attention to data collection; and the ad hoc inductive nature of the method. Further, that reliance on secondary sources exposes the method to potential bias; a questionable justification for small samples; and incompatibility with macro questions (Bryant & Charmaz, 2007). Charmaz (2014) argued that a constructivist approach to the "interactive nature of both data collection and analysis resolves the criticisms of the methods and reconciles positivist assumptions and postmodernist critiques" (p. 62).

In an article outlining his evaluation, Glaser (2002) stated that the construction of understandings between researcher and participant results in the "unwanted intrusion of the interviewer" (para. 8). However, the postpositivist stance of a neutral observer (such as espoused by Glaser) is rejected by constructivists and therefore, does not align with the methodological approach to the present research. In refuting criticisms of grounded theory, such as those raised by Glaser (2002), Charmaz (2006) cited the following crucial points. First, theorising is an activity, and grounded theory methods provide constructive ways to proceed with this activity. Furthermore, the research problem and the researcher's unfolding interests can shape the content of this activity, not the method. Lastly, the products of theorising reflect how researchers act on these points.

9.7 Comebacks

Glaser (1998) defines "comebacks" as "categories within a substantive theory that are sub-core or less in relevance for theory but provide an interest area on their own" (p. 200). Several aspects of this study open the door for further research. Notably, each sub-core category represents a potential area of research. For example, future research might seek to examine authentication and how it is perceived by various educators or schools seeking to enhance transparency or adopt multiple ways of managing their organisation. Concerning explorations of empathy, the notion of allosyncracy supports further inquiry into how such understandings develop into action. Likewise, research into long-term thinking may yield new opinions on sustainability. The sub-core categories provide for possibilities, however, other categories could be further explored, such as critical thinking associated with GCE

(see Birk, 2016, and Blackmore, 2016) and also the assets that reflect tenets of positive psychology (Seligman, 2004).

9.8 Elevation to Formal Theory

Unlike formal theory, the substantive theory is not generalisable. According to Glaser (2007), formal theorising "extends the core category in breadth and depth to more substantive areas within and without, or beyond the original area" (p. 103). Despite not being formal, the substantive grounded theory of allosyncracy could be useful along with other substantive arguments in and across globalised organisations.

Further, as I developed the core category, I found myself working outside the international school as the immediate substantive area. By seeking review at another international school, I was beginning to study the substantive theory as a generality. Consequently, allosyncracy has general implications and thus has the potential to be formalised by comparing it to other data and theories about GCE and IM articulation and implementation. Allosyncracy can be generalised conceptually, regardless of time, place, and people. However, the models may change for the formalisation of the core category.

9.9 Criteria for Evaluating a Grounded Theory Research Study

Qualitative research should be evaluated by the means appropriate to the research paradigm, the methodology and the purpose of the study. Lincoln and Guba (2016) noted that fairness and authenticity denote proper scientific research. Conversely, CGT aims to generate theory rather than measure or verify hypotheses. Thus, when evaluating a CGT study, the lines between process and product become blurred. As Charmaz (2014) noted, the "criteria for evaluating research depend on who forms them and what purposes he or she invokes" (p. 337). Following Glaser (1978), to ensure trust in my research and research method, I sought to justify a theory that fits, that works, that is relevant, and is easily modified.

9.9.1 Fit

The notion of fit describes how closely concepts fit with the incidents they are representing (Glaser, 1978). The fit between theory and occurrence depends on the constant comparison of ideas to events. The CGT reflects the participants' views of the substantive context and thus denotes correspondence to social facts. To determine fit, I had participants carry out member checks and confirm their

contributions to the ongoing research. When I was unclear, or insight was potentially controversial, I sought further confirmation from the relevant participant. I also held a review of the framework at another international school. I presented aspects of my frame to the school staff to garner feedback and ensure my conceptualisations reflected participants' experiences. According to Glaser and Strauss (1967), fit is "faithful to the everyday realities of a substantive area" (p. 239). I sought consent to procedures and prolonged engagement and undertook persistent observation throughout the research process. I provided prior explanations of my positions through member checking. I engaged in dialectical conversations to broaden my understandings of topics. I also made systematic comparisons between categories to determine whether the categories covered a wide range of empirical observations. I am thus confident that I achieved fit with the substantive area.

9.9.2 Relevance

A relevant study is one that evokes grab (including a study that is interesting and memorable) and captures attention (Glaser, 1978). When the theory explains the primary concern of the participants, it has relevance. Through the process of member checking and gaining feedback, I sought to ensure that all competing constructions had been accessed, exposed, deconstructed, and considered in shaping the inquiry. Such close angle interpretations, along with my proximity to the research, allowed me to explore questions, concerns and problems aligned with the needs and aspirations of the participants. By doing this, I was able to clarify my focus, move to improve the main research concerns and sharpen the insights on values and action stimulated by the participants' perspectives.

9.9.3 Workability

Workability addresses the issue of whether the set of integrated and conceptually plausible grounded hypotheses sufficiently account for how the main concerns of the participants are continually resolved. The workability of this theory is in keeping with the development of GCE at the international school. It reflects how participants went about developing GCE and explains the resulting articulations and implementations. The substantive framework and the core category of allosyncracy explain what happened, may support predictions of what will happen and interpret present realities. The substantive theory also explains variations in

behaviour. Participants are empowered to take the action that the substantive theory implies and proposes.

9.9.4 Modifiability

Modifiability points to the notion that theory generation is a modifying process based on emergent fit. A modified theory can be altered when new relevant data are compared to existing data. Glaser (1978) stated, "generation is an ever-modifying process, and nothing is sacred if the analyst is dedicated to giving priority attention to the data" (p. 5). Throughout the study of the substantive area, I found I was consistently modifying my approach to the research. Drawing tacit ideas from the study context allowed me to form a confident approach to the study and contributed towards its later modifiability.

9.10 Reflections

As I explored the notions of GCE (as synonymous concepts), I discovered that by apprehending a globalised world, we perceive ourselves. This realisation and reflexivity allowed me to explore the modes of thought and behaviour that give rise to our assumptions about the world in which we live. As Charmaz (2014) pointed out, the very frame of a method we adopt, "constitutes a standpoint from which the research process flows. The specific content this frame generates can become separated from the frame and reified as truth" (p. 328). I began to see many examples of how ways of framing GCE reflected an increasingly personal understanding of the world and its people. I witnessed the way interaction holds an essential and central role in many aspects of school life and participants' perceptions of school life. In seeking to research this topic, I realised that I was finding a way to explore, through qualitative exploration, the value that people place on their contexts, their communities and what they can achieve for the world by localising their understandings and comprehensions of the future.

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Appendix A: Ethics Clearance

OFFICE OF RESEARCH

Human Research Ethics Committee

PHONE +61 7 4687 5703| FAX +61 7 4631 5555

EMAIL human.ethics@usq.edu.au

UNIVERSITY OF SOUTHERN QUEENSLAND

28 July 2017

Mr Nicholas Palmer

Dear Nicholas,

The USQ Human Research Ethics Committee has recently reviewed your responses to the conditions placed upon the ethical approval for the project outlined below. Your proposal is now deemed to meet the requirements of the *National Statement on Ethical Conduct in Human Research (2007)*, and full ethical approval has been granted.

Approval No.	**H17REA161**
Project Title	The articulation and implementation of global citizenship education in one international school
Approval date	28 July 2017
Expiry date	28 July 2020
HREC Decision	**Approved**

The standard conditions of this approval are:

(a) Conduct the project strictly in accordance with the proposal submitted and granted ethics approval, including any amendments made to the proposal required by the HREC;

(b) Advise (email: human.ethics@usq.edu.au) immediately of any complaints or other issues in relation to the project which may warrant a review of the ethical approval of the project;

(c) Make a submission for approval of amendments to the approved project before implementing such changes;

(d) Provide a 'progress report' for every year of approval;

(e) Provide a 'final report' when the project is complete; and

(f) Advise in writing if the project has been discontinued, using a 'final report'.

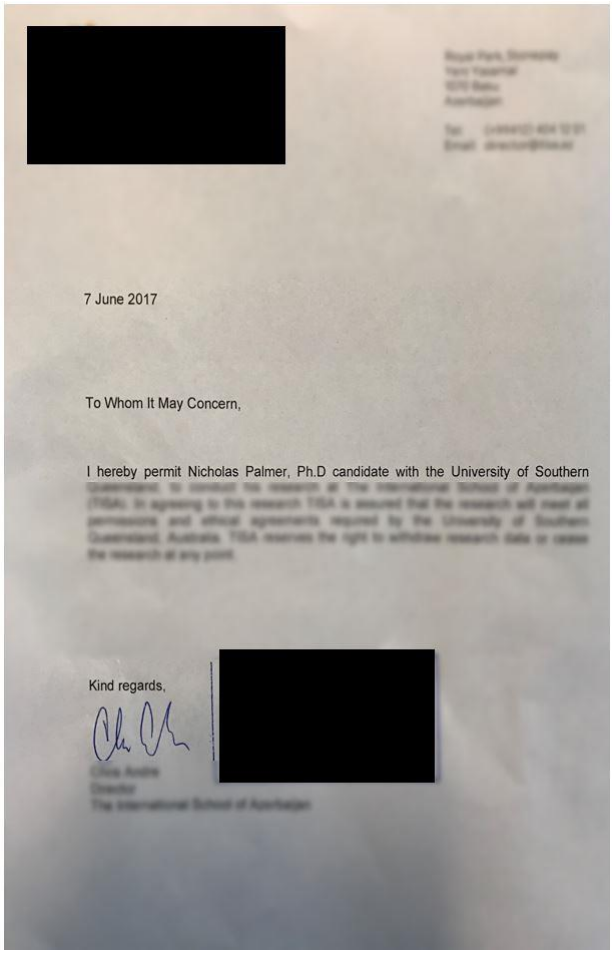
For (c) to (f) forms are available on the USQ ethics website:

http://www.usq.edu.au/research/support-development/research-services/researchintegrity-ethics/human/forms

Samantha Davis

Ethics Officer

Appendix B: Approval to Undertake Research at the International School



[redacted]

[redacted]

7 June 2017

To Whom It May Concern,

I hereby permit Nicholas Palmer, Ph.D candidate with the University of Southern [redacted] to conduct his research at The International School of Azerbaijan (TISA). In agreeing to this research TISA is assured that the research will meet all permissions and ethical agreements required by the University of Southern Queensland, Australia. TISA reserves the right to withdraw research data or cease the research at any point.

Kind regards,

[redacted]

Chris Andre
Director
The International School of Azerbaijan

Appendix C: Information and Consent Forms

University of Southern Queensland

Participant Information for USQ Research Project

Interview

Project Details

Title of Project: The Articulation and Implementation of Global Citizenship Education: A Case Study

Human Research Ethics Approval Number: HREA

Research Team Contact Details

Principal Investigator Details

Name: Nicholas Palmer

Email: Nicholas.Palmer@usq.edu.au

Telephone: +994504104234

Mobile: +994504104234

Supervisor Details

Name: Dorothy Andrews

Email: Dorothy.Andrews@usq.edu.au

Telephone: +61 7 4631 2346

Description

This project is being undertaken as part of PhD research. The purpose of this project is to determine how global citizenship education (GCE) is articulated and implemented within a singular case study

context. The study also aims to develop a substantive explanatory theoretical framework of GCE articulation and implementation. The researcher requests your assistance because you've demonstrated an interest in the area of global citizenship education (GCE)

Participation

Your participation will involve participation in an interview OR interviews that will take approximately 60 minutes.

OR

The interview will take place at a time and venue that is convenient for you.

OR

The interview will be undertaken by teleconference at a date and time that is convenient for you.

Questions may include (in some cases questions may differ for different participants):

1. What are the contextual understandings of GCE in an international school?
2. How does one specific school practice GCE in a single international school?
3. What features of a single international school enable GCE?
4. What are the emerging features, from a single international school context, of a GCE theoretical framework?

The interview/s will take place at TISA during the timeframe from August 2017 and no later than August 2019. The interview will be audio recorded. Your participation in this project is entirely voluntary. If you do not wish to take part, you are not obliged to do so. If you decide to take part and later change your mind, you are free to withdraw from the project at any stage. You may also request that any data collected about you be destroyed. If you do wish to withdraw from this project or withdraw data collected about you, please contact the Research Team (contact details at the top of this form).

Your decision as to whether you take part, do not take part, or to take part and then withdraw, will in no way impact your current or future relationship with the University of Southern Queensland or The International School of Azerbaijan.

Expected Benefits

It is expected that this project will not directly benefit you. However, it may benefit the overall implementation of GCE at TISA.

Risks

There are no anticipated risks beyond normal day-to-day living associated with your participation in this project.

Privacy and Confidentiality

All comments and responses will be treated confidentially unless required by law. All participants will have the opportunity to verify their comments and responses prior to final inclusion. The resulting data will not be used for any other purpose. Participants reserve the right to participate without being recorded. Any data collected as a part of this project will be stored securely as per University of Southern Queensland's Research Data Management policy. Transcription of the data will be freely available to participants following the data collection. Participants will be able to access a summary of research results upon completion of the research.

Consent to Participate

We would like to ask you to sign a written consent form (enclosed) to confirm your agreement to participate in this project. Please return your signed consent form to a member of the Research Team prior to participating in your interview.

Questions or Further Information about the Project

Please refer to the Research Team Contact Details at the top of the form to have any questions answered or to request further information about this project.

Concerns or Complaints Regarding the Conduct of the Project

If you have any concerns or complaints about the ethical conduct of the project, you may contact the University of Southern Queensland Ethics Coordinator on (07) 4631 2690 or email ethics@usq.edu.au. The Ethics Coordinator is not connected with the research project and can facilitate a resolution to your concern in an unbiased manner.

University of Southern Queensland

Consent Form for USQ Research Project

Interview

Thank you for taking the time to help with this research project. Please keep this sheet for your information

Project Details

Title of Project: The Articulation and Implementation of Global Citizenship Education: A Case Study

Human Research Ethics Approval Number:

Research Team Contact Details

Principal Investigator Details

Name: Nicholas Palmer

Email: Nicholas.Palmer@usq.edu.au

Telephone: +994504104234

Mobile: +994504104234

Supervisor Details

Name: Dorothy Andrews

Email: Dorothy.Andrews@usq.edu.au

Telephone: +61 7 4631 2346

Statement of Consent

By signing below, you are indicating that you:

- I have read and understood the information document regarding this project.
- Have had any questions answered to your satisfaction.
- Understand that if you have any additional questions, you can contact the research team.
- Understand that the interview will be audio or video recorded.
- Understand that you are free to withdraw at any time, without comment or penalty.
- Understand that you can contact the University of Southern Queensland Ethics Coordinator on (07) 4631 2690 or email ethics@usq.edu.au if you do have any concern or complaint about the ethical conduct of this project.
- Are over 18 years of age.
- Agree to participate in the project.

Participant Name	
Participant Signature	
Date	

Please return this sheet to a Research Team member prior to undertaking the interview.

University of Southern Queensland

Consent Form for USQ Research Project

Observation

Project Details

Title of Project: The Articulation and Implementation of Global Citizenship Education: A Case Study

Human Research Ethics Approval Number:

Research Team Contact Details

Principal Investigator Details

Name: Nicholas Palmer

Email: Nicholas.Palmer@usq.edu.au

Telephone: +994504104234

Mobile: +994504104234

Supervisor Details

Name: Dorothy Andrews

Email: Dorothy.Andrews@usq.edu.au

Telephone: +61 7 4631 2346

Statement of Consent

By signing below, you are indicating that you:

- I have read and understood the information document regarding this project.
- Have had any questions answered to your satisfaction.
- Understand that if you have any additional questions, you can contact the research team.
- Understand that the interview will be audio or video recorded.
- Understand that you are free to withdraw at any time, without comment or penalty.
- Understand that you can contact the University of Southern Queensland Ethics Coordinator on (07) 4631 2690 or email ethics@usq.edu.au if you do have any concern or complaint about the ethical conduct of this project.
- Are over 18 years of age.

University of Southern Queensland

Consent Form for USQ Research Project

Focus Group

- Agree to participate in the project.

Participant Name	
Participant Signature	
Date	

Please return this sheet to a Research Team member prior to undertaking the Observation.

Project Details

Title of Project: The Articulation and Implementation of Global Citizenship Education: A Case Study

Human Research Ethics Approval Number:

Research Team Contact Details

Principal Investigator Details

Name: Nicholas Palmer

Email: Nicholas.Palmer@usq.edu.au

Telephone: +994504104234

Mobile: +994504104234

Supervisor Details

Name: Dorothy Andrews

Email: Dorothy.Andrews@usq.edu.au

Telephone: +61 7 4631 2346

Statement of Consent

By signing below, you are indicating that you:

- I have read and understood the information document regarding this project.
- Have had any questions answered to your satisfaction.
- Understand that if you have any additional questions, you can contact the research team.
- Understand that the interview will be audio or video recorded.
- Understand that you are free to withdraw at any time, without comment or penalty.
- Understand that you can contact the University of Southern Queensland Ethics Coordinator on (07) 4631 2690 or email ethics@usq.edu.au if you do have any concern or complaint about the ethical conduct of this project.
- Are over 18 years of age.
- Agree to participate in the project.

Participant Name	
Participant Signature	
Date	

Please return this sheet to Research Team members undertaking the focus group.

Appendix D: Research Schedule

Month/Year	December 2016	January 2017	February 2017
Action	Proposal development	Proposal development	Ethics application
Month/Year	March 2017	April 2017	May 2017
Action	Confirmation of candidature (presentation, response and feedback)	Ethics application	Ethic application
Month/Year	June 2017	July 2017	August 2017
Action	Selection of initial participants, initial interviews, and preliminary observations	Coding and analysis of school interview and observation data	Further interviews, observations and memo-writing
Month/Year	September 2017	October 2017	November 2017
Action	*Coding and analysis of interviews	Coding and analysis of school observation data	Further interviews, observations, and memo-writing
Month/Year	December 2017	January 2018	February 2018
Action	Further interviews, observations, and memo-writing	Further interviews, observations, and memo-writing	Further interviews, observations, and memo-writing
Month/Year	March 2018	April 2018	May 2018
Action	*Coding and analysis of data	*Coding and analysis of data	*Coding and analysis of data
Month/Year	June 2018	July 2018	August 2018
Action	*Coding and analysis of data	Write up	Write up
Month/Year	September 2018	October 2018	November 2018
Action	Write up	Write up	Write up