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Masters in Education

AN INVESTIGATION INTO THE ATTITUDES OF IB DIPLOMA STUDENTS TOWARDS SERVICE: A CASE STUDY OF AN INTERNATIONAL SCHOOL IN THAILAND

16, 985 words

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Abstract

This purpose of this research was to test Andreotti's theory of "soft" Global Citizenship Education (GCE) through an examination of the knowledge, skills, values, attitudes and motivations, or competencies, exhibited by students engaged in active participation in service through the IB Creativity, Activity and Service (CAS) programme. A case study of an international school in Thailand was constructed using a mixed methods research design. Quantitative data was produced from a survey of students in the first year of the IB Diploma Programme. In addition, qualitative data was collected from four focus groups, each consisting of students engaged in a common service experience, and semi-structured interviews with staff. Findings suggest that the students exhibited competencies associated with "soft" GCE although they lead the researcher to question some aspects of the theoretical basis to the study. The study is found to be significant to the debate over post-colonial visions of GCE, and it adds to a growing body of empirical research on CAS and the IB Diploma Programme. Implications on the researchers' professional practise include the need to apply a more critical, participatory pedagogy in the implementation of CAS.

1 Introduction

This research explores the role that practical engagement with global issues through service activities, or what will be termed here “*active participation*” (UNESCO, 2015, p.24) has in Global Citizenship Education (GCE). In my role as the International Baccalaureate (IB) Creativity, Activity and Service (CAS) Coordinator at an International School, I am interested in exploring post-colonial perspectives on the impacts of active participation on my students’ learning, and attitudes. To what extent does engagement and reflection on CAS service experiences produce the type of “*global citizens*” GCE and the IB strive for? Or does it, as many postcolonial writers claim, while seeking to promote social justice, in fact reinforce colonial attitudes and existing asymmetric power structures? Do students learn through active participation that being:

"a global citizen means helping others or 'doing good,' which can potentially reconstruct the colonial relation between the empowered giver and the deficient receiver." (Tarc, 2012, p. 120)

1.1 Context and Rationale

1.1.1 Defining Active Participation in Service

Several terms are used in the literature to refer to engagement with global issues through active participation in service activities. These forms of “*action for change*” (Bourn, 2014, p.7) encompass all learning activities which are focused on initiating or participating in an activity which seeks some form of improvement at a local or global level. Such action may take the form of giving voice to supporting a particular movement or taking part in active engagement in service in the local community (OXFAM, 2015).

Active participation in service is a core strand of the IB CAS programme and is defined by the International Baccalaureate Organization (IBO) as “*collaborative and reciprocal engagement with the community in response to an authentic need*”(IBO, 2015, p. 8). The IB definition is broad, as service can take the form of advocacy, direct action service, indirect action such as fund raising, and even research into an issue (IBO, 2015). Although the form service takes can vary, it is the existence of a real need for it which is stressed, and this can be seen as a local manifestation of a global issue. Indeed, one of the CAS Learning Outcomes is that:

“Students are able to identify and demonstrate their understanding of global issues, and take appropriate action in response to the issue either locally, nationally or internationally.” (IBO, 2015, p. 12)

In this way the aims and goals of the CAS programme can be seen to align with those of GCE. Indeed, the IBO refers to “*global citizens*” in its guide to CAS (IBO, 2015, p. 4), and in the same way that active participation is central to CAS, it is central to all accepted interpretations of GCE.

1.1.2 Importance of Active Participation in GCE

Service, as a pedagogical tool, is seen by many as transformative, in that it gives learners an opportunity to *develop their skills as agents of change*”(OXFAM, 2015). Thus, it is transformative not only in terms of the impact it can potentially have on social change, but also on the individual learner’s personal development, their attributes, or rather their “*competencies*” (Scheunpflug & Asbrand, 2006, p35). Competencies can be understood as the interaction between “knowledge and skills” (Scheunpflug and Asbrand, 2006, p. 41). Competencies can encompass thinking or practical skills, and also socio-emotional elements such as “attitudes, emotions, and values and motivations” (Rychen and Salganik, 2013, p. 2). In the context of GCE, such competencies will be developed through critical learning about global issues.

Thus, active participation in service is a transformational pedagogy in that its role is key in meeting the aims of GCE. Although GCE is a contested concept, in that its nature and aims are in no way agreed upon, it is useful here to consider the UNESCO version as an indication of the form of GCE which has most influence in the global educational community(Pashby, 2019). The UNESCO guide to GCE identifies three “*Core conceptual dimensions*” as being common to most interpretations of GCE. These dimensions correspond to three cognitive domains: cognitive, socio-emotional, and behavioural (UNESCO, 2015), see Figure 1.0 below.

Cognitive:
To acquire knowledge, understanding and critical thinking about global, regional, national and local issues and the interconnectedness and interdependency of different countries and populations.
Socio-emotional:
To have a sense of belonging to a common humanity, sharing values and responsibilities, empathy, solidarity and respect for differences and diversity.
Behavioural:
To act effectively and responsibly at local, national and global levels for a more peaceful and sustainable world.

Figure 1.0: **Core conceptual dimensions of global citizenship education** (UNESCO, 2015, p.15)

Active participation in service not only corresponds to the behavioural, as it represents “*positive and active engagement in society*” (Bourn, 2014, p. 15), but also has a key role in developing the other competencies stated here. Engagement with real issues through service has the potential to deepen a learner’s knowledge and understanding of these issues, develop a “*values base of global social justice*” (Bourn, 2014, p.15), and engender empathy and respect for the recipients of service. I therefore argue that active participation has the potential to aid in meeting all the aims of GCE.

1.1.3 A Post-Colonial View of GCE

However, there is debate over the extent to which active participation does in fact meet the aims of GCE and create the kind of global citizens envisaged in the UNESCO and IB guides. A growing body of authors are questioning a form of education which is rooted in the “*very system of power relations*” (Pashby, 2019, p.158) which have caused the very global issues it seeks to tackle. One cannot argue against the fact that the UN is very much at the centre of the current dominant global power structure. One major criticism rooted in postcolonial thinking is that its version of GCE has the potential to promote a worldview that sees the ‘Global North’ as superior to the ‘Poor South’, and the young people who engage in service as saviours who uphold this view (Andreotti, 2006). Thus, participation in service produces in learners a sense of identity which reinforces their acceptance of existing global power structures, and so leads to their continuation. One of the key proponents of this vision is Vanessa Andreotti, who in her article

entitled “*Soft versus critical global citizenship education*” (Andreotti, 2006), outlined a scenario in which young people who are taking part in the “Make Poverty History” campaign are told that they are “*saving*” (Andreotti, 2006, p.40) people in Africa. Andreotti concludes that although the participants undoubtedly developed their understanding of the issues, and many skills in the process, they also exhibited a sense of moral supremacy. It was this anecdote and the conclusion Andreotti reached in its telling, that caused me to question my own students’ attitudes towards their participation in community service and ultimately led to this research. Andreotti terms an approach to GCE which foregrounds participatory action but fails to analyse the causes of inequality through a critical lens and ignores the role we all play in perpetuating this, “*Soft Global Citizenship Education*” (Andreotti, 2006).

1.2 Main Research Question

My aim here is to examine the cognitive, socio-emotional, and behavioural competencies, in other words the knowledge, skills, values, attitudes and motivations of the current cohort of first year IB Diploma students at one international school, and determine the extent to which these exhibit elements of the “soft” form of GCE identified above. To meet this objective, the following main research question was posed:

To what extent do students undertaking the IBDP CAS at an international school exhibit competencies which evidence a “soft” form of Global Citizenship Education?

As members of the “*new global elite*” (Pashby 2019, p. 160), the internationally mobile, western educated rich, it is expected that the students at this international school will have adopted the idea that the western model of development is the ideal. They are embedded in a form of educational imperialism in which the western system of education is exported to the south, in this case Thailand, where it replaces the local education system (Tarc, 2012). Both the IB Learner Profile and the school’s Guiding Statements include reference to critical thinking skills (IBO, 2013; Bangkok Patana School, 2022). As such, IB Diploma students would be expected to have developed the criticality needed to have some understanding of the deeply embedded causes of inequality, but are they likely to recognize their own culpability? Definitions of critical thinking differ, and the critical skills employed in this case is unlikely to be of this depth.

In terms of values and attitudes, the IB’s Mission states that it aims to produce

“Caring young people who help to create a better and more peaceful world through intercultural understanding and respect”(IBO, 2005)

This is likely to influence students’ attitudes, a prediction supported by other research (Hatziconstantis and Kolympari, 2016). It is unlikely that a member of a student body which is predominantly culturally Asian is likely to challenge the accepted ethos and express overtly colonial views or proclaim their own moral superiority, whatever their true attitudes are. So, in conclusion, I expect to see find evidence of competencies which suggest a “soft” version of GCE, but without the negative colonial views outlined by Andreotti (2006).

1.3 Significance of the Research

The personal justification for this research is to inform my own practise through a critical examination of the knowledge, skills, values, motivations, and attitudes, or competencies of students who have been engaged in the CAS programme I am directly responsible for. At the school level, this has the potential to inform the way this programme is delivered, with the aim of producing more critically literate global citizens. On a wider academic level, there is a clear research gap here, and the findings from this case study represents an albeit small, contribution to filling this. There has been some limited empirical research on the attitudes secondary school aged learners engaged in active participation exhibit towards such experiences. However, there has been nothing which specifically focuses on the extent to which the form of learning and the attitudes described show evidence of the negative outcomes which so many writers have raised the alarm about. It is hoped that the conclusions and recommendations provided by this research will aid those involved in the implementation of the IB CAS programme, and on a wider scale contribute towards the conversation surrounding how to produce the kind of global citizens needed to forge a “more just, secure and sustainable world” (OXFAM, 2015, p. 5).

There are of course significant limitations to the conclusions which can be drawn from a small-scale research project such as this, and these will be considered in the Research Methodology chapter.

1.4 Structure of the Dissertation

This piece of work is presented in five chapters, the first of which is this introduction. The second chapter is a review of the academic literature on GCE; a consideration of the different

interpretations of GCE, focusing on the development of the postcolonial vision of a more critical form of GCE, specifically Andreotti's typology of "soft" and "critical" forms which will be considered in detail. This section then outlines several pieces of empirical research on students' attitudes to active participation in service. Finally, the gap in research is considered and sub research questions for this study are posed.

The third chapter outlines the objectives and rationale behind this mixed methods research project and then describes the case study: the school setting and the participants. The data collection and analysis methods are considered and justified, and then evaluated in detail.

The fourth chapter includes the analysis section in which quantitative and qualitative data analysis are combined for each of the five sub-research questions. Finally, the conclusion summarises the findings for each research question, reaches a conclusion in relation to the main research question and considers the limitations and implications of this.

2 Literature Review

2.1 Theoretical Underpinnings

2.1.1 Interpretations of Global Citizenship Education

“Global citizenship refers to a sense of belonging to a broader community and common humanity. It emphasises political, economic, social, and cultural interdependency and interconnectedness between the local, the national and the global.” (UNESCO, 2015, p.14)

The UNESCO definition of Global Citizenship, deeply rooted in a liberal-humanist ideology, underlies the form of GCE which, as previously stated, remains the accepted form for most educators. In such a vision of GC, termed by Oxley and Morris’s *“moral cosmopolitan”* (Oxley and Morris, 2013, p. 306), universality, connectivity, and moral purpose are all stressed.

However, within the academic literature there are voices of dissent as this interpretation is by no means accepted by all. Thus, both GC and GCE can be viewed as contested concepts (Pashby, 2019).

Many authors have attempted to categorise perspectives on GC, and the related approaches to GCE, and have sought to identify forms which are distinct in their underlying ideologies and thus their educational aims. Oxley and Morris offered a classification based on two broad forms of GC *“cosmopolitan”* based as the mainstream, and *“advocacy”* orientated to encompass all the alternatives to this (Oxley and Morris, 2013, p.306). Stein on the other hand, in her study of the attitudes of students in US Higher Education, offers a typology which consist of three distinct views of GC, which differ from the liberal-humanist approach. Firstly, a neo-liberal economic approach, termed by Stein an *“entrepreneurial position”*, which focused on developing 21st century citizens who have the competencies to thrive in a globalised world. Secondly, a stance which advocates participatory action for change, albeit within the existing power structures. Such an approach which seeks to tackle inequalities in social justice, an *“anti-oppressive position”* (Stein, 2015, 247), is seen in the educational material supplied by civil society groups, such as Oxfam (OXFAM, 2015). Lastly, a critical stance embedded in post-colonial and post-structuralist works such as Paulo Freire’s *“Pedagogy of the Oppressed”* (1972). This *“incommensurable position”* (Stein, 2015, p. 248) also foregrounds social justice, but unlike the

above position calls for fundamental change in the dominant economic, political, and social power structures.

However, in reality there is much overlap between these approaches, and any implementation of GCE may encompass several of these or be firmly embedded in one. The UN version for instance presents a version which is undoubtedly liberal-humanist, but deeply embedded in a system run on neoliberal economic ideals, Pashby identifies this “dual agenda” in the UNESCO literature (Pashby, 2019, p.160). Pashby *et al* tried to map this complexity, by looking at the “interfaces’ between liberal, neoliberal , critical “*discursive orientations*” (Pashby et al., 2020, p. 146) towards GC. However, for clarity it can be seen as more pragmatic to view approaches to GCE on a continuum from the accepted form of GCE which combines liberal-humanist ideals, with a neoliberal agenda, to a radical critical form (Marshall, 2009). It is the interpretations in the literature at both ends of this spectrum which are of interest here.

2.1.2 Theory of Soft and Critical GCE

The main criticisms of what might be called the mainstream liberal-humanist approach are embedded in the view that it is colonial in approach, in that it is embedded in western educational ideas, and championed by the UN. It’s failure to critique the dominant neo-liberal growth models which have caused asymmetrical development, and the resultant inequalities in wealth, is seen by many writers as a key reason why it is unlikely to bring about the real systemic change they view as vital to tackle these inequalities (Pashby, 2019). The fact that it appears to ignore voices from the Global South, the powerless and especially indigenous peoples, is key for many such as Andreotti (Andreotti, 2011, p. 217).

Such criticisms have led to the growth of a dissenting body of writers in the GCE field who base their ideas on the work of postcolonial writers (Pashby, 2019). Although it must be acknowledged that these terms are contested (Andreotti, 2011), in its basic form postcolonialism can be seen to seek the emancipation of those who were previously silenced by colonialism. Gandhi (1998) sees the aim of postcolonialism to develop theories which seek:

“a non- coercive relationship with the excluded Other of Western humanism” (Gandhi, 1998, p. 39)

Moreover, there is a deep scepticism about concepts from the enlightenment and modernity such as “*individualism, freedom, progress, liberation, and universal reason*” and the institutions which embody this liberal-humanist ideal, such as the nation states of the West and, of course, the UN (Andreotti, 2011, p.15).

In the field of education, and specifically GCE, the discourse is framed around this underlying scepticism of the dominant power structures, and the educational forms which emerge from them. There is also concern about the impacts of the increased interconnectedness brought about by globalisation and the emergence of a new global elite, what Tickly (2004) terms the “*new imperialism*” (Tickly, 2004, p. 173).

So, what does this alternative critical approach to GCE, envisaged by these post-colonial thinkers look like? It is useful here to reference UNESCO’s domains (see Figure 1.0) as a means of organising the concepts.

In terms of the cognitive domain, this approach to GCE demands critical understanding of global issues and their causes. Authors such as Tickly (2004) have noted that in western education systems these issues which are caused at least in part by capitalist systems and colonialisation, are seen as “Third World” problems, and as such the role the West has played is conveniently ignored (Tickly, 2004, p. 185). This acceptance of a view that a world organized and run along western lines is the ideal, or as Spivak (1990) terms it the “*worlding of the West as world*” (Spivak, 1990) must be acknowledged and challenged by critical GCE. Pashby (2011) calls this a “*decolonising*” approach to GCE (Pashby, 2011, p. 20) in that students explore the West’s role in causing inequalities, but they also recognise their own place as elites, as part of the colonising powers. They must recognise and accept their complicity, and so reject the dominant systems. This process therefore requires a critical reflexivity as “*the very act of knowing, is related to the power of self-definition*” (Mohanty, 1990, p. 184). This call for students to recognise their own “*complicity*” (Andreotti, 2006, p. 47) in the causes of the inequalities they learn about is central to this vision of GCE, and yet for me it is the most problematic element.

The socio-emotional aims of critical GCE contrasts significantly from the liberal-humanist foregrounding of a common humanity, instead of empathy and benevolence, instilling social justice is key.

Proponents of critical GCE see the dangers of promoting a view of “*The Other*”, a term used to

refer to the inhabitants of the less developed world (Tallon, 2012), which stresses both difference and a degree of helplessness, and through this reinforces students' feelings of superiority:

“Students from privileged backgrounds Western and non-Western, who conform behaviorally in every respect with the elitism of their social origins they choose to see in others' powerlessness an idealized image of themselves and refuse to hear in the dissonance between the content and manner of their speech their own complicity with violence” (Chow, 1993, p.14)

Critical GCE educators must recognize in their practice that any attempt to *“raise awareness about and learn about ‘others’ are implicated in power relations and colonial ways of knowing.”* (Pashby, 2011, p. 18). Thus, the goal of engendering empathy and caring is not enough, instead GCE should *“prompt obligations of justice”* (Dobson, 2006, p. 168), responsibility to, rather than for the Other (Andreotti, 2006).

A core aim claimed by the liberal-humanist vision of GCE is to strive for *“a more egalitarian, less-violent world”* (Tarc, 2009, p.110). To some extent this is to be achieved through the encouragement of behaviours such as active engagement in service and political action.

However, proponents of a critical approach question whether mainstream GCE can ever lead to real change. To these writers there appears to be a dichotomy in those education systems, such as the IB, which claim to promote values of social justice while being clearly embedded in existing power structures. To authors such as Pashby (2011) such education systems are *“an apparatus of colonial power”* (Pashby, 2011, p.21). Critical GCE is seen as a tool to enable underclasses and those with ignored voice to resist, imagine new futures and thus bring about political and social change (Pashby, 2011). Some writers however, question who GCE is for. Are the oppressed and marginalised likely to sit in a GCE classroom or is it for the global elite? (Pike, 2008). To what extent can any form of GCE, critical or not reach those who most need social justice?

This critical approach to GCE was contrasted by Andreotti (2006) with a liberal-humanist approach, what she terms *“soft”* GCE. Figure 2.0 below summarises her interpretation of both visions.

UNESCO Domain	Competencies	Soft GCE	Critical GCE
Cognitive	Knowledge and skills	Global issues are caused by a lack of development and resources. Western model for development is the ideal and the aim. Systems and institutions that are a barrier to development need to change. Awareness of global issues and their causes. Uncritical learning.	Global issues are a result of unjust systems and unequal power relations. Fundamental change is needed in structures, institutions, belief systems and cultures. Awareness of own place in an unequal system. Critical reflexivity.
Socio-Emotional	Values and Attitudes	Values of a common humanity Responsibility for the Other (caring) Reinforcement of colonial assumptions and relations Feelings of cultural supremacy and self-righteousness.	Values of social justice Responsibility towards the other (accountability) Breakdown of colonial assumptions and relations Feelings of guilt, disengagement, and helplessness
Behavioural	Motivation to Act	Humanitarian/ moral. We are part of the solution. We need to support campaigns and donate time and resources.	Political/ ethical We are part of the problem and the solution. We need to participate in bringing about change in the system.

Figure 2.0: A Summary of the Attributes Associated with Soft and Critical Education

(Adapted from Andreotti, 2006, p. 46-48)

Andreotti (2006) provides a story, as previously outlined, as evidence that young volunteers involved in active participation in service exhibit attributes, especially values and attitudes which align to her characterisation of “soft” GCE. Are there empirical studies which provide further evidence to support this categorisation? The next section will examine empirical research into the learning and attitudes of students engaged in service.

2.2 Empirical Research

Most empirical research into the learning and attitudes exhibited by students engaged in service has tended to focus on either the development of transferable skills, or on the application of

academic knowledge through “*Academic Service Learning*” (Hatziconstantis and Kolympari, 2016). According to Hatziconstantis and Kolympari (2016), academic service learning refers to service experiences which are implemented within the academic curriculum with the threefold aims of reinforcing academic learning, instilling “*social responsibility*” and helping “*the wider community*” (Hatziconstantis and Kolympari, 2016, p.182). Service learning is commonly implemented in schools in the USA as an element of citizenship education, with a central aim of promoting civic responsibility. Celio *et al* (2011) conducted a meta-analysis of 62 studies of the outcomes of service learning on students in a range of schools in the USA. This quantitative technique was used to calculate the mean effects of service learning on “*attitudes toward self, attitudes toward school and learning, civic engagement, social skills, and academic performance*”(Celio, Durlak and Dymnicki, 2011, p. 164). The findings suggested that higher effect sizes were noted when certain pedagogical practices were implemented, and interestingly reflection was found to be key.

Within the field of GCE, or what has been termed Global Learning in Europe, research on the outcomes of active engagement in service have focused on Scheunpflug and Asbrand’s (2006) ‘global’ competencies. Scheunpflug leads a group of researchers using a qualitative methodology which she terms the “*documentary method, which belongs to the group of qualitative reconstructive research methods*” (Scheunpflug, Krogull and Franz, 2016, p. 6). She outlines three pieces of empirical research from her research group, all focused on the attitudes of students and young volunteers towards their service experiences (Scheunpflug, 2020). One of these, a study by Wagener (2018) will be considered in more detail in this literature review.

Apart from this research group, a relatively small number of studies have focused on attitudes and learning directly related to the aims of GCE (see Figure 2.1 below). The rest of this section reviews these studies for evidence for either “soft” or “critical” GCE.

2.2.1 Role of Active Participation in Learning (Cognitive)

Wagener (2018) focused his research on the ‘learning’ students exhibited when in discussion about their involvement in one service experience, child sponsoring, a practise which is common in schools in Germany where this study took place. In this piece of qualitative research, 29 group discussions, or focus groups, were analysed using the previously mentioned documentary method, in which transcripts are coded and then topics identified. In this method both “*explicit*”

knowledge, what is said by the students, and “*tacit*” knowledge, the way this is conveyed, is sought (Wagener, 2018, p. 93). From this analysis a “*typology of orientations*” (Wagener, 2018, p. 93) which typified students learning and attitudes towards the service experience and the recipients of their service. In this methodology the research question emerges from the analysis, rather than being stated at the outset. Wagener questioned whether students displayed an increased, and critical, understanding of the complexities of global issues and concluded that in contrast to this, students tended to become embedded in the situation and relationships involved in their act of service. He termed this orientation “*concretization*” (Wagener, 2018, p. 94).

Evidence that active participation in service may not always result in engagement with the wider issue can be found in Hatziconstantis and Kolympari’s (2016) research which although it focused more on “*perceptions*” or attitudes towards service, noted little learning about “*wider social issues*” (Hatziconstantis and Kolympari, 2016, p. 193).

In contrast, Brooks (2007) noted in his study of Sixth Form students in England that not only did students who were engaged in service groups reveal an understanding of wider issues behind the problems faced in the communities they worked, but some even exhibited a degree of “*criticality*” (Brooks, 2007, p. 428). Here criticality appears to mean the development of a more questioning attitude towards the culture, systems, and institutions they encounter:

“Young people came to adopt a more questioning approach to: the formal curriculum, a range of substantive political issues, media representation of social issues and, what many perceived to be, the individualistic nature of society in the twenty-first century.” (Brooks, 2007, p. 428)

They showed a questioning attitude to the educational, social, and political context of the UK, or Western democracies, but their critical attitude did not broaden to the global.

Referring to the postcolonial view of liberal-humanist approaches there is some evidence in the literature which supports the criticisms that engagement in service, if undertaken in the “soft” GCE paradigm, may reinforce colonial views and ultimately existing power dynamics. Wagener (2018) found that in the sample he studied, service did in fact reinforce a dichotomous world view, one in which the Global North was seen as superior, an orientation he called “*generalization*” (Wagener, 2018, p. 94).

2.2.2 Role of Active Participation in Developing Attitudes (Socio-Emotional)

There is very little empirical research on the socio-emotional outcomes of service, the values and attitudes produced. Hatziconstantis and Kolympari's (2016) study, however, did attempt to describe students' "*perceptions*" (Hatziconstantis and Kolympari, 2016, p. 181) of the service experiences they were engaged in. This small-scale study took the form of a case study (a method which will be defined in the next chapter) of an international school in Greece which offers the IB Diploma. Three Diploma students were selected, and semi-structured interviews conducted. The theoretical perspective of phenomenology was claimed as the researchers applied a qualitative analysis to the phenomenon of volunteering. The research implemented a method termed "*mixed content analysis*" (Hatziconstantis and Kolympari, 2016, p. 185), which appears to be similar to inductive thematic analysis (Braun and Clarke, 2006) in that codes are identified during analysis and a number of themes are identified. The researchers concluded that the three students' attitudes could be broadly categorised into either "*idealistic-humanitarian*" or "*utilitarian- instrumentalist*" (Hatziconstantis and Kolympari, 2016, p. 181). The former encompassing the caring and empathetic focus encouraged by a "soft" version of GCE. Here it must be noted that this attitude towards service is embedded in the IB Learner Profile which includes both "*caring*" and "*principled*" (IBO, 2013) as attributes, therefore these students may have been guided towards such a narrative since an early age.

Both the Greek and German studies observed that students valued the personal connections they made with the recipients of their service, "the Other". Wagener (2018) termed an orientation that foregrounded the human connection "*concretization*" (Wagener, 2018, p. 91), while Hatziconstantis and Kolympari (2016) found evidence of "*empathetic*" interactions (Hatziconstantis and Kolympari, 2016, p.192). However, there was no evidence of the attitudes of superiority and condescension that Andreotti outlined as a characteristic of "soft" GCE (Andreotti, 2006).

Andreotti (2011) cites three case studies, all focused on attitudes towards the "Other", but in educational practices and pedagogy rather than students' attitudes. These cases are examined through the lens of "*colonial discourse analysis*", in which the evidence from various data sources is used to support the basis of her theoretical construction, 'soft' GCE (Andreotti, 2011,

p. 130). The first case is that of a secondary school in Warwickshire which was engaged in a collaboration with a school in Ghana, Africa. The study concluded that this pedagogy was likely to validate feelings of moral superiority in students, however, there was no data collected on attitudes of students or staff, but rather these conclusions were based on “*information available to the wider public*” (Andreotti, 2011, p. 135). The second examined an initiative in which several primary schools in the East Midlands, England, connected with schools in India (Andreotti, 2011). From an examination of various data sources including project documents, meeting minutes and teacher interviews, and observed that dialogues tended to reinforce stereotypes and attitudes surrounding the giver-receiver relationship rather than dismantle these as was intended (Andreotti, 2011). The final case study, which Andreotti entitles “*The Other Who Desperately Needs Our Leadership*” (Andreotti, 2011, p.161) describes the Make Poverty History (MPH) campaign in the previously described anecdote, which she uses to provide an example of the attitudes characteristic of “soft” GCE. Andreotti uses her observation notes and the conversations she had with the participants to construct an ethnography (Andreotti, 2011). Interestingly, none of these pieces of research provide empirical evidence regarding students’ learning and attitudes.

In theory, students do not only develop attitudes towards the “Other” through active participation in service, but also towards themselves. They should, according to the postcolonial ideal, through critical reflexivity start to understand their own place in an unjust global system and thus recognise their own culpability. No evidence of such learning was evidenced in any of the pieces of research critiqued here, and it is acknowledged that, any data collection process which seeks to explore this runs the risk, as Andreotti herself acknowledges, of opening up negative feelings of “*guilt, internal conflict and critical disengagement*” (Andreotti, 2006, p. 48). The research uncovers none of the negative emotional outcomes of soft and critical GCE envisioned as potential problems by Andreotti (2006). However, Wagener (2018) describes a “*dissociation*” orientation in which students reject the service project, as they see the action as “*inauthentic*” (Wagener, 2018, p. 94). This does represent a critical stance, but that of the cynic rather than critical GCE.

2.2.3 Motivations for Undertaking Service (Behavioural)

Brooks (2007) undertook a study which specifically focused on students' motivations for engaging in service experiences. The 21 participants were members of five student service groups, such as Amnesty, and were all enrolled in Sixth Form schools and colleges in the UK (Brooks, 2007). Data collection was through qualitative means; observations of the groups' meetings and semi-structured interviews with students and staff, and analysis was conducted using a form of thematic data analysis. The aims of this piece of research focused on "*active citizenship*" (Brooks, 2007, p. 418), which can be defined as the participation in social and political communities (Tambini, 2001), rather than GC, however the findings are relevant here. The research concluded that although students' attitudes were complex, many admitted self-serving motivations behind their volunteering, citing the bolstering of CVs and university applications as reasons for involvement (Brooks, 2007).

The selective and competitive UK Higher Education system is offered by the researcher as the reason behind this observation, however the absence of service as a compulsory element in post-16 education, and the absence of the ethos of GC from many Sixth Form establishments, may also play a part here. It is interesting that Hatziconstantis and Kolympari's (2016) findings that IB diploma students are motivated by ideology and humanitarian values can add weight to this proposition.

2.3 Research Gap

The studies reviewed here produced a mix of contradictory findings, however an overall picture can be drawn regarding the learning, attitudes and motivations of the students who participated. Little learning about the local problems or the wider global issues was observed, although there was some evidence of the development of competencies, for example, the increased criticality of attitude noted by Brooks (2007). Students in two of the studies showed caring values which can be aligned with the liberal-humanist approach to GCE, and there is evidence that service experiences reinforce colonial relations and attitudes to the established power hierarchy in Wagener's (2018) study. Thus, it can be concluded that there is evidence of outcomes which resemble those aligned with a "soft" approach to GCE.

Of course, it is impossible to generalise from these findings, as although overarching theoretical underpinnings and thus the analytical methods employed were similar, the size, aims, and specific contexts of these studies varied. There were challenges to the research, for instance none explicitly stated that they employed “triangulation”, or the cross referencing of findings from multiple sources to verify findings (Fusch, Fusch and Ness, 2018), although Brooks (2007) did collect data from two distinct participant groups, staff and students, thus some cross checking may have occurred.

These studies were selected as case studies as they all collected data on the learning or attitudes of secondary aged students towards their experiences in service. However, none of these researchers framed their studies in the context of GCE or set out to analyse their findings through a postcolonial lens. Although the inductive approach they all took led to the relevant findings previously stated.

Therefore, this study aims to go some way towards filling this research gap by seeking to explore the theory of soft and critical GCE in the context of the IB Diploma’s CAS programme. The research questions devised to meet this aim are stated in the next chapter.

<i>Author (s)</i>	<i>Aims/Focus</i>	<i>Participants/Context</i>	<i>Methods</i>	<i>Relevant Findings</i>
Brooks (2007)	To determine: - the effect of volunteering on encouraging active citizenship. - the motivations of student participants.	Sixth Form Students, UK	Qualitative Study Case studies of five student service groups Data Collection: Observations of student meetings Semi structured interviews of students and staff Analysis: Thematic data analysis.	Motivations were self-serving. Various and contradictory outcomes including: - increased criticality - increased acceptance of status quo and institutions - increased belief in participatory action.
Hatziconstantis and Kolympari (2016)	To describe: - students' perceptions of CAS experiences.	IB Diploma Students, International School, Greece	Qualitative Study Case studies of 3 students Data Collection: Semi structured interviews Analysis: Mixed content analysis Inductive coding	Students' attitudes classified as: - "idealistic-humanitarian" or focused on caring - "utilitarian-instrumentalist" or focused on the service activity itself No evidence of learning about global issues.
Wagener (2018)	To examine: - learning from one service activity; child sponsoring.	Secondary School Students, Germany	Qualitative Study 29 student discussions Data Collection: Observations of group discussions Analysis: The documentary method – discourse analysis.	Students exhibit three orientations: - "concretization" – focuses on personal connection to recipient and context - "generalization" – global north is superior to the south. - "dissociation" – rejects the service activity. No evidence of increased critical understanding.

Figure 2.1: A Summary of Key Empirical Research

3 Research Methodology

3.1 Aim

The aim of this study is to address the following main research question:

To what extent do students undertaking the IBDP CAS at an international school exhibit competencies which evidence a “soft” form of Global Citizenship Education?

To address this overriding aim, the following sub-research questions are posed:

- What motivates students to engage in their service experiences?
- To what extent have students developed a critical knowledge and understanding of global issues?
- To what extent do students show an awareness of their own place in the global system?
- What are students’ attitudes towards the recipients of their service experiences (The Other)?
- What are the emotional outcomes of service for the students?

3.2 Research Rationale

This study applies a mixed methods approach to case study research.

3.2.1 Philosophical Positioning

As with any mixed methods the overriding approach is that of pragmatism, in that knowledge is judged in terms of its utility, and research methods are thus devised with practicality in mind (Denscombe, 2014). As Denscombe (2014) points out this pragmatic view does not mean that deeper philosophical positionings on knowledge are obsolete (Denscombe, 2014). There are leanings towards a positivist approach in the research design as research questions are formulated and the approach to analysis is largely deductive. However, I would claim that the broader epistemological underpinnings here are constructionist, a positioning which claims that *“human beings construct knowledge as they engage with and interpret the world”* (Moon and Blackman, 2014). In other words, research is conducted on the philosophical basis that there is no objective truth to be found, rather meaning is constructed by the researcher and the object of research. The research methods are applied within the dominant paradigm in case study research,

it is interpretivist in that qualitative techniques are used to investigate cultural or social phenomena through the study of individual cases (Crotty, 1998).

3.2.2 Case Study Method

Although the case study is a commonly used methodology in social science and educational research it is a contested concept (Yazan, 2015). Debate has centred on the absence of an agreed definition of the methodology, and the lack of “*well-defined and well-structured protocols*” (Yin, 2002). Yin, who according to Bassey (1999) is the “*leading exponent*” of the methodology (Bassey, 1999, p. 26) defines a case study as:

“A contemporary phenomenon within its real-life context, especially when the boundaries between a phenomenon and context are not clear and the researcher has little control over the phenomenon and context”(Yin, 2002)

Many studies can be viewed as “*intrinsic*”, in that they are focused on producing a rich and detailed description of the case in question (Stake, 1995, p. 3). In such studies, the sole focus is the case in question, with no aim to draw broader conclusions which are transferable, in that they can be applied to other cases or theories. Stake (1995) values this as a valid and worthy aim for a study and states that “the real business of case study is particularization” (Stake, R, 1995).

However, it is this particularisation which has caused some authors to question the validity of the case study approach itself. Many academic researchers are critical of case study as a methodology on the grounds of a “*lack of rigor*”, and its “*little basis for scientific generalization*” (Yin, 1994, p.9). Although the concept of generalisability, the process of generalising a conclusion to a wider population, is often considered outside the realm of a qualitative method such as case study (Stake, 1995), Yin (1994) attempts to impose a positivist mould on the methodology. Although he dismissed such “*statistical generalisation*” as a goal for case study, he advocated “*analytical generalisation*” (Yin, 1994, p. 31). In such “*instrumental*” case studies, the aim is to generalise in order to meet an aim other than providing a detailed description of a case (Stake, 1995, p. 3). In this way, transferability can be claimed as findings that are used to build new theories or strengthen a body of evidence to support an existing theory (Denscombe, 2014).

Even intrinsic type case studies can be seen to have the aim of transferability at the simple level of “*case-to-case transfer*” (Nowell et al., 2017, p. 3). Researchers often aim to produce evidence which can be used by others in the field to build their own research design or compare with their own case study findings.

Thus, the approach used in this research can be seen as theory testing, and in contrast to the empirical research reviewed in the previous section, deductive in nature. Theory, specifically Andreotti’s categorisation of GCE, is used as a basis for research design and the formulation of the research question. There is a clear aim to this case study: to produce evidence to test this theory. Thus, the methodology here can be seen as instrumental, a theory testing case study. However, an additional aim to produce findings which can be applied to the body of work on GCE and the IB CAS programme can also be claimed. Thus, this research seeks both analytical generalisability and case to case transferability and these concepts will provide the concepts with which to evaluate its conclusions

3.3 Research Context

3.3.1 Case Study School

The research was conducted in one British International School in Bangkok, Thailand. It is a large and well-established school, which currently caters for 2,200 students from Foundation Stage up to Year 13. The Secondary School offers a programme of study based on the English Secondary National Curriculum for Key Stage 3 and 4, while the IB Diploma Programme is offered to students in Years 12 and 13. The student body is very international in nature with representatives from over 65 countries. This particular school was selected as I am currently employed as the CAS Coordinator here and have access to all the participants.

3.3.2 Participants

All student participants were in Year 12 and had almost completed the first year of the IB Diploma programme at the time this data was collected. A total of 99 students took part in the survey, or 78% of the total number of students in this year group. Based on their questionnaire responses, 11 of these students were selected because of their involvement in one of four student service groups (see figure 3.0 below), and their willingness to take part. In this way a purposive

sampling technique is used as a small number of students are selected according to “*their known attributes*” (Denscombe, 2014, p. 35). In this case their experiences of participating in these groups and their service activities. Staff supervisors of service experiences were also selected on the basis of their familiarity with the students and their service experiences.

Focus (Service) Group	Description of Aims	Service Type*	Number of Participants	Characteristics of Participants
Amnesty	To raise awareness about Amnesty’s human rights campaigns within the school community.	Advocacy	3	2 girls, 1 boy. Japanese, Indian and French nationalities
Mercy Centre Tutoring	To support and enhance the education of children who live in a residential care home in a slum area of Bangkok.	Direct	4	4 girls Thai, British, Middle Eastern nationalities
The Ruth Centre	To raise funds to support the construction of a home for the elderly and participate in the construction project in rural Thailand.	Direct and Indirect	4	3 girls, 1 boy French, Korean, British-Thai nationalities
RISE	To provide financial aid to support underprivileged children from a day care centre in Bangkok.	Direct and Indirect	3	3 boys Korean, Indian nationalities

*based on IB CAS typology ref guide(IBO, 2015)

Figure 3.0: **The Focus Groups - Service Groups and Participants**

3.4 Data Collection Methods

A sequential approach to mixed methods was used, see the research process timeline in figure 3.1 below.

Mixed methods research produces a variety of types of data, and therefore enhances the richness of the data, proving a more complete picture of the research object. However, the main reason for using this approach is it allows the researcher to view the case from several “*different perspectives*” (Denscombe, 2014, p.146). In this way it allows cross checking not only between data sets of the same type, for example the validation of student responses with staff interviews, but also across different types of data, quantitative and qualitative. This process of triangulation

provides the opportunity to ensure the quality of the data, and ultimately the credibility of any conclusions drawn from it (Denscombe, 2014).

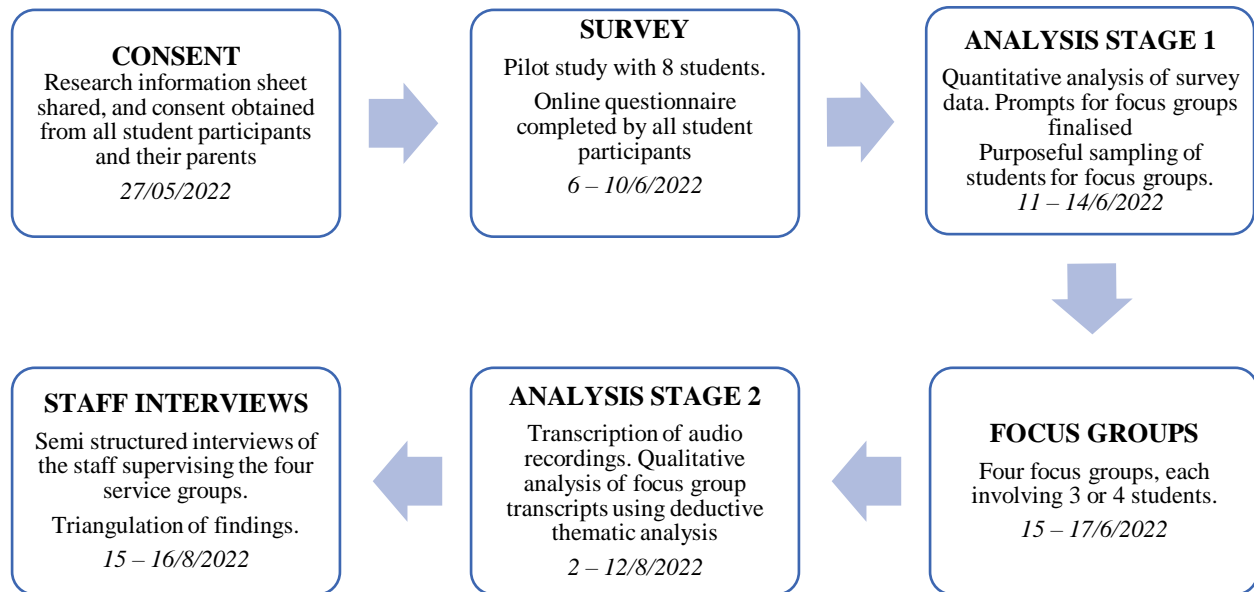


Figure 3.1: **The Research Process Timeline**

In this research, pragmatism also played a role, as the sequential design allowed the survey data to not only provide a broad-brush picture of the learning and attitudes across the whole year group, which could be further explored through the focus groups, thus “developing the analysis” (Denscombe, 2014, p. 153) but it also provided the information need to inform the selection of the focus group participants. According to Denscombe (2014) one major limitation associated with this approach is the time needed to collect and analyse data using a variety of methodologies, this is especially true when implementing a sequential design as was the case here (Denscombe, 2014). Consideration was given to this in the planning phase to ensure that all the data collection was completed before the end of the school year.

3.4.1 Survey

The student survey was conducted in the form of what can be termed a “*self-completion*” questionnaire (Clark et al., 2021, p. 212). The questionnaire was created using the Microsoft Forms platform (see Appendix A for a copy of the questionnaire). This online questionnaire consists of nineteen, mostly closed questions. The number of questions was kept below twenty, as some researchers have claimed that if a questionnaire is too time consuming, respondents may fail to complete it. Other factors such as the wording of the questions and the structure will also have an impact on the response rate (de Vaus, 2014). In the case of this survey, the response rate was high, with 78% of the population being targeted completing the questionnaire. The survey was administered over the course of a week (see figure 3.1) during the students’ timetabled CAS lessons. This has ethical implications as it is the use of school study time for an external purpose, however such a use of time can be justified as the findings from this study will be used to inform the future planning and implementation of the CAS programme at this school.

A major consideration for researchers designing a questionnaire is how to ensure its “*reliability*” (de Vaus, 2014, p. 95) so that the same student would answer a question in the same way if they completed it more than once. An additional central concern is “*validity*” (de Vaus, 2014, p. 95) or the degree to which questions ask what they are designed to. Both are undoubtedly challenging aims, and in order to ensure them a pilot study involving eight students was carried out before the full implementation. Students were asked to discuss their answers as they completed the questionnaire, and a follow up discussion was conducted to ensure that all the sample group had interpreted the questions correctly. Responses were also examined to check the degree of variation in students’ answers, as similar answers from the whole group may well indicate a problem with the design of questions. At this stage repetitive or unnecessary questions were identified and removed, and the approximate completion time recorded. De Vaus (2014) recommends these measures, but also recommends that three pilots are needed to fully ensure the validity and reliability of a questionnaire (de Vaus, 2014). In this case time restrictions meant that a full pilot was not possible.

The questions were aligned with the research questions (see figure 3.2 below).

Research Question	Questionnaire Section	Example Question
To what extent have students developed a critical knowledge and understanding of global issues?	Your Awareness of Global Issues	Do you feel that you have developed a deeper understanding of a global issue and its causes and consequences through your service experience?
To what extent do students show an awareness of their own place in the global system?	Your Role in Service	What is your role in service? Indicate how much you agree or disagree with each of the following statements.
What are student’s attitudes towards the recipients of their service experiences (The Other)?	The Outcomes of Your Service	To what extent do you agree that these statements describe your service experience?
What are the emotional outcomes of service for the students?	Your Feelings Towards Service	How does involvement in your service experience make you feel? To what extent do you agree that these statements describe your feelings?
What motivates students to engage in their service experiences?	Your Motivation	Why did you get involved in the service group you mentioned above? Indicate how much you agree or disagree these statements.

Figure 3.2: **The Research Questions and Questionnaire Alignment**

For the majority of questions, including those in figure 3.2, students were presented with a number of statements drawn directly from Andreotti (2006) typology of “soft” and “critical” GCE. Likert scales were used to collect the degree to which the respondent agreed with the statement. For example:

How does involvement in your service experience make you feel? To what extent do you agree that these statements describe your feelings? *

Strongly agree Agree Disagree Strongly Disagree

Service makes me feel morally better than others/superior to others

The decision was made not to include a neutral position, as although it can be argued that this will force the respondent to show a preference when they have none, it was expected that the presence of a neutral option would result in the “*satisficing*” (de Vaus et al., 2013, p. 104) response. In other words, students would choose the middle position rather than think too much about the question. No open questions were used in the questionnaire except to allow for the collection of a response when choosing ‘other’, as in-depth responses were unnecessary as the

focus groups were designed to provide these. From a pragmatic point of view closed questions are easier to analyse and quicker for the respondent to answer.

Even presuming the requirements of reliability and credibility have been met in the question design, there are clearly some limitations to this form of data collection which apply to this specific survey instrument. Firstly, the problem of “*acquiescence*” (de Vaus, 2014, 107) must be acknowledged here as students can be expected to agree with statements, especially those coming from authority. Secondly, as previously stated the omission of a neutral option in Likert scales may force answers in some cases and therefore skew the findings one way or the other. Finally, in questions where several options are given, it is possible that all possible options were not offered. Even though an ‘Other’ option was available in these cases, it is possible that satisficing may occur, and so students will choose an option rather than type their own response.

3.4.2 Focus Groups

A focus group can be defined as a group discussion involving participants who “*are known to have been involved in a particular situation*” (Merton, Fiske, and Kendall, 1956, p.3) This differs from a group interview as the researcher is interested in the group response, rather than individual responses. Focus groups allow a researcher to create a situation in which the opportunity for “*interaction between participants*” (Clark et al., 2021, p. 454) can be created and then observe how the group discusses an issue.

Opinion among writers differ on the optimum focus group size, with some claiming larger groups are preferable (Clark, Tom et al., 2021), however in this case the groups were kept small as it was thought that students would feel more comfortable, and more able to offer their opinions in a smaller group setting. Peek and Fothergills’ (2009) findings support this as they found that smaller groups of between 3 and 5 people were more effective (Peek and Fothergill, 2009).

The method used in this research can be seen as semi structured as it utilised a set of open questions, which were devised after the analysis of the questionnaire responses. Questions were slightly different for each student group, depending on the responses of the students engaged in that service group. For example,

2. In the online survey those who work with this project indicated that they feel that their involvement with the Mercy Centre did not significantly deepen their understanding of the causes of inequality. Why is this?

See Appendix B for a list of the focus group questions.

The focus group technique was chosen over individual student interviews primarily because this method allows group interaction, and thus is more likely to prompt in depth answers. It allows the researcher to observe the discussion from the philosophical viewpoint of “*symbolic interactionism*” (Clark et al., 2021, p. 454), the functioning of the group rather than the individual makes meaning of an experience. In this way both tacit and explicit data is collected as it is possible to record not only what the students say, but also the way they say this and the way the interactions between group members guide discussions, producing data on different levels (Cyr, 2016).

The use of a set list of questions, in conjunction with the time restrictions imposed by the school day meant that the students did not tend to truly control the direction of the discussion, in that they rarely strayed too far from the question. In this case the facilitator played a slightly more active role than is recommended by many advocates of the technique (Clark, 2021). It must also be acknowledged that there are recognised problems with using this sort of group format as peer pressure can cause participants to offer only socially acceptable answers (Clark et al., 2021). By far the most significant limitation in this instance is the role of the researcher and the power imbalance that exists between the facilitator, myself the teacher, and the participants, my students. Ultimately, I control whether they pass CAS, which is a requirement of the IB Diploma, and so it can be assumed that this knowledge, however subconscious, has the potential to influence the students’ discussion.

3.4.3 Teacher Interviews

Semi- structured interviews were carried out with supervisors of service groups and the Cross Campus Principal of the school who has supervised many students service experiences and can provide wider insights on the ethos of the student body as a whole. Denscombe (2014) stated that an interview can be distinguished from a conversation, in respect to three factors. Firstly, the

participants have given their consent, secondly the conversation is recorded, in this case as an audio recording, and finally there is an agenda set by the interviewer (Denscombe, 2014). The aim of these informal interviews was to triangulate the findings from the previous two methods, and thus although the research questions were used as a guide, hence the interaction was semi-structured, there were no other specific questions formulated beforehand. Triangulation, as previously defined, involves cross-referencing the data from various sources, to provide evidence in support of the veracity of the findings. This method is advocated as a method of ensuring credibility in case study research (Stake, 1995; Yin, 2013).

The main limitation of this method stems from the research design (see figure 3.1), and the timing of these interviews within this. As they were conducted at the end of the process, it is inevitable that a certain researcher bias is in play, in that the researcher may have subconsciously been looking for verification of the conclusions already reached. This “*interviewer effect*” (Denscombe, 2014, p.193) causes the interviewer to guide and influence the interviewees responses. In addition, Denscombe (2014) views the inherent subjectivity of all human discussions as a factor which negatively impacts the “*reliability*” of interview data (Denscombe, 2014, p. 193). Although it can be argued that any data derived from human interactions must be seen as subjective, and this is accepted in qualitative research (Clark et al, 2021). On a pragmatic note, the lack of structure did mean time was spent discussing the details of specifics which were not relevant at this stage in the research process.

3.5 Data Analysis Methods

Denscombe (2014) stated that the aim of data analysis is to either “*describe*”, “*explain*” or “*interpret*” (Denscombe, 2014, p. 235). In the case of this research the aims are twofold: to describe the data and to interpret the extent to which this relates to the theory being tested. Figure 3.3 below shows the sequence of the quantitative and qualitative analysis methods implemented in this research.

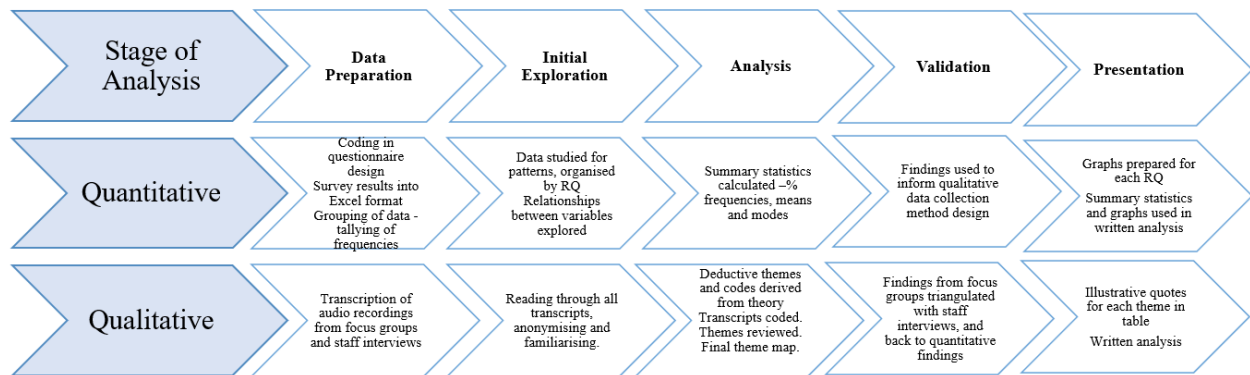


Figure 3.3: **The Sequence of Data Analysis** (adapted from Denscombe, 2014, p. 240)

3.5.1 Quantitative Analysis

All data was nominal, for example the numbers of students undertaking each form of service, and/or ordinal, the degree of agreement with a statement from most agree to most disagree. Methods of statistical analysis were limited to descriptive or summary statistics, total responses per category or average response rates, and “*measures of central tendency*”(Clark et al., 2021, 325), in this case the mean and median. Most analysis was univariate, however the degree to which students felt they developed a deep understanding was related to type of service, by calculating mean and median level of understanding by service type. A more detailed statistical analysis of this correlation was not necessary to meet the RQs.

Thus, basic descriptive statistical measures were deemed necessary in this analysis to provide a picture of the patterns in the data necessary to inform the next stage of data collection, the focus groups. Undoubtedly, patterns may have been missed, all possible relationships were not explored, as little bivariate analysis was carried out, and so there was no attempt to analyse correlations. This is a large data set, with over 3,700 pieces of data, so there may be a wealth of patterns buried in the data. However, limitations imposed by the scope of this research and the time available meant that they remain undiscovered.

Finally, can it be concluded that these summary statistics are accurate? Here we return to the concept of validity and must ask to what extent this analysis shows what it claims to (Clark et al., 2021 p. 155)? There was little manipulation of the data, however it must be remembered that

even the choice of a measure of central tendency, either mean or median can completely change how the findings appear.

3.5.2 Qualitative Analysis

The method used to analyse all transcripts was based on what Braun and Clarke (2006) term “*thematic data analysis*” (Braun and Clarke, 2006). The method was not used in the form these writers advocate in that it was a deductive rather than an inductive method, and so can be termed “*theoretical*” or deductive thematic analysis, as the themes and codes were evolved from the theory and created before coding (Braun and Clarke, 2006, p. 84). The stages of analysis (see figure 3.4) are based on Braun and Clarke’s (2006) “*phases*” of thematic analysis (Braun and Clarke, 2006, p. 87), as additional themes and sub-themes are added to the codebook as they emerge during coding. The final themes and sub-themes produced can be seen in figure 3.4 below.

One of the main criticisms of qualitative techniques of analysis, such as the one described here is that there is a lack of clear and rigorous methodology or in other words “*anything goes*” (Braun and Clarke, 2006, p. 95). Thematic data analysis goes some way to providing a framework, but how rigorous its application is down to the individual researcher. In fact, it is the influence of the researcher, who they are and their subconscious biases and beliefs, which must be recognised by all who use this technique (Clark et al., 2021). The use of deductive themes does go some way to reducing the influence of researcher bias, however this method means that there is potential for a researcher to miss important pieces of data which do not seem relevant to the pre-set “*codebook*” (Braun and Clarke, 2006, p.98).

Research Question	Theme	Sub Theme
What motivates students to engage in their service experiences?	Soft	Common humanity
		Caring/value personal relationships
		Want to make a difference/direct action
		Responsibility For the other (duty for)
	Critical	Social Justice/ethical/political
		Complicity/responsibility towards the other
	Self-serving	University Application
		Personal development/developing skills
		CAS hours
To what extent do students feel that they have developed a critical understanding of global issues?	Soft	Lack of resources/infrastructure/poverty/education as cause
		Western development as ideal/norm
		Acceptance of system
	Critical	Understanding of complexity of social and cultural causes
		Understanding of political and economic causes (failures of systems)
		Questioning systems – suggesting how need to change(political/economic/social/cultural)
		Injustice and inequality as a cause
	Lack of Understanding	No understanding/knowledge of causes
	To what extent do students show an awareness of their own place in the Global System?	Soft
Recognition of uniqueness of position		
Recognize privilege as wealth		
Recognise role in solution - raising awareness		
Recognise role in solution - donating resources and time		
Critical		Understand privilege as result of benefit from unjust systems
		Recognise privilege comes with duty to give back (responsibility to)
		Recognise privilege as more than just wealth/as power
		Recognise role as part of cause
		Recognise role in solution - active participation
Recognise need to examine own attitudes/change attitudes and values		
Lack of awareness	Recognise that as outsider cannot judge	
What are student's attitudes towards the recipients of their service experiences (The Other)?	Soft	Condescension
		Empathetic/understanding
	Critical	Admiration
	What are the emotional outcomes of service for the students?	Soft
Satisfaction		
Wellbeing/enjoyment		
Grateful		
Critical		Empowerment
		Helplessness/powerless
		Recognise limitations of service
		Anxiety
		Guilt
		Anger

Figure 3.4: **Theoretical Thematic Analysis - Themes and Sub-Themes**

3.6 Evaluation of the Research

3.6.1 Strengths and Limitations

The individual methods of data collection and analysis have already been evaluated and so here the strengths and weaknesses of the overall research design will be considered.

A research methodology can be evaluated according to its likelihood to produce findings which accurately reflect the case, or reality, often termed “*validity*” (Denscombe, 2014, p.298). In this research the triangulation of three forms of data goes some way to improve confidence in the validity of the findings. Another frequently used criteria is “*reliability*”, or whether the same methods could be applied again and get the same results, or in other words can it be replicated? It is unlikely that the qualitative methods used here would produce the same results with different objects or a different researcher. From the interpretivist perspective there are many ways of viewing and interpreting qualitative data and it is impossible to “*establish, beyond contention, the best view*” (Stake, 1995). Some writers argue that such concepts are not applicable in qualitative research, Lincoln, and Guba (1985) for instance, offer a term, “*credibility*” which relates to validity (Lincoln, & Guba, 1985). In their view, the researcher must provide enough information to allow a reader to recognise the credibility of their study, or that they have made every effort to ensure that their representation of the case is as accurate as possible (Nowell et al., 2017, p. 3). Every effort has been made to provide that here.

A strength of this research is that findings are “*grounded*”, clearly based on the reality of the experiences of the participants (Denscombe, 2014, p.304). A final strength to consider here is the richness of the data, which produces a detailed, fuller picture of the case in question.

In terms of limitations, the inevitable subjectivity inherent in a method which relies so much on the position of researcher, has already been alluded to. Thus, I must examine my own influence on the findings and the conclusions that can be drawn from them. Secondly, there is a risk inherent in any research which involves the triangulation of different types of data, it could be that the data will not corroborate. However, there is some room in the pragmatism of mixed methods research for the toleration of ambiguity and contradiction, as this itself will provide

evidence for the complexity of the case (Denscombe, 2014, p. 304). There is also a danger of taking any findings out of context, or simply simplifying a complex reality in order to meet the aims of the research, again such considerations must be taken into account when drawing any conclusions from this research (Denscombe, 2014, p 305). The final limitation of the research design outlined here is the large number of methods used and the resultant amount of data produced, the analysis of which was time consuming.

3.6.2 Ethical Considerations

3.6.2.1 Consent and confidentiality

Consent was obtained from the parents of all year 12 students prior to the data collection process, while students were asked to give their consent during the process. Parents were emailed the information sheet and consent form (see Appendix C and D) and responses were collected before the survey began. Students were given the chance to withdraw from the survey at the start of the questionnaire (see Appendix A), as the first question asks for confirmation of consent, for those who answered 'No' the questionnaire was designed to close at that point. Focus group participants and staff were asked to complete a consent form before taking part (see Appendix E and F). All participants were informed at all stages that they could withdraw from the research at any time, and their data would be destroyed if this was requested. All data was anonymized at the first stage of the data analysis process. Emails were initially collected with the questionnaire in order to identify students for focus groups, but these were deleted after the participants of these groups were identified.

3.6.2.2 Student Wellbeing and Safeguarding

Focus group discussions can be uncomfortable for some (Clark et al., 2021), and in this case conversations exploring a student's place in global asymmetric power structures may cause feelings of guilt and distress (Andreotti, 2006). Students were reminded that they could withdraw from the focus group discussion at any time. It was also a possibility that students might begin to see their service experience as having less value, and possibly even doing harm to their community partners. Thus, there was a potential for educational harm as it was possible that they might begin to view service as worthless or even damaging and so withdraw from their CAS experiences. None of these issues arose, however I was vigilant in the focus groups for any sign.

In terms of student safeguarding the focus groups were held in a meeting room with glass walls, located in our Senior Studies (Sixth Form) Centre. Anyone in these rooms is fully visible to those working in other workspaces around it.

3.6.2.3 Position of Power

As already mentioned, there is an ethical consideration in the use of CAS lessons to conduct the survey. Focus groups on the other hand were held during study periods, and this meant that participants had less time to complete their academic work. A period at the end of Term 3 was selected for the data collection process as at this time students have few deadlines and are being asked to reflect on their CAS programme. It was therefore expected that engagement in both the questionnaire and the focus groups enabled students to think more deeply about their engagement in service and helped them set meaningful targets for their final year of study. As CAS coordinator I recognized that I am in a position of power, and this gave me the ability to utilise school time for my research, and I also acknowledge that the power dynamics may have influenced student's responses. For this reason, students were assured that their answers would have no effect on their being awarded their IB Diploma.

3.6.2.4 Data Issues

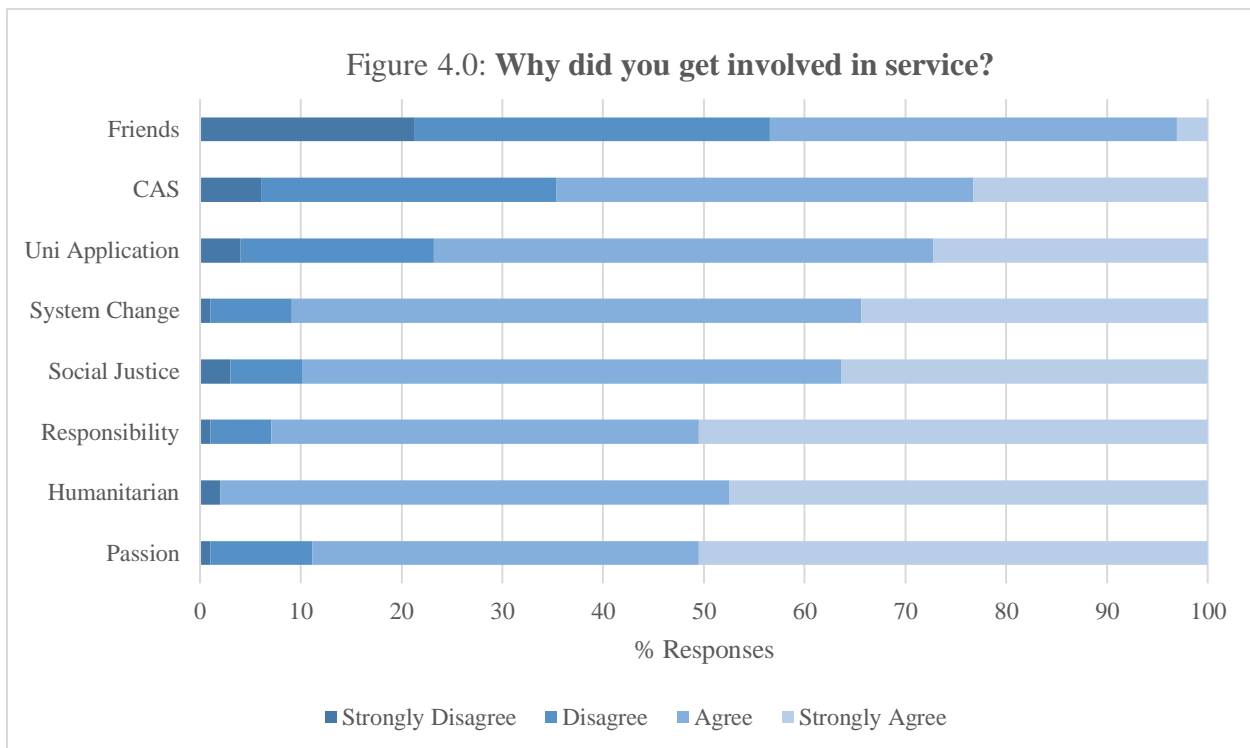
All data is stored on an encrypted laptop, and a backup is held on the UCL iCloud. A summary of the findings of the research will be reported back to the students and parents via email, and supplied to the Headteacher and all staff involved. Once the Master's degree has been awarded all data will be deleted. The research process described here adheres to the 2019 Thailand Personal Data Protection Act (TPDPA).

See the Approved Ethics Proposal in Appendix G.

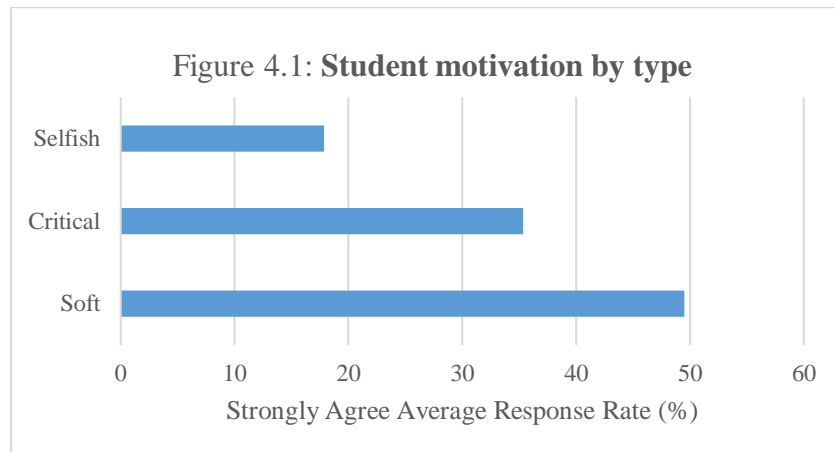
4 Data Analysis

4.1 What motivates students to engage in their service experiences?

There was strong evidence across the data sets for motivations which reflect liberal-humanist, or soft, version of GCE. In the survey, 98% or respondents either agreed or strongly agreed with the statement “we are all part of a common humanity and so should help others”, a strongly humanitarian motivation (see figure 4.0 below).



If these motivations are categorised by type; those indicative of soft GCE or critical GCE, and those which are personal or self-serving, the pattern is striking (see figure 4.1 below), a 49% on average strongly agreeing with those motivations which were seen to indicate soft GCE compared with 35% aligning with critical statements, those foregrounding social justice and the need for system change.



In the focus group discussions, it was confirmed that such humanitarian motivations were dominant, especially amongst those students involved in service activities in which they had direct contact with children, echoing the findings of Hatziconstantis and Kolymapari (2016). Most students foregrounded caring attitudes which focused on the importance of the welfare of the recipients of service and the strength of personal relationships with them. In this way they can be said to exhibit “*concretization*” (Wagener, 2018), as they focused on their personal connection to the recipients, for example:

“you maybe have weekly with visits to the Place of Grace and um, you know, you can create a sense of trust and you know, build positive relationships through that.” (Rise S2¹)

The central ideology of the UNESCO version of GC, the ideal of a common humanity, (UNESCO, 2015) was less prevalent, although this idea was stated as a motivation by some:

“we are all human and so it’s our duty to help one another” (Amnesty S1)

The overriding motivation of compassion was confirmed by the findings from the staff interviews:

“if they’ve been working with children, like the mercy center kids, they really have put their heart and soul into just wanting to bring joy to that child’s life” (Supervisor 1)

¹ All quotes are referenced with the focus group name and the student number in that group.

“I think the caring comes out that kindness comes out and again, just wanting to give somebody a happy moment” (Principal)

Students were clearly motivated by the need to do something, to get involved in direct service. Whether this is because they want to do the right thing in order to conform to the expectations of the school, or as Andreotti termed it *“being good”*, is not clear (Andreotti, 2006, p. 47). As many students had had little opportunity to do any direct-action service due to the restrictions imposed by the 2020 to 2022 COVID19 pandemic and so rather they were eager to get out and be active, as evidenced by the students who had participated in the tree planting trip, which represented:

“the opportunity to be able to actually go out and do something” (Ruth S2)

Being able to make a difference and the sense that they were in some way part of something was cited as a reason for many, especially those in the Amnesty group:

“People in the school are able to do a tangible thing that also makes them feel as if what they are doing is making a difference which it is” (Amnesty S1)

This is confirmed by the evidence from staff interviews:

“I think definitely my environmental group that I work with, they, they want to make a difference. They, a lot of them have climate anxiety, for example, and they kind of want to give the service to educate others so that we can all make a difference”. (Supervisor 2)

All the evidence cited above, can be seen as echoing “soft” GCE, however strong elements of critical GCE were observed in the attitudes of those students who cited political or ethical grounds for participating, in line with the evidence from the survey in which 90% of respondents either agreed or strongly agreed that they recognise a need for social justice and system change. Interest in social justice was a driving factor for students from all groups, but especially Amnesty, as would be expected:

“I found myself to be much more interested in the topic we actually focused on which was human rights and social justice.” (Amnesty S3)

In terms of any sort of recognition of complicity or “responsibility TOWARDs the other” (Andreotti, 2006, p. 47). There was no firm evidence of this, responsibility was seen as duty to help rather than to make amends:

“My duty to like help them. I feel like it should also be like my job to help them.” (Mercy S4)

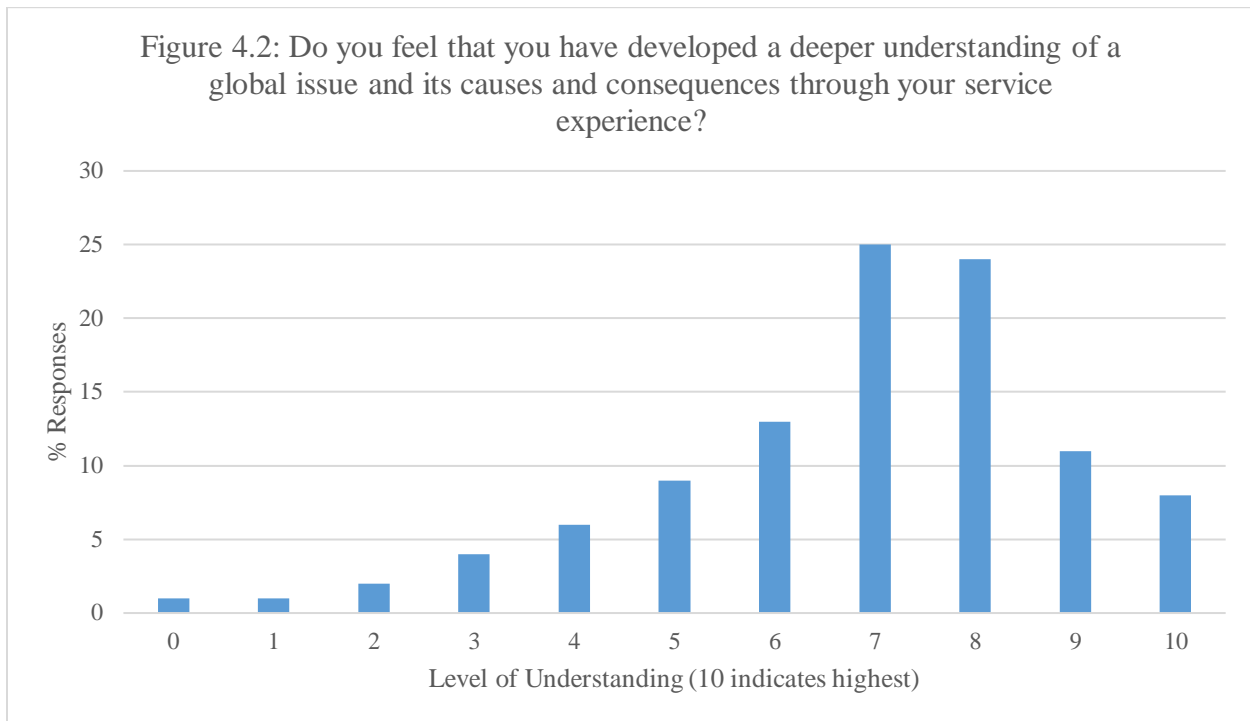
Self-serving interests such as university applications, personal development and even “CAS hours” were cited, although these did not seem central and tended to be minimised, a side comment by students, in contrast to the findings of Brooks (2007) study (Brooks, 2007). However it must be recognised that the presence of their CAS coordinator in the focus groups may well have meant they were reluctant to voice these as motivations.

In conclusion, the findings evidence that the dominant motivation for engaging in service was humanitarian, and thus indicative of soft GCE.

4.2 To what extent have students developed a critical understanding of global issues?

The survey data indicated that students felt that their service experiences did not help them develop a really deep level of understanding, as figure 4.2 indicates, however most indicated that there was some effect here.

When responses of the students from each of the service groups involved in focus discussion were compared, a clear difference was evident. Students involved in Amnesty and the Ruth Centre, indicating that they felt that they had a deeper level of understanding, median responses of 7 and 7.5 respectively, while those from Rise and the Mercy Centre, were much lower, 5 and 5.5. This may well be down to the nature of the service involved, as the first two involved more advocacy and thus research into the relevant issues, while the latter two experiences were direct action, working with children in the local community.



Indeed, when this was explored further in the focus group discussions, participants cited the nature of the service activity itself as a reason for a lack of learning. They indicated that students tended to focus on the service task itself rather than the wider social causes, this utilitarian-instrumentalist focus (Hatziconstantis and Kolympari, 2016) was especially apparent with the Mercy Centre tutoring group:

“the reason why we may not feel that we're understanding the, the problems going on is because when you're actually tutoring them, it doesn't feel like you're tutoring someone who's underprivileged or part of, um, this orphanage.” (Mercy S2)

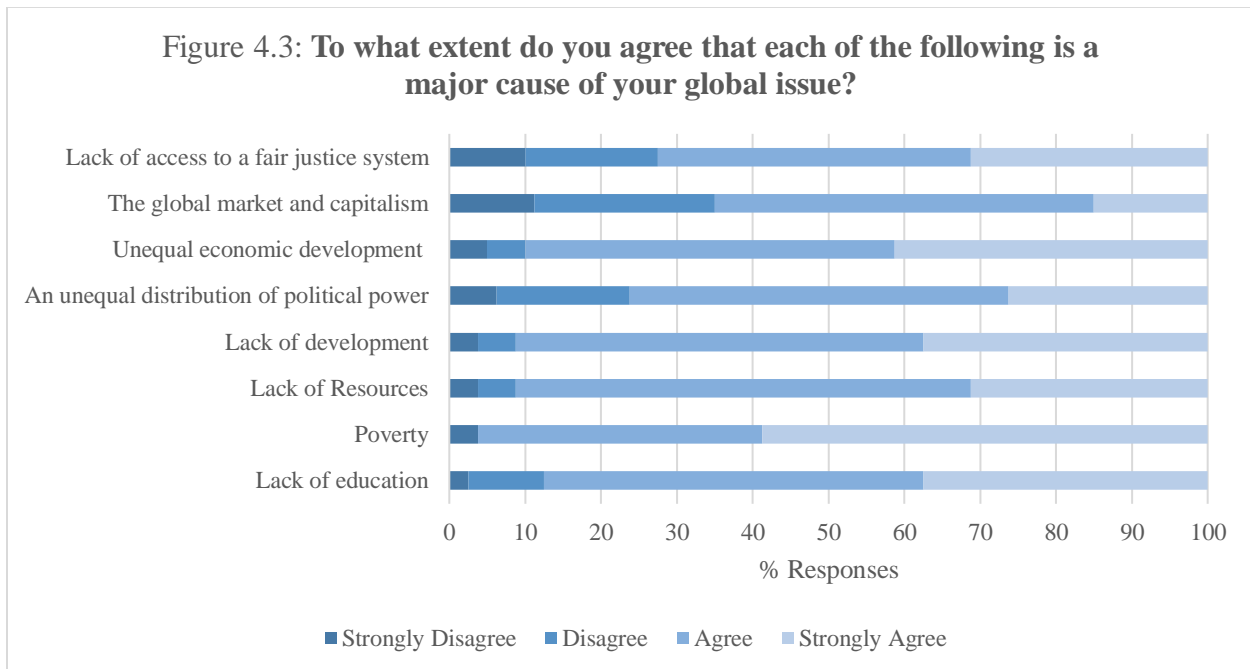
One member of staff observed that students engaged in direct action service experiences were more likely to develop the values and attitudes required of a GC:

“I definitely feel for those students who do kind of get out of school and sort of engage with communities outside of school, then they're sort of ethical and global citizenship, global mindedness is opened far more than those students who will attend service meetings in school” (Principal)

The impact of covid and the resultant online nature of tasks, meant that students had little opportunity to deepen their understanding through direct experiences:

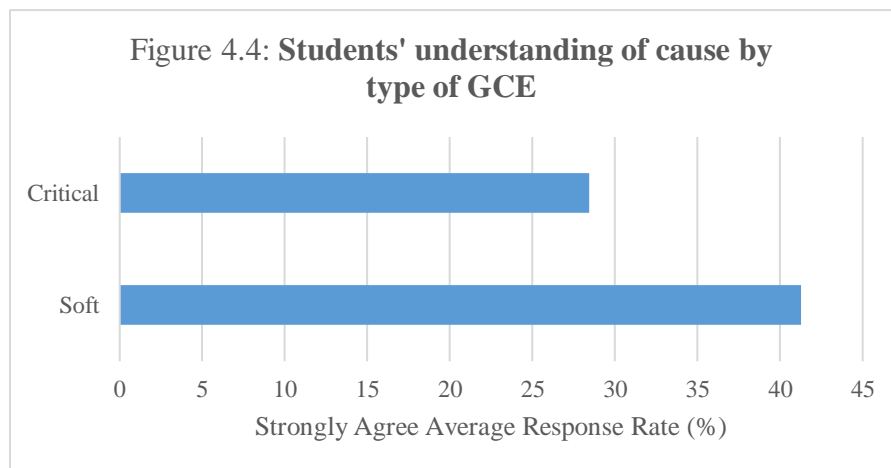
“The issue is with COVID obviously the past two years are we, we haven't been able to visit the Place of Grace. And I think, you know, we were sitting here in a very comfortable environment. We can't really see the extent to which inequality exists within, within Thailand. And I think that's a major issue. I think if we actually went there and, you know, witnessed first hand the situation of the, the living situation of the children there, I think that would allow us, you know, even us to, um, further our understanding of how, um, deep the problem of inequality is.” (Rise S2)

The survey was designed to gauge whether students tended to hold a simplistic understanding of the cause of inequality. Students were offered a range of statements, some aligned with what Andreotti would term a soft understanding, associated with poverty (see the bottom four statements in figure 4.3 below), others representative of a more critical understanding (the top four in figure 4.3).



As can be seen a large percentage of respondents saw poverty as the main cause of the issue, over 58% agreed with this statement, it was by far the most popular statement. When statements

were classified by type of GCE, this pattern became clear. Figure 4.5 below indicates that many more students 41%, strongly agreed with soft statements, when compared with those agreeing with critical ones, 28%.



Focus group delved further into students understanding of the causes of the problems they sought to engage with, and the extent to which their understanding could be deemed critical. Much of the discussion was very specific to issues and too much to cite here. In contrast to the findings of Hatziconstantis and Kolympari (2016), in this study there is a wealth of evidence to show quite a sophisticated level of understanding of wider social issues, at the local if not the global scale. However, causes were often seen as down to poverty or a lack of resources, infrastructure or education, a worldview which is seen as simplistic by Andreotti and as indicative of “soft” GCE (Andreotti, 2006, p.46). For example:

“they don't have the funds or the strength or to, to fix or build things or, or earn money at all.” (Ruth S2)

However, many conversations cited injustice as a cause:

“In Thailand, the aging population is growing, but there's a lot of disparity in how they're treated..... something definitely does need to change because it's not right for some people to be living like that.” (Ruth S3)

Some even went much further indicating an understanding of the complexities of the cultural, political, and economic causes of inequality, even as far as to explicitly question social, cultural, economic, or political systems, and suggesting how these might need to change:

“these problems rather they’re because of ideas that exist institutionally and structurally” (Amnesty S2)

“policy makers being dominantly male so kind of not labelling menstrual hygiene products as a necessity but rather as a luxury product” (Amnesty S1)

“I think in a more like broad sense as well, it's the fact that our generation, like every other generation is so different from the last, and it's the fact that we have to start adapting to that change. There's such differences, there needs to be at least a compromise or some more discussion as to how the system needs to change, to adapt for future generations.” (Ruth S3)

The nature of the focus group prompts used (see Appendix B) undoubtedly influenced answers here, but on the other hand being critical of Thai systems is not socially acceptable and can even be seen by many to carry danger and so this will inhibit Thai students especially.

There is evidence of what postcolonial writers would see as educational imperialism, that students see the international education system as superior and learning in English as a vital for social progression in Thailand:

“I've never been to a Thai school, but from what I've heard, what I've seen, it's definitely not as, um, advanced as this and their education system, they focus much more on like just like remembering textbooks and um, studying for tests rather than the skills that children will need to grow to be like a global citizen. For example, the IB focuses like on like global citizenship, global issues, but I don't think that's prevalent in Thai schools.” (Mercy S1)

Also, there is some explicit acceptance of inequality and the existing structure of Thai society,

“I'm not saying that like, oh, everybody has to have equal wealth equal. No, it's, it's okay. It's normal in this kind of society to have inequality” (Mercy S1)

Such views, which equate to Wagener (2018) generalization orientation (Wagener, 2018) in which students tended to generalise that the Global North is superior to South. Of course, the students in this survey are members of the global elite, the figurative rather than the geographical Global North.

A staff supervisor confirmed that her students did see their world and their lifestyle as superior:

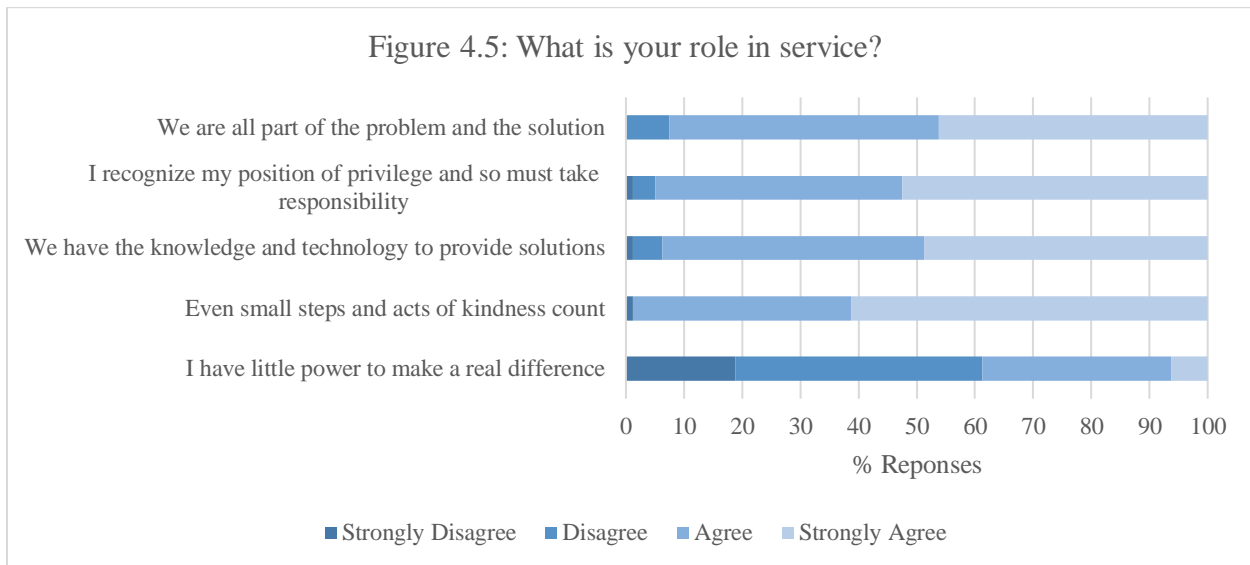
“I think sometimes our students will look at something. I think they have to fix it the way that their life works, because that's the only experience that they know or they expect. And therefore everybody should have that experience... ..Our students do think, yeah, there's only one way the world should probably look”. (Supervisor 2)

In this way there is no appreciation that other ways of living, especially those which do not have the trappings of western consumerism, are of equal value and those who live this way may be happy.

Thus, to conclude there is evidence of criticality and a depth of understanding of issues, although it must be recognised that those students who volunteered for the focus groups are likely to have the deepest interest and be passionate and knowledgeable about the causes and issues they are involved in, and are not therefore representative of the entire population.

4.3 To what extent do students show an awareness of their own place in the global system?

Although this question is key to meeting the aims of this research it is the most challenging to explore. The survey responses (see figure 5,5 below) indicated that the dominant view was that of the liberal-humanist worldview. When presented with the statement: *“even small steps and acts of kindness count”* 61% of students highly agreed. On the other hand, the majority, 61% either disagreed or strongly disagreed with the statement *“I have little power to make a real difference”*, indicating that these students see themselves as having agency, and that their actions do make a difference. However, fewer see themselves as part of the problem, although the 46% who strongly agreed with this statement are a significant proportion of the population.



There were limitations to the questions which could be asked in the focus groups, direct questioning on the degree to which students see themselves as complicit were deemed inappropriate as they would be at best alienating, and at worst upsetting for the students.

All students agreed that they were privileged. This was seen as primarily a question of wealth, and they saw attending an international school as the most important result of this:

“if you're like born into like, um, a really like privileged family, you're able to go to an international school, you're probably gonna get more opportunities” (Mercy S1)

However, this privilege was also recognised as power:

“I'm in a privileged position in the sense that I am able to raise my voice and help others instead of kind of being the victim of human rights issues.” (Amnesty S1)

“I also think that um with privilege comes more of a voice and people may listen to you more so I think that we will have a great impact if we all work together to pool our ideas and make change.” (Amnesty S2)

The reasons for privilege were largely down to accident of birth, with little exploration of how their family came to be in this position, or how they may have benefited from unjust systems (Andreotti, 2006, p. 46). One French student has a strong feeling that her life is exceptional in

comparison with friends and relatives back home, however that privilege was also about opportunities to travel and experience other cultures:

“In France, like my cousins or, or the people, my age, we live very different lives and, and I'm obviously very privileged to be living here and, and experiencing the things that I am experiencing. And I think, um, my position of privilege, the fact that I have experienced all those things also helps not only obviously financially and socially, we are privileged that that's like obvious fact, but also culturally, I think we've, we've, we've seen a lot of, of different cultures and, and seen very different social systems when you, when we've travelled” (Ruth S1)

With privilege comes a duty to give back to the community: this was a prevalent theme whether a student is Thai or international, and I would argue that this shows a degree of criticality:

“none of us are Thai. Um, although, you know, some of us may have lived in Thailand for a long time. I think, um, that sort of creates, um, that obligation that, you know, we should really be giving back to the best of our abilities and trying to help out the people who are, um, neglected by, you know, Thai society.” (Rise S2)

Students clearly see their role in finding solutions, whether this is donating time and resources, or raising awareness. There was a positive sense that they had a degree of power, and so could bring about change. There was clearly a degree of faith in small steps and the power of the collective. All this came through strongly in the discussions.

“just everyone doing small, little things to try and influence these problems or improve or just put forward their views can also have a great impact in bringing about a solution to the problems that exist” (Amnesty S2)

“we saved them hours of work and no matter how small that is, that is like hours closer that they are to making that profit and, and investing into like the, the community” (Ruth S2)

Central to critical GCE is the need for individuals to examine their own role as causes of global issues, in fact their own culpability. Students all agreed with the statement *“we are part of the*

problem and the solution”, however they found it difficult to articulate what being part of the problem actually meant:

“I may be part of the problem, but I, I can't say for sure that I'm not, so I, I wouldn't be fair for me to like disassociate myself from that.” (Ruth S1)

Largely being part of the problem, was seen as inactivity in implementing solution or as ignoring problems and issues. Several students saw this lack of connection with issues, or even not caring as a feature of their experience:

“We continue living quite a privileged life without caring for the rest of the community. us not acknowledging our duty like being aware of the problems and just kind of putting it to the side and just not caring. Cause it's, it's too hard. It's too critical. It's too sensitive, so by that we're creating a bigger problem.” (Mercy S3)

“I think sometimes we're in this bubble so much that we don't realize how fortunate we are. And I think we are part of the problem in an extent to that. Maybe I'm not saying many people at school are like this, but maybe people aren't aware of like, you know, um, the things outside of the bubble.” (Mercy S1)

Such an attitude reflects the fact that many of students are living in a third culture and so feel separated from their host culture, Thailand.

One Thai student recognized that people of their social class benefited from corrupt and unfair system, although did not refer specifically to their own family or self explicitly:

“we're probably like definitely part of the problem, especially in terms of, well, in, in an international like school culture, we often use like connections. So we know a lot of people who are like high ranking in society. And I think this happens a lot. It's like using your connections with them to, um, get things done quicker or get opportunities. And I think by doing this kind of stuff, we're worsening the problem of inequality. And I think this should definitely change and it should change on like a whole like governmental scale because sometimes like corruption and stuff they take, like, because money is, is

seen like a, such a, a wanted thing. Um, any amount of money can make you, um, like can make people overlook this inequality” (Mercy S2)

A critical approach to GCE involves promoting and encouraging active engagement in both the social and political sense, in order to “imagine different futures” (Andreotti, 2006, p. 48). Students in Amnesty especially, felt that their group was engaged in this and recognized the importance of political action. They identified this in the nature of their service, specifically engagement in Amnesty Internationals’ campaigns of direct action such as letter writing and petitions:

“When we call it the system it seems like its set in stone, and it’s something which cannot really be changed, but we do have to realise that it’s something based on the actions of us and the influences we can make on governments and policy makers and people who have control of the world to make a difference and change the system” (Amnesty S3)

These students also acutely aware of the need to examine, and change attitudes, but they seem to take it as a given that they have the correct attitudes, and so there is an element of superiority here:

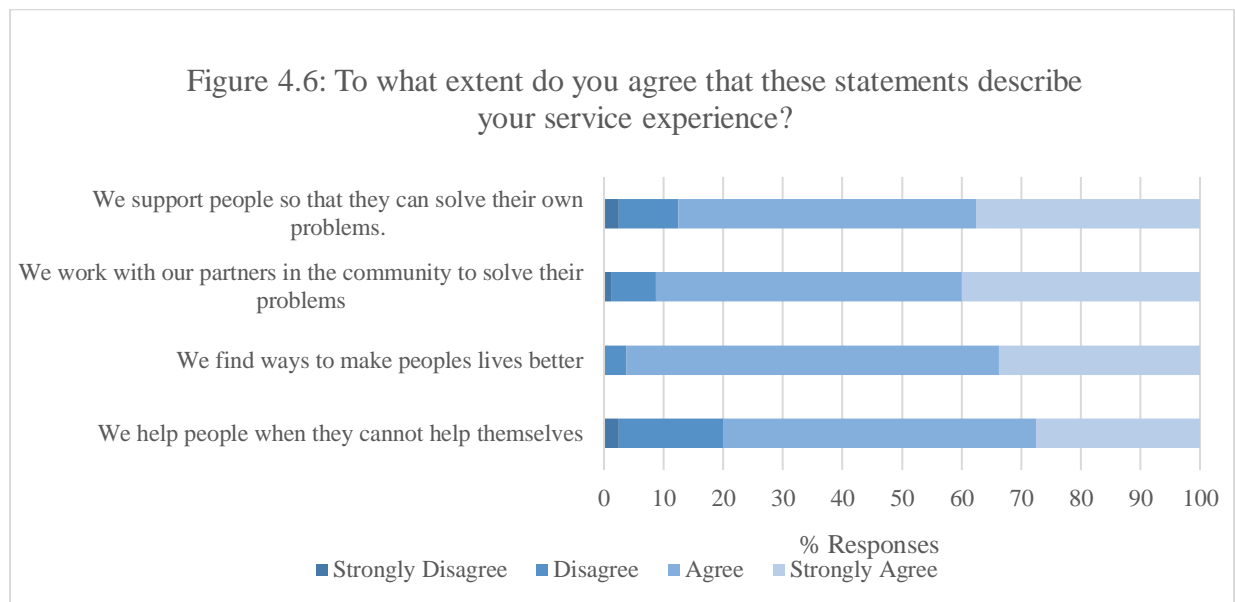
*“I think that us working with the school community and trying to kind of break down that protected sphere of privilege and um try to let people empathise with those who are living outside our privileged spheres...being able to be confronted by avenues of awareness”
Amnesty S3*

In conclusion, there is evidence for some elements of a critical approach, although there is no firm evidence that students understand that their place in the global elite is down to an unfair system, that they (or their families) bear some responsibility for perpetuating inequalities, or that they need to further examine their own attitudes.

4.4 What are student’s attitudes towards the recipients of their service experiences (The Other)?

The danger of the liberal-humanist or soft approach to GCE is that “the Other” are seen as helpless victims, who are very different from the students involved in service. In this way the

divide is huge and there are no commonalities between the volunteers and the recipients of their service. The survey findings were inconclusive as there was very little difference between the response rates for each statement. Students disagreed more, 20% disagreed or strongly disagreed with the condescending statement: “we help people when they cannot help themselves”.



On the other hand, the focus group discussions provided some evidence of condescending attitudes, especially from those students who have had no contact with the recipients of their service:

“People who have been marginalized and neglected and you know, um, just ignored for the majority of their lives” (Rise S2)

However, most students show a high degree of empathy:

“I also think there's just normal people that got unlucky with circumstances and that itself kind of struck with me because I thought something could happen and I could end up like this” (Ruth S3)

In other cases, students showed admiration for the people they worked with. When asked to describe the recipients of their service they used adjectives such as “*fearless and courageous and really inspiring*” (Amnesty S3), “*positive*” (Mercy S4), “*optimistic*” (Mercy S2) and “*brave*

or strong or resourceful” (Ruth S1). However, it was interesting that they were not viewed as partners.

In contrast the Principal did comment on overall student culture and attitudes of superiority within some parts of the student body:

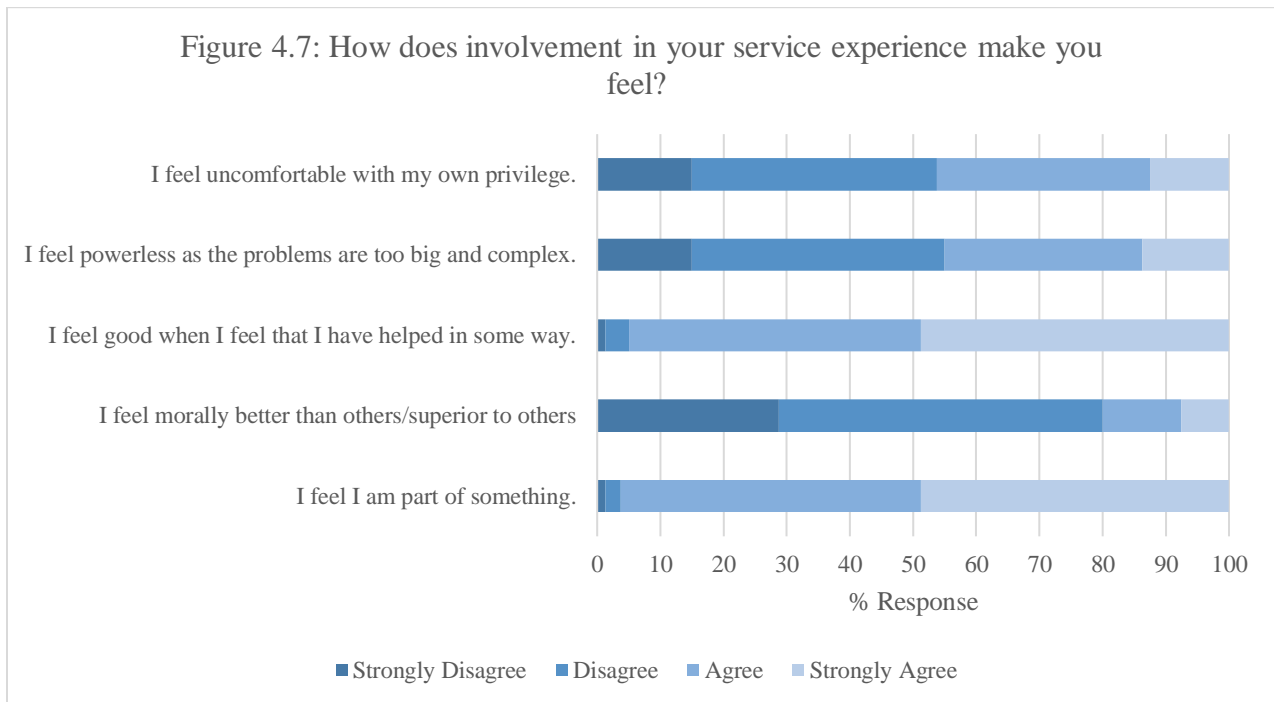
“In Thailand, for example, in terms of who might be the working class for some of the High-So families. Um, and I think some of that does come into, onto the campus and I think it's, it is therefore important as school that we, we explain that that's not acceptable. Everyone has equal rights and equal status” (Principal)

The findings of this study, however, offer no evidence of this, as there was no indication of the moral superiority which Andreotti sees as typifying the student of “soft” GCE, but rather a high degree of empathy was observed.

4.5 What are the emotional outcomes of service for the students?

Andreotti (2006) outlines the potential problems of both soft and critical GCE. These are in the form of negative emotional responses to service experiences, and their impact on the mental wellbeing of students.

As figure 4.7 shows the students displayed positive feelings towards service. Most strikingly 95% agreed or strongly agreed with the statement “*I feel good when I feel that I have helped in some way*”. This again reinforces the findings that students predominantly display humanitarian views towards service. Considerably less agreed with those statements aligned with the negative emotions caused by “soft”, moral superiority, and “critical” approaches, such as powerlessness and guilt (Andreotti, 2006). Only 20% agreed or strongly agreed with the former, and 45% and 46.25% agreed or strongly agreed with the latter. This could be seen as evidence to support the claim that more than a third of students in this year group at the school in question are experiencing these emotions as they are being encouraged to think critically about global issues.



The focus group discussions were predominantly positive in that students expressed satisfaction, improved wellbeing/enjoyment, empowerment, and a sense of gratitude:

“It feels nice to be able to like help someone or just like just to do like the smallest things to like maybe help improve like, you know, like their lives” (Mercy S4)

“I really enjoy it honestly. I, I love working with kids” (Mercy S1)

“I also feel like kind of empowered to bring change within our community as well so that is why I particularly like working with Amnesty.” (Amnesty S2)

“We all felt very grateful to be able to be given the opportunity to help” (Ruth S2)

There was also a sense of pride in their groups activities and the outcomes they felt they had achieved, which could perhaps be perceived to have an element of self-righteousness:

“I think everyone was like really proud of what they achieved” (Ruth S3)

Also, a realisation that there are limitations to service activities, this was expressed as frustration and even helplessness or powerlessness. The strongest emotion cited was anger towards the inequalities in social justice:

“That it’s also confronting and disheartening at times to see when you don’t really see the change that you are making and you don’t see you don’t know if your work is really going into making a difference” (Amnesty S3)

“it’s anger with the issues that you are looking at” (Amnesty S3)

Evidence can be cited from the staff interview data to support the positive outcomes from service experience which students feel:

“Initially I think some of our students are a little bit anxious. They're quite shy. They dunno how to interact. Do I say the right thing? Do I say the wrong thing? And then they just realize this, this is another human being and you know, and then they were, some of them were sort say, and we made some really lovely relationships and, you could just sort of see that the joy that they've experienced.” (Supervisor 1)

Thus, none of the self-importance, cultural supremacy, alienation, of “soft” GCE, or the guilt, internal conflict, disengagement of “critical” GCE emerged (Andreotti, 2006). The only negative emotions, powerlessness, and anger could be seen as indicative of the latter form.

5 Conclusion

5.1 Summary of Findings

With reference to the cognitive domain, active participation in service does not necessarily lead to a deeper understanding of the associated local or global issues. However, some forms of service such as advocacy, and where research into issues is part of the experience, are associated with more learning. This contradicts the other empirical studies reviewed and summarised in figure 2.1, none of which found evidence of an increased understanding of global issues. Students did tend to be task focused if working directly with people, as both Wagener (2018) and Hatziconstantis and Kolympari (2016) noted in their studies. There is evidence of some criticality, as some students are beginning to question cultural, social, and political systems, but on the other hand there is also some acceptance of systems, and even the resultant inequality, and throughout there is strong tendency to see their way of being as the ideal, the “*generalization*” orientation noted by Wagener (2018) (Wagener, 2018, p. 90).

In terms of attitudes and values, the socio-emotional domain, the participants exhibit some elements of critical reflexivity, in that they recognise their own privilege and see themselves as having power to bring about change. However, for them being part of the problem comes down to inactivity, and not taking action, rather than benefiting from, and perpetuating an unfair system which leads to inequalities. There was no indication of the moral superiority which Andreotti (2006) sees as typifying the student of “*soft*” GCE, but rather a high degree of empathy was observed, even admiration. In addition, the findings evidenced largely positive emotional outcomes of service experiences, rather than the “*potential problems*” of both forms of GCE envisaged by Andreotti (2006) (Andreotti, 2006, p. 48).

Finally, in terms of motivation to act, the behavioural domain, the findings support those of Hatziconstantis and Kolympari (2016) in that the dominant motivation for engaging in service was humanitarian, and thus indicative of soft GCE. However, it was also noted that students were motivated by the desire to take action and get involved with a service activity which they see as effective, in other words they want to make a difference. There was evidence of some self-serving motivations, but this was not a dominant reason as Brooks (2007) claims.

5.2 To what extent do students undertaking the IBDP CAS at an international school exhibit competencies which evidence a “soft” form of Global Citizenship Education?

So, to what extent does the evidence from this case study suggest a “soft” form of GCE? As predicted, there is evidence to suggest that the knowledge, skills, values, attitudes, and motivations exhibited by students indicate that a “soft” version of GCE is being implemented at the school in question. It clearly adheres to the liberal-humanist version promoted by UNESCO and the IBO, which is to be expected in an international school which aligns its mission and values with those of these organisations. However, a key element of Andreotti’s typology is missing, as there is no evidence of attitudes of moral superiority, she associates with “soft” GCE. So, one might ask whether this might cause us to question Andreotti’s theory?

5.3 Limitations of the Conclusion

There are limitations to any conclusions drawn from this study. In terms of the validity or credibility of the findings, it is likely that the skewed nature of the sample of participants in the focus groups, may have produced a particularly positive picture of the outcomes of active participation in service at the school in question. As previously discussed, the students involved were those who were particularly passionate about, and active in, their service experiences. Another sample could well have produced very different findings. It must also be acknowledged that there is an underlying assumption here that it is involvement in a service experience which leads to the competencies observed. It could in fact be down to various factors including parental influence, religion, culture and of course the individual student’s personality and character traits. This study focuses on description, rather than explanation, however it indicates that further study is needed into the pedagogical methods used to structure students’ involvement in service and how they reflect on these experiences. How can the service experience be managed to provide learning which produces the desired competencies? Research previously quoted here indicates that reflection is key to achieving this (Celio *et al*, 2011), but is the form recommended by the IB sufficiently critical? The tools recommended by the IB CAS Guide may cause students to focus very much on the task, their service experience rather than wider issues (Wasner, 2016).

As previously stated, many researchers caution against drawing a wider conclusion from a small-scale case study such as this (Denscombe, 2014). However, the aims of case-to-case transferability and analytical generalisability are cited by many experts in the field of case study research (Yin, 2013; Nowell *et al.*, 2017). Even when the limitations above are considered, the research methods used in this case study can be seen to provide a framework for similar research in other IB schools. Its findings will provide other schools with a comparative study, and as evidence of the positive impacts of CAS it adds to a growing body of empirical research on the IB Diploma Programme. As stated previously in this report the main aim here was theory testing, and in this I feel that the findings are significant as they raise questions about the validity of Andreotti's (2006) typology of GCE.

5.4 Implications

So, what are the wider implications of these findings? I do think in terms of the field of GCE, and the postcolonial paradigm, there does appear to be grounds to question a concept of a "soft" GCE which encourages attitudes of moral supremacy. However, I do agree with Andreotti (2006) and the other postcolonial writers cited here that we do need to teach our students to be more critical if we want them to "*contribute to a more inclusive, just and peaceful world*". (UNESCO, 2015, p.15).

Our students are the future leaders of our World; indeed, they already recognise the fact that they have power. If they are to imagine different futures, they need to accept that there are other models and ways of organising our societies and economies, that provide alternatives to the dominant paradigm of Western capitalism. Our challenge as educators is how to use critical reflexivity as a pedagogical tool, without causing disengagement and the other negative emotions envisaged by Andreotti (2006) in our students.

This study has important implications on my own professional practice. It can be concluded from this research that the competencies displayed by students indicate that the CAS programme at my school is a form of "soft" GCE. Although Andreotti (2006) acknowledges that "*'soft' global citizenship education is appropriate to certain contexts and can already represent a major step.*" (Andreotti, 2006, p. 49) it is clear that there is still work to do here. The evidence shows that

there are the beginnings of criticality, but this needs to be built on. There is a need to embed research about issues into service and ensure that reflection on participation in service is truly critical, a “critical, participatory pedagogy” is needed (Wasner, 2016, p. 238). Students must be encouraged to examine their own place in the World more critically and explore other possible ways of being in the lives of the recipients of service, the “Other”.

Finally, for me as a Global Citizenship Education educator there is hope, as our students do care, they clearly care a lot, and in the words of the Lorax:

“Unless someone like you cares a whole awful lot, nothing is going to get better. It's not.” (Dr Seuss, 1971)

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Appendix A

Questionnaire

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Year 12 CAS Survey - What are your attitudes to service?

This questionnaire is designed to find out more about the service experience you are engaged in for Creativity, Activity and Service (CAS). Please think carefully about your answers and be as honest as possible.

Section 1

...

Your Consent

Confirmation that you wish to complete this questionnaire.

1

First, please confirm that you wish to take part in this research. If you choose No, the questionnaire will close now and you will not be required to complete it. If you choose yes, you can withdraw from the questionnaire at any time, and the data you have entered will be deleted. Just inform your CAS mentor if you make this decision. *

- Yes
- No

Your Service Experience

Questions about your main service experience.

2

Service is defined by the IB as "**Collaborative and reciprocal engagement with the community in response to an authentic need**", it can take the form of direct service, indirect service such as fundraising, advocacy or awareness raising and even research. Have you been actively involved in a service experience in this academic year? *

- Yes
- No

3

A service group can be a CAT club, CAS Project or any other group either inside or outside the school which aims to tackle environmental problems or make peoples lives better in some way. Which service group are you involved with? Pick the group you have had most involvement with. *

- The Ruth Centre
- Amnesty
- Mercy Centre Tutoring
- Other

...

4

If you answered "other" type the name of your service experience here.

Enter your answer

5

Would you wish to be involved in a focus group? This group will discuss some questions about your service experience, and your answers will be recorded as part of the data collection process. *

- Yes
- No

6

What type of service is your group mainly engaged in? Pick one of the following:
*

- Direct Service, for example planting trees, building a home or teaching English.
- Indirect Service, for example fundraising
- Advocacy or awareness raising
- Research

Your Motivation

Questions about why you got involved in your service experience.

7

Why did you get involved in the service group you mentioned above? Indicate how much you agree or disagree these statements. *

	Strongly Agree	Agree	Disagree	Strongly Disagree
We are all part of a common humanity and so should help others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
My privileged position means that I have a responsibility to help others.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The world is full of injustice and inequality, so I feel compelled to act.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I believe the system needs changing and this needs action for change.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

I am engaged in service as these experiences are important for my college application.

I do service as it is required to pass CAS and so the IB Diploma.

I am passionate about this global issue

I joined this group because my friends are in it.

8

If none of the above truly describe your personal motivation, add your own here:

Your Awareness of Global Issues

Questions about how much you have learned about the global issue your service experience tackles.

9

Do you feel that you have developed a deeper understanding of a local (in the local community or within Thailand) issue through your service experience? *

0	1	2	3	4	5	6	7	8	9	10
---	---	---	---	---	---	---	---	---	---	----

Not at all

A lot

10

Do you feel that you have developed a deeper understanding of a global issue and its causes and consequences through your service experience? *

0	1	2	3	4	5	6	7	8	9	10
---	---	---	---	---	---	---	---	---	---	----

Not at all

A lot

11

Which global issue are you engaged with? Pick the SDG which is closest to your global issue. *



Select your answer



⋮

12

To what extent do you agree that each of the following is a major cause of your global issue?

*

	Strongly agree	Agree	Disagree	Strongly disagree
Lack of Education	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Poverty	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Lack of technology or resources	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Lack of development	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
An unequal distribution of political power	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Unequal economic development	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
The global market and capitalism	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Over exploitation of resources	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Historical factors, such as colonialism	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Conflict and war	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Society, traditions and beliefs	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Weak or poor government	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Lack of access to a fair justice system	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

13

The causes of global issues are complex, so if you feel none of the above really covers the main cause please give a more detailed explanation here.

Enter your answer

Your Role in Service

Questions about how you see yourself in relation to your service experience.

14

What is your role in service? Indicate how much you agree or disagree with each of the following statements. *

	Strongly Agree	Agree	Disagree	Strongly Disagree
I have little power to make a real difference	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Even small steps and acts of kindness count	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
We have the knowledge and technology to provide solutions	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
I recognize my position of privilege and so must take responsibility	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
We are all part of the problem and the solution	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

The Outcomes of Your Service

Questions about how much difference you feel your service activities have made.

15

Rank these service activities in the order of their effectiveness or importance. Most effective comes first, least effective last. *

Raising money or goods to donate to a cause (eg. a food drive)

Advocacy or raising awareness about an issue (eg. a social media campaign)

Reflect on your attitudes and work towards changing the attitudes of others (eg. attitudes towards LGBTQ+)

Volunteering your time or expertise (eg. teaching English as a Thai school)

Joining a pressure group and taking part in an active demonstration (eg. Black Lives Matter or Climate Action).

16

To what extent do you think your group has made a difference to peoples lives or made some sort of impact? *

0	1	2	3	4	5	6	7	8	9	10
---	---	---	---	---	---	---	---	---	---	----

No difference at all

A big difference

⋮

17

To what extent do you agree that these statements describe your service experience? *

	Strongly Agree	Agree	Disagree	Strongly Disagree
We help people when they cannot help themselves	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
We find ways to make peoples lives better	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
We work with our partners in the community to solve their problems	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
We support people so that they can solve their own problems.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Your Feelings towards Service

Questions about how your service experiences make you feel

18

How does involvement in your service experience make you feel? To what extent do you agree that these statements describe your feelings? *

	Strongly agree	Agree	Disagree	Strongly Disagree
Service makes me feel I am part of something.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Service makes me feel morally better than others/superior to others	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Service makes me feel good when I feel that I have helped in some way.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Service makes me feel a bit powerless as the problems are too big and complex.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Service often makes me feel uncomfortable with my own privilege.

19

If none of the above describe your feelings towards service, add your own description here.

Enter your answer

Appendix B

Focus Group Questions

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*Research Project: An investigation into the attitudes of IB Diploma students
towards service: A Case Study of an International School in Thailand
6th – 17th June 2022*

Focus Group Questions

1. What was your motivation to get involved in Amnesty?
2. Tell me about one campaign Amnesty is or has been engaged in, which you think is particularly important.
3. In the online survey you indicated that you feel that your work with Amnesty has deepened your understanding of the causes of inequality. What do you think are the causes of the problem/injustice/inequality highlighted in this particular campaign?
4. How do you see the people who you advocate for? How would you describe them?
5. How much difference do you think Amnesty BPS makes?
6. How does your work with Amnesty make you feel?
7. Discuss these two statements. What do they mean to you?
"I believe the system needs changing and this needs action for change"
"We are all part of the problem and the solution"
"I recognize my position of privilege and so must take responsibility"
8. Overall what do you think needs to change for the lives of the people Amnesty work with to get better? How?

Appendix C

Information Sheet

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*Research Project: An investigation into the attitudes of IB Diploma students towards service: A Case Study of an International School in Thailand
6th – 17th June 2022*

Information Sheet for Year 12 Parents and Students

Who is conducting the research?

My name is Ms Ferguson, and as most of you know, I am the CAS Coordinator here at Bangkok Patana School. As part of the Masters (MA) in Education course I am currently following at the Institute of Education at University College London (UCL), I am undertaking a piece of research on the attitudes of IB Diploma students towards the Creativity, Activity and Service programme, and specifically to their service experiences.

All students in Year 12 will be asked to take part in this research, and the aim of this information sheet is to answer any questions you might have about the project. However, please do not hesitate to contact me (cafg@patana.ac.th) if there is anything else you would like to know.

Why are we doing this research?

Through this research I am hoping to find out more about the relationship between service and Global Citizenship (GC), and ultimately strengthen the role CAS plays in meeting the schools GC values.

I will be focusing on the following:

- what motivates students to engage in their service experiences,
- whether engagement in service helps students develop a deeper understanding of global issues,
- student's attitudes and feelings towards their service experiences,
- whether the type of service experience students choose influences their attitudes to service

How will the research be undertaken?

Students will engage in the research through an online questionnaire and/or a focus group.

Students will be asked to complete the short questionnaire during their timetabled CAS sessions, this will take no more than 10 minutes to complete. Questions about their choice of service experience, their reasons for making this choice, as well as their knowledge of related global issues and their views about the outcomes of their service are included.

Focus groups will focus on the same types of questions, but in more depth. These will run for 30 minutes during lunchtimes and study periods, please note that time will be given for students to eat their lunch.

Will the answers I give be anonymous?

All the information collected and stored will be anonymised and no names will appear in any published reports.

Are there any potential problems with taking part?

There is no possible physical harm likely to occur by taking part in this research. However, any act of self-reflection has the potential to create negative emotions, and it is possible, although highly unlikely that a student could experience these. Students' performance in CAS will not be assessed nor judged in anyway. On the contrary, we hope that participation in this project will serve as an important opportunity to reflect on the importance of service and will have a positive impact on students understanding of global issues and the importance of Global Citizenship.

What will happen to the results of the research?

As a result of this project and the data collected in it, I will be producing my MA dissertation to submit to my department in September 2022, once the MA has been awarded this data will be deleted. The findings of this research will be shared via a short report form with the Secondary Leadership Team and all participants. Key findings may be used in articles for school publications, and to inform future curriculum planning.

Do I have to take part?

It is entirely up to students whether they choose to take part. If a parents does not wish for their child to take part, the attached "opt-out" form must be completed, signed and returned to Ms Ferguson before the date on the form. In addition students will be asked to give their consent before the questionnaire is administered, and those involved in a focus group will be asked to fill in a consent form to confirm that they wish to take part. All participants can withdraw from the research at any point in the process and can ask for their data to be withdrawn and/or deleted.

Thank you very much for taking the time to read this information sheet.

Privacy

In carrying out research participants' privacy must be respected. I will follow UCL guidance on this. For more information, please visit this website: <https://www.ucl.ac.uk/legal-services/privacy/ucl-general-research-participant-privacy-notice>

UCL Institute of Education

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Appendix D

Parental Consent Form

Institute of Education



Research Project: An investigation into the attitudes of IB Diploma students towards service: A Case Study of an International School in Thailand
6th – 17th June 2022

Parent Consent Form

If you have read the attached information sheet about this research project, and do not wish for your child to participate, please complete this form and return to Ms Ferguson (cafq@patana.ac.th) by 2nd June 2022.

I have read and understood the information leaflet about the research

I DO NOT wish for my child to take part in this research

Name of Student: _____ Tutor Group: _____

Parent/Guardians Name: _____ Date: _____

Signature: _____

Appendix E

Student Focus Group Consent Form

Institute of Education



*Research Project: An investigation into the attitudes of IB Diploma students
towards service: A Case Study of an International School in Thailand
6th – 17th June 2022*

Student Focus Group Consent Form

If you have read the attached information sheet about this research project, understand what this research is for and what it will entail, and wish to participate in a focus group, please complete the form below.

I have read and understood the information leaflet about the research

I wish to take part in a focus group.

Name of Student: _____ Tutor Group: _____

Signature: _____ Date: _____

Appendix F

Staff Consent Form

Institute of Education



*Research Project: An investigation into the attitudes of IB Diploma students
towards service: A Case Study of an International School in Thailand
6th – 17th June 2022*

Teacher Consent Form

If you have read the information sheet about this research project, and wish to participate in an unstructured informal interview about students participation and attitudes to the Creativity, Activity and Service program.

- I have read and understood the information leaflet about the research
- I wish to take part in this research

Name: _____ Date: _____

Signature: _____



Appendix G

Ethics Application Form: Student Research

Anyone conducting research under the auspices of the Institute (staff, students or visitors) where the research involves human participants or the use of data collected from human participants, is required to gain ethical approval before starting. This includes preliminary and pilot studies. Please answer all relevant questions in terms that can be understood by a lay person and note that your form may be returned if incomplete.

For further support and guidance please see accompanying guidelines and the Ethics Review Procedures for Student Research <http://www.ioe.ac.uk/studentethics/> or contact your supervisor or researchethics@ioe.ac.uk.

Before completing this form you will need to discuss your proposal fully with your supervisor(s). Please attach all supporting documents and letters.

For all Psychology students, this form should be completed with reference to the British Psychological Society (BPS) Code of Human Research Ethics and Code of Ethics and Conduct.

Section 1 Project details

a.	Project title	An investigation into the attitudes of IB Diploma students towards service: A Case Study of an International School in Thailand			
b.	Student name	Caroline Ferguson			
c.	Supervisor/Personal Tutor	Sinead Vaughan			
d.	Department	Curriculum, Pedagogy and Assessment			
e.	Course category (Tick one)	PhD/MPhil	<input type="checkbox"/>	EdD	<input type="checkbox"/>
		MRes	<input type="checkbox"/>	DEdPsy	<input type="checkbox"/>
		MTeach	<input type="checkbox"/>	MA/MSc	<input checked="" type="checkbox"/>
		ITE	<input type="checkbox"/>		
		Diploma (state which)	<input type="checkbox"/>		
		Other (state which)	<input type="checkbox"/>		
f.	Course/module title	Dissertation (MA in Education)			
g.	If applicable, state who the funder is and if funding has been confirmed.	N/A			
h.	Intended research start date	30/05/2022			
i.	Intended research end date	05/09/2022			

j.	Country fieldwork will be conducted in	Thailand
k.	Has this project been considered by another (external) Research Ethics Committee?	
	Yes <input type="checkbox"/>	External Committee Name:
	No <input checked="" type="checkbox"/> ⇒ go to Section 2	Date of Approval:
<p>If yes:</p> <ul style="list-style-type: none"> – Submit a copy of the approval letter with this application. – Proceed to Section 10 Attachments. <p>Note: Ensure that you check the guidelines carefully as research with some participants will require ethical approval from a different ethics committee such as the National Research Ethics Service (NRES) or Social Care Research Ethics Committee (SCREC). In addition, if your research is based in another institution then you may be required to apply to their research ethics committee.</p>		

Section 1(ii) Covid-19 Additional Information: Categories and Information

Due to the ongoing and changeable impacts of Covid-19, all students are encouraged, wherever possible, to use online or documentary methods. However, we accept that there may be some limited circumstances where face-to-face data collection may still take place.

Studies involving face-to-face data collection now fall under two Categories: Category 1 and Category 2.

Please check the appropriate box:

Category 1 <input checked="" type="checkbox"/>	<p>Refers to research contexts where:</p> <p>a) Covid-19 legal restrictions (no longer) exist or</p> <p>b) Covid-19 legal restrictions are in place, but the student is employed in the research setting (for example, a school), or has been granted access to the research setting and can provide documented evidence of permission to access the research site or setting where:</p> <p>(i) a clear process is in place in relation to COVID-19 safety</p> <p>(ii) this process can be followed in the research</p> <p>(iii) documents describing this process can be supplied as Appendices</p>
Category 2 <input type="checkbox"/>	<p>Refers to all contexts that do not meet the conditions defined in Category 1</p> <p>Face-to-face data collection in a Category 2 contexts will only be allowed in exceptional circumstances. Approval will need to be agreed by the tutor and the Dissertations Module Leader. If the tutor and Dissertations Module Leader approve the Category 2 application, then the application can be sent to the IOE REC panel for their approval. This can take up to 25 days.</p> <p>*The latest date that a Category 2 application can be submitted to the IOE REC panel is Friday 15th April 2022</p>

Section 2 Project summary

Research methods (tick all that apply)

Please attach questionnaires, visual methods and schedules for interviews (even in draft form).

- | | |
|--|---|
| <input checked="" type="checkbox"/> Interviews | <input type="checkbox"/> Controlled trial/other intervention study |
| <input checked="" type="checkbox"/> Focus groups | <input type="checkbox"/> Use of personal records |
| <input checked="" type="checkbox"/> Questionnaires
(see attached) | <input type="checkbox"/> Systematic review ⇒ <i>if only method used go to Section 5.</i> |
| <input type="checkbox"/> Action research | <input type="checkbox"/> Secondary data analysis ⇒ <i>if secondary analysis used go to Section 6.</i> |
| <input type="checkbox"/> Observation | <input type="checkbox"/> Advisory/consultation/collaborative groups |
| <input checked="" type="checkbox"/> Literature review | <input type="checkbox"/> Other, give details: |

Please provide an overview of your research. This should include some or all of the following: purpose of the research, aims, main research questions, research design, participants, sampling, your method of data collection (e.g., observations, interviews, questionnaires, etc.) and kind of questions that will be asked, reporting and dissemination (**typically 300-500 words**).

Theoretical background and Purpose of the research

Active participation or practical engagement with global issues through service activities is a key element to Global Citizenship Education, and the IB CAS programme. However, the importance and nature of such active participation is far from agreed. One key debate surrounds the idea that it reinforces a worldview that sees the 'Global North' as the saviour of the 'Poor South'. According to this postcolonial viewpoint, active participation in service reinforces learners attitudes to existing global power structures and thereby contributes to their continuation. On an individual level there is a danger of developing a charity mentality, one which reduces global citizenship to simply giving, something which is unchallenging from a position of privilege. Such an attitude to service can accentuate differences between the giver and the receiver, and thus promote feelings of superiority. All these issues are seen by Andreotti and other writers as a result of "soft" GCE and thus they propose "critical" GCE as a solution. In this students are encouraged to reflect on the impacts of their actions, and recognise their role as part of the cause of the global issues they engage with (Andreotti, 2006, p. 47-48)*.

In order to explore whether service, in the IB CAS context, does produce such attitudes I propose that my research will centre on students' motivations for engaging in service, their attitudes to the communities they work with (the recipients) and their understanding of their own place in the system that produces these inequalities.

Aims/Research questions

Main research question:

To what extent do students undertaking the IBDP CAS at an international school exhibit attitudes and learning which adhere to a "soft"* form of Global Citizenship Education and is the form of service they engage in a factor?

*Andreotti, V. (2006) 'Soft versus critical global citizenship education', *Policy & Practice A Development Education Review*, (25290), pp. 40–52

Sub-research Questions:

1. What motivates students to engage in their service experiences?
2. To what extent do students feel that they have developed a deeper understanding of global issues through their service activities? To what extent does this show a degree of criticality?
3. To what extent do students show an awareness of their own place in the Global System? How do they view themselves and their own role?
4. What are student's attitudes towards the recipients of their service experiences (The Other)?
5. What are the emotional outcomes of service for the students?
6. To what extent does the type of service experience students engage in influence their attitudes to service?

Research Design and Schedule:

Mixed Methods Research:

1. Email with a general parental consent form (opt out return form) and information about the research will be sent to the parents of all student participants. 23rd May to be returned by the 27th May.
2. Students will be informed about the nature of the research, its aims and data collection methods during an assembly on the 20th May. It will be made clear that they can opt out of research at any time, can ask to see their data, can ask for data to be withdrawn or destroyed at any time, that the data will be anonymized and destroyed after the Masters is awarded. It will also be made clear that their answers will in no way affect their CAS programme or the awarding of the IB Diploma.
3. Questionnaire administered. This will provide an overall gauge of attitudes to service and is linked to the above research questions (see attached). These questions are based on the paper on the theories of Andreotti (2006). This online questionnaire will be distributed to all Year 12 students in Term 3, during their CAS sessions in the week beginning 30th May 2022.
4. Focus groups. Purposive sampling of small groups of students involved in three service groups: The Mercy Centre Tutoring (direct action), Amnesty (advocacy), Smile Club (fund raising). These groups are selected as they focus on different forms of service activity and so relate to research question 6. These students will be selected according to their answers to the questionnaire. In the questionnaire participants are involved in the target service groups, they will be asked if they wish to participate in the focus groups. The focus groups will take place between the 6th and 17th June during students study periods.
5. Staff Interviews. These interviews with teaching staff are for triangulation purposes.

Participants and sampling

All participants are students or staff at [Bangkok Patana School](#), Thailand

Questionnaire will be given to approximately 130 Year 12 students (17 and 18 years old).

Focus groups. Purposive sampling will be used to select 12 students (three groups of 4) from the above cohort

Staff interviews involving 3 teaching staff (supervisors of the service groups).

Data collection methods (include any draft questionnaire/interview questions)

Questionnaire – see attached.

Focus group prompts will be devised after the questionnaires have been analysed, and will be designed to further explore themes identified from the questionnaire data.

For Category 1 or Category 2 face-to-face research, you must provide the following information:

(i) Explain why it is essential that face-to-face data collection methods are used.

The school is open and all teaching is currently face to face, and will in all likelihood stay this way until the end of term 3. As result I have face to face, daily contact with all the participants in this proposed study. Therefore, to revert to online methods for data collection would be unnatural and unnecessary. Also from my experience, students interact with each other and with teachers can be inhibited by an online platform, and so face to face methods would be preferable.

(ii) A weblink to national policy* that explains either restrictions have been removed or are in place but contact is allowed. This will typically be from a government website.

See the school website for government guidelines (in English) and latest communication on school opening:
<https://www.patana.ac.th/covid-19-advisory/>
<https://www.patana.ac.th/wp-content/uploads/2021/01/MOE-school-reopening-for-1FEB2021.pdf>

(iii) Explain how you will adapt your face-to-face research to online data collection. All students seeking approval for face-to-face data collection are required to have a back-up plan should they have to change to online data collection due to unforeseen circumstances. This plan must be explained in detail below. Please note that should you need to change your data collection methods due to a change in Covid19 regulations in the country context of your research (for example, if lockdown is re-introduced) you will need to submit to your supervisor:

- a) a revised information sheet
- b) consent form
- c) details of any additional/different risks linked to online data collection.

In cases where back-up plans have to be implemented, students must not proceed with online data collection until they have received written approval (via email) from their tutor/supervisor.

All focus groups can be carried out on Microsoft Teams, as this was the platform used by the school for all classes, group meetings and one to one meetings during the covid closures, and is still in use for communication with students who are in quarantine due to a covid infection or close contact with an infected person. Last year, all our student CAS interviews were conducted using this platform so everyone is

very used to it. If any of the participants has to go into quarantine, then it will be very easy to use this platform to allow them to join a focus group.

Section 3 Participants

Please answer the following questions giving full details where necessary. Text boxes will expand for your responses.

a.	Will your research involve human participants?	Yes <input checked="" type="checkbox"/>	No <input type="checkbox"/> ⇒ go to Section 4
b.	Who are the participants (i.e. what sorts of people will be involved)? Tick all that apply.		
	<input type="checkbox"/> Early years/pre-school <input type="checkbox"/> Ages 5-11 <input type="checkbox"/> Ages 12-16 <input checked="" type="checkbox"/> Young people aged 17-18	<input type="checkbox"/> Unknown – specify below <input checked="" type="checkbox"/> Adults (<i>teachers</i>) <input type="checkbox"/> Other – specify below	
	<p>NB: Ensure that you check the guidelines (Section 1) carefully as research with some participants will require ethical approval from a different ethics committee such as the National Research Ethics Service (NRES).</p>		
c.	<p>If participants are under the responsibility of others (such as parents, teachers or medical staff) how do you intend to obtain permission to approach the participants to take part in the study?</p> <p>I have already approached the Secondary Head Teacher for his consent, and he has approved this research. The parents of all students in Year 12 will be sent an email with the information sheet, and given the option to opt out of the research (<i>see attached Parental Consent Form</i>).</p>		
d.	<p>How will participants be recruited (identified and approached)?</p> <p>All participants are either studying or working at Bangkok Patana School, where I am employed as the CAS coordinator. Students will be given the questionnaire during their CAS lesson, but it will be made clear that they can opt out if they wish and alternative activities will be provided. CAS mentors will remind students that they can opt out of the questionnaire before they start, and the first question in the questionnaire asks them to confirm that they wish to participate. If they do not wish to take part at this point they can withdraw.</p> <p>For the focus groups purposive sampling will be employed in order to identify students involved in three service groups: The Mercy Centre Tutoring (direct action), Amnesty (advocacy), Smile Club (fund raising). These groups are selected as they focus on different forms of service activity and so relate to research question 6. These students will be selected according to their answers to the questionnaire. In the questionnaire if participants respond that they are involved in the target service groups, they will be asked if they wish to participate in the focus groups. Three members of staff who supervise these service groups may also be interviewed if necessary.</p>		
e.	<p>Describe the process you will use to inform participants about what you are doing.</p>		

	<p>Students and staff will be informed about the nature of the research, its aims and data collection methods during an assembly on the 20th May. It will be made clear that they can opt out of research at any time, can ask to see their data, can ask for data to be withdrawn or destroyed at any time, that the data will be anonymized and destroyed after the Masters is awarded. For students, it will also be made clear that their answers will in no way affect their CAS program or the awarding of the IB Diploma.</p> <p>An email with a general parental consent form and information about the research will be sent to the parents of all student participants on the 23rd May to be returned by the 27th May.</p>
f.	<p>How will you obtain the consent of participants? Will this be written? How will it be made clear to participants that they may withdraw consent to participate at any time?</p> <p>I have already approached the Secondary head Teacher for his consent, and he has approved this research. The parents of all students in Year 12 will be sent an email with the information sheet, and given the option to opt out of the research (<i>see attached Parental Consent Form</i>). The students will be asked for their consent for both the questionnaire and the focus group if they are selected.</p> <p>CAS mentors will remind students that they can opt out of the questionnaire before they start, and the first question in the questionnaire asks them to confirm that they wish to participate (<i>see attached questionnaire</i>). If they do not wish to take part at this point, they can withdraw.</p> <p>Students will be asked to complete a consent form before the focus groups commence (<i>see the attached Student Focus Group Consent Form</i>). In this way consent will be obtained from parents for the whole research process, and from students for both the questionnaire and the focus groups.</p> <p>Members of staff will be also asked to sign a consent form before being interviewed (<i>see attached Teacher Consent Form</i>).</p>
g.	<p>Studies involving questionnaires: Will participants be given the option of omitting questions they do not wish to answer?</p> <p>Yes <input checked="" type="checkbox"/> No <input type="checkbox"/></p> <p>If NO please explain why below and ensure that you cover any ethical issues arising from this in section 8.</p>
h.	<p>Studies involving observation: Confirm whether participants will be asked for their informed consent to be observed.</p> <p>Yes <input type="checkbox"/> No <input type="checkbox"/></p> <p>If NO read the guidelines (Ethical Issues section) and explain why below and ensure that you cover any ethical issues arising from this in section 8.</p>
i.	<p>Might participants experience anxiety, discomfort or embarrassment as a result of your study?</p> <p>Yes <input checked="" type="checkbox"/> No <input type="checkbox"/></p>

	<p>If yes what steps will you take to explain and minimise this?</p> <p>Questionnaire – students may feel that they are being judged, or that their answers may influence whether they pass CAS. It will be explained that this is not the case and they can opt out at any time.</p> <p>Focus groups – students may feel emotions when interacting with other students, there may be disagreements or even conflict, others may feel uncomfortable and not feel that they can take part. I know the students well and will select students who are confident in group situations, and they will have been asked in the questionnaire if they are happy to take part in these groups. As facilitator, I will deal with any conflict situation in an appropriate manner. The school has trained social-emotional counsellors and a clear well-being policy for referrals if anything worrying emerges in the course of a focus discussion or interview (see Section 8).</p>
j.	<p>Will your project involve deliberately misleading participants (deception) in any way?</p> <p>Yes <input type="checkbox"/> No <input checked="" type="checkbox"/></p> <p>If YES please provide further details below and ensure that you cover any ethical issues arising from this in section 8.</p>
k.	<p>Will you debrief participants at the end of their participation (i.e. give them a brief explanation of the study)?</p> <p>Yes <input checked="" type="checkbox"/> No <input type="checkbox"/></p> <p>If NO please explain why below and ensure that you cover any ethical issues arising from this in section 8.</p>
l.	<p>Will participants be given information about the findings of your study? (This could be a brief summary of your findings in general; it is not the same as an individual debriefing.)</p> <p>Yes <input checked="" type="checkbox"/> No <input type="checkbox"/></p> <p>If no, why not?</p>

Section 4 Security-sensitive material

Only complete if applicable

Security sensitive research includes: commissioned by the military; commissioned under an EU security call; involves the acquisition of security clearances; concerns terrorist or extreme groups.

a.	Will your project consider or encounter security-sensitive material?	Yes <input type="checkbox"/> *	No <input type="checkbox"/>
b.	Will you be visiting websites associated with extreme or terrorist organisations?	Yes <input type="checkbox"/> *	No <input type="checkbox"/>
c.	Will you be storing or transmitting any materials that could be interpreted as promoting or endorsing terrorist acts?	Yes <input type="checkbox"/> *	No <input type="checkbox"/>

* Give further details in **Section 8 Ethical Issues**

Section 5 Systematic review of research

Only complete if applicable

a.	Will you be collecting any new data from participants?	Yes <input type="checkbox"/> *	No <input type="checkbox"/>
b.	Will you be analysing any secondary data?	Yes <input type="checkbox"/> *	No <input type="checkbox"/>

* Give further details in **Section 8 Ethical Issues**

If your methods do not involve engagement with participants (e.g. systematic review, literature review) **and** if you have answered **No** to both questions, please go to **Section 10 Attachments**.

Section 6 Secondary data analysis Complete for all secondary analysis

Only complete if applicable

a.	Name of dataset/s		
b.	Owner of dataset/s		
c.	Are the data in the public domain?	Yes <input type="checkbox"/>	No <input type="checkbox"/>
		If no, do you have the owner's permission/license? Yes <input type="checkbox"/> No* <input type="checkbox"/>	
d.	Are the data anonymised?	Yes <input type="checkbox"/>	No <input type="checkbox"/>
		Do you plan to anonymise the data?	Yes <input type="checkbox"/> No* <input type="checkbox"/>
		Do you plan to use individual level data?	Yes* <input type="checkbox"/> No <input type="checkbox"/>
		Will you be linking data to individuals?	Yes* <input type="checkbox"/> No <input type="checkbox"/>
e.	Are the data sensitive (DPA 1998 definition)?	Yes* <input type="checkbox"/>	No <input type="checkbox"/>
f.	Will you be conducting analysis within the remit it was originally collected for?	Yes <input type="checkbox"/>	No* <input type="checkbox"/>
g.	If no , was consent gained from participants for subsequent/future analysis?	Yes <input type="checkbox"/>	No* <input type="checkbox"/>
h.	If no , was data collected prior to ethics approval process?	Yes <input type="checkbox"/>	No* <input type="checkbox"/>

* Give further details in **Section 8 Ethical Issues**

If secondary analysis is only method used **and** no answers with asterisks are ticked, go to **Section 9 Attachments**.

Section 7 Data Storage and Security

Please ensure that you include all hard and electronic data when completing this section.

a.	Confirm that all personal data will be stored and processed in compliance with the Data Protection Act 1998 (DPA 1998). (See the Guidelines and the Institute's Data Protection & Records Management Policy for more detail.)	Yes <input checked="" type="checkbox"/>
b.	Will personal data be processed or be sent outside the European Economic Area?	Yes <input checked="" type="checkbox"/> * No <input type="checkbox"/>
<p>* If yes, please confirm that there are adequate levels of protections in compliance with the DPA 1998 and state what these arrangements are below.</p> <p>I confirm that the levels of protection are in compliance with the DPA 1998.</p> <p>The 8th principle of the DPA 1998 states that if data is outside the EU the country must have laws to ensure that the rights and freedoms of data subjects are maintained and the security of the data is protected. In 2019 the Thailand Personal Data Protection Act (TPDPA) was enacted. This piece of legislation is in line with the DPA 1998, in that it includes the need for consent and requires that this consent can be withdrawn at any time. It also requires that the purpose of any data collection is communicated clearly with the data subjects, and that the subject has the same rights of access to the data as the DPA ensures, including the right to ask for it to be destroyed. In terms of protection, the TPDPA requires the data controller to use appropriate measures to protect the data. I will ensure that I abide by the TPDPA as I am required to by Thai law.</p>		
c.	<p>Who will have access to the data and personal information, including advisory/consultation groups and during transcription?</p> <p>Myself and my dissertation supervisor</p>	
<p>During the research</p>		
d.	<p>Where will the data be stored?</p> <p>For the focus groups, the audio recordings will be downloaded and saved on my personal laptop which is encrypted with a password.</p> <p>For the questionnaires, the response data will be downloaded from Microsoft forms and stored on my personal laptop.</p> <p>Both sets of data will be backed up on the UCL icloud.</p>	
e.	<p>Will mobile devices such as USB storage and laptops be used?</p> <p>* If yes, state what mobile devices: Personal laptop</p> <p>* If yes, will they be encrypted?: Yes with a password</p>	Yes <input checked="" type="checkbox"/> * No <input type="checkbox"/>
<p>After the research</p>		
f.	<p>Where will the data be stored?</p> <p>The data will be stored on my personal computer which is encrypted with a password.</p>	

g.	<p>How long will the data and records be kept for and in what format?</p> <p>The analysed and summarised data will be held on my laptop, whereas the raw data will be deleted. None of the data held will include any personal information such as names and emails. Data will be kept until the Masters in Education has been awarded, then deleted.</p>
h.	<p>Will data be archived for use by other researchers? Yes <input type="checkbox"/> * No <input checked="" type="checkbox"/></p> <p>* If yes, please provide details.</p>

Section 8 Ethical issues

Are there particular features of the proposed work which may raise ethical concerns or add to the complexity of ethical decision making? If so, please outline how you will deal with these.

It is important that you demonstrate your awareness of potential risks or harm that may arise as a result of your research. You should then demonstrate that you have considered ways to minimise the likelihood and impact of each potential harm that you have identified. Please be as specific as possible in describing the ethical issues you will have to address. Please consider / address ALL issues that may apply.

Ethical concerns may include, but not be limited to, the following areas:

- | | |
|---|--|
| <ul style="list-style-type: none"> - Methods - Sampling - Recruitment - Gatekeepers - Informed consent - Potentially vulnerable participants - Safeguarding/child protection - Sensitive topics | <ul style="list-style-type: none"> - International research - Risks to participants and/or researchers - Confidentiality/Anonymity - Disclosures/limits to confidentiality - Data storage and security both during and after the research (including transfer, sharing, encryption, protection) - Reporting - Dissemination and use of findings |
|---|--|

Sensitive topics – discussion around students place in global asymmetric power structures may cause feelings of guilt and distress (Andreotti, 2006). Students will be assured that they are not personally responsible and reminded that they can withdraw from the focus group discussion at anytime. It is also possible that students might begin to see their service experience as having less value, and possibly even doing harm to their community partners. There is potential for educational harm if they start to see this part of their course as worthless or even damaging and so withdraw from there CAS experiences. The latter is highly unlikely, but I will be vigilant for such reactions at all times and speak personally with any students who show evidence of this. I will be clear that their service experiences are important, and any attempt to tackle global issues, however small or flawed, is valuable.

Consent for the use of data – Consent will be obtained from parents through an opt-out option as previously outlined, and from the students before the questionnaire is started, and before the focus groups begin, as previously outlined.

Safeguarding/child protection – Focus groups will be held in a meeting room with glass walls, located in our Senior Studies (Sixth Form) Centre. Anyone in these rooms are fully visible to those working in other offices/ meeting rooms or the workspaces around it.

Disclosures/limits to confidentiality – In the unlikely situation that a student/students make a disclosure about abuse or neglect, or anything which may indicate that either themselves or a fellow

student is in danger of harm, the school Safeguarding Policy and Disclosure Procedure (*see attached*) will be adhered to.

Confidentiality/Anonymity – In the published findings and completed dissertation report all quoted data will be anonymized. Student’s names and emails will be deleted from the data set so that no individual opinions can be traced to an individual student. Names will be initially collected with the questionnaire in order to identify students for focus groups, but deleted after this.

Use of lesson time – may be seen as an ethical issue, as may disrupt learning with no immediate benefit to the students. Students have the option to opt out, and at this time the curriculum time is used for individual interviews so there will be no disruption to the learning schedule. Focus groups will be held during study periods, and this will of course mean that students have less time to complete their academic work. A period at the end of Term 3 has been selected as at this time students have few deadlines and are being asked to reflect on their CAS programme. It is therefore expected that engagement in both the questionnaire and the focus groups will help students to think more deeply about their engagement in service and set themselves meaningful targets for next year (the final year of IB).

Role of the Researcher – as CAS coordinator it is recognized that I am in a position of power, and this may influence student’s responses. For this reason, focus groups rather than interviews are employed. Students will be assured that their answers will have no effect on their being awarded their IB Diploma.

Data storage and Security – questionnaire data will be electronically collected using a Microsoft Form, the data will be stored on an encrypted laptop and also on the UCL icloud as backup. Recording of the focus groups will be stored as audio files in the same locations.

Reporting – a summary of the findings of the research will be reported back to the students and parents via email, and also supplied to the Headteacher and all staff involved.

Dissemination and use of findings – once the Masters dissertation has been written and submitted and the Masters awarded all data will be deleted. None of the data will be used for any other purposes.

Section 9 Risk Assessment

If you are applying to do face-to-face research in a Category 1 or Category 2 context, you must complete this risk assessment.

Coronavirus disease (Covid-19) is an infectious disease caused by the coronavirus SARS-CoV-2. The virus is highly contagious, spreading primarily through droplets of saliva or discharge from the nose when an infected person coughs or sneezes; these can be directly inhaled or picked up on the hands and transferred when someone touches their face.

This Covid-19 specific risk assessment for face-to-face data collection undertaken during the Covid-19 pandemic **must identify the risks** associated with:

- i) any travel to, from, and within a specific location other than your residence or the UCL campus
- ii) interactions with people and within spaces open to other people.

iii) risk for vulnerable groups.

Project details

Fieldwork Location	Bangkok Patana School, Bangkok, Thailand (My usual place of work)	Proposed Fieldwork Dates	30/05/2022 – 17/06/2022
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Please respond to the following statements:

	Yes	No
- My research plans adhere to the government regulations in the country in which I plan to collect data in (including travel, household mixing etc).	<input checked="" type="checkbox"/>	<input type="checkbox"/>
- I will monitor risks during fieldwork and both keep up to date with and follow relevant government regulations.	<input checked="" type="checkbox"/>	<input type="checkbox"/>
- I will observe any Covid-19 safety measures on site (e.g. social distancing, wearing a face mask/covering, and adopting regular sanitation and hand washing)	<input checked="" type="checkbox"/>	<input type="checkbox"/>

Please complete the table below. Where you indicate Y (yes), you are required to adopt the control measures specified to mitigate or reduce the risks identified. Key risks and baseline control measures are predefined below, but please specify any additional Covid-19 risks, and measures that you will follow to help reduce the risk level in the comments sections below.

Covid risk assessment

Hazard	Yes	No	Control measure(s)
Personal Covid risk - Are you in a high-risk group?	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<ul style="list-style-type: none"> - If classed as vulnerable or extremely vulnerable (at increased risk of severe illness), you must move your research project online; see UCL note Heightened Risk for Vulnerable Groups below - Follow NHS guidance on how to reduce the risk of exposure to Covid-19 - If you feel unwell, or if someone in your household is unwell, adhere to government guidelines on self-isolation [NB: symptoms of Covid-19 include a new, continuous cough, high temperature, and/or loss of taste or smell] - Maintain Covid-19 safety measures in your daily life as appropriate (for example, social distancing, wearing a face covering, and adopting regular sanitation and hand washing)
Travel for fieldwork - Do you need to travel to reach your field site?	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<ul style="list-style-type: none"> - Consider walking or cycling - Use personal/private transport where possible - If needing to use public transport, travel off-peak where possible, wear a face covering, maintain social distancing and wash hands regularly


			Comments (optional): I travel by car to school.
Accommodation - Does your fieldwork require overnight accommodation?	<input type="checkbox"/>	<input checked="" type="checkbox"/>	- Stay in self-contained accommodation where you have access to your own facilities Comments (optional):
Participants - Does your research involve participants as subjects (eg in interviews, surveys)?	<input checked="" type="checkbox"/>	<input type="checkbox"/>	- Take a Covid-19 test a day before interacting with others - Follow any national or site specific Covid-19 safety policy procedures. Comments (optional): All teaching staff are required to take self administered ATK tests every week, and random tests are also administered.
Indoor activity - Are you working in archives, off-campus libraries, galleries or laboratories?	<input type="checkbox"/>	<input checked="" type="checkbox"/>	- Take a Covid-19 test a day before interacting with others - Follow any national or site specific Covid-19 safety policy procedures. Comments (optional):
Change in situation - What if you develop Covid-19 symptoms while on fieldwork?	<input checked="" type="checkbox"/>	<input type="checkbox"/>	- Ensure you have a plan covering how you will return home to self-isolate without the risk of spreading the virus to others, i.e. not using public transport and involving as few other people as possible Comments (optional): The school has a strict Covid policy which I must adhere to in this situation.
Additional risks			Additional controls
<p>Risk Assessment Note: Heightened risk for vulnerable groups There may be heightened risks faced by individuals from exposure to COVID-19 in community settings or the workplace. This includes people more at risk due to their ethnicity, age, disability or status as new or expectant mothers.</p> <ul style="list-style-type: none"> Black, Asian and minority ethnic (BAME) communities are disproportionately affected by COVID-19 and may be clinically vulnerable. Concerning evidence suggests that the impact may also be higher among men and those in the higher age groups. There is evidence that COVID-19 has a greater impact in older age groups, particularly those over 50. Therefore, older staff and participants may be more at risk and they are also more likely to have long-term health conditions. 			

- People with disabilities may face additional challenges returning to fieldwork.
- Pregnant individuals, at whatever stage of pregnancy, are classed as at higher risk from COVID-19. Those returning from maternity leave must also be considered.
- If researchers wish to seek advice, or a research staff member wishes to discuss a health issue in confidence, then they can make a referral to Workplace Health.

Control measures:

- Stay at home; researchers are encouraged to work from home wherever possible to do so. This is particularly applicable to those who may be at higher risk.
- UCL is taking a risk-based approach to UCL researchers who may be asked to start or return to working in fieldwork or other outdoor working (UK only). Anyone returning to fieldwork is asked to follow UCL Coronavirus guidance and refer to either Workplace Health via ohw-wellbeing@ucl.ac.uk (staff) or Student Support and Wellbeing to help ensure you are protected. However, individuals should not feel they must disclose underlying health conditions to their line manager if they do not wish to do so.
- Line managers/Principal Investigators/supervisors must have sensitive and comprehensive conversations with individuals who may be at heightened risk. They must listen carefully to concerns, provide support and consider adjustments. Adjustments may include undertaking lower-risk tasks, limiting exposure (for example through reducing working times) and working from home
- All members of the UCL community can access support through Care First.
- All research participants need to be made aware of the hazards and risks arising from their participation that may be relevant in the context of the project and consider how these will be mitigated prior to agreeing to participation.

Risk Assessment Declaration

	<i>Print Name</i>	<i>(Electronic) Signature</i>	<i>Date</i>
Student	Caroline Ferguson		22/04/2022
Tutor/Supervisor to sign if approved and satisfied that the student has considered risks and is taking appropriate measures	Sinéad Vaughan	SCVaughan.	1 st May 2022

Section 10 Further information

Outline any other information you feel relevant to this submission, using a separate sheet or attachments if necessary.

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Section 11 Attachments Please attach the following items to this form, or explain if not attached

a.	Information sheets and other materials to be used to inform potential participants about the research, including approach letters	Yes <input checked="" type="checkbox"/>	No <input type="checkbox"/>
b.	Consent form Copy of form sent to students and parents, with information and opt out option.	Yes <input checked="" type="checkbox"/>	No <input type="checkbox"/>
	<i>If applicable:</i>		
c.	The proposal for the project	Yes <input type="checkbox"/>	No <input type="checkbox"/>
d.	Approval letter from external Research Ethics Committee	Yes <input type="checkbox"/>	No <input type="checkbox"/>
e.	Full risk assessment (see Section 9 above)	Yes <input type="checkbox"/>	No <input type="checkbox"/>

Section 12 Declaration

		Yes	No
I have read, understood and will abide by the following set of guidelines.		<input checked="" type="checkbox"/>	<input type="checkbox"/>
BPS <input type="checkbox"/>	BERA <input checked="" type="checkbox"/>	BSA <input type="checkbox"/>	Other (please state) <input type="checkbox"/>
I have discussed the ethical issues relating to my research with my supervisor.		<input type="checkbox"/>	<input checked="" type="checkbox"/>
I have attended the appropriate ethics training provided by my course.		<input checked="" type="checkbox"/>	<input type="checkbox"/>
I confirm that to the best of my knowledge:			
The above information is correct and that this is a full description of the ethics issues that may arise in the course of this project.			
Name	Caroline Ferguson		
Date	22/04/2022		

Notes and references

Professional code of ethics

You should read and understand relevant ethics guidelines, for example:

[British Psychological Society](#) (2009) *Code of Ethics and Conduct*, and (2014) *Code of Human Research Ethics*
or

[British Educational Research Association](#) (2011) *Ethical Guidelines*
or

[British Sociological Association](#) (2002) *Statement of Ethical Practice*

Please see the respective websites for these or later versions; direct links to the latest versions are available on the Institute of Education <http://www.ioe.ac.uk/ethics/>.

Disclosure and Barring Service checks

If you are planning to carry out research in regulated Education environments such as Schools, or if your research will bring you into contact with children and young people (under the age of 18), you will need to have a Disclosure and Barring Service (DBS) CHECK, before you start. The DBS was previously known as the Criminal Records Bureau (CRB)). If you do not already hold a current DBS check, and have not registered with the DBS update service, you will need to obtain one through at IOE. Further information can be found at http://www.ioe.ac.uk/studentInformation/documents/DBS_Guidance_1415.pdf

Ensure that you apply for the DBS check in plenty of time as will take around 4 weeks, though can take longer depending on the circumstances.

Further references

The www.ethicsguidebook.ac.uk website is very useful for assisting you to think through the ethical issues arising from your project.

Robson, Colin (2011). *Real world research: a resource for social scientists and practitioner researchers* (3rd edition). Oxford: Blackwell.

This text has a helpful section on ethical considerations.

Alderson, P. and Morrow, V. (2011) *The Ethics of Research with Children and Young People: A Practical Handbook*. London: Sage.

This text has useful suggestions if you are conducting research with children and young people.

Wiles, R. (2013) *What are Qualitative Research Ethics?* Bloomsbury.

A useful and short text covering areas including informed consent, approaches to research ethics including examples of ethical dilemmas.

Departmental use

If a project raises particularly challenging ethics issues, or a more detailed review would be appropriate, you may refer the application to the Research Ethics and Governance Administrator (via researchethics@ioe.ac.uk) so that it can be submitted to the Research Ethics Committee for consideration. A Research Ethics Committee Chair, ethics representatives in your department and the research ethics coordinator can advise you, either to support your review process, or help decide whether an application should be referred to the Research Ethics Committee.

Also see 'when to pass a student ethics review up to the Research Ethics Committee':

<http://www.ioe.ac.uk/about/policiesProcedures/42253.html>

Covid-19 Reminder: All Category 2 Ethics Applications MUST also be reviewed by the module leader. Once approved by the module leader the application will also need to be reviewed by the IOE REC

Reviewer 1

Supervisor name	Sinéad Vaughan
Supervisor comments	You have carefully considered the ethical issues around your project, and have identified appropriate ways to minimise harm to your students.
Supervisor signature	SCVaughan

Reviewer 2

Advisory committee/course team member name	Ruolin Hu
Advisory committee/course team member comments	Ethical issues carefully considered and discussed.
Advisory committee/course team member signature	Ruolin Hu

Decision

Date decision was made	24 May 24, 2022
Decision	Approved <input checked="" type="checkbox"/>
	Referred back to applicant and supervisor <input type="checkbox"/>
	Referred to module leader (all Category 2 applications) <input type="checkbox"/>