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"If it makes you happy… it can't be that bad": An explanatory study of students' well-being during international exchange

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This study reports on adolescents' experiences as exchange students in the Rotary Youth Exchange program. Based on a literature review and multivariate analysis of original survey data collected from 408 exchange students from 40 home countries that had spent a year in one out of 37 destination countries, the study concludes that students' perceived social support during the exchange and students' proficiency in mastering the destination country's language impacted their well-being during the exchange. Neither cultural distance between the student's home country and destination nor the student's adventurousness as a personality trait had an impact on well-being during the exchange. These empirical findings suggest that the students' social support and ability to interact during the exchange play an important role in enabling exchange students to reap the benefits of international and intercultural exchange in their formative years.

Keywords: international exchange, cultural distance, student exchange, well-being

INTRODUCTION

In our increasingly globalizing societies, more and more adolescents spend longer periods in host countries to develop cross-cultural understanding and intercultural competencies (Alemu & Cordier, 2017; Daly, 2011; McKenzie & Baldassar, 2017; Soong, 2020; Tran & Gomes, 2017). Various programs exist that offer adolescents opportunities to live and study abroad for a specific period (Freestone & Geldens, 2008; Tran & Gomes, 2017). For instance, in Europe, the Erasmus Plus program allows students to study abroad for periods varying from a couple of weeks up to two semesters. Singapore, to name another example, presents itself as a "global education hub" in an attempt to recruit "foreign talent" from Asian developing countries (Soong, 2020). In China, the China Scholarship Council provides funding for Chinese students to study abroad and for foreign students and scholars to study in China (Akhtar et al., 2015). Young adolescents may also participate in one year exchange programs offered by commercial or not-for-profit exchange initiatives that claim to offer authentic

opportunities for personal development through cultural immersion (Fordham, 2006; Freestone & Geldens, 2008; Tran & Gomes, 2017).

The topic of adolescents' experiences with exchange initiatives has attracted considerable attention in literatures at the cornerstones of sociology, education science, and international relations. In most cases, studies focus on describing and/or explaining how students experience the exchange. Comparative studies of students staying at home and exchange students have demonstrated that exchange students display increased levels of independence, intercultural development, and academic performance after returning home (Bachner & Zeutschel, 2009; Stone & Petrick, 2013). Akhtar et al. (2015) identified factors explaining well-being of African students enrolled in Chinese universities. Other studies have emphasized how exchange students connect and reconnect with their roots (Soong, 2020) and, in doing so, how students are confronted with complexities of immersion across national and cultural boundaries (Yang, 2014).

Academic literatures on adolescents' cross-cultural experiences are characterized by two distinguishing features. First, much of the academic literature on adolescents' exchange experiences focuses on either inbound or outbound South-East Asian or Anglo-Saxon adolescents' experiences in formal educational programs (i.e., exchange programs facilitated by schools and universities) (Alemu & Cordier, 2017; Daly, 2011; McKenzie & Baldassar, 2017; Soong, 2020; Yang, 2014) with, for instance, Eastern European and Latin American adolescents' experiences being underreported. Second, with few exceptions (van 't Klooster et al., 2008), many, if not most, studies use qualitative methodologies and give rich verbal accounts of specific students' exchange experiences, arguably at the expense of testing what specific factors affect the students' exchange experiences in larger samples of exchange students.

This article complements the existing international student exchange literature in two ways. First, it adopts a deductive, quantitative methodology in which specific hypotheses regarding exchange experiences are examined with original survey data. More particularly, as we explain in section two, we test which of the factors discussed in the literature are related to students' well-being during exchange. Second, using data gathered from a sample of 408 participants from 40 countries who had, for up to twelve months, stayed in one of 37 destinations we are able to draw on a greater diversity of experiences than other studies have done.

The study was made possible by utilizing data from the Rotary Youth Exchange (RYE) program run by Rotary International (RI), which is an international fraternal networking organization with more than two million participants from 150 countries. The RYE program allows local branches (called districts) to solicit, recruit, select, and prepare outbound students in their formative years for a visit to a country of their preference (whenever possible). Although going to a local school is a requirement for participants in the program, the program emphasizes experiential learning (Ritchie, 2003); it challenges participating students to deal with new social and geographic settings, differences in national cultures, and with different educational institutions. Participating students stay with three different host families and, during their stay abroad, participate in local volunteer programs that address local social causes. Districts that expatriate participants are expected to host inbound exchange students coming from districts from around the world, not necessarily the outbound student's destination. Since its conception in the early 1970s, hundreds of thousands of participants have used the

Rotary network to live in a different country for a period of one year. In general, in the jargon of the RYE program, participants are referred to as exchange students and, although participants are generally High School students (or adolescents that take a "gap year" between finishing High School and enrollment in subsequent vocational or academic studies), in the remainder of this article we refer to participants as "exchange students".

The structure of this article is as follows. In section two, hypotheses are to examine RYE students' experiences in terms of the constructs and variables identified in the student exchange literature. Section three documents how variables were measured and how data were gathered and analyzed, with results of the tests of hypotheses reported in section four. Section five discusses the study's findings, and conclusions are presented in section six.

LITERATURE REVIEW

Exchange experiences and well-being

Traveling to other countries for the purpose of learning and development has a long tradition. In sixteenth and seventeenth century Europe, scholars and artists traveled to meet influential peers and experience other cultures; members of the British elite sent their sons on the Grand Tour to venture across continental Europe (Stone & Petrick, 2013; van 't Klooster et al., 2008). In a review of the literature on exchange students' experiences, Stone and Petrick (2013) identified a wish to travel and to learn a new culture or language as the main motivation for students to study abroad. Other studies emphasize global engagement, intercultural development, and intellectual and cultural growth of knowledge as either intended or realized outcomes (van 't Klooster et al., 2008).

Studies that explain students' experiences in programs facilitated by schools or universities often use actual or perceived attainment of learning goals (such as improved competencies and skills (van 't Klooster et al., 2008)) as measures for quality of student experience. Alemu and Corbier (2017), however, in their study of inbound international exchange student's experiences in South Korean universities, used student satisfaction (i.e., whether students managed to reap the perceived benefits of exchange programs) as the dependent variable.

Students' experiences in exchange programs that are less associated with schools and universities, such as the RYE program, with its focus on experiential learning, are, arguably, not well described and assessed by learning-goal measures because formal teaching and learning environment plays less of a role. We, therefore, follow Ward et al. (2004), and Akhtar et al. (2015) in conceptualizing RYE students' experiences in terms of well-being. We assume that since RYE students are driven by intrinsic motivations related to personal growth and development, good and bad experiences are reflected in, and can be adequately measured by, the concept of well-being, which has been used implicitly and explicitly in studies documenting the experiences of exchange students. For instance, Abrams (1979) found that more than half of a group of students that traveled abroad said it was one of the most important experiences in their lives, with another 26% saying it was a great experience.

The academic literature has been relatively silent concerning deductive approaches in which there is a quantitative analysis of the relative magnitudes of impact of various factors on exchange students' well-being. Below, we explore various studies that, taken together, contribute to an understanding of the influences that are at play during a RYE student's time abroad. We generally draw upon the Pizam et al. (1991) framework of socio-cultural barriers to exchange students' well-being and use constructs and lines of reasoning from the more encompassing student exchange literature to develop more precise hypotheses.

Cultural distance

Several studies have identified a role for cultural distance as a determinant of adjustment in a foreign country. Cultural distance, in this context, reflects proximity of social frameworks, power distributions and societal values between an exchange student's home and host country. The line of reasoning that links cultural distance to student well-being runs as follows. Cultural proximity theory, (Johnson et al., 2006; Ward & Kennedy, 1992; Ward & Kennedy, 1993) and the similarity-attraction hypothesis (Ng et al., 2007) posit that cultural distance negatively affects international students' satisfaction while they reside in a host country (Alemu & Cordier, 2017) because larger cultural differences between home and host countries result in stress, anxiety, uncertainty, and, eventually, diminished levels of satisfaction and well-being (Ng et al., 2007; Reisinger & Turner, 1998). This line of reasoning was supported in early student exchange studies: Galchenko and van de Vijver (2007) found a significant relationship between cultural distance and psychological issues and adaptation problems in a group of visiting students in Russian universities. In a study of Iranian students' experiences abroad, Mehdizadeh and Scott (2005) noted a negative correlation between cultural distance and students' ability to interact and adjust to life in Scotland. Van 't Klooster et al. (2008) tested the hypothesized negative influence of cultural distance on learning outcomes in an international group of university exchange students and found no support for such a relationship. More recently, in a study of international students visiting Singapore, Soong (2020) reported that nationality is an identity marker to locals, and historical-socio-political complexities may confront international students with feelings of rejection and failure.

In this study, building on cultural proximity theory and the similarity-attraction hypothesis, we develop the following hypothesis:

H1: The larger the cultural distance between an exchange student's home country and host country, the lower the exchange student's well-being will be during their exchange period.

Social support

Another influence on exchange students' well-being can be found in access to, and support from, resources that provide assistance and psychological comfort whenever things get tough mentally (Tran & Gomes, 2017). For exchange students, access to assistance and psychological comfort is far from trivial (Tran, 2020); in their study of international and local student's experiences at an Australian university, McKenzie and Baldassar (2017) found that many local students see friendships with exchange students as "unnecessary". If, however, friendship ties and social relationships develop, studies

suggest this will result in a sense of belonging (Sam, 2001) and satisfaction among exchange students (Alemu & Cordier, 2017). This pattern was also found in an earlier study of American students' interactions with locals during a visit to the Soviet Union in the Cold War era: actual interactions yielded positive changes in American students' attitudes (Pizam et al., 1991).

In this study, we use the concept of social support, defining it as having access to immaterial resources of support provided by host families and local peer groups. We hypothesize that social support has a positive influence on an exchange students' well-being during her or his time abroad. Therefore, the second hypothesis can be formulated as follows:

H2: The more social support an exchange student experiences, the higher the exchange student's well-being will be during their exchange period.

Language skills

Perhaps surprisingly, the academic literature displays a gap in its account of whether proficiency in the language spoken in the host country influences an exchange student's well-being. The literature reports that (1) especially for exchange students from Anglophone monolingual countries like the United States, Great Britain, Australia, and New Zealand, foreign language competence may act as a barrier to going abroad, while at the same time, (2) for many students, a lack of a second language is a motivation to study abroad and to develop proficiency in a second language (Daly, 2011).

Apart from language proficiency being a motivation for, especially, young people to go abroad, scarce empirical evidence exists with respect to what role proficiency of a local language plays in students' well-being. In Alemu and Cordier's (2017) study of international students visiting South Korea, it was found that visiting exchange students' understanding of the Korean language was positively associated with individual students' satisfaction with the exchange. In the context of the current study, it is hypothesized that proficiency in the local language contributes to an exchange student's well-being. The third hypothesis, therefore, can be formulated as follows:

H3: The more proficient an exchange student is in the local language of the host country; the higher the exchange student's well-being will be during their exchange period.

Personality traits

In their study of international exchange students in Moscow (Soviet Union, now Russia), Galchenko and van de Vijver (2007) found that students' personality traits were significantly related to students' reported adjustment to the host environment. These findings were consistent with a psychological view on acculturation and learning (Akhtar et al., 2015; Ward et al., 2004). Empirical findings reported by Ward et al. (2004) suggest that higher levels of extraversion, agreeableness and lower levels of neuroticism are associated with higher levels of adjustment and adaptation. Furukama's (1997) research among returning international students show that specific personality traits are correlated with a person's ability to adjust and readjust to changing circumstances. Furukama concluded that this eventually explains an exchange student's

mental health, which can be seen as the mirror image of well-being, the central variable of interest in the study this article reports on.

In this study, we focus on one's adventurousness as a trait of an exchange student's personality. It is assumed that if one is more adventurous, the exchange student is better able to deal with uncertain outcomes, and better able to cope with inevitable surprises and risks. This line of reasoning leads to the formulation of the fourth hypothesis:

H4: The more adventurous an exchange student is, the higher the exchange student's well-being will be during their exchange period.

Conceptual model as a summary of the line of reasoning

The line of reasoning developed in the review of the literature on exchange students' adjustment and adaptation to the social setting they are confronted with in their host country leads to the formulation of four hypotheses. The level of *observation* in the hypotheses is the individual exchange student; levels of *analysis* are the macro level of culture difference between the home and host country, the meso, interpersonal level of an exchange student's access to resources and social support, and the micro level of an exchange person's personality traits.

Figure 1 summarizes the main line of reasoning with its depiction of one dependent variable, well-being, four independent variables, and four hypotheses.

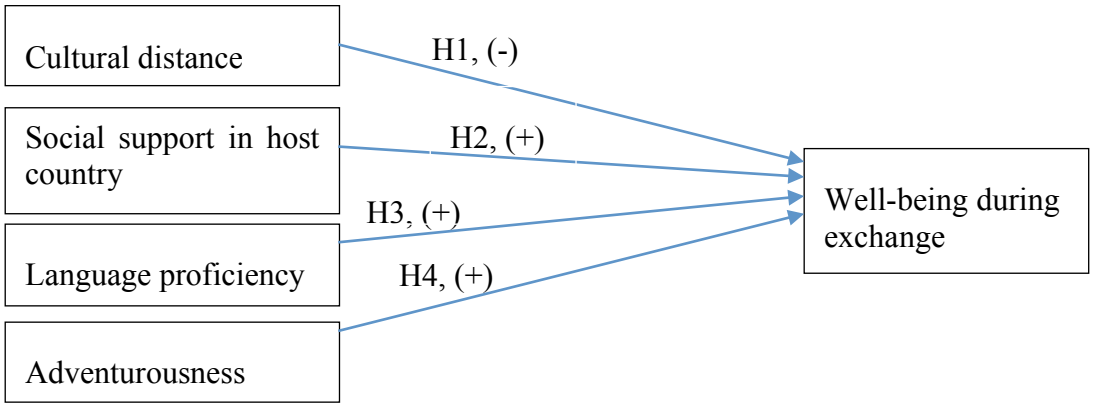

Figure 1: Conceptual model with hypotheses

METHODOLOGY

Data gathering and sample characteristics

The data with which the hypotheses were tested were gathered from a population of former RYE students (called "rebounds" in RI jargon) using an online survey with mostly closed questions, in line with the overall quantitative, deductive ambition of this study. Invitations to fill out the survey questionnaire were distributed in closed Facebook and WhatsApp groups frequented by rebounds, to which one of the researchers involved in this study had negotiated access. Data were collected between

18 and 22 September 2019, well before the 2020–2021 Covid pandemic severely complicated traveling in general and going on exchange in particular.

According to Van Voorhis and Morgan (2007), a required sample size for testing multivariate hypotheses with some robustness is about 30 observations per independent variable, which would require 120 observations. We gathered responses from 408 respondents which meets the minimum sample size requirement. Respondents came from 40 countries and had, together, visited 37 countries (see Appendix B for a list of home and host countries in the sample). Of the respondents, 84% were females. The mean age was 18.2 years (*SD* = 1.52). Respondents spent a year abroad in 2018/2019 (35.8%), 2017/2018 (29.2%) and prior to 2017.

Questionnaire design and measurement

The questionnaire consisted of a general section to record home country, host (destination) country, year of birth, gender, and year of exchange. For each respondent, a culture distance score was calculated based on their reported home and host country (see section 'Construction of the culture distance index' below for more on this). For the other variables, existing scales were marginally adapted to fit the target population and research objective, thus largely retaining the validity of the existing scales.

For the measurement of well-being, we used the *Warwick-Edinburgh Mental Well-being Scale (WEMWBS)*,[1] (Tennant et al., 2007). WEMWBS is a 14-item scale measuring affective-emotional, cognitive-evaluative, and psychological dimensions in a form which is short enough to be used in surveys targeting adults of 16 years and older. An example of a WEMWBS-item is "During my exchange, generally I was feeling cheerful". As a proxy measure, respondents were also asked to rate the overall experience of their exchange period on a scale of 1 to 10.

Language proficiency is ideally measured using a language test in which a qualified native speaker tests a respondent's ability to read, speak, and write in a specific language. In the context of a survey, however, feasibility of such an approach is limited. Therefore, we adopted the existing Language Experience and Proficiency Questionnaire scale (LEAP-Q), which is a valid, reliable, and efficient tool for assessing the language profiles of multilingual, neurologically intact adults in survey research designs (Viorica et al., 2007). Language proficiency is measured by asking respondents to indicate how well they master the local language in terms of understanding, speaking, reading, and writing in day-to-day situations using a five-item Likert scale. An example of an item is: "At the end of my exchange, I was able to understand the local news on television".

Social support was measured by slightly adapting items from an existing five-item Likert scale to measure social support in professional, organizational settings (Price, 1997). Given the context of the study, formulation of items referred to social support in local peer groups. An example of an item is "During my exchange, my local friends were willing to listen to my exchange-related problems".

[1] The Warwick-Edinburgh Mental Well-being Scale was funded by the Scottish Executive National Programme for improving mental health and well-being, commissioned by NHS Health Scotland, developed by the University of Warwick and the University of Edinburgh, and is jointly owned by NHS Health Scotland, the University of Warwick and the University of Edinburgh.

Adventurousness as a personality trait was conceptualized in relation to Hofstede's cultural dimension of uncertainty avoidance, where adventurousness is defined as the inverse of uncertainty avoidance. Yoo et al.(2011) operationalized uncertainty avoidance for use at an individual level of analysis and constructed a four-item CVSCALE scale. In the context of this study, items from the CVSCALE were slightly adapted to better fit the context of RYE rebounds. An example of an item is "I prefer predictability in daily life (as opposed to a life full of unpredictable changes)".

Using the item formulations for demographics and travel histories, and items for well-being, language proficiency, social support and adventurousness, a questionnaire consisting of 38 items was constructed (see Appendix A). The questionnaire was phrased in the English language and, before the questionnaire was sent out, it was piloted among five RYE rebounds. As a result, some item formulations were adapted for improved understanding among members of the target population.

Construction of the culture distance index

The testing of the first hypothesis necessitates a quantification (in the form of an index) of the concept of "cultural distance". A commonly used index is Kogut and Singh's cultural distance index (Cuypers et al., 2018; Kogut & Singh, 1988), with which cultural distance is measured as the Euclidian distance between two nations' scores on Hofstede's dimensions of power distance, individualism, masculinity, uncertainty avoidance, long-term orientation, and indulgence. Although there is criticism on the validity of the index (for instance, Kogut-Singh index's symmetry suggests that a Dutchman visiting Brazil faces the same cultural distance as a Brazilian visiting the Netherlands, and it assumes cultural homogeneity in countries as large as Brazil, with big regional differences, see also Konara and Mohr (2019)), its practicality has made it the preferred index to be used in quantitative studies of international joint ventures (Kogut & Singh, 1988) and tourists' travel experiences (Ng et al., 2007), as well as of exchange students' experiences (Alemu & Cordier, 2017; van 't Klooster et al., 2008).

Mathematically, the Kogut-Singh index for cultural distance, calculated based on six dimensions of culture, can be formulated as:

$$CD_{A,B} = \sum_{i=1}^{6} ((I_{iA} - I_{iB})^2 / V_i)/6$$

with:

$CD_{A,B}$ = cultural distance between two countries A, B
I_{iA} = country's A score on Hofstede's *i*'s cultural dimension
I_{iB} = country's B score on Hofstede's *i*'s cultural dimension
V_i = variance of *i*'s cultural dimension

The Kogut-Singh index can *theoretically* range from 0 to 17.93; however, Ng et al. (2007), using existing data sets with four dimensions, observed ranges from 0.02 (Australia and the United States) to 8.22 (Japan and Sweden). In this study, using the reported home and host country's values for six culture dimensions, each respondent's culture distance score was calculated using the formula described above.

FINDINGS

Descriptives and scale construction

Consistency of scales was evaluated by inspecting the Cronbach alpha statistic for well-being, language proficiency, social support, and adventurousness (Table 1). Because consistency of the adventurousness-scale was unsatisfactory, one item was removed and the scale was constructed on the basis of three items.

Table 1: Scale consistency statistics

Scale	Number of items	Cronbach's alpha
Well-being	14	0.834
Language proficiency	5	0.861
Social support	5	0.889
Adventurousness	3	0.656

Descriptives of all variables, and correlations between the four independent variables are presented in Table 2.

Table 2: Descriptives including correlations between independents and VIF statistics

Variable	*M*	*SD*	1.	2.	3.	*VIF*
Gender (1=male)	0.16	0.38				
Age	18.76	1.52				
Well-being (1-5)	3.93	0.46				
1. Cultural distance (0-17,93)	1.72	0.90				1.059
2. Social support (1-5)	3.78	0.84	0.018			1.034
3. Language proficiency (1-5)	4.37	0.72	0.236**	0.202**		1.096
4. Adventurousness (1-5)	3.33	0.79	0.011	0.026	0.015	1.001

(* $p < 0.05$; ** $p < 0.01$; *** $p < 0.001$)

The mean rating of the overall experience, measured with a single item, was 8.84 (*SD* = 1.4). The dependent variable well-being (measured using the WEMWBS scale) was found to be significantly correlated with the overall experience measured with a single item ($r(403) = 0.510$; $p < 0.01$), suggesting a valid measurement of the dependent variable "well-being".

Regression model assumptions

Before the actual regression was implemented, we checked the following model assumptions for multiple regression analysis. Multicollinearity was checked by inspecting the correlations of the independent variables and by inspecting the VIF

values (Table 2). As none of the correlations are above .7, and all VIFs were below 4, this assumption is met. Homoscedasticity was checked using a scatterplot of standardized residuals and predicted values; no anomalies were found. Independent errors were checked using the Durbin-Watson statistic and the value of 1.850 revealed no problems associated with this assumption. The assumption of normally distributed errors was tested via inspection of unstandardized residuals. Although the Shapiro-Wilk test for normality (SW = 0.972, df = 1572, p<0.01) suggested normality was not met, inspection of the Q-Q plot revealed a relatively normal distribution, and we concluded that this assumption was also met. Overall, these findings suggest multiple regression analysis is a suitable statistical technique to test the hypotheses using the data that was gathered with the online survey.

Regression results and hypotheses testing

A significant regression equation was found for cultural distance, language proficiency, social support, and adventurousness, controlling for age and gender (F (6, 376) = 11,121, p < 0.001; R^2 = 0.151). Coefficients and significance levels of the various independents are reported in Table 3.

The coefficient and significance level of cultural distance (β = -0.060, p = n.s.) indicate that no support was found for hypothesis one. Controlling for other variables, exchange students facing larger cultural distances between their home and host countries do not display higher or lower levels of well-being than exchange students facing smaller cultural distances between their home and host countries. Hypothesis two was supported (β = 0.311, p < 0.001): controlling for other variables, exchange students reporting higher levels of social support displayed higher levels of wellbeing than exchange students reporting lower levels of social support. Hypothesis three was also supported (β = 0.141, p < 0,01): exchange students reporting higher levels of language proficiency displayed higher levels of wellbeing than exchange students reporting lower levels of language proficiency, controlling for other variables. Finally, hypothesis four was not supported (β = 0.027, p = n.s.): controlling for other variables, exchange students reporting higher levels of adventurousness did not display higher levels of wellbeing than exchange students reporting lower levels of adventurous. Overall, standardized regression coefficients indicate that the impact of social support on well-being is larger than the impact of language proficiency on well-being.

Table 3: Regression results (standardized regression coefficients) with well-being as dependent variable

	Model 1	**Model 2**
Independent variables	β	β
Gender (1= male)	0.093	0.098*
Age	0.031	0.044
Cultural Distance		-0.060
Social Support		0.311***
Language proficiency		0.141**
Adventurousness		0.027

D-W		1.850
F	n.s.	11.121***
ΔR^2	0.01	0.141

(* p < 0.05; ** p < 0.01; *** p < 0.001)

DISCUSSION

The results of the multivariate analyses merit further discussion considering the findings of other studies. A first striking finding is that hypothesis one was not supported, contradicting similarity-attraction theory (Ng et al., 2007) and cultural proximity theory (Alemu & Cordier, 2017). The finding is also at odds with evidence from qualitative studies that emphasize how cultural distance, more particularly ethnic distance, causes alienation and distress (Soong, 2020), but it is consistent with findings from a quantitative study on AISEC students' experiences while on exchange (van 't Klooster et al., 2008). These apparent contradictions may be better understood by a closer inspection of conceptualizations of "culture" in various studies. In our study, we have made a distinction between cultural distance (conceptualized as composite measure of home and host countries' scores on collectivism–individualism, power distance, masculinity, uncertainty avoidance, long-term orientation, and avoidance, thus excluding linguistic similarities) and a respondent's language proficiency. Other conceptualizations of culture often include language proficiency or language resemblance (Basala & Klenosky, 2001; Lepp & Gibson, 2003; Spradley & Phillips, 1972). West and Graham (2004) even explicitly use linguistic distance as a measure of cultural difference. This study's distinction between cultural distance and language proficiency – and the support for hypothesis two and three, and lack of support for hypothesis one – suggest that it is access to social support and the student's language proficiency that explain an exchange student's well-being, regardless of the cultural distance they are confronted with. This inference is an important theoretical contribution considering similarity-attraction theory and cultural proximity theory, which will be discussed in the conclusion section.

Another finding that merits further discussion is the lack of support for hypothesized association between an exchange student's adventurousness and their well-being while abroad. One interpretation that comes to mind is that pre-departure recruitment and training procedures may intentionally or unintentionally select the more adventurous prospective exchange students, leading to a selection bias in the empirical results. While the existence of such a form of bias cannot be excluded, the distribution of the adventurousness variable (M = 3.33, SD = 0.70, skewness = -0.098, kurtosis = -0.312) suggests that either prospective students were not selected based on adventurousness or that even in the face of selection bias adventurousness is quite normally distributed in the sample. Both circumstances rule out the rival explanation that the lack of support for hypothesis four is due to a left or negatively skewed distribution of adventurousness. Apparently, controlling for other variables, adventurousness as a personality trait is not associated with well-being.

An overall reflection suggests that social support and language proficiency are components of what we can define as *immersion* in a potentially unknown, new environment. This study's results suggest that the degree to which an exchange student (or arguably also a sojourner, lecturer or even tourist) is immersed into a new

surrounding explains whether they are happy in this environment. A further reflection on this notion of *immersion* draws attention to other aspects of this environment that may improve the explanation of a student's experience while on exchange. One, perhaps obvious, candidate emerges from Fordham's (2006) observations about class and socio-economic status in the RI organization. Fordham argues that RI membership requires considerable expenditures in time and capital and that, while American Rotarians are typically among the middle-class, Rotarians outside the United States are often among those countries' upper-class elites. The socio-economic distance between home and host social surrounding may be relevant for an improved understanding of adjustment and adaptation problems during exchange.

CONCLUSIONS

Main findings and theoretical contribution

In an era where globalization is a reality and international exchanges of young adolescents and students have become more commonplace and intense, this article analysed which factors contribute to the experiences of exchange students, more particularly RYE students during a one-year long exchange. Whereas existing studies have focused on inbound exchange students' experiences in specific locations (Alemu & Cordier, 2017; McKenzie & Baldassar, 2017; Mehdizadeh & Scott, 2005; Soong, 2020), or on behavioural outcomes experienced by exchange students that departed from a specific university (Daly, 2011; Pan, 2012; van 't Klooster et al., 2008), this study is one of the few, if not the first study, that analyses the experiences of adolescents that come from a large number (40) and variety of countries, and spent one year abroad in one of 37 countries in our research sample. By doing so, the study extends and tests insights from previous studies that focused on specific, in practice often Anglo-Saxon or South-East Asian, home countries or specific destinations (locations or universities).

Findings indicate that neither cultural difference between an exchange student's home and host countries nor the exchange student's adventurousness personality trait affect a student's well-being while on exchange. Experienced social support and the student's ability to master the host country's language, however, does impact the student's well-being during the exchange.

Implications for research and practice

Although considerable caution should be exercised when extrapolating and generalizing findings of this study of RYE students' experiences to other, more mainstream segments of students exchange initiatives and programs, we think it is possible to signal a number of implications of our study.

A first implication applies to volunteers or professionals involved in soliciting, recruiting, selecting, and preparing exchange students for going abroad. The findings of this study suggest that whatever the travel destination, or the cultural distance between home or host country, and even regardless of the prospective exchange student's sense of adventure, it ultimately is the exchange student's (1) motivation and (2) capacity to learn a foreign language, and the capacity of host families to provide support for dealing with inevitable adjustment and accommodation problems that impact the exchange

student's experience. This suggests that diagnosing a prospective exchange student's motivation and capacity to learn a new language and monitoring the capacity for providing social support in host families before and during the exchange are vital components of a successful exchange program.

A second implication is relevant for academics studying sojourners and exchange students in particular. This study suggests that quality of immersion is a key variable and this suggests that other variables related to students' access to resources should be considered in future research, such as socio-economic distance between a sojourner's home situation and host setting, or urban-rural differences between home and host situations.

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APPENDICES

Appendix A: Questionnaire

What is your gender	Dropdown menu {Female, Male, Other}
What year were you born	Dropdown menu
What year did you go on exchange	Dropdown menu
Before my exchange I was living in	City, Country
I went on exchange to	City, Country
During my exchange, I generally felt optimistic about the future	1 = none of the time, 5 = all of the time
During my exchange, I generally felt useful	1 = none of the time, 5 = all of the time
During my exchange, I generally felt relaxed	1 = none of the time, 5 = all of the time
During my exchange, I generally was interested in other people	1 = none of the time, 5 = all of the time
During my exchange, I generally had energy to spare	1 = none of the time, 5 = all of the time
During my exchange, I generally dealt with problems well	1 = none of the time, 5 = all of the time
During my exchange, I generally thought clearly	1 = none of the time, 5 = all of the time
During my exchange, I generally thought good about myself	1 = none of the time, 5 = all of the time
During my exchange, I generally felt close to other people	1 = none of the time, 5 = all of the time
During my exchange, I generally felt confident	1 = none of the time, 5 = all of the time
During my exchange, generally I was able to make up my own mind about things	1 = none of the time, 5 = all of the time
During my exchange, generally I was feeling loved	1 = none of the time, 5 = all of the time
During my exchange, generally I was interested in new things	1 = none of the time, 5 = all of the time

During my exchange, generally I was feeling cheerful	1 = none of the time, 5 = all of the time
At the end of my exchange, I was able to ask a stranger for directions	1=totally disagree, 5 = totally agree
At the end of my exchange, I was able to understand the local news on television	1=totally disagree, 5 = totally agree
At the end of my exchange, I was able to communicate with my host family without hesitation	1=totally disagree, 5 = totally agree
At the end of my exchange, I was able to completely read and understand the local newspaper	1=totally disagree, 5 = totally agree
At the end of my exchange, I was able to write a formal email containing at least 15 lines	1=totally disagree, 5 = totally agree
During my exchange, my local friends were willing to listen to my exchange-related problems	1=totally disagree, 5 = totally agree
During my exchange, my local friends showed a lot of concern for me at my school	1=totally disagree, 5 = totally agree
During my exchange, my local friends could be relied on when things got tough	1=totally disagree, 5 = totally agree
During my exchange, my local friends were helpful to me in getting my goals achieved	1=totally disagree, 5 = totally agree
During my exchange, my local friends cared about my wellbeing	1=totally disagree, 5 = totally agree
I am rarely the first one to try out new things	1=totally disagree, 5 = totally agree
In general, I follow up on rules and agreements and I do not like to take risks	1=totally disagree, 5 = totally agree
I wouldn't describe myself as someone who enjoys taking risks	1=totally disagree, 5 = totally agree
I prefer predictability in daily life (as opposed to a life full of unpredictable changes)	1=totally disagree, 5 = totally agree
Before I travelled to my host family, I had clear expectations of my exchange period	1=totally disagree, 5 = totally agree
In the year prior to actual departure to my host family, I found it hard to choose between various destinations.	1=totally disagree, 5 = totally agree
Before I travelled to my host family, I found the Rotary's rules and information on exchange purposes to be clear.	1=totally disagree, 5 = totally agree
When you think back to your year abroad with Rotary, would you recommend the same experience to others?	1=totally disagree, 5 = totally agree
How would you rate your overall experience during your exchange	1 … 10

Appendix B: Respondents' home and host countries

Home countries in the data set	Host countries in the data set

Home countries in the data set	Host countries in the data set
Argentina	Argentina
Australia	Australia
Austria	Austria
Belgium	Belgium
Bolivia	Bolivia
Brazil	Brazil
Canada	Canada
Chile	Chile
Colombia	Columbia
Czech Republic	Czech Republic
Denmark	Denmark
Ecuador	Ecuador
Estonia	Finland
Finland	France
France	Germany
Germany	Hungary
Guatemala	India
Hungary	Indonesia
Iceland	Italy
India	Japan
Indonesia	Mexico
Italy	Netherlands
Japan	New Zealand
Lithuania	Norway
Mexico	Paraguay
Namibia	Peru
Netherlands	Poland
New Zealand	Romania
Nigeria	Russia
Paraguay	Slovakia
Peru	South Korea
Poland	Spain
Slovakia	Sweden
South Africa	Switzerland
Sweden	Taiwan
Switzerland	Thailand
Taiwan	United States
Turkey	
USA	
Venezuela	

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Assessment of international-mindedness in International Baccalaureate Diploma Program schools: A comparative study in different school contexts in Turkey

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This study investigated International Baccalaureate Diploma Program students' perceptions of international-mindedness. The research used quantitative methods to explain perceptions of international-mindedness within three participating schools (two national schools and one international school) in Istanbul, Turkey. Using the conceptual framework of international-mindedness developed by Singh and Qi, the study applied a pre and post-test design to measure intercultural understanding and global engagement with Intercultural Development Inventory and Global-Citizenship Scale, respectively. The study compared data from schools with a Turkish (national) student body to a school that had international students and found no significant difference between and among students' pre and post levels of intercultural understanding and global engagement in terms of improvement after one year of International Baccalaureate Diploma Program education. The study provides important implications for practice to the other researchers and educators about the conceptualization, implementation, and assessment of international-mindedness for promoting global-citizenship pedagogy in different school contexts.

Keywords: Global engagement; International Baccalaureate; intercultural understanding; international education; international-mindedness

INTRODUCTION

'International education' is multilingual, multicultural learning environments where students study globally focused curriculum. Objectives of an international education are to celebrate diversity as desirable for improving the human condition, to promote understanding and respect for one's own and for other cultures, to encourage a knowledge of issues of global concern, to recognize the benefits of a humanist education, and to share with others an understanding of the human condition (Walker, 2002). International education can be provided through "values education for peace, conflict resolution skills, respect for cultural heritage and the environment and intercultural understanding" (Hill, 2012, p. 342).

One of the international education providers, the International Baccalaureate (IB), is a non-profit educational foundation that currently works with almost 5,000 schools in 150 countries to provide young people with academically rigorous educational programs (Primary Years Program, the Middle Years Program, and the Diploma Program (DP)).

The IB curriculum was designed to facilitate transnational mobility and internationalist perspectives: "a curriculum without borders, governed and operationalized beyond the nation" (Doherty, 2009 p. 2). The IB has originally served for "facilitating routes for transnational mobility of a cosmopolitan middle class" (Doherty, 2009, p. 5), but now it is also "strategically deployed to engage the local middle class consumer" (Doherty, 2009, p. 14). From this point of view, it may be critiqued that the appeal of the IB education may not be because it promotes cosmopolitanism, but perhaps because of the transnational capitalist class lifestyle or a global middle class concerned with their own positional advantages. This view is also supported by Quentin (2016) who examined the contribution of the IBDP to the reproduction of social inequality in Australia. Social inequality occurs due to providing education to privileged social groups who can afford the IB education or due to presenting superior opportunities to IB students. Maire (2015) illustrates that "economic and cultural capitals statistically function as *objective selection criteria* for enrolment that DP students tend to come from families possessing both cultural and economic capitals" (p. 191). Therefore, Maire (2016) puts forth the idea that a new form of educational differentiation is needed to devise a fairer distribution of educational chances for students.

Yet, the IB was designed to help students become engaged, internationally-minded world citizens who are active, compassionate, lifelong learners (IBO, n.d.). As stated in the mission statement of the IBO (IBO, n.d.), it aims to "develop inquiring, knowledgeable and caring young people who help to create a better and more peaceful world through intercultural understanding" (para. 4). Therefore, the development of an appreciation of other cultures and the ability to learn from them; in other words, international-mindedness is central to the ideals of the IB programs and international education.

So, what is 'international-mindedness'? International-mindedness can be defined as an openness to and curiosity about the world and people of other cultures and a striving towards a profound level of understanding of the complexity and diversity of human interactions. It could be defined in aspects such as multilingualism, intercultural understanding and global engagement (Castro et al., 2013). International-mindedness is described by the IB through the attributes in the IB Learner Profile. The IB Learner Profile covers all age groups through the IB Primary Years Program (PYP), the Middle Years Program (MYP) and the DP. It indicates the features that an internationally-minded person should ideally possess and, therefore, provides a framework for fostering international-mindedness. The IB Learner Profile identifies international-mindedness as the "continuum of international education, so teachers, students and parents can draw confidently on a recognizable common educational framework, a consistent structure of aims and values and an overarching concept of how to develop international mindedness" (IBO, 2006). The IB Learner Profile is a focus of developing a sense of continuum between the three programs and considered as a map to pursue international-mindedness (Wells, 2011). More specifically, international-mindedness can be developed in different aspects of students' education continually through curricular, co-curricular, and extracurricular activities. Metli et al. (2019) provides some examples of how students can develop their international-mindedness. For example, first, language learning activities may develop students' multilingualism; second, social responsibility (service) projects conducted as part of Creativity, Activity and Service (CAS) program may develop students' global engagement; third, the texts students study in the Group 1 and 2: Language and Literature courses from international authors will help students to

have intercultural interactions between one another; last, Theory of Knowledge conferences or Model United Nations conferences may develop students' intercultural understanding.

However, in reviewing the literature in the field of international education, it is clear that the assessment of international-mindedness has not undergone detailed investigation, as it deals predominantly with conceptualizations and reflective interpretations on international-mindedness. The purpose of the study reported in this paper is to provide more detailed investigation and shed light on the assessment of international-mindedness in the IBDP in a comparative way, in different school contexts. Specifically, the study analysed how students' levels of international-mindedness changed after one full year of DP and compare the patterns of improvement among IB schools in terms of intercultural understanding and global engagement.

The research study by Singh and Qi (2013), which is the basis of the conceptual framework of international-mindedness for this study, provides an account of the conceptualization of international-mindedness and existing instruments for assessing it. Based on a systematic analysis of official IB documents about international-mindedness, a comprehensive literature review on international-mindedness and other related constructs in the field, Singh and Qi (2013) note that, in the IB documents, international-mindedness is explicitly manifested in the three pillars of international-mindedness: multilingualism, intercultural understanding, and global engagement, which are embedded in the IB Learner Profile. Singh and Qi (2013) also identified a variety of instruments that have been used related to assessing international-mindedness, including: The Global-Mindedness Scale (GMS) (Hansen, 2010, p. 22–23, as cited by Singh & Qi, 2013); The Global Perspective Inventory (GPI) (Merrill, Braskamp & Braskamp, p. 356, as cited by Singh and Qi, 2013); The Global Competence Aptitude Assessment (GCAA) (Global Leadership Excellence, n.d., p. 2, as cited by Singh & Qi, 2013); The Global-Citizenship Scale (GCS) (Morais & Ogden, 2010, as cited by Singh & Qi, 2013) and; The Intercultural Development Inventory (IDI) (Bennett, 1986). Nevertheless, Sing and Qi found that the assessment of international-mindedness is an under-researched area and the instruments used to assess international-mindedness are limited. Thus, Singh and Qi (2013) concluded there is a need for a combination of instruments to account for multiple competencies inherent in international-mindedness and for the optimal measurement of international-mindedness.

With this suggestion in mind, the key research question for the current study is: Do students improve their levels of intercultural understanding and global engagement after one year in the DP? Also, is there any difference among schools in terms of patterns of improvement in intercultural understanding and global engagement? This research is important because promoting international-mindedness has become a significant responsibility of schools to advocate for "a better and more peaceful world" (IBO, n.d.)). Yet, enacting international-mindedness through internationalized curriculum does not have straightforward procedures, policies, or strategies for practicing and assessing international-mindedness. This study aimed to explore the assessment of international-mindedness in different school contexts for a greater clarification of its practices and conceptualization. This research was derived from a larger study conducted as part of a doctoral dissertation (Metli, 2018), which was funded by the International

Baccalaureate under the Jeff Thompson Research Award for a study on international-mindedness by Metli & Martin (2018).

METHOD

Research design

The research utilized causal-comparative quantitative research design. The quantitative exploration of the development of international-mindedness comprised a pre-test and post-test analysis conducted at the three participating schools. The quantitative data of students' perceptions of intercultural understanding and global engagement were analysed to identify statistical significance related to students' development of international-mindedness.

Research context

The participating schools centred on two schools in Istanbul, Turkey, both selected because they are implementing the IB continuum (a continuum school offers all three programs of the IB education: PYP, MYP, and DP). The two participating schools were invited because they had the longest-running implementation of the IB continuum in Turkey, having been implementing PYP, MYP, and DP for over ten years. In addition to these continuum schools, another school from Istanbul was invited to be involved in the research. This DP school matched characteristics of the other participating schools (i.e., an IBDP school which has been authorized to offer DP over ten years; a private school rather than a state school; teacher profile including both national and international staff), except it was a non-continuum (a school which offers only one or two of the IB education programs). This third school served to enable comparisons of levels of intercultural understanding and global engagement between the continuum and non-continuum school.

Contextual information about the National School

The participating national school (called National School for the purpose of this study) was a co-educational private school authorized for PYP in 2005, MYP in 2002, and DP in 1995. The National School encompasses grades K-12 with the entire IB continuum: PYP, MYP, and DP. It became the first and only Turkish school authorized to implement all three IB programs; that is, PYP, MYP and DP. At the National School, there were 102 grade 11 students (IB and non-IB) in total. Of 102 students, 46 students were enrolled in the DP. Eighty percent of the grade 11 students had been through PYP and MYP. Twenty percent of the grade 11 students studied at different elementary and middle schools and then started the high school. Integrated into the national curriculum, MYP is implemented in grades 6 to 10. The DP is implemented in the final two years of high school for students who opt for it.

To be admitted to the DP, students are required to meet certain academic success criteria. This policy requires students to have a good level of English and also interest in studying the international curriculum program. The students in grades 11 and 12 have the option to choose the DP or to only focus on their university entrance examination preparations by opting for the non-IB track. The IB cohorts typically comprised about

40 to 50 students per year, with the cohort sizes varying from one year to another. Language development is supported in several ways at this school.

Students admitted to the high school are placed in either high school classes or in the prep class, depending on their achievement level in the English language proficiency test. The school program is heavily focused on Mathematics and Science, which are taught in English in the DP track. Turkish Language and Literature courses and Turkish culture courses are taught in Turkish. The extracurricular program at the school covers a wide range of topics, including sports and arts courses offered during school hours in which students have the option to choose among art, ceramics, and music based on their interests. With a wide range of student clubs, the National School aims at helping students to develop socially by engaging in at least one social activity per year. As well, each year, students host and attend numerous local and international conferences. Among such events are MUN (Model United Nations), International Theory and Knowledge Conference, ISTA (International Schools Theatre Association), TÜBİTAK (The Scientific and Technological Research Council of Turkey) science fairs, and international mathematics competitions.

Contextual information about the International School

The participating international school (called International School for the purpose of this study) is a co-educational private school authorized for PYP in 1999, and MYP and DP in 1996. International School encompasses grades K-12. The IB was integrated in 1997, with the entire IB continuum: PYP, MYP, and DP. When students finish grade 12, they receive a US diploma, and have the option to sit for DP external exams for achieving their IB certificate. The students in grades 11 and 12 do the DP with about 75 to 90 percent who choose to complete the "full diploma" with the qualifying DP exams.

Cohorts typically comprise about 40 students per year, with cohort sizes varying from one year to another. There were 45 students enrolled in the DP in the 2017–2018 academic year. The school expected this number to drop to about 35 after the first year. The school had about 20 grade 11 students who had been through PYP and MYP, 15 who joined the school before grade 7 (i.e., experienced some of the PYP at the school), and another five who joined at the beginning of the MYP years. Of the 45 students who were grade 11 students (IB and non-IB students), 30 students had studied at different elementary or middle schools and then started the high school.

International School is inclusive in that students can stay in the program without having to maintain any particular grades. This makes it distinct from the exclusive DP schools (common among the national IB schools in Turkey), which are based on meritocracy with certain levels of academic standards required. This school targets the children of diplomats and international businesses in Istanbul, so it is required that students have a non-Turkish passport to attend the school. Due to the mobility of its target population, there is a 20% turnover of students each year, with the average stay of students being three years. It was estimated that 80% of students (across grades) take part in at least one after-school activity each year. In terms of extracurricular activities, the school has athletic teams, theater, choir, and band, as well as MUN. The sports teams often go to regional tournaments in eastern Europe – places such as Moscow, Warsaw, Prague, or Bucharest.

Contextual information about the Additional School

The last participating school (called Additional School for the purpose of this study) was a co-educational private school authorized for DP in 1994. The Additional School encompasses grades K-12, and the IB was integrated in 1994, with only the DP. The Additional School aims at providing a learning environment which places importance on developing the knowledge and skills of students through interdisciplinary activities, projects and research tasks. The school included a population of 230 students in grade 11, 120 of whom were enrolled in the DP. The school expected the DP students' number to drop to about 90 after the first year. The students in grades 11 and 12 have the option to choose the DP or only focus on their university entrance examination preparations by opting for non-IB track. For the purpose of this study, 45 DP students in grade 11 were randomly chosen for participation in the study. At all grade levels, Turkish as the mother tongue and English as the second language are taught. German or French is also offered as a second foreign language starting in the 6th grade in order to help students achieve proficiency in their second foreign language. The school has a prep program which aims to admit students, who come from a wide variety of language proficiency and geographical backgrounds, to a level of English necessary for the literature-based curriculum of grade 9. Activities focus on art, community service, sports, science, human sciences, and environmental awareness. All school teams are included in the extracurricular activities. All extracurricular activities, which help students acquire skills, and experiences relevant to their physical, emotional, and social development, are initiated and run by students.

Sampling

At the National School, there were 102 grade 11 students (IB and non-IB) in total. Of the 102 students, 46 students were enrolled in the DP, who were all invited to participate in the research. At the International School, there were 45 students who were enrolled in the DP. All of the DP students at the International School were invited to participate in the research. Thus, the entire population of the IBDP at both the National and Internatıonal Schools was involved in the research. At the Additional School, there was a population of 230 students in grade 11, 120 of whom were enrolled in the DP. For the purpose of this study, 45 DP students in grade 11 were randomly chosen through the simple random sampling method by the IBDP coordinator of the Additional School for participation in the study. An overview of the three schools, the number of participants who took the IDI in the pre- and post-tests and the number of participants who took the GCS in the pre- and post-tests is summarized in Table 1, 2 and 3, respectively.

Table 1. Information about the participating schools and sampling number

School	City	Year of Establishment	Year Started of DP	DP Students	IB Programs
National	Istanbul	1985	1995	46	PYP, MYP, DP
International	Istanbul	1911	1997	45	PYP, MYP, DP
Additional	Istanbul	1988	1994	120 (45 sampled)	DP

Table 2: The number of participants who took the IDI pre/post-tests

	Total DP students	Ss who did the IDI pre-test	Ss who did the IDI post-test	Ss who did both tests
National School	46	31	20	20
International School	45	36	29	29
Additional School	45	39	28	26

Table 3. The number of participants who took the GCS pre/post-tests

	Total DP students	Ss who did the pre-test	Ss who did the post-test	Ss who did both tests
National School	46	33	26	24
International School	45	41	31	28
Additional School	45	44	31	20

Instrument

As suggested by Singh and Qi (2013), the current study combined the Intercultural Development Inventory (IDI) with the Global-Citizenship Scale (GCS) to analyze improvements in students' levels of intercultural understanding (IDI) and global engagement (GCS). The Global-Citizenship Scale (see Appendix A) was developed by Morais and Ogden in 2010. It is a theoretically grounded and empirically validated scale to measure global-citizenship encompassing social responsibility, global competence, and global civic engagement and their sub-dimensions. The GCS assesses the three-dimensional construct of global-citizenship and consists of 33 items assessing social responsibility, global competence, and global civic engagement. The researcher also performed the reliability of coefficients of subscales of GCS (see Table 4).

Table 4: Reliability coefficients of subscales of Global Citizenship Scale (GCS)

Section	Subscales	Items	Cronbach's Alpha		
Social responsibility	global justice and disparities	1.1*,1.2*,1.3*, 1.4*,1.5*,1.6	.592	.670	.883
	altruism and empathy	2.1,2.2*,2.3	.158		
	global interconnectedness and personal responsibility	3.1,3.2,3.3*,3.4	.216		
Global competence	self-awareness	1.1,1.2,1.3,1.4	.689	.791	
	intercultural communication	2.1,2.2,2.3, 2.4,2.5,2.6	.568		
	global knowledge	3.1,3.2,3.3	.599		
Global civic engagement	involvement in civic organizations	1.1,1.2,1.3,1.4, 1.5,1.6,1.7,1.8	.860	.882	
	political voice	2.1,2.2,2.3,2.4, 2.5,2.6	.748		

global civic activism	3.1,3.2,3.3	.604

*Reverse coded

The Intercultural Development Inventory (IDI) (see Appendix B) was developed by Hammer in 1998. It is conceptualized from Bennett's Developmental Model of Intercultural Sensitivity (1986). It measures the level of intercultural competence or sensitivity across a developmental continuum for individuals. The 50 item IDI with selected demographic questions was developed based on a cross-cultural sample of 591 culturally diverse respondents (Hammer et al., 2003). The IDI uses the five stages of development to assess individuals' intercultural understanding in perceived and developmental orientations: denial, polarization, minimization, acceptance, and adaptation (Bennett, 2004). As a theoretically-grounded measure, the IDI has been shown to be statistically reliable (Paige et al., 2003). The instrument has strong content and construct validity across a variety of group cultures (Paige et al., 2003). The researcher checked the reliabilities of the Perceived Orientation and Developmental Orientation scores in the IDI and found that both are well documented (.82/.83) in previous research with large cross-cultural samples (Hammer, 2011).

As part of the reliability and validity check, the researcher also piloted the study in a school in eastern Turkey in which the researcher had worked as the TOK teacher and high school principal for ten years beginning in 2008. Due to possible researcher bias, the researcher did not choose the pilot school as a main case study school. However, as a pilot school, it was convenient in terms of time, resources, and budget for testing the data collection tools. The results of the pilot study were used to improve data collection methods for the research. Based on the feedback received from the participants and the re-evaluation of the data collection methods, the researcher allocated more time for administering the demographic survey, GCS, and IDI. The researcher also worked with a Turkish colleague who had a level of upper-intermediate English language proficiency to simplify the language of the GCS, especially for non-native speakers of English. This colleague gave blunt and honest feedback about words and phrases that needed to be further simplified.

Data collection

Both the IDI and GCS were administered in their original language, English, as IBDP students are proficient speakers of English. The pre-tests for IDI and GCS were conducted for all the participating schools at the case study schools in October 2016. The survey and scales were completed by all participants in the same place and within the given time frame to help ensure a higher response rate. The administration of surveys was done in either computer labs or classrooms to manage time efficiently in terms of the data analysis. The IDI was available in an online format, and online Google Form was used for the GCS. Participants completed the IDI for 30 minutes and GCS for 30 minutes both for the pre-tests. The post-tests of IDI and GCS were conducted online for all participating schools in December 2017—more than a year after the conduct of the pre-tests. In order to have a high response rate, the researcher sent out a one page summary of the process of doing the surveys to the DP coordinator all in one place with all students. As in the pre-test stage, all participants were recommended to do the IDI and GCS for 30 minutes each.

Maintaining ethical considerations

As this research involved participants under age 18, a plan of research in Turkish including the protocols intended to be used was submitted to the MoNE (Turkish Ministry of National Education) by İhsan Doğramacı Bilkent University Graduate School of Education in early June 2016 for its approval. Formal permission from the MoNE was acquired on 20 July 2016 to conduct the research. In addition, parental consents were collected for all students who participated in the research. The anonymity of participants was maintained during the research process. The participant agreement form outlined the participants' consent to be a part of the study. Participants were asked to give their consent by signing this form before participating in this research.

Data analysis

Quantitative data instruments were entered into the statistical software program (SPSS) for statistical analysis. These data were analysed using descriptive and inferential statistical techniques (paired sample *t*-test and one way ANOVA with repeated measures). Analysis of the subscales for all items in each instrument was conducted to confirm reliability coefficients.

RESULTS

Since the number of participants at the three participating case study schools is less than 30, first an exploratory data analysis was conducted to determine if the pre-test and post-test scores of intercultural understanding (IDI) and global engagement (GCS) distribution was normally distributed. Results for the Shapiro-Wilk test for normality indicated that only the National School pre-test score distribution deviated significantly from a normal distribution in the IDI (D = .898, p = .038); and in the GCS (D = .898, p = .038). Therefore, rather than paired-samples *t*-test at the National School, Wilcoxon signed-ranks test was used to compare students' developmental levels of intercultural understanding and global engagement in their first year of DP and in their second year of DP. Both at the International School and Additional School, a paired-samples *t*-test was conducted to compare students' developmental levels of intercultural understanding and their levels of global engagement from Year 1 to Year 2 in the DP.

Findings about intercultural understanding

At the National School, Wilcoxon signed-ranks test indicated that the post-test scores of intercultural understanding in the second year of DP were not statistically significantly higher than the pre-test scores in the first year of DP, Z = -.336, $p < 0.737$. This result suggests that National School students have not improved their levels of intercultural understanding after one year of exposure to IB education. Despite the results not being statistically significantly different, there is a difference in terms of the mean of the pre-test (M= 79.65) and post-test (M= 81.61), so the National School students slightly improved their level of intercultural understanding. The related statistical information is provided in Table 5.

Table 5: Wilcoxon signed ranks rest results of the IDI at the National School

		Ranks	N	Z	*p*
National School	Pre/Post test Scores	Negative Ranks	10[a]	-,336	.737
		Positive Ranks	10[b]		
		Ties	0[c]		
		Total	20		

a. posttest < pretest, b. posttest > pretest, c. posttest = pretest

Similarly, at the International School, there was no significant difference in the scores for the developmental levels of intercultural understanding in the first year of DP (*M*=84.38, SD=14.80) and the levels of intercultural understanding in the second year of DP (*M*=81.06, SD=14.54); t (28) = 0.877, $p = 0.388$. These results again suggest that at the International School, not only was there no significant improvement, there was a slight decrease in the mean results. However, despite the results not being statistically significantly different, there is a notable difference in terms of the mean of the pre-test (*M*= 84.38) and post-test (*M*= 81.06). International School students slightly decreased their level of intercultural understanding. The related statistical information is provided in Table 6.

Table 6: Paired samples t-test results of the IDI at the International School

	Paired Differences					t	df	Sig. (2-tailed)
	M	SD	Std. Error of Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
International School	3.32	20.38	3.78	-4.43	11.07	.87	28	.388

At the Additional School, there was no significant difference in the scores for the developmental levels of intercultural understanding in the first year of DP (*M*=81.53, SD=14.92) and the levels of intercultural understanding in the second year of DP (*M*=82.56, SD=13.83); t (25) = -.331, $p = 0.743$. These results once again suggest that Additional School students have not improved their levels of intercultural understanding after one year of exposure to IB education. However, despite the results not being statistically significantly different, there is a notable difference in terms of the mean of the pre-test (*M*= 81.53) and post-test (*M*= 82.56). Additional School students slightly improved their level of intercultural understanding. The related statistical information is provided in Table 7.

Table 7: Paired Samples t-test Results of the IDI at the Additional School

	Paired Differences					t	df	Sig. (2-tailed)
	M	SD	Std. Error of Mean	95% Confidence Interval of the Difference				
				Lower	Upper			
Additional School	-1.02	15.82	3.10	-7.42	5.36	-.331	25	.743

One way ANOVA with repeated measures was conducted to compare the effect of time (one year spent in DP) on the levels of students' improvement levels in intercultural understanding in the pre-test and post-test conditions at three schools. Normality checks and Levene's test were carried out and the assumptions met. The results of one way ANOVA with repeated measures indicated that there was statistically no significant difference among schools, Wilks' Lambda = 0.987, F (2, 72) = 0.478, p = 0.622. The related statistical information is provided in Table 8.

Table 8: One Way ANOVA with repeated measures results of the IDI

Multivariate Tests									
		Value	**F**	**Hypot. df**	**Error df**	**p**	**Partial eta sq**	**Noncent. Parameter**	**Observed power**
Time	Wilks' Lambda	1.000	.001	1.000	72.000	.975	.000	.001	.050
Time*Schools	Wilks' Lambda	.987	.478	2.000	72.000	.622	.013	.955	.125

Findings about global engagement

At the National School, Wilcoxon signed-ranks test indicated that the post-test scores of global engagement in the second year of DP were not statistically significantly higher than the pre-test scores in the first year of DP, Z = -1.301, p < 0.193. This result suggests that National School students have not improved their levels of global engagement after one year of exposure to IB education. Despite the results not being statistically significantly different, there is a notable difference in terms of the mean of the pre-test (M= 163.75) and post-test (M= 157.13), so the National School students slightly decreased their level of global engagement. The related statistical information is provided in Table 9.

Table 9: Wilcoxon signed-ranks rest results of the GCS at the National School

		Ranks	N	Z	*p*
National School	Pre/Post test Scores	Negative Ranks	15[a]	-1.301	.193
		Positive Ranks	9[b]		
		Ties	0[c]		
		Total	24		

a. posttest < pretest b. posttest > pretest c. posttest = pretest

At the International School, however, there was a statistically significant difference in the scores for the developmental levels of global engagement in the first year of DP (M=148.86, SD=15.23) and the levels of global engagement in the second year of DP (M=138.79, SD=15.37); t (27) = 2.75, p = 0.010. The difference in means shows a decrease rather than an increase in developmental levels. The related statistical information is provided in Table 10.

At the Additional School, there was no significant difference in the scores for the developmental levels of global engagement in the first year of DP (*M*=153.70, SD=15.39) and the levels of global engagement in the second year of DP (*M*=152.10, SD=17.00); t (19) = 0.30, p = 0.763. These results suggest that Additional School students have not improved and even slightly decreased in their levels of global engagement after one year of exposure to the IB education—see related statistical information in Table 11.

Table 10: Paired samples t-test results of the GCS at the International School

	Paired Differences							
	M	SD	Std. Error of Mean	95% Confidence Interval of the Difference		t	df	Sig. (2-tailed)
				Lower	Upper			
International School	10.07	19.36	3.65	2.56	17.58	2.75	27	.010

Table 11: Paired sample t-test results of the GCS at the Additional School

	Paired Differences							
	M	SD	Std. Error of Mean	95% Confidence Interval of the Difference		t	df	Sig. (2-tailed)
				Lower	Upper			
Additional School	1.60	23.4	5.24	-9.36	12.56	0.30	19	.763

A one way ANOVA with repeated measures was conducted to compare the effect of time (one year spent in DP) on the levels of students' improvement levels in global engagement in the pre-test and post-test conditions at three schools. Normality checks and Levene's test were carried out and the assumptions met. The results of one way ANOVA with repeated measures indicated that there was statistically no significant difference among schools, Wilks' Lambda = 0.975, F (2, 69) = 0.894, p = 0.414. The related statistical information is provided in Table 12.

Table 12: One way ANOVA with repeated measures results of the GCS

Multivariate Tests									
		Val-ue	***F***	**Hypot. df**	**Error df**	***p***	**Partial eta sq**	**Noncent. Param**	**Obsv power**
Time	Wilks' Lambda	.925	5.612	1.000	69.000	.021	.075	5.612	.646
Time*schools	Wilks' Lambda	.975	.894	2.000	69.000	.414	.025	1.788	.198

DISCUSSION AND CONCLUSION

This study showed that regardless of the type of school DP students were enrolled in (i.e. national or international; continuum or non-continuum), there was statistically no significant difference between students' levels of intercultural understanding and global

engagement in the pre- and post-test one year into the program. This result also supports other recent findings on the assessment of international-mindedness. Beek (2017) examined the contextual interpretations of international-mindedness of DP students in a national school and an international school in Czech Republic. Similar to the present study, Beek's statistical analysis revealed no significant difference between participants from these two types of schools.

One possible explanation about why the participating schools from this research have not improved their levels of intercultural understanding and global engagement after one year of IB education may be due to the nature of international-mindedness as a process based development: "International-mindedness is never achieved as an end point or an outcome but it is a journey, a constant process of defining, acting, learning, reflecting and re (de)fining (Hacking et al., 2017, p. 47). Beek (2017) also supports this view that "international mindedness is developmental" (p. 14). She further explains her view that:

> Informed by the notion that international mindedness corresponds to the challenging shift from the socialized to the self-authoring mindset, I offer that most student participants feel a cultural identity is less important because they are still in the process of its construction. (p.17)

Similarly, Krajewski (2011) posits that "intercultural competence is a developmental process that evolves over an extended period of time" (p. 140). Additionally, Poonoosamy (2016), in her case study with two students, points out that "both students understood international-mindedness as an aim, but the tension is that it was not realized as a process" (p. 595). Hence, based on these prior reflections and findings from the literature, it is possible that the students from the current study may not have shown improvement because they are still in the process of developing international-mindedness.

Another possible reason why the levels of intercultural understanding and global engagement of students did not improve is because students did not have enough time during the DP's intense academic program for exploring what it means in their own lives and through academics to be internationally-minded. This is also reflected in the literature. Rizvi et al. (2014) found that time pressure and the intense focus on examinations within the DP do not provide opportunities for students to develop their learner profile attributes necessary to be internationally-minded. Considering the Turkish context, Martin et al. (2016), point out that "the competitive Turkish national university entrance examination—administered at the end of high school and required for entrance to Turkish universities—emphasizes academic achievement by assessing knowledge acquired through rote learning" (p. 121). Therefore, Turkish students who especially plan to stay in Turkey to study for their university become exam-oriented individuals due to their parents' high expectations on these high stakes examinations. Students get stressed over this university entrance exam which is based on knowledge, not skills and attitudes. This finding indicates that the realities of the educational system in the IB highlight the tension between the demands for assessment for students' futures in terms of tertiary education and the philosophy of the IB as being more than just about academic requirements.

Another reason for the decrease in levels of intercultural understanding and global engagement of students from both participating schools could be related to the external or internal contextual restrictions. "The local environment can present certain limitations or parameters to international-mindedness activity especially in a Middle East context" (Baker & Kanan, 2005, and Bunnell, 2008, as cited in Hacking, et al., p. 121). Such limitations may occur because of a lack of exposure to diverse environments. Similarly, Beek (2017) points out that exposure to diversity is an important contextual factor affecting the development of international-mindedness. Yet, it should be noted that developing international-mindedness will not happen by putting children of different nationalities in the same classroom (Cause, 2009). That is why, possibly, there was no statistically significant difference between the students' levels of intercultural understanding and global engagement at the National and International School. Hence, in their study of promising practices of international-mindedness at exemplary schools, Hacking, et al. (2017) underscored the importance of school's intentional practices and deliberate actions or efforts to support the development of international-mindedness.

Furthermore, there may be alternative explanations as to why there was virtually no large or significant positive shifts in students' cosmopolitan outlook. Since the sample was less than 30 students in each participant school in all phases of the study, the results of the current study may not be generalized: thus, future replication studies are recommended with larger sample sizes and/or with alternative assessment tools for the measurement of assessment of international-mindedness, not only as part of the DP but also other IB programs such as the PYP, MYP and Career-related Program (CP). Future replication studies which focus on the measurement, assessment or evaluation aspect of international-mindedness through quantitative tools may present a more comprehensive picture of students' development of international-mindedness through the IB education. Such studies, including the current findings of this research, may possibly challenge whether the IB promotes international mindedness at all, despite its claims.

The current research concludes that there need to be deliberate efforts to promote international-mindedness. Due to the several possible factors discussed above or reflected in the literature, IB educators and practitioners should specifically seek strategies (i.e., policy or strategic planning on the development of international-mindedness, professional development sessions for the faculty, developing a contextually appropriate definition of international-mindedness, and so on) to foster the development of international-mindedness in curricular, co-curricular, and extracurricular programs. For instance, a global-citizenship policy/guide developed by a school may illustrate the school's contextually appropriate definition of international-mindedness, school's examples of curricular, co-curricular, cross-curricular, extracurricular practices to promote international-mindedness, school's expectations from stakeholders (students, teachers, staff, parents, administrators) to promote international-mindedness, professional development (in house or external) sessions to help teachers enact the implementation of international-mindedness, assessment tools or rubrics embraced by the school to reflect on the implementation of international-mindedness. In addition, schools may come up with some other assessment and evaluation methods (i.e., portfolio on individual international-mindedness journey) to promote global-citizenship education. For example, a portfolio prepared by students showing examples of their journey in their development of international-mindedness will present some concrete evidences of how they become internationally-minded

through their engagement and involvement in various intercultural interactions or service projects. This will also enable students to capture honest reflections on how they have been progressing through time in terms of their development of international-mindedness.

Finally, since there is no recommended rubric or an assessment tool to evaluate students' development of international-mindedness, as pointed out before by Singh and Qi (2013), the current study also recommends that practitioners implement various methods of assessing and evaluating students' international-mindedness for the optimal measurement of students' development of international-mindedness, rather than using only one rubric, which may be merely focused on certain aspects of international-mindedness.

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APPENDICES

Appendix A: The Global Citizenship Scale (GCS)

Part A: Please indicate how strongly you agree or disagree with the following statements regarding your views of the world. Please check the circle that best describes your present thinking.

		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1.	I think that most people around the world get what they should have.	1	2	3	4	5
2.	Developed nations should make earnings around the world as fair as possible.	1	2	3	4	5
3.	It is OK if some people in this world have more opportunities than others.	1	2	3	4	5
4.	I think that people around the world get the rewards and punishments they deserve.	1	2	3	4	5
5.	The needs of the world's most fragile people are much more important than my own.	1	2	3	4	5
6.	My nation should imitate the more sustainable and fair behaviors of other developed countries.	1	2	3	4	5
7.	When there is inadequacy of food or resources, it is sometimes necessary to use force against others to get what you need.	1	2	3	4	5
8.	I feel that many people around the world are poor because they do not work hard enough.	1	2	3	4	5

9.	I do not feel responsible for the world's unfairness, injustice and problems.	1 2 3 4 5
10.	The world is generally a fair place.	1 2 3 4 5
11.	No one country or group of people should dominate and take advantage of others in this world.	1 2 3 4 5
12.	I respect and am concerned with the rights of all people, globally.	1 2 3 4 5
13.	After all that I have been given in my life, I want to give to others in the global society.	1 2 3 4 5

Part B: Please indicate how strongly you agree or disagree with the following statements regarding your abilities to function in the world. Please check the circle that best describes your present thinking.

Strongly Disagree Disagree Neutral Agree Strongly Agree

1.	I am confident that I can succeed and flourish in any culture or country.	1 2 3 4 5
2.	I unconsciously adapt my behavior, traits and habits when I am interacting with the people of other cultures.	1 2 3 4 5
3.	I often adapt my communication style to other people's cultural background.	1 2 3 4 5
4.	I know how to develop a plan to help ease a global environmental or social problem.	1 2 3 4 5
5.	I am able to communicate in different ways with people from different cultures.	1 2 3 4 5
6.	I am knowledgeable about recent issues that affect international relations.	1 2 3 4 5
7.	I know several ways in which I can make a difference on some of this world's most worrying problems.	1 2 3 4 5
8.	I am fluent in more than one language.	1 2 3 4 5
9.	I am able to get other people to care about the global problems that concern me.	1 2 3 4 5
10.	I am pleased with working with people who have different cultural values from me.	1 2 3 4 5
11.	I feel comfortable expressing my opinions about an insistent global problem in front of a group of people.	1 2 3 4 5

12.	I can help people from other cultures to interact better by helping them to understand each others' values and practices.	1 2 3 4 5
13.	I am able to write an opinion letter to a local media source expressing my concerns over global unfairness and issues.	1 2 3 4 5

Part C: Please indicate how likely it is that you will be doing each of the following actions by checking the circle that best corresponds with your present thinking.

		Strongly Disagree	Disagree	Neutral	Agree	Strongly Agree
1.	If possible, I will always buy fair-trade (legal and equitable trade) or local products and brands.	1	2	3	4	5
2.	In the future, I will contact a newspaper or radio to express my concerns about global environmental, social or political problems.	1	2	3	4	5
3.	In the future, I plan to do volunteer work to help individuals and communities abroad.	1	2	3	4	5
4.	In the future, I will express my views about international politics on a website, blog, or chat-room.	1	2	3	4	5
5.	In the future, I will participate in a walk, dance, run or bike ride in support of a global cause.	1	2	3	4	5
6.	In the future, I will sign an email or a request letter to help individuals or communities abroad.	1	2	3	4	5
7.	In the future, I will volunteer my time working to help individuals or communities abroad.	1	2	3	4	5
8.	In the future, I plan to get involved with a global humanitarian organization or project.	1	2	3	4	5
9.	In the future, I will deliberately buy brands and products that are known to be supportive of minority people and struggling places.	1	2	3	4	5
10.	In the future, I will contact or visit someone in government to look for public action on global issues and concerns.	1	2	3	4	5
11.	In the future, I plan to help international people who are in difficulty.	1	2	3	4	5
12.	I will boycott brands or products that are known to harm marginalized (demeaning) global people and places.	1	2	3	4	5
13.	In the future, I plan to get involved in a program that addresses the global environmental crisis.	1	2	3	4	5
14.	In the future, I will display and/or wear badges/stickers/signs that promote a more just and fair world.	1	2	3	4	5
15.	In the future, I will work informally with a group toward solving a global humanitarian problem.	1	2	3	4	5

16.	In the future, I will participate in a live music or theatre performance or other event where young people express their views about global problems.	1 2 3 4 5
17.	In the future, I will pay a membership or make a cash donation to a global charity.	1 2 3 4 5

Appendix B: The Intercultural Development Inventory (IDI)

The Intercultural Development Inventory (IDI) is the cross-cultural assessment of intercultural competence used to build intercultural competence to achieve international and domestic diversity and inclusion goals and outcomes. The Intercultural Development Inventory, or IDI, assesses intercultural competence through a 50-item questionnaire, available online that can be completed in approximately 30 minutes. Since it is a propriety instrument, the full version of the assessment cannot be shared. Only sample items can be provided from https://idiinventory.com/.

Samples for Denial

It is appropriate that people do not care what happens outside their country.

People should avoid individuals from other cultures who behave differently.

Samples for Defense

Our culture's way of life should be a model for the rest of the world.

Samples for Reversal

People from our culture are less tolerant compared to people from other cultures.

Family values are stronger in other cultures than in our culture.

Samples for Minimization

Our common humanity deserves more attention than culture difference.

Human behavior worldwide should be governed by natural and universal ideas of right and wrong.

Samples for Acceptance

I have observed many instances of misunderstanding due to cultural differences in gesturing or eye contact.

I evaluate situations in my own culture based on my experiences and knowledge of other cultures.

Samples for Adaptation

When I come in contact with people from a different culture, I find I change my behavior to adapt to theirs.

Samples for Cultural Disengagement

I do not identify with any culture, but with what I have inside.

I do not feel I am a member of any one culture or combination of cultures.

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The impacts of the United States International Training Program in Pedagogy in Higher Education on visiting scholars in China

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The longitudinal study was designed to investigate the impacts of the International Training Program in Pedagogy (ITPP) at a midwestern institution in the US on the visiting scholars in seven cohorts from China in 2012–18. The study used the cohort survey research design method. The first part of the data was collected from 48 visiting scholars from Northwest Normal University in China who participated in the seven ITPP cohorts. Quantitative and qualitative data were collected through several surveys from the beginning to the end of the training in each cohort from August to December each year in 2012-2018. In addition, a recent online impact survey was used to collect up-to-date data from the scholars in September 2020. The results of the quantitative and qualitative surveys revealed similar findings. It was found that the ITPP had significantly influenced all scholars. They had learned the American college teaching pedagogy in the US and exhibited different attitudes towards instruction and related practices in China. International implications result from the study.

Keywords: international training program in pedagogy; visiting scholars; China; cohort survey research design; quantitative and qualitative

INTRODUCTION

Project background

"Internationalization is changing the world of higher education" (Knight, 2004, p. 5). Hosting international scholars can be mutually beneficial to the host faculty and institution and to the visiting scholar and home institution. From 2019–2020, US

institutions hosted over 123,000 visiting scholars, with the majority coming from China (Martel et al., 2020). International scholars help to create linkages between US institutions and international home institutions, providing global research networking and establishing teaching partnerships (Martel et al., 2020) and helping to create mutual understanding and knowledge sharing between nations (Bureau of Educational and Cultural Affairs. n.d.). The International Training Program in Pedagogy (ITPP) contributed to international scholar exchange at Southern Illinois University Edwardsville (SIUE).

The lead author's background and professional interest has led to a strong interest and high participation in US pedagogy training in higher education. Such high participation warrants investigation into the long-term impact of the international experiences and inform how US programs can further structure experiences to maximize benefits to visitors and universities such as SIUE. In China, because of various issues, such as the large class sizes, lecturing is still a dominant instructional method in undergraduate and graduate education (Liang & Li, 2018). However, most Chinese universities embrace internationalization; this is especially the case in the recent decade (Zha et al., 2019). To meet such demand, and after several years of preparation, SIUE proposed the ITTP in the fall of 2012. It is different from other international faculty partnership programs and fits into SIUE's international focus. The ITTP addresses the issues of pedagogies in ways that aim to enable Chinese faculty to apply American college teaching pedagogy to their teaching in China. Housed in the School of Education, Health, and Human Behavior, the ITPP program has the potential to significantly impact Chinese faculty teaching practices, students, programs/departments, and – in the long run – the university itself.

Pedagogy can be described as how a professor teaches or the way a professor delivers the content of the curriculum to a class. Pedagogy involves applying effective educational strategies based on appropriate teaching theories, assessment and feedback. In this study, the US pedagogy was framed around the SIUE's (n. d.) *Ethics of Instruction*, which is the minimum expectations required of faculty when they teach students, and the *SIUE Teacher Scholar Philosophy* (SIUE, 2008). The *Ethics of Instruction* were formulated in SIUE policy in 1981, updated in 1994, 1996 and 2014 and include, for example, use of a syllabus, providing a grading policy to students, schedule of office hours, returning graded student work with helpful explanations, assisting with support for instruction and providing an environment free of favouritism, prejudice, discrimination or harassment. These minimum expectations provide the framework for student evaluation of faculty each semester in each course. Faculty then use student evaluations to document faculty improvement in the same class over time, help to determine the quality of faculty teaching and assess the extent to which faculty use evaluation results to improve their teaching. The *SIUE Teacher Scholar Philosophy* was developed in 2008 to describe the importance of how scholarship enriches teaching and service. The *SIUE Teacher Scholar Philosophy*, based on the work of Ernest Boyer (1990), encourages faculty members to master and use current knowledge of their discipline in teaching, use appropriate theories on student learning and pedagogy, and assess their teaching effectiveness using assessments to inform teaching. The philosophy: understands current developments in the discipline, advances student understanding of the discipline, evaluates and analyzes their teaching practices, has

knowledge of discipline-specific pedagogical strategies, applies effective strategies to facilitate learning of a diverse student population, applies knowledge to the development of courses and the curriculum, and uses evidence-based assessment of teaching to improve teaching strategies (SIUE, 2008). Researchers, such as Cuenca (2010) and Murphy (2003) support different aspects of this philosophy.

To learn about the American college teaching pedagogy within a US cultural context, visiting scholars observed classes, participated in a seminar that included reflection and discussion of the ethics of instruction and diversity issues in higher education. They participated in tours of cultural and local K-16 sites, as well as had structured and informal interactions with faculty and students at SIUE.

Hall (2007) asserted that higher education should put the same effort into developing faculty exchanges, as it does for arranging study abroad experiences for students. To date, no research has been carried out on the efficacy of programs similar to SIUE's ITPP. In 2012, SIUE developed a partnership with Northwest Normal University (NWNU) in Gansu Province, China. This partnership was designed to benefit both institutions' faculties, as well as provide faculties and students at SIUE and NWNU visiting scholars with opportunities to learn about instructional and cultural differences. The ITPP program was adapted in part from the principal components of best practices as described in the *International leaders in education program request for host university proposals* (International Research and Exchanges Board, n.d.). Since fall 2021, the ITPP's program expenses (e.g., course buy-out and graduate assistantship) has been primarily funded by NWNU. The lead author was a key member of the program's Leadership Team (see further information at http://www.siue.edu/education/internationaltraining/index.shtml). The ITPP Leadership Team (the authors of this article) collaborated across schools and colleges (e.g., Schools of Business and Engineering, College of Arts and Sciences, School of Education, Health, and Human Behavior) to implement the program to meet scholars' disciplinary needs.

Typically, visiting scholars participating in the ITPP observed three courses in their disciplines at SIUE during the semester. Upon returning to their home institution, the scholars were expected to adapt their instructions to their own classes and thus influence their own students' learning, skills, and attitudes in China. In addition, the Chinese faculty's visits at SIUE provided opportunities for American faculty and students to learn about the Chinese culture and educational practices.

Since fall 2012, the ITPP has successfully achieved its goals, having significant positive impacts on visiting scholars' perception of the American college teaching pedagogy (Xin et al., 2015). Notably, the scholars' presentation skills and English proficiency level improved significantly. About 43% of the SIUE host faculty members indicated that their students benefited from having a Chinese faculty member in their classes. More than 95% claimed that their experience with the Chinese faculty members was generally positive; and about 78% would like to participate in future partnerships with Chinese faculty members. Fifty-five percent of 29 SIUE non-host faculty and staff members stated that they understood how to interact with faculty from China; 31% would like to seek possible avenues of international collaboration with faculty from China; 69% stated that their interactions with Chinese faculty members during the semester were mostly positive; and 62% were interested in hosting or participating in future international initiatives. Some of the above findings are consistent with other

findings of the positive effects of international exchange programs (Clinebell & Kvedaraviciene, 2013).

Research problem

The purpose of this study was to investigate what impacts the ITPP had on the visiting scholars' learning of American college teaching pedagogy and on their teaching upon returning to their home institutions in China.

Literature review

Government policies

According to a recent document from the US Department of Education, *Succeeding Globally through international education and engagement: US Department of Education International Strategy 2012-16* (2012), the US needs to fulfill one of its two strategic goals of advancing the US's international priorities by "international benchmarking and applying lessons learned from other countries and education diplomacy and engagement with other countries" (p. 1). Those priorities include but are not limited to: expanding higher education global partnerships, increasing international educational exchange, and promoting equity in education. Globalization has different functions. First, it creates and enhances diversity. Diversity helps students develop/acquire knowledge and skills to participate and lead in a diverse environment and increase their compatibility of differences, including racial and cultural engagement (Gurin, 2002). The US Department of Education's policy is consistent with the idea of education becoming the "focal point of intercultural understanding, of peaceful coexistence, of democracy, and of global citizenship" (Gacel-Ávila, 2005, p. 133). Second, globalization can facilitate an internationally agreed-upon terminology of democracy, which is heavily influenced by different cultures and histories (Rowland, 2003).

Faculty partnerships

International faculty partnerships are not new in higher education. Many US institutions have worked on those partnerships in various areas with institutions in many other countries, including China. Specifically, many higher education institutions engage in international partnerships aimed at benefiting their faculty and students (Ailinger et al., 2001; Altbach & Knight, 2007; Cate et al., 2014; Fung & Filippo, 2002). These partnerships involve different formats, such as: developing online learning opportunities; sending faculty abroad to research and/or teach at a foreign institution; participating in traditional student exchange programs; allowing classmates to travel abroad as a group and learn class-related material at a foreign university; providing higher education in a foreign location (Altbach & Knight, 2007; Amey, 2010); adding an international component to the engineering curriculum to foster greater international communications and global awareness (Torres, 2002), and; accessing and sharing digital library resources between Chinese universities and American universities (Miller, 2000). Some colleges participate in partnerships for profits, and some colleges use partnerships to improve the research and learning opportunities of faculty and students while also increasing cultural understanding (Altbach & Knight, 2007). One of

the US sponsored flagship programs, the Fulbright Scholar Program, has been successfully engaging in "cultural diplomacy" for over 65 years (Fulbright Scholar Program, n.d.). According to Ault and Martell (2007), international programs promote diversity on college campuses.

A few years ago, the Johns Hopkins and Peking Union Medical College (PUMC) (Leng et al., 2010) established a useful international model for geriatrics program development in China to train the trainers including internists (6 months), nurses (3 months), and physicians (3 months) for PUMC. According to Leng et al., the project achieved significant impacts on the trainers involved. In addition, Cate et al. (2014) started five schools across the globe and, in 2016, decided to enhance international faculty experiences through an exciting new collaboration called the International Medical Educators Exchange (IMEX) initiative. Cate et al. found that about 55% of IMEX alumni felt that their IMEX experiences impacted their professional competence and international perspectives and, to some degree, their professional career, their daily job and their home institution.

Chen et al. (2014) conducted a program to teach a small group of Chinese physiatrists and physiotherapists to become trainers and leaders in hemophilia physiotherapy (PT) care in China. They found that the "Train-the-Trainer" model and practice effectively accelerates training in hemophilia PT in China. Banh and Cave (2016) conducted a program to provide adequate personalized one-on-one training to four pharmacists to provide pharmaceutical care to patients, conduct clinical pharmacy-related research, and engage in scholarly activities. They found that the key to successful implementation of the program is to be flexible and adapt their training to the local Chinese context. Camacci et al. (2019) studied 114 US ophthalmology residency programs and found that more than half of the respondents felt that the residents benefited more than the hosts during these international experiences.

Research consistently indicates that Chinese students and professors can help make the US a more globally competitive country (Li, 2010). Individual interactions with foreign faculty members can create opportunities for professional growth and opportunities to learn new skills (Center for the Development of Public Health Practice [CDPHP], 1993; Fung & Filippo, 2002). Whether Chinese students and faculty remain in the US or return home, their presence at US universities can create future opportunities for collaboration between the two countries (CDPHP, 1993; Li, 2010). Universities focusing on partnerships with foreign universities can improve their reputation of the universities (Jie, 2010). Students and professors returning to China after gaining experience at a foreign institution make them and China more competitive (Li, 2010). According to Xiaoxuan (2004), those returning to China will potentially be leaders in research and education once they apply what they learned in the US (see also, Li, 2010).

Related recent research has consistently reported the positive impacts of the visiting scholars involved in the international programs, such as the Fulbright Program sponsored by the US Department of State (Alaraje & Elaraj, 2018; Biraimah & Jotia, 2013; Eddy, 2014; Farris et al., 2010; Phelps, 2005; Turner, 2019). Phelps (2005) stated: "A Fulbright is an experience of the mind. It causes one to rethink oneself and one's country while puzzling out another" (p. C1). In addition, Biraimah and Jotia (2013) reported that Fulbright Hays' "perspectives on their own personal and professional development, cultural awareness, teaching methodologies, and choice of curricular content indicated sustained positive growth throughout the program" (p. 433).

Many other researchers have confirmed similar positive impacts. Turner (2019) reported how she and her home institution have benefited from her Fulbright experiences visiting libraries in India.

Due to the college pedagogy training nature of the international faculty exchange being specifically focused on different methods of teaching instruction as described previously at SIUE, there were no directly related studies to follow in the literature. Dewey and Duff (2009) stated that "surprisingly little work has been published that addresses the roles, responsibilities and problems faced by the faculty on an operational level" (p. 491). Cooper and Mitsunaga (2010) noted that "The experiences of faculty who participate in cross-institutional, cross-national collaborations, the motivations behind their willingness to engage in this work, and the forces that support or hinder their work are relatively unknown" (p. 70). However, a comprehensive examination of the recent related literature indicates that most related research focuses on scholars' research impacts in China (e.g., Hu et al., 2020; Wu, 2015). Li (2020) analysed the distribution characteristics and manifestations of internationalization from faculty returnee to Chinese colleges as well as their impacts on the internationalization of higher education in the three dimensions of scientific research output, teaching content and methods, and international exchanges. In terms of teaching, faculty returnee members adjust teaching and focus on international perspectives and content in their course teaching content and methods.

Although there were not any studies on American college teaching pedagogy training in international faculty exchange for the Chinese scholars in the US, there are other types of faculty exchange and pre-service teaching programs which can have implications for this study. Otieno and Otieno (2016) reported how an American college had a faculty exchange partnership with a college in Kenya. That program included four activities: class observation in both colleges, international dialogue series, cultural enrichment, and research. That program involved only a limited number of faculty, with English being the common language. This present study, however, is different in several major aspects. First, this study involves more faculty in each cohort. Second, scholars' native language is Chinese and their oral and listening English is limited at the beginning of the visits, meaning they could not teach in English at SIUE.

Theoretical framework of the study

The ITPP design and the research was guided by three major theoretical design foundations. First, the ITPP was based on Bandura's (1986) social learning theory, which provided the framework for ITPP to be an effective means of preparing faculty in Chinese universities to work in an international environment. Social learning theory, also called observational learning, describes the learning process that takes place when an observer's behaviour or attitude changes after viewing the behaviour of another. According to Bandura, this process is involved in modelling. Necessary conditions for effective modelling include: attention, retention, reproduction, and motivation. That is, in order to make modelling effective, learners should be attentive to the activities, retain information learned, act out what information was learned, and be motivated to learn and perform. This modelling process can influence the generation of new behaviour patterns and attitudes and enhance creativity. The observation of a diverse variety of models fosters creativity and promotes self-efficacy (Bandura, 1997). Chinese scholars

participating in ITPP were heavily engaged in intensive observations of American teaching at SIUE.

Second, the ITPP was designed based on the train-the-trainer (TTT) model. Some researchers, such as Ross-Gordon (2001), have found that trainers who prepare themselves for the training/mentoring role by participating in TTT type workshops increase their potential to enhance the professional growth and development as instructors, as well as increase learning outcomes for students. The ITPP is consistent with the principles of andragogy (how adults learn), as articulated by Knowles (1980). Knowles focused on a few aspects, such as reservoir of experience, immediacy of application, internally motivation, and self-direction. The TTT model has been implemented in many areas, such as in health care and education (e.g., Marks et al., 2013), but not much in international faculty training in higher education. In the ITPP, visiting scholars came to SIUE to observe three courses each semester, attend weekly seminars and/or workshops about American college teaching pedagogy, participate in local culture and school visits, make three presentations publicly to the SIUE campus, etc. The visiting scholars were expected to be leaders in teaching innovatively in universities in China.

Third, the ITPP was designed based on a popular instructional system design model, called ADDIE model: Analyse, Design, Develop, Implement, and Evaluate. According to Dick et al. (2004), this model has evolved several times over the years to become iterative, dynamic, and user friendly. The following list describes how the ITPP program included major steps of the ADDIE model:

1. "Analyse" includes analyses of the scholars' features, the program content, and goals/objectives. Specifically, this covers the who, what, when, where, why, how of the program? The team identified the scholars' interest, expertise, and needs, analysed the content to be covered, identified how the program goals/objectives could be achieved at the end, and planned for various program logistics.

2. "Design" refers to designing related activities to help achieve program goals/objectives. Specifically, this covers a strategy, structure, delivery methods, duration, assessment, storyboards/prototypes, and feedback of the program. The team identified specific activities for the scholars. They included attending the international orientation before the semester started, as well as observing classes in their expertise, attending pedagogical seminar, conducting ongoing presentations, as well as participating in cultural and community activities every week in the semester.

3. "Develop" refers to collecting and solidifying all related information and resources for implementation. Specifically, this covers creating program content. The team identified and detailed the international orientation activities, specific courses for observation for each scholar, topics for pedagogical seminar, and a list of cultural and community activities.

4. "Implement" refers to carrying out all proposed activities. Specifically, this covers delivery, tracking, and reporting of the program. The team members managed the different aspects of the program such as assisting course observation, teaching pedagogical seminar, leading cultural and community activities, and having program meetings every week.

5. "Evaluate" refers to assessing program impacts using a variety of related data sources in the semester and at the end of the program. Specifically, this covers collecting ongoing feedback from participants for the assessment/evaluation report and actionable changes for current or future programs. The team not only met every week to monitor the program progress but also collected ongoing feedback at different points, such as scholars' pretest before the program, ongoing presentations in the semester, and post-test at the end.

Research question and hypothesis

Utilizing the above literature, the major research question was: What were the impacts of ITPP on the visiting scholars' teaching after completing the program? Thus, it was hypothesized that visiting scholars who attended the ITPP (a) had learned the American college teaching pedagogy and (b) exhibited different attitudes toward instruction and related practices in China compared with before their attending the ITPP in the US.

METHODOLOGY

The three theoretical models discussed above provided a basis for the research design as they all involved learning new ways of instruction. This was important to the study as the participants were immersed in an intensive learning environment, including weekly class observations during the ITPP program. This intensive learning environment provided rich instructions to enable the participants to learn new forms of pedagogy or teaching that would enrich their practice of teaching in their home country.

Participants

Participants included 48 visiting scholars from NWNU in China who participated in ITPP in the fall semester during 2012-2018. The number of scholars in each cohort and sex-disaggregated information are presented in Table 1.

Table 1: Summary of ITPP participant information (2012-2018)

2012	2013	2014	2015	2016	2017	2018	Total
4 (2M+2F)	8 (2M+6F)	8 (3M+5F)	8 (3M+5F)	9 (2M+7F)	5 (5F)	5 (2M+3F)	48 (14M+34F)

Note: M refers to males; F refers to females.

Participants had different academic backgrounds, including education, business, engineering, arts, and sciences. They were mostly in their 30s and early 40s and held various academic ranks, such as lecturers, associate professors, and professors. They were screened and selected by NWNU to apply for participation in the ITPP in the spring semester. Their applications typically included a self-recorded video interview answering the ITPP's several key questions, curriculum vitae, and visiting objectives. The ITPP Leadership Team reviewed the applications and made the final decision to accept or decline the application.

Visiting scholars arrived one week before the fall semester started and participated in the international student orientation week in the middle of August. They lived in the family housing on campus. They all engaged in the following activities: observed teaching in three classes related to the scholars' areas of expertise and educational foundations at the undergraduate and/graduate levels per week, participated in weekly seminars focusing on American college teaching pedagogy, made three presentations in the beginning, middle and the end of the semester (open to the campus community), engaged in community outreach (e.g., senior dialogue, guest speaking, visiting public schools), and participated in local cultural activities throughout the community.

Instruments

Two main instruments were designed and used for impact data collection related to ITPP in 2012-2018:

1. Pre-test and post-test surveys. This was designed to assess the Chinese faculty's attitudes towards American college teaching pedagogy in the US. It had eight items on a 7-point Likert scale, with 1 the lowest and 7 the highest in addition to open comments, as well as opportunity for comments. Both surveys were completed via the SIUE's online Qualtrics before the scholars' arrivals in the US in August and at the end of the program in December before return to China. The possible minimum (8) and maximum (56) scores responses to the survey indicated how well scholars perceived American universities function and what it is like to teach at American universities. The higher score the more likely the scholar knew about American college teaching pedagogy. Scores and comments were used to compare changes over a semester. See Appendix 1 for the survey details.
2. Presentation Survey. This was designed to assess scholars' progress in presentations in English and was evaluated via hard copies by the ITPP Leadership Team three times, typically in late September, later October, and early December for each cohort. The survey had 12 items in three categories: content, delivery, and English fluency, in addition to one open ended question at the end. The major quantitative items included: organization, clarity, creativity, coherence, general understanding, audience contact, articulation/pronunciation, visual aids, English spelling, and English fluency. The survey was on a 10-point Likert scale, with 1 unacceptable and 10 most competent. The possible minimum and maximum total scores for each scholar were from 12 to 120. The higher the score the better the scholar could conduct presentations in English. Scores and comments were used to compare changes in three presentations over a semester. See Appendix 2 for the survey details.

An "overall impact survey" was also conducted. The lead author has recently designed and implemented this online survey, which was completed by scholars in September 2020, to collect more important impact data. The survey included four quantitative items on a 5-point Likert scale, with 1 the lowest and 5 the highest, in addition to open comments. The four quantitative items included (a) useful to teaching, (b) useful to students, (c) useful to program/discipline/department/school, and (d) useful to university. The possible minimum and maximum total scores for this survey for each scholar were from 4 to 20. The higher the scores indicated the more the ITPP had

affected the scholars' teaching in China. Scores and comments were used to show the impacts of ITPP on scholars' teaching in China. See Appendix 3 for the survey details.

Research design

This longitudinal study used the cohort survey research design (Gay et al., 2012) to collect and analyse data and to assess the project impacts over seven years from 2012 to 2018. Each fall of those seven years, each cohort involved different scholars, but they received the same ITPP program training. Specifically, prior quantitative and qualitative data were collected from the beginning to the end of the program for each cohort using the instruments discussed above in 2012-2018. In addition, as also noted, a new online survey collected data in September 2020.

In order to investigate the research problem, the team identified and stated the research problem, constructed a series of instruments for data collection, revised the instruments several times based on discussion and feedback, administered and distributed instruments to scholars before and after the program, as well as to scholars, host faculty, and the community participants during the program.

Procedure

Before being initiated by the ITPP Leadership Team in the fall of 2012, the program was approved by the School and University administrations at SIUE. During the program, the School and University administrations supported the program in many ways; since NWNU in China financially sponsored the ITPP in 2012-2018, some team members received course release time to manage and implement the program. Typically, the program's preparations started in spring and continued into summer. The team received scholars' applications electronically, reviewed the applications, and made decisions to accept or decline them, then coordinated with the International Affairs Office about how to assist scholars to get visas. The program then began in the fall. Due to the focus of the study, some program details not closely related to this article are not included here.

Data analysis

Both quantitative and qualitative data from the seven years were compiled and examined. This process included, but was not limited to organization, coding, screening, accuracy checking, cleanup, process, and analysis of survey data and the overall impact survey data of September 2020. There was no missing data from the 48 pretest and posttest surveys. However, while data from the first and third presentations were complete, data from the second presentation was not complete, so data from the second presentation was not included for this analysis, but this omission did not affect the study. For all 48 scholars, the mean of each survey item was calculated. Statistical analysis was carried out using the SPSS 26 program. Thirty scholars (62.5%) completed the online overall impact survey of September 2020.

The qualitative data was examined using a phenomenological research approach, which "describes the meaning for several individuals of their lived experiences of a concept or a phenomenon. Phenomenologists focus on describing what all participants have in

common as they experience a phenomenon" (Creswell & Poth, 2018, p. 75). To do so, the study categorized participant qualitative responses into themes using Atlas Ti to interrogate the data, following the steps specified by Krippendorf (1980). Specifically, content analysis involves a set of procedures in the following five steps: 1) The researcher formulates a research question and/or hypotheses, 2) The researcher selects a sample, 3) Categories are defined for coding, 4) Coders are trained, code the content, and the reliability of their coding is checked, 5) The data collected during the coding process are analysed and interpreted.

RESULTS

Overall, the qualitative and quantitative data sources revealed similar findings. That is, the research hypotheses in the study were supported. The results of the scholars' pre-post surveys in all the seven cohorts of 2012-18 are reported in Tables 2 and 3. Table 2 shows the descriptive statistics for the scholars' pre-post surveys. Table 3 shows the results of the paired samples *t* test for the scholars' pre-post surveys.

Table 2: Descriptive statistics for the scholars' pre-post surveys (N=48)

		Mean	SD
Pair 1	Pre syllabus development	3.70	1.627
	Post syllabus development	5.94	1.480
Pair 2	Pre understand American pedagogy	3.36	1.566
	Post understand American pedagogy	5.83	1.167
Pair 3	Pre know teach in US	2.87	1.424
	Post know teach in US	5.47	1.139
Pair 4	Pre know American library	2.77	1.507
	Post know American library	5.87	1.135
Pair 5	Pre understand teacher scholar in US	3.36	1.621
	Post understand teacher scholar in US	5.60	1.245
Pair 6	Pre understand culture in US	3.36	1.258
	Post understand culture in US	5.47	1.120
Pair 7	Pre understand teaching ethics in US	3.15	1.503
	Post understand teaching ethics in US	5.60	1.155
Pair 8	Pre know interact with faculty in US	3.36	1.481
	Post know interact with faculty in US	5.53	1.316

Table 3: Results of paired samples *t* test for the scholars' pre-post surveys (N=48)

		N	Mean	SD	*t*	df	Sig. (2-tailed)
Pair 1	Pre syllabus development - Post syllabus development	48	-2.234	2.379	-6.437	47	.000***
Pair 2	Pre understand American pedagogy - post understand American pedagogy	48	-2.468	1.792	-9.443	47	.000***

Pair 3	Pre know teach in US - Post know teach in US	48	-2.596	1.597	-11.143	47	.000***
Pair 4	Pre know American library - Post know American library	48	-3.106	1.710	-12.456	47	.000***
Pair 5	Pre understand teacher scholar in US - Post understand teacher scholar in US	48	-2.234	1.772	-8.644	47	.000***
Pair 6	Pre understand culture in US - Post understand culture in US	48	-2.106	1.645	-8.779	47	.000***
Pair 7	Pre understand teaching ethics in US - Post understand teaching ethics in US	48	-2.447	1.827	-9.179	47	.000***
Pair 8	Pre know interact with faculty in US - Post know interact with faculty in US	48	-2.170	1.798	-8.277	47	.000***

Note: *** p < .001

As Tables 2 and 3 indicate, we can be almost 100% confident that the ITPP program had significantly affected scholars in all eight areas between the pretest and posttest, p = .000. The eight areas are: (a) developing a course syllabus in English, (b) understanding American college teaching pedagogy, (c) knowing how to teach in American colleges, (d) knowing how to use American library resources, (e) understanding what it means to become a Teacher Scholar in colleges in the US, (f) understanding culture and life in the US, (g) understanding the ethics of college teaching in the US, (h) knowing how to interact with faculty from the US.

The results of the scholars' two presentation assessments in all seven cohorts during 2012-18 are reported in Tables 4 and 5. Table 4 shows the descriptive statistics for the scholars' presentation assessments at the beginning and the end of the program. Table 5 shows the results of the paired samples t test for the scholars' two presentation assessments between the first presentation and the last presentation. As noted previously, each year's first and last presentation scores for each item was first averaged and then the means of all seven years for each item were again averaged for analysis. So, the sample size was 7 years in this analysis. The purpose was to compare the mean differences in each of the ten items between the first and the last presentations each year.

Table 4: Descriptive statistics for scholars' presentation assessments between first and final (N=7 Years)

		Mean	SD
Pair 1	Pre Organization	7.78	1.13
	Post Organization	8.91	.48
Pair 2	Pre Clarity	7.23	1.18
	Post Clarity	8.64	.48
Pair 3	Pre Creativity	7.30	1.36
	Post Creativity	8.50	.69
Pair 4	Pre Coherence	7.48	1.06

	Post Coherence	8.74	.38
Pair 5	Pre Understanding	8.14	1.19
	Post Understanding	9.04	.41
Pair 6	Pre Audience Contact	6.94	.97
	Post Audience Contact	8.21	.57
Pair 7	Pre Articulation/Pronunciation	6.29	1.08
	Post Articulation/Pronunciation	7.86	.50
Pair 8	Pre Visual Aids	7.36	1.83
	Post Visual Aids	8.28	.69
Pair 9	Pre English Spelling	6.89	1.67
	Post English Spelling	8.47	.70
Pair 10	Pre English Fluency	6.04	1.20
	Post English Fluency	7.93	.41

Table 5: Results of paired samples *t* test for scholars' presentation assessments between first and final (N=7 Years)

		N (7 years)	Mean	SD	t	df	Sig. (2-tailed)
Pair 1	Pre organization - Post organization	7	-1.13	.87	-3.43	6	.01**
Pair 2	Pre clarity - Post clarity	7	-1.41	.88	-4.25	6	.01**
Pair 3	Pre creativity - Post creativity	7	-1.2	1.57	-2.03	6	.09
Pair 4	Pre coherence - Post coherence	7	-1.26	.82	-4.08	6	.01**
Pair 5	Pre understanding - Post understanding	7	-.90	.84	-2.83	6	.03**
Pair 6	Pre audience contact - Post audience contact	7	-1.28	.70	-4.86	6	.00***
Pair 7	Pre articulation/pronunciation - Post articulation/pronunciation	7	-1.57	.63	-6.61	6	.001***
Pair 8	Pre visual aids - Post visual aids	7	-.92	1.61	-1.50	6	.18
Pair 9	Pre English spelling - Post English spelling	7	-1.58	1.17	-3.57	6	.01**
Pair 10	Pre English fluency - Post English fluency	7	-1.89	.83	-6.03	6	.001***

Note: ** p < .01; *** p < .001

As Tables 4 and 5 indicate, we can be at least 95% confident that the scholars' presentations in the ITPP program had significantly affected scholars in eight of the ten areas with two exceptions in creativity and using visual aids. The eight areas are: organization, clarity, creativity, coherence, general understanding, audience contact, articulation pronunciation, visual aids, English spelling, English fluency; That is, scholars mostly did significantly better in the last presentation than in the first in all seven years.

Specifically, in all seven years combined, scholars scored significantly higher in: Organization in the last presentation (M = 8.91, SD = 0.48) than in the first presentation (M = 7.98, SD = 1.13), $t(6)$ = -3.43, p = .01; Clarity in the last presentation (M = 8.64, SD = 0.48) than in the first presentation \ (M = 7.23, SD = 1.18), $t(6)$ = -4.25, p = .01; Coherence in the last presentation (M = 8.74, SD = 0.38) than in the first presentation (M = 7.48, SD = 1.06), $t(6)$ = -4.08, p = .01; Understanding in the last presentation (M = 9.04, SD = 0.41) than in the first presentation (M = 8.14, SD = 1.19), $t(6)$ = -2.83, p = .03; Audience Contact in the last presentation (M = 8.21, SD = 0.57) than in the first presentation (M = 6.94, SD = 0.77), $t(6)$ = -4.86, p = .00; Articulation/ Pronunciation in the last presentation (M = 7.86, SD = 0.5) than in the first presentation (M = 6.29, SD = 1.08), $t(6)$ = -6.61, p = .001; in English Spelling in the last presentation (M = 8.47, SD = 0.7) than in the first presentation (M = 6.89, SD = 1.67), $t(6)$ = -3.57, p = .01; English Fluency in the last presentation (M = 7.93, SD = 0.41) than in the first presentation (M = 6.04, SD = 1.2), $t(6)$ = -6.03, p = .001.

Results from the 2020 overall impact survey are reported in Table 6. The percentage of each response in the four items are reported in Tables 7-10.

Table 6: Descriptive statistics for the assessment of the overall impacts (N=30)

		Useful to teaching	Useful to students	Useful to programs	Useful to university
N	Valid	30	30	30	30
	Missing	0	0	0	0
Mean		4.23	4.00	4.17	3.97
SD		0.679	0.788	0.747	0.850

As Table 6 indicates, the means in all four items are about 4 or higher on a 5-point scale. That is, the ITPP has had significant impacts for scholars in all four aspects: teaching, students, programs/ departments, and the university.

Table 7: Frequency and percentage of each response for useful to teaching (N=30)

Response Types		Frequency	Percent	Valid percent	Cumulative percent
Valid	2- Slightly useful	1	3.3	3.3	3.3
	3- Moderately useful	1	3.3	3.3	6.7
	4- Very useful	18	60.0	60.0	66.7
	5- Extremely useful	10	33.3	33.3	100.0
	Total	30	100.0	100.0	

Table 8: Frequency and percentage of each response for useful to students (N=30)

Response types		Frequency	Percent	Valid percent	Cumulative percent
Valid	2- Slightly useful	1	3.3	3.3	3.3
	3- Moderately useful	6	20.0	20.0	23.3
	4- Very useful	15	50.0	50.0	73.3

	5- Extremely useful	8	26.7	26.7	100.0
	Total	30	100.0	100.0	

As Table 8 indicates, most scholars think the ITPP program is very useful (50%) or extremely useful (27%) to their own students in China.

Table 9: The frequency and percentage of each response for useful to programs (N=30)

Response Types		Frequency	Percent	Valid percent	Cumulative percent
Valid	3- Moderately useful	6	20.0	20.0	20.0
	4- Very useful	13	43.3	43.3	63.3
	5- Extremely useful	11	36.7	36.7	100.0
	Total	30	100.0	100.0	

As Table 9 indicates, most scholars think the ITPP program is very useful (33%) or extremely useful (37%) to their own programs/departments in China.

Table 10: The frequency and percentage of each response for useful to university (N=30)

Response types		Frequency	Percent	Valid percent	Cumulative percent
Valid	2- Slightly useful	2	6.7	6.7	6.7
	3- Moderately useful	5	16.7	16.7	23.3
	4- Very useful	15	50.0	50.0	73.3
	5- Extremely useful	8	26.7	26.7	100.0
	Total	30	100.0	100.0	

As Table 10 indicates, most scholars think the ITPP program is very useful (50%) or extremely useful (27%) to their own university in China.

In addition, as mentioned previously, a qualitative content analysis was used to analyse qualitative data. Several major themes or patterns emerged. First, scholars liked the program's class observation component. Each scholar was provided three courses (one pedagogy related course and two subject related courses) to observe in addition to the Friday seminar. Scholars commented that they enjoyed observation of classes and communication with faculty, as well as learning about teaching ideas and methods from different classes. One scholar commented that "we can touch the life of classroom, engage into the interaction between teacher and student and deep understand the philosophy of pedagogy at SIUE".

Second, scholars liked the program's interactions. Scholars could optionally interact with host faculty and students in a variety of ways after class if they wanted to. This could expand scholars' academic and scholarship interests. Scholars liked that the ITPP program enabled them to experience the teaching and interaction process in American universities. This was a little challenging at the beginning because of the limited scholars' oral English proficiency but became easier after being in the program for about a month. One scholar commented that they liked "classroom management modes and effective use in teaching, equality between teachers and students in classroom" in

the US. One scholar also commented that they liked "The atmosphere of teacher and students interacting with each other".

Third, scholars liked the Friday Seminar. The program scheduled a Seminar each Friday in which a faculty member who won teaching awards at SIUE was invited to speak to the scholars. One scholar commented that they liked "each Friday when ITPP invited outstanding teachers to share their teaching experience with us".

Fourth, scholars liked the program's three required presentations, which were open to the public on campus. One scholar commented that this was "a good chance to communicate our life, study and academic with the teachers and students of SIUE".

Fifth, scholars liked the program's educational, half-day campus tours to other local private universities. Scholars commented that they enjoyed learning about the operation, curriculum, international student enrolment, and so on of other local private universities.

Sixth, scholars liked the program's visits to local K-16 schools. The program included visits to local kindergarten, elementary school, middle school, and high school. One scholar commented that "What I like the most is to visit primary school and middle school".

Finally, scholars liked the program's local cultural visits. The program provided cultural visits to local sites in the St. Louis metropolitan area in Missouri, and cultural experiences to the local museums and other related sites.

DISCUSSION

Connection to the literature

As discussed previously, the ITPP had significant impacts on scholars. They (a) learned the American college teaching pedagogy at SIUE and (b) exhibited different attitudes towards instruction and related practices in China. That is, the research hypotheses were supported. These results are consistent with findings in other studies. For example, according to Xiaoxuan (2004), the faculty "returnee" in China will potentially be leaders in research and education once they apply what they learned in the US.

This study supported Bandura's (1986) social learning theory. That is, scholar indicated that they did indeed learn by observing classes in the US. They demonstrated they were attentive to the program activities, retained information learned, acted out what information was learned, and were motivated to learn and perform and change their teaching style in China. The results of the pre-post surveys and the presentation surveys all confirmed the scholars' outstanding learning performance in the program. After their return to China, they applied what they had learned from the ITPP into their own teaching regimes. The applications impact at various levels, including teaching, students, programs/departments, and the university; that is, as a result of a change in teaching styles, students, programs/departments, and the university are benefiting.

The study also supported the TTT model. Once the scholars had learned the American college teaching pedagogy, they were able to further train their colleagues and students

in China in the teaching style across the campus and outside the campus. Since the faculty returnees are expected to be leaders in teaching innovatively in universities in China, the impacts could be exponential to faculty, students, programs/disciplines, and the university in the long run. This is consistent with the findings from the overall impact assessment completed in September 2020. In addition, based on recent informal feedback received by the lead author, the administrators at NWNU in China have been very satisfied with the ITPP.

Third, this study supported the ADDIE instructional model. Since the program was designed and developed based on the scholars' needs and interests, scholars were actively engaged in the program activities. In addition, the program used a variety of data collection methods: pre-post surveys and the presentation surveys to monitor scholars' progress. These methods encouraged scholars to perform well in the program. That is, once scholars had attended the ITPP, they exhibited different teaching attitudes when compared to their teaching attitudes before their participation in the ITPP at SIUE, motivating their students to learn more actively.

Fourth, since there is no existing related research in the field, the ITPP results have the potential to influence higher education pedagogy in NWNU in China. Based on the lead author's ongoing communication with the university administrators at NWNU in China, scholars are gradually taking a leadership role in instruction and administration at the university. They are constantly influencing colleagues to teach using the student-oriented instruction method across the campus and even to make an impact outside the campus due to their active participation in related teaching and scholarship activities. Li (2020) asserts that institutions should make such leaders play a larger role in promoting the internationalization of scientific research and teaching as well as international academic exchanges to improve the level of internationalization of Chinese higher education.

Implications

Despite its multiple successes, the ITPP is not perfect, and is subject to minor modifications every year. Feedback from scholars note there are further improvements that could be made to satisfy some scholars' needs:

First, a few scholars suggested extending the program to be six months or one year. This was discussed by the ITPP Leadership Team but was not actioned because of funding from NWNU. The longer the scholars stay in the US, the more funds NWNU needs to pay for scholars' stipends at NWNU and the related administration expenses at SIUE.

Second, a couple of scholars suggested providing more different courses for observation. This was addressed case by case. The Leadership Team accommodated a couple of scholars' requests to add related courses for observation but did not require all scholars to observe more than three courses in order not to overload them.

Third, a couple of scholars suggested providing more opportunities for them to communicate and/or interact with more faculty, students, and the general public at SIUE. The Leadership Team provided some ongoing opportunities for scholars to engage with other people as appropriate. These included speaking to the local senior group and providing guest lectures in some related courses requested by SIUE faculty.

However, this was considered elective, not required. Otherwise, this would have added extra burdens to some scholars.

Fourth, a couple of scholars suggested allowing bringing children to SIUE during the visit. This was discussed by the ITPP Leadership Team. However, it was not accommodated for practical reasons because scholars were required to observe courses during the day and/or evening and would impact the care of children.

Fifth, a couple of scholars suggested establishing research partnerships with SIUE. In fact, in the latter cohorts, with the Leadership Team's assistance, some scholars made connections to establish individual and/or program-related research partnerships with SIUE.

Sixth, one scholar suggested living separately, not together on campus. This was discussed by the Leadership Team. However, it was not accommodated because of the housing policy at SIUE. Typically, three scholars were arranged to live in one family housing apartment on campus. To accommodate living separately would have meant finding appropriate roommates just for one semester, increasing concern for the safety of the scholars, and increasing scholars' housing expenses.

Seventh, a couple of scholars raised concerns about the language barrier. This is a consistent problem across international programs. Leh et al. (2004) studied the development of an international exchange program for nursing faculty and students to facilitate a better understanding of international health care. They found that the language barrier can be an obstacle to successful international relationships in countries where English is not the primary language.

Assumptions and limitations

There was no assumption that participants should feel compelled to respond favourably to the research surveys. The surveys were directly emailed to the individual scholars to complete by the due date. They were informed that the scholars' own institution was not aware of this study and their responses would not affect their job performance or professional evaluation. However, generalizing from the results of this study should be carried out with caution.

First, the data obtained in this survey may have been influenced by "face" or "lianzi", that is, the personal connections between researchers and participants, particularly the lead author, may have affected participants' responses, and thus the reliability of the responses. In addition, participants were only in the US for one semester. Extending their stay to, say, one year may give a clearer picture of how they changed through the program.

CONCLUSION

This study shows that the ITPP has significantly affected all scholars' attitudes towards instruction and related practices in China. These areas include the impacts on the scholars' teaching, students, programs/departments, and the university. Such results are consistent with the finding by other researchers, such as Clinebell and Kvedaravičienė

(2013). The interactions among various groups of people can make a faculty exchange beneficial to the faculty member, the host, and home institutions, as well as students. The ITPP has, therefore, provided supportive results for sustaining and expanding the current ITPP for administrators at SIUE and at the participating institutions such as NWNU in China in the future. The ITPP has also enhanced the internationalization efforts at SIUE to help students compete globally, has provided an opportunity for faculty to form international relationships, and has allowed visiting scholars to fully experience the rich American college teaching culture at SIUE and to prepare faculty for teaching their respective disciplines in English.

The findings of this study also support other faculty training programs, such as the residency programs in the medical field (e.g., Camacci et al., 2019). There is a great opportunity for US residency programs to work with international hosts in determining how to structure the international experiences and to shape pre- and post-experience education. In addition, the findings of this study, including the feedback received, suggest that further investigation using other information gathering methods may be beneficial to maximize the benefits to the scholars, as well as to the host communities.

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APPENDIX 1

Instructions: This is an anonymous survey. Please choose only one answer which fits you the most for each of the following items by choosing the specific number or filling in the blank. The level ranges from 1 (the lowest) to 7 (the highest). Do not leave any items blank. Thanks for your participation.

1.	I know how to develop a course syllabus in English.	1 2 3 4 5 6 7
2.	I understand American college teaching pedagogy.	1 2 3 4 5 6 7
3.	I know how to teach in American colleges.	1 2 3 4 5 6 7
4.	I know how to use American library resources.	1 2 3 4 5 6 7
5.	I understand what it means to become a Teacher-Scholar in colleges in the USA.	1 2 3 4 5 6 7
6.	I understand culture and life in the USA.	1 2 3 4 5 6 7
7.	I understand the ethics of college teaching in the USA.	1 2 3 4 5 6 7
8.	I know how to interact with faculty from the USA.	1 2 3 4 5 6 7

9. Write any suggestions below if this program is to be offered again in the future:
10. Gender: a. Male_____ b. Female_____

APPENDIX 2

Assessment of the Chinese Scholars' Presentations in English

This instrument will be completed by a member of the Leadership Team during the three formal presentations.

Presenter's Gender: Male_____ Female_____

Presenter's name: _____

The impacts of the United States International Training Program in Pedagogy in Higher Education on visiting scholars in China

Assessor's Last Name:_____

Presentation 1 Date: _ _____

Use the following 1-10 scale to evaluate the presentation:

1 2 3 4 5 6 7 8 9 10

Unacceptable as Compared to What You Expect from a New SIUE Assistant Professor

Acceptable as Compared to What You Expect from a New SIUE Assistant Professor

Competent as Compared to What You Expect from a New SIUE Assistant Professor

---

I. Presentation Content

1.	Organization	1	2	3	4	5	6	7	8	9 10
2.	Clarity	1	2	3	4	5	6	7	8	9 10
3.	Creativity	1	2	3	4	5	6	7	8	9 10
4.	Coherence	1	2	3	4	5	6	7	8	9 10
5.	General understanding of the topic	1	2	3	4	5	6	7	8	9 10

II. Presentation Delivery

6.	Audience contact	1	2	3	4	5	6	7	8	9 10
7.	Articulation/Pronunciation	1	2	3	4	5	6	7	8	9 10
8.	Visual aids	1	2	3	4	5	6	7	8	9 10

III. English Language

9.	English spelling	1	2	3	4	5	6	7	8	9 10
10.	English fluency	1	2	3	4	5	6	7	8	9 10

IV. Total Score_____

Comments:

APPENDIX 3

Overall impact survey

August 1, 2020

Dear Visiting Scholars,

This survey will be conducted by all NWNU visiting scholars having recently attended the International Training Program in Pedagogy (ITPP) at SIUE. As the project investigator, I need your participation to help collect data for my study entitled "The Impacts of International Training Program in Pedagogy at SIUE on Visiting Scholars in China". Please complete all items below by checking only one answer. Your participation will be completely voluntary, confidential, and anonymous. Only group results will be reported in the findings. Thanks for your participation.

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1. How useful is the ITPP to your teaching at NWNU?
   (1) Not at all useful
   (2) Slightly useful
   (3) Moderately useful
   (4) Very useful
   (5) Extremely useful
2. How useful is the ITPP to your students at NWNU?
   (1) Not at all useful
   (2) Slightly useful
   (3) Moderately useful
   (4) Very useful
   (5) Extremely useful
3. How useful is the ITPP to your programs/discipline/departments at NWNU?
   (1) Not at all useful
   (2) Slightly useful
   (3) Moderately useful
   (4) Very useful
   (5) Extremely useful
4. How useful is the ITPP to your NWNU overall?
   (1) Not at all useful
   (2) Slightly useful
   (3) Moderately useful
   (4) Very useful
   (5) Extremely useful
5. Your gender: (1) male (2) female
6. Your program/discipline at NWNU: _____ (spell out)
7. Any suggestions for ITPP to better fit NWNU in the future?

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Comparative research on the syllabi of child development courses in early childhood teacher education programs

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The current study adopted a case study design with mixed methods to examine the multiple features in child development course syllabi in early childhood teacher education programs in two countries, China and the US. This study provided insights into the twenty syllabi through document review and questionnaires. Twenty-six participants, viewed as "cultural outsiders", were recruited in this study: thirteen from institutions in the US and thirteen from Chinese institutions. Results showed that the syllabi from the US universities could be considered "broad" learning and the syllabi from China as "deep" learning. The Chinese universities in the study focused more on helping students understand child development knowledge, whereas US universities emphasized helping teacher candidates apply the knowledge of child development in practice. Comparatively, US universities concentrated more on critical thinking and cultural perspectives.

Keywords: child development, syllabus, early childhood teacher education, cultural outsiders

INTRODUCTION

The discipline of child development is fundamental for early childhood teacher education programs as it provides teacher candidates with an essential knowledge base (Buettner et al., 2016; Horm et al., 2013; Katz, 1996; Stott & Bowman, 1996). It is believed that by learning child development theories, teacher candidates can gain a critical understanding of children's developmental characteristics within a given framework. That understanding enables them to assess developmental milestones, make appropriate decisions to interact with children, and construct developmentally appropriate curriculum and learning activities (Buettner, et al., 2016). The position of child development knowledge in teacher education programs, however, faces criticism from teacher educators and other experts. One criticism is that normative developmental psychology had largely ignored the impact of social, economic, cultural, and political forces (Goffin, 1996; Lee & Johnson, 2007; Molitor, 2018). Researchers stressed that

diverse cultural expectations and preferences should be the basis of the link between child development knowledge and teacher preparation (Dixon, 2001; Katz, 1996; Molitor, 2018). Another criticism has to do with the disconnect between the child development course and early curriculum and instruction (National Council for Accreditation of Teacher Education, 2010); a particular shortcoming being that in some early childhood teacher preparation programs child development courses ignore a strong image of early childhood curriculum (He, 2010; Isenberg, 2000). What's more, Jiang (2014) notes that current child development courses do not include the latest findings from research in child development science.

These multiple criticisms of child development knowledge have significantly weakened its use as a determining directional guide for practice in early childhood care and education (Goffin, 1996). The Institute of Medicine and the National Research Council (2015), however, stated that scientific work on child development should be foundational to high-quality instruction in the field of early childhood education because "erasing it would seem to leave us in a mindless limbo in which everything is relative and nothing matters" (Lubeck 1996, p. 158). A survey by the National Council for Accreditation of Teacher Education (2010) showed that the lack of exposure of teachers to child development science knowledge had a negative impact on the children they teach, with even a single course in child development being insufficient in early childhood teacher education. Hence, some scholars agree that knowledge of child development is foundational in the curricula of early childhood teacher preparation programs (Buettner et al. 2016; Child Care Aware of America 2012; 2013; Dixon, 2001; Institute of Medicine & the National Research Council, 2015; Katz, 1996).

Both the US and China have taken knowledge of child development as a core knowledgebase to the curricula of early teacher preparation programs. This recognition is reflected in *the Standards for Initial Early Childhood Professional Preparation Programs* issued by the National Associate for the Education of Young Children (NAEYC, 2010) and *the Child Development Associate Credential (CDA)* by the Council for Professional Recognition (CPR) in the US, and *Teacher Education Curriculum Standards & Standards for Early Childhood Professionals* issued by China Ministry of Education in 2011. These standards emphasized that today's early childhood teachers are required to master and use the knowledge of child development in their classroom practice.

A syllabus of a child development course is the first document providing information on how the course would be taught to teacher candidates. Essentially, a syllabus is a curriculum document outlining key structural elements of the course and explaining how the course has been designed by the instructor to facilitate learning to achieve the course goals (Habanek, 2005; Palmer et al., 2016). Palmer, Wheeler, and Aneece (2016) identified two different types of syllabi: content-focused syllabi and learning-focused syllabi. Parkes and Harris (2002) proposed three purposes of a syllabus: (1) a contract between students and instructor or university; (2) a permanent record about the course and the instructor; and (3) a learning tool for students. McDonald and colleagues (2010) conducted a survey and found that students used syllabi in various ways, such as a reference tool, time management tool, study tool, and documentation tool. Highly effective syllabi are characterized by such features as information, facilitating teaching and learning, rationales for course objectives and assignments to get students and

faculty working together (Slattery & Carlson, 2005). Each of these findings has implications for designing a syllabus, from its contractual and permanent document functions, to being a learning aid.

It is fair to say, however, that we found very limited research examining the syllabi of child development courses in the US and China. The purpose of this study was to reveal the diverse features in the syllabi of child development courses in current bachelor early childhood teacher preparation programs in these countries, based on the research questions: (1) What are the similarities and differences between the syllabi of child development course from two countries? (2) How do the "cultural outsiders" perceive the syllabi from two countries?

In this study, a participant is considered a "cultural outsider" if he/she is not familiar with the cultures in which certain educational activities are commonly practiced. For example, in the current study, cultural outsiders referred to participants from the US who do not know much or know little about the Chinese cultures in which the educational activities are contextualized; and vice versa, referring to Chinese participants who are not familiar with why aspects of the US educational system or some of its main instructional practices, including its curriculum design, are different from those known to them. It is believed that cultural outsiders may have different values, beliefs, and knowledge from their counterparts (Suwankhong & Liamputtong, 2015). These differences are more a product of cultural differences than individual instructors' educational preferences. As a result, the authors of this article believe it is important and significant to find out what cultural outsiders think of the differences they perceive in the syllabi they are assigned to review from a cultural lens.

METHOD

Participants

Participants in this study included:

1. Six teacher educators; three were teaching in the Department of Early Childhood Education at universities in China and three in the US.
2. Ten novice teachers; five graduated from universities in China and five from universities in the US. Each teacher held a teaching certificate within one to three years' experience teaching in early childhood education settings.
3. Ten senior students, five were studying in universities in China and five in universities in the US, all majoring in early childhood education.

All participants were early childhood education professionals and served as "cultural outsiders". That is, they reviewed a syllabus of a culture different from their own. Participation in the study was voluntary and included those most likely to be interested in the study's purpose (Teddlie & Tashakkori, 2009). Participants were assigned numbers as A1–A13 representing US participants, and C1–C13 representing Chinese participants.

This study received Institutional Review Board approval. All participants signed and returned their consent forms. Participants were free to leave the study at any time for any reason.

Case study design

This study used child development course syllabi as source materials to compare child development courses in China and the US, acknowledging that syllabi are the first opportunity faculty have to demonstrate their values and beliefs about a course (Fuentes et al., 2021; Parkes & Harris, 2002) and the teaching content and learning activities for the course (Fuentes et al., 2021; Madson et al., 2004). In this study, syllabi provided an invitation for the researchers and cultural outsiders to be involved in an ongoing dialogue between the text and their own pre-understandings (Gadamer, 1989; Robinson & Kerr, 2015).

Child development course syllabi were requested from ten universities offering bachelors degree in early childhood teacher education programs in China, and ten universities in the US. Twenty syllabi were selected using two procedures: (1) directly emailing instructors who taught child development courses; (2) contacting friends who worked in the universities and asking them to contact their colleagues who taught child development courses. Syllabi secured for this study must be from separate stand-alone early childhood teacher preparation programs offering four-year baccalaureate degree.

From among the 20 syllabi, two syllabi were chosen as example syllabi. To be chosen, the syllabi needed to meet the following criteria:

(a) have the information-rich capacity to inform the research questions
(b) be a bachelor program in early childhood teacher education established after the start of the 21st century, and
(c) be a bachelor program accredited by a national organization (NAEYC-recognized in the US and MOE-credited in China).

One syllabus was from a regional public university located in the east of the US and referred to as University A in this study. The second syllabus was from a regional public university located in central China and referred to as University B in this study. Both universities offered a four-year Early Childhood Education Bachelor degree. Identifiable information regarding university, department, instructor, course number, university website link was blinded. The “cultural outsiders” from China and US were sent a sample syllabus of the culture they were not part of; this was sent along with a questionnaire.

Data collection procedures

The current study adopted multiple case methods to get a deep understanding of the selected child development syllabi from two countries. In the first stage, document review on the child development course syllabi was the primary method for the researchers to identify similarities and differences among the 20 syllabi (10 from each country).

The document review protocols were developed as follows in support of data collection, storage, organization, and analysis.

A. The objectives of the course
B. The content of the course
C. The instructional strategies for the course

D. The assignments for the students

In the second stage, a text-based questionnaire was adopted for cultural outsiders (i.e. novice teachers, senior students, and teacher educators) to enable interaction and interpretation of the syllabi text and distributed to 26 cultural outsider participants, 13 participants each from China and the US. In other words, two sample syllabi were reviewed by all the cultural outsiders before their participation in the questionnaire. It was assumed that the perceptions of syllabi from cultural outsiders would enrich the result. We believed that the different syllabi from other cultures would encourage a process of cultural de-familiarization instead of taken-for-granted beliefs (Tobin, 1989) so that participants may "make the familiar strange by making the strange familiar" (Alexander, 2000, p. 27).

All researchers came together to discuss and designed an open-ended questionnaire in order to gather cultural outsiders' perceptions on the sample syllabi. The questionnaire consisted of two sections: one designed to collect data on the roles of participants and the other for data on the participants' perceptions of the syllabi. Before the questionnaire was sent to participants, the syllabus from the US university was translated into Chinese, and the syllabus from Chinese university was translated into English. In order to ensure the translations of the syllabi were validated, we invited three colleagues who were educators and proficient in both languages (English and Chinese) to review the translations. The questionnaire was also prepared in both languages. Then, the US syllabus and questionnaire were sent to Chinese participants, and the Chinese syllabus and questionnaire were sent to the US participants.

The questionnaire comprised:

A. What are your first impressions of the syllabus of child development? (please describe)
B. What are your comments on the content of the course in this syllabus?
C. What are your comments on the assignments of the course in this syllabus?
D. What are your comments on the instructional strategies of the course in this syllabus?
E. Imagine what you (or your student) would benefit from the course of child development if you (or your student) were a student in the class?

Data analysis and interpretation

Thematic analysis utilizing open-coding (Strauss & Corbin, 1990) on the data was used to generate meanings. We adopted six steps as recommended by Braun and Clark (2006) to find patterns/themes across the dataset:

1. All the researchers read the 20 syllabus documents and 26 cultural outsiders' responses to the questionnaire.
2. Each researcher then individually color-coded similar information in the data.
3. Each researcher collated the codes for potential themes.
4. The researchers came together to discuss and organize the data into categories for comparison and contrast.
5. The researchers then discussed similarities and differences in categories to refine and define themes.
6. The final themes were provided with an in-depth description in order to generate a comprehensive understanding of the phenomena in the study.

In order to ensure validity, a few strategies were employed in this study including (a) all the syllabi were coded by all the researchers, (b) peer review of the analysis of the data, and (c) selecting some participants' review of the draft report (Hancock & Algozzine, 2006; Yin, 2003, 2014).

RESULTS

The results of this study were based on analysis of 20 syllabi and responses from 26 participants. While preparing for the report of the data result, the researchers organized the themes and, accordingly, the results are here presented in three sections: (1) Instruction for learning versus. instruction for teaching, (2) "Broad" learning versus "deep" learning, (3) Cultural perspective, critical thinking, understanding/application of knowledge

Instruction for learning versus instruction for teaching

All the US child development course syllabi (100%, n=10) provided detailed and clear requirements, rules, class schedule, and criteria conducive to students' understanding of what they were expected to do for this course.

Most of Chinese participants (77%, n=10) were impressed with the very detailed instructions, clear and strict rules, and explicit deadlines for each assignment in the syllabus and believed "that would enable students to become responsible for their learning and keep students on the track of the course" (C5). One Chinese senior student explained, "that information guided students to develop autonomous learning through task-based instruction emphasizing the ability to write and think critically rather than directly teaching" (C12). "It was believed that students could better master knowledge of this course if they followed the syllabus and completed all the tasks" (C9).

On the contrary, only 10% of the Chinese child development course syllabi (n=1) provided detailed directions for the assignments. None of the syllabi presented criteria for grading and project schedule. However, all the syllabi (n=10) provided explicit objectives and very detailed content for each topic with specific key points. The syllabi also marked the instructional strategies of lectures and practices with specific content and hours.

"Broad" learning versus "deep" learning

As for the content of the course, all syllabi (n=20) covered overall aspects of child development, including physical, cognitive, and social-emotional development in addition to theories of child development and research methods in child development. The content of the course in the syllabi, however, demonstrated two different learning orientations. The syllabi from the US universities featured "broad" learning, and syllabi from Chinese universities featured with "deep" learning. "Deep" learning, otherwise known as intensive learning, refers to a course design which concentrates on students acquiring a deep understanding of concepts closely related to the course. This design is characterized by the inclusion of many related theories to help students develop a solid concept map.

For example, the example child development syllabus (chosen in stage two of the study) from the US discussed developmental issues from pregnancy and prenatal development, childbirth and the neonate, postnatal period, first three years, early childhood, middle childhood, and adolescence, (i.e. from conception to adolescence) and focused on the physical, cognitive, and psychosocial aspects of development. Several topics included in the course were heredity, pregnancy, infertility, childbirth, neonate, parenting styles, attachment, gender roles, theories of learning, intelligence testing, socioeconomic status, and cultural differences in addition to research methods.

Thus, the US university syllabi featured "broad" learning covering a wide range of content completed in one semester (3 credit hours out of 120 credits). As one Chinese participant commented, "the content involved a broader age spectrum of child development from conception to adolescence focusing on the physical, cognitive, social and emotional aspects of development which contributed to students' understanding of developmental issues, but the targeted content at early childhood development was very limited which should be key for early teachers" (C5).

All the Chinese syllabi (100%, n=10) focused the course topics on psychological development of neonate, infant, toddlers, and early childhood (i.e. birth to six year old), including sensory, memory, thinking, language, imagination, emotion and feelings, will, attention, personality and social development. Included also, were discussions of theories and research methods. As one US participant said, "It is a very in-depth study of a child's development which leads nicely to knowing how to teach a child at any development stage" (A3). Another US participant commented, "The contents help the student learn about the whole child and will help teachers tremendously to understand when, why, what, how kids do, say, cry, scream" (A2). Yet another US participant highlighted particularly impressive topics in the syllabus, such as imagination development, thinking development, memory development, will development, personality development, which were great attributes to early teachers' professional knowledge. In addition, the participant commented that "research and experiment projects are very straightforward" (A9). As a participant said, "From a student's perspective, I would be quite excited about this course and engaging in in-depth learning" (A7). But another participant explained that "students would just be overwhelmed by the amount of work" (A10). In a sense, the syllabi from Chinese universities were featured with "deep" learning. Among ten syllabi, one syllabus (10%, n=1) marked the course as 5 credit hours (out of 150 credits) through first two semesters; three syllabi (30%, n=3) indicated as 4 credit hours (out of 130 credits) in second semester; six syllabi (60%, n=6) have 3 credit hours (out of 120 credits) within second semester.

Cultural perspectives, critical thinking, and understanding/application of knowledge

The syllabi demonstrated that universities emphasized different abilities they wanted students to achieve, such as cultural awareness, critical thinking, and understanding/application of knowledge.

Among 20 syllabi, only one syllabus (5%, n=1) identified diversity studies in the objectives; 15% syllabi (n=3) from universities in the US and 5% syllabi (n=1) from universities in China mentioned cultural perspectives in their one or two assignments.

For instance, students were expected to observe children from different cultural backgrounds in a syllabus from the US and "children in minority areas" appeared in one of Chinese syllabi.

More syllabi (n=7) from the universities in the US stressed critical thinking in assignments and one syllabus stated that showing critical thinking in papers was a very important criterion for the highest quality of the assignments. And the key aspects to "critical thinking" were listed in the syllabus as a guidance for students to follow. Most of the Chinese participants (92%, n=12) appreciated that the assignments in the syllabus from University A connected theories and practice, emphasizing critical thinking. The researchers believed Chinese universities valued critical thinking in higher education as well, but it didn't appear in the syllabi selected for this study.

All syllabi from both countries showed that they valued child development knowledge in practice. Based on the sample syllabi (stage two in this study), the Chinese syllabus emphasized how to help students understand knowledge of child development in real life situations through experiments and practices in the major assignments, which included Piaget's series of experimental studies of conservation, and observation and testing of a child's attention level. Some US participants (69%, n=9) highly valued the practice activities coupled with each concept, which were engaging and realistic ways to help students fully learn about all the concepts being taught, and "experiments were very hands-on" (A11).

US University A tried to encourage students to practice applying the knowledge of child development. For instance, in the syllabus of University A, one of the projects was to design a public service campaign to bring about a positive change in families or for children in the community. Additionally, University A had students take weekly readings and weekly quizzes to absorb child development knowledge.

DISCUSSION

Our findings showed that the syllabi from the US universities can be categorized as encouraging "broad" learning and the syllabi from China can be categorized as encouraging "deep" learning. While the researchers acknowledge the need for further studies to expand the discussion of how cultural differences led to the findings in this study, there are indications of causes from other cross-cultural studies of college student learning (You & Jia, 2008). In addition, one explanation for the differences found in this study may be the fact that child development courses in the US are taught by faculty from the Department of Psychology, while in China they are taught by professors from the Department of Early Childhood Education. Therefore, the child development courses in Chinese universities focused more on birth to six-year-olds, while in the US the focus was on conception through to adolescence.

As for the content of the course, all syllabi, whether from the US or China, covered overall aspects of child development, including physical, cognitive, and social-emotional development in addition to theories of child development and research methods in child development. Nevertheless, Pan and Luan's (2011) research finds that the Chinese syllabus focused on the solidity of the knowledge body; while Western countries attach an importance to connection of the child development knowledge with

the society. Our finding showed that child development course syllabi in the US also concentrated the content on the systematicness of the knowledge body. In other words, the American syllabi focused on the fluidity of the knowledge body on child development.

One interesting finding in this study was that all syllabi included "practice" as an important learning strategy. Directly working with children may allow students to experience firsthand how children learn and how children interact with one another. This experience helps teacher candidates combine an understanding of the characteristics of child development with its application in their classroom instruction (Beisly & Lake, 2021). Ragpot's (2020) research demonstrated that students gained in-depth learning of child development during their longitudinal pairing with an individual child and that assigned observation activities had taught them to recognize and support nuanced differences in a child's learning. The syllabi from the two countries considered in this study had different ways of including practice. The Chinese syllabi helped students deeply understand child development knowledge through practice. This finding supports You and Jia's (2008) contention that Chinese students were more interested in understanding knowledge and had an intrinsic desire for knowledge than US students. Whereas US syllabi placed an emphasis on the application of theories and the knowledge of child development in real-world settings. NCATE (2010) reported that, in the US, teacher candidates must not only be given time to understand child development knowledge but must also be taught and allowed the time to apply this knowledge in schools and classrooms; and coursework in child development must be integrated with ongoing opportunities to experience this principle firsthand.

In examining assignment topics in the syllabi, the researchers were able to identify those requiring critical thinking. Most US syllabi highlighted critical thinking as a purpose of higher education (Ennis, 2018; Erikson & Erikson, 2019) because critical thinking is essential to demonstrating subject-matter knowledge (Ennis, 2018). The assumption in the US syllabi is that the assignments could demonstrate high-quality critical thinking in an understanding of child development.

Knowing the children culturally is as important as knowing the content being taught (NICHD, 2007). Surprisingly, though multicultural perspective is highly valued in the field of education in the US, not all syllabi had it as an emphasis. This means that some universities in the US and most universities in China subscribed to a universal child and a scientific practice when they discuss child development. Students, therefore, would fail to see child development knowledge as a cultural construction (Lubeck, 1996); they would note labels, such as "egocentric," "not ready," "at risk", rather than children (Wilson, 1994). Based on what the data showed from the study, the authors tend to agree with other colleagues in that it is imperative that diverse cultural expectations and preferences should be the basis of the link between child development knowledge and early childhood teacher education (Katz, 1996; Lee & Johnson, 2007). Fuentes and colleagues (2021) encouraged faculty to include a diversity statement in the syllabus.

Our findings revealed that the US syllabi of the child development course were presented as a contract between the students and the instructor or university as well as a learning tool for students (Parkes & Harris, 2002). So, the syllabus was learner-centered for the benefit of the instructor and students in teaching and learning (Richmond et al., 2019). The Chinese syllibi of child development courses was an instruction for teaching rather than serving as students' learning. The researchers noticed that "syllabus" means

an outline and summary of topics to be covered in a course in Chinese universities. Hence, the syllabus was seen as a permanent record about the course and the instructor (Parkes & Harris, 2002).

LIMITATION AND FUTURE DIRECTIONS

It should be pointed out here that this study is unique in adopting a "cultural outsider" to explain the text of the syllabi from two different perspectives inherently influenced by the cultures. Contrary to many other studies, which generate explanations from the authors' perspectives, this study invited Chinese participants to review the syllabus from the US universities and US participants to review the syllabus from Chinese universities. We believe people from different cultures would generate diverse opinions and increase the validity of the comparative study results. Although we believe the study makes a valuable contribution to both methodology and study topic, we recognize a number of limitations.

The first limitation is that our study only focused on syllabi documents. Though the syllabi can set the tone for classroom environment (Fuentes et al., 2021), they are subject to change throughout the semester (Barrett et al., 2015). Therefore, it might be necessary to probe more deeply into the course-design process in order to gain a better understanding of the courses offered in different cultures by interviewing the professors who designed the syllabi and taught the child development course. It might also be interesting to investigate the teaching styles in both countries via classroom observation.

The second limitation is related to the sample. This study included a small sample size with ten syllabi from each country and just one syllabus each was provided for "cultural outsiders" to review. The findings could not be generalized into all child development courses in the two countries. This study might have shown a small part of the picture in child development courses. In order to obtain more powerful investigation into the significant cross-culture differences in child development courses, future studies may consider a large sample of syllabi of child development courses from both countries or increase the number of countries included in the study.

CONCLUSIONS

Based on the discussions, we came to a conclusion that the syllabi from both countries shared similar pedagogical methods of lectures and classroom discussions to help students better understand child development, but there was a significant difference in terms of learning methods and learning objectives. The results may inspire teacher educators to reassess the relationship between child development knowledge and early childhood teacher preparation in order to develop a more comprehensive child development course with intercultural sensitivities for future teachers and children who are living in ever-changing societies.

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The use of a two-eyed seeing approach to include Indigenous Knowledge in Early Childhood Care and Development in Ghana

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Globally, there are increasing demands to decolonize education. As a result, the integration of Indigenous Knowledges and worldviews into Early Childhood Education has become a pertinent issue. Few studies have examined methodological frameworks for integrating Indigenous Knowledges into early learning in Ghana. This article examined the integration of Indigenous Knowledge into Early Childhood Education at a rural primary school. A two-eyed seeing Indigenous methodology was employed to integrate the local Kasena Indigenous Knowledge into a Kindergarten 2 classroom environmental studies topics. The ages of the children ranged from 6-8 years. As the holders of Indigenous knowledge, two Kasena Indigenous Elders helped to integrate Indigenous Knowledge into topics by visiting the school to teach and take children out on outdoor learning activities. After this, in-depth interviews were held with research participants. This paper focuses specifically on the methodology employed and highlights some of the outcomes. The study found that adopting a two-eyed seeing approach challenged Western knowledges' dominance over Indigenous knowledges in early learning, provided a framework to guide practice for integrating Indigenous knowledges, and created awareness of the existence of an Indigenous worldview.

Keywords: two-eyed seeing, Indigenous knowledges, dominant Western knowledges, Early Childhood Education, Early Childhood Care and Development

INTRODUCTION

The domination of Early Childhood Education (ECE) curricula and pedagogy by dominant Western (DW) epistemology is an issue that has received considerable global attention from scholars (Ball, 2010; Dahlberg & Moss, 2005; Gergen, 1992; Nsamenang, 2005, 2007; Nsamenang & Tchombe, 2011; Pearson & Degotardi, 2009; Pence & Nsamenang, 2008; Pence & Shafer, 2006). Ghana (and, more broadly, sub-Saharan Africa) is not immune from the impact of DW knowledge (DW-K) on Indigenous knowledges (IK) in ECE (Abdulai, 2016; Donkor et al., 2013; Ng'asike, 2014; Nsamenang, 2008; Tackie-Ofosu et al., 2015).

In Ghana and sub-Saharan Africa, ECE is known as Early Childhood Care and Development (ECCD) (see Garcia et al., 2008). In a bid to recognize the importance of IK, several scholars have called for its inclusion in the curriculum and pedagogy of ECCD (Abdulai, 2016; Donkor et al., 2013; Ng'asike, 2014; Nsamenang, 2005, 2007, 2008; Nsamenang & Tchombe, 2011; Pence & Nsamenang, 2008; Pence & Shafer, 2006). Abdulai (2016), for example, called for the inclusion of more Indigenous games in Ghana's ECCD. These calls emerged not because the scholars doubted the importance of DW-K but because they realized that, for education to be effective, it must reflect the cultural realities of children (see Cole et al., 2010; United Nations International Children's Emergency Fund, 2004; United Nations, 2005). As Dei and Simmons (2011) queried, "what does it mean for educational philosophy to reside within conventional classrooms and as being devoid of the lived experiences of the learner?" (p. 98). More importantly for this paper, IKs have unique knowledges regarding sustainability. Dei (2000) observed that those who live in a place for a long time are those with the most understanding of how to live there sustainably.

Despite the surge in calls to integrate IKs into ECCD, there have been few studies examining the methodological framework for integrating diverse IKs into ECCD. Nadasdy (1999) noted many works continue to advocate the use of IKs and their integration into programs without proposing a method for achieving this. Given the power imbalances existing between IK and DW-K, scholars have cautioned against the danger of one area dominating the other (see Kim & Dionne 2014; McCarter et al., 2014; Sundar, 2002). The epistemologies that tend to be privileged are DW-K (see Kovach, 2009).

This study sought to examine the methodological framework that would enable the integration of Kasena IK and worldviews into the ECCD curriculum and pedagogy in the part of Ghana where the Kasena peoples live without further privileging DW-K. In this paper, the researchers present the lessons learnt from adopting a two-eyed seeing methodology to integrate Kasena's IK into ECCD. Note that IKs vary throughout Ghana given the country's variety in geography and peoples. The IK examined in this study is limited to the Kasena of Paga Buru Boania. The paper emerges out of doctoral research and received ethical approval from the University of Saskatchewan ethics office and the Ghana Education Service.

KNOWLEDGE DOMINATION AND THE NEED FOR A METHODOLOGY

The bringing of DW-Ks and IKs together poses challenges. One of these challenges is the possibility of further entrenching the already existing unequal power relations between the two groups of knowledges (Nadasdy, 2007 as cited in Bohensky & Maru, 2011). In other words, the integration of the two knowledges may lead to DW-K further dominating over IK. This is especially likely in a situation where the educational system already privileges DW-K over IK; as Kovach (2009) acknowledged, "how we make room to privilege both, while also bridging the epistemic differences, is not going to be easy" (p. 29). It is, therefore, important to know how the already existing educational system privileges one knowledge system over the other.

The Ghanaian situation

In Ghana, the ECCD curriculum encourages teachers to adopt Indigenous epistemologies and to employ informal experiences that children bring from the home and community into school (Ministry of Education, 2006). Additionally, mother tongue and a few Indigenous cultural activities, such as games, songs, and stories, have been added to topics (Ministry of Education, 2019). But, because there is no methodological framework for integrating IK into ECCD, teachers have been largely left on their own to figure out what IK exists in their community and how they might incorporate it into their teaching. This fairly random approach reinforces the power imbalance between IK and DW-K. For example, the researchers observed that in the teaching of religion in Boania Primary School, children were taught more DW-K (Biblical content and prayers) than traditional Ancestral worship, even though the curriculum states that children be taught both ways of worshiping God (see Ministry of Education, 2019). Thus, without guidance on how to determine what type of IKs to include in ECCD and how to do it, the curriculum ends up privileging DW-K over IKs since most DW-Ks are easier to access because they are available in written from, such as the Bible, unlike the unwritten Kasena Indigenous worship. Even the ECCD curriculum has no section showing how traditional Kasena worship is conducted. Couple this with the fact that there is little to no opportunity to invite Elders into classrooms to help teach IKs, Kasena spirituality, such as the pouring of libations, an important activity that connects the community of Boania to the land, is not taught and is, even, marginalized.

Thus, indirectly, the ECCD curriculum has made more room to privilege DW-Ks over IKs and contributes to the already existing belief that traditional worship is satanic and DW-Christian religion is better (see Okeke et al., 2017). This supports Nadasdy (1999) and Sundar's (2002) cited in McCarter et al., 2014) arguments that power imbalances can lead to further discrimination against IKs. The researchers observed the same trend of privileging DW-Ks over IKs in the teaching of environmental education in early learning. Hence, alternative methodological frameworks are needed to help weave different IKs into formal education in Ghana.

Two-eyed seeing methodology

To reduce the privileging of DW-Ks, the researchers adopted a two-eyed seeing methodology developed in the Canadian context. The concept of "two-eyed seeing" grew out of the teachings of the late chief Charles Labrador of the Acadia First Nation in Nova Scotia, Canada (Greenwood et al., 2015, p. 17). Acadian First Nation scholars, Albert and Murdena Marshall, (Bartlett et al., 2012) formalized the concept for educational purposes. The concept is currently seen as a "guiding principle for walking in two worlds" (Greenwood et al., 2015, p. 17).

The two-eyed seeing methodology espouses the idea that IKs and DW-Ks can co-exist in an educational setting. Metaphorically, children learn to see from one eye with the strengths of IKs and from the other with the strengths of DW-Ks, and students are encouraged to use both eyes together for the benefit of all (Bartlett et al., 2012). According to Martin (2012), two-eyed seeing holds the view that no one perspective is right or wrong; all views are seen to contribute something unique and important. As a result, conflicts between the two ways of knowing are avoided since "differences are recognized and embraced" (Martin, 2012, p. 35). This approach is "an inclusive

philosophical, theoretical and methodological approach" (Marsh et al., 2015, p. 3-4), because it adopts both DW-Ks and IKs not as two conflicting worldviews but as two distinct epistemological systems that can exist side by side (Bartlett et al., 2012; Iwama et al., 2009). It emphasizes that teachers develop a relationship of mutual cultural respect, wherein the benefits of both worldviews are acknowledged as beneficial in the teaching processes (Iwama et al., 2009).

Importantly, a two-eyed seeing approach seeks to avoid knowledge domination and assimilation by recognizing the best from both worlds (Hatcher et al., 2009). Martin (2012) stated that the approach values differences and contradictions rather than the "melding of diverse perspectives, which can result in the domination of one perspective over the others" (p. 31). A two-eyed seeing methodology also recognizes IKs and Indigenous education philosophies on their own terms, as valid ways of teaching and learning, equal to their Euro-American counterparts (Simpson, 2002). Kapyrka and Dockstator (2012) observed that irrespective of the philosophical differences between DW-Ks and IKs, there exists a window of opportunity to employ the two together. Equally, Martin (2012) stated, "as a concept that values both Western and Indigenous ways of thinking, two-eyed seeing embraces diverse understandings of reality" (p. 32).

However, for the two-eyed seeing methodology to work, teachers must be supported in their training and in the communities they go to for accessing local Elders. Also important is Integrating IKs into the curriculum and pedagogy of teacher-training programs as well as producing teaching and learning materials in Indigenous languages. Curricula, teaching methodology and teacher training should be based on Indigenous worldviews and cultural protocols. Holistic, experiential, and oral pedagogies must be emphasized. In addition, funds should be made available so that Elders can be provided honoraria to support teachers in teaching IKs.

In Ghana, there exist other Indigenous methodologies, such as the Sankofa postcolonial methodology (see Eshun, 2011) which could have been adapted by the study. However, the researchers adopted the two-eyed seeing approach because it explicitly addresses the power relationship between IK and DW-K, thus preventing the further privileging of DW-K over IK.

THE STUDY

In responding to the repeated calls to Indigenize ECCD in Ghana and sub-Saharan Africa, the study into the integration of IK into ECCD took place in Boania Primary School of the Upper East Region of Ghana. The school is in the village of Paga Buru Boania, a peasant farming community with about 109 houses (Ghana Statistical Service, 2014). The community had a total population, in 2010, of 1,331 people of which 646 are males and 685 are females (Ghana Statistical Service, 2014). It is seven kilometers east of Paga, the Kasena-Nankana West District capital. Boania falls within the Sudan Savannah vegetation zone, which consists of grasslands interspersed with short and drought-resistant trees, such as the acacia, baobab, shea trees, neem trees among others (Awedoba, 2000). Climatically, the community is "characterized by six months of a single rainy season with a prolonged dry, cold and hazy harmattan season" (Boafo et al., 2019, p. 2).

The ECCD curriculum is the same for all public schools in Ghana. But the selection of a rural school for this study is influenced by Masuku Van Damme and Neluvhalani's (2004) assertion that, although it is fast diminishing in Africa, remnants of IK still exist in rural areas of the continent. The chosen district, Kasena-Nakana Western District, was chosen because it is likely to still have a functioning IK and only two ways of seeing things; that is, about 79% of its population is rural (Ghana Statistical Service, 2014), making it likely that IK could still be robust and, because Boania was colonized by DW-Christians, it has minimal Islamic influence and is likely to have only two (DW-Christian and African Indigenous) ways of seeing.

In addition, Boania was chosen because one of the researchers (Acharibasam) is a long-term resident of the community. The relationship between the community and the researcher led to the recognition of the need to consider the role of Kasena IK in decolonizing ECE in the community. By reclaiming local cultural knowledge and reconnecting with Ancestral teachings of the community of Boania, the researcher validates and centers IKs in ECE.

As noted above, an Indigenous research methodology, in the form of a two-eyed seeing approach, was adopted for this study and it is from this perspective that the lessons are presented below. Twelve research participants were selected from the Boania Primary School and community; these participants were observed in instructional situations and were interviewed. The participants included: two Elders, one Kindergarten 2 (KG2) teacher, and nine pupils (KG2, ages 6-8 years) from the school. Research participants were selected purposively in this research. Sharan (1988) stated that purposive sampling assumes that one wants to discover, understand, gain insight into a particular topic; therefore, one needs to select a sample from which one can learn the most. Photo elicitation (Hurworth, 2012) was employed to facilitate interviews with pupils. Pupils were shown pictures of ECE activities and asked to speak on how IK and DW-K facilitated learning under ECE.

First, the researchers interviewed the two community Elders and the KG2 teacher on what they knew about IKs and how they thought it could be included in ECCD curriculum and pedagogy. After the interviews, the researchers, two Elders, and the teacher met to discuss the curriculum and how they would teach the children. Second, a plan was developed to incorporate this knowledge into classroom topics (mostly environmental studies topics) in the KG2 curriculum. These topics included: living and non-living things (including animals, domestic and wild); water, air, plants, gardening (including types of soil and gardening, making the soil fertile for gardening); light – day and night (including natural and artificial sources of light); changing weather conditions (including positive and negative effects of weather conditions); and "my local community" (Ministry of Education, 2019). This was done with the help of the two Elders from January 2020 to March 2020. The Elders were invited to the school once a week until the end of the research period to teach the children IKs (through outdoor learning activities) based on the environmental studies topics in their curriculum. Kim and Dionne (2014) suggested that when integrating IK into education, it is essential to create a venue for true experts to share their knowledge directly with learners. The Elders were engaged in a one-off doctoral study project from January 2020 to March 2020. The researchers met with the Elders to discuss the topics before each visit, but the Elders taught the concepts and topics their way. The researchers observed in the classroom on the days the teacher taught the topics and observed when the Elders taught

the topics from January 2020 to March 2020. On each of these field activities (once a week) and during class lessons, the researchers filled out the participant observation forms and took photos. Observation notes became part of the data. Given that the study involved a potentially vulnerable group (children), the teacher took part in some of the outdoor learning activities with the class to observe and monitor the safety of the class and to reduce potential risks. Hence, she observed most of the Elders' teachings.

A thematic analysis was adopted to analyze data. Thematic analysis is "a form of pattern recognition within the data, where emerging themes become the categories for analysis" (Fereday et al., 2006, p. 82). The analysis process began with transcribing interviews, coding, and categorizing codes into themes. Themes were deductively selected based on how they helped answer the research questions of the study (Braun & Clarke, 2006). This was done by using NVivo 12 Plus, computer software that facilitated the coding of data and organizing it into themes. Identified themes were discussed with research participants to ensure the themes truly represented their views. Participant observation data were used to support the themes identified in the interview data. Some of these themes are presented below as lessons from the study.

LESSONS

The two-eyed seeing methodology connected learning to children's local context. Many students from rural and Indigenous communities do not abandon their IKs when they start formal schooling, rather, they try to make connections between DW-Ks and IKs (Fakudze, 2004; Fakudze, & Rollnick, 2008; Jegede, 1995; Ogunniyi, 1995). As a result, efforts have been made to connect what is taught in schools to children's home environments. By creating an opportunity for IKs and DW-Ks to be taught, children's learning met local realities because knowledge taught was context-related or place-based. Some of the concepts the Elders taught were phenomena the children saw daily and connected to them. For example, the children already knew how to process shea butter (an occupation that employs most of the women), making the learning connections fairly easy. The researchers observed more participation in outdoor learning activities even from students who did not participate much in class. The researchers observed that children who normally did not speak or answer questions in class were more engaged during the outdoor learning activities with the Elders. The students might have been more engaged because they were already familiar with the content, or because they saw that this learning was more relevant to their lives, or because the outdoors was more stimulating.

Similarly, I identified curriculum and pedagogical implications with the adoption of the two-eyed seeing methodology. In the Elders' teaching of IK, all forms of knowledge were taught holistically, thereby avoiding what Nadadsy (1999) referred to as compartmentalization of IK. Maurial (1999) stated, "one important basis of an Indigenous worldview expressed through Indigenous Knowledge is holisticity" (p. 63). Based on this, forms of knowledge are not divided into different disciplines. For example, the Elders employed religion and spirituality to explain environmental studies topics. Van der Walt (1997 cited in Thabede, 2008) argued that "African thought exists and differs from Western thought in that Western thought generally ignores the spiritual dimension of phenomena and focuses on the visible, measurable physical reality" (p. 235). However, forms of knowledge were divided into different subjects in the ECCD

curriculum. As a result, the teacher did not employ religion and spirituality in teaching environmental topics. Having been greatly influenced by DW-Ks, ECCD curriculum views religion and the environment as separate subjects. Again, the teaching of IK was not based on a single activity. For example, while the class was on the way to the tamarind tree under which Boania Primary School first started, the male Elder took time to identify different farms and the types of plants that were grown on them. Similarly, while on the way to the river to dig for water, the female Elder took time to identify elephant grass with the children, reinforcing a topic she had taught the previous weeks. The teaching of some IKs was also time-bound. Activities such as going to the forest to collect fuelwood, shea nuts, and the harvesting of termites are normally done in the morning.

The two-eyed seeing approach allowed the children to see how the two knowledge systems are taught. Martin (2012) stated, "As a concept that values both Western and Indigenous ways of thinking, two-eyed seeing embraces diverse understandings of reality" (p. 32). The two Elders drew from an Indigenous ontology and epistemology to teach concepts. It was observed that the ontology and epistemology of the Kasenas of Boania varied from that of the teacher and what was contained in the ECCD curricula. This became apparent through the teachings of the two Elders. How the Kasenas of Boania viewed and related to nature and the land was different from what was contained in the KG2 curriculum. In the context of Canada, Wilson (2008) stated that for Indigenous Peoples ontologically, it is not the reality that matters but their relationship with the reality that counts. There was no clear separation between the people of Boania and nature. As the male Elder commented, "no ceremony or activity can begin without pouring a libation" (male Elder, participant observation notes, February 11th, 2020), which is seeking permission from the land. Similarly, Marshall et al. (2010) commented in the context of Canada that "From an Indigenous perspective, humans are inseparable from the rest of creation" (p. 174). Additionally, children were taught to appreciate both ways of seeing reality as equally important.

For places that have gone through generations of DW colonization and epistemological dominance, this methodology may hold a key to decolonizing education. By creating the platform for the knowledges to be taught side by side, it challenged DW-Ks on several learning concepts. Hence, a certain level of awareness and respect was created for IKs in both the teacher and children. This was evident in the Elders' teaching regarding the importance of relationships. For example, the baobab and tamarind trees are considered part of the family by the community. Because of their long-life spans (see Patrut et al., 2007; Swart, 1963), it is believed the boababs and tamarinds have personal relationships with human family ancestors. Hence, they cannot be treated as just trees but rather as part of the family and community, and sacred. Teaching children to view trees as family members and to behave sustainably towards them is completely different from what the ECCD curriculum addresses regarding trees (see Ministry of Education, 2019). In the curriculum, trees, as is typical in DW-Ks, are resources. Again, while outdoors, the researchers observed that both Elders emphasized that trees gave things (such as fruits, leaves, and herbs) freely to the community. This way of seeing reality is not present in the ECCD curriculum either (see Ministry of Education, 2019).

As a methodology, therefore, two-eyed seeing served as a framework to guide the teacher's practice. The researchers identified that integrating IK into ECCD requires an overarching guiding principle or framework such as two-eyed seeing. As Greenwood et

al. (2015) noted, the approach serves as a "guiding principle for walking in two worlds" (p. 17). It provided a guide on how to integrate IK into individual topics and made the invitation of Elders into classrooms easier. As the KG2 teacher noted: "It (two-eyed seeing approach) helps by providing a platform to teach IK and Western Knowledge side by side for the children to realize both are important" (teacher, interview [1] transcript, February 1st, 2020).

Interestingly, the two-eyed seeing methodology adopted called into question the DW definition of a teacher. The process gave children a different perspective on who a teacher is. Owuor (2007) concluded that "the Western-based schooling system recognizes teachers' professionalism as central in facilitating the process of classroom knowledge construction" (p. 28). In this sense, the teacher is held as the epitome of knowledge, especially in rural communities. Owuor believed that this was the main reason why traditional Elders with a vast amount of knowledge are not used in classrooms. As Owuor (2007) observed, "This does not provide any space for classroom dialogue in which the experiences of members of local communities such as the role of Elders can be incorporated in formal classroom knowledge construction" (p. 28). By having the Elders teach classroom concepts side by side with the teacher, the children gained a different view of who a teacher was. This was confirmed during one of our outdoor learning activities when one of the pupils (whose grandmother happened to be the female Elder) said "I did not know my grandmother was a teacher" (pupil-4, participant observation notes, February 3rd, 2020).

Using the two-eyed methodology also impacted the teacher's pedagogical practice. Having followed the children on some of the outdoor learning activities with the Elders, she started to employ the concept of nature giving things (medicine, fruits, shade, and food) freely to the community in her teachings. In a later teacher-taught lesson on photosynthesis, the teacher emphasized how trees gave oxygen freely to the community. In her final interview, she admitted that the Indigenous approach to teaching adopted by the Elders made concepts more relatable and easier for children to understand. Before this research, she did not think about nature that way. The teacher commented, "Indigenous Knowledges are sometimes such that they come with stories that make lessons easier to grasps" (teacher, interview [1] transcript, February 1st, 2020).

As well, the methodology connected the teacher more to the community. Having been taught about the land, the history of the community, and the school, the teacher commented that learning about the land and the history of the school has given her a deeper understanding and connection to the community. She stated:

> I am not from Boania and so I did not know about the Land and the history of the school. This has given me a greater understanding and anytime I ride my motto-bike by the tamarind tree under which the school first started, I see it differently now. (teacher, interview [2] transcript, March 19th, 2020)

Every community has a system of knowledge, which is based on its history, teachings, and environment. The way that people see and understand their environment (their ontology), and the way they organize this information, valuing some information more than others (their epistemology), is wrapped up in their knowledge system. Dei (2000, 2012) noted IKs have different aspects that are derived from different sources and is passed down from the more experienced members of the community to younger

generations. This knowledge can either be received from the spiritual realm or based on empirical observations of natural phenomena (Castellano, 2000). IKs are generally personal, subjective, orally communicated, based on trust, and there are no claims to universality; they are holistic, and relational (Dei, 2000). For the Kasena of Paga Boania, IK is integrated and spirits are consulted; many entities that would be considered to be mere resources for capitalism in DW-Ks are valued members of the community (see the example of the baobab trees above), and there is deep understanding of the local environment.

Although there are fundamental differences between IK and DW-K, the two-eyed seeing methodology made the handling of conflict easier. Dei (2000) concluded:

> [T]o integrate Indigenous Knowledges into Western academies is to recognize that different knowledges can coexist, that different knowledges can complement each other, and also that knowledges can be in conflict at the same time. (p. 120)

In other words, conflict is inevitable once different knowledges are brought together but it does not mean they cannot coexist. Importantly, the children showed they were capable of managing this conflict by adopting different strategies.

Different hypotheses have been offered (in the context of science education) as to how children handle knowledge conflict when IK is integrated into educational programs (see Fakudze & Rollnick, 2008). These hypotheses were also applicable in this study. First is the Cultural Border Crossing Hypothesis proposed by Aikenhead (1996). Cultural border involves "crossing borders from the subcultures associated with sociocultural environments into the subcultures of science" (Aikenhead, 1996 as cited in Fakudze & Rollnick, 2008, p. 81). The second hypothesis is the Collateral Learning Hypothesis proposed by Jegede (1995). This is "a process whereby a student constructs, side by side and with minimal interference and interaction, scientific and traditional meanings of a simple concept during/after a learning process" (Jegede, 1995 as cited in Fakudze & Rollnick, 2008, p. 81). The third is the Contiguity Learning Hypothesis proposed by Ogunniyi (1995). Ogunniyi (1995 as cited in Fakudze & Rollnick, 2008) defined this as "the process whereby the co-existing traditional and scientific worldviews dynamically compete, supplant, or dominate one another in/after the learning process, depending on the worldview template serving as a frame of reference in a given context" (p. 81). The last hypothesis is the Cognitive Border Crossing Learning Model offered by Fakudze (2004). This combines the other three hypotheses to explain how students handle knowledge conflict.

Children employed different hypotheses to handle conflicting concepts. The researchers used the living and non-living things dichotomy to assess how the children handled the conflict by showing children pictures of a stone, one as taught in class as a non-living thing and another on a shrine (with food, bloodstains, and chicken feathers on it), which the children saw when the class visited the chief's palace. The children agreed with the teacher's teaching that a stone was a non-living thing. However, they also indicated that a stone on a shrine was a living thing because it was different from other stones. Pupil-9 (8-years), for example, commented "that stone can talk and eat because it is a shrine stone. It always speaks to the people" (Pupil-9 interview transcript, March 23rd, 2020). Similarly, Pupil-2 responded, "that was a shrine stone and it is different from other stones" (Pupil-2 interview transcript, March 22nd, 2020).

These two responses represent the Collateral Learning Hypothesis (Jegede, 1995), a process whereby a student constructs, side by side, and with minimal interference and interaction, scientific and traditional meanings of concepts during and after a learning process (Jegede, 1995 as cited in Fakudze & Rollnick, 2008). By this, the students hold onto both belief systems that the stone is a non-living thing in the context of classroom environmental studies and, at the same time, think a stone on a shrine is a living thing.

The researchers employed a second scenario, one regarding the use of the right and left hand. Among the Kasena of Boania, it is culturally disrespectful for a child to use the left hand to give or receive a gift from either a colleague or Elder. Hence, children are taught, both in school and at home, not to use the left hand to give or receive gifts. The researchers asked pupils what they would do if their teacher insisted (in the school environment) on them using the left hand instead of the right. Pupil- 9 responded, "I will use the left hand in school and the right hand at home" (Pupil-9 interview transcript, March 23rd, 2020).

The response can be explained by the Cultural Border Crossing Hypothesis, which involves crossing borders from the subcultures associated with sociocultural environments into the subcultures of science (Aikenhead, 1996 as cited in Fakudze & Rollnick, 2008). The Contiguity Learning Hypothesis proposed by Ogunniyi (1995) is also applicable to this scenario where the two teachings (teacher's teaching in school and traditional teaching at home) compete, supplant, or dominate one another in/after the learning process, "depending on the worldview template serving as a frame of reference in a given context" (Fakudze & Rollnick, 2008, p. 88).

Significantly, the researchers observed that the two-eyed methodology further revealed and challenged DW-Ks domination over IKs. Kovach (2009) argued that "From a decolonizing perspective, the use of conceptual frameworks to reveal privileged epistemologies can work towards instigating change" (p. 43). As indicated above, DW-Ks currently dominate IKs in the ECCD curriculum. By creating an avenue to teach the two knowledges side by side and not privileging one over the other, DW-Ks' position as the only valid knowledge was challenged. It became clear to the children that there were other valid ways of understanding nature. Also, it took environmental education outdoors and, instead of only textbooks, the land became the source of knowledge. None of the things taught by the Elders could be found in the children's textbooks. This context-based learning further diminished DW-Ks' power over the knowledge taught.

CHALLENGES AND CONCLUSIONS

In contributing to the global discussion on decolonizing education, this paper assessed the ongoing domination of ECCD by DW-Ks in Ghana (and, more broadly, Africa). There have been several calls for ECCD to include Indigenous worldviews. However, no approach or guiding principle (such as the two-eyed seeing Indigenous approach or land-based education principles) has been offered to guide the integration of Indigenous worldviews into ECCD curricula and pedagogy. Therefore, for this research, the researchers adopted a two-eyed seeing Indigenous approach to integrating IK into ECCD. The researchers learnt that taking a two-eyed seeing approach prevented the further privileging of DW-K over IK.

There are other factors that inhibit the Indigenization of ECCD in Ghana and Africa (see Ng'asike, 2014; Nsamenang, 2005; 2007; 2008; Nsamenang & Tchombe, 2011; Pence & Nsamenang, 2008; Pence & Shafer, 2006). However, in this paper, the researchers focused particularly on the lack of methodological framework. In the process, the researchers encountered a few challenges to adopting the two-eyed seeing approach and observed some benefits.

The first challenge is that it may be difficult to adopt this methodology in communities with more than two ways of seeing. Scholars (Mazrui, 1986; Nsamenang & Tchombe, 2011) have observed that education including ECE in some African communities falls under three overarching educational systems. These include the Indigenous African educational system, the Islamic-Arabic educational system, and the DW-Christian educational system based on Euro-American education models. Communities with these three influences may find it difficult to adopt this approach due to having to bring in different sets of Elders.

The second challenge is that two-eyed seeing cannot work without equal respect for both knowledges. As Bartlett, Marshall, and Marshall (2012) observed, for the two-eyed seeing methodology to work there must be an acknowledgment that Indigenous and Western science need one another. The challenge, however, is that the educational policy, especially ECCD policy in Ghana, is influenced by human capital theory. Thus, it seems there is not yet an acknowledgment at the national level that IKs can help the country in its quest towards becoming a "developed" nation. Thus, currently, formal education in Ghana is loaded with mechanisms that favour DW-Ks over IKs. Based on this, Adjei (2007) concluded that DW-Ks have become "the cultural capital by which individuals could access employment in both state and private organizations in Ghana" (p. 1048). Adjei went on to state, "I concede that because of material rewards that come with colonial education, it is quite difficult to ask local learners to abandon Western Knowledge" (p. 1050). Like other scholars (see, Abdulai, 2016; Adjei, 2007; Dei, 2000; 2004), the researchers observed a high demand for more IKs to be integrated into formal schooling, but with national policy on education influenced by the human capital theory, Indigenization of formal schooling in Ghana is unlikely to happen soon.

The third challenge is pedagogy. Navigating between a child-led learning pedagogy adopted by the Elders and a less child-led teaching pedagogy employed by the teacher was a challenge in the outdoor learning environment. The Elders' teachings were more casual, practical, less structured, and gave children the freedom to explore nature at their own pace. The children did not raise hands before answering questions and had opportunities with the Elders to play and climb trees. By contrast, the teacher's teachings in class were more structured and children raised hands before they answered questions. The researchers observed that the teacher tried (using corporal punishment) to maintain the same "discipline" she is used to in the classroom environment when she followed the class on outdoor learning activities with the Elders. She thought the children were sometimes overplaying rather than paying attention. However, the Elders had no problem with the children playing and did not employ any form of corporal punishment throughout the course of the study. Although the ECCD curriculum emphasizes child-led teaching and learning, the researchers believe more teacher training programs are needed to enhance the uptake of child-led teaching approaches.

The last important thing to note when employing a two-eyed seeing methodology is that times and seasons influence the teaching of certain types of IKs. Hence, when

integrating IK into the curriculum using this methodology, special attention needs to be paid to the types of IKs that can be taught. This study took place in the dry season. Hence, it was difficult to get certain crops like the kenaf plant [*Hibiscus cannabinus*] and to process it into bast fibre, since these are mostly grown in the rainy season.

Irrespective of these challenges, the researchers argue that a methodology such as the two-eyed seeing Indigenous approach is needed in the context of Ghana to facilitate the integration of IKs into ECCD. This study shows how Indigenizing formal schooling in Ghana can happen. The adopted approach not only provided a framework to guide teachers but also revealed multiple ways of learning about the environment, arguably a requirement to achieving sustainability. The Indigenous ontology and epistemology on which the two Elders drew from to teach environmental topics showed there was no clear separation between the people of Boania and nature. Therefore, everything is related and is family. As Marshall et al. (2010) commented in the context of Canada, "from an Indigenous perspective, humans are inseparable from the rest of creation" (p. 174). This was also found in the community's relationship with the sacred trees and other forms of creations. There is a belief that harming sacred beings will bring curses on the entire village. By contextualizing teachings and highlighting how close the community's relationship is to nature, the Elders' teaching "reshapes abstract understandings of nature and land" (Seawright, 2014, p. 570). Children were, therefore, exposed to an Indigenous worldview which may ultimately foster their relationship with nature. France (1997, as cited in Hart, 2010, p. 1) argued "our worldviews affect our belief systems, decision making, assumptions, and modes of problem-solving".

The researchers' aim in this study is to contribute to the broader conversation on how to decolonize ECE. The results of this study are not generalizable and were not intended to be because the study took place in one rural village in northeastern Ghana, with a unique IK. However, the strength of two-eyed seeing is not in generalization but rather in transferability; readers are encouraged to transfer the parts of the lessons presented in this paper if they are applicable to their contexts. One important lesson is that teachers can draw on local Elders to adapt the lessons here for specific situations. Teachers, due to their training and cultural attitudes forming who they are and what their role is, will struggle with modifying the ECE curriculum and pedagogy to demonstrate that IK and DW-K are equal. In this study, the research was able to bring IKs into the ECE curriculum for only three months; this is unlikely to achieve Indigenization. The process is a journey and requires addressing systemic and structural conditions, including the institutional challenges, possibilities and implications for promoting IK education.

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BOOK REVIEW of *International mindedness: Global perspectives for learners and educators*

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BOOK REVIEW: Lesley P. Stagg (Ed.). (2013). *International mindedness: Global perspectives for learners and educators*. Urbane Publications. ISBN: 1-909273-04-X. 432pp

International mindedness: Global perspectives for learners and educators is a reference work for learners and educators as well as researchers. It endeavors to provide a global perspective on international mindedness (IM), international education, internationalism and their roles in the era of globalization. It is thought-provoking, highlighting that IM is a rich area for further exploration. In the foreword, Stagg, the editor, states that the world is moving from a "Billiard Ball Model" in which nations rarely bump into each other, to a "Tangled Web Model" where nations are intertwined through their global relationships. The global migration of families and individuals has sparked the need for international education and a better understanding of the concept of IM.

The book consists of 13 chapters. Some are grounded in current research in the field of IM and others are based on the experiences of the authors. Each chapter takes the reader on a journey of understanding IM from multiple perspectives. From the reviewer's perspective, the book is based on two aspects of IM: the institutional dimension and the individual dimension. Chapter 1 (Plotkin) explores definitions of IM. Chapter 5 (Bristowe) seeks a definition that encompasses the Global Dimension of IM, with the Global Dimension Wheel composed of eight areas: Global Citizenship, Conflict Resolution, Diversity, Human Rights, Interdependence, Social Justice, Sustainable Development and Values and Perceptions (p. 138). Bristowe focuses on sports as a means of social change and discusses project-based approaches to enhance students' educational experiences of global issues. In this regard, Plotkin states that being internationally minded indicates a disposition toward cross-border thinking. He associates two main principles with IM: open mindedness and open heartedness.

The book highlights different ways of achieving IM at the institutional level. In Chapter 4, Bayliss discusses strategies to achieve IM in the early years at the level of school and classroom. For example, schools can prepare children to be able to make sense of the meaning of diverse events and celebrations rather than simply viewing them as a break from the normal routine, providing opportunities for greater inclusiveness of parents in

school activities. Chapter 6 (Lockart) suggests that IM should be "woven into the everyday fabric of the school through the work of its teachers and students, inside their classrooms" (p. 79). More examples are provided for subjects such as language, physical education, science, mathematics, and arts.

At the level of individual experience, in Chapter 8, Hall shares her experience of IM in New Zealand, the United Arab Emirates and Japan, illuminating the significance of a school's core philosophy, effective leadership and teachers in impacting the school's international culture. Chapter 9 (Fannon) discusses IM in the field of art and provides teachers with a roadmap on how to integrate art in encouraging students to think beyond their cultural and physical borders. Linking IM to arts is a creative way of thinking as it highlights how far we can reach when promoting students' IM. In Chapter 10, Ranger draws upon his research on IM at the institutional level in India, focusing on school leadership and its role in developing internationally minded students.

In Chapter 11, Hayden and Thompson argue that if IM is to have global impact, it should be developed in both national and international schools. In suggesting that 15th and 16th century explorers were internationally minded, the chapter identifies three eras of globalization: countries globalizing (era 1), companies globalizing (era 2), and individuals collaborating and competing globally (era 3). The authors argue that the emphasis in the present era of globalization is on the IM of individuals. Chapter 12 (Duwyn) suggests that the school curriculum should address the requirements of building universal civil society as well as individual learners able to comprehend their role in the global world, with the nurturing of a robust world citizen identity as the foundation of any educational project. In the last chapter, Stagg confirms that it is important to distinguish between what is national and international and highlights some of the key descriptors that help build the international climate and positive character. She concludes with some examples for developing IM, for example, the concept of getting old is variously defined in different cultures.

International mindedness: Global perspectives for learners and educators provides a cornerstone that allows us to untie the multifaceted components and implications of IM. We recommend this book for all stakeholders, including teachers, curriculum designers, school leaders and parents. It paves the way for readers to grasp what it means to have a real global mindset by offering the diverse viewpoints and experiences of 14 authors. It provides practitioners with innovative concrete suggestions of school-based practices to enhance students' and parents' IM. While the book does not provide a straightforward or conclusive definition for IM, we can see this as an invitation to the readers to create their own interpretation of IM in the specific contexts in which they work. That said, the chapters were not organized in a clear, meaningful sequence, though it is hard to separate the "tangled web" of experiences and practices at the level of individual, program, organizations and institutions. Indeed, perhaps the chapter organization highlights the complex reality of IM.

Beyond practitioners, the book is also a rich reference for researchers who are exploring the area of IM in education locally, regionally, and internationally. It shares the viewpoints of contributors across the globe and incorporates various experiences from countries such as India, the United Arab Emirates, Japan and New Zealand.

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BOOK REVIEW of *Desire, obligation and familiar love: Mothers, daughters and communication*

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BOOK REVIEW: Nishitani, M. (2020). *Desire, obligation and familiar love: Mothers, daughters and communication*. Honolulu, Hawaii: University of Hawaii Press. ISBN: 9780824881771. 191pp.

I read this book from multiple standpoints: a Tongan woman who is a migrant to and has been a resident and citizen of Aotearoa New Zealand for over 40 years; an academic who is bi-literate and bi-numerate in Tongan and English; someone who has never married; a teacher by profession; and the carer of late parents. My father died at the age of 94 in 2017.

The aforementioned history places me in a particular position to review this book about Tongan migrant mothers and adult daughters in an Australian city that is based on ethnographic field work. Anthropologist Makiko Nishitani provides readers with insights into what she calls the Tongan social field, through an exploration of kin and kin-like relationships in people's everyday lives and the information flows through the communication technologies they use.

Desire, obligation and familiar love: Mothers, daughters and communication is driven by two main questions. The first asks where Tongan migrants and their descendants direct their interests, and the second explores how their sociality has been shaped and maintained. Nishitani located the families, mothers and daughters willing to participate in the study at a Tongan church in Melbourne, Australia, and then conducted intensive fieldwork in the Tongan social field there from 2006 to March 2009. In exploring the Tongan social field, the study treats communication technologies in the Tongan households as part of their sociality, including social media, mobile phones, and landline telephones. Each chapter in the book provides different perspectives of the mothers and daughters in their engagement with the Tongan social field in their everyday living. In analysing the ethnographic details of the lives of the Tongan mothers and their daughters, Nishitani illustrates how they deal with their relationships and create their social fields in ways that do not necessarily coincide with territorial boundaries and cannot be described by, for example, transnational and local scales. She argues that the distinction between the local and the transnational becomes ambiguous in the Tongan social field.

Nishitani's book has brought countless smiles to my face, which is an acknowledgement that her commitment to write about the Tongan social field in the way she shapes it has been successful. For example, much of the discussion about

communication technologies in the Tongan social field in Chapters 5 and 6 emphasises cultural specificity in the use of technologies. The section on mothers and daughters on Bebo and Facebook in Chapter 5 still rings true today, as does the everyday politics in the lives of women in the Tongan social field described in Chapter 6. It is also true that the mothers' and daughters' education levels make a difference in shaping their relationships and experiences. In most parts of the book, I enjoyed the simple, clear articulation of mothers' and daughters' situations, comments and experiences. Nishitani's accounts have resonated with my own observations of close relations and friends over many years of living as part of the Tongan diaspora in a large city in Aotearoa New Zealand. For me, the materials that have been documented and discussed are not new, since similar experiences exist about migrant mothers and their daughters in Aotearoa, but I found the book's analysis of how the field was shaped through relationships to be excellent. The explanation of this process, in my view, is the author's most significant contribution to understanding the complex Tongan social field.

Nishitani articulates many experiences that I and others of my generation can easily relate to. This will be an interesting and thought-provoking read for the younger generations who were born and raised inside and outside of the Kingdom of Tonga. The final chapter offers a stepping-stone into a much-needed deep analysis of the migrants' Tongan social field in the diaspora.
