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Reframing International Mindedness: A Critical Review of its Role in International Education

Mohammad Mareye
University of Surrey, UK & Assiut University, Egypt

ABSTRACT

This review critically examines the concept of international mindedness (IM) within the broader discourse of international education. Drawing on a semi-systematic literature review, the study interrogates how IM has been conceptualized, applied, and critiqued across educational contexts. Adopting a critical lens, the review uncovers the predominantly Western-centric orientation of IM and its implications for educational practices and policy in multicultural and global settings. The findings challenge the assumed universality of the concept and call for a more inclusive and context-sensitive understanding of international mindedness. Thematic sections highlight key trends and tensions in the literature, followed by a discussion of implications for teacher education, curriculum design, and the positioning of international students. The review concludes by advocating for a reimagined, pluralistic approach to IM that reflects the realities of global education.

Keywords: International education, international mindedness, international students, teacher education, multicultural education, preservice teachers

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INTRODUCTION

This review introduces the concept of international mindedness (IM) as the key concept that underpins the current study and is a concept that receives much concern and investigation in the context of international education. Understanding this concept is particularly important, as there has been a surge in internationalization and education (Hébert & Abdi, 2013; Wolf et al, 2023; Zhang & Cao, 2024). The current review answers the question of how international mindedness is situated in the context of international education. By answering this question, a clear idea of international mindedness can be formulated so that further practical research can then be conducted on applications of IM in different educational contexts worldwide. This review addresses international mindedness with a focus on international education in a school context; that is, the scope of the current review is on preuniversity (k-12) education. I adopted a critical stance by comparing the global perspective adopted in the literature reviewed with the non-Western context. The review outlines the methods used for the review process, and the selection of literature was identified and explained. Finally, the review concludes with some key insights and implications for research and practice in international education.

LITERATURE REVIEW

Below is a detailed analysis of the studies reviewed to answer the main research question about how international mindedness is situated in the educational literature with reference to international education.

Table 1: Review of Literature on International Mindedness

Scientific repository	Raw result selection/rejection criteria	Final results
Research Gate	90	20
Scientific research	500	1
Sage journals	6529	9
Scopus	373	4
Taylor & Francis	100	5
Loyola University Chicago Repository	134	1
The International Baccalaureate Database	50	7
Semantic scholar	1120	3
ERIC	132	7

Defining International Mindedness

International mindedness is a concept that often resonates throughout educational literature, particularly international education. IM has been recently explored in extensive educational literature (e.g., Barrett Hacking et al, 2018; Dewey, 2017; Jurasaitė-O’Keefe, 2022; Metli, Martin, & Lane, 2018).

International mindedness can be viewed as a key byproduct of international education, or at least a concept that is linked in one way or another to international education.

The definition of international mindedness (IM) is complex. Singh & Qi (2013) emphasize IM as openness to global issues and a drive to become a global citizen. However, Savaa & Stanfield (2015) argue that it is a social construct that requires cultivation, merging personal attitudes of openness with social engagement. Additionally, Harwood & Bailey (2012) describe it as a mindset focused on understanding the diversity, complexity, and motives behind human actions and interactions.

On the other hand, Hill (2012) adopts a pragmatic view, defining IM as the application of knowledge and skills to enhance the world through empathy, compassion, and openness to diverse perspectives. Similarly, Bittencourt (2020) views IM as an understanding of the world holistically, fostering coexistence, global awareness, and intercultural understanding. In educational contexts, IM offers schools and stakeholders the flexibility to create context-specific interpretations and definitions (Bittencourt, 2020). The International Baccalaureate Organization (IB, 2013) conceptualizes IM as central to its programs, aiming to develop individuals who recognize common humanity and contribute to a better, peaceful world. IM is thus an educational aim expressed through dispositions that benefit global society.

To adopt a critical lens, I argue that the definitions of international mindedness provided thus far are too theoretical to the extent to which they do not provide some perspective into the difficulties that IM advocates (such as agents in international schools) might encounter on the ground in their pursuit of adopting IM in their practices. Let us consider Budrow's (2021) conceptualization of IM, expressing the ethos of international mindedness as an attitude of openness, noting that being internationally minded means being open and sensitive to the thoughts and actions of others from culturally different backgrounds than oneself while making a conscious effort to understand such intercultural relations concerning the wider world. In so doing, one might encounter difficulties that could be beyond one's ability. For example, they could be unable to be open-minded and sensitive to the whole world culture, given that such intercultural differences are perceived differently in different spheres of the world. Therefore, I call for a selective approach toward defining international mindedness that is context dependent and that aligns with one's perspectives and values. Thus, a uniform conceptualization of IM globally is not plausible, and hence, there might be different conceptualizations depending on the different contexts in question.

Origins of International Mindedness

Tracing the origins of international mindedness could help explain how it is contextualized in the field of international education and why it is often related to international schools. Originally, international mindedness was a call for peaceful coexistence, and this was indicated by Mead's (1929, cited in Cause, 2012) statement that IM was developed after the first world war (WWI) as a political

concept where the history of the phrase returned at least as far as 1929 (Dewey, 2017). In educational contexts, it was adopted to prevent more blood and support peace endeavors worldwide; thus, the hope was that it is an educational philosophy aimed at developing global citizens and that preparing children for the challenges of globalization would achieve such goals. Bittencourt and Callejas (2023) clarify that the International Baccalaureate (IB) is an educational foundation that was established in 1968 in Geneva, Switzerland. IB was a response to the academic and pragmatic needs of an intercontinental community, particularly the need for a curriculum that is rigorous and internationally focused, a curriculum whose graduating diploma could be recognized by multiple higher education/university systems across Europe and North America.

It is at this stage that the world needs educational programmes that have global credibility. Hill (2015) noted that international schools had emerged in various parts of the world to educate the children of parents working outside their home countries (internationally), particularly for United Nations (UN) agencies and outposts. The longest-surviving of these schools was the International School of Geneva, which was founded in 1924, principally by UN employees. According to the IB (2021), the International Baccalaureate Programme mission aims at developing internationally minded people who, recognizing their common humanity and shared guardianship of the planet, help to create a better and more peaceful world.

The IBO offers four high-quality and challenging educational programs for a worldwide community of schools, aiming to create a better, more peaceful world (IB, 2021). All this marks the evolution of international mindedness as a response to world threats such as war, globalization, and cultural differences. To illustrate how the origins of international mindedness are deeply rooted in the trend of international schools, Marshal (2007) indicates that IM is central to the International Baccalaureate (IB). The IBO is underpinned by the aim of achieving a better and more peaceful world, and in this pursuit, the role of international-mindedness, as developed through IB programmes.

Tracing the concept of international mindedness, Hill (2012) indicates that it was not until the 1960s that a curriculum for international mindedness appeared in the form of the IB Diploma Programme (IBDP), whose first examinations for official candidates took place only in 1971. However, the concept has origins that date back much earlier than the twentieth century, as Hill argues that IM is reflected within the philosophy of international education that first came into existence in the seventeenth century by the Czech pedagogue, philosopher, and humanist, John Comenius (1592–1670). Comenius presumably places the beginning of international education that underpins the ethos of IM.

Following that, Hill (2012) mentioned that in the eighteenth century, international mindedness was reflected in the educational philosophy of Rousseau, which claimed that learning should be heuristic, stemming from natural curiosity and personal experience, rather than imparting facts, which is an important pedagogical process for facilitating international mindedness. Hill continues to indicate that international mindedness was not very developed and not a preoccupation with national systems of education, which had other serious

problems to address from Comenius until the end of the 19th century. The few voices of the 19th century advocating education across frontiers and global citizenship were therefore viewed as radical and even unpatriotic. In this way, (international) travel facilitated the process of developing a new type of education that is international and beyond national borders in nature, an education that supports international understanding and global citizenry—known afterward as international mindedness.

Arguably, international mindedness has its roots in international education even though it was first not indicated explicitly. Both international mindedness and international education share a common ethos toward extending beyond one's national borders and a call for understanding different cultures while adopting an open attitude toward other people and their cultural backgrounds. It has also been highlighted that international mindedness is at the heart of the IBO along with its four educational programmes to the extent that one view, as discussed above, holds that IM is the result and objective of international education. However, the literature reviewed did not provide clear instances where IM had been considered beyond the theory level, particularly when considered from a Global South perspective, which is a totally different hemisphere of the world than the Global North where IM originated. Having traced the origins of international mindedness, below is a discussion of some features that distinguish internationally minded people.

3. Features of International Mindedness

In view of the above exploration into what international mindedness is and how it is developed and derived, one can identify several features peculiar to the concept. These features support the claim that international mindedness is a mental personal attitude and a social orientation that can be activated within a certain social community. Moreover, such a social context can be anywhere, be it the family context, work, learning environment, or even wider social relationships. Elerian and Solomou (2022) reported that international schools encourage international mindedness, indicating that it is a media where IM can be further nurtured and developed. The IBO offers curricula of international education to schools and students worldwide with the IB learner profile and each of the programs aimed at developing learners' international mindedness (IB, 2007; Dewey, 2017).

A key distinguishing feature of international mindedness is its linkage to international education, mainly the International Baccalaureate Diploma Program (IBDP). International mindedness is a key concept for the International Baccalaureate Organization (IBO), a nonprofit educational foundation that offers four international education programs (primary years, middle years, diploma, and career-related) to schools (known as IB World Schools) in 144 countries worldwide (Hill, 2012).

Potentially, defining international mindedness in clear terms is central to the mission of the International Baccalaureate (IB), where the IB World Schools have embraced the notion of international mindedness to guide their school (educational) philosophies and goals (Castro, Lundgren, & Woodin, 2015; Castro, Lundgren, & Woodin, 2013). A key objective of international education

is the development of international-mindedness (Wright & Buchanan, 2017). Therefore, calling for international mindedness is perceived as a slogan in such educational contexts, which brings various cultures from around the world into the school community, thereby stressing global awareness and cultural sensitivity toward differences and other cultures.

Another feature of international mindedness relates to global awareness and engagement. This can manifest itself in the person's desire to be aware of what is happening around the world and have an open attitude toward global issues. The definition of international mindedness as a view of the world in which people see themselves connected to the global community and assume a sense of responsibility toward its members echoes this feature and affirms it (Singh & Qi, 2013). However, what the literature requests is not just world knowledge but also a desire to exert effort to engage and feel about what is happening around us globally – something that could not be at the individual's disposal. By this, I mean that there could be some extra constraints hindering one from adopting such a global perspective while working as a delimiting catalyst, which the literature did not shed light on. For example, some schools might have a conservative agenda toward religious-based hatred, whereas others could be much more liberal—hence, the role of the local context. Thus, the current study calls for the exploration of such mitigating/delimitating factors to identify their potential impacts.

International mindedness is also linked to adopting a sense of curiosity and interest in the world around us, using knowledge of the earth and its human and physical geography (IB, n.d.; Singh & Qi, 2013; Haywood, 2007). In this context, Syeda (2017) maintains that 'For developing internationally minded learners, teachers are required to cultivate multilingualism, intercultural understanding, and global engagement. Learning this helps learners to be openminded to national and international diversity' (11). Global engagement, together with multilingualism and intercultural understanding, is a global context of education for international mindedness (Wasner, 2016).

Given that in educational contexts worldwide, international mindedness ought to be removed from theory and put into practice, it is expected to undergo a dispersed set of interpretations. As exemplified by Dewey (2017), who cites Haywood's (2007) suggestion that an adaptational model in which international mindedness resembles intelligence in that it might exist in multiple forms or exist as a multifaceted entity with a wide variety of practical categories. Thus, the absence of a uniform interpretation of the IM is a key feature of understanding what it means. In other words, it is difficult to identify an international interpretation of the concept of IM that can suit each local context, but a contextual understanding of the term within a certain setting is preferred. The concept undoubtedly shares common generic features across the IB worldwide, but its implementation should be contextual in meaning: IM should be subjected to different national contexts, which should be flexible and adaptable. as a construct is set in a national, social, economic, and political context. Regardless of how well the documents of curriculum designers agree on their meaning, they

will always be interpreted and delivered in classrooms according to a specific cultural context (Castro, Lundgren, & Woodin, 2015).

A key distinguishing feature of international-mindedness is an awareness of and an embracing of diversity. Diversity is a characteristic of today's world, and as stated in the core values of the International Baccalaureate (IB, 2008, 2009, 2011), international mindedness is clearly stated and interpreted in this context as embracing diversity. Students at international schools often join a classroom community that is characterized by diversity, and it might be the case that they usually live in a country abroad. Diversity can thus be imagined to be of any school-related community, be it of students, staff, and faculty too. The current review reveals that there could be other interpretations of the notion of diversity that need to be highlighted in the (international) educational literature. Thus, the nexus between IM and international education needs to be uncovered, as the section below explains.

International Mindedness and International & Multicultural Education

International mindedness (IM) is central to international and multicultural education (IME), as it shapes how individuals engage with international education. Beek (2019) describes IM as a method of acknowledging differences and fostering intercultural understanding for the greater public good. Studies connect IM to international education. For example, Budrow (2021) reported that early-career teachers in international schools value some aspects of IM, whereas others demand more effort. Barrett Hacking et al. (2017) emphasize IM as a continuing pursuit influenced by time, space, and interpersonal interactions. Palmer (2024) highlights IM as a core principle in IB programmes, advocating universal teaching and learning values.

International mindedness is best contextualized within specific educational frameworks. Metli et al. (2018) noted that advocates of the IBO use the notion of the 'mind' to promote global citizenship. Additionally, IM involves exploring stakeholders' dispositions and mindsets in education. Chan and Dimmock (2008) further argue that international education fosters traits such as open-mindedness, which are desirable in the global economy market. Multicultural education complements this by promoting multiculturalism, ensuring that children are equipped to thrive in diverse societies (Erbaş, 2019). Wells (2011) also recognized IM as an essential attitude in international education.

International education, in turn, operates as both a process and a product. Cambridge and Thompson (2004) distinguish between institutions that regard international education as a way to create global citizens and those focused on accreditation and curriculum. Globalization and increasing student diversity have strengthened interest in IME (VanAlistine & Holmes, 2016). Bunnell (2008) described it as a complicated discipline, merging the theoretical and practical qualities of comparative and international school education.

Additionally, multiculturalism, a response to globalization, embodies cultural diversity and respect for differences (Polat & Guler, 2020). It underpins

multicultural education, which aims to warrant all students, regardless of their background, and receives quality education that encourages them to navigate a diverse world. Banks (1993) also called for the reorganisation of educational institutions to equip all students with the knowledge, skills, and attitudes necessary for effective participation in a culturally diverse society.

The following figure illustrates the complex relationship between the concepts discussed thus far:

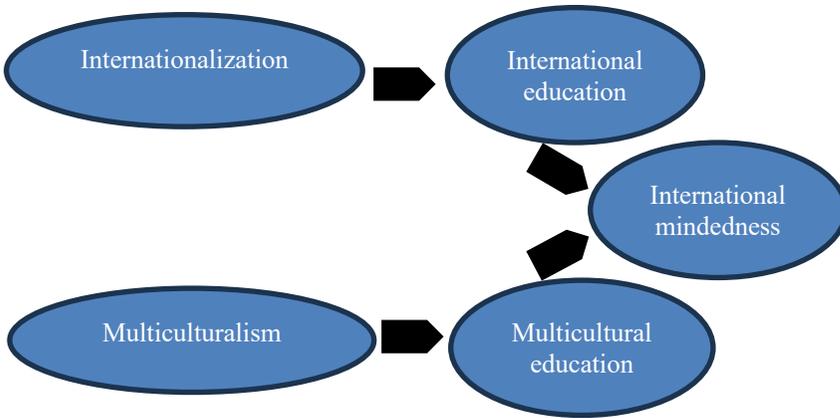


Figure 1: The Relationship Between Multiculturalism, Multicultural Education, Internationalization, International Education, and International Mindedness

Having established the relationship between international mindedness and international and multicultural education, understanding the significance behind IM needs to be pinpointed.

Significance of International Mindedness

The adoption of international mindedness is increasingly recognized as important in educational contexts. Zhang (2024) noted that IM has indeed gained popularity due to the proliferation of international education, international schools and curricula. It benefits international students, who Bista (2016) defines as those students moving abroad for higher education pursuits. In higher education contexts, educators aim at fostering IM to help students become global citizens. The need for culturally relevant and internationally sensitive university courses reveals the recognition that higher education should prepare students for an interconnected diverse world. In this context, IM promotes interest in human beings, openness to different cultures, and respect for cultural differences (VanAlistine & Holmes, 2016).

As the world has become more globalized, the need for IM to facilitate global communication has increased drastically. Metli & Lane (2020) also highlight that increasing interconnectedness and multiculturalism provide more opportunities for cross-cultural interaction and communication, with IM playing a key role in enabling such communication. Cause (2012) and Singh and Qi (2013) also argue that global engagement and intercultural understanding are significant features of IM, which fosters international human dialog. In today's interconnected world, cultivating IM is essential for individuals (Barret Hacking et al, 2017) so that they can live peacefully and positively.

IM also furthers mutual respect and intercultural understanding, contributing to international peace. Habib (2018) stresses the importance of and need for interculturally responsive pedagogical practices, as they create opportunities for global interaction through education, media, business, and technology. Haywood (2007), cited in Habib (2018), stated that IM expands thinking, builds tolerance, and fosters respect for other cultures, thereby contributing to peace and harmony. IM encourages critical thinking, respect, and tolerance, especially in a world with such rising racial prejudices. Castillo-Clark (2018) further noted that exploring IM allows preservice teachers to understand how their cultures and beliefs influence their teaching practices.

The development of global citizenship is another reason why IM has been recognized in the educational literature. Global citizenship encompasses active participation in global issues, and both global citizenship and IM should shape the ethos of a school. In this domain, teachers and students must work together to rebirth a school's mission via shared critical understanding (Wasner, 2016). This is also supported by Irayanti et al. (2025), who reported that global citizenship could be fostered by embedding intercultural pedagogy in the curriculum, which could have positive ethical impacts on students.

IM is crucial in today's educational world, especially given the surge of international schools. Bunnell (2019) argues that IM is both an outcome and objective of international education, making it a key component of today's educational landscape. To achieve this purpose, it is currently essential to have internationally minded teachers who incorporate IM into their teaching philosophy and practices. Baily & Holmarsdottir (2019) suggest that nurturing IM among teachers through preparation programs can lead to innovations in the field of teacher education, such as in exchange programs and curricular adaptations.

International Mindedness in the Teacher Preparation Curriculum

To better understand international mindedness in the world of (educational) practice, I argue that it has a role in the teacher education (TE) curriculum and that this role is complex and context-dependent. TE is shaped by the specific cultural context in which it is developed; therefore, the adoption of an internationally minded curriculum should consider various factors, such as teachers' backgrounds, personalities, and readiness. Since cultural sensitivity is a key characteristic of international education, the TE curriculum should prepare teachers for ethnically and culturally diverse classrooms, reflecting the increasing

globalization and internationalization of education (VanAlistine & Holmes, 2016).

One educational requirement of the curriculum in international education is cultural sensitivity. Currently, classrooms are increasingly diverse, internationalized in nature, and intercultural/multicultural in principle, which in turn necessitates that teachers be aware of how to respond to such diverse challenges. This, alternatively, necessitates that the TE curriculum prepares them for such a classroom/school context and perhaps for the whole world at large (VanAlistine & Holmes, 2016).

International mindedness can be developed in different aspects of students' education. One way the curriculum can help boost teachers' international mindedness is by fostering their self-reflection. To connect with and understand their students, teacher candidates need to examine their own sociocultural identities. Additionally, Banks (2008) observes that teachers in transformative classrooms use strategies and materials that help students acquire democratic racial attitudes and behaviors. It is critical that candidate teachers understand the importance of knowing about learners' backgrounds and experiences, understand that language, culture, and identity are deeply interconnected, and understand how cultural groups and individual identities influence language learning and school achievement (Lucas & Villegas, 2011).

Another related point about how international mindedness can appear in the teacher education curriculum is that played by higher education institutions (HEIs). International mindedness can be integrated and deployed in the TE curriculum through various strategies, and one suggested strategy is that introduced by Castillo-Cark (2018) as the integration of an IB teacher-certified curriculum. Preliminarily, incorporating an IB teacher certification curriculum requires that preservice teachers engage in an ongoing process of self-reflection and examination of themselves as social, political, and cultural beings. However, this arguably should be preceded by an intensive exploratory study of the local educational context/environment where such improvements are introduced to avoid any potential clash of interest(s) between the parties concerned.

Teachers' voices could be used to support the international mindedness view in the curriculum. Carano (2010) argues that teacher education programmes can gain valuable insights for curriculum planning if teachers attribute their development of international mindedness to a specific university course in which they participate in cultural discussions and challenge their perceptions. Carano's statement echoes Banks' (2008) notion of teachers' self-reflection of their own sociocultural identities. This is also supported by Wasner (2016), who maintains that teachers cannot be internationally minded if they are never given the opportunity to explore the perspectives of those around them or the chance to reflect on the structural hierarchies and societal conditions where they live.

Pedagogically, developing a globally competent teacher is justified in the context of international education. A study by Goodwin (2010) provides a description of knowledge domains for teaching, which can be a framework for teacher and education development to be internationally minded. There are five dimensions: (1) personal knowledge/autobiography and philosophy of teaching;

(2) contextual knowledge/understanding of children, schools, and society; (3) pedagogical knowledge/content, theories, methods of teaching, and curriculum development; (4) sociological knowledge/diversity, cultural relevance, and social justice; and (5) social knowledge/cooperation, the democratic group process, and conflict resolution. The above model sound holistic in nature, as it addresses various, albeit interrelated, aspects of teacher education and development, particularly those about functioning in an international context. Additionally, a study focusing on the enactment of international mindedness in the IBDP in Hong Kong, Lai, Shum and Zhang (2014) revealed a set of challenges that teachers faced in enacting IM. What is needed here is a focused, explicit curriculum and professional development specific to understanding these core values of IB and how to enact them in the classroom. Teachers may find it difficult to translate their understanding of IM into practice. The challenges included the teachers' educational experiences, pedagogical beliefs, and interpretations of international mindedness. The strategies teachers used to integrate IM into their curriculum included balancing educational approaches and curriculum demands, enhancing communication with the school community around international mindedness, and providing school-based onsite training and monitoring.

Arguably, teacher preparation should be context-relevant, considering the specific context where it is developed and delivered to teachers. This finding, in turn, indicates that the TE curriculum varies considerably from one context to another, which can be termed contextually relevant, culturally sensitive teacher education (curriculum). Therefore, culturally and contextually relevant pedagogy (CRP/CRT) is an important parameter to consider in the process of educating and preparing teachers for international education by nurturing their international mindedness. This highlights the role of the curriculum as the medium through which candidate teachers acquire an understanding of various world cultures.

Another relevant issue concerning the notion of self-reflection and sociocultural identity challenge is the extent to which this self-reflection is allowed, and the types of topics being addressed that the above authors did not specify. Simply, these topics and this self-reflection are not suitable for all teachers and are not even accepted by others who never tolerate their laden values for the sake of reflection and mind reconstruction, as this is related to their long-established identities, which, for them, are stable and unchallenged.

METHOD

The literature review followed a semi-systematic approach to collect and evaluate a body of literature about international mindedness in the context of international education. I adopted a flexible approach, reviewing the available literature on international mindedness and international education. I gathered insights into the theme of international mindedness through various sources, including mainly journal articles, books, theses/dissertations, and official documents. The literature review included four key stages:

Literature Search and Selection

I conducted a semisystematic literature review via the following databases: ERIC, Google Scholar, Springer Link, and JSTOR, with a focus on keywords such as international mindedness, particularly in the context of teacher education. The inclusion criteria targeted peer-reviewed works (2004–2024), studies with critical, theoretical, or empirical insights, and documents from institutions such as the International Baccalaureate Organization (IBO) and the United Nations Educational, Scientific, and Cultural Organization (UNESCO).

Data Analysis and Extraction

After the initial literature search and selection, the analysis focused on identifying key themes, patterns, and trends relevant to the conceptualization of international mindedness (IM) within the context of international education. This involved a systematic and critical review of the selected studies to address the key research question. The analysis was conducted via the following steps:

Thematic Coding

All the selected literature was reviewed to identify persistent themes, concepts, and ideas. The key themes included the conceptualization and definition of IM, its applications in international and multicultural educational contexts, and its role in teacher education.

Critical Comparison

Studies were compared to identify the similarities and differences in how they depict IM. For example, I contrasted Western-centric conceptualization of IM with non-Western conceptualization to highlight gaps and potential biases in the literature.

Framework Alignment

The findings were matched with theoretical frameworks on international and multicultural education (such as Singh & Qi, 2013) to ensure relevance and coherence.

The following example illustrates the process of data analysis: the study of Harwood and Bailey (2012), which defines international mindedness as an attitude of openness to and curiosity about the world and different cultures. During the analysis, such conceptualization was compared with the seminal framework of Singh & Qi (2013), who perceived IM as an attitude of openness to the world, developed through international education programmes. These definitions and the differences between them were noted, thus highlighting the role of educational programmes in shaping attitudes associated with IM.

DISCUSSION

International mindedness can be seen in the literature as a concept that highlights a set of mindsets or dispositions that an educational stakeholder should

adopt. The concept celebrates openness and sensitivity to others' ideals, views, and cultures, which seem to be, at first sight, encouraging, but this does not go without criticism. The need to explore IM is genuine since it is still an evolving concept where the current review clarifies that research still needs to be conducted, particularly in less explored contexts such as higher education in the Global North. This is suggested given that much of the literature on international mindedness was originally Western oriented. In this context, international schools have sprung up in different spheres of the world to educate the children of parents working outside their home countries, particularly for UN agencies and outposts. Arguably, international mindedness has its roots in international education even though it was first not indicated explicitly. A key feature that distinguishes international mindedness is its linkage to international education, mainly the International Baccalaureate Diploma Programmes (IBDP).

There are some important implications pertinent to the current review. For example, the review highlights the importance of international mindedness in the context of international education. IM has been perceived in the literature as a concept underpinning educational practices in international contexts worldwide. This might hint at the need for educators and curriculum developers to integrate IM aspects into the curriculum. However, not all aspects of IM could be applicable to all world educational systems and contexts given the socioeconomic and cultural backgrounds of the parties concerned. This could suggest a rather critical stance of adopting IM in practical terms, which, in turn, highlights the presumption that IM is heavily perceived in the literature in Western contexts/settings, while there are still some implications that could be grasped when exploring it in non-Western contexts. This is one of the gaps identified in the literature in which IM is conceptualized in overwhelmingly Western literature, which means that other research contributions toward IM in non-Western contexts are genuinely needed. This suggests that IM could be reconceptualized within an international framework that not only draws (perhaps heavily) on Western literature but also integrates research from other regions, particularly those expressing the Global South. The literature on international mindedness seems to be oriented to the Global North, and more contributions from the Global South need to be invited to provide their stance (see Schreiber, 2024).

The current review is essential, as it draws scholarly attention to the concept of IM from both theoretical and practical stances. It has also highlighted the need to reconsider it in different global contexts, and that perceiving it as a ready-made conceptualization that could be implemented per se in different educational contexts worldwide could face some challenges; thus, a call for adapting the term to different settings and contexts is stressed. Furthermore, this review provides a comprehensive overview of the global scope of IM, tracing its various definitions and origins, and identifying its applications in international and multicultural education, while exploring the nexus between it and teacher education. The current study also contributes to the world of international mindedness and international education in that a contextually relevant conceptualization of IM needs to be introduced since those found in the literature

are too theoretical that will be faced with some contradictions when applied on the ground in practical situations.

Implications

This review addressed one key question about how international mindedness, as a concept, is demonstrated in the educational literature, especially in international educational contexts. The studies reviewed revealed that international mindedness is reviewed mainly within Western contexts and that much of what is written about the concept could not actually be international and/or inclusive of different world viewpoints. The review also highlighted that international mindedness is key to international education and is deeply ingrained in this context or international educational setting. The concept was originally integrated in the context of allowing children of international workers to break educational border barriers and providing educational certification that extends beyond national borders and has an international currency. The concept also has certain features, such as the difficulty of defining it and the fact that it is circular and can be interpreted in different ways depending on the context where it is to be adapted. I conclude that IM has great potential in today's educational landscape, but it has to be somewhat flexible to adapt to educational contexts worldwide. The implications of this review include the need to reinvestigate IM in different world contexts, including the Global South, and the importance of engaging with local educational communities and/or institutions to build a well-rounded vision of the concept.

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MOHAMMAD MAREYE is a doctoral student at the Surrey Institute of Education, University of Surrey, UK. My research interests include higher education, teacher education, and applied linguistics. Currently, I am an international student with a background in teaching and research in higher education, possessing approximately 8 years of experience.

ORCID ID: <https://orcid.org/0000-0001-6515-9758>
