An embedded human rights logic?

A comparative study of International Baccalaureate schools in different contexts.

Karen Parish
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Abstract

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The main contribution of this thesis is increased knowledge about if and how the global logic of human rights, is embedded in the International Baccalaureate from the global to the local level. The study adopts a comparative case study approach that takes the global human rights logic as the phenomenon of interest. A vertical comparison is adopted to explore if and how the global human rights logic is embedded in the International Baccalaureate at the global level (*macro*), how it is experienced at the local level (*meso*) and how it is adhered to at individual level (*micro*). At the same time, a horizontal comparison is adopted to explore between different International Baccalaureate school contexts (*meso*) and between individual students who are taking the International Baccalaureate Diploma Programme (*micro*). This study has contributed a new methodological tool for assessing student adherence to the human rights logic that can be used to give an overview of the competence that students have. At the same time, by adopting the institutional logics perspective this thesis contributes a theoretical framework that enables the complexity of the institutional environment to be explored at different levels of abstraction, thus contributing to our understanding of how logics at the global organisational level filter down and impact at the local level.

The findings reveal that the global logic of human rights is very much evident in the historical development of the International Baccalaureate and continues to the present day. However, variation in student levels of adherence to this human rights logic varies significantly both within and between school contexts. When exploring how the experience of the school learning community influenced the adherence of students the following aspects emerged: the types and variety of subjects offered, the types and variety of extra-curricular activities offered, the lived experience of diversity that students have, and logic hybridity in the school learning community. At the same time, students were also influenced by their experiences outside of the SLC such as family life, their friendships, and the media.

In light of these findings, it is recommended that further consideration is given by the International Baccalaureate to how they ensure that their mission aims are fulfilled in the increasingly diverse school contexts in which they are now operating.

Abstrakt

En innebygd menneskerettighetslogikk? En komparativ studie av Internasjonale Baccalaureatskoler i ulike sammenhenger.

Denne avhandlingens hovedbidrag er økt kunnskap om den globale logikken om menneskerettigheter i den internasjonale Baccalaureatorganisasjon, og hvordan kunnskapen er integrert fra det globale til det lokale nivået. Studien benytter en komparativ case study tilnærming hvor den globale menneskerettighetslogikken er interesseobjektet. Studien undersøker gjennom en vertikal sammenligning om og hvordan den globale menneskerettighetslogikken er integrert i den internasjonale Baccalaureatorganisasjon på globalt nivå (makro), hvordan det oppleves på lokalt nivå (meso) og hvordan det etterleves på individnivå (mikro). En horisontal sammenligning utforsker samtidig forskjellene mellom Baccalaureatorganisasjonens ulike internasjonale organisasjonskontekster (meso) og forskjellene mellom individuelle studenter som tar International Baccalaureate Diploma Programme (micro). Denne studien har bidratt til et nytt metodologisk verktøy for å vurdere studentens etterlevelse av menneskerettighetslogikken, som også kan brukes til å gi en oversikt over kompetansen som studentene har. Samtidig, ved å anta det institusjonelle logikkperspektivet, bidrar denne oppgaven til et teoretisk rammeverk som gjør det mulig å undersøke kompleksiteten i det institusjonelle miljøet på ulike nivå, og dermed bidra til forståelsen av hvordan logikken på det globale organisasjonsnivået filtrerer ned og påvirker lokalt nivå.

Resultatene viser at den globale logikken om menneskerettigheter er svært tydelig i den historiske utviklingen av den internasjonale baccalaureatorganisasjonen, og er også viktig det som passer grunnlag for organisasjonen i dag. Variasjon i studentnivåer viser imidlertid at etterlevelse av menneskerettighetslogikken varierer betydelig både innenfor og mellom skoler. en utforskning av hvordan opplevelsen av skolens miljøet påvirket elevers etterlevelse av menneskerettighetslogikken, viste at følgende aspekter var av betydning: typer og mangfold av fag som tilbys, typer og mangfold av utdanningsprogrammer som tilbys, elevenes faktiske erfaring med mangfold, og logikk-hybriditet i skolens miljø. Samtidig ble studentene også påvirket av sine erfaringer utenfor skolens miljø, som familie, venner og media.

I lys av disse funnene anbefales det at den internasjonale Baccalaureatorganisasjon videreutvikler arbeidsmåter, og didaktikk som sikrer at deres mål om å formidle kunnskap og verdier er i tråd med den globale menneskerettighetslogikken oppnås, uavhengig av forskjellene mellom de stadig mer varierte skolekontekstene organisasjonen opererer.

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Karen Parish

Lillehammer, February 2018

Summary

This thesis - An embedded human rights logic? *A comparative study of International Baccalaureate (IB) schools in different contexts* - investigates, comparatively, if and how the global logic of human rights is experienced and adhered to by students studying the International Baccalaureate Diploma Programme (IBDP) in different school learning communities.

This is an article-based thesis comprising four sole-authored articles and a 'kappe'. The 'kappe' consists of an introduction, literature review, theoretical framework, methodology and research design, a summary and discussion of the four articles and a conclusion. The general theoretical and conceptual framing of this thesis is contextualised within the Comparative and International Education (CIE) discussion surrounding the global/local nexus. It takes as its theoretical framework the institutional logics perspective and explores if and how the global logic of human rights is embedded within the IB organisation at different levels of abstraction and in different contexts. The study adopts a 'vertical' and 'horizontal' comparative design that uses multiple methods to study the student experiences of and adherence to the human rights logic of the IB.

Article I thematically explores the human rights education (HRE) literature in the context of the theoretical debate between advocates of world culture theory (WCT) and their detractors. The article sets out to explore which thematic approaches to the study of HRE have been adopted by scholars in different disciplines. A number of thematic approaches emerged. Firstly, studies that are occupied with the theoretical debate surrounding the universality and nature of HRE. Secondly, studies dealing with the way in which HRE has become incorporated into the policies and curricula of nation states. Following this, studies that explore the way in which HRE is interpreted by those who produce resources such as textbooks are considered, as well as studies that explore the implementation of HRE by teachers. Finally, studies that explore the way in which HRE is understood by students in terms of their competence. The article concludes that within the discipline of HRE, further comparative studies are needed that can not only provide empirical insight, particularly into the competence that is developed by students in different local contexts, but also how such research can contribute to the theoretical debate on globalisation and advance new ways of theorising the global and the local. Article 1 is published in *Opuscula Sociologica*(1), 23-35.

Article II focuses on the human rights competence of students enrolled on the IBDP. Student human rights competence was identified in Article I as an area within the discipline that lacked empirical insight. The article draws on competence theory, social psychology and empirical data to present and test a survey for human rights competence development (HRCD). This survey incorporates ethno-cultural empathy, identification

with all humanity (as opposed to only a particular nation or community), and positive attitudes towards human rights values and actions. The survey was designed to reflect the IB mission aims. The survey conducted with IBDP students in Norway and Poland (n = 149) reveals that ethno-cultural empathy, identification with all humanity and positive attitudes towards human rights values and actions act as pre-requisites for the intention to act to promote human rights. The survey presented and tested in Article II is designed to measure the extent to which students adhere to the human rights logic of the IB. The survey data from Article II is used in the comparative analyses in Articles III and IV.

Article III takes a 'vertical' comparative case study approach to the study of the human rights logic of the IB. It firstly explores how the human rights logic has become embedded within the IB as a global organisation. Following this it takes the case of one IB state school in Poland to explore how students enrolled on the IBDP experience the human rights logic in the school learning community (SLC). The article uses the data scores from the HRCD survey (Article II) as a measure of the level to which students adhere to the human rights logic of the IB. Using the students surveyed as a sampling frame, students with differing levels of adherence and the IB coordinator of the school were invited to participate in semi-structured interviews. The aim of the interviews was to explore how those students experience the IB human rights logic in the SLC and beyond, in an attempt to understand why they have or have not developed human rights competence (high levels of adherence). The findings indicate that the responses of the individual students to the IB human rights logic varies depending on the subjects that they take within the IBDP. However, other factors include the experiences that they have beyond the SLC, e.g. family, media, travel experience and community. What also emerges from the data analysis is that there is logic hybridity within the SLC as the human rights promoting logic coexists with the more pragmatic concerns of exam success and university ambitions.

Article IV takes a 'horizontal' comparative case study approach to the study of the human rights logic of the IB in two different SLCs – A private school in Norway and a state funded Polish school, as discussed in Article III. Firstly, an analysis of the quantitative data from the HRCD survey (Article II) established that there are differences in student competence between the two IB school contexts. Using the students surveyed as a sampling frame, a small sample of students from each school and the IB coordinators of the school were asked to participate in semi-structured interviews. As with Article III the aim of the interviews was to explore how those students experience the IB human rights logic in the SLC and beyond in an attempt to understand why they have or have not developed human rights competences (high levels of adherence). The data from each school is presented as separate case studies and then discussed in a comparative manner.

A number of possible reasons for the difference in student competence between these two contexts emerged. Firstly, the differences relate to the level of diversity within the SLC. Secondly, differences relate to the prioritisation of the human rights logic in the private school in Norway as opposed to the prioritisation of more pragmatic concerns in the state school in Poland. Finally, what became clear is that consideration of factors external to the SLC must be taken into account when we are looking at the development of human rights competence in students.

The main contribution of this thesis is increased knowledge about if and how the global logic of human rights is embedded in the IB organisation from the global to the local level. The study adopts a comparative case study approach that takes the global human rights logic as the phenomenon of interest. A vertical comparison is adopted to explore if and how the global human rights logic is embedded in the IB organisation at the global level (macro), how it is experienced at the local level (meso) and how it is adhered to at the individual level (micro). At the same time, a horizontal comparison is adopted to explore between different IB school contexts (meso) and between individual students who are taking the IBDP (micro). This study has also contributed a new methodological tool for assessing student adherence to the human rights logic that can be used to give an overview of the competence that students have in different contexts. Finally by adopting the institutional logics perspective this thesis contributes a theoretical framework that enables the complexity of the institutional environment to be explored at different levels of abstraction, thus contributing to our understanding of how logics at the global organisational level filter down and impact at the local level.

The findings reveal that the global logic of human rights is evident in the historical development of the IB organisation and continues to the present day. Aspects of the SLC that were found to have an influence on the students' experiences of the human rights logic included: the types and variety of subjects offered, the types and variety of extra-curricular activities offered, the lived experience of diversity that students have, and logic hybridity in the SLC. At the same time students were also influenced by their experiences outside of the SLC such as family life, their friendships, and the media.

Abbreviations

CAS   - Creativity, Action and Service
CASS   - Creativity, Aesthetic or Social Service
CIE   - Comparative and International Education
CIS   - Conference of Internationally-Minded Schools
CP   - Career-related Programme
ISA   - International Schools Association
ISG   - International School of Geneva
ISES   - International Schools Examination Syndicate
HRAB   - Scale of Human Rights Attitudes and Behavioural Intentions
HRCD   - Human rights competence development
HRE   - Human rights education
IB   - International Baccalaureate
IBDP   - International Baccalaureate Diploma Programme
ISC   - International Schools Consultancy
IWAH   - Identification With All Humanity Scale
MYP   - Middle Years Programme
NGO   - Non-governmental organisation
NSD   - Norwegian Centre for Research Data
PYP   - Primary Years Programme
SEE   - Scale of Ethno-cultural Empathy
SLC   - School Learning Community
TOK   - Theory of Knowledge
UDHR   - Universal Declaration Human Rights
UN   - United Nations
UNESCO   - United Nations Educational, Scientific and Cultural
               Organisation
UNIS   - UN International School in New York
WCT   - World Culture Theory

Content

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APPENDICES
SECTION 2 - THE ARTICLES

Section 2 – The articles

Article selection

Article I
Parish, K. (2015). Studying Global Human Rights Education. Theoretical and Empirical Approaches. *Opuscula Sociologica,* (1), 23-35. Published.

Link to article: http://cejsh.icm.edu.pl/cejsh/element/bwmeta1.element.desklight-74dfbf39-bac4-4bc0-80f5-07eff7f3e71d

Article II
Parish, K. (2018 – under review). A measure of human rights competence in students enrolled on the International Baccalaureate Diploma Programme. Submitted to the *Oxford Review of Education* (pp. 1- 21)

Article III
Parish, K. (2018). Logic hybridity within the International Baccalaureate: The case of a state school in Poland. *Journal of Research in International Education,* 17(1), 49-66. Published.

Link to article: https://doi.org/10.1177/1475240918768986

Article IV
Parish, K. (2018 – under review). An embedded human rights logic? A comparative study of International Baccalaureate schools in Norway and Poland. *Journal of Research in Comparative and International Education* (pp. 1-28)

SECTION 1 - THE 'KAPPE'

Chapter 1. Introduction

1.1   Introduction

Throughout history the debate about the functions and purposes of the education of the young has engaged the minds of many - Aristotle, Plato, Cicero, Augustine, Machiavelli, Locke and Rousseau (1994). Education has varied across time and nations and is constantly renegotiated by societal leaders as they address issues of governance, immigration and the socialisation of future citizens. Education is seen very much as a national project and as such studies of CIE have overwhelmingly focussed on comparisons of this nature. However, the effects of globalisation on education systems has gained increasing attention as scholars seek to better understand the global/local nexus (Appadurai, 1996; Carney, 2009; Madsen, 2006; Meyer & Ramirez, 2000; Schriewer, 2015).

At its most basic level, globalisation can be defined as the process by which countries and their citizens are increasingly drawn together (Archard, 1996). It has been suggested that key global factors such as the end of the Cold War and the onset of the Internet and other information and communication technologies across the globe has led to a re-organisation of the World Order and that globalisation has emerged from the international financial agreements and institutions of the Bretton Woods agreement (Kasuya, 2001). Politically this has led to the setting up of a framework of international organisations to establish what Rosenau (1992) calls 'governance without government', for example the International Monetary Fund, Organisation for Economic Co-operation and Development and the World Bank. Running through these organisations is a common ideology summarised by the features of the Washington Consensus with a focus on making states more competitive (Dale, 1999). A characteristic of this process of globalisation is the erosion of traditional modes of life and the advancement of standardisation and homogenisation into all areas, including education policy (Kasuya, 2001, p. 237). The effect of these international agencies acquiring power is that some states have bound themselves to uphold and implement the decisions of these agencies (Green, 1997, p. 165). Further to this Wiseman (2010), a neo-institutional theorist, argues that the changing politics of nation states caused by and enacted in the name of globalisation means that education systems are susceptible to internationalisation and are becoming convergent. This can be seen in the policy borrowing, decision-making processes, admi-

nistration and teaching within classrooms.[1]

Within the field of CIE, the rise in globalisation studies places neo-institutional theory at the centre of many debates among comparative education researchers (Wiseman, Astiz, & Baker, 2014). One strand of neo-institutional theory has developed the argument that a world culture is being disseminated globally through education systems (see 3.3, page 31 for elaboration). In this way education systems are becoming more similar; they are converging. This is conceptualised within neo-institutional theory as 'isomorphism' – "a process of becoming similar in spite of conditions that would otherwise suggest diversity" (Wiseman et al., 2014, p. 698). The global human rights discourse is one aspect of this world culture that it is argued by some neo-institutional theorists is being disseminated through education systems, influencing shared expectations and norms for behaviours and legitimate activity (Boli & Thomas, 1999; Wiseman et al., 2014). Human rights provides one example of what WCT conceptualises as a 'myth' – beliefs to be performed, in order to gain legitimacy (Meyer & Rowan, 1977). Legitimacy at the organisational level refers to the rules, requirement, rituals and expectations that organisations must adhere to, however, at the individual level actors are recognised as 'legitimate' when they conform to these 'scripts' or 'myths' (Schriewer, 2015). It has been argued that the human rights 'myth' is spreading globally and this spread has been identified in the analysis of standardised curricula, and textbooks (Hafner-Burton & Tsutsui, 2005; Kamens, Meyer, & Benavot, 1996; McEneaney & Meyer, 2000; Meyer, Bromley, & Ramirez, 2010; Meyer, Kamens, & Benavot, 1992; Meyer & Ramirez, 2000; Ramirez, Suárez, & Meyer, 2007; Suárez, 2007b). Ramirez et al. (2007) support the claim for a world culture by exploring the historical expansion of the human rights movement including the citation of evidence for the expansion of non-governmental organisations (NGO), international organisations and funding. Proponents of WCT argue that despite some variation between nations, concrete examples of HRE initiatives are found in every region of the world and that this is evidence of the spread of the human rights discourse. It is important to note that WCT does not claim that the process of becoming similar (isomorphism) is code for universal homogenisation or the endorsement of such a state of being (Wiseman, Astiz, & Baker, 2013).

It can be argued, however, that the arguments made by WCT are over-emphasizing the impact of globalisation. Whilst it may be possible to observe an "international veneer of cultural homogenisation" in supra-national organisations and in policy making at a national level, at the same time it is possible to identify an "infinity of cultural hybrids" (Green, 1997, p. 163). Education systems as core institutions in society are expressions of national culture that differ between and within countries having evolved from dif-

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1   Policy borrowing refers to the practice of emulating or copying the successful practices that are manifest in other countries (Phillips & Schweisfurth, 2014).

ferent historical, religious and cultural traditions (Green, 1997). Critics of WCT have therefore "focused on the local enactment of world-level phenomena by highlighting the centrality of agency and the politics behind the implementation of global reforms in different national contexts" (Anderson-Levitt, 2003; Carney, Rappleye, & Silova, 2012, p. 367; Schriewer, 2012; Steiner-Khamsi, 2004). These scholars emphasise national variation and divergence between school systems.

What has emerged within the academic community is somewhat of a standoff between proponents of a converging world culture within education and their detractors who emphasise continuing divergence at the national and local level. Whilst this debate within CIE represents a theoretical rivalry it also represents a methodological rivalry (Silova & Brehm, 2015).

1.1.1 This study

The intention of this study is to explore an alternative way of conceptualising the global/ local nexus that will build a bridge between the proponents of WCT and their detractors (Schriewer, 2015). HRE it is argued by proponents of WCT is an example where global convergence can be observed. However, this is viewed very much from a *macro* level of abstraction. Opponents of WCT argue that variation can be found at the *meso* and *micro* level of abstraction. It seems necessary to explore new ways to theorise the global/local nexus that move the debate beyond this standoff. This study seeks to explore HRE by borrowing from the institutional logics perspective to theoretically frame the study and also as an analytical tool. Institutional logics allow for global phenomena to be explored at different levels of abstraction as they explore how belief systems shape the cognition and behaviour of actors (Thornton & Ocasio, 2008). An institutional logic is defined as the "...socially constructed, historical patterns of cultural symbols and material practices, including assumptions, values, beliefs by which individuals and organisations provide meaning to their daily activity, organise time and space, and reproduce their lives and experiences" (Thornton, Ocasio, & Lounsbury, 2012, p. 3). By borrowing from this perspective that has emerged from neo-institutional theory, a more syncretic approach that is more nuanced and that allows for phenomena to be explored at different levels of abstraction can be achieved (Suárez & Bromley, 2016).

The study adopts a comparative case study approach that takes the global human rights logic as the phenomenon of interest. Cases in this study are taken to mean both individual schools and individual students within schools that offer the IBDP (Bartlett & Vavrus, 2016) (Country and case selection are discussed in Sections 4.5.3 page 47, 4.6.2, page 51 and 4.7.1, page 53).

By adopting a vertical comparison it is possible to explore if and how this global human

rights logic is embedded in the IB organisation at the global level (*macro*) (see Section 3.5.1 and 3.5.2, page 37), how it is experienced at the local level (*meso*) (see Section 3.5.4, page 39) and how it is adhered to at individual level (*micro*) (see Section 3.5.3, page 38). At the same time, adopting a horizontal comparison, comparisons are made between different IB school contexts (*meso*) and between individual IBDP students (*micro*). The IB with its homogenous mission aims at the global organisational level alongside the rapid growth of IB schools across the globe (albeit unevenly) provides an example of the convergence that WCT asserts. However, by selecting different IB schools in different contexts this study is able to explore potential convergence/divergence whilst maintaining functional equivalence. The incorporation of the different levels of abstraction contribute to a more complete understanding of the educational phenomenon of HRE in the IB context (Stambach, 2003). The remainder of this chapter will outline the overarching aim and research questions of the study. The study will then be discussed within the context of the disciplines of international schooling, the IB and HRE. The chapter ends with a descriptive overview of the thesis.

1.2   Overarching aims and research questions

Overarching aim: To investigate if and how the global logic of human rights, as incorporated by the IB into its mission aims, is experienced and adhered to by students who are following the IBDP in different contexts.

Overarching research question: If and how is the global logic of human rights experienced and adhered to by students studying the IBDP in different school contexts?

The overarching research question was broken down into the following sub-questions:

1. **Does student adherence to the human rights logic of the IB differ within a specific school context?**
2. **If there are differences between students within a specific school context, why?**
3. **Does student adherence to the human rights logic of the IB differ between different school contexts?**
4. **If school context does make a difference, why?**

These four sub-questions are addressed in three distinct phases of the study. These phases and the school contexts are discussed in Chapter 4. A diagrammatic overview of the study reveals how the pre-phase and three distinct phases of the study connect together and in relation to the articles (Figure. 1)

Figure. 1 – A diagram of the phases of the study and their related articles.
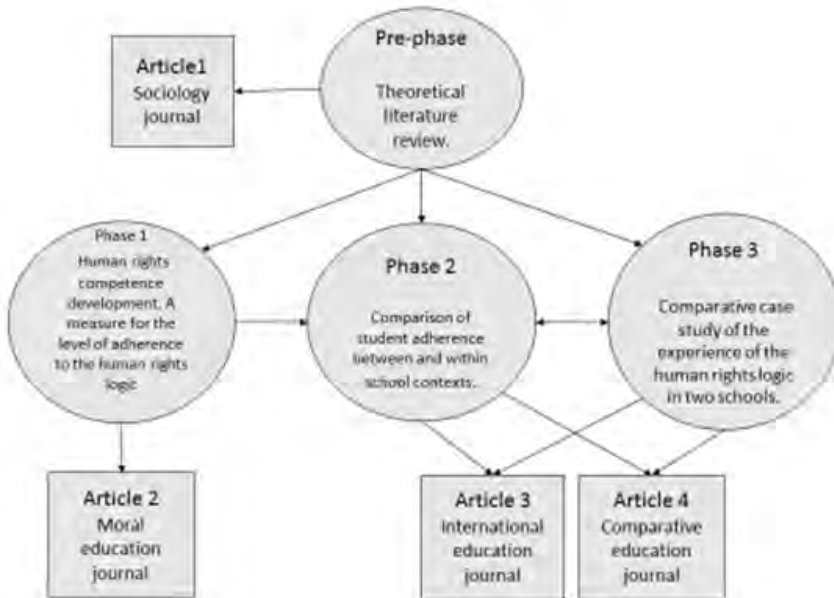
The following sub-section will elaborate on the context of the IB within the field of international schooling.

1.3   The field of international schooling

There is no consensus on how to define and describe the landscape of international schooling (Bunnell, 2014). Bunnell (2014) suggests that there are ten words that could potentially be used to describe the landscape of international schooling e.g. market, sector, movement, concluding that all are problematic. However, for the purposes of this thesis the term 'field' is used as it reflects a broad use within the previous literature on international schooling (Bunnell, 2014). The IB and therefore the IBDP falls within the field of international schooling. However, the question regarding how the field defines an 'international school' continues to be debated by scholars working within this field. It is therefore necessary at the start of this thesis to include some discussion as to the way in which 'international schools' are defined. There is no universally agreed definition (Bunnell, 2006; Gunesch, 2004; Sylvester, 2007).

There is no international body that has the authority to make a judgement about whether a school falls into the category of 'international school' or not. Therefore, the label 'international school' can be applied with no certainty as to what will be found within

the school. Likewise it is not certain that the same features found within an 'international school' might not also be found within a non 'international school' (Hayden & Thompson, 1995, 2013).

The International Schools Consultancy (ISC) maps the growth of international schools and they define an international school as a school that "delivers a curriculum … wholly or partly in English outside an English-speaking country" (Bunnell, Fertig, & James, 2016, p. 411). However, as argued by Bunnell (2014) this definition is problematic as it excludes countries such as India where English is the language of instruction in many schools that are not 'international'. At the same time it is very anglo-centric as it excludes international schools that operate in for example French in countries that are not Francophone (Bunnell, 2014).

Thompson (1998) identified three factors that combined to create an international education; firstly, a balanced curricula, secondly, a culturally diverse student and staff body, and thirdly, an appropriate administrative style in the SLC. Haydon and Thompson (2013) argue that there is only really one main characteristic that can be found in all schools that describe themselves as 'international' and that is that they do not teach a curricula that is of the 'host country' (the country in which the school is located). Within this broad definition Hayden and Thompson (2013) identify three subgroups:

Type A international schools, that are seen as 'traditional' in the sense that they were the first international schools to be created with a view to supporting a globally mobile expatriate community. Although there were schools that catered for children of traders, missionaries and officials of the British Administration in the late 1800s, the first school that is known to have used the title 'international school' was founded in Geneva in 1924, soon after followed by Yokohama International School (Hayden & Thompson, 2013, p. 5). Schools of this type cater for expatriate children, usually through the medium of English. Some schools offer the national education systems of the home country whilst others offer international programmes such those of the IB.

Type B schools can be seen as 'ideological'. These are international schools that are established to bring young people together from different parts of the world with a view to promoting global peace and understanding. These schools do not exist to respond to a pragmatic market demand as with Type A schools. These schools have been created specifically out of an ideological belief in international mindedness and the belief that the world can be improved if young people from different nations and cultures live and study together. The most high profile of these schools are the United World Colleges worldwide (Hayden & Thompson, 2013, p. 6). The first of these was Atlantic College founded in 1962, although it has been argued that antecedents of this type of school concept existed in the 1700 and 1800s (Hayden & Thompson, 2013, p. 6).

Type C 'non-traditional' international schools are established to cater for socially and economically advantaged elite 'host country nationals'. They seek what is perceived to be a higher quality education from international schools. In comparison to the above types of international school, these schools can be seen as newcomers (Hayden & Thompson, 2013). They have emerged towards the end of the 20th century as investors and entrepreneurs have identified a market for schools for socially and economically elite nationals who want an education that is superior to the national system. Many of these schools are for-profit, are usually English medium, and offer internationally recognized programmes, thus allowing entrance to western universities and success in a globalized world (Bunnell, 2014). The growth of such schools has to a large extent accounted for the growth in the numbers of internationals schools worldwide in recent years (Hayden & Thompson, 2013). Antecedents to these types of schools may have been Type A schools that opened up enrolment to national students alongside expatriates. Alternatively, the private school field that already existed for the elite in national contexts could have provided a foundation for this type of international school (Hayden & Thompson, 2013). Within this type of international school are also the increasing number of state funded schools that offer international programmes of study such as the IBDP (Bunnell, 2008a). Whilst they may be partially or entirely funded by the state they are offering a curricula not of the 'host country' and by Hayden and Thomspon's (2013) definition should be considered as 'international'. At the same time Hayden and Thompson (2016) also acknowledge that there are different sub-groups within Type C schools, and that the changes in the international schooling field are hard to keep pace with.

Leach (1969) however, insisted that the 'ideal international school' should be rich in different nationalities, both teachers and students. In creating such culturally diverse communities students become exposed to perspectives other than their own and that this in turn changes attitudes (Leach, 1969). Hayden and Thompson (2000) have also asserted that diversity is an inherent and crucial part of the process of international education. At the same time it has also been argued that it is the values of international education "such as empathy, consideration of others' perspectives, mutual understanding, tolerance, acceptance, respecting differences, caring, inclusiveness, and appreciation of diversity" that distinguish 'international schools' (James, 2005, p. 317).

Whilst a key element of the curricula of many international schools is education about and for human rights, at the same time more pragmatic aims have also been noted (Bunnell et al., 2016; Tate, 2012). Matthews (1989) explores this dichotomy within the framework of 'ideology-driven' versus 'market-driven'. Cambridge and Thompson (2004) discuss these different aspects of an international education as being 'internationalist' or 'globalist'. The 'globalist' approach is influenced by and contributes to the global diffusion of the values of free market economics e.g. meritocratic competition, qua-

lity assurance and a convergence towards the values of the transnational capitalist class (Cambridge & Thompson, 2004, p. 173). The 'internationalist' approach is founded upon aspirations of peace and understanding between nations, with a progressive educational philosophy that focuses on service to the community and responsible citizenship. This approach celebrates cultural diversity and international mindedness (Cambridge & Thompson, 2004, p. 173). Schools do not generally fall into one category or the other, but rather they are on a spectrum and are neither ideologically driven/internationalist or market driven/globalist (Bunnell, 2014). The exception to this are the United World Colleges that exist to fulfil an ideological dream (United World Colleges, n.d.).

The literature on international schooling often falls under the umbrella term of 'internationally minded schools' (Bunnell, 2006, p. 156). There are those scholars who wish to see a change in terminology for example replacing 'inter*national* education' with the term 'cosmopolitan education' (Gunesch, 2004). Lineham (2013) also associates the notion of cosmopolitanism with the ideals of an 'international education' as one of its aims is to develop students with an intercultural outlook. At the same time Lineham (2013, p. 262) argues that HRE and the promotion of global citizenship are aims of an international education. However, whilst the aims discussed above may be applicable to an 'international education', it is important to note that it has been argued that the use of the term 'international education' is misleading as such goals are not limited to a particular type of school or programme of study, but can happen anywhere (Bunnell, 2008b; James, 2005).

The growth of the international schooling field and how international schooling and education are defined continues to be discussed (Bunnell, 2008b; Hayden & Thompson, 2016; Yemini & Fulop, 2015). Contributing to this ongoing discussion surrounding how to define 'international schooling' Bunnell, Fertig and James (2016) adopt an institutional perspective to discuss what it is that makes a school's claim to be an 'international school' legitimate. They develop a framework based on Scott's (2008) three pillars of institutionalisation to analyse and illustrate the legitimacy of a school's claim to be an international school (Bunnell et al., 2016). They suggest that this process of gaining institutional legitimacy is made more difficult by the existence of competing or co-existing logics (Bunnell et al., 2016, p. 414). In their analysis, Bunnell et al. (2016) identify challenges that schools must address to be legitimately designated as international. In particular they raise concerns about the legitimacy of Type C schools (Bunnell et al., 2016). The provision of an international curriculum emerged as the key characteristic that is central to legitimacy (Bunnell et al., 2016, p. 312). However, they acknowledge that defining the term 'international curricula' is problematic (Bunnell et al., 2016, p. 313). Bunnell, Fertig and James (2017a) develop their work with institutional theory by adopting the concept of 'primary task'. In this case the primary task is what a school

must do in order to gain legitimacy as an international school. They conclude that the provision of an international curriculum, such as the IBDP, emerged as an international school's institutional primary task (Bunnell et al., 2017a, p. 312). They use the example of the IBDP and argue that the robustness of the IB authorisation process is central to establishing institutional legitimacy (Bunnell et al., 2017a, p. 314). Based on this definition of what makes a legitimate international school, it can be argued that schools offering the IB programmes of study are legitimate (Bunnell et al., 2016).

1.4   IB as a context

This study takes as its case HRE in the IB, an organisation that falls within the field of international schooling. This section will briefly outline the historical development of the IB. Following this it will outline the organisational structure of the IB and finally the section gives an overview of the growth of the IB.

1.4.1 History

The IB take their cue from global notions of what it means to be a good citizen as the development of the IB runs parallel to the emergence of global organisations working to promote human rights. In particular the groundwork laid for the development of the IB began with the creation of post World War I organisations, including the Labour Office in 1919 and the League of Nations in 1920 (Hill, 2002; Sylvester, 2002). The employees of the League of Nations and the International Labour Organisation opened the International School of Geneva (ISG) in the 1920s to provide for their children (Tarc, 2009a). Following World War II there was an increase in the mobility of expatriate families for reasons including the creation of the United Nations (UN) in 1945, decolonization, the emergence of the USA as a world power, the post World War II economic boom and international expansion of companies, the Fulbright Act (1964), and technological advances (Hill, 2002). However, during the 1950s ISG, the UN International School in New York (UNIS) and other international schools identified five problems:

- difficulty of access to universities on a global scale.
- lack of appropriate curricula for internationally mobile students.
- the need to promote international understanding for world peace.
- division of students into national groups to teach the programmes of some countries.
- financially unviable class sizes stemming from the above (Renaud, 1975) .

At the Conference of Principles of internationally-minded schools in 1949 (later to be known as the Conference of Internationally-Minded Schools (CIS)) the establishment of an international diploma was first mooted (Hill, 2002). Following this the CIS

held a course for teachers with an interest in international education in Geneva (Hill, 2002). This event, attended by fifty participants from seventeen countries, saw the first blueprint for international education which included notions of a common heritage, a basic attitude of respect for all human beings as persons and freedom from fear or prejudice (Hill, 2002, p. 194). In 1951 the International Schools Association (ISA) was founded by parents of students in international schools with the purpose of addressing pragmatic and ideological concerns, and to provide support and networking opportunities for the emerging international schools (Hill, 2002). At the same time the ISA's mission was to address the five problems identified above (Hill, 2002).

Tarc (2009b) identifies the decade of the 1960s as the main period of the IB's creation and experiment, however, the exact birthdate of the IBDP is contested. [2] In 1962 the participants of a world history conference organised by the ISA explored the possibility of a joint social studies examination (Tarc, 2009b, p. 238). Following this the ISG teachers assisted by other schools developed the profile and subject syllabi, with a draft proposal for an 'international baccalaureate' being published in the ISA bulletin of 1964 (Tarc, 2009a, p. 11). During this stage of policy formation the ISA executive, the ISG school board and the school staff were in agreement that international education should meet a number of aims as follows. Firstly, the ideological aim of creating a world free from conflict. Secondly, a cultural concern for intercultural understanding and appreciation. Thirdly, demographic and family concerns for university access for students. Fourthly, educational concerns for an international curriculum for mobile families (Hill, 2002; Tarc, 2009a). The ISA also created the International Schools Examination Syndicate (ISES) in 1964 as a separate foundation that would work to promote the IBDP by securing funding and recognition (Tarc, 2009a, p. 11). In 1968 the ISES officially became the Geneva-based IBO (Bunnell, 2008a). The draft proposal for an IB, published in the ISA Newsletter Bulletin in 1964, included eight subjects (Bunnell, 2008a, p. 413). However, between 1965 and 1972 the IBDP evolved into a programme of study that included the six-subject curricular model, Creativity, Aesthetic or Social Service (CASS), Theory of Knowledge (TOK) and the extended essay (Tarc, 2009a). A defining moment for the potential success of the IB occurred when Alec Peterson, the Oxford educationalist, secured a large grant from the Ford Foundation (Tarc, 2009a). The first students took the IBDP examinations in 1970 marking the beginning of the six year experimental phase (Tarc, 2009a). At the end of this phase "heads, teachers, university admissions officers and government ministries were accepting the IB Diploma on the basis of its initial success in a number of schools around the globe" (Hill, 2002a, p. 26).

Whilst the IBDP was developed to address pragmatic concerns, the founding of the IBDP was to a large degree built on the human rights ideals formulated in the Universal

2   See (Bunnell, 2008a, pp. 413-414) for a discussion regarding the birthdate of the IBDP.

Declaration of Human Rights (UDHR) and promoted by the United Nations Educational, Scientific and Cultural Organisation (UNESCO) (Hill, 2002; Marshall, 2007; Sylvester, 2002, 2007). It has also been argued that early on, IB schools were headed by strong visionaries committed to human rights ideals (Roberts & Pearce, 2013). In the post-war era there was a "strong focus on respect for others' national identities, inter-nationalism and the means needed to ensure peace" (Tate, 2012, p. 207). This is reflected in the IB mission aim (introduced in 1998) to create a better world through 'intercultural understanding', tolerance, acceptance, respect and cooperation and to solve global problems (James, 2005, p. 315). The IB mission was in 2006 translated into a set of learning outcomes for the 21st century (Tarc, 2009a, p. 96). This continues to this day although the human rights ideals of the IB are often discussed in the literature as 'international mindedness' or 'intercultural understanding' which resonates with the ideas of cosmopolitanism (Lineham, 2013; Tate, 2012). (This is elaborated on in Section 2.4, page 24) The Primary Years Programme (PYP), Middle Years Programme (MYP) and Career-related Programme (CP) were introduced respectively in 1997, 1994 and 2012 (International Baccalaureate Organisation, 2017).

Whilst the IB began as a small community of teachers who worked to develop an innovative university preparatory diploma for international schools, in 2007 the IB organisation re-branded itself with a new corporate logo and identity (Resnik, 2012). Each of the four programmes that are offered have their own sub-brand identity (Bunnell, Fertig, & James, 2017b). In recent years the focus of the IB has been on financial and organisational measures of efficiency and cost-effectiveness, following the advice of international management consultants (Tarc, 2009a, p. 95). Resnik (2012) suggests that this is reflected in the changing IB leadership. Alec Peterson, an Oxford University professor was the founding Director General of the IB. However, in 2012 Jeff Beard, who was a former chief executive officer for a transnational corporation, became the IB Director General. Tarc (2009a) suggests that the expansion of the IB represents a stifling of the innovation and progressiveness of the early years of the IB as there is now a need to maintain the same high quality of the global IB brand.

1.4.2 Structure of the IB

This section begins with a description of the IB operations, programmes and services. The Geneva registered IB organisation remains small, employing around 600 people in the following centres of operation: The Hague in The Netherlands, Singapore, Bethesda in Maryland, and Cardiff in Wales (Bunnell et al., 2017b, p. 6). "The IB constructs itself as a global network of schools led by a central organisation and sharing similar curricula, standards, textbooks and mission" (Resnik, 2012, p. 253). Regional offices administer the three geographical regions of the Americas, Asia-Pacific, and Africa, Europe and the Middle East (Resnik, 2012). The IB as an organisation offers training courses, seminars,

online resources such as the Online Curriculum Centre, and the IB network. These on-line resources serve IB coordinators by circulating news, information and administrative support (Resnik, 2012). Alongside this the IB publish 'IB World' three times a year.

The IBDP is comprised of six academic subjects including first language, second language, experimental sciences, the arts, individuals and societies, and mathematics and computer sciences. Students are able to choose from within these six subject pools depending upon which subjects the school are able to offer. Students must also "…complete the core TOK course that provides the philosophical and critical spine…" of the IBDP, and complete an Extended Essay, and the 'Creativity, Activity and Service' (CAS) component, which stresses existential learning (Bryant, Walker, & Lee, 2016, p. 89). Students choose one subject from each group, three at higher level and three at standard level (van Oord, 2007).[3] The IBDP is placed within the 'western liberal' epistemological tradition with a focus on the 'free-market' of ideas, acknowledgement of the fallibility of one's own or others' opinion, and confidence in free competition of ideas as a condition for the emergence of truth as the best opinion available (van Oord, 2007, p. 386). This is best illustrated in the focus on critical thinking over encyclopaedic knowledge. In 1984, the IB declared Spanish as its third official language (joining English and French). This enabled children in Latin America to write examinations in their mother tongue (Resnik, 2012, p. 261).

There are some commentators whose research suggests that the IBDP is an indicator of success at university and that universities consider the IBDP to be better than the national equivalent qualification (Coates, MacMahon-Ball, & Rosicka, 2007; Coca et al., 2012). However, alongside the promotion of academic success, "within the IBDP the academic subjects and the core curricula are used as a vehicle to help develop the ideals and values outlined in the IB mission statement" (Lineham, 2013, p. 265). It has been argued that values education is most successful when a whole school approach is taken that encompasses the curriculum, teaching staff and school leadership, and the IBDP seeks to adopt this kind of approach (Lovat & Clement, 2008; Thompson, 1998). In part the values of the IB are promoted throughout the IB continuum of study programmes and through the IB Learner Profile (International Baccalaureate Organisation, 2008). The IB Learner Profile constitutes ten attributes (see Appendix 1). The attributes and IB values and how they relate to this study are discussed in more detail in Section 2.4, page 24 and Article II.

1.4.3 Growth of the IB

Whilst traditionally the IB catered for the 'international' expatriate communities around the world, increasingly the IB programmes of study are found in a wide range of co-

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3   For further elaboration on the specific subjects in each group see (van Oord, 2007).

untries and different school types, including traditional international schools and state funded national schools (Hayden & Thompson, 2013). The number of IB programmes offered worldwide is increasing rapidly and between 2011 and 2017, the number of IB programmes offered worldwide grew by 45.8% (International Baccalaureate Organisation, n.d.-b). In particular the IBDP is a rapidly spreading programme of education that "is perceived to offer participating schools and students quality assurance, accountability, and most importantly academic rigour, as well as promoting intercultural understanding" (Belal, 2017, p. 18). The IB is no longer a niche provider of education, but a global leader. The IB has emerged as a powerful brand with the "programs offered being regarded by many as offering an effective mix of progressive educational approaches and academic rigour." (Wright, Lee, Tang, & Chak Pong Tsui, 2016, p. 4). The expansion can be seen "as a free market response to a global need" (Cambridge & Thompson, 2004). There has been a growth in for-profit schools within the field of international schooling and many of these adopt the IB programmes of study, in some cases alongside other programmes of study (Waterson, 2016). An example of a for-profit organisation is GEMS Education that makes about USD 500 million in revenue a year and was in 2012 the world's biggest privately owned provider of schools (Bunnell, 2014). The IBDP also extends into what are known as 'encapsulated mission' schools, for example in Sydney, the German School has offered the IBDP since 2002 (Bunnell, 2008a).

As of the 5th December 2017, there were 6,395 IB programmes being offered worldwide, across 4,783 schools (IBO, n.d.-b). This represents a growth of 39.3% between 2012 and 2017 (IBO, n.d.-b). However, this expansion is concentrated in certain regions, notably 39% of IB schools can be found in the United States (Wright et al., 2016). However, there has been significant growth in the Asia-Pacific region. Between 2005 and 2016 the number of schools in the Asia-Pacific region offering IB programs has more than doubled from 304 to 696 (Wright et al., 2016, p. 4). However, this growth is not uniform across the IB programmes. "Globally, the number of schools offering the MYP has increased from 636 in 2009 to 1227 in 2016", however, the MYP only comprises 22% of all IB programs and is the least popular (Wright et al., 2016, p. 4). In the Asia-Pacific region the MYP only represents 16% of all IB programs offered. In a step to try to increase the academic rigour of the MYP, and therefore improve the uptake by schools, the IB has begun to implement a new assessment model for the MYP (Wright et al., 2016).

 China has in recent years implemented reforms that reflect a move away from exam-oriented education and knowledge transmission towards student-centred learning (Poole, 2016). This has led to the appropriation of international curricula such as the IBDP. However, there is also a growing demand for international qualifications from affluent Chinese parents who are dissatisfied with the quality of national education (Robinson

& Guan, 2012). At the same time some international schools offer a hybrid curriculum including for example both the Chinese national curriculum (up to grade 9) and the IBDP (after grade 9) (Poole, 2018).

As discussed in Section 4.5.3, page 47 the Japanese government announced in "An Interim Report of the Council for the Promotion of Human Resources for Globalisation Development its plan to introduce the IBDP into 200 Japanese secondary schools over the next five years" (Yamamoto, 2016, p. 8).

Whilst the IB has grown in many regions of the world there continues to be a dearth of IB schools in both Africa and the post-Soviet countries (Bunnell, 2016). Within Africa there has never exceeded 100 IB schools and "IB schools in Africa are private, and largely traditional type international schools catering for the expatriate community, largely British or American in origin" (Bunnell, 2016, p. 183). Bunnell, (2016) exploring the dearth of IB schools across Africa refers to the expectations that Alec Peterson, one of the key architects of the IB, had regarding the role of the IB in different contexts. He suggests that the dearth of IB schools in both Africa and the post-Soviet block of countries might continue to be a disappointment to the IB (Bunnell, 2016, p. 183). However, it should be noted that in Poland particularly there has been some growth in schools offering the IBDP (see Section 4.5.3, page 47).

Part of the ongoing discussion regarding the growth of the IB is the growing disparity between IB activity in high and low income countries (Bunnell, 2016, p. 192). The IB talks of "the IB's commitment to creating a collaborative global community united by a mission to make a better world through education" (International Baccalaureate Organisation, 2013b, p. 1). However, the lack of IB in Africa and indeed other parts of the world would indicate that they have not yet achieved their goal. The geographical distribution of the IB requires further investigation. Many IB schools, particularly in the Asia-Pacific region operate in the private international schooling sector, charging high tuition fees. This restricts the tuition charging schools to students from high scoio-economic backgrounds, and at the same time limits the students' exposure to those who come from other socio-cultural backgrounds (Wright et al., 2016).

Resnik (2012) explores the expansion of the IB suggesting that when international organisations interact with national systems, they produce a 'frontier zone' with distinct spatialities. In the case of the IB, she argues that the overlap of the global with the national territory produces six spatiality forms (Resnik, 2012, p. 251). These spatialities are according to the degree of global embeddedness and the "thickness" of the global as follows: the IB international brand; the IB organisation; the IB regional offices; international schools for mobile families; private schools that recruit local children; public schools that recruit local children (Resnik, 2012, p. 251). In her analysis Resnik (2012)

proposes that the IB as a global product or service becomes metamorphosed as it interacts with the local.

The IB world schools stand at the nexus between the global and the local.[4] They operate outside of national education systems offering global standardised programmes of study, and yet they can be adopted by schools funded by nation states and frequented by 'natives' (Resnik, 2016). The IB has from the outset had a global outlook with the aim to create citizens that transcend the national. This global citizenship approach has incorporated the promotion of very clear human rights ideals that are delivered through the curricula, the Learner Profile and the importance placed on the extra-curricular development of students. At the core of the IB mission statement human-rights-promoting ideals persist 'to develop inquiring, knowledgeable and caring young people who help to create a better and more peaceful world through intercultural understanding and respect' (International Baccalaureate Organisation, n.d.-d). The mission statement aligns with the principles of international education in terms of developing international understanding and peace (Lineham, 2013, p. 274).

The IB with its rapid growth of IB schools across the globe provides an example of the convergence that WCT asserts. However, by selecting IB schools in different contexts this study is able to explore if and how the global logic of human rights is experienced and adhered to by students whilst maintaining functional equivalence.

1.5   Framing Human rights education within the global context and the IB

It is argued in this thesis that human rights provide a moral framework or belief system that can be defined within an institutional logics perspective as a global human rights logic (for elaboration on the institutional logics perspective see Sections 3.4, page 35 and 3.5 page 36). The global human rights logic is discussed more fully in Article IV, pages 1-2. The global human rights logic impacts education and therefore students primarily through what is described as HRE. Whilst HRE may have existed in different forms for many centuries, the foundations for an international HRE discourse were developed post World War II (Bajaj, 2017). Since the 1940s there have been a plethora of international laws regarding human rights that have specifically mentioned education. These include the UDHR (Article 26) (1948), the International Covenant on Economic Social and Cultural Rights (Article 13) (1966), the UNESCO Convention Against Discrimination in Education (Article 5) (1960), the Convention on the Elimination of Racial Discrimination (Article 7) (1965) and the Convention on the Rights

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4   IB world schools are understood to be any school that has been authorised by the IB to offer and IB programme of study (International Baccalaureate Organisation, n.d.-a)

of the Child (Article 29) (1989). The UNESCO Associated Schools Programme in 1953 represents an early attempt to actually implement HRE in school settings (Suárez, 2007a). However, it was not until 1978 that the International Congress on the Teaching of Human Rights developed a definition of HRE. This included the fostering of attitudes of tolerance, respect and solidarity, to provide knowledge about human rights and the institutions that implement them, and to create awareness of how these rights can be translated into social and political reality both at the national and international level (Suárez, 2007a). Despite the mentioning of HRE in different international conventions and these early attempts to define and incorporate HRE as a global discourse, momentum was not gained until after the Cold War in the early 1990s (Bajaj, 2017). Since this time neo-institutional theorists such as Ramirez et al, (2007) have provided evidence of the increasing prominence that has been given to HRE on the international scene. This is taken as evidence of one area in which an increasing convergence of world culture can be identified in the educational sector (Ramirez et al., 2007).

The UN World Conference on Human Rights in Vienna culminated in The Vienna Declaration that stated that, "human rights education, training and public information is essential for the promotion and achievement of stable and harmonious relations among communities and for fostering mutual understanding, tolerance and peace" (Bajaj, 2017, p. 3). This declaration and the proceeding Programme of Action called for the UN Decade for Human Rights Education (1995-2004). The conversation between policymakers, government officials, activists and educators that began in 1993 continued in the UN World Programme for Human Rights Education which is now in its third phase (2005-ongoing). In 2011 the UN General Assembly adopted the Declaration on Human Rights Education and Training. The UN defines HRE as:

> "…education, training and information aimed at building a universal culture of human rights though the sharing of knowledge, imparting of skills and moulding of attitudes directed to:
>
> (a) The strengthening of respect for human rights and fundamental freedoms;
> (b) The full development of the human personality and the sense of its dignity;
> (c) The full promotion of understanding, tolerance, gender equality and friendship among all nations, indigenous peoples and racial, national, ethnic, religious and linguistic groups;
> (d) The enabling of all persons to participate effectively in a free and democratic society governed by the rule of law;
> (e) The building and maintenance of peace;
> (f) The promotion of people-centred sustainable development and social justice.

> Human rights education encompasses: (a) Knowledge and skills — learning about human rights and mechanisms for their protection, as well as acquiring skills to apply them in daily life; (b) Values, attitudes and behaviour — developing values and reinforcing attitudes and behaviour which uphold human rights; (c) Action — taking action to defend and promote human rights. " (United Nations, 2006, p. 13)

The core elements of HRE as defined by the UN include the promotion of respect for all human rights as universal and indivisible standards belonging to all people. HRE must promote respect for others, and it must actively encourage the development of values relating to peace, tolerance, and equality in an integrated and holistic manner (Gerber, 2008).

The Council of Europe has also passed several resolutions in favour of HRE, such as the *Council of Europe Charter on Education for Democratic Citizenship and Human Rights Education*, which has **been adopted** by the organisation's 47 member states (Council of Europe, 2010). The Council of Europe's working definition of HRE is,

> "...educational programmes and activities that focus on promoting equality in human dignity, in conjunction with other programmes such as those promoting intercultural learning, participation and empowerment of minorities." (Council of Europe, 2010)

Alongside these international guidelines and definitions are an array of different pedagogical and theoretical approaches to HRE (Parish, 2015, p. 25). In her seminal work Tibbitts (2002) developed a three-tiered model exploring different levels of implementation. This approach to understanding HRE has since been updated (Tibbitts & Keet, 2017). Bajaj (2011) has developed three models of HRE based on ideological orientation – including HRE for Global Citizenship, HRE for Coexistence and HRE for Transformative Action. Zajda and Ozdowski (2017) identify three broad categories of HRE – including the humanistic perspective, progressivist perspective, and the reconstructionist perspective. This final approach to categorizing HRE particularly resonates with the IB context of this research as the IB is founded upon the ideals of humanism, a progressive approach to learning and with a focus on social action (Tarc, 2009a).[5]
 "These scholars, despite adopting different theoretical approaches, all agree with the principle of a universal approach to HRE, and the continuing development of new definitions, theories and pedagogical approaches to HRE" (Parish, 2015, p. 25). What becomes clear is that despite a global logic of human rights that provides a moral framework with which to influence education, even at the level of scholarly pursuits there is not one unified approach to HRE. It is also important to note that the discipline of

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5   For a further review of different theoretical perspectives on HRE see (Tibbitts & Kirschlaeger, 2010).

HRE is not restricted to formal educational settings, but rather incorporates all forms of education. However, for the purposes of this study the focus is on formal educational settings.

At the same time, the ways in which human rights ideals in education are both discussed and conceptualised are many and varied. For some scholars the framing of human-rights-promoting ideals falls within a broader understanding of cosmopolitanism (Meintjes, 1997; Osler & Starkey, 2010). Human-rights-promoting ideals are also discussed within the wider framing of global citizenship and the need for HRE to address how global complexities affect our lives (Zajda & Ozdowski, 2017). At the same time human-rights-promoting ideals are discussed within the discipline of multi-cultural education with links made between diversity-related curricula and reduced prejudice, increased empathy and social action (Banks, 2008, 2015; Cole & Zhou, 2014). Overlaps in terms of multi-cultural and international education have been identified, one aspect of which is the promotion of human rights (Hill, 2007). Whilst these ways of discussing education that promotes human rights ideals represent a valid and beneficial way to frame, conceptualise and contextualise HRE, it is not feasible to discuss each of these extensively; rather it is acknowledged that HRE falls within the domain of many areas of study that often overlap conceptually. As eloquently stated by Suárez (2006) a proponent of WCT, "There are no exogenously given recipes that preclude variation; instead HRE models are malleable blueprints that can be modified and adapted to different contexts – there is not "one best system" for HRE" (Suárez, 2006, p. 66). This quotation by Suarez (2006) reveals the limitations of WCT in the theoretical power that it has to explain the global/local nexus. WCT is not intended to make essentialist claims about the nature of HRE that apply in all local contexts (Ramirez, 2012, p. 430). Instead WCT is observing broad patterns of global trends from a 'bird's eye view' (Ramirez, 2012; Schweisfurth, 2013).

One of the reasons that HRE is discussed in such a broad range of ways is that HRE is often not taught as a discrete subject within schools. Whilst HRE can be taught in a discrete subject, often it cuts across different aspects of the curricula. Therefore, how do we as researchers define something that is rarely taught as a discrete subject? HRE tends to be incorporated into different subject areas at different stages of the educational process or implicitly in the SLC. This makes it difficult to distinguish between what is HRE and other subject areas. For example, Religious Studies may well incorporate elements of intercultural understanding, tolerance and respect, key components of the human rights logic, however, may not be referred to as HRE. Instead it could be conceptualised as multi-cultural education or global citizenship. Do we therefore only define HRE as that which incorporates learning that explicitly calls itself HRE? Alternatively, do we only define HRE as that which explicitly mentions the UDHR? It is argued in this thesis that this is too narrow a definition because learning about and developing the values that un-

derlie the UDHR do not require an explicit reference to the UDHR. Instead, this thesis adopts a broad definition of HRE that incorporates any experience within the SLC that works to the development of student competence that develops adherence to the global human rights logic. This way of viewing HRE is in line with the definitions and ways of conceptualising HRE discussed above.

The ideals that underlie the global human rights logic are that all human beings are equal, having inherent dignity and inalienable rights (UDHR – first paragraph). The human rights logic therefore promotes these ideals as a way to fight against intolerance, stereotyping, discrimination, hate speech and violence. These ideals are expressed as a focus for education most explicitly in Article 26 of the UDHR (United Nations, n.d.).[6] These ideals can also be seen in the human rights logic of the IB, with respect, care and compassion irrespective of nationality, explicitly mentioned in records that chart the historical development of the IB and in its mission statement.[7] (The global human rights logic is discussed more fully in Article IV, pages 1-2 and the human rights logic of the IB is discussed more fully in Chapter 2, Article II and Section 3.0 of Article III). Whilst the global human rights logic promotes respect and rights between all groups who may be denied human rights based on disability, gender, age etc. there is a specific focus both within the UDHR and the IB on intercultural understanding in order to promote respect and human rights between people of different ethnicities. Therefore, for the purposes of this thesis the specific focus will be on the student competence that are developed that enable them to adhere to human rights for all people regardless of ethnicity. The working definition for HRE is:

HRE is conceptualised as any experience within the school learning community that works to the development of student competence that encourages adherence to the global human rights logic for all people regardless of their ethnicity.

A further review of the literature on HRE can be found in Article I and Chapter 2. Alongside this in Chapter 2 the ways in which human rights related education are discussed specifically within the discipline of IB research is outlined. In this case HRE is very much framed within the concepts of 'international mindedness', 'world-mindedness' and 'intercultural understanding'.

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6   "Education shall be directed to the full development of the human personality and to the strengthening of respect for human rights and fundamental freedoms. It shall promote understanding, tolerance and friendship among all nations, racial or religious groups, and shall further the activities of the UN for the maintenance of peace." (UN, n.d.)

7   See (Hill, 2002, p. 194; Tarc, 2009a) for a description of the founding ideology of the IB. "The International Baccalaureate aims to develop inquiring, knowledgeable and caring young people who help create a better and more peaceful world through intercultural understanding and respect…These programmes encourage students across the world to become active, compassionate and lifelong learners who understand that other people, with their differences, can also be right." (IBO, n.d.-d)

1.6   Structure of the 'kappe'

The 'kappe' is structured in the following way.

Chapter 2 introduces the first article which is the culmination of the pre-phase of this study (see Figure 1, page 5). Article I is a theoretical review of the literature on HRE. It identifies five thematic areas in which the discipline of HRE is studied. Supplementary to Article I is a review of the literature on HRE since 2015 when Article I was completed. Chapter 2 also includes a review of the literature within the field of international schooling and the IB. This review explores conceptualisations of human rights related education and empirical works related to the IB.

Chapter 3 explores the theoretical framing for the thesis. It discusses the place of WCT within the broader perspective of neo-institutional theory and the critique of this theory within the context of the global/local *problematique* (Schriewer, 2015). The argument is made for the adoption of an institutional logics perspective as a new way to conceptualise the global/local dichotomy within CIE. The theoretical framework for the study is then outlined.

Chapter 4 introduces the methodological approach taken for the study. Following this the comparative case study design is outlined. The multiple method interdisciplinary approach used in this study to address the research questions is elaborated in distinct phases. Finally, research credibility and ethical considerations are discussed.

Chapter 5 provides an outline of the four articles and then proceeds to discuss the findings from the articles in relation to the overarching research question and sub questions.

Chapter 6 concludes the research by discussing the contribution made by this study followed by some recommendations for further investigation.

1.7   Summary

Chapter 1 has introduced the context of the ongoing discussion surrounding the global/local nexus within the discipline of CIE. By adopting an institutional logics perspective to the study of HRE in IB schools this study introduces a new way of conceptualising the global/local nexus. The overarching aim and research question of the thesis and how this is broken down into four distinct research questions has been introduced. Following this the study has been contextualised within the disciplines of international schooling, the IB and HRE. Finally the structure of the thesis has been outlined.

Chapter 2. Literature review

2.1   Introduction

Chapter 1 introduced this study within the context of the ongoing discussion within CIE surrounding the global/local nexus. Following this, Chapter 1 discussed the field of international schooling and in particular the IB, followed by framing HRE within the global context and the IB. This focus of the study was then made explicit in the outlining of the overarching research aim and question, and four sub-questions of the study. To finish, Chapter 1 provided an overview of the structure of this thesis.

This chapter provides an introduction to Article I, which is to be seen as the culmination of the pre-phase of the study (see Figure 1, page 5). At the same time this chapter also provides a necessary supplement to Article 1, which was completed in January 2015. Firstly, Article I is outlined and discussed in relation to the formation of the study's overarching question and sub questions. Following this a supplementary section to Article I reviews more recent literature on HRE. Finally, literature that is specific to the IB is reviewed.

2.2   Introducing Article I – A review of the literature

Article I Parish, K. (2015). Studying Global Human Rights Education. Theoretical and Empirical Approaches. Opuscula Sociologica, (1), 23-35.

Article I can be seen as the culmination of the pre-phase of the study. The aim of this phase was to explore the literature on HRE through the theoretical lens of WCT and its critics. HRE falls within the context of this theoretical debate surrounding globalisation. HRE has in the past few decades gained an increasing level of attention as scholars seek to understand how the human rights discourse promoted by the UN has impacted education systems around the world (Tibbitts & Kirschlaeger, 2010). However, by exploring the literature thematically the author was able to identify both theoretical and empirical gaps in the research to date. Google scholar and the university library database were used to search for sources that included both empirical and theoretical contributions to the discipline of human rights within educational contexts. Multiple variations of HRE were used as key words for the search to try to ensure as broad a range of sources

as possible. After the collection of and reading of the sources themes began to emerge and the individual studies/papers were placed into these broad themes. Some sources crossed between the different themes and are therefore referred to in multiple sections.

A number of themes emerged. Firstly, studies that are occupied with the theoretical debate surrounding the universality and nature of HRE. Secondly, studies dealing with the way in which HRE has become incorporated into the policies and curricula of nation states. Following this, studies that explore the way in which HRE is interpreted by those who produce resources such as textbooks. Fourthly, studies that explore the implementation of HRE by teachers. Finally, studies that explore the way in which HRE is understood by students in terms of their competence (Parish, 2015, pp. 29-30).

From the thematic organisation of literature on HRE in Article I a number of gaps emerged in the literature. These perceived gaps provided inspiration for the development of the research design of this study in the following ways. Firstly, the literature review revealed that studies with a theoretical position tended to come from a WCT perspective, using large-scale macro studies as evidence of convergence. Other studies tended to focus on local contexts not drawing on a particular theoretical position. This therefore inspired the author to find a theoretical position that could explore the complexity of the global/local nexus with a focus on HRE. Secondly, studies on HRE in the field of international schooling did not become apparent at the time of writing Article I and this was perceived as an area in need of investigation. In particular, the IB as an emerging global player in education with an explicitly stated focus on human rights ideals provided a good case study with which to explore the global/local nexus. Thirdly, there were very few studies in the literature that focused on how to assess or measure the outcomes of HRE and how competence in this area develops. As the end goal of education is arguably student competence, the author set out to investigate how human rights competence can be assessed. Finally, studies that are comparative in nature are scarce in the literature, with the exception of those adopting a WCT perspective. A comparative study also lends itself to an investigation of the global/local nexus.

In summary the pre-phase of the study, culminating in Article I strongly influenced the development of the research design of this study.

2.3 Further literature on HRE

Article I, completed in January 2015, is supplemented in this section with more recent literature on HRE. As HRE is an emerging area of study there have in just a short space of time been published some insightful editions. The same methodological approach was employed for this literature search as was used for Article I (see Section 2.2, page 21). Of particular note are two edited volumes that focus on the relationship between

human rights and religion in educational contexts (Pirner, Lähnemann, & Bielefeldt, 2016; Sjöborg & Ziebertz, 2017). In the context of increasing migration and cultural and religious diversity, particularly within Europe, these volumes present theoretical and empirical insights into the relationship between Religious Education and HRE as a way to create a culture of human rights (Pirner et al., 2016; Sjöborg & Ziebertz, 2017). Of particular interest is the study conducted by Ziebertz (2017) that explores the differing attitudes that Christian and Muslim students have to the different human rights values. It is argued that education plays an important role in establishing and developing cultural and political sensitivity about the importance of human rights (Ziebertz, 2017, p. 136). This study provides insight into the differing attitudes that young people from different religious perspectives may have. However, it does not explore from where these differing attitudes arose or how these attitudes impact behaviour. This is something that this study seeks to do as it explores adherence to the human rights logic (see Article II)

Zajda and Ozdowski (2017) contribute to the discipline of HRE with their edited volume that focuses specifically on the interrelationship between ideology, the state and HRE reforms in a global context. Another important contribution to the discipline of HRE is the edited volume by Bajaj (2017). This volume contributes towards the theoretical and conceptual foundations of HRE, whilst also exploring empirical contributions and the transformative impact of HRE from different regions of the world (Bajaj, 2017). Audrey Osler (2016) explores, with a focus on intersectionality, how social justice can be realised in and through HRE.

At the same time there have also been studies that explore the implementation of HRE. In a landscaping of the variety of HRE curricula found, Vissing, Burris and Moore-Vissing (2016) discovered enormous variation in terms of both content and comprehensiveness. They argue that there is a lack of standardisation, teacher training and assessment within the discipline of HRE (Vissing et al., 2016). This thesis builds on this research by exploring the experiences that students have of what appears on face value to be a standardised programme of study - the IBDP. In her book, Hantzopoulos (2016) explores how HRE can act as a force to restore human dignity in school contexts. This research takes as its focus the relationships within the SLC with a particular focus on the role of acceptance, empathy and care, themes that are taken up in this study (Hantzopoulos, 2016).

What becomes apparent in a reading of these volumes is the enormous contribution of scholars to this emerging area of study. This supplementary review of the literature has illustrated that there continues to be increasing interest in the discipline of HRE and in particular the theoretical development of the discipline. However, there continues to be a dearth of research that focuses on the student outcomes of HRE, particularly within formal schooling. At the same time it brings to the fore the broad scope of this area of

study. HRE as a concept can incorporate such a broad array of ideological perspectives and explore so many different facets of society, from community empowerment to professional development. Therefore, the next section to explores how HRE is manifested in the literature on the IB within the field of international schooling.

2.4   HRE in the IB

What became apparent from the pre-phase literature review (Article I) was that there was an absence of literature that looked specifically at HRE in IB contexts. The human rights ideals of the IB do not manifest themselves as a single discrete subject, called HRE, in most cases. Instead, the human rights ideals of the IB can be found in the school ethos, the IB Learner Profile attributes, the CAS programme and within aspects of the discrete subjects. Therefore, the literature on the IB was explored with a broad view to better understanding what pre-requisites or attributes the IB promotes that could lead to students acting to promote the rights of others (arguably the ultimate goal of HRE).

What became apparent from the literature was that the human-rights-promoting ideals of the IB were discussed using different frames of reference, for example the term 'international mindedness' or 'intercultural understanding'. The human rights ideals are also discussed in terms of changing attitudes towards the fulfilment of the IB mission aims and the IB Learner Profile. The literature will therefore be discussed under the following broad themes: international mindedness and IB mission aims.

2.4.1 International mindedness

In particular the human rights ideals are most frequently discussed in the literature in the context of 'international mindedness' or 'intercultural understanding'. The IB's use of the term 'international mindedness' is attributed to Ian Hill (2000) and since 2000 the term has become an important part of the IB continuum, giving coherence across the different programmes of study (Roberts & Pearce, 2013).[8] The Learner Profile (2008) states that "The aim of all IB programmes is to develop internationally-minded people who, recognizing their common humanity and shared guardianship of the planet help to create a better and more peaceful world" (IBO, 2008, p. 5; International Baccalaureate Organisation, 2013a).[9] The IB Learner Profile lists ten attributes that the IB programmes of study aim to develop in students and it is here that the 'flavour' of 'international mindedness' is discerned (Roberts & Pearce, 2013). The IB Learner Profile defines the attributes of a

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8   For further elaboration on the concept of international mindedness see for example, (Douglas & Jones-Rikkers, 2001; Hill, 2012)

9   For a list of the ten attributes of the Learner Profile see Appendix 1

person who makes responsible decisions for life as knowledgeable about global issues, is empathetic, is an enquirer, a thinker, a communicator, caring, open-minded, balanced, reflective and a risk-taker (Cause, 2009, p. 37). It is here also that we can see an elaboration of the human rights ideals of the IB. In particular, the IB seeks to develop 'principled' students who "act with integrity and honesty, with a strong sense of fairness, justice and respect for the dignity of the individual, groups and communities. They take responsibility for their own actions and the consequences that accompany them." (IBO, 2008, p. 5; 2013a). At the same time students should become 'caring' and "show empathy, compassion and respect towards the needs and feelings of others. They have a personal commitment to service, and act to make a positive difference to the lives of others and to the environment." (IBO, 2008, p. 5; 2013a). However, the Learner Profile has been criticised for its lack of theoretical underpinning or practical implementation (Wells, 2011). In her literature review Bullock (2011) addresses this critique by exploring the learning theories that underpin the ten attributes of the IB Learner Profile. These ten attributes are explored in four themes; the cognitive or intellectual, the conative or personal, the affective or emotional, and fourthly the culture of social (Bullock, 2011, pp. 2-3).

The IB Learner Profile has also been criticised for being more committed to programme design than developing attributes that help people to live in an interconnected world (Plotkin, 2013). Research also suggests that the term 'international mindedness' is subject to being used variously and loosely (Cause, 2009; Doherty & Mu, 2011; Skelton, 2007). At the same time, due to the vagueness of the term' international mindedness', and the little accountability that schools have, teachers and administrators struggle to implement it (Gigliotti-Labay, 2010).

Belal (2017) explores how the concept of international mindedness promotes student engagement within the local communities through the CAS component of the course. Her findings reveal that rather than the IBDP affecting student engagement in action it is the school's diversity that develops the attitude of caring and action (Belal, 2017). However, it has also been argued by others that diversity alone is not enough to develop international mindedness, but intervention by way of education is also needed (Bennett, 2009; Muller, 2012).

In their study on the relationship between participation in the IB curricula and certain attributes identified in the IB Learner Profile, Bryant, Allan Walker and Lee (2016) revealed that 'caring' is less explicitly emphasized in the IBDP curricula in comparison to other attributes stated in the IB Learner Profile. At the same time they find evidence to suggest that the focus on attributes such as 'caring' is more likely to be found in the MYP and not the IBDP where the focus is more on the academic (Bryant et al., 2016).

2.4.2 IB mission aims

The human-rights-promoting ideals of the IB are also discussed in the literature with reference to the IB mission aims/statement. In their study on the attitudes of students enrolled on the IBDP in different contexts, Wilkinson and Hayden (2010) found changes over time as students moved towards the IB mission aims. They focussed on different 'international attitudes' relating to six of the main IB aims (Wilkinson & Hayden, 2010, p. 88). The research design included a comparison across eight schools using a quantitative survey and qualitative interviews in one particular school (Wilkinson & Hayden, 2010). They attribute the positive changes in attitude over a two year period to aspects of the school environment such as informal discussions with teachers and other students and the TOK course (Wilkinson & Hayden, 2010, p. 95). Adopting a similar approach, Lineham (2013) explored how students' attitudes change during the course of their IBDP studies. The case study approach adopted focussed on one school in Switzerland and the findings revealed that despite the IB mission statement not having a high profile students were familiar with the IB Learner Profile attributes (Lineham, 2013). However, during the follow up interviews with students it emerged that concepts within the mission statement were infused within the SLC (Lineham, 2013). In a comparative study of two schools in the US Hinrichs (2003) explored 'international understanding', focusing on human-rights-promoting ideals such as appreciation of diversity, the importance of the need for peace, a cosmopolitan identity, and respect for democracy and human rights (Hinrichs, 2003). As her study included one IBDP school and one school offering the US national curricula, she attributes the increased international understanding of students to the IBDP (Hinrichs, 2003).

It is this international mindedness, presented as part of the Learner Profile and mission aims that provides the conceptual basis for the human rights logic of the IB. As discussed in Section 1.5, page 15 HRE can be conceptualised in many different ways using different terminology. The studies discussed in this review provide insights into the ways in which human rights ideals are discussed and researched specifically within the context of the IB. In particular, the studies that explore the attitudes and attributes of students are especially important for the purposes of this study as they provide a grounding upon which to build. This study seeks to do this by exploring not only the attitudes and attributes that students have but also exploring how these correlate with the intention to act as a way of measuring the level of adherence that IB students actually have to the IB human rights ideals. At the same time this study seeks to compare between and within contexts to discern reasons as to why students have developed adherence to the IB human rights ideals or not.

It has been suggested that within the field of international schooling there has been an internal bias in that the literature has focussed on defining what actu-

ally is (Bunnell, 2014, p. 43). In this case those who have knowledge about the field of international schooling tend to be practitioners from within the field. It has also been suggested that the literature in the field of international schooling therefore tends to be more favourable and rarely examines the field with a critical eye (Bagnall, 2008; Cambridge, 2013). Cambridge goes so far as to say that the discourse about the IB represents a "whig interpretation of history" particularly in the writings of the former IB Deputy Director General Ian Hill (Cambridge, 2013, p. 188).

2.5   Summary

This chapter has introduced and outlined the key findings of the literature review undertaken in 2015 (Article I). Following this, a supplement to this literature review has introduced new theoretical and empirical work within the area of HRE. A brief discussion of how human rights related learning manifests itself within the field of international schooling and in particular the IB is then followed by a review of the literature from this field.

Chapter 3. Theoretical framework

3.1 Introduction

The first two chapters of this thesis have introduced the aims and research questions of this study within the context of CIE. International schooling, the IB and HRE have been discussed and the literature explored. The purpose of this chapter is to situate the study theoretically in the ongoing discussion surrounding the global/local nexus in CIE. Following this the author introduces the institutional logics perspective, and drawing from this perspective discusses how this is used as a framework for the study.

3.2 Neo-institutionalism

This section briefly outlines the neo-institutional perspective as a strand of institutional theory upon which both WCT and institutional logics have built. Central to any institutional theory is the question – how do institutions affect the behaviour of individuals? In response to this question neo-institutional theorists fit broadly into one of the two following approaches. Firstly, the 'calculus approach' which focuses on "those aspects of human behaviour that are instrumental and based on strategic calculation" (Hall, Taylor, & Taylor, 1996, p. 939). The assumption made here is that individuals behave strategically to confer maximum benefit. Individuals will adhere to patterns of behaviour within an organisation because deviation will be worse for the individual. In contrast to this the 'cultural approach' stresses the degree to which behaviour is bounded by an individual's worldview (Hall et al., 1996, p. 939). Whilst human behaviour might be rational, the emphasis here is on the extent to which behaviour is dependent on established routines or patterns (Hall et al., 1996). This approach emphasises the choice of a course of action dependent on the interpretation of a situation as opposed to purely instrumental calculation (Hall et al., 1996). Institutions persist according to the 'cultural approach' because some institutions are so "taken-for-granted that they escape direct scrutiny and, as collective constructions, cannot be readily transformed by the actions of any one individual" (Hall et al., 1996, p. 940).

Neo-institutionalism does not constitute a unified body and distinct schools of thought within neo-institutionalism are recognised for example: historical institutionalism, rati-

onal choice institutionalism, and sociological institutionalism (Hall et al., 1996; Suárez & Bromley, 2016; Wiseman et al., 2013). It is also acknowledged that variation exists within these schools of thought (Hall et al., 1996). Historical institutionalists are eclectic in that they draw from both the 'calculus and cultural approaches' in their exploration of the "formal or informal procedures, routines, norms and conventions embedded in the organisational structure of the polity or political economy" (Hall et al., 1996, p. 938). Largely within the discipline of Comparative Politics, this approach explores how "institutions emerge from and are embedded in temporal processes through path dependence and divergence at critical historical junctures" (Powell & Bromley, 2013, p. 2).

Rational choice institutionalism developed at the same time, but in isolation from historical institutionalism. Rational choice institutionalism argues that behaviour is largely driven by a strategic calculus that is deeply affected by the expectations that the individual has about how others will behave (Hall et al., 1996, p. 945). Largely within the discipline of Economics rational choice institutionalists adopt a 'calculus approach' that "emphasises coordination mechanisms that solve collective action problems by generating new forms of commitment and rule-following or norm-abiding behaviour" (Powell & Bromley, 2013, p. 2).

Alongside the development of both historical and rational choice institutionalism has been the development of neo-institutionalism within Sociology. This largely developed from the discipline of organisation studies and a critique of the emphasis placed on formal means-end 'rationality' (Hall et al., 1996; Powell & Bromley, 2013). Instead sociological institutionalism defined institutions as "not just formal rules, procedures or norms, but the symbol systems, cognitive scripts, and moral templates that provide the 'frames of meaning' guiding human action" (Hall et al., 1996, p. 947). This reflected a 'cognitive turn' and a 'cultural approach' to viewing institutions. Influenced by social constructivism, sociological institutionalism argues that institutions provide the very terms through which meaning is assigned in social life as the self-images and identities are constituted from institutional forms (Berger & Luckmann, 1967; Hall et al., 1996; Zucker, 1977). Emerging from the conceptual breadth of the neo-institutional extended family, are those who extend Zucker's (1977) emphasis on the micro-foundations of institutional processes. In so doing they pay closer attention to the relationship between individuals and institutions. [10] Whilst others explore institutional sources of heterogeneity in the form of institutional logics, others explore how institutionalized practices flow around the globe emphasizing reception and adoption at the local level.[11]

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10   See for example the work of (Almandoz, 2012; Battilana & Dorado, 2010; Pache & Santos, 2013; Zilber, 2002).

11   See for example the work of (Brunsson & Jacobsson, 2000; Czarniawska & Sevón, 1996; Thornton, 2004; Thornton & Ocasio, 1999; Thornton et al., 2012)

At the macro-level of research Meyer and Rowan's (1977) insights have been extended to what has now become known as WCT.[12]

3.3 WCT and the CIE context

The WCT perspective is particularly prominent within the academic discipline of CIE to which this study contributes. The WCT strand of neo-institutionalism "tends to focus on large cultural scripts and procedural causes, which are hypothesised to exercise influence at either the supra-national, state, sub-national, organisational levels" (Wiseman et al., 2014, p. 692). Meyer and Rowan (1977) focusing on three central concepts in WCT make the claim that actors, such as states, organisations, or legitimized individuals are embedded in institutional environments and "scripted" by world cultural assumptions and that their "structures become isomorphic with the myths of the institutional environment" (Meyer & Rowan, 1977, p. 340) (as introduced in Chapter 1, page 2). Whilst these organisations are characterized by coherence and control, structures are "decoupled" from each other and from ongoing activities, which can be seen in rule violations, unimplemented decisions, poor technical efficiency, and "subverted" or "vague" control systems (Meyer & Rowan, 1977). Meyer and Rowan (1977) explored complex organisations as a reflection of wider myths in the institutional environment as opposed to the more technical demands of production. The process of diffusion of these myths, it has been argued, are brought about through mimetic, normative and coercive channels (DiMaggio & Powell, 1983). However, diversity and variation are also important components of WCT, as is understanding the unique and surprising ways that contemporary norms and expectations are shared across otherwise diverse and original communities (Wiseman et al., 2014, p. 694).

Critics of WCT argue that divergence, resistance, mimicry and coercion are underemphasised by WCT, and that in a discussion of globalisation and its impact, the importance of power in its different guises and the role of actors in response to coercion must not be overlooked (Anderson-Levitt, 2012; Schriewer, 2012; Schwinn, 2012). Others have argued that it may be possible to observe a "veneer of cultural homogenisation" in supra-national organisations and policy making at a national level (Green, 1997). However, at the same time education systems as core institutions in society are expressions of national culture that differ between and within countries having evolved from different historical, religious and cultural traditions (Green, 1997, p. 163; Hirst, Thompson, & Bromley, 2015). Critics of WCT have therefore concentrated their efforts on the local enactment of world-level phenomena and in so doing highlighted the centrality of agency and politics in how global reforms are implemented in local contexts (An-

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12   See for example the work of (Hafner-Burton & Tsutsui, 2005; Kamens et al., 1996; McEneaney & Meyer, 2000; Meyer et al., 2010; Meyer et al., 1992; Meyer & Ramirez, 2000; Ramirez et al., 2007; Suárez, 2007b).

derson-Levitt 2003; Carney et al. 2012: 367; Schriewer 2012; Steiner-Khamsi 2004). However, it has been argued by some that the very notion of globalisation must be seen as an "object for ideological suspicion" because of its claim that forces beyond human control are transforming the world (Waters, 1995). In agreement with this Maguire (2002) argues that globalisation acts as a discursive which encourages certain ways of thinking and acting and makes globalisation seem natural and inevitable. At the same time alternatives are concealed (Maguire, 2002, p. 263).

Ramirez (2012), a neo-institutionalist, in defence of WCT makes it clear that WCT does not make essentialist claims of "real progress" or "true justice" having been achieved towards the goals of HRE. Instead he points out that there will always be discrepancies between, for example, policy documents and what teachers actually do in the classroom (Ramirez, 2012, p. 430). He cites the example of human rights as a universal narrative suggesting that "all nation states are expected to act as if they care about human rights" thus implying that for some nations the commitment to human rights ends there (Ramirez, 2012, p. 431). Ramirez reminds readers that the initial formulations of WCT did not assume that "schooling is experienced in the same way across different students or schools" (Ramirez, 2012, p. 433). The concept of 'isomorphism' is to be seen as a process of "becoming similar in spite of conditions that would otherwise suggest diversity" (Wiseman et al., 2014, p. 698). Whilst this may point towards homogeneity in educational structure, activity or expectation, WCT does not "assert that there is or should be a homogenous world culture or educational system that is inevitable or oncoming" (Wiseman et al., 2014, p. 699). WCT supports the notion that the local does matter and that the extent to which the global influences the local will depend upon time and space (Ramirez, 2012). In response to the critique aimed at WCT Ramirez (2012) makes the point that privileging the local over the global does not necessarily afford us any advantages in our understanding of the global/local nexus.

Attempts have been made to bridge the gap between the opposing views and approaches. A good example of this is the volume edited by Schriewer (2015) comprised of chapters (with the addition of two) that were originally published as articles in *Comparative Education*, volume 48, issue 4 (November 2012). It is set against the backdrop of this ongoing discussion surrounding how the global/local is conceptualised theoretically. Drawing together scholars from different areas of the discussion, Schriewer (2015) sets out to both acknowledge the contribution of WCT and move the discussion beyond critique. Schriewer (2015, p. 1) makes the point that unlike in the social sciences, within the discipline of globalisation and education, theory remains "implicit, theoretically unexplained" and laden with "normative undertones". This certainly appears to be supported by the review of the literature of HRE undertaken for this study (see Article I, page 29). One of the exceptions to this comes from the work of neo-institutionalists whose theo-

retical work within the discipline of education have met "epistemic expectations" directed towards social theory (Schriewer, 2015, p. 1). Consequently, it is from neo-institutional WCT that Schriewer takes his starting point. The *problematique* of the volume answers the question how can theory enable a "consistent conceptual comprehension both of the tendencies towards an increasingly global interconnectedness of the social world and of context specific-structural elaborations" (Schriewer, 2015, p. 7). Attempts have been made to answer this question with some helpful concepts being utilised. Steiner-Khamsi (2014) in her study of the global/local nexus uses the concepts of 'reception' and 'translation' as an explanation for how the WCT concept of 'decoupling' occurs.[13] She explores the ideological, the regulatory and the practical in her study (Steiner-Khamsi, 2014). These concepts better help us to understand the process of morphing. As discussed in Section 1.4.3, page 14, Resnik (2012) explores the global/local nexus using the concept of 'frontier zone' with six spatiality forms (Resnik, 2012, p. 251). These spatialities are according to the degree of global embeddedness and the "thickness" of the global as follows: the IB international brand; the IB organisation; the IB regional offices; international schools for mobile families; private schools that recruit local children; public schools that recruit local children (Resnik, 2012, p. 251). In her analysis Resnik (2012) proposes that the IB as a global product or service becomes metamorphosed as it interacts with the local. Madsen (2008) develops the concept of 'eduscape' to explore the dimension of the structural, with a focus on ideologies and policies and an experiential agency-based dimension, with a focus on interpretations, adaptations and resistance. An 'eduscape' constitutes the ideological visions and political structures that exist in local schools including how time, activity and place are organised (Madsen, 2008). These ways of conceptualising the global/local nexus were considered for use in this study. However, these approaches do not build on WCT, but instead seek to replace it. In so doing, neo-institutional theory is discarded along with WCT.

Whilst some critics wish to discredit and abandon WCT and neo-institutional approaches completely (Carney et al., 2012; Silova & Brehm, 2015), this is not the approach taken here. Rather, by incorporating the neo-institutional concept of institutional logics it is proposed that a bridge can be built between the extremes of WCT and their opponents (Thornton & Ocasio, 2013, p. 101). This study therefore builds on the work of WCT agreeing that to an extent there is an international HRE phenomenon even though this may not necessarily indicate that HRE can be found universally. After reviewing the literature, it is difficult to dispute that human rights ideals are found increasingly within the educational policy documentation and textbooks of many nations (see Article I, pages 26-17). However, this study moves away from the traditional focus

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13 'Decoupling' is the creation and maintenance of gaps between formal policies and actual organisational practices which can be seen in rule violations, unimplemented decisions, poor technical efficiency, and "subverted" or "vague" control systems (Meyer & Rowan, 1977).

in CIE on nation states and instead focuses its attention on the IB, an organisation that is expanding its reach globally in a way that transcends the national. In fact the IB, with its human rights ideals, extends its reach around the globe into different educational contexts thus appearing to support WCT claims (Hayden & Thompson, 2016). Yet it cannot be denied that much variation can be found at the local level, as the review of the literature in Chapter 2 and Article I has outlined. However, at the same time neo-institutional theory still has much to offer by way of explanatory power in helping us to better understand the global/local nexus by exploring the complexity of the institutional environment at different levels of abstraction.

The overarching aim of this study is to explore if and how the global logic of human rights, as incorporated by the IB into its mission aims, is experienced and adhered to by students who are following the IBDP in different contexts. The premise behind this is that what appears at the global level of abstraction (*macro*) is not necessarily experienced and adhered to at the local level (*meso* and *micro*). Therefore, this study seeks to explore why and in so doing contribute to our understanding of how logics at the global organisational level filter down and impact at the local organisational level. However, to investigate this a theoretical framework is needed that can accommodate scale as the IB human rights logic is explored at different levels of abstraction in different contexts. The use of institutional logics within the discipline of education is increasing and this study builds on this research by adopting an institutional logics perspective to theoretically frame the study and also for use as an analytical tool.

3.4   Institutional logics

Alford and Friedland (1985) within the field of organisational studies, introduced and defined an institutional 'logic' as "a set of practices – behaviours, institutional forms, ideologies – that have social functions and are defined by politically organised interests" (Alford & Friedland, 1985, p. 11). Developed from this was a focus on the inter-institutional system and the contradictions within it, e.g. between market and family logics (Friedland & Alford, 1991). Taking a different angle, Jackall (1988) focussed on the normative dimensions of institutions and the intra-institutional moral contradictions within organisations. Building on these works Thornton and Ocasio (1999) defined institutional logics as "the socially constructed, historical patterns of material practices, assumptions, values, beliefs, and rules by which individuals produce and reproduce their material subsistence, organize time and space, and provide meaning to their social reality" (Thornton & Ocasio, 1999, p. 804). The definition of institutional logics was further refined in 2008 to be the "...socially constructed, historical patterns of cultural symbols and material practices, including assumptions, values, beliefs by which individuals and organisations provide meaning to their daily activity, organise time and space,

and reproduce their lives and experiences" (Thornton & Ocasio, 2008; Thornton et al., 2012, p. 2). This more recent definition of institutional logics will be adopted for the purposes of this study.

Research that adopts an institutional logics approach within education is expanding with work to date that focuses on higher education, medical education, competing logics within the discipline of inclusive education and shifting logics in kindergartens (Bastedo, 2009; Dunn & Jones, 2010; Kiuppis, 2018; Russell, 2011; Thornton & Ocasio, 1999).

The term "human rights logic" is not used by the IB itself or its commentators, although research that draws on institutional theory is in evidence within the field (Bunnell et al., 2016, 2017a). Institutional theory has been used to explore the legitimacy of international schools, using the concept of the primary task (Bunnell et al., 2017a). In this case it is concluded that the primary task of an international school is the provision of an international curriculum such as the IBDP (Bunnell et al., 2017a). In particular the use of Scott's three pillars (2008) has contributed a framework that is helpful in understanding the process of institutional legitimisation that a school organisation goes through (Bunnell et al., 2016). Bunnell et al. (2017b) place particular importance on the cultural cognitive pillar and its relationship to the primary task in the way it promotes and engenders the way institutional members/actors think about institutional phenomena. They go on to suggest that "over time, institutional members become institutionalised as the multiple logics, those associated sets of practices and constructions that provide frames of reference, effect individuals' behaviour choices" (Bunnell et al., 2017b, p. 4). The institutional logics perspective adopted in this study therefore complements the work being done in this field as it explores the institutional pluralism of the IB (Kraatz & Block, 2008; Pache & Santos, 2013).

Often the terms 'ideals' or 'values' are adopted as a way to conceptualise human rights and these were considered early on in the study. In this context human rights ideals or values are standards or principles to be aimed for. To use the terms ideals or values would be appropriate for this study, but inadequate. In the search for a new theoretical way with which to understand the global/local nexus, with a focus on human rights, the term ideals does not really contribute anything. However, institutional theory allows human rights to be explored as more than just ideals or values, but as institutionalised in that they can be regarded as "multi-faceted, durable social structures, made up of symbolic elements, social activities, and material resources" (Scott, 2008, p. 57). The concept of logics that has been elaborated upon within the field of institutional theory, provides an understanding of human rights that incorporates the cultural symbols, such as values and beliefs that have been socially constructed. However, the concept of logics also allows for human rights to be understood as material practices, such as the organisation of time and space, lived experiences and daily activity. The institutional logics perspe-

ctive allows for global phenomena to be explored at different levels of abstraction as it explores how belief systems shape the cognition and behaviour of actors (Thornton and Ocasio, 2008). In particular, the institutional logics perspective can offer a more syncretic approach that can contribute to a better understanding of the global/local nexus by connecting the *macro* (bird's eye view) of WCT with the *meso* and *micro* levels.

3.5   Framework

 "A core premise of the institutional logics perspective is that the interests, identities, values and assumptions of individuals and organisations are embedded within prevailing institutional logics" (Thornton et al., 2012, p. 6). The focus therefore is on an integration of the different levels of analysis, but at the same time on how institutions both constrain and enable individuals and organisations (Thornton et al., 2012). This perspective is therefore particularly suited to this study as it explores how the global logic of human rights is embedded at the *macro* level of the IB organisation, the *meso* level of the school organisations and in the *micro* level of the individual students. At the same time the institutional perspective enables consideration to be given to both the material and symbolic elements that are at play within organisations. The symbolic refers to the ideation and meaning – in this case the human rights ideals. The material refers to the structures and practices within organisations – in this case the programmes of study, the practices within the SLC. The institutional logics perspective allows for the exploration of the dynamics between the two and in so doing offers a framework that can help us to better understand how the global human rights logic (the symbolic) is embedded in the practices of the SLCs (the material) and therefore impacts the experiences and levels of adherence that students have. Additionally the institutional logics perspective as a metatheory of institutions does not simply explain homogeneity, but also heterogeneity (Thornton et al., 2012). In so doing it moves our understanding of why heterogeneity exists at the local level beyond the WCT notion of 'decoupling'. This is achieved by exploring logic hybridity and how it influences the ways in which logics become embedded (Pache & Santos, 2013) (see Section 3.5.3, page 38 for an elaboration of this central concept). The institutional logics perspective sees the world as characterised by increasing institutional pluralism as organisations become embedded in sometimes competing and conflicting logics (Kraatz & Block, 2008; Pache & Santos, 2013). The institutional logics perspective also moves beyond the notion that cognitive scripts and myths explain the adoption of particular behaviours in a seemingly mindless way (DiMaggio & Powell, 1991; Friedland & Alford, 1991). From an institutional logics perspective "behaviour can also be powerful and strategic; it is mobilized when individuals and organisations violate cultural meanings" (Thornton et al., 2012, p. 42). This perspective therefore accommodates some of the criticism aimed at WCT that argues for more focus on the centrality of agency and contestation (see for example, Anderson-Levitt, 2012).

The theoretical framework adopted for this study enables the overarching aim and research questions to be addressed comparatively across scales/levels of abstraction and between contexts (Bartlett & Vavrus, 2016; Bray, Adamson, & Mason, 2007).

3.5.1 Global human rights logic (macro level)

This study begins at the macro level of abstraction with the global human rights logic. Whilst discussion of institutional logics as global phenomena has not been found in the literature, it is argued here that some institutional logics transcend the societal level and are in fact global. Taking Thornton and Ocasio's (2008) definition of institutional logics the author argues that human rights, as a socially constructed phenomenon, have become a global logic during the course of the past century. This logic of human rights is a part of the cultural 'myth' discussed in WCT literature (Boli & Thomas, 1999; Ramirez et al., 2007) (see Section 1.1, page 1 and Article I page 24). As outlined in Chapter 1 of this thesis, the global human rights logic is evident in the material practices set out by international law and the assumptions, values, beliefs, and rules laid out in international conventions.[14] In line with Powell and Bromley (2013, p. 2) the author argues that human rights have emerged from and are embedded in temporal processes and are historically contingent upon critical historical junctures. Articles III and IV discuss if and how the human rights logic has become embedded at a global level following the aftermath of World War II. In the global human rights logic we can see a *macro* level of abstraction.

3.5.2 IB logic of human rights (macro level)

Fundamental to this study is the way in which the global logic of human rights has become incorporated by the IB into its mission aims. As discussed in Chapter 1 of this thesis the development of the IB runs parallel to the emerging logic of human rights in the second half of the twentieth century. However, the incorporation of the human rights logic and how it is both symbolically and materially embedded in the IB historically sheds light on the degree to which there is homogeneity even at the global (*macro*) level (Ramirez et al., 2007). By drawing on the work of scholars within the field of international schooling Section 3.0 of Article III discusses how the global human rights logic is historically embedded in the IB at a global level albeit in tension with a more pragmatic logic (Hill, 2000; Sylvester, 2007; Tarc, 2009a). Tarc (2009b) states that "having a better sense of the founding practical demands and the idealist motivations of the IB experiment, and how the resultant form of the IBDP responded to both the demands and ideals, provides historical grounding to inform present debates…" (Tarc, 2009b, p. 236). In this case an understanding of if and how the global human rights logic has

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14 UDHR (Article 26), International Covenant on Economic Social and Cultural Rights (Article 13), UNESCO Convention Against Discrimination in Education (Article 5), Convention on the Elimination of Racial Discrimination (Article 7), Convention on the Rights of the Child (Article 29).

become and is embedded in the IB at the global level, provides a benchmark with which to explore the local contexts of individual IB SLCs. At the same time it opens our eyes to the institutional complexity within an organisation like the IB and the realisation that this can involve contestation. This in turn sheds light on potential logic hybridity that may exist within organisations (Pache & Santos, 2013).

3.5.3 Student adherence to the human rights logic (micro level)

The understanding gained in exploring the human rights logic at the *macro* level of abstraction is then utilised as the framework then takes its focus to a *micro* level of abstraction. The study draws on the work of Pache and Santos (2013) and the *micro* level of institutional logics. To understand the ways in which individuals within an organisation experience and respond to possible competing/conflicting logics, Pache and Santos (2013) start with the premise that within a given organisation individual responses to a given logic are dependent on the extent to which they adhere to that logic. The levels of adherence described by Pache and Santos (2013) can be seen as steps on a continuum, for example "novice, familiar or identified" (Pache & Santos, 2013, p. 3). Based on the level of adherence, individuals may respond in one of the following ways; "ignorance, compliance, resistance, combination or compartmentalization" (Pache & Santos, 2013, p. 3). Pache and Santos (2013) argue that the relationship between adherence to a particular logic and the way in which an individual responds to that logic is moderated by the degree to which an organisation experiences logic hybridity. Logic hybridity within an organisation can arise when there are one or more institutional logics that compete for dominance. Pache and Santos (2013) also note that whilst at the organisational level adherence to a particular logic or multiple logics may be needed to satisfy institutional referents, the level of response by an individual may be influenced by concerns related to social acceptance, status and identity that are external to the organisation (DiMaggio & Powell, 1983; Pache & Santos, 2013, p. 12). The institutional logics perspective highlights the importance of the social identities of actors in the ways in which they influence interaction with others and how these social identities interplay with logics in a given organisation (Thornton et al., 2012). The study adopts the concepts of adherence, experience and logic hybridity as analytical tools to better understand how the human rights logic filters down from the global to the local. By measuring the levels of adherence at the micro level one can gain a bird's eye view that maps patterns that exist in the real world between students in different school contexts (Moses & Knutsen, 2012, p. 117). Therefore the study draws from both the epistemological stances that are founded on post-positivism and the social constructivist approach (Kuckartz, 2014). The study adopts the post-positivist position that asserts that one can know something about an individual students' level of adherence to the human rights logic by measuring it objectively and by using deductive reasoning (Leech, Dellinger, Brannagan, & Tanaka, 2010).

Article II of this thesis articulates how student adherence to the logic of human rights embedded within the IB can be measured by way of a survey (This is Phase 1 of the study – see Figure 1, page 5 and Figure 3, page 45 and Section 4.5, page 46). The survey development draws on competence theory and social psychology to explore aspects of identity, values and attitudes in line with the institutional logics core premise that these are embedded in the prevailing institutional logics (see Article II) (Thornton et al., 2012, p. 6). Articles III and IV use both survey and interview data from IB schools in Norway and Poland to explore the level of adherence that students have to the global human rights logic and how they experience the human rights logic within the SLC. (This is Phase 2 of the study – see Figure 1, page 5 and Figure 3, page 45 and Section 4.6, page 50).

3.5.4 Local school logic of human rights (meso level)

Within the IB as a global organisation we find an increasing number of IB authorised schools. These school organisations represent the *meso* level of abstraction and the focus of this study is on the reception and adoption of the human rights logic at the local level by exploring how the human rights logic is experienced by students. This theoretical position takes its starting point from a constructivist stance whereby reality is constructed and co-constructed by actors within school organisations (Leech et al., 2010, p. 17).

Articles III and IV use interview data analysed from IB schools to explore the experiences that students have of the human rights logic in the SLC. (This is Phase 3 of the study – see Figure 1, page 5 and Figure 3, page 45 and Section 4.7, page 51). The student data is used alongside interview data from each of the schools' IB coordinators. The interviews explore how the school organisation have understood and responded to the global human rights logic adopted by the IB. By exploring the ways in which students experience the human rights logic of the IB in the SLC we are better able to understand what it is about the individual organisations that contribute to students developing adherence or not. Is it a case of the WCT notion of 'decoupling' or is it competing institutional logics (Meyer & Rowan, 1977; Pache & Santos, 2013)? Whilst an assessment of the student levels of adherence provides patterns of similarity/difference between and within school contexts, the exploration of experiences at the *meso* level provides us with a better understanding of why these patterns of similarity/difference may exist.

Articles III and IV explore the experiences that students have within the SLC and how these impact the level of adherence that they have to the human rights logic of the IB (As illustrated in Figure 1, page 5 Phases 2 and 3 overlap).

3.6   Summary

This chapter has discussed this study theoretically within the ongoing discussion surrounding the global/local nexus. In so doing has argued that by drawing on the institutional logics perspective we can gain additional insights that help us to understand how the veneer of homogeneity at the global level becomes manifested as heterogeneity at the local level (Green, 1997). The human rights logic of the IB is explored in this study as an interplay between the global institutions in contradiction and interdependency (*macro* level), organisations in conflict and coordination (*meso* level), and individuals competing and negotiating (*micro* level) (Thornton et al., 2012).

Chapter 4. Methodology

4.1   Introduction

In Chapters 1, 2 and 3 of this thesis the focus of this study has been elaborated and discussed in light of the literature and the study positioned within the theoretical context of the debate surrounding the global/local. The theoretical framework has also been outlined and it is upon this framework that the research design is built. This section elaborates the methodological approach and research design, providing supplementary information to Articles II, III and IV. This chapter also discusses the credibility of the overall study and explores the strengths and weaknesses of the research design.

4.2   Methodological approach

The overarching research question of this study is *If and how is the global logic of human rights embedded within different school contexts that offer the IBDP?*

The overarching research question was broken down into the following sub-questions:

1. **Does student adherence to the human rights logic of the IB differ within a specific school context?**

2. **If there are differences between students within a specific school context, why?**

3. **Does student adherence to the human rights logic of the IB differ between different school contexts?**

4. **If school context does make a difference, why?**

As discussed in Chapter 3, whilst representing a theoretical rivalry, the ongoing debate surrounding the global/local nexus also represents a methodological rivalry (Silova & Brehm, 2015, p. 17). It has been suggested that research that dominates WCT tends to be a quantitative 'bird's eye view' as opposed to the 'local' based research of their opponents, that tends to be qualitative (Wiseman & Chase-Mayoral, 2013). As discussed in Chapter 3 the theoretical perspective of institutional logics is adopted to frame

this study as a way to understand the complexity of the global/local nexus, in so doing accommodating the extreme methodological positions above. Therefore, a substantive stance was adopted to the research design which places the theoretical framework of the study at the forefront (Greene, 2007). The most appropriate methods for answering the research question within the theoretical framework were selected acknowledging that different paradigms contribute different ways of knowing and can be used to complement and build on each other (Bazeley & Kemp, 2012). Whilst respecting the integrity of the different paradigms the study utilises their different ways of knowing to expand our understanding of if and how the global human rights logic is embedded within different IB school contexts. In so doing the research design expands the scope of the study as different methods are used to assess different aspects of the phenomenon (Greene, 2007, p. 103).

The human rights logic of the IB is explored as an interplay between the global institutions in contradiction and interdependency (macro level), organisations in conflict and coordination (meso level), and individuals competing and negotiating (micro level) (Thornton et al., 2012). This theoretical position takes its starting point from a constructivist stance whereby reality is constructed and co-constructed by actors (Leech et al., 2010, p. 17). As presented in Section 3.5, page 36, at the global level the study explores the embeddedness of the human rights logic in the IB. However, at the same time the study is comparative and provides a 'bird's eye view' that maps patterns that exist in the real world between students in different school contexts (Moses & Knutsen, 2012, p. 117) (as discussed in Section 3.5.3, page 38). The study draws on the post-positivist position that asserts that one can know something about an individual student's level of adherence to the human rights logic by measuring it objectively and by using deductive reasoning (Leech et al., 2010). However, to understand why adherence develops or not one must draw on constructivism to explore the ways in which knowledge and experience are constructed within school organisations (as discussed in Section 3.5.4, page 39). Therefore the study draws from both the epistemological stances that are founded on post-positivism and the social constructivist approach (Kuckartz, 2014).

4.3 Comparative methodology

The overarching aim of the study is to explore the phenomenon of the human rights logic in different school contexts, and as outlined in Chapter 3 the institutional logics perspective provides a framework for conducting this study. Methodologically this required an approach that can accommodate macro, meso and micro levels of abstraction that can be used comparatively (Thornton et al., 2012). This was accomplished by adopting a comparative case study approach (Vavrus & Bartlett, 2006). The research design incorporates vertical, and horizontal axes (Vavrus & Bartlett, 2012). The vertical

axis allows for attention to and across scales/levels of abstraction and the horizontal axis compares between distinct locations (Bray et al., 2007; Vavrus & Bartlett, 2006).

In this study, the vertical axis explored the extent to which the global human rights logic has become embedded in the IB at a global level (*macro* level). The vertical comparison then proceeded to explore the extent to which the human rights logic is embedded in different school contexts by exploring qualitatively how students experience the human rights logic in the SLC (*meso* level). The vertical comparison also explored the extent to which the human rights logic is embedded in students in different school contexts by measuring quantitatively the level of adherence that individual students have to the human rights logic (*micro* level). In so doing the phenomenon of interest – the global human rights logic – "can be observed at different scales, from close up to far away, and each will reveal different patterns, textures and grains" (Ingold, 2010, p. 125). The vertical comparison was conducted by using a combination of methods, including a literature review, and quantitative and qualitative data collection. The methods and findings are discussed in Articles II, III, and IV and in the remainder of this 'kappe'. Therefore, the phenomenon of the human rights logic was compared vertically across the *macro*, *meso* and *micro* levels of abstraction. The vertical comparison answers the overarching research question - *If and how is the global logic of human rights embedded within different school contexts that offer the IBDP?*

The horizontal axis compares how similar policies unfold in distinct locations that are socially produced (Vavrus & Bartlett, 2006). This study adopted a homologous horizontal comparison between entities that have a corresponding position of structure to one another, in this case, schools and students (Vavrus & Bartlett, 2012). The horizontal design of this study is 'translocal' in the sense that the sites or contexts are connected with one another through their organisational affiliation, in this case the IB (Appadurai, 1996). The comparison of contrasting school contexts and students is important for this study as it extends our understanding of the impact of the global human rights logic. Therefore the study explored how the human rights logic is adhered to by students and experienced between different SLCs to answer sub-questions 3 and 4. At the same time to answer sub-questions 1 and 2 the horizontal design allowed for comparison between individual students within SLCs in terms of the level of adherence they have and their experiences. The horizontal comparison was conducted using quantitative and qualitative data collection. The methods and findings are discussed in Articles II, III and IV and in the remainder of this 'kappe'. To some extent the research design was iterative and needed to remain flexible throughout the process as the implications of the data analysis were considered before moving to the next phase (Maxwell, 2012). This will be discussed particularly in the section of this chapter that outlines Phase 2 of the study.

The comparative design of this study is represented in Figure 2. It is important to note

that whilst the arrows represent the vertical and horizontal axis, they do not give an indication of the chronological order in which the study was conducted. This will be elaborated in subsequent sections of this chapter. It should also be noted that the number of individual student and school participants is not represented in this diagram, only the conceptual research design. The participants in the study are discussed in subsequent sections of this chapter.

Figure 2
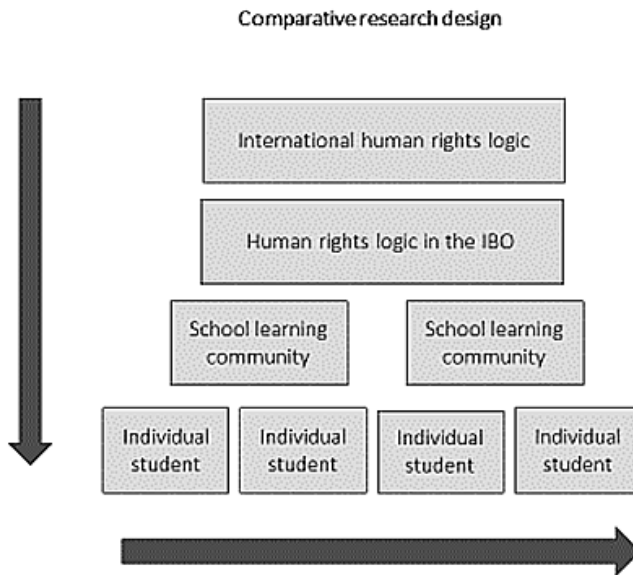
Thus far Chapter 4 has discussed the substantive stance taken and the overall comparative design of the study. The remainder of the chapter focuses on how this design has been implemented.

4.4   Multiple-method interdisciplinary approach

A multiple-method interdisciplinary approach was employed to address the overarching research question and four sub-questions of the study. This was accomplished in three distinct phases as described below (Creswell, 2013). The phases were sequential with the previous phase building on the next and the data from each of the three phases was integrated (Bazeley & Kemp, 2012). A diagrammatic overview of the three research phases can be seen in Figure 3.

Figure 3

Multiple methods interdisciplinary approach

Quantitative survey | Quantitative survey | Quantitative survey and qualitative interviews

Phase 1
Human rights competence development. A measure for the level of adherence to the human rights logic

Phase 2
Comparison of the level of human rights adherence between and within different school contexts.

Phase 3
Comparative case study of the experience of the human rights logic in two schools.

Sub-questions 1 and 3   Sub-questions 2 and 4

Phase 1 -
The development of a quantitative measure for student adherence to the human rights logic of the IB ('HRCD' survey - Article II). The development of the quantitative survey contributes to the *micro* level of abstraction discussed in Chapter 3.

Phase 2 -
The answering of two of the four sub-questions. (Articles III and IV)

Research question 1 - Does student adherence to the human rights logic of the IB differ within a specific school context?

Research question 3 - Does student adherence to the human rights logic of the IB differ between different school contexts?

The analysis of the survey data contributes to the *micro* level of abstraction discussed in Chapter 3. It allows for a bird's eye view of patterns within and between school contexts.

Phase 3-
The answering of two of the four research questions. (Articles III and IV)

Research question 2 - If there are differences between students within a specific school context, why?

Research question 4 - If school context does make a difference, why?

The analysis of the interview data contributes to the *meso* level of abstraction discussed in Chapter 3. It allows for greater understanding of the socially constructed reasons why there are differences/similarities between school contexts.

The three distinct and yet interrelated phases will be discussed in the following sections.

4.5   Phase 1

4.5.1 The development of a measure for student adherence to the human rights logic of the IB.

As discussed in Article III the human rights logic is embedded in the IB. However, to what extent do students actually adhere to this logic and how should this adherence be measured? As discussed in Chapter 2 the literature review (Article I) revealed a lack of research with a focus on HRE and student outcomes – the end product of the educational process. Therefore, Phase 1 began with an interrogation of how to measure student outcomes within the context of the IB. This process involved a literature review of the international human rights logic, how this has become embedded in the IB (*macro* level of abstraction – see Chapter 3) and empirical research. The findings of this literature review are presented in Article II, III and IV and Chapter 2. What became apparent during this review of the human rights logic found in the IB was that there were different aspects that contribute to this logic, specifically caring, identity, and action for a better world (*macro* level of abstraction). The conceptualisation of these constructs was influenced by the social psychological approach to understanding the social identity of actors and consistent with the institutional logics perspective (Thornton et al., 2012, pp. 86-87). The culmination of this phase was the production and testing of the 'HRCD' survey (a tool for the *micro* level of abstraction). This quantitative survey is based on a social psychological understanding of HRCD and incorporates three different psychological scales and biographical data. The survey development is discussed fully in Article II. The survey used in Poland can be found in Appendix 2. (The survey used in Norway substitutes Norwegian for Polish on pages 61-67 but is otherwise identical).

The quantitative survey method lends itself to the purpose here as it can be easily distributed electronically to participants across geographical distance. The choice-format questions, where answers are given on a response scale and the individual asked to tick boxes, will allow for ease of comparison and provides an overview of student HRCD (Heath, Brooks, Cleaver, & Ireland, 2009).

4.5.2 Pilot study

A pilot study was conducted in a school in England with a group of students in their final year of compulsory schooling (age 18-19). England was chosen as a context for pragmatic reasons as the author had contacts in schools in England who would be willing for the author to conduct the study. The students were asked to complete the survey and offer comments on the format and content of the draft questionnaire. The data was collected in-line with the ethical procedures outlined in Section 4.9, pages 58. Firstly, the gatekeeper of the school (in this case the Principle) was approached and gave permission for the students to be contacted (this letter can be found in Appendix 3). Secondly,

the students were asked to participate and give their informed consent (this letter can be found in Appendix 5). Whilst they were generally positive about the survey some of their suggestions were implemented and changes made. Valuable input from the peers of the intended sample influenced the final design of the survey (Stafford, Laybourn, Hill, & Walker, 2003).

4.5.3 Participants

Firstly, in light of the lack of research into so called Type C international schools the decision was made to compare state funded schools from two different countries (Bunnell, 2014). As state schools are national projects, funded by the state and following particular historical, political and cultural traditions, it was interesting to explore how the IBDP was incorporated or metamorphosed into different national contexts (Resnik, 2012). Therefore the first requirement was to find two countries that offer the IBDP and potentially in combination with other programs of study in state schools. This would have offered the opportunity to explore how the global logics of the IB meet the national/local contexts. A search of the IB 'find a school' webpage revealed which countries have state funded schools that offer the IBDP (International Baccalaureate Organisation, n.d.-c). Initially the intention had been to compare a northern European country with an Asian country as these provided two very different contexts. Japan and Norway were selected as they both have state funded schools that offer the IBDP. However, upon further investigation it became apparent that access into the Japanese schools would be problematic. In June 2011 the Japanese government announced in "An Interim Report of the Council for the Promotion of Human Resources for Globalisation Development its plan to introduce the IBDP into 200 Japanese secondary schools over the next five years" (Yamamoto, 2016, p. 8). As a consequence the 14 schools already offering the IBDP in Japan were inundated with visitors/researchers. The advice from colleagues working within the field of international schooling in Japan was to select another country of study.

At the same time it became apparent that it would have been very costly and time consuming for the author as the sole researcher for this study to choose a country beyond Europe. Therefore the very pragmatic decision was made to focus on Europe. The following criteria were followed. Different countries within Europe that offered Type C state funded schools were shortlisted by searching the IB 'find a school' webpage (IBO, n.d.-c). This shortlist included; Sweden, the Netherlands, Norway, and Poland.

At the same a comparison of traditional Type A and Type B schools with state schools that offer the IBDP was interesting. It was therefore necessary to select countries that have a range of types of schools that offer the IBDP. Again Sweden, the Netherlands, Norway, and Poland presented themselves as options.

Also in light of the somewhat slow growth of the IBDP in Europe in comparison with other regions of the world it was interesting to select countries that had experienced some growth in IB programs of study.

With these criteria in mind the following two countries were pursued. Firstly, Poland as a post-soviet country was of interest particularly as noted by Bunnell (2016) the post-soviet countries have not had much growth in the IB programs of study. However, Poland has in recent years experienced a growth in the number of schools that offer international programmes of study such as the IB. The first teaching of an IB programme was in 1993, but as of January 2018 there were 44 IB World Schools in Poland of which 39 offer the IBDP (International Baccalaureate Organisation, n.d.-e). Of the 39 schools that offer the IBDP 22 are state funded schools and 19 of these became authorised after the year 2000. The majority of the increase in the number of IBDP schools has occurred in Poland since the turn of the century.

Norway was also of interest largely because of its strong history of the one school for all and lack of school choice/segregation (Imsen, Blossing, & Moos, 2017). Whilst historically this has also been the case for Sweden, Sweden has engaged much more with school choice resulting in greater segregation (Imsen et al., 2017). Therefore it was interesting to explore the international schooling field within Norway in the light of the increasing number of international schools. The first teaching of an IB programme was in 1978, but as of January 2018 there were 36 IB World Schools in Norway of which 25 offer the IBDP (IBO, n.d.-f). Of the 25 schools that offer the IBDP 20 are state funded schools and 11 of these became authorised after the year 2000. The majority of the increase in the number of IBDP schools has occurred in Norway since the middle of the 1990s.

These two countries represent very different parts of Europe, Norway - northern Europe and Poland - eastern Europe. They represent very different social, economic, political, religious and cultural traditions.

During the first phase of the study the aim was to have as large a sample as possible across as broad a range of school types as possible in both country contexts. IB schools in Norway and Poland offering the IBDP were located via the IB 'find a school' webpage (IBO, n.d.-c). These webpages include all schools offering the IBDP and the contact details for the school principles and IB coordinators. The school principals and IB coordinators were then emailed and invited to participate in the study (see Appendix 3 for the letters sent to the schools).

Out of the then forty schools emailed in Poland, four positive responses were received. However, soon after one school withdrew leaving a total of three participating schools in Poland. In Norway, six out of twenty-five schools responded positively. The data was then collected in these nine participating schools.

These nine schools fall into the following categories reflecting to some extent the complexity discussed in Sections 1.3, page 5 and 1.4, page 9;

- fully state funded schools that offer the IBDP alongside a national qualification
- United World Colleges
- privately funded IB World schools
- state subsidised IB World schools.

Out of forty schools emailed in Poland very few of these schools actually responded to my email. Only one school responded to say that their school could not participate, but did not offer a reason for this. Despite the low response four schools did agree to participate. However, subsequently one of these schools failed to respond to further emails from myself which I took to be an indication that they no longer wished to participate. This left three remaining participating schools in Poland.

In Norway, six out of twenty five schools responded positively. As with Poland most of the schools did not respond to my email at all. Two of these schools gave the following reasons for not participating.

> "Under normal circumstances, I would be happy to participate in this project and lend you our support. However, this time I am going to have to turn down the offer; our school is undergoing an extensive renovation project which has led to classes being split over 2 campuses with a lot of travelling back and forth between them throughout the school day. This, naturally, has led to greater demands on our communication systems and staff feel they have more than enough on their plate without considering anything else. Ordinarily, I would appeal again for volunteers but knowing how hard my staff are working to keep everything running smoothly for the students, I do not wish to ask anything more of them." (School X, Norway)

> "Thanks for your mail, but unfortunately, we do not have the time to participate in your research at the moment." (School Y, Norway)

Beyond this it can only be speculated that for IB coordinators and school leaders they have very demanding work lives and were not able to commit their time or the time of their colleagues and students.

However, what proved to be more of a problem was the low student participation within the nine remaining participating schools. As discussed in Section 4.9, page 58 of the kappe, it was important that the students knew not only what they were agreeing to participate in, but also that they did not feel pressured to participate. A consequence of this was that many of the students in the nine participating schools chose not to participate.

4.5.4 Data collection

The decision was made to distribute the 'HRCD' survey using the online provider So-Gosurvey.com. to allow for ease of distribution to students via email. The data collected by SoGosurvey.com was then transferred via excel to SPSS for analysis. The final number of participants was one hundred and forty nine.

4.5.5 Analysis

The analysis of the data and analytical concepts for Phase 1 are described fully in Article II. The focus of the analysis was on the statistical relationship between the three components of identification with all humanity, ethno-cultural empathy and positive human-rights-promoting attitudes, and the intention to act to promote human rights. It has been argued in Article II that it is this competence, the intention to act to promote the rights of others, that is at the heart of the human rights logic of the IB. Therefore, the human rights competence score generated by the 'HRCD' survey data for each participant was used in the subsequent phases of the study to measure the level to which students adhere to the IB human rights logic between and within different contexts (research questions 2 and 3). Therefore there is interrelation between the samples and data between Phase 1 and the subsequent phases (Johnson & Christensen, 2008).

4.6   Phase 2

In Phase 2 sub-questions 1 and 3 were answered.

4.6.1 Research question 3 - Does student adherence to the human rights logic of the IB differ between different contexts?

Phase 2 began with addressing research question 3 by conducting a comparison of participating student scores between the different school contexts represented in the sample. The comparison was categorised in the following way.

- IBDP state schools in the contexts of Norway and Poland
- IBDP private schools in the contexts of Norway and Poland
- All IBDP state schools in both Norway and Poland and all IBDP private schools in Norway and Poland
- All IBDP schools in Norway and all IBDP schools in Poland.

Following the preliminary analysis of these comparisons the decision was made to focus sub-questions 1, 2 and 4 on just two of the nine schools from Phase 1. This was partly for pragmatic reasons. It was apparent that due to financial and practical limitations it would not be possible to conduct detailed case studies in all nine of the schools. It also became apparent from an analysis of the comparisons that the greatest difference in

terms of student human rights competence scores (levels of adherence) was represented by the following two schools; School 1 is a state school in Poland and school 2 is a private school in Norway. Therefore whilst the original plan had been to explore the difference between a Norwegian state school offering the IBDP and a Polish state school offering the IBDP (see Section 4.5.3, page 47) the decision was made to explore further the two extreme cases. School 1 and school 2 were therefore selected with the purpose of exploring why such extreme differences exist. This choice is discussed and the schools are described in more detail in Article IV, pages 7-9.[15] At this point in the study it could be argued that to some extent the choice of countries became less important than the type of school offering the IBDP. However, the context of the schools is also considered in the analysis in Articles III and IV.

Research question 1 - Does student adherence to the human rights logic of the IB differ within a specific context?

Following the decision to focus the remainder of the study on two schools, as described above, a comparison of participating student scores within the two schools was conducted. The purpose of this was to explore the extent to which students are embedded in the human rights logic of the IB by identifying the range of levels of adherence that students had within a specific school context. This comparison of students within each of the two school contexts is discussed in Article III and in Article IV.

4.6.2 Participants

The same participants that participated in Phase 1 were used in Phase 2 to answer research questions 1 and 2.

4.6.3 Data collection

The data from Phase 1 was used in Phase 2 to answer research questions 1 and 2.

4.6.4 Analysis

The statistical analysis for Phase 2 is discussed in both Articles III and IV.

4.7   Phase 3

In Phase 3 sub-questions 2 and 4 were answered.

Research question 2 - If there are differences between students within a specific school context, why?

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15   The author is not in a position to elaborate further on the two schools that participated in the interviews. Whilst this would be valuable for the reader, to do so would breach the author's ethical responsibility to the two schools. As stated in the letters to the schools (Appendix 3), the results will be published in such a way as to protect the anonymity of the participants.

Research question 4 - If school context does make a difference, why?

The focus of research questions 2 and 4 is on the extent to which the IB human rights logic is embedded in the school context by exploring how the students experience the IB human rights logic in the SLC. The intention was to allow students to be open about their own experiences as described by themselves in their own words. The aim was to understand how they felt that their experiences of the SLC and beyond had influenced the level of adherence that they had to the different aspects of the IB human rights logic. This phase of the research was exploring at the *meso* level of abstraction as it elaborated the way in which the SLC is organised. However, this phase was also exploring at the *micro* level of abstraction as it was asking students to discuss how they interact with the SLC. Therefore, a qualitative approach presented itself as the most appropriate way to gather this data. It was also decided to gain the perspective of the IB coordinator on how they viewed the experiences that the students have of the IB human rights logic. This provided a multiple perspective view. Qualitative semi-structured interviews with both the IB coordinators at the schools and students were therefore conducted. The questions were prepared in advance, however, during the interview there was flexibility in the ordering and the actual wording of the questions. Spontaneity was encouraged between the interviewer and interviewees, whilst the interviewer was still able to maintain control over the conversation.

The decision to use semi-structured interviews as a technique in this phase of the study was made to allow flexibility to explore the experiences that students were having in the SLC in a rich and detailed way. In this way interviews "help researchers to get a sense of these actors' reported experiences and differing perspectives on the phenomenon of interest" (Bartlett & Vavrus, 2016, p. 54). The focus of the interviews was on different aspects of the SLC where students could potentially experience the IB human rights logic. These different aspects are discussed in Articles III and IV. Whilst the same basic interview template was used for all student participants, it was adapted slightly for each of the students interviewed based on insights gained from the survey data. An adapted interview template was used for the IB coordinators. (See Appendix 4 for the student and IB coordinator templates).

Phase 3 was completed in two stages.

Stage 1 – Stage 1 answered sub-question 2 - *If there are differences between students within a specific school context, why?*

The interview data from school 1 and school 2 were analysed as two separate case studies. The reason for this was to explore fully what is unique about each of these cases, noting particularly how the school context influences the experiences that students have (Stake, 2013, p. 39). Whilst sceptical of the benefits of comparison between cases in

his earlier works, Stake later acknowledged some benefit to the comparison of cases assuming that the cases are relevant to the phenomenon, that the cases provide diversity across contexts, and that the cases provide opportunity to learn about complexity and contexts (Bartlett & Vavrus, 2016; Stake, 2013). Therefore, Article III represents the culmination of the analysis of school 1. It explores, what it is within that particular SLC that makes a difference to the level of adherence that students have to the human rights logic of the IB by connecting the students' individual survey scores to their interview data. This is illustrated in Article III by case summaries of two students within school 1 (Article III, pages 20-21). These students reflect extremes in terms of their adherence to the human rights logic of the IB (as determined by their survey scores). By creating case summaries of the individual students there is integration between their survey scores and their experiences both within the SLC and beyond. In doing the individual case studies, explanations for the differing levels of adherence the students have to the human rights logic were given. These explanations are discussed in Article III.

Stage 2 – Stage 2 answered sub-question 4 - *If school context does make a difference, why?* The two separate case studies from school 1 and school 2 were combined to compare similarities and differences. It was already known from Phase 2 of the study that statistically the two schools differed in terms of the students' survey scores (adherence to human rights logic). However, by combining the qualitative case studies differences/ similarities between the SLCs in terms of the students' experiences of the human rights logic of the IB could be analysed in an integrated way. Article IV represents the culmination of the comparison between the two school case studies.

4.7.1 Participants

Survey data collected in Phase 1 and used in Phase 2 was used as a sampling frame. The students were selected to represent a range of scores of human rights competence (level of adherence). The IB coordinators at both schools were also invited to participate in an interview. As the key organiser of the IBDP in the SLC the IB coordinators provided an additional perspective through which to see the extent to which the IB human rights logic is embedded within the school. A total of twenty six people were invited to participate in the interviews (School 1 - 12 students + IB coordinator; School 2 - 12 students + IB coordinator). The final number of participants was twenty two (School 1 - 12 students + IB coordinator; School 2 - 9 students + IB coordinator).

4.7.2 Data collection

The interviews were conducted, recorded and transcribed the author. Each interview lasted between 20-60 minutes. In articles III and IV the structure of the interview template is outlined. (See Appendix 4 for the interview templates).

4.7.3 Analysis

The data collected from the interviews is used in Articles III and IV. Thematic qualitative text analysis was used to analyse the data from the interview transcriptions. This was completed by the author using NVivo 10.

The coding process is based on the procedures in Kuckartz (2014) and is outlined as follows.

Stage one - The interview template was used as a guide to define very broad thematic categories. This template was built upon the overarching aim of focussing on the students' 'experience' of the human rights logic within the SLC. These broad themes also built upon the findings of Wilkinson and Hayden (2010) as discussed in Chapter 2. The analysis reflects 'interstitial learning' in the SLC, that is the experiences that students have both within and beyond discrete subjects (Thompson, 1998). The broad thematic categories used were; formal curricula, extra-curricular activities, teacher influence, lived experience of diversity. However, as the data was analysed other categories emerged and were added. For example, pragmatic concerns was added as a category as students referred to aspects such as international qualification, university entrance.

Stage two – The data was coded into these broad thematic categories.

Stage three – Sub-categories were determined based on the fourth research question *If school context does make a difference, why?*, the overarching aim of the study and inductively as they emerged from the data. For example, under the broad category 'pragmatic concerns' emerged various sub-headings – qualifications, school competition, teacher recruitment, university entrance.

Stage four – The second coding process divided the data into the sub-categories.

Following this coding process the data was used in two ways.

Firstly, the data was used to create case-related summaries for two individual students in school 1 as discussed in Section 4.6.1 page 50.

Stage one – The texts were used to create summaries for the categories and sub-categories of relevance for these two students (Kuckartz, 2014, p. 81). (see Article III page 19)

Stage two – Case summaries for the two students were then created using the these summaries for the categories and sub-categories (Kuckartz, 2014, p. 83).

Secondly, the data was used to create case studies of both school 1 and school 2 as described in Section 4.6.1, page 50. The two stages for this process are the same as for the

individual student case studies described above.

Thus far Chapter 4 has outlined the substantive approach and comparative design of this study and then the participants, data and analysis for each of the three phases have been outlined. The next section will discuss the credibility of the study including the strengths and limitations of the research design.

4.8   Credibility

In this section the study is defended by addressing the reliability, validity and generalisability of the different aspects of the study. Following this there is a discussion of the ethical concerns related to this study.

4.8.1 Reliability

"A measure of the consistency with which people give the same response on different occasions assuming no change in the characteristic being measured. A consistent but false response is still reliable" (De Vaus, 2002, p. 360). Therefore for research to be reliable the same results would need to be obtained if the study were to be conducted again (Johnson & Christensen, 2008, p. 279).

Reliability will be discussed firstly for the quantitative survey used in Phase 1, followed by the qualitative interviews conducted in Phases 2 and 3.

Phase 1

The reliability measures for the survey used in Phases 1 and 2 are recorded in Article II pages.9-10, Article III pages, 9-10 and Article IV pages 6-7). Two-week test-retest reliability estimates for the Scale of Ethno-cultural Empathy total (SEE) and subscale are as follows; SEE total: .76, EFE: .76, EP: .75, AC: .86 and EA: .64 (Wang et al., 2003, p. 230). However, it is a limitation of this study that a test-retest reliability estimate was not possible to obtain for either the Identification With All Humanity scale (IWAH) or the Scale of Human Rights Attitudes and Behavioural Intentions (HRAB). The schools participating in the study were unwilling to allow the survey to be distributed to the students twice.

Phases 2 and 3

It is acknowledged here that reliability is difficult to accomplish when collecting qualitative data, for instance, the atmosphere in a classroom will never be identically recreated and identical statements are not likely to be re-uttered. However, the same basic interview guide for students and IB coordinators was used in both of the schools. Using the same interview guide made the comparison between the interviews more reliable, not the least since comparing data across time, situations, and perspectives is a challenging task (Creswell & Clark, 2011). The interview template for students and the modified

guide for IB coordinators can be found in Appendix 4.

4.8.2 Validity

"Whether an indicator measures the concept that we say it does" (De Vaus, 2002, p. 363). In this case can the inferences made from the results of the study be said to be correct or truthful (Johnson & Christensen, 2008, p. 279).

Validity will be discussed firstly, for the quantitative survey used in Phase 1, followed by the qualitative interviews conducted in Phases 2 and 3.

Phase 1

Construct validity indicates the extent to which a higher-order construct, such as ethno-cultural empathy, is accurately represented in a particular study (Johnson & Christensen, 2008). The ways in which the constructs for the survey are operationalised are discussed in detail in Article II. Focus was particularly paid to the development of constructs that were appropriate for the context of students taking the IBDP. However, as with any study that has abstract constructs, a limitation of the study is that the constructs used to measure HRCD and therefore the extent to which students adhere to the IB human rights logic are difficult to define precisely. As a consequence there is an imperfect relationship between the way a construct is represented or measured in a research study and the higher order construct we want to represent (Johnson & Christensen, 2008, p. 296).

Internal consistency refers to how consistently the items on a test measure a single construct or concept. The estimates of internal consistency for the Scale of Ethno-cultural Empathy (SEE) total and subscales are measured by the alpha coefficients as follows; SEE total: .91, EFE: .89, EP: .75, AC: .73 and EA: .76 (Wang et al., 2003, p. 228). Estimates of internal consistency for the HRAB total is measured by the alpha coefficient 0.79. McFarland et al. (2012) report internal consistency alphas ranging between .62 and .89 for their scale of Identification With All Humanity (IWAH) (McFarland et al., 2012, p. 835).

Internal validity refers to the "approximate validity with which we infer that a relationship between two variables is causal" (Cook & Campbell, 1979, p. 37). The internal validity between the different constructs used to measure HRCD and therefore level of adherence is outlined and discussed in Article II pages 12-16.

At the same time the survey was limited in that it was self-reporting. As with any instrument that is self-reporting people may write one thing and think or do another thing. However, it was made clear to the participants that their responses would remain confidential and it is hoped that this increased the likelihood that they responded honestly.

Phases 2 and 3

The interview template was designed in line with the previous research on the IB and HRE that discusses the impact of the SLC; see for example, (Lineham, 2013; Thompson, 1998; Wilkinson & Hayden, 2010). This increases the validity of the interviews as it is building on the previous literature to support the choice of thematic categories.

The interviews were conducted in private to enable participants to maintain anonymity. At the same time efforts were made to create a safe and relaxed space that enabled participants to speak freely. Reassurance was given at the start and during the interviews that there are no right or wrong answers and that the participant's honesty was very much appreciated. The building of trust in this way contributed to the validity as the participants were able to express their thoughts without inhibition. At the beginning and end of each interview the interviewees were given the opportunity to ask questions. Whilst all of the participants had passed a test in English to satisfy the requirements of taking the IBDP, English was a second language for many of the participants. The author was responsive to this in the interviews and consideration was given to the wording of the questions. In cases where participants seemed unsure of what was being asked the questions were re-phrased or the interviewees were asked to state what they thought was being asked. Likewise, if a response to a question was unclear the interviewees were asked to clarify or to give an example or to re-phrase what they had said. Whilst every effort was made to ensure that the participant felt free to express their thoughts, the impact of the interviewer will always be a limitation to the validity of the study. However, in working hard to put the participants at ease and maintain an informal and impartial manner, it is hoped that the data collected in the interviews reflects the true and honest thoughts and opinions of the participants. In so doing the validity of the findings is increased.

4.8.3 Representativeness and Generalisability

A limitation of the study was that the sample were self-selecting and not representative of all IB students. The students who chose to complete the survey may have a particular interest in issues related to human rights. Therefore, whilst the data reveals statistical differences both within and between school contexts, these can in no way be seen as representative of all students in these school contexts. This of course also means that the study is not generalisable in any way.

The purpose of the study was not to make any claims of generalisability beyond the participants and the participating schools. This was not possible with a small sample of self-selecting participants (n=149). Whilst this is a limitation of the study the sample was large enough to explore the relationships between the different human rights components of the survey, as discussed in Article II. Additionally the quantitative data used in Phase 2 to answer the first and third sub-questions was not collected with the

purpose of making claims of causal relationships. Rather, the use of this data was exploratory in design as a way to identify patterns both within the schools and between the schools. This was achieved with statistical significance.

4.8.4 Data reuse in Articles III and IV

Articles III and IV draw on the same data from the Polish school. This data was analysed following interviews with 12 students and the school's IB coordinator. The subcategories that emerged during the analysis of this data were, for example, formal curriculum, extra-curricular activities (see Article III, Section 4.2.3, page 13). These subcategories are used both in Article III and IV to identify areas where the students experience the human rights logic of the IB in the SLC. Overlap in the use of quotations from the Polish school was therefore unavoidable. However, the quotations from the Polish school data were used in distinct ways in the two articles.

In Article III the data was used to answer sub-question 2 – If there are differences between students within a specific context, why? (as discussed in Section 4.7, page 51). However, in Article IV the data from the Polish school was used to explore why school context does make a difference as it compares the case study of the school in Poland with the case study of the school in Norway (as discussed in Section 4.7, page 51). Whilst there is an overlap in the use of quotations from the Polish state school, Article IV also includes some additional quotations from the Polish data that cannot be found in Article III. Whilst further quotations could have been added to Article IV from the Polish data, a judgement was made that to add further quotations would not necessarily improve the quality of Article IV or the conclusions drawn.

Following this discussion of the credibility of this study, attention is now turned to a consideration of the ethical safeguarding in this study.

4.9   Ethics

According to Barnes (1979), ethical decisions arise "when we try to decide between one course of action and another not in terms of expediency or efficiency but by reference to standards of what is morally right and wrong" (Barnes, 1979, p. 16). Ethical practice is concerned with the need to act with due care and regard towards those involved in the research (Heath et al., 2009). The phases of the study were conducted according to the ethical guidelines provided by the Norwegian Social Science Data Services (NSD), who assessed and approved the aspects of the data collection that required authorisation. The ethical considerations for the study are discussed in this section.

Firstly, one of the most important strands of ethical research is that of informed consent. This is defined by the British Educational Research Association as "the condition in

which participants understand and agree to their participation without any duress, prior to the research getting underway" (British Educational Research Association, 2011, p. 6). In particular, researchers have a responsibility to "explain as fully as possible, and in terms meaningful to participants, what the research is about, who is undertaking and financing it, why it is being undertaken and how it is to be disseminated" (British Sociological Association, 2017, p. 3). Informed consent for this study was required in each of the three different stages of the study. Firstly, informed consent from the gatekeepers in the different schools was needed (in this case the IB coordinators or principles) both in terms of getting access to the student population of the school and to conduct the interviews with the IB coordinators (See letter to school leaders Appendix 3). The support of the school leaders was essential as without it access to the students would not have been possible. However, it was also a potential ethical problem. The IB coordinators within the schools are in positions of authority and it was important that students did not feel compelled to participate by the IB coordinator. Therefore it was made clear to the students that it was their choice to participate or not to avoid the risk of participation being guaranteed before consent given, a potential danger in the school setting (David, Edwards, & Alldred, 2001). This potential problem was overcome in a number of ways. Firstly, by ensuring that the IB coordinators understood that their consent is not enough and that students are free to choose to participate. In the cover letter emailed to them inviting them to participate it was made clear that participation was a choice (see Appendix 3). This was also discussed via email. Secondly by being explicit in the cover letter emailed to students inviting them to participate in the survey (see Appendix 5). Thirdly, each interview began with an explanation of what the students/IB coordinators were participating in and ensuring that they understood that it was voluntary and that they could opt out at any point in the study (see interview template Appendix 4 and the invitation to participate in the interview, Appendix 5). Students and IB coordinators were encouraged to ask questions at each phase of the research if they wanted to know more about the research they were participating in. Also to avoid participation being viewed as another piece of school work it was agreed with the IB coordinators that students must choose if and when they completed the survey and that it was not to be completed in class time. The survey was emailed to them as a link which they could choose to open or not. This therefore alleviated the pressure on students to participate. Likewise, the interviews were organised to take place outside of class time. This removed, to some extent, the pressure of seeing the interview as a school activity.

Secondly, another strand of conducting ethical research is the guarantee of anonymity and confidentiality which are of the utmost importance as ethical considerations. A survey provider with a high level of data security was selected. SoGosurvey.com offers the following security features.

1. SSAE16 certified datacenters (http://www.equinix.com/solutions/regional-solutions/americas/ssae16-compliant-data-centers/)
2. US-EU Safe Harbor certificate from third party (http://www.sogosurvey.com/our-guarantee/safe-harbor-and-data-security/)
3. Certified by Department of Commerce for Data Privacy and Data Security (http://www.sogosurvey.com/Legal/online-survey-privacy.aspx)
4. Feature to restrict access from defined network to prevent access from outside network.

Survey data with identifying features was not stored outside of SoGosurvey.com. As the link was sent via the IB coordinator, direct access to the students' email addresses was not available to the author for the survey. Furthermore the IB coordinator was not able to identify who participated in the survey at this stage. However, in order to be able to contact students to arrange interviews, identification of students was necessary. Therefore, one of the survey questions asked students to give their name voluntarily if they were happy to be contacted for an interview. As the gatekeeper, the IB coordinator was then needed to enable contact to be made with students to invite them for interview. These email addresses were kept in password secure email accounts and deleted following the interviews. To ensure anonymity, the names of teachers, schools and students were erased or replaced with pseudonyms. Therefore, participants are not identified in the audio recordings, transcriptions or research reports. It should be noted that the care taken to ensure anonymity of the schools and participants came at the cost of additional insights that could have been yielded in the analysis of the data (See Footnote 15 Section 4.6.1, page 50).

4.10 Positionality

It is acknowledged at the start of this section that a researcher is not separate from the social processes that they study and as a consequence they cannot escape the social world to study it (Hammersley & Atkinson, 1995). I therefore, begin with a brief history of my journey from teacher to researcher to provide context to my study. At this point I mention my decision to use the formal third person both in the writing of my articles and in the kappe. This decision is largely a consequence of my 'academic' upbringing in which I was taught to write using the formal third person. The exception to the use of the third person is this section on positionality where I write with the more personal first person.

My teaching journey began in the UK in 1999 and in the subsequent years I taught a range of subjects as required. However, for the most part I taught Religious Studies (including critical thinking and ethics) and Sociology in UK secondary and upper secondary schools. Within these areas of the curriculum there is a very explicit focus on

human rights ideals such as tolerance, respect, justice etc. My enthusiasm for what I consider to be important aspects of the education of children and young people are reflected clearly in the choice of human rights as the main focus of this study. However, at the same time I observed an enormous variety of student responses to human rights ideals as they were being discussed in class and reflected in students' written tasks. I became interested in understanding why some students were very positive about human rights ideals and others were not. Was it related to their personal identities/characteristics, their peers, or influences from outside of the SLC such as family, religion etc.? There was also enormous variation between the schools I worked in, particularly with regards to how human rights ideals were promoted in the SLC. In particular, one school I worked at (a private school offering the IBDP) seemed to promote human rights ideals in all aspects of school life and not restricted to subjects such as Religious Studies. I began to question why schools are so different. This sparked an interest in me that continued into my Masters studies (MA Comparative and International Education). During this course I encountered different theoretical contributions to the study of globalisation and education including the WCT view that there is convergence of educational ideas across the globe. My experiences of teacher training and my understanding of educational policy seemed to support WCT notions, in particular the impact of global discourses on Religious Studies policy at the national level. However, my experiences of teaching at the 'grassroots' level did not agree. There was no homogeneity either in the SLC of the different school contexts that I worked in, or the student human rights competencies. This led me to question how it is that students develop human rights competence. What types of SLCs enable students to develop such competencies and how are these competencies helped or hindered by global forces and local contexts?

I will explore my positionality with regards to the three main aspects of this study: human rights, the IB, and globalisation.

4.10.1 Human rights

My personal interest as a teacher of subjects such as Religious Studies and Sociology influenced my decision to focus on HRE. I have been influenced throughout the research process by my own values and opinions regarding human rights. However, as discussed in Article I pages 25-26, universal human rights are heavily criticised by commentators for being western centric. I have been very aware of the contested nature of human rights and tried to adopt a neutral stance. This was particularly important when conducting the interviews in Phase 3. I took particular care in the interviews to remain friendly and relaxed, avoiding questions, comments, body language and facial expressions that might indicate either approval or disapproval. At the same time when analysing the data I followed a clear coding procedure to try to prevent bias in the analysis (See Section 4.7.3, page side 5).

4.10.2 International Baccalaureate

My experiences of working in state funded secondary schools in the UK and a private school that offered the IBDP influenced my decision to take the IBDP as my focus of study. I was intrigued to find out if different school contexts offering the IBDP would reflect convergence or divergence.

"The IB can elicit quite polarised viewpoints. There are definitely some individuals who are uncritical enthusiasts of everything IB. At the same time, there are other individuals who are extremely critical of the IB, dismiss it as 'elitist' and as fundamentally a mechanism for class reproduction" (Tarc, 2009a, p. 3). As reflected in this quotation from Tarc, opinion on the IB can be extreme. It is not at either end of these extremes that I take my position. Personally I do not have an interest in promoting the IB programs of study or in asserting that the IB human-rights-promoting mission is correct or even appropriate. At the same time the IB has been criticised for being Euro or Western centric (Gardner-McTaggart, 2016; Hughes, 2009; van Oord, 2007). Whilst there may be merit to be found in these critiques, it is beyond the scope of this thesis to engage further in this debate. I therefore acknowledged that there is an ongoing debate and I have tried to adopt a neutral stance with regards to universal human rights and the IB values.

As stated on page 14 the field of international schooling and in particular the IB stands at the nexus between the global and the local. With its global standardised programs of study increasingly dispersed across many different contexts it provides an example of the convergence that WCT asserts. With its human-rights-promoting rhetoric at the global organisational level, the IBDP is interesting to study in light of WCT assertions of the spread of HRE. IB schools therefore provide fertile ground for an exploration of the ways in which global ideas such as human rights filter down to the local level. At the same time development of theory within the field of CIE becomes possible by studying the IBDP in different contexts using a vertical and horizontal methodological approach.

Likewise, it is beyond the scope of this study to make assertions as to whether or not the IB programmes of study, and in particular the IBDP, are superior to other programs of study. We live in a time when competition within education is prevalent and students feel pressure to compete and gain success at every level of education (Ball, 2012; Doherty, Mu, & Shield, 2009; Weenink, 2008). The IB as one provider of educational programs of study must compete in this global climate if they are to continue to expand and not diminish. This is conceptualised by Tarc (2009a) in the 'fourth period' of the IB's historical growth and development – that of branding and corporate planning. This shift in focus from a more ideological to a more market based approach is discussed in the literature (Bunnell, 2014; Resnik, 2012). As discussed extensively by Tarc (2009a) the more pragmatic concerns have been ongoing throughout the development of the IB.

It is therefore of interest to me as a researcher to explore the tensions between the human rights logic and the more pragmatic logic. It is not my intention to make normative judgements about which of these two logics are more important.

4.10.3 Globalisation

As discussed in Section 3.3, page side 31 of this thesis, the very concept of globalisation is contested (Maguire, 2002; Waters, 1995). Whilst I acknowledge this ongoing discussion it is beyond the scope of this thesis to explore this further. At the same time, as discussed in Sections 1.1, page 1 and 3.3, page 31 of this thesis the impact of globalisation is also contested. As stated in Section 3.3, page 31 I position myself between the extreme views on the impact of globalisation. As discussed at the beginning of this section, as an experienced teacher I have experienced divergence in the different schools and students that I have encountered. However, at the same time I can also see that educational discourses can be seen to be converging to a certain extent (Green, 1997). To say that globalisation is a good or bad thing is to grossly underestimate the complexity of an evolving phenomenon. On face value I might suggest that globalisation is a positive thing if it is enabling the growth of the IB programmes of study into ever diverse school contexts. In such a situation one might say that growth of the IB might lead to greater human rights competence in its growing student alumni. This I could argue is a positive thing. However, at what cost? If the IB is Western centric then globalisation acts a carrier for what some would describe as post colonialism (Hughes, 2009). At the same time the growth of the IB represents the promotion of a neo-liberal discourse which it can be argued contributes to growing inequality in education (Waterson, 2016). One could however argue that if the IB educates the global elite then we may in future times have 'principled' global leaders who act with integrity and honesty, with a strong sense of fairness, justice and respect for the dignity of the individual, groups and communities (IBO, 2008, p. 5; 2013a).

Throughout this study I have attempted to take a neutral stance with regards to whether globalisation is to be seen as a positive or negative force. However, I have been constantly aware of the inherent tensions within my own thinking as reflected in the previous paragraph. My focus instead has been on trying to better understand the global/local nexus and how theory surrounding this can move beyond the stand-off that has developed within the CIE community.

4.11 Summary

This chapter has explored the ways in which the overarching research question of this study has been answered by adopting a substantive stance and a multiple-methods interdisciplinary approach. The study has a common focus of understanding to what extent

the global logic of human rights is embedded within different school contexts that offer the IBDP (Bazeley & Kemp, 2012). This common focus is studied quantitatively by exploring the extent to which students in IBDP schools adhere to the human rights logic (*micro* level). At the same time this common focus is studied qualitatively, by exploring the extent to which the human rights logic is embedded in the school contexts by looking at the students' experiences of the SLC (*meso* and *micro* level). Each of the phases of the study were interdependent, integrated and necessary in answering the overarching research question and achieving the overarching aim (Bazeley & Kemp, 2012).

Chapter 5. Findings

5.1   Introduction

This study has been introduced and positioned within the literature, has presented a theoretical framework and has elaborated the methodological design and implementation of the study. This chapter now turns attention to the findings of the study. Firstly, the four articles, which are presented in Part 2 of this thesis, are summarised and discussed. Following this the findings are discussed in relation to the overarching aim, research questions and theoretical framing of the study.

5.2   Summary of the articles

5.2.1 Article 1

Parish, K. (2015). Studying Global Human Rights Education. Theoretical and Empirical Approaches. *Opuscula Sociologica, 1, 23-35*

As the culmination of the Pre-phase of the study (see Figure 1, page 5), Article I thematically explores the HRE literature in the context of the theoretical debate between advocates of WCT and their detractors. The article sets out to explore which thematic approaches to the study of HRE have been adopted by scholars. A number of thematic approaches emerged. Firstly, studies that are occupied with the theoretical debate surrounding the universality and nature of HRE. Secondly, studies dealing with the way in which HRE has become incorporated into the policies and curricula of nation states. Thirdly, studies that explore the way in which HRE is interpreted by those who produce resources such as textbooks are considered, as well as studies that explore the implementation of HRE by teachers. Finally, studies that explore the way in which HRE is understood by students in terms of their competence. The article concludes that within the discipline of HRE, further comparative studies are needed that can not only provide empirical insight, particularly into the competence that is developed by students in different local contexts, but can also provide insight into how such research can contribute to the theoretical debate on globalisation and advance new ways of theorising the global and the local.

This study has built on the findings of this review of the literature in the development of the research questions, the theoretical framing of the study and the methodological approach and design. However, a limitation of this article and the literature review within it is that it had a very narrowly defined focus. The review includes only research that has an explicit focus on HRE (as discussed in Chapter 2). As the purpose of the review was to explore the literature on HRE this narrow focus is entirely justifiable. Nevertheless, the limitation is revealed when one considers, as discussed in Chapters 1 and 2 of this thesis, that human rights related content in education is not necessarily discussed in terms of HRE. Rather, human rights related ideas are discussed as components of global citizenship, or international mindedness, or intercultural education. This shortcoming has to some extent been addressed by the supplementary literature review in Chapter 2 as it explores and discusses how human rights related ideas are discussed within the international schooling literature and particularly the IB.

5.2.2 Article 2

Parish, K. (under review) Towards a theoretical model for human rights competence development in Education. *Oxford Review of Education*

Article II which focuses on the human rights competence of students enrolled on the IBDP as a way to measure the degree to which they adhere to the IB human rights logic is the culmination of Phase 1 of the study (see Figure 1, page 5 and Figure 3 page 45). Drawing on competence theory, social psychology and empirical data the article presents and tests a survey for HRCD. This three-component-model, used to develop the survey, incorporates ethno-cultural empathy, identification with all humanity, and positive attitudes towards human rights values and actions. Theoretically these different attributes are considered crucial in developing our understanding of how individuals are embedded in the prevailing institutional logics (Thornton et al., 2012, p. 6). At the same time each of these constructs were incorporated into the design of this model as they are explicitly stated as attributes that the IB seeks to develop in students. The survey was tested (n = 149) on IBDP students in Norway and Poland and the empirical data reveal that ethno-cultural empathy, identification with all humanity and positive attitudes towards human rights values and actions act as pre-requisites for the intention to act to promote human rights.

This article has contributed a way of measuring the competence that students have with regards to human rights related educational outcomes. Each component of the survey focuses on a different attribute promoted by the IB in their mission aims. These are then measured against the intention to act. Whilst it is not uncommon to find studies that explore student human rights attitudes, it is rare to find studies that explore how

these positive attitudes relate to behaviour. [16] At the same time this article also draws attention to other attributes that have not been explored in the HRE literature or in the IB literature, notably identification with all humanity and ethno-cultural empathy. The statistical correlations observed in this study and presented in Article II contribute to our understanding of which pre-requisites are beneficial in promoting action for human rights. A shortcoming of this phase of the study is that the components used to develop the survey do not represent an exclusive list of all the potential attributes that could contribute to the development of human rights competence and therefore an increased level of adherence. One reason for this is the length of the survey required to measure all possible attributes would be prohibitive. However, as discussed in Article II, the selection of the three components was based on a reading of the literature and contributes to our understanding of what develops human-rights-promoting action. At the same time the development of this survey is then used in the remainder of this study as a measurement for the level of adherence that students have to the IB human rights logic.

5.2.3 Article 3

Parish, K. (2018). Logic hybridity within the International Baccalaureate: The case of a state school in Poland. *Journal of Research in International Education, 17*(1), 49-66. Published

The focus of Article III is Phases 2 and 3 (see Figure 1, page 5 and Figure 3, page 45) and on answering sub-questions 1 and 2 of this study. *Sub-question 1 - Does student adherence to the human rights logic of the IB differ within a specific context? Sub-question 2 - If there are differences between students within a specific school context, why?*

Article III takes a 'vertical' comparative case study approach to the study of the human rights logic of the IB. It firstly explores how the human rights logic has become embedded within the IB as a global organisation. Following this, it takes the case of one IB state school in Poland to explore how students enrolled on the IBDP experience the human rights logic in the SLC. The article uses the data scores from the HRCD survey (Article II) as a measure of the level to which students adhere to the human rights logic of the IB. Using the students surveyed as a sampling frame, a small group of students with differing levels of adherence and the school IB coordinator were invited to participate in semi-structured interviews. The aim of the interviews was to explore how those students experience the IB human rights logic in the SLC and beyond, in an attempt to understand why they have or have not developed human rights competences (high levels of adherence). The findings indicate that the responses of the individual students to the IB human rights logic varies depending on the subjects that they take within the IBDP and the degree to which they commit to the CAS programme. However, other

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16   Bajaj (2012) is an example of research that connects HRE to attitudes and action.

factors include the experiences that they have beyond the SLC for example, family, media, travel experience and community. What emerged as the data was being analysed were more pragmatic concerns related to qualifications, university entrance and future job ambitions. Questions related to these pragmatic concerns were intended as 'warm up' introductory questions (see Appendix 4). However, when analysing the data it became apparent that these pragmatic concerns were relevant to the experiences that the students had of the SLC. Article III argues that these pragmatic concerns form a pragmatic logic. Further to this it is argued that there is logic hybridity within the SLC as the human-rights-promoting logic coexists with the more pragmatic logic of exam success and university ambitions.

5.2.4 Article 4

Parish, K. (2017 – under review). An embedded human rights logic? A comparative study of International Baccalaureate schools in Norway and Poland. Submitted to the *Journal of Research in Comparative and International Education*
The focus of Article IV is Phases 2 and 3 (see Figure 1, page 5 and Figure 3, page 45) and on answering sub-questions 3 and 4 of this study. Sub-*question 3 - Does student adherence to the human rights logic of the IB differ between different school contexts? Sub-question 4 - If school context does make a difference, why?*

Article IV takes a 'horizontal' comparative case study approach to the study of the human rights logic of the IB in two different SLCs – A private school in Norway and the state funded Polish school discussed in Article III. Firstly, an analysis of the quantitative data from the HRCD survey (Article II) established that there are differences in student competence between the two IB school contexts. Using the students surveyed as a sampling frame, a small group of students from each school and the school IB coordinators were asked to participate in semi-structured interviews. As with Article III, the aim of the interviews was to explore how those students experience the IB human rights logic in the SLC and beyond, in an attempt to understand why they have or have not developed human rights competences (high levels of adherence). The data from each school is presented and then discussed in a comparative way. A number of reasons for the difference in student competence between these two contexts emerged. Firstly, these differences relate to the level of diversity within the SLC. Secondly, differences relate to the prioritisation of the human rights logic in the private school in Norway as opposed to the prioritisation of more pragmatic concerns in the state school in Poland. Finally, what emerged is that consideration of factors external to the SLC must be taken into account when we are looking at the development of human rights competence in students and therefore the level to which they adhere to the human rights logic.

5.3   Discussion of findings

5.3.1 Introduction

This study has been designed and implemented with the following aim in mind: *To investigate if and how the global logic of human rights, as incorporated by the IB into its mission aims, is experienced and adhered to by students who are following the IBDP in different contexts.*

In order to achieve this a theoretical framework was developed based on the institutional logics perspective – particularly drawing on the work of Pache and Santos (2013). This theoretical framework influenced the methodological design of the study which adopted a vertical and horizontal comparative case study approach (Vavrus & Bartlett, 2006). A multiple-methods, cross disciplinary approach was used across three distinct and yet inter-related phases. The theoretical framing and methodological design addressed the following overarching research question and sub-questions;

If and how is the global logic of human rights experienced and adhered to by students studying the IBDP in different school contexts?

The overarching research question was broken down into the following research questions:

1. **Does student adherence to the human rights logic of the IB differ within a specific school context?**
2. **If there are differences between students within a specific school context, why?**
3. **Does student adherence to the human rights logic of the IB differ between different school contexts?**
4. **If school context does make a difference, why?**

The key findings will be discussed in the context of the three phases and in light of the theoretical, methodological and empirical contributions that this study makes.

5.3.2 Phase 1

In Phase 1 (findings presented in Article II) a three-component model was developed to explore the ways in which aspects promoted within the IB mission aims and IB Learner Profile contribute towards the development of student HRCD and therefore adherence of students to the IB human rights logic. The findings reveal the following.

Firstly, Identification of 'self' as part of a common humanity, as opposed to only identifying with the nation or the local community positively predicts human-rights-promoting

behavioural intentions. Identity is one aspect considered to be important in developing our understanding of the embeddedness of individuals to particular logics, and in this case the level of adherence that they have (see Article II) (Thornton et al., 2012, p. 6). As part of the IB Learner Profile and discussed in the literature, the IB encourages students to develop an identity in which they see themselves as a part of a common humanity (IBO, 2008; Roberts & Pearce, 2013). However, the relationship between identification with all humanity and the creation of a better world through action has not previously been explored in the literature (see Chapter 2 of this thesis). Whilst McFarland et al. (2010) observed a correlation between identification with all humanity and their measure of human rights attitudes they did not explore the intention to act. This finding is of particular importance for those working within the IB at all levels. As discussed later on in the section that discusses Phase 3, the SLC does play a part in the development of identity. Therefore, the IB must consider how the SLC is developing such an identity where a student moves beyond identifying with only the community and the nation, to a point where they are able to identify with all humanity. The development of such an identity contributes towards the adherence to the IB human rights logic.

Secondly, higher levels of ethno-cultural empathy correlate positively with greater human-rights-promoting behavioural intentions. As one of the core premises of the institutional logics perspective is that the social identity of individuals can indicate how embedded they are in institutional logics, the ability to empathise with others was considered to be important for the context of this study (Thornton et al., 2012). As discussed in Articles II, III and IV and Chapter 2 of this thesis, the development of empathy is an implicit part of the IB mission aims and IB Learner Profile and the embedded human rights logic (IBO, 2008, n.d.-d). Ethno-cultural empathy was selected as a construct for this particular study as it provided a more nuanced understanding of empathy that was particularly appropriate for the IB context. Empathy as a pre-requisite for pro-social behaviour has been discussed within the literature (Gaertner & Dovidio, 1977; Hoffman, 1981; Krebs, 1975; Sagi & Hoffman, 1976; Simner, 1971). However, ethno-cultural empathy has not been linked to specific human-rights-promoting behavioural intentions before. This finding again has importance for the IB as they consider how it is that students are developing the ability to empathise with those who are ethnically and culturally different from themselves. The impact of the SLC on ethno-cultural empathy development is discussed in the section of this chapter concerning Phase 3.

Thirdly, positive attitudes towards human rights values correlate positively with greater human-rights-promoting behavioural intentions. Positive attitudes are considered to be important in establishing how embedded an individual is in a particular logic. At the same time the institutional logics perspective focuses on how belief systems shape not only the cognition of individuals but their behaviour as actors (Thornton and Ocasio,

2008).

As discussed in Article II of this thesis, it was hypothesised that the development of positive attitudes towards human-rights-promoting values and behaviours would correlate with the intention to act to promote human rights. Action to create a better world is explicitly stated in the IB mission aims and the role of positive attitudes discussed in the IB Learner Profile (IBO, 2008, n.d.-d). This hypothesis was found to be correct and positive attitudes correlated significantly with the intention to act. Whilst there has been much research into the relationship between attitudes and the intention to act generally, this has not been attempted by looking at human-rights-promoting values and actions in the literature (see Article II). However, this is critical in understanding how successful the IB is at fulfilling its aims. If IB students are to change the world through action, then it is imperative that we develop our understanding of what enables them to act. At the same time the HRCD survey develops our understanding of how different aspects of social identity contribute towards the development of adherence to the IB human rights logic. The institutional logics perspective acknowledges that values, attitudes and identity are important in understanding how individuals are embedded in prevailing logics (Thornton et al., 2012). This study has explored how different aspects of a particular logic, that of human rights, interact to shape potential behaviour.

5.3.3 Phase 2
Phase 2, the findings of which are presented in both Articles III and IV, will be discussed in response to sub-questions 1 and 3 that those articles answer.

Sub-question 1   Does student adherence to the human rights logic of the IB differ within a specific school context?

The scores for HRCD in Phase 1 were used in Phase 2 to measure the degree to which students within a specific school context adhere to the IB human rights logic. As discussed in Article III and IV both of the schools used in Phases 2 and 3 exhibited a range of student HRCD scores reflecting different levels of adherence. Therefore, in answer to the overall research question it can be said that the global human rights logic promoted by the IB is not adhered to by students in a uniform way. There are differences within particular school context. Possible reasons for this difference are discussed in the section of this chapter that discusses Phase 3. One of the limitations of this study is that the participants were at different stages of the IBDP. This makes it difficult to make any correlations that reveal the impact of the IBDP on students' levels of adherence. However, within both schools an independent t-test was conducted using SPSS to compare participants by age and no significance was reported between first and second year IBDP students. At the same time a range of HRCD scores were identified in each of the two IBDP years. Whilst it was beyond the scope of this study to conduct a pre-test/post-test

of particular students at the beginning of the IBDP and at the end, this would definitely contribute to our knowledge of the impact of the IBDP. At the same time it is a limitation of this study that correlations between gender and ethnicity, and adherence to the human rights logic could not be conducted. The sample size was not large enough in this instance, however, this would certainly be an interesting investigation to be pursued in the future.

Sub-question 3 Does student adherence to the human rights logic of the IB differ between different school contexts?

The scores for HRCD in Phase 1 were used in Phase 2 to measure the degree to which students in different school contexts adhere to the IB human rights logic. As discussed in Articles III and IV there were significant differences between the students' HRCD scores in school 1 compared to school 2. This reveals that the levels of adherence to the human rights logic of the IB is not uniform between schools. As discussed in Chapter 4 and Article IV these findings cannot be generalised beyond these school contexts. However, the findings do provide a 'bird's eye view' of the differences between the schools at a fixed point in time. These findings have implications for the IB as it must be questioned why these differences exist. At the global organisational level the IB appears to have a mission aim and IB Learner Profile that provides cohesion across the IB continuum of programmes (IBO, 2008, n.d.-d). Yet significant differences are found between students in two schools when measuring for very explicitly stated aspects of the IB's human rights logic – identification with all humanity, ethno-cultural empathy and positive human rights attitudes and behaviours.

This focus on the individual students at the *micro* level of abstraction reveals diversity and not homogeneity. By exploring adherence to the IB human rights logic this study has shown that whilst the IB appears to have an embedded human rights logic at the *macro* level (see Article III and IV), this does not become embedded uniformly at the *micro* level. The adherence students have varies both within and between contexts. This vertical comparison that explores the embeddedness of the human rights logic from the global to the local contributes to our knowledge by revealing that there is a disconnect. Possible reasons for this disconnect are discussed in the following section.

5.3.4 Phase 3

Phase 3, the findings of which are presented in both Articles III and IV, will be discussed in response to sub-questions 2 and 4 that those articles answer.

Sub-question 2   If there are differences between students within a specific school context, why?

Sub-question 4   If school context does make a difference, why?

The findings that answer sub-questions 2 and 4 are the result of the analysis of interview data and represent the *micro* level of abstraction (discussed in Chapter 4 and Articles III and IV). These findings reveal complexity within the SLC. In line with other research that explores the SLC and how it influences students, Phase 3 of this study identified the following thematic areas within the SLC that students identified as influencing them with regards to human rights (see Section 4.7.3, page 54) (Thompson, 1998; Wilkinson & Hayden, 2010).

Formal curricula and specific subjects taken e.g. Mathematics.

The embeddedness of the human rights logic is contingent upon the subjects offered by the school. As discussed in Article III, the subjects found within the 'Individuals and Society' IBDP group lend themselves to the promotion of the human rights logic. However, these subjects do not appear to have the same level of embeddedness of the human rights logic. As revealed in both school case studies (Articles III and IV) Geography appears to embed the human rights logic to a far greater extent than for example Psychology. Therefore, depending on which subjects the school offers and which subjects the students take, the students can have very different levels of exposure to the human rights logic. It is in part the school that impacts the experiences that the students have, however, it is also the choices that the students make that impact the level of exposure they have to the human rights logic. Whilst the human rights logic is embedded in the IB, what this finding reveals that the 'symbolic' is not necessarily embedded in all of the 'practices' of the IB (Thornton et al., 2012). This dynamic is contingent upon the decisions made by school leaders who decide which subjects to offer and on individual teachers who decide what and how to teach. Whilst the role of teachers and school leaders was beyond the scope of this study, this is an area that could contribute enormously to our understanding of if and how logics become embedded in SLCs as organisations. [17] However, this finding does highlight that the agency of individual students does impact the way they experience the human rights logic of the IB thus supporting the assertion made by the institutional logics perspective that behaviour can also be strategic (Thornton et al., 2012, p. 42). In many cases students have selected particular subjects due to interest, but also for strategic reasons related to their choice of future career.

Extra-curricular activities that students experience.

Schools and students are obligated to take the CAS programme as a part of the IBDP – it is a structural constraint of the IB that impacts the practices within the SLCs. However, school leaders are in a position to choose how they implement the CAS programme and, as the study has revealed, this impacts the level of exposure that students have to the human rights logic. School 2 with its extensive extra-curricular programmes is in a

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17   See (Bunnell et al., 2017b) for their work on teacher identity.

position to offer many different types of activities and the school leaders have acted to promote the IB human rights logic in the activities offered. School 1 does not have the same opportunities as it is constrained by practical factors. Again, further investigation is required to better understand why in both cases the SLCs have been organised in the ways that they have and the role of coercion in the choices that students make. This study has revealed that it is to a large degree the choices made by students that impacts which extra-curricular activities they do. Therefore, the interests of the students dictates the experiences of the human rights logic that they have. The findings from school 2 revealed a great degree of embeddedness in the IB human rights logic (as discussed in Article IV), particularly with regards to extra-curricular activities. However, the findings reveal that the students do not adopt the human rights 'myth' in a mindless way. They make choices about which activities to participate in and how much they will engage in these activities. This individual student agency is also reflected in the range of HRCD scores (see Articles III and IV).

Influence of teachers as role models.

The role of teachers in the experiences that students have of the human rights logic of the IB has also been found to be important. However, what was evident was that not all teachers in the schools studied here were actively promoting the human rights logic of the IB. This does not necessarily reflect a lack of their own personal adherence to the IB human rights logic. As discussed above, the practices of the IB which dictate to a certain extent what discrete subjects are to consist of are not necessarily embedded in the human rights logic. Therefore subject teachers are constrained by this. However, at the same time teachers as individuals within the school organisation revealed their embeddedness in the human rights logic which reflects agency (see Articles III and IV). Likewise whilst training appears to be available from the IB, it is very much left to the discretion of the school to take up the opportunity or not, reflecting the strategic decisions of individuals. However, economic factors may play a role in constraining these choices.

Lived experience of diversity.

What was perhaps the most striking finding was the importance placed, by students in school 2, on the lived experience of diversity within the SLC. This is in line with the findings of Lineham (2013, p. 273). It has been argued by some scholars that it is this lived experience of diversity that is more significant than any structured programme of study (Hayden & Thompson, 1998; Pearce, 2013; van Oord, 2007).

Taken at face value it would seem that institutional logics do not play a role in this finding. However, the author is not suggesting that diversity *per se* contributes to adherence to the human rights logic. Rather it is being suggested that the 'lived experience of diversity' in the SLC in school 2 has created an environment which promotes

the HRC attributes discussed in Article II and Chapter 2. This environment is created through the deliberate bringing together of students from diverse ethnic backgrounds, the promotion of the human rights logic in discrete subjects, extra-curricular activities and through teachers as role models. Students are forced to engage with those who are ethnically and culturally different in a SLC that promotes the IB human rights logic. In a sense the students get to practice skills such as empathy, engage in debate about human rights values, and begin to see themselves as a person who is part of a wider humanity. In so doing individuals within the SLC socially construct cultural symbols and material practices that may or may not lead to individuals developing adherence to the human rights logic (Thornton & Ocasio, 2008; Thornton et al., 2012, p. 2).

If this lived experience of diversity in IB school contexts is key to students developing identification with all humanity, ethno-cultural empathy, positive human-rights-promoting attitudes and behavioural intentions, then this is problematic for the IB. The IB is increasingly extending its reach to a variety of school contexts including the state sector in many countries (See Section 1.4.3, page 12). These state sector schools are more likely to have ethnically homogenous student populations, or at the very least ethnic minorities represented within one ethnic majority (as discussed in Article III). How then do the IB and practitioners within IB schools enable their students to gain this lived experience of diversity?

This study also revealed, not surprisingly perhaps, that the students were influenced by factors outside of the SLC. In particular, the media and family played a role in influencing how they viewed diversity and their HRCD. This was a theme that emerged from the data and requires further investigation. However, this finding does support the suggestion that a positive lived experience of diversity beyond the school context can also contribute towards the HRC attributes that were explored in Article II. One might argue that it is not the role of the school to compensate for what happens outside of the SLC. However, at the same time, increased knowledge and understanding of the experiences that students have must be beneficial in working towards a SLC that promotes a human rights logic.

Logic hybridity

Finally, one of the findings that emerged during the data analysis (see Section 4.7.3, page 54) was the role of pragmatic concerns both in the SLC and the lives of the individual students. In particular the prioritisation of pragmatic concerns over human rights is very apparent in School 1 as discussed in Article III. However, this tension between the human rights logic and these pragmatic concerns was also found to a lesser extent in School 2 (see Article IV). As discussed in Article III, Pache and Santos (2013) argue that adherence to a particular logic can be moderated if there is logic hybridity within an organisation. Tarc (2009a) whilst not adopting an institutional logics perspective,

discusses the tensions within the IB as an organisation. The tension is between the human rights ideals and the pragmatic concerns of qualifications and university entrance which schools must be seen to provide (Gardner-McTaggart, 2016; Matthews, 1989). According to the definition of institutional logics adopted for this study it is argued that these pragmatic concerns act as an institutional logic within the IB or what Bunnell et al. (2016) discuss as the institutional primary task. The belief that an 'international' qualification will open up access to universities around the world and in turn lead to good job marketability is evident in the historical development of the IB (Tarc, 2009a). This belief influences the values and practices held by both the school organisations and individual students in this study (see Articles III and IV) (Thornton & Ocasio, 2008; Thornton et al., 2012, p. 2). This finding emerged during the data analysis and is supported in the literature (see Articles III and IV).

So the question remains: what are the priorities of the IB and if human rights are fundamental, as explicitly stated in their mission statement, then how do they ensure that individual schools prioritise human rights?

The complexity of the institutional environment is illustrated in Figure 4, page 77. The IB with its two coexisting logics represents the adoption of aspects of world culture discussed in the literature (Meyer & Rowan, 1977). These have been discussed within this thesis as 'pragmatic' and 'human rights' logics and this is supported in the literature (Tarc, 2009a). These logics impact the SLC to different degrees depending on the local context, type of school and its priorities. At the same time the individual students and teachers within the SLC bring to the school their own experiences from family, the media, and their own experiences of diversity. Therefore the SLC becomes a melting pot of different material and symbolic aspects (Thornton et al., 2012). The SLC must adhere to the structural and ideological restraints of the IB organisation, reflecting the role of coercion, but at the same time they are influenced by and influence the students and teachers, reflecting the role of agency.

Figure 4 A diagrammatic representation of complexity in the institutional environment.
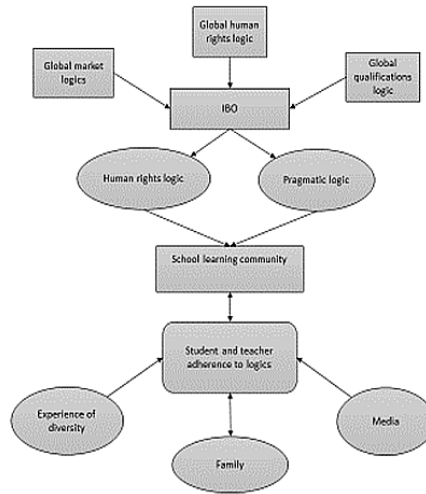
5.4   Summary

This chapter has outlined and discussed the four articles included in Part 2 of this thesis. It has proceeded to discuss the overall findings of the research questions in the light of the theoretical framework. These findings will be outlined in the subsequent chapter along with recommendations for further research.

Chapter 6. Conclusion

6.1   Introduction

The intention of this study has been to explore an alternative way of conceptualising the global/local nexus and to expand the knowledge that we have of how human rights as a global ideal becomes embedded at the *macro*, *meso* and *micro* levels. It has done so by borrowing from the institutional logics perspective to theoretically frame the study and also as an analytical tool. By borrowing from this perspective a more syncretic and nuanced approach has allowed for the phenomenon to be explored at different levels of abstraction (Suárez & Bromley, 2016).

The study adopted a comparative case study approach that takes the global human rights logic as the phenomenon of interest. Cases in this study were taken to mean both individual schools and individual students within schools that offer the IBDP (Bartlett & Vavrus, 2016). By adopting a vertical comparison the study has explored if and how the global human rights logic is embedded in the IB organisation at the global level (macro), how it is experienced at the local level (meso) and how it is adhered to at the individual level (micro). At the same time by adopting a horizontal comparison, comparisons have been made between different IB school contexts (meso) and between individual students who are taking the IBDP (micro).

The IB with its homogenous mission aims at the global organisational level, alongside the rapid growth of IB schools across the globe, has provided an example of the isomorphism that WCT asserts. However, by selecting IB schools in different contexts this study has been able to explore convergence/divergence whilst maintaining functional equivalence. The incorporation of the different levels of abstraction has contributed to a more complete understanding of the educational phenomenon of HRE in the IB context (Stambach, 2003).

At the start of this section, an overview of some methodological strengths, limitations, and consequences of this thesis, based on the phases/articles are listed (see Table 1, page 87). These have been discussed in in Section 4.8, page 60. Table 1 is therefore intended as a final overview.

Table 1 below offers an overview of the main strengths and limitations of the study.

	Strengths (+)/limitations (-)	Consequences
Pre-phase/ Article I		
+	Broad range of literature from all regions of the world.	Good foundation upon which to develop the research focus and design.
-	Literature constantly emerging.	Necessary to supplement in the 'kappe'.
-	A specific focus only on HRE literature.	Other relevant literature that uses different conceptualisations might have been overlooked.
Phase 1/Article II		
+	Utilized the pre-existing SEE and IWAH scales to operationalise ethno-cultural empathy and identification with all humanity.	These scales have been validated and have pleasing credibility.
+	Development of a new scale that measures human rights attitudes and behavioural intention (HRAB).	The furthering of research in this discipline.
+	Sample size of 149 students from a range of different IB schools.	The variety is favourable to capture a range of responses and large enough to reveal significant correlations.
-	The sample was not representative of all students enrolled on the IBDP.	Generalisations cannot be made from the data collected.
-	The sample were self-selecting.	They might be among the more motivated teachers and students who are particularly interested in human rights related issues. This might negatively influence representativity.
-	The data was self-reported.	The data reflects intentions rather than actual behaviour.
Phase 2/Articles III & IV		
Phase 3/Articles III & IV		
+	The application of the HRCD survey.	The furthering of research in this discipline.
+	The development of a theoretical framework to explore the global/local nexus.	The furthering of research in this discipline.
+	Semi-structured interview guide.	Increased validity - interviews were conducted in an informal way. Increased reliability - the basic questions were the same for each participant.

	Strengths (+)/limitations (-)	Consequences
+	Unique design.	The merging of the data from Phases 2 and 3 enabled a comparison of the levels of adherence and the students' experiences in the SLC.
+	Overlap of student samples in Phases 1, 2 and 3.	Favourable when comparing relationships between information in the survey (level of adherence) and interviews (experiences of the SLC).
+	Able to identify students.	Favourable when comparing the relationship between information in the survey (level of adherence) and interviews (experiences of the SLC).
-	The number of teachers, students, and schools included was limited.	The findings are not generalisable and are not representative.
-	For most of the participants English was not their mother tongue.	Validity is reduced if participants misunderstand either survey and interview questions.

6.2   Conclusion

The culmination of the three phases and answering of the sub-questions has contributed to the overall findings of this study which answer the overarching question: *If and how is the global logic of human rights experienced and adhered to by students studying the IBDP in different school contexts?*

The findings have revealed that the global logic of human rights is very much evident in the historical development of the IB and continues to the present day. This study builds upon the historical analysis of Tarc (2009a) which explores the 'enduring tensions' of the IB across four historical time periods. Tarc (2009a) examines how the global dreams of the founders of the IB and the practical demands for producing a mobile diploma produced a set of structuring tensions that have endured, albeit with altered dynamics (Tarc, 2009a, p. 3). This study builds on this work by exploring how the human rights logic (global dream) continues to be in evidence at the macro level of abstraction in the mission aims and IB Learner Profile of the IB at a global level (see Articles III and IV, Chapter 2). As the growth of IB programmes of study into varied locations and school types seems set to continue, it appears that a human rights logic is being disseminated as different schools adopt the IB model thus supporting WCT claims of isomorphism. However, this is not the full picture. As discussed by numerous authors within the field of international schooling, there also continues to exist, in tension with the 'global dream' a pragmatic force at play which manifests in different ways (Cambridge & Thompson, 2004; Gardner-McTaggart, 2016; Tarc, 2009a; Weenink, 2009). This has been described in this study (see Articles III and IV) as a pragmatic logic. At the meso

and micro levels of abstraction these coexisting logics have been identified in the findings of this study thus providing support to Tarc's (2009a) framework of 'enduring tensions' within the IB, albeit observed from different angles.

Whilst the original focus of this study was the human rights logic and how students experience it in the SLC, what emerged during the data collection in Phase 3 was this pragmatic logic as an influence both on schools and on students. This logic impacts individual schools as they must compete in the educational marketplace and as they facilitate the students to fulfil their ambitions of international university places. This pragmatic logic also impacts students in their prioritisation of the internationally recognised IBDP qualification as a way to promote themselves in the global marketplace (Doherty et al., 2009; Mitchell, 2003). This is discussed in the literature as 'strategic cosmopolitanism' as students seek to improve their 'marketplace value' (Gardner-McTaggart, 2016, p. 22; Weenink, 2009). These coexisting logics are also discussed in the literature as 'internationalist' verses 'globalist' notions of international education (Cambridge & Thompson, 2004). So whilst there is a global human rights logic identifiable in the IB, at the same time this coexists with a pragmatic logic that is not particularly compatible with it (van Oord, 2007). Logic hybridity as discussed by Pache and Santos (2013) can moderate the ways in which individuals respond and adhere to logics. This is reflected in the findings of this study that reveal that students experience both the pragmatic logic and the human rights logic in co-existence within the SLC.

The findings of this study have suggested that the co-existing logics found in both of the SLCs explored in this study to some extent moderate the levels of adherence that students have at the *micro* level. This is evidenced in the variety of student levels of adherence based on their HRCD scores both within and between school contexts (see Articles II, III and IV). Aspects of the SLC that were found to have an influence on the students experiences of the human rights logic and arguably therefore their levels of adherence included the types and variety of subjects offered, the types and variety of extra-curricular activities offered, and the lived experience of diversity that students have in the SLC (these aspects are discussed in Articles III and IV and chapter 5). However, at the same time students also acknowledged in the interviews that they were also influenced by their experiences outside of the SLC. Experiences of family life, their friendships, and the media were considered by students to be to a varying extent influential in their adherence to the human rights logic (these aspects are discussed in Articles III and IV).

What also became apparent from the interview data in Phase 3 were other aspects related to how the schools were managed. The interviews with the IB coordinators revealed that the teachers do not receive mandatory training regarding how to promote human rights. It is left to the discretion of the school to decide what training teachers participate in. At the same time, the interviews revealed that the IB does not dictate a particular human rights policy for schools to adopt as a part of the authorisation process. So whilst

schools must fulfil criteria to become endorsed and legitimised as a school that offers IB programmes of study, human rights does not appear to be explicit in this. [18] It should be noted that the authorisation process that schools undertake has not been an explicit focus of this study and it requires more in-depth investigation. However, it appears to be at the discretion of each individual school to decide how to implement human rights learning in the school. Therefore, as discussed in Article IV this offers a possible explanation for why school 2 appears to have prioritised the human rights logic over the more pragmatic logic, and vice versa for school 1. This in turn appears to contribute to the experiences that students have of the human rights logic within the SLC.

To conclude, the overarching aim of this study, *To investigate if and how the global logic of human rights, as incorporated by the IB into its mission aims, is experienced and adhered to by students who are following the IBDP in different contexts,* has been achieved by adopting an institutional logics framework. This framework enabled the global human rights logic to be explored at different levels of abstraction from the global *macro* level, through the local *meso* level and culminating in the individual *micro* level. Thus, the global logic of human rights has been investigated as it has become incorporated in the IB, and experienced in the SLC of two schools. Finally, the human rights logic has been investigated as it impacts the level of adherence that students have in different contexts.

This study has presented findings that support both WCT and its critics. At the global level within the IB there is homogeneity in the mission aims and Learner Profile which promotes the ideals of the global human rights logic. This has from the founding of the IB been a central logic of the IB (Tarc, 2009a). However, by exploring student levels of adherence using the HRCD survey, the study was able to identify diversity both within individual school contexts and between school contexts. This finding appears to support the claims of the critics of WCT that homogeneity at the global level is only a veneer and that variation exists at the local level. However, by adopting an institutional logics perspective this study moved beyond the global/local dichotomy by exploring the *macro, meso* and *micro*. In so doing, it was able to explore why there is variation. Whilst initially not central to the research aims of this study, emerging from the data was the prominence of what has tentatively been suggested is a pragmatic logic. Whilst not discussed in the light of the institutional logics perspective, there is support for this notion in the literature (Bunnell et al., 2016; Cambridge & Thompson, 2004; Matthews, 1989; Tarc, 2009a). This finding supports the claim of the institutional logics perspective that there is complexity within the institutional environment and in particular coexisting or competing logics can moderate both the experiences of and adherence to these logics.

To address some of the limitations of this study it is suggested that the following lines

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18   For a discussion about legitimacy in international schools see (Bunnell et al., 2016).

of enquiry would be productive. Further testing of the HRCD survey in other school contexts would increase the sample size and variation of the sample. At the same time a pre/post test would allow for further validation and reliability tests to be conducted. A limitation of this study is that time constraints did not allow for the assessment of student levels of adherence to the IB human rights logic at the start of the IBDP and again at the end. This would provide a better indication of the impact of the IBDP on students. Further to this, more in-depth interviews with students in different school contexts would allow for a focus more specifically on the areas highlighted in this study, such as the how different aspects of the SLC are influenced by the human rights and pragmatic logics discussed in this study. Another notable limitation of this study is the absence of the teachers' perspective and how their adherence to the human rights logic of the IB impacts their teaching. A better understanding of this would contribute to our understanding of how the SLC is constructed and shed light on the experiences that students have. The extent to which teachers explicitly teach human rights values is significant and requires further investigation. Additionally investigation into the requirements that the IB have for authorisation of their programmes of study was beyond the scope of this study. However, the legitimisation process is key to understanding if and how school organisations adhere to the human rights logic and pragmatic logic. The above suggestions for further research could to some extent be accomplished by conducting an ethnographic study in one particular SLC to provide a more holistic picture of how the human rights logic is experienced and adhered to and how this interacts with the more pragmatic logic.

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Appendix

Appendix 1

IBO Learner Profile

IB learner profile

The aim of all IB programmes is to develop internationally minded people who, recognizing their common humanity and shared guardianship of the planet, help to create a better and more peaceful world.

As IB learners we strive to be:

INQUIRERS
We nurture our curiosity, developing skills for inquiry and research. We know how to learn independently and with others. We learn with enthusiasm and sustain our love of learning throughout life.

KNOWLEDGEABLE
We develop and use conceptual understanding, exploring knowledge across a range of disciplines. We engage with issues and ideas that have local and global significance.

THINKERS
We use critical and creative thinking skills to analyse and take responsible action on complex problems. We exercise initiative in making reasoned, ethical decisions.

COMMUNICATORS
We express ourselves confidently and creatively in more than one language and in many ways. We collaborate effectively, listening carefully to the perspectives of other individuals and groups.

PRINCIPLED
We act with integrity and honesty, with a strong sense of fairness and justice, and with respect for the dignity and rights of people everywhere. We take responsibility for our actions and their consequences.

OPEN-MINDED
We critically appreciate our own cultures and personal histories, as well as the values and traditions of others. We seek and evaluate a range of points of view, and we are willing to grow from the experience.

CARING
We show empathy, compassion and respect. We have a commitment to service, and we act to make a positive difference in the lives of others and in the world around us.

RISK-TAKERS
We approach uncertainty with forethought and determination; we work independently and cooperatively to explore new ideas and innovative strategies. We are resourceful and resilient in the face of challenges and change.

BALANCED
We understand the importance of balancing different aspects of our lives—intellectual, physical, and emotional—to achieve well-being for ourselves and others. We recognize our interdependence with other people and with the world in which we live.

REFLECTIVE
We thoughtfully consider the world and our own ideas and experience. We work to understand our strengths and weaknesses in order to support our learning and personal development.

The IB learner profile represents 10 attributes valued by IB World Schools. We believe these attributes, and others like them, can help individuals and groups become responsible members of local, national and global communities.

Appendix 2

Human rights competence development (HRCD) survey

Thank you for taking the time to complete the survey.
There are no right or wrong answers and it would be appreciated if you could answer all of the questions as honestly as possible.
When you have completed all of the questions please ensure that you submit the survey.

1. Please write down your full name.

_____
_____

2. Please write down the name of your school.

_____
_____

3. What country do you live in?

_____
_____

4. What is your gender?

- [ ] Female
- [ ] Male

5. How old are you?

- [ ] 16-17
- [ ] 18-19
- [ ] 20-30
- [ ] 31-40
- [ ] 41-50
- [ ] 51-60
- [ ] 61+

6. How many countries have you lived in?

- [ ] 1
- [ ] 2
- [ ] 3
- [ ] 4
- [ ] 5
- [ ] 6
- [ ] 7
- [ ] more than 7

7. What is your ethnicity?

_____
_____

8. What is your Mum's ethnicity?

_____
_____

9. What is your Dad's ethnicity?

_____
_____

page 2

The following questions will ask you about your attitudes towards certain behaviours and the attitudes of those who are important to you (that could include parents, siblings, other family members, friends, teachers). There are no right or wrong answers and your honesty is appreciated.

10. Everyone has the right to seek and to enjoy in other countries asylum from persecution. Please indicate to what extent you agree with this. (Select one option)

○ strongly disagree   ○ disagree   ○ slightly disagree   ○ undecided   ○ slightly agree
○ agree   ○ strongly agree

11. I think that joining a demonstration in support of offering assylum to Syrian refugees would be a good thing to do (Select one option)

○ strongly disagree   ○ disagree   ○ slightly disagree   ○ undecided   ○ slightly agree
○ agree   ○ strongly agree

12. Most people who are important to me would approve of me joining a demonstration in support of offering assylum to Syrian refugees (Select one option)

○ strongly disagree   ○ disagree   ○ slightly disagree   ○ undecided   ○ slightly agree
○ agree   ○ strongly agree

13. Joining a demonstration in support of offering assylum to Syrian refugees is a decision I am able to make for myself (Select one option)

○ strongly disagree   ○ disagree   ○ slightly disagree   ○ undecided   ○ slightly agree
○ agree   ○ strongly agree

14. I do not think joining a demonstration in support of offering assylum to Syrian refugees is worthwhile (Select one option)

○ strongly disagree   ○ disagree   ○ slightly disagree   ○ undecided   ○ slightly agree
○ agree   ○ strongly agree

15. I intend to join a demonstration in support of offering assylum to Syrian refugees (Select one option)

○ strongly disagree   ○ disagree   ○ slightly disagree   ○ undecided   ○ slightly agree
○ agree   ○ strongly agree

16. I have in the past six months joined a demonstration in support of offering assylum to Syrian refugees (Select one option)

○ Yes   ○ No

17. Everyone has the right to a standard of living adequate for the health ad well-being if himself and of his family, including food, clothing, housing and medical care and necessary social services, and the right to security in the event of unemployment, sickness, disability, widowhood, old age or other lack of livelihood in circumstances beyond his control. Please indicate to what extent you agree with this. (Select one option)

○ strongly disagree   ○ disagree   ○ slightly disagree   ○ undecided   ○ slightly agree
○ agree   ○ strongly agree

18. Giving money to a charity that provides emergency aid to those living in poverty in Africa would be a good thing to do (Select one option)

○strongly disagree ○disagree ○slightly disagree ○undecided ○slightly agree
○agree ○strongly agree

19. Most people who are important to me would approve of me giving money to a charity that provides emergency aid to those living in poverty in Africa (Select one option)

○strongly disagree ○disagree ○slightly disagree ○undecided ○slightly agree
○agree ○strongly agree

20. Giving money to a charity that provides emergency aid to those living in poverty in Africa is not a decision I am able to make for myself (Select one option)

○strongly disagree ○disagree ○slightly disagree ○undecided ○slightly agree
○agree ○strongly agree

21. Giving money to a charity that provides emergency aid to those living in poverty in Africa is worthwhile (Select one option)

○strongly disagree ○disagree ○slightly disagree ○undecided ○slightly agree
○agree ○strongly agree

22. I intend to give money to a charity that provides emergency aid to those living in poverty in Africa (Select one option)

○strongly disagree ○disagree ○slightly disagree ○undecided ○slightly agree
○agree ○strongly agree

23. In the past six months I have given money to a charity that provides emergency aid to those living in poverty in Africa (Select one option)

○Yes ○No

24. All human beings are born free and equal in dignity and rights. They are endowed with reason and conscience and should act towards one another in a spirit of brotherhood. Please indicate to what extent you agree with this (Select one option)

○Strongly disagree ○disagree ○slightly disagree ○undecided ○slightly agree
○agree ○strongly agree

25. I think that when in a situation where racist attitudes are expressed, defending the dignity of these people would be a bad thing to do (Select one option)

○strongly disagree ○disagree ○slightly disagree ○undecided ○slightly agree
○agree ○strongly agree

26. Most people who are important to me would approve of defending the dignity of people in a situation where racist attitudes are being expressed (Select one option)

○strongly disagree ○disagree ○slightly disagree ○undecided ○slightly agree
○agree ○strongly agree

27. When in a situation where racist attitudes are expressed, defending the dignity of these people is something I feel able to do   (Select one option)

○strongly disagree ○disagree ○slightly disagree ○undecided ○slightly agree
○agree ○strongly agree

28. When in a situation where racist attitudes are expressed, defending the dignity of these people is worthwhile (Select one option)

○strongly disagree ○disagree ○slightly disagree ○undecided ○slightly agree

○agree   ○strongly agree

29. When in a situation where racist attitudes are expressed, defending the dignity of these people is something I intend to do (Select one option)

○strongly disagree   ○disagree   ○slightly disagree   ○undecided   ○slightly agree
○agree   ○strongly agree

30. I have in the past six months defended the dignity of people in a situation where racist attitudes are being expressed (Select one option)

○Yes   ○No

31. Everyone who works has the right to just and favourable payment ensuring for himself and his family an existence worthy of human dignity, Please indicate to what extent you agree with this (Select one option)

○Strongly disagree   ○disagree   ○slightly disagree   ○undecided   ○slightly agree
○agree   ○strongly agree

32. I think that buying food products that I know guarantee a fair pay to farmers in developing countries is a good thing to do (Select one option)

○Strongly disagree   ○disagree   ○slightly disagree   ○undecided   ○slightly agree
○agree   ○strongly agree

33. Most people who are important to me would approve of me buying food products that I know guarantee a fair pay to farmers in developing countries (Select one option)

○Strongly disagree   ○disagree   ○slightly disagree   ○undecided   ○slightly agree
○agree   ○strongly agree

34. Buying food products that I know guarantee a fair pay to farmers in developing countries is a decision I am able to make for myself (Select one option)

○Strongly disagree   ○disagree   ○slightly disagree   ○undecided   ○slightly agree
○agree   ○strongly agree

35. Buying food products that I know guarantee a fair pay to farmers in developing countries is not worthwhile (Select one option)

○Strongly disagree   ○disagree   ○slightly disagree   ○undecided   ○slightly agree
○agree   ○strongly agree

36. Buying food products that I know guarantee a fair pay to farmers in developing countries is not something I intend to do (Select one option)

○Strongly disagree   ○disagree   ○slightly disagree   ○undecided   ○slightly agree
○agree   ○strongly agree

37. In the past six months I have bought food products that I know guarantee a fair pay to farmers in developing countries (Select one option)

○Yes   ○No

page 3

In the following questions the word 'community' should be taken to mean those who live in your neighbourhood.

How close do you feel to each of the following?

38. Please select one of the following options

	not at all close	not very close	just a little or somewhat close	pretty close	very close
(a) people in my community (Select one option)	○	○	○	○	○
(b) Polish people (Select one option)	○	○	○	○	○
(c) people all over the world (Select one option)	○	○	○	○	○

How often do you use the word "we" to refer to the following groups of people?

39. Please select one of the following options

	almost never	rarely	occasionally	often	very often
(a) people in my community (Select one option)	○	○	○	○	○
(b) Polish people (Select one option)	○	○	○	○	○
(c) people all over the world (Select one option)	○	○	○	○	○

How much would you say you have in common with the following groups?

40. Please select one of the following options

	almost nothing in common	little in common	some in common	quite a bit in common	very much in common
(a) people in my community (Select one option)	○	○	○	○	○
(b) Polish people (Select one option)	○	○	○	○	○
(c) people all over the world (Select one option)	○	○	○	○	○

Sometimes people think of those who are not a part of their immediate family as "family".
To what degree do you think of the following groups of people as "family"?

41. Please select one of the following options

	not at all	just a little	somewhat	quite a bit	very much
(a) people in my community (Select one option)	○	○	○	○	○
(b) Polish people (Select one option)	○	○	○	○	○
(c) people all over the world (Select one option)	○	○	○	○	○

How much do you identify with (that is feel a part of, feel love towards, have concern for) each of the following?

42. Please select one of the following options

	not at all	just a little	somewhat	quite a bit	very much
(a) people in my community (Select one option)	○	○	○	○	○
(b) Polish people (Select one option)	○	○	○	○	○
(c) people all over the world (Select one option)	○	○	○	○	○

When they are in need, how much do you want help:

43. Please select one of the following options

	not at all	just a little	somewhat	quite a bit	very much
(a) people in my community (Select one option)	○	○	○	○	○
(b) Polish people (Select one option)	○	○	○	○	○
(c) people all over the world (Select one option)	○	○	○	○	○

How much do you want to be:

44. Please select one of the following options

	not at all	just a little	somewhat	quite a bit	very much
(a) a responsible citizen of your community (Select one option)	○	○	○	○	○
(b) a responsible Polish citizen (Select one option)	○	○	○	○	○
(c) a responsible citizen of the world (Select one option)	○	○	○	○	○

How much do you believe in:

45. Please select one of the following options

	not at all	just a little	somewhat	quite a bit	very much
(a) being loyal to my community (Select one option)	○	○	○	○	○
(b) being loyal to Poland (Select one option)	○	○	○	○	○
(c) being loyal to all mankind (Select one option)	○	○	○	○	○

How much would you say you care (feel upset, want to help) when bad things happen to the following;

46. Please select one of the following options

	not at all	just a little	somewhat	quite a bit	very much
(a) people in my community (Select one option)	○	○	○	○	○
(b) Polish people (Select one option)	○	○	○	○	○
(c) people all over the world (Select one option)	○	○	○	○	○

page 4

47. When I hear people make racist jokes, I tell them I am offended even though they are not referring to my racial or ethnic group. (Select one option)

○ strongly disagree ○ disagree ○ slightly disagree ○ slightly agree ○ agree
○ strongly agree

48. I don't care if people make racist statements against other racial or ethnic groups. (Select one option)

○ strongly disagree ○ disagree ○ slightly disagree ○ slightly agree ○ agree
○ strongly agree

49. I rarely think about the impact of a racist or ethnic joke on the feelings of people who are targeted. (Select one option)

○ strongly disagree ○ disagree ○ slightly disagree ○ slightly agree ○ agree
○ strongly agree

50. When other people struggle with racial or ethnic oppression, I share their frustration. (Select one option)

○ strongly disagree ○ disagree ○ slightly disagree ○ slightly agree ○ agree
○ strongly agree

51. I feel supportive of people of other racial and ethnic groups, if I think they are being taken advantage of. (Select one option)

○ strongly disagree ○ disagree ○ slightly disagree ○ slightly agree ○ agree
○ strongly agree

52. I share the anger of those who face injustice because of their racial and ethnic backgrounds. (Select one option)

○ strongly disagree ○ disagree ○ slightly disagree ○ slightly agree ○ agree
○ strongly agree

53. I share the anger of people who are victims of hate crimes (e.g., intentional violence because of race or ethnicity). (Select one option)

○ strongly disagree ○ disagree ○ slightly disagree ○ slightly agree ○ agree
○ strongly agree

54. When I know my friends are treated unfairly because of their racial or ethnic backgrounds, I speak up for them. (Select one option)

○ strongly disagree ○ disagree ○ slightly disagree ○ slightly agree ○ agree
○ strongly agree

55. I get disturbed when other people experience misfortunes due to their racial or ethnic backgrounds. (Select one option)

○ strongly disagree ○ disagree ○ slightly disagree ○ slightly agree ○ agree
○ strongly agree

56. I am touched by movies or books about discrimination issues faced by racial or ethnic groups other than my own. (Select one option)

○ strongly disagree ○ disagree ○ slightly disagree ○ slightly agree ○ agree
○ strongly agree

57. When I see people who come from a different racial or ethnic background succeed in the public arena, I share their pride. (Select one option)

○ strongly disagree ○ disagree ○ slightly disagree ○ slightly agree ○ agree
○ strongly agree

58. I am not likely to participate in events that promote equal rights for people of all racial and ethnic backgrounds. (Select one option)

○ strongly disagree ○ disagree ○ slightly disagree ○ slightly agree ○ agree
○ strongly agree

59. I seek opportunities to speak with individuals of other racial or ethnic backgrounds about their experiences. (Select one option)

○ strongly disagree ○ disagree ○ slightly disagree ○ slightly agree ○ agree
○ strongly agree

60. When I interact with people from other racial or ethnic backgrounds, I show my appreciation of their cultural norms. (Select one option)

○ strongly disagree ○ disagree ○ slightly disagree ○ slightly agree ○ agree
○ strongly agree

61. I express my concern about discrimination to people from other racial or ethnic groups. (Select one option)

○ strongly disagree ○ disagree ○ slightly disagree ○ slightly agree ○ agree
○ strongly agree

62. It is easy for me to understand what it would feel like to be a person of another racial or ethnic background other than my own. (Select one option)

○ strongly disagree ○ disagree ○ slightly disagree ○ slightly agree ○ agree
○ strongly agree

63. It is difficult for me to relate to stories in which people talk about racial or ethnic discrimination they experience in their day to day lives. (Select one option)

○ strongly disagree ○ disagree ○ slightly disagree ○ slightly agree ○ agree
○ strongly agree

64. It is difficult for me to put myself in the shoes of someone who is racially and/or ethnically different from me. (Select one option)

○ strongly disagree ○ disagree ○ slightly disagree ○ slightly agree ○ agree
○ strongly agree

65. I know what it feels like to be the only person of a certain race or ethnicity in a group of people. (Select one option)

○ strongly disagree ○ disagree ○ slightly disagree ○ slightly agree ○ agree
○ strongly agree

66. I can relate to the frustration that some people feel about having fewer opportunities due to their racial or ethnic backgrounds. (Select one option)

○ strongly disagree ○ disagree ○ slightly disagree ○ slightly agree ○ agree
○ strongly agree

67. I feel uncomfortable when I am around a significant number of people who are racially/ethnically different than me. (Select one option)

○ strongly disagree ○ disagree ○ slightly disagree ○ slightly agree ○ agree
○ strongly agree

68. I don't know a lot of information about important social and political events of racial and ethnic groups other than my own. (Select one option)

○ strongly disagree ○ disagree ○ slightly disagree ○ slightly agree ○ agree
○ strongly agree

69. I feel irritated when people of different racial or ethnic backgrounds speak their language around me. (Select one option)

○ strongly disagree ○ disagree ○ slightly disagree ○ slightly agree ○ agree
○ strongly agree

70. I feel annoyed when people do not speak standard Polish. (Select one option)

○ strongly disagree ○ disagree ○ slightly disagree ○ slightly agree ○ agree
○ strongly agree

71. I get impatient when communicating with people from other racial or ethnic backgrounds, regardless of how well they speak Polish. (Select one option)

○ strongly disagree ○ disagree ○ slightly disagree ○ slightly agree ○ agree
○ strongly agree

72. I do not understand why people want to keep their indigenous racial or ethnic cultural traditions instead of trying to fit into the mainstream. (Select one option)

○ strongly disagree ○ disagree ○ slightly disagree ○ slightly agree ○ agree
○ strongly agree

73. I don't understand why people of different racial or ethnic backgrounds enjoy wearing traditional clothing. (Select one option)

○ strongly disagree ○ disagree ○ slightly disagree ○ slightly agree ○ agree
○ strongly agree

74. I am aware of how society differentially treats racial or ethnic groups other than my own. (Select one option)

○ strongly disagree ○ disagree ○ slightly disagree ○ slightly agree ○ agree
○ strongly agree

75. I recognize that the media often portrays people based on racial or ethnic stereotypes. (Select one option)

○ strongly disagree ○ disagree ○ slightly disagree ○ slightly agree ○ agree
○ strongly agree

76. I can see how other racial or ethnic groups are systematically oppressed in our society. (Select one option)

○ strongly disagree ○ disagree ○ slightly disagree ○ slightly agree ○ agree
○ strongly agree

77. I am aware of institutional barriers (e.g., restricted opportunities for job promotion) that discriminate against racial or ethnic groups other than my own. (Select one option)

○ strongly disagree ○ disagree ○ slightly disagree ○ slightly agree ○ agree
○ strongly agree

78. Thank you for taking the time to complete the survey. Please feel free to make any additional comments about the survey or issues that it raises in the text box below.

_____

_____

Appendix 3

Application letters to the Head teacher of the English school - Pilot study, and IB schools in Poland and Norway

Dear

I am a PhD fellow at Lillehammer University College in Norway and am a part of the PhD program 'Child and Youth Participation and Competence Development'.

I am writing to invite your school to participate in the **pilot study** for my PhD.The study will explore the intercultural understanding that students in different contexts have. The study will be conducted both in state funded schools and private international schools that offer the International Baccalaureate Diploma Program (IBDP), within the two contexts of Norway and Poland. My work is independent and not funded in any way by the International Baccalaureate Organization (IBO), however, the IBO are aware that I am conducting the research.

I will be conducting the **pilot study** in July 2014.

Your schools participation in the study will involve;

- The completion of a survey, using an online questionnaire that explores levels of intercultural understanding. I hope that all students studying the IBDP will choose to participate. The questionnaire should take about 20 minutes to complete and I will be available to oversee the process.

The study is authorized by the Norwegian Social Science Data Services and the data from the study will be published in such a way that participants will remain anonymous. I am working under the supervision of Dr Florian Kiuppis who will be happy to answer any questions you have regarding this study via email at; Florian.Kiuppis@hil.no

I hope that you will see participation in this study as a valuable opportunity to join with me in exploring what is an important and under researched aspect of the IBO's mission statement. The findings will provide useful insight into how and why students' develop competence in this area of intercultural understanding.

If participation in this research is something that you are interested in then I would like the opportunity to meet with you in person to address any questions that you may have.

If you do not feel that your school can participate, then I would really appreciate it if you would take the time to email me to let me know.

Your faithfully,

Karen Parish

PhD candidate
Centre for Child and Youth Competence development
Karen.parish@hil.no

Dear

I am a PhD fellow at Lillehammer University College in Norway and am a part of the PhD program 'Child and Youth Participation and Competence Development'.

I am writing to invite your school to participate in my PhD study that will explore the intercultural understanding that students in different contexts have. The study will be conducted both in state funded schools and private international schools that offer the International Baccalaureate Diploma Program (IBDP), within the two contexts of Norway and Poland. My work is independent and not funded in any way by the International Baccalaureate Organization (IBO), however, the IBO are aware that I am conducting the research.

I will be conducting the study in Poland between September and March 2015\2016 and will be based at the Graduate School of Social Research (GSSR) at the Polish Academy of Sciences in Warsaw, during this period.

Each schools participation in the study will involve;

- The completion of a survey, using an online questionnaire that explores levels of intercultural understanding. I hope that all teachers who are involved in teaching the IBDP and all students studying the IBDP will choose to participate. The questionnaire should take about 20 minutes to complete and I will be available to oversee the process.
- Following the analysis of the survey data some schools\students\teachers will be asked to participate in follow up interviews.

The study is authorized by the Norwegian Social Science Data Services and the data from the study will be published in such a way that participants will remain anonymous. I am working under the supervision of Dr Florian Kiuppis who will be happy to answer any questions you have regarding this study via email at; Florian.Kiuppis@hil.no

I hope that you will see participation in this study as a valuable opportunity to join with me in exploring what is an important and under researched aspect of the IBO's mission statement. The findings will provide useful insight into how and why students' develop competence in this area of intercultural understanding.

If participation in this research is something that you are interested in then I would like the opportunity to meet with you in person to address any questions that you may have.

If you do not feel that your school can participate, then I would really appreciate it if you would take the time to email me to let me know.

Your faithfully,

Karen Parish

PhD candidate
Centre for Child and Youth Competence development
Karen.parish@hil.no

Dear

I am a PhD fellow at Lillehammer University College, Norway and am a part of the PhD program - Child and Youth Participation and Competence Development.

I am writing to invite your school to participate in my PhD study that will explore the intercultural understanding that students in different contexts have. The study will be conducted both in state funded schools and private international schools that offer the International Baccalaureate Diploma Program (IBDP), within the two contexts of Norway and Poland. My work is independent and not funded in any way by the IBO, however, the International Baccalaureate Organization (IBO) are aware that I am conducting the research.

Each schools participation in the study will involve;
· The completion of a survey, using an online questionnaire that explores levels of intercultural understanding. I hope that all teachers who are involved in teaching the IBDP and all students studying the IBDP will choose to participate. The questionnaire should take about 20 minutes to complete. This will take place between November 2015 and May 2016.
· Following the analysis of the survey data some schools\students\teachers will be asked to participate in follow up interviews. This will take place between September 2016 and January 2017.

The study is authorized by the Norwegian Social Science Data Services and the data from the study will be published in such a way that participants will remain anonymous. I am working under the supervision of Dr Florian Kiuppis who will be happy to answer any questions you have regarding this study via email at; Florian.Kiuppis@hil.no

I hope that you will see participation in this study as a valuable opportunity to join with me in exploring what is an important and under researched aspect of the IBO's mission statement. The findings will provide useful insight into how and why students' develop competence in this area of intercultural understanding.

If participation in this research is something that you are interested in then I would like the opportunity to discuss with you any questions that you may have.

If you do not feel that your school can participate, then I would really appreciate it if you would take the time to email me to let me know.

Your faithfully,
Karen Parish
PhD candidate
Centre for Child and Youth Competence development
Karen.parish@hil.no

Høgskolen i Lillehammer
Lillehammer University College · hil.no

Appendix 4

Student and IB coordinator interview templates

Thank you for agreeing to participate – it is really appreciated.

The interview will take approximately 20-30 minutes and I would ask that you answer every question as honestly as you can. There are no right or wrong answers. All data will be handled confidentially and be made anonymous by the end of the project. You will not be recognizable in future publications.

It is voluntary to participate, and by continuing with the interview you are giving your consent to participate. You can at any time choose to withdraw your consent without stating any reason. You can do this by sending me an email - karen.parish@hil.no

Student interview schedule

General school, IBDP related

How would you describe your school to someone? Not the building, but the learning community.

(prompts) Do you like it?

> What do you like about it?

> Did you choose to study here?

> Why?

> What do you hope to gain from studying here?

> Do your family support you studying here?

> Would you choose a different programme of study if you could go back? Why?

What subjects do you study?

Why did you choose these options?

What do you hope to do when you finish here?

(prompts) Will you stay here?

> What job do you hope to pursue?

HR knowledge specific

What can you tell me about HR? Can you give some e.g.s or where they come from….

What is the Universal Declaration of Human Rights? When it was written and why?

Do you think that the UDHR has been successful at protecting rights universally? Why?

The definition of HRE that I will be using today for this interview is

HRE is conceptualised as any experience within the school learning community that helps students to development competence that helps them to promote the rights of all people regardless of their ethnicity.

School HRE specific

What would say is the primary purpose of the school?

In your own words, what do you understand by the term HRE?

In what ways do you think the school promote HRE?

In which classes is HRE taught?

Is HRE examined in any way in the school?

In what ways does the school provide opportunities for students to apply their HR competence in the real world so to speak?

Are there areas of HRE that you believe could be improved or introduced? If yes, what?

Would you say that HRE in your school focuses more on positive (respect for HR) or negative (violation of HR) depictions?

Is the focus on HR issues that are global or local?

Is the focus of HR on historical or contemporary events/practices?

Has the school encountered any problems with teaching HRE? E.g. parental/student/teacher resistance?

How important do you think HRE is in relation to academic subjects?

How much value do you think the students place on HRE?

Do you see a difference in the HR attitudes, knowledge and behaviour of the students from when they arrive here and when they leave? In particular with regards to those who are ethnically different, If yes, what? If there is a difference, then why do you think this is?

Would you be happy for me to email you with any follow up questions that arise as I do the analysis?

Do you have any questions you would like to ask me?

Thank you for agreeing to participate – it is really appreciated.

The interview will take approximately 20-30 minutes and I would ask that you answer every question as honestly as you can. There are no right or wrong answers. All data will be handled confidentially and be made anonymous by the end of the project. You will not be recognizable in future publications.

It is voluntary to participate, and by continuing with the interview you are giving your consent to participate. You can at any time choose to withdraw your consent without stating any reason. You can do this by sending me an email - karen.parish@hil.no

IB coordinator interview schedule

Is it a challenging process to go through to become an IBDP school?

Who initiated the school becoming an IBDP school and why?

How are students selected for the IBDP?

HRE related questions

In your own words, what do you understand by the term HRE?

The definition of HRE that I will be using today for this interview is

HRE is conceptualised as any experience within the school learning community that helps students to development competence that helps them to promote the rights of all people regardless of their ethnicity.

In what ways does the IBO promote HRE?

Have you received training in how to promote human rights education in your school? If yes, then what?

Have the teachers in the school received any training? If yes, what?

In which classes is HRE taught?

What resources (e.g. textbooks) are available to assist in the teaching of HRE? Are these compulsory to use, or is it at the discretion of yourself/individual teachers to decide what resources to use?

Is HRE examined in any way in the school?

Does your school have a HRE policy? Is this dictated by the IBO or at your discretion?

Would you be happy to share with me policies that the school has that relate to HRE?

Are there any obstacles to the effective teaching of HRE in your school? If yes, what?

Are there areas of HRE that you believe could be improved or introduced? If yes, what?

Would you say that HRE in your school focuses more on positive (respect for HR) or negative (violation of HR) depictions?

In what ways does the school provide opportunities for students to apply their HR knowledge, etc?

Is the focus on HR issues that are global or local?

Is the focus of HR on historical or contemporary events/practices?

Has the school encountered any problems with teaching HRE? E.g. parental/student/teacher resistance?

How important do you think HRE is in relation to academic subjects?

How much value do you think the students place on HRE?

(state school only) Your school also offers another programme of study. Do you think there is a difference between the HRE in the IBDP programme and the other programme your school offers? If yes, what?

Do you see a difference in the HR attitudes, knowledge and behaviour between IBDP students and the students following the other programme? In particular with regards to ethnicity, If yes, what? If there is a difference, then why do you think this is?

Are there ethnic minorities in the school and who do you consider these to be?

How does the school work to ensure everyone is included?

More general questions

Why do you think students opt for the IBDP?

What requirements are there for students to be enrolled on the iBDP? Are these requirements the same for the other programme you offer?

Why did you select the subjects that you offer for the IBDP?

Is the focus more on preparing students to go out into the world, or to prepare students for the world to come in? This question is asked both with regards to the international qualification aspect and the HR aspect of intercultural education and tolerance.

Would you be happy for the survey that was distributed to IBDP students to also be distributed to students in your school following the other programme?

Would you be happy for me to email you with any follow up questions that arise as I do the analysis?

Do you have any questions you would like to ask me?

Appendix 5
Invitation to participate in survey – pilot study participants and IB school participants in Norway and Poland

Information for **pilot study** participants – delivered by hand by the author.

I am a PhD candidate at Lillehammer University College, Norway. My PhD study is exploring the understanding that young people in different contexts have of ethnicity and rights. The study will be conducted both in state funded schools and private international schools that offer the International Baccalaureate Diploma Program (IBDP), within Norway and Poland.

I am currently in the **pilot stage** of my study and would appreciate both your participation by completing the survey and your feedback about the survey, for example, questions that were difficult to understand. Your feedback can be written at the end of the survey or given verbally to myself.

If you choose to participate you can copy the link below to SoGoSurvey.com where you can complete and submit the survey. The questionnaire takes about 30 minutes to complete and it is important that you answer every question as honestly as you can. There are no right or wrong answers. The survey does not save responses until you click on submit, therefore the survey must be completed in one sitting.

All data will be handled confidentially and made anonymous by the end of the project. You will not be recognizable in future publications.

The project is scheduled for completion by August 2017.

It is voluntary to participate, and by submitting the survey you are giving your consent to participate. However, you can at any time choose to withdraw your consent without stating any reason. You can do this by sending me an email - karen.parish@hil.no

If you have any questions concerning the project, please feel free to ask me via email – karen.parish@hil.no. I am working under the supervision of Dr Florian Kiuppis who will be happy to answer any questions you have regarding this study via email - Florian.Kiuppis@hil.no

The study has been notified to the Data Protection Official for Research, Norwegian Social Science Data Services.

Information for participants – an email sent by the IB coordinators to students including an electronic link to the survey

I am a PhD candidate at Lillehammer University College, Norway. My PhD study is exploring the understanding that young people in different contexts have of ethnicity and rights. The study will be conducted both in state funded schools and private international schools that offer the International Baccalaureate Diploma Program (IBDP), within Norway and Poland.

If you choose to participate you can follow the link below to SoGoSurvey.com where you can complete and submit the survey. The questionnaire takes about 30 minutes to complete and it is important that you answer every question as honestly as you can. There are no right or wrong answers. The survey does not save responses until you click on submit, therefore the survey must be completed in one sitting.

All data will be handled confidentially and made anonymous by the end of the project. You will not be recognizable in future publications.

The project is scheduled for completion by August 2017.

It is voluntary to participate, and by submitting the survey you are giving your consent to participate. However, you can at any time choose to withdraw your consent without stating any reason. You can do this by sending me an email - karen.parish@hil.no

If you have any questions concerning the project, please feel free to ask me via email – karen.parish@hil.no. I am working under the supervision of Dr Florian Kiuppis who will be happy to answer any questions you have regarding this study via email - Florian.Kiuppis@hil.no

The study has been notified to the Data Protection Official for Research, Norwegian Social Science Data Services.

Dear

I am a PhD candidate at Lillehammer University College, Norway. My PhD study is exploring the understanding that young people in different contexts have of ethnicity and rights. Thankyou for submitting the questionnaire that I distributed to you – it is greatly appreciated!

I have analysed the data from the questionnaires submitted and would very much like the opportunity to conduct a follow up interview with yourself. This is an essential part of the research! The interview will take approximately 20 minutes of your time.

As with the questionnaire all data will be handled confidentially and made anonymous by the end of the project. You will not be recognizable in future publications. It is voluntary to participate, and you can at any time choose to withdraw your consent without stating any reason. You can do this by sending me an email - karen.parish@hil.no

Would you be willing to participate in an interview? If you are willing to participate then please can you indicate when on …you would be available to meet with me.

Kind regards,

Karen Parish

PhD candidate
Centre for Child and Youth Competence development
Karen.parish@hil.no

SECTION 2 - THE ARTICLES

Section 2 – The articles

Article I
Parish, K. (2015). Studying Global Human Rights Education. Theoretical and Empirical Approaches. *Opuscula Sociologica*, (1), 23-35. Published.

The article is avaiable here: http://cejsh.icm.edu.pl/cejsh/element/bwmeta1.element. desklight-74dfbf39-bac4-4bc0-80f5-07eff7f3e71d

Article II
Parish, K. (2018 – under review). A measure of human rights competence in students enrolled on the International Baccalaureate Diploma Programme. Submitted to the *Oxford Review of Education* (pp. 1- 21)

Article III
Parish, K. (2018). Logic hybridity within the International Baccalaureate: The case of a state school in Poland. *Journal of Research in International Education, 17*(1), 49-66. Published

The article is avaiable here: https://doi.org/10.1177/1475240918768986

Article IV
Parish, K. (2018 – under review). An embedded human rights logic? A comparative study of International Baccalaureate schools in Norway and Poland. *Journal of Research in Comparative and International Education* (pp. 1-28)

Article selection

It is important to note that within the Norwegian context it makes sense to publish in journals that are registered with the NSD due to publishing incentives. Therefore the choice of journals was somewhat restricted by the NSD register. The journals that were considered were either found through online searches using key words, or through looking at the lists of references in the literature that was reviewed by the author, or through attending conferences that advertised journals, and through the recommendations of colleagues.

Article I was completed fairly early on in the study and reflects the authors theoretical engagement with human rights. As the focus is on sociological theory the decision was made to submit Article I to Opuscula Sociologica, a sociological journal based at the University of Szczecin, in Poland. The journal was recommended by a colleague who had previously published with Opuscula Sociologica.

Article II with its cross disciplinary approach that draws on social psychology to develop a measure for human rights competence in students is currently under review with the Oxford Review of Education Journal, Taylor and Francis online. However, originally this article was submitted to the Journal of Moral Education in April 2016. This journal was selected because of its encouragement of submissions that use a range of methodological approaches and address aspects of moral reasoning, moral emotions, motivation and moral action in various contexts. This seemed to fit well with the content of Article II. However, after a year long process and re-submission the article was rejected. The article was therefore submitted the article to The Journal of Research on Educational Effectiveness, Taylor and Francis online. This journal has a focus on the factors for educational success and measurement which seemed to fit Article II. However, the article was again rejected. The European Journal of Education: Research, Development and Policy, Wiley online was also considered. However, Article II had its focus on the theoretical concepts and testing of the human rights competence measure generally and did not particularly fit the European scope of this journal. In August 2017 Article II was submitted to the Oxford Review of Education, Taylor and Francis online. With its international focus and interest in a wide range of academic disciplines the article seemed to fit the scope. Article II continues to be under review with this journal.

Article III is published in the Journal of Research in International Education, Sage journals. The article was accepted following feedback received in January 2018. The decision was made to submit to this journal (first submission - November 2016) as it is at the forefront of research that focuses on international education and aspects such as international understanding and human rights. Whilst there have emerged at least two journals in the past year that now focus on human rights education (The International Journal of Human Rights and Human Rights Education Review) these are not registered with NSD yet. Other journals that explore international education tend to have a focus on development studies rather than the field of international schooling.

As this study is primarily comparative it was appropriate to publish at least one article in a journal that specialises in comparative education. The following journals were investigated for suitability. Firstly, Comparative Education Review, the University of Chicago Press. With a clear theoretical and methodological approach, contribution to the advancement of knowledge, and use of comparative perspective Article IV would have fulfilled the required criteria. However, the word limit of 8,000 words was somewhat restrictive for an article that includes multiple methods in a comparative study. Compare: A Journal of Comparative and International Education, Taylor and Francis Online was also considered. With a slightly longer word limit of 9,000 words this journal was preferable. However, the scope of this journal seemed to place more emphasis on policy and practice. Therefore the decision was made to submit the fourth article to the Journal of Research in Comparative and International Education. This journal has a word limit

of up to 10,000 words and a focus on theoretical and methodological issues. With this study's innovative methodological design and theoretical approach it was decided that this journal was more suited to Article IV. Article IV was submitted to this journal in April 2017 and is under first review.

Article II   submitted to the Oxford Review of Education (under review)

A measure of human rights competence in students enrolled on the International Baccalaureate Diploma Programme

Abstract

This article presents findings from a larger multiple methods study that explores the levels of adherence and experiences students have of the International Baccalaureate Organisation human rights ideals in different school contexts. A three-component model of human rights competence, incorporating identification with all humanity, ethno-cultural empathy and positive attitudes to human rights, is presented and tested. The findings reveal that identification with all humanity, ethno-cultural empathy and positive attitudes towards human-rights-promoting values and behaviour act as prerequisites for the intention to act, and for human rights competence. The level of human rights competence can indicate the level of adherence students have to the human rights ideals of the International Baccalaureate Organisation.

Key words: Human rights competence, International Baccalaureate, Human rights education

1.0   Introduction

Since the end of World War II human rights have gained increasing levels of attention and the United Nations (UN) looks to education as a way to promote a universal culture of human rights, based on the Universal Declaration of Human Rights (UDHR) (Suárez, 2007). Working with nations and non-governmental organizations, the United Nations Educational, Scientific and Cultural Organization (UNESCO) works to improve the effectiveness of human rights education (HRE) by offering guidelines for the content. At the same time as the formation of UN-related guidelines and research, the academic community's growing interest in HRE has led to a vast array of research being conducted that explores the successes and failures of HRE in different contexts (Parish, 2015; Tibbitts & Kirschlaeger, 2010). There is also a thriving

theoretical debate surrounding the nature and purposes of HRE (Bajaj, 2011; Parish, 2015; Tibbitts & Kirschlaeger, 2010). Evidence of this human rights discourse is particularly explicit in the international school sector, however, this remains an under researched area of study (Hinrichs, 2003, p. 346). The case of the International Baccalaureate (IB) organisation provides us with an interesting example of a global organisation that is embedded in the human rights discourse (Tarc, 2009). The IB was developed in the 1960s/70s, to help create a peaceful world through intercultural understanding and respect, and to address the pragmatic concerns of increasing numbers of mobile families (Hill, 2002b). In the intervening years the IB has grown into a global organization, offering an international curriculum for students spanning the 3-19 age range culminating in the International Baccalaureate Diploma Programme (IBDP). Whilst traditionally the IB catered for the 'international' expatriate communities around the world, increasingly the IB programmes of study are being incorporated into national education systems (Bunnell, 2014). However, there has been scant attention paid to the success of the IB in promoting their human rights ideals (Bryant, Walker, & Lee, 2016; Hinrichs, 2003). It has been suggested that one reason for this is because student progress towards these goals is difficult to assess and there is therefore a lack of methodological tools (Thompson, 1998).

A number of studies have explored student progress towards the IB human rights ideals. In their study on the attitudes of students enrolled on the IBDP Wilkinson and Hayden (2010) found changes over time as students moved towards the human-rights-promoting IB mission aims. Aspects of the school environment that contributed towards this change were informal discussions with teachers and other students and the Theory of Knowledge course (Wilkinson & Hayden, 2010, p. 95). The IBDP is also credited for the increased international understanding of students in a comparative study of two schools in the United States (Hinrichs, 2003). Bryant, Walker and Lee (2016) explored the relationship between human rights related student learning attributes, such as caring, open-minded and principled, and the IB programmes of study. There is also the suggestion that the human rights ideals promoted by the IB such as intercultural tolerance and respect might reduce ethno-centrism (Lam & Selmer, 2004; Lo, 2001). Students following an international curriculum have also been found to have a wider perspective than their national counterparts (Gellar, 1981). The studies that explore the attitudes and attributes of students are particularly important for the purposes of this study as they provide a foundation upon which to build. This study seeks to do this by exploring not

only the attitudes and attributes that students have but also exploring how these correlate with the intention to act as a way of measuring the level of adherence that IBDP students actually have to the IB human rights ideals.

Beyond the context of the IB we find more examples of empirical work that assess student progress towards human rights goals. Covell and Howe (2001) in their assessment of a children's rights curriculum found that students who had received the curriculum exhibited increased self-esteem, perceived peer and teacher support and rights-respecting attitudes. Studies also reveal the positive impact of both the incorporation of HRE into the curriculum and its successful implementation, as evidenced by student knowledge of and alleged support for human rights (Bajaj, 2012; Covell, 2010; Covell & Howe, 2001; Hayashi, 2011; Leung, Yuen, & Chong, 2011; Magbitang-Chauhan, Dalangin, Santos, & Reyes, 2000; Nordin, 2010). Other studies focus on the self-reported actions of students following a HRE program, but the majority are focused on the assessment of student knowledge and attitudes (Bajaj, 2012; Canlas, Argenal, & Bajaj, 2015). Whilst invaluable, these studies focus primarily on one or another particular component, for example knowledge of human rights, or attitudes. What these studies do not do is explore different components and the relationships between these components and human-rights-promoting behaviour.

It is from this observed absence that this article takes its starting point. The article firstly outlines 'competence' as a way to define a student's level of adherence to the IB human rights ideals. Then, drawing on the IB mission statement and Learner Profile, the article presents a three-component model that includes; identification with all humanity, ethno-cultural empathy and positive attitudes as prerequisites to the development of student human rights competence within the IB context. Proceeding this the article presents the results of a small quantitative study of students (n=149) who are enrolled on the IBDP. Finally, the implications of these findings are discussed and it is argued that by gaining a better understanding of which prerequisites contribute to the development of human rights competence we are better equipped to inform policy and practice in IB educational settings and beyond.

In the following section the author justifies the use of the concept of competence as a way to define the level of adherence students have to the IB human rights ideals.

2.0   Human Rights Competence Development

2.1   Competence as a concept

'Competence' can be understood as 'a process whereby a person uses abilities in order to do something that the person himself or others, or both, somehow defines as satisfactory', thus linking abilities closely with actions (Nygren, 2015, p. 180). The term 'competence' can be seen as an interchange between psychological processes and the influences of socio-cultural context. It is an ability that is employed to successfully meet complex demands in a particular context through the mobilization of psychosocial prerequisites (Rychen & Salganik, 2003). In this way competence can be seen 'as a process linking "internal" and "external" prerequisites for participating in social practices together in a more or less coherent way' (Nygren, 2015, p. 180; Rychen & Salganik, 2003). The 'internal' prerequisites for competence are composed of components such as knowledge, cognitive and practical skills, attitudes, emotions, values, and motivations (Rychen & Salganik, 2003, p. 44). These must be activated, coordinated, and put into action in specific contexts in order for a goal to be achieved. The extent to which these components, and in fact others, act as prerequisites must be determined by the specific context of the study.

In the search for a concept upon which to assess the level of adherence students have to the IB human rights ideals, the term 'competence' provides a good fit. It is broad enough that it can encompass learning that takes place both within and outside of discrete HRE programmes within the school learning community (Wilkinson & Hayden, 2010). It incorporates terms defined within the theoretical field of HRE (Tibbitts, 2002). [i] The term 'competence' also implies 'action' as the measure with which to assess that one is competent. The purpose of HRE is to promote a universal culture of human rights for which action seems essential. Therefore, the competence to act to promote the rights of others must be part of how we as researchers measure the success of HRE. At the same time if a student exhibits such competence this strongly suggests that they have a certain degree of adherence to the human rights ideals.

2.2   Human rights competence

For the purposes of this article, and the larger study of which this article is one part, human rights competence (HRC) is defined based on the following:-

The UDHR remains the seminal work on human rights and is therefore the moral foundation upon which the model for HRC will be developed. [ii] The ideal that underlies the human rights discourse of the UDHR is that all human beings are equal, having inherent dignity and inalienable rights. The promotion of this ideal is seen as a way to fight against intolerance, stereotyping, discrimination, hate speech and violence and is expressed as a specific focus for education most explicitly in Article 26 of the UDHR. This ideal is inclusive of the promotion of respect and rights between all groups but within the UDHR there is special focus on the promotion of respect and human rights between people of different ethnicities. The above ideals and focus on ethnicity are also embedded in the policies and practices of the IB (Tarc, 2009). The IB organisation states in its mission aims that "The IB aims to develop inquiring, knowledgeable and caring young people who help to create a better and more peaceful world through intercultural understanding and respect." (International Baccalaureate Organisation, n.d.-b). This is further reinforced in the IB Learner Profile that permeates each of the IB programmes of study (International Baccalaureate Organisation, 2013).

Therefore, for the purposes of this article, HRC will be defined as the ability to act in a way that promotes the inalienable rights and inherent dignity of all people regardless of ethnicity. This competence will be measured based on the intention to act and the reasons for this will be discussed in the next section.

3.0   Human Rights Competence Development - a three-component model

Whilst there may be a variety of components that could contribute towards the development of HRC, as the specific context of the study is the IB, the author has selected the following three components as prerequisites to the development of HRC. These three components reflect different aspects of the IB human rights ideals.

3.1   Component 1 - Identification of 'self' as part of a common humanity

Firstly, identity - the understanding that one has of one's 'self' in relation to others may be a component that acts as a prerequisite for human rights competence development (HRCD). A person 'identifies himself as an independent and unique person (individual "identity as") and in relation to others (collective "identity with")' (Wenger, 1999). The 'me' at the centre of experience is a continually-developing sense of awareness that guides action and takes shape

as it seeks answers to the questions 'who am I?, what should I be doing?, and how do I relate to others?' (Markus & Kitayama, 2010, p. 421).

Therefore, the formation of an identity where one considers one's 'self' as a member of a common humanity may act as a prerequisite for HRCD. [iii] If alternatively your identity is very nationalistic or ethnocentric it is less likely that your HRC will develop to the extent that you will either support the rights of the perceived 'other' or act to promote their rights (McFarland & Mathews, 2005). The development of an identity in which you identify yourself as a part of a common humanity is something that is explicitly promoted by the IB (IBO, n.d.-b). This is often discussed in the literature as 'international or world-mindedness' and is most explicit in the IB Learner Profile (Hill, 2000; IBO, 2013; Roberts & Pearce, 2013). The Learner Profile (2013) states that "The aim of all IB programmes is to develop internationally minded people who, recognizing their common humanity and shared guardianship of the planet help to create a better and more peaceful world" (IBO, 2013). If a relationship between identity and HRCD can be found then this has implications for what it is that IB schools are doing to help promote such an identity.

3.2   Component 2- Ethno-cultural empathy

Secondly, the skill of ethno-cultural empathy may act as a prerequisite for HRCD. Within the field of social psychology, skills are tools with which we are able to reach a particular goal or solve particular tasks (Nygren, 2004). Within the field of psychology, empathy is seen as a prerequisite for prosocial behaviour, and in particular the promotion of the rights of others (Gaertner & Dovidio, 1977; Hoffman, 1981; Krebs, 1975; Sagi & Hoffman, 1976; Simner, 1971). This skill implies the ability to put yourself in the position of 'the other' and develop an understanding of how they are feeling. In so doing you are more likely to act to the benefit of 'the other', although this is not necessarily the case as people can also engage in empathy avoidance (Shaw, Batson, & Todd, 1994). One can feel empathy towards anyone, however, not necessarily everyone. One might feel a great deal of empathy towards someone who is the same as oneself, however, feel limited empathy for the 'other' (Krebs, 1975). Therefore, for the purposes of this model, with its specific focus on the promotion of rights for all regardless of ethnicity, the skill being measured is that of ethno-cultural empathy. This is a skill that IB schools are implicitly promoting in their mission aims, as they seek to develop "caring young people" (IBO, n.d.-a). This is also explicitly stated in the IB Learner Profile which

lists one of the ten attributes as 'caring' and to "show empathy, compassion and respect towards the needs and feelings of others" (IBO, 2013). They have a personal commitment to service, and act to make a positive difference to the lives of others and to the environment." (IBO, 2013). If a relationship between ethno-cultural empathy and HRCD is revealed then this has implications for IB schools and what they are doing to actively encourage students to develop this skill.

3.3 Component 3 – Positive attitudes

The third component that may contribute to HRCD is 'attitudes'. Allport's (1935) two-component attitude model is adopted. Firstly, attitudes form an assessment of the extent to which a student is in favour or against a psychological object, in this case the values of the UDHR. Secondly, attitudes indicate a state of mental readiness that influences how we decide to act in any given situation, in this case the readiness to act to promote the rights of others. Whilst not directly observable, attitudes precede behaviour and guide our decisions. It has been argued that attitudes are not only essential for people to make decisions, but also to make sense of their relationships with other people in everyday life (Hogg & Vaughan, 2005, p. 149).

The relationship between attitudes and behavior is supported by the extensive work of Fishbein and Ajzen (1975) over four decades. The link between attitudes and behavioural actions was formulated into the Theory of Reasoned Action and then later developed into the Theory of Planned Behaviour (Ajzen & Madden, 1986; Fishbein & Ajzen, 1980). According to the model of the Theory of Planned Behaviour, human behaviour is based on three considerations. Firstly, beliefs that produce favourable or unfavourable attitudes towards a particular action; secondly, normative beliefs that result in perceived social pressure to either act or not and thirdly, control beliefs that give rise to the perceived behavioural control that the subject feels they have over their ability to act. Attitudes towards the behaviour, normative beliefs and perception of behavioural control contribute to a behavioural intention. Given a positive attitude towards the behaviour, the perceived support of significant others and a sufficient degree of efficacy over the ability to act, people are expected to carry out their intentions. If specific attitudes and behavioural actions are being measured then the likelihood that they accurately predict action increases (Ajzen, 1991; Ajzen & Fishbein, 1977, 2005; Ajzen & Madden, 1986; Armitage & Christian, 2003; Fishbein & Ajzen, 1975, 1980, 2011). The model

of the Theory of Planned Behaviour is still widely researched and debated, but remains the dominant account of the relationship between cognition and behaviour in social psychology (Ajzen, 2011, 2014; Conner, 2015; Cooke & Sheeran, 2004; Sniehotta, Presseau, & Araújo-Soares, 2014). By building on the conceptual approach of the Theory of Planned Behaviour, the author explores the relationship between student attitudes towards human rights values and specific human-rights-promoting behavioural intentions. It is these behavioural intentions that are used to measure HRC. One of the IB aims is for students to create "a better and more peaceful world", implying the need for action. In particular, the IB seeks to develop 'principled' students who "act with integrity and honesty, with a strong sense of fairness, justice and respect for the dignity of the individual, groups and communities (International Baccalaureate Organisation, 2008). They take responsibility for their own actions and the consequences that accompany them." (IBO, 2008, p. 5; 2013). Therefore a better understanding of the relationship between positive attitudes to human rights values and HRC is essential.

4.0   Method

This section will outline how the three-component model has been applied and tested in a small quantitative study. Firstly, the hypotheses will be presented, followed by an outline of the measures used and the participants. Finally, the results of the study will be presented and discussed.

4.1   Hypotheses

The aim of this study was to analyse the effects of identification of 'self' as part of a common humanity, ethno-cultural empathy and positive attitudes on specific human-rights-promoting behavioural intentions. Three hypotheses were tested.

Hypothesis 1 - Identification of 'self' as part of a common humanity, as opposed to only identifying with the nation or the local community positively predicts human-rights-promoting behavioural intentions.

Hypothesis 2 - Higher levels of ethno-cultural empathy correlate positively with greater human-rights-promoting behavioural intentions.

Hypothesis 3 - Positive attitudes towards human rights values correlate positively with greater human-rights-promoting behavioural intentions.

4.2   Measure

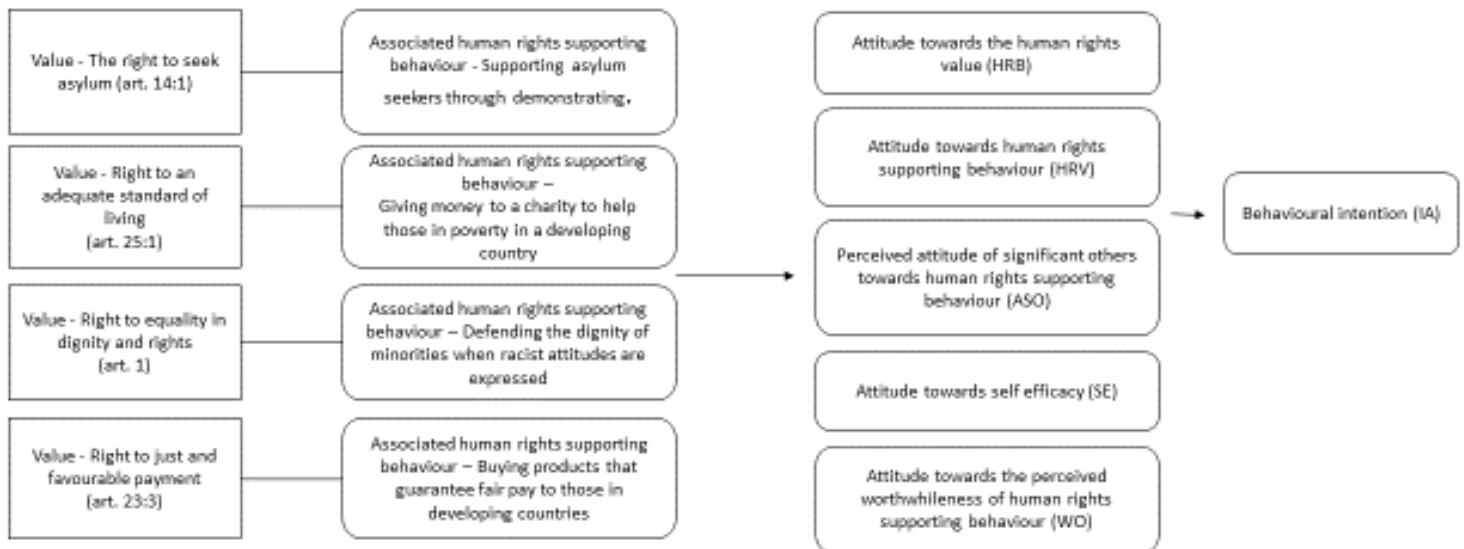Three scales were used to measure the three components.

Firstly, to measure if someone identifies their 'self' as a member of a common humanity, the 'Identification with all humanity scale' (IWAH), as developed by Sam McFarland and colleagues (2010; 2013; 2005; 2012), was used. The IWAH Scale represents a cardinal identification with all human beings (McFarland et al., 2012, p. 831). The IWAH scale has nine items and uses a 5 point likert scale. This was developed from the theoretical foundations of Adler's (1964) "social interest" theory and Maslow's (1954) concept of "self-actualized individuals" and inspired by the work of Monroe (1996). This scale measures the extent to which students identify with all human beings as opposed to those within their local community or to those within their nation. Three sub-scales measure; identification with community (IWC), identification with one's own nation (IWN) and identification with all humanity (IWH). The assumption made by this scale is that those who regard all humanity as one in-group should be low in bias against others seen as out-groups (McFarland et al., 2012, p. 831). McFarland et al. (2013) found that IWAH correlated with higher scores on their measure of human rights commitment. The same results have also been found by Hamer and Gutowski (2009). In their 2012 study across four different groups McFarland et al. (2012) report means for the 9 items ranging between 2.76 and 4.05 and standard deviations for the whole scale ranged between 3.17 and 7.01 across the four groups (McFarland et al., 2012, p. 835). They report internal consistency alphas across the four groups ranging between .62 and .89 (McFarland et al., 2012, p. 835)

Secondly, to measure ethno-cultural empathy, the 'Scale of ethno-cultural empathy' (SEE), with 31 items using a 6 point likert scale, developed by Yu-Wei Wang and colleagues (2003), was used. Four factors emerged. Firstly, *empathic feeling and expression* (EFE: *M* = 4.3, *SD* = 0.86) measures the level to which one feels empathy towards people who are ethnically different from oneself. Secondly, *empathic perspective taking* (EP: *M* = 3.4, *SD* = 1.0) relates to "understanding the experiences and emotions of people from different racial and ethnic backgrounds by trying to take their perspectives in viewing the world" (Wang et al., 2003, p. 224). Thirdly, *acceptance of cultural differences* (AC: *M* = 4.6, *SD* = 0.89) "centers on the understanding, acceptance, and valuing of cultural traditions and customs of individuals from differing racial and ethnic groups" (Wang et al., 2003, p. 224). Fourthly, *empathic awareness*

(EA: *M* = 4.6, *SD* = 0.99) focuses on the awareness or knowledge that one has about the experiences of people from racial or ethnic groups different from one's own particularly in relation to their experiences of discrimination or unequal treatment of different groups (Wang et al., 2003, pp. 224-228). Estimates of internal consistency for the SEE total and subscales are measured by the alpha coefficients as follows; SEE total: .91, EFE: .89, EP: .75, AC: .73 and EA: .76 (Wang et al., 2003, p. 228). Reliability estimates in a two-week test-retest reveal the following; SEE total: .76, EFE: .76, EP: .75, AC: ,86 and EA: .64 (Wang et al., 2003, p. 230).

Thirdly, inspired by the work of Fishbein and Ajzen (1979; 1975), the Scale of Human Rights Attitudes and Behavioural Intentions (HRAB) was constructed by the author. The scale has six sub-scales that measure attitudes towards the following: *human rights values* (HRV: *M* = 6.2, *SD* = 0.90), *human rights specific behaviours* (HRB: *M* = 5.6, *SD* = 0.84), *the attitudes of significant others towards those specific behaviours* (ASO: *M* = 5.6, *SD* = 0.89), *attitudes towards self-efficacy to complete the specific behaviours* (SE: *M* = 5.6, *SD* = 0.90), *attitudes towards the worthwhileness of the specific behaviours* (WO: *M* = 5.3, *SD* = 1.06) and the *intention to act* (IA: *M* = 4.6, *SD* = 1.02). Each of these six dimensions are measured based on four different human rights values and associated behaviours (see figure 1). These four values and associated behaviours were selected as examples and clearly not intended to cover the full range of human rights scenarios that the UDHR presents. The behaviours were also selected as examples of behaviour that it would be within the power of 16-19 year olds to act on, as they are the target sample. Estimates of internal consistency for the HRAB total is measured by the alpha coefficient 0.79.

Figure 1 - Human rights values and associated behaviours.

Value - The right to seek asylum (art. 14:1)	→	Associated human rights supporting behaviour - Supporting asylum seekers through demonstrating.
Value - Right to an adequate standard of living (art. 25:1)	→	Associated human rights supporting behaviour – Giving money to a charity to help those in poverty in a developing country
Value - Right to equality in dignity and rights (art. 1)	→	Associated human rights supporting behaviour – Defending the dignity of minorities when racist attitudes are expressed
Value - Right to just and favourable payment (art. 23:3)	→	Associated human rights supporting behaviour – Buying products that guarantee fair pay to those in developing countries

Attitude towards the human rights value (HRB)

Attitude towards human rights supporting behaviour (HRV)

Perceived attitude of significant others towards human rights supporting behaviour (ASO)

Attitude towards self efficacy (SE)

Attitude towards the perceived worthwhileness of human rights supporting behaviour (WO)

→ Behavioural intention (IA)

1

4.3   Participants and procedure

The survey, including the three scales described above and biographical data was completed by self-selecting 16-19 year old students (total = 149, females = 103, males = 45, sex not declared = 1) who are enrolled on the IBDP. The sample consists of students from both private schools (n = 93) and state funded schools (n = 56) in the two European countries of Norway (n = 68) and Poland (n = 81). The state schools, whilst offering the standardised and authorised IB programmes of study are still within the national education systems. However, the private schools have complete autonomy.

Hypothesis 1   Identification of 'self' as part of a common humanity, as opposed to only identifying with the nation or the local community positively predicts human-rights-promoting behavioural intentions.

A multiple regression was used with the intention to act (IA) as the dependent variable and identification with community (IWC), nation (IWN) and all humanity (IWH) as three independent variables. Preliminary analyses were conducted to ensure no violation of the assumptions of normality, linearity, multicollinearity and homoscedasticity.

Hypothesis 2 Higher levels of ethno-cultural empathy correlate positively with greater human-rights-promoting behavioural intentions.

A Pearson product-moment correlation coefficient was computed to measure the relationship between ethno-cultural empathy (SEE) and greater human-rights-promoting behavioural intentions (IA). Preliminary analyses were conducted to ensure no violation of the assumptions of normality, linearity, and homoscedasticity.

Hypothesis 3 Positive attitudes towards human rights values correlate positively with greater human-rights-promoting behavioural intentions.

A Pearson product-moment correlation coefficient was computed to measure the relationships between positive human rights attitudes (HRV, HRB, ASO, SE and WO) and greater human-rights-promoting behavioural intentions (IA). Preliminary analyses were conducted to ensure no violation of the assumptions of normality, linearity, and homoscedasticity.

4.4. Results

This section presents the results by exploring the relationships between the three components and the intention to act to promote human rights (IA).

Hypothesis 1 Identification of 'self' as part of a common humanity, as opposed to only identifying with the nation or the local community positively predicts human-rights-promoting behavioural intentions.

A stepwise multiple regression with the intention to act (IA) as the dependent variable and identification with community (IWC), nation (IWN) and all humanity (IWH) as three independent variables revealed that identification with all humanity predicted the intention to act to promote human rights. The standardized beta of each of the predictors shows, with significance, that identification with all humanity has a greater effect on the intention to act than either identification with those in your community or your nation explaining 24% of the variance. (see figure 2).

Figure 2 - The effect of identification with all humanity on the intention to act to promote human rights.
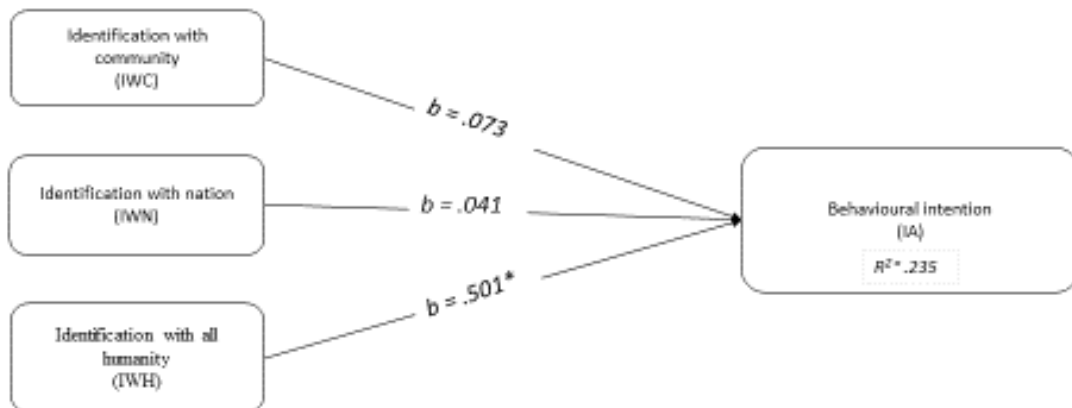
Hypothesis 2   Higher levels of ethno-cultural empathy correlate positively with greater human-rights-promoting behavioural intentions.

A Pearson product-moment correlation coefficient was computed to measure the relationship between ethno-cultural empathy (SEE) and greater human-rights-promoting behavioural intentions (IA). There was a strong, positive correlation between ethno-cultural empathy (SEE) and the intention to act to promote human rights (IA) (*r* = .562*, *n* = 134, *p* = .000). (See Table 1)

Hypothesis 3   Positive attitudes towards human rights values correlate positively with greater human-rights-promoting behavioural intentions.

A Pearson product-moment correlation coefficient was computed to measure the relationships between positive human rights attitudes (HRV, HRB, ASO, SE and WO) and greater human-rights-promoting behavioural intentions (IA). There were strong positive correlations between positive attitudes to human rights behaviour (HRB) (r = .580*, n = 145, p = <.001), positive attitudes of significant others to human rights behaviour (ASO) (r = .573*, n = 142, p = <.001), and positive attitudes to the worthwhileness of the human rights behaviour (WO) (r = .616*, n = 141, p =<.001) and the intention to act to promote human

rights (IA). There was also a medium, positive correlation between positive attitudes to human rights values (HRV) (r = .443*, n = 145, p = <.001) and the intention to act to promote human rights (IA). However, there was only a weak positive correlation between self-efficacy (SE) (r = .233*, n = 140, p = .006) and the intention to act to promote human rights (IA). (See Table 1)

Table 1 – Correlations between ethno-cultural empathy and positive attitudes and the intention to act to promote human rights.

		SEE	HRV	HRB	ASO	SE	WO
IA	Pearson Correlation	.562**	.443**	.580**	.573**	.233**	.616**
	Sig. (2-tailed)	<.001	<.001	<.001	<.001	.006	<.001
	N	134	145	145	142	140	141

**. Correlation is significant at the 0.01 level (2-tailed).

*. Correlation is significant at the 0.05 level (2-tailed).

5.0   Discussion

A three-component model for the HRC of IBDP students has been outlined in this article. This three component model incorporating identification of 'self' as part of a common humanity, ethno-cultural empathy and positive human rights attitudes, is built upon the ideals reflected in the mission, policies and practices of the IB and the UDHR. The article presented three hypotheses. Firstly, identification of 'self' as part of a common humanity, as opposed to only identifying with the nation or the local community positively predicts human-rights-promoting behavioural intentions. Secondly, higher levels of ethno-cultural empathy correlate positively with greater human-rights-promoting behavioural intentions. Thirdly, positive attitudes towards human rights values correlate positively with greater human-rights-promoting behavioural intentions. The data supported the three hypotheses.

 The model for HRCD outlined here and the associated survey provide a way to assess the success of the IB in its mission to "develop inquiring, knowledgeable and caring young people who help to create a better and more peaceful world through intercultural understanding and respect." (IBO, n.d.-a). Being able to identify with all humanity, as one aspect of intercultural

understanding, predicts with significance the intention to act to promote the human rights of those who are ethnically different from oneself. The data from this study also reveals a significant correlation between 'caring' (operationalised as ethno-cultural empathy) for all regardless of ethnic difference and the intention to act to promote human rights of those who are ethnically different from oneself. Positive attitudes towards human rights values that show respect for others is also significantly correlated with the intention to act to promote the human rights of those who are ethnically different from oneself.

These findings have great importance for the IB as an organisation that explicitly seeks to promote human rights values and behaviour. The measurement of these components allows researchers and practitioners to identify areas of the school learning community that can be improved upon or developed. For example, in knowing that there is a relationship between ethno-cultural empathy and the intention to act to promote human rights, a focus on teaching the skill of ethno-cultural empathy can be developed within the school learning community and interventions put in place. This way of measuring student competence also allows for a comparison between contexts to explore if the levels of student competence and therefore adherence are consistent across different IB school contexts. If they are not then further investigation can occur to find out why. Is it due to the practices within the school learning community, the level of ethnic diversity in the school learning community, or influences from beyond the school such as family, media, friends? At the same time the survey could be used to explore the impact of for example, gender, socio-economic status, or sexuality as variables on the level of competence.

The author acknowledges that the three-component model and survey presented here is designed specifically to measure student competence in the context of the IB and therefore the findings cannot be generalised beyond this context. HRE differs according to the ideology, location and approach adopted by specific school systems and therefore so should the ways of assessing the success of such approaches (Bajaj, 2011). The author also acknowledges that the UDHR as a source of human rights values contains a vast number of possible areas for investigation and relates to numerous different groups in need of the promotion of their rights. Whilst it would be interesting to explore diversity in terms of gender or sexual identity, the focus here on ethnicity is again specific to the IB context. Likewise, there are many ways in which students could show that they are competent promoters of human rights and the

focus on four scenarios is a limitation. However, it gives a useful indication as to the engagement of students in the promotion of the rights of others. The author acknowledges the limitations of the more explorative approach to this study. Also limited resources did not allow for a larger recruitment. However, future research could isolate questions of interest and follow these up with more advanced statistical models that allow for careful causal interpretations of relationships between concepts.

In conclusion, it is hoped that the approach taken here to measuring student HRC in the IB will inspire others to move beyond measures that focus on knowledge and positive attitudes in an exploration of other possible prerequisites that lead to the promotion of human rights.

Acknowledgements

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Footnotes

[i] Definitions of what the content of HRE should be, emanating from UN based organizations can be summarized as follows, "Human rights education encompasses: A - Knowledge and skills – learning about human rights and mechanisms for their protection, as well as acquiring skills to apply them in daily life. B - Values, attitudes and behaviour – developing values and reinforcing attitudes and behaviour which uphold human rights. C - taking action to defend and promote human rights" (2005, United Nation General Assembly; Art. I A 4) (Valen-Sendstad, 2010). This description is also supported in much of the theoretical literature that defines and categorizes HRE (Bajaj, 2011; Tibbitts, 2002; Tibbitts & Kirschlaeger, 2010).

[ii] Note that there is a thriving and contentious theoretical debate surrounding HRE (Parish, 2015; Tibbitts & Kirschlaeger, 2010). Whilst much of this work reflects a commitment to the promotion of human rights, albeit with a diversity of theoretical and pedagogical approaches, a skepticism also exists within the academic and political world as to the appropriateness of a 'universal' human rights (Parish, 2015).

[iii] Humanity in this context refers to "first and foremost the biological species…the human race." (Mazlish, 2009)

An embedded human rights logic?

A comparative study of International Baccalaureate schools in different contexts.

The main contribution of this thesis is increased knowledge about if and how the global logic of human rights, is embedded in the International Baccalaureate from the global to the local level. The study adopts a comparative case study approach that takes the global human rights logic as the phenomenon of interest. This study has contributed a new methodological tool for assessing student adherence to the human rights logic that can be used to give an overview of the competence that students have. At the same time, by adopting the institutional logics perspective this thesis contributes a theoretical framework that enables the complexity of the institutional environment to be explored at different levels of abstraction, thus contributing to our understanding of how logics at the global organisational level filter down and impact at the local level.

The findings reveal that the global logic of human rights is very much evident in the historical development of the International Baccalaureate and continues to the present day. However, variation in student levels of adherence to this human rights logic varies significantly both within and between school contexts. When exploring how the experience of the school learning community influenced the adherence of students the following aspects emerged: the types and variety of subjects offered, the types and variety of extra-curricular activities offered, the lived experience of diversity that students have, and logic hybridity in the school learning community. At the same time, students were also influenced by their experiences outside of the SLC such as family life, their friendships, and the media.

In light of these findings, it is recommended that further consideration is given by the International Baccalaureate to how they ensure that their mission aims are fulfilled in the increasingly diverse school contexts in which they are now operating.

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