

LEBANESE AMERICAN UNIVERSITY

**International Mindedness In A Pluralistic Society With No
Social Cohesion: The Case Of Lebanon**

By

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for the degree of Master of Arts in Education.

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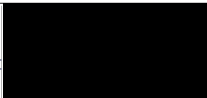
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DEDICATION

To my Nikolai Gabriel, the light of my life, my source of joy, and my pride. You have brought so much love and wonder into my life, and I am forever grateful for that. You are my inspiration and my reason for striving to be the best I can be. Always stay true to yourself and reach for the stars, son. You are my everlasting love.

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To my husband: your loyalty and belief in me, even when I felt like giving up, kept me going and pushed me forward. Your encouragement and understanding kept me focused and kept me motivated. Thank you for being my rock and my partner in this endeavor.

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International Mindedness In A Pluralistic Society With No Social Cohesion: The Case Of Lebanon

Joanna H. Bilal

ABSTRACT

Due to the globalized nature of today's society, international mindedness has become increasingly important in today's world. Schools all over the globe strive to incorporate international mindedness into their curricula as it helps to create a more inclusive and tolerant learning environment for students of all backgrounds. It also helps to develop students' global awareness and understanding of other cultures and ways of life. By teaching students about different perspectives and cultures, they are better equipped to work with others from different backgrounds and strive for a more peaceful and just world. Additionally, fostering international mindedness in the classroom can help students to develop the skills they need to succeed in a globalized world, such as strong communication, collaboration, and problem-solving skills. This study examines the fostering of international mindedness in Lebanon, a pluralistic society with no social cohesion. It addresses the challenges that arise from such diversity in a country with multiple religious and ethnic groups. In particular, the study examines the impact of the International Baccalaureate Diploma Program (IBDP) as a vehicle for international mindedness in Lebanon. A mixed methods approach, involving both qualitative and quantitative methods, was used in the research to gain better insight into the degree to which international mindedness is hindered by a lack of social cohesion in Lebanon. The study concluded that the lack of social cohesion did have a negative effect on the ability to foster international mindedness in IBDP classes in Lebanon. The results of this study provide an important insight into the challenges faced when attempting to foster international mindedness in a society with no social cohesion. The findings suggest that the lack of social cohesion can hinder the fostering of international mindedness in such a society, and further research is needed to explore the deep-seated reasons for this. Additionally, the results can be used to inform the development of policies and strategies for promoting international mindedness in societies with no social cohesion.

Keywords: International Mindedness, Lebanon, Pluralistic Society, Social Cohesion, Schools, International Baccalaureate.

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CHAPTER ONE

INTRODUCTION

Education in today's world is constantly evolving. Combine this evolution with the rapid growth of globalization, the increase in international travel post COVID-19 pandemic, and rise of online communication thanks to the rampant use of social media platforms, and in comes a widespread demand for international education. According to Singh and Qi (2013), education organizations worldwide “have a strong interest in internationalizing the education of their students” (p. 1). The main reason for this, is that schools want to entice learners, who believe that international mindedness is a crucial advantage in their postgraduation lives, to join said schools' programs (Singh & Qi, 2013). The demand for international education today is largely due to the increasing globalization of the world economy. People are increasingly looking to gain an education that will give them an edge in the global marketplace. International education offers students the opportunity to gain new perspectives and skills, to understand different cultures, and to gain the ability to work in a multi-cultural environment. Furthermore, international education offers access to premier institutions and a wide range of opportunities not available at home.

As a result of the demand for international education, many international schools around the world are attempting to integrate the concept of international mindedness into their curricula. International mindedness is widely considered to be the most important construct and a direct result and indication of successful international education (Hill, 2012) as it evolves to become a doctrine which guides action. International mindedness has been defined as a way of thinking which:

Enables and empowers persons with the ability to perceive the world in a manner that disregards the ‘self’ and its prejudices while accepting a greater sense of the ‘other.’ By working together individuals can improve their knowledge of the world through developing a shared understanding of local/global realities and accepting responsibility to take appropriate corresponding actions. (Singh & Qi, 2013, p. 1)

In Lebanon, which is considered to be a country with a pluralistic society (Baytiyeh, 2019), most international schools are currently trying their hands at fostering international mindedness by integrating it in their curricula in an attempt to keep up with international requirements of accreditation. However, regardless of the intention of “international” schools, it is worthy to note that although all of these institutions are labeled as “international,” there are still various differences between these schools. Most of these differences lie in the curricula, methodology, and chosen practices, and there are two main causes for such disparity. The first reason being the lack of any international requirement that makes it compulsory for all schools to abide by some specific guidelines before being labeled as “international.” The second reason being the influence of every country’s nationalistic values on the curricula of said country’s schools. Furthermore, within one country, there is sometimes contrariety between schools considered to be “international” and schools labeled as “national” (Hammad & Shah, 2018). Hammad and Shah (2018) explain this discrepancy by stating that:

The internationalization ethos promoted in most international schools may create a real dilemma in certain societal contexts because of the cultural dissonance between the schools’ ethos and the local contexts. This is because the values inherent in this ethos may not be embraced by some national cultures, posing challenges for educational leaders. (p. 748)

World-renowned programs, such as the International Baccalaureate’s Diploma Programme, also known as the IB DP, necessitate the integration of international

mindedness in course outlines developed to teach IB DP subjects. The International Baccalaureate (IB), previously known as the International Baccalaureate Organization, created the Diploma Programme for students between the ages of 16 and 19. The Diploma Programme was the first IB programme developed in 1968, and “it sought to provide a challenging yet balanced education that would facilitate geographical mobility by providing an internationally recognized university-entrance qualification, but that would also serve the deeper purpose of promoting intercultural understanding and respect” (IB, 2019, p. 1). As previously stated, because of the increase in global travel, learners find themselves moving to new countries; hence, the need for a unified program in which one may enter at any given time and continue their studies with no discrepancy, hence the facilitation of “geographical mobility.”

1.1 Research Problem

Despite Lebanon’s unique build-up and the innumerable benefits of social cohesion in a pluralistic society, it is still extremely difficult to truly foster an international minded mindset because of sectarianism and the role politics plays in the Lebanese society. The main purpose of this research paper is to contribute information pertaining to the challenges faced by teachers who attempt to instill the values of international mindedness in the context of international schools accredited to implement the IB DP in Lebanon. Here, we look at the term “international mindedness” from an IB perspective. The term international mindedness was first used in the early 1900s to describe those who were open to different cultures and ideas, and it was coined as a way to promote understanding and acceptance of people from different backgrounds and cultures (Rajan, 2005). Specifically, the paper focuses on a lack of social cohesion in Lebanon, a country identified as having a pluralistic society, and studies to what degree the existence of this lack of cohesion in such a society influences and/or impedes the fostering of international mindedness in said society’s schools.

1.2 Research Question

With this in mind, we ask the research question:

1. To what extent do IB DP teachers believe that the lack of social cohesion in Lebanon impedes the fostering of international mindedness in their classrooms?

1.3 Rationale and Significance of the Study

The Lebanese society and its semi-unique pluralistic build-up necessitate further study pertaining to the role sectarianism, and its connection to Lebanese politics, play in the education system in Lebanon. It is important to keep in mind that the situation in Lebanon is more complicated than most, as Lebanese students, in private or public schools, are required to adhere, in one way or another, to a curriculum, rife with nationalistic beliefs and sentiments, set by the state in order to pass the national exams imposed by the Ministry of Education and Higher Education. This nationalistic approach to education has sparked an ongoing worldwide debate. The nationalistic approach to education has been criticized for limiting the development of critical thinking skills, promoting a sense of national superiority, and fostering a particular political ideology (Giroux, 2015; Carothers & Breuning, 2015). By emphasizing one particular culture and viewpoint, students may be discouraged from engaging in open dialogue or debate (Giroux, 2015). Additionally, students may be taught to see their country as the only legitimate source of knowledge, thereby limiting their access to other educational resources (Giroux, 2015; Carothers & Breuning, 2015).

To answer the research question, the researcher attempted to use a mixed methods approach. Mixed methods research has been defined as a method through which both qualitative and quantitative data is collected and consists of an integration of both types of

data to provide a more comprehensive understanding of a specific research problem (Creswell, 2014). It is worthy to note that multiple studies have been conducted on the impact of power-sharing between sects in Lebanon and the negative impact power-sharing has had on the Lebanese education system and any attempted reform. Mansour (2019) found that confessional political power-sharing has had a negative impact on education reform in Lebanon. This sentiment was echoed by Khalaf (2013) and Abouzahr (2010), who noted that the power-sharing system has created a stalemate that has stifled reforms within the education system. Chaker (2003) and Ghazal (2006) further argued that the power-sharing system has had a detrimental effect on education in Lebanon, leading to a lack of progress in reforms. There are also several published studies which studied the impact of the pluralistic nature of Lebanon's society and its lack of social cohesion and any consequent conflicts on the fostering of international mindedness in schools in Lebanon, such as those by Josephine Azzi and Soumaya El Hachem. They have conducted multiple studies focusing on the impact of the pluralistic nature of Lebanon's society and its lack of social cohesion and any consequent conflicts on the fostering of international mindedness in schools in Lebanon (Azzi, 2010; 2014; Azzi & El Hachem, 2016; 2017). The results of their studies suggest that pluralism and social cohesion are important factors in the development of international-mindedness in Lebanese schools (Azzi, 2017). The findings of these studies can be used to better understand the educational and social dynamics in Lebanon and to develop more effective strategies for fostering international-mindedness in schools. However, this study has attempted to understand the impact a lack of social cohesion has had on the fostering of international mindedness in Lebanon, specifically from the perspective of teachers and supervisors teaching/supervising IB DP classes, and what is the nature of the hindrances these teachers/supervisors face. Hence, a mixed methods approach appeared to be the most appropriate option to collect and attempt to analyze and interpret

informative qualitative and quantitative data from a holistic approach. Mixed methods also allow for a more in-depth exploration of the research question, and also provide a more balanced view of the results.

The implementation of such a study has provided valuable insight into the impact a lack of social cohesion in pluralistic societies, specifically Lebanon, has on the fostering of international mindedness in schools in Lebanon, from the perspectives of IB DP teachers.

There have been studies conducted on how schools can help build cohesion in pluralistic societies as there has also been research conducted on the dissonance between approaches used in international schools on one hand and approaches used in national schools on the other hand in conservative societies. A research published in 2018 in the journal *Education, Citizenship and Social Justice*, examined the international-mindedness of high school students in Lebanon. Another study in 2018 investigated the attitudes and beliefs of students in International Baccalaureate (IB) Diploma Programme (DP) schools in Lebanon towards international-mindedness. The 2018 study in *Education, Citizenship and Social Justice* found that high school students in Lebanon exhibited limited international-mindedness (Khawaji & El-Haj, 2018). The 2018 study in International Baccalaureate (IB) Diploma Programme (DP) schools in Lebanon concluded that while students held positive attitudes and beliefs towards international-mindedness, their ability to demonstrate this through their behavior was limited (Al-Kassar & Yacoubian, 2018).

However, there has not been any research done so far concerning IB DP teachers' perspectives towards the impact a lack of social cohesion in a pluralistic society can have on the implementation of international mindedness in international schools through the IB DP in Lebanon specifically; hence, the decision to study the impact of such a lack on the fostering of international mindedness in IB DP schools in Lebanon.

1.4 Research Context

Data collected represented the perceptions of teachers and/or supervisors in schools around Lebanon which provide the IB DP. By the time this research was conducted, there were twenty four schools in the country officially accredited to teach this programme, according to the official IB website. All participants in the research were teachers and/or supervisors qualified to teach and/or supervise an IB DP subject and had at least one year of teaching experience in this field, and in Lebanon specifically. By qualified, it means each of these IB DP teachers and/or supervisors have attended official IB DP professional development workshops which qualify them to teach the subject to learners. As previously stated, schools accredited to teach the IB DP were chosen for the research based on the fact that the IB DP necessitates the implementation of the fostering of international mindedness.

1.5 Summary

As a direct result of the current economic crisis in Lebanon, the country is passing through a very unstable phase. This has only served to add more pressure to what is already a broken pluralistic society with a rather alarming lack of social cohesion amongst its people. The current economic crisis in Lebanon is the worst in the country's history. It is rooted in decades of mismanagement and corruption by the political elite, and has been exacerbated by the economic and financial sanctions imposed by the US and other countries. The crisis has resulted in a dramatic depreciation of the Lebanese pound, skyrocketing inflation, a dramatic increase in unemployment, and a significant decline in the standard of living for the majority of Lebanese citizens. The Lebanese government is currently trying to negotiate an economic rescue package from the IMF and other international financial institutions, but progress has been slow due to political divisions within the country. This whole situation in

turn has had a very negative impact on education institutions in Lebanon which are struggling to cope with what is happening.

Seeing as there are 24 private schools in Lebanon which are accredited to teach the IB Diploma Programme, it is imperative to explore the perceptions teachers and/or supervisors teaching in this programme have when it comes to fostering international mindedness in their subjects, how feasible it is for them in such a context, and which hindrances, if any, they face while attempting to.

CHAPTER TWO

LITERATURE REVIEW

Within this section, the aim is to provide an overview of the Lebanese society, its composition, lack of social cohesion, the direct influence political and sectarian conflict have on the education system, and how all of this is portrayed in currently existing literature. This section also highlights how all of these factors are directly linked to and affect one another. Another main segment in this chapter discusses international mindedness, what it means and how it is mandatory that teachers teaching the IB DP foster it in their subjects.

2.1 Lebanon: A Pluralistic Society

Society in Lebanon is considered to be pluralistic. By pluralistic, we mean that such “societies comprise multiple communities that differ fundamentally in terms of ethnicity, race, religion and culture” (Baytiyeh, 2019, p. 1). Considered to be one of the most religiously diverse countries in the world, Lebanon is home to 18 different religious sects (Fakhoury, 2014). In more than one instance, this diversity and a lack of cohesion between these groups have led to a rise in mistrust and as a result, a rise in instability and outbreak of war (Frayha, 2009), the most infamous of which began in 1975. The Lebanese Civil War of 1975 was a complex and multifaceted conflict that had various causes and contributing factors. Sectarian tensions and political instability in Lebanon were among the main causes of the conflict, which had been exacerbated by years of economic and social inequality (Fawcett, 2018; Saleh, 2018). The sectarian tensions were deeply rooted in the country's history and were shaped by a complex interplay of religious, social, and political factors (Harik & Sullivan, 2013).

Lebanon, as a state, was built on confessionalism. According to Obeid (2009),

confessionalism is defined as “a democratic system that distributes positions in the government, legislature, and civil service proportionally among religious communities” (p. 104). The adaptation of confessionalism, which is consociationalism “organized along religious lines” (Obeid, 2009, p. 104), was meant to ensure that each community would get its fair share of power without losing its identity (Obeid, 2009). The problem herein is that over the years, each of these communities has changed, and the population in each has either increased or decreased; hence, at some point each of these communities has felt that it does not have fair representation and should play a bigger role in the power-sharing game.

On the other hand, it is worthy to note that even though diversity in pluralistic societies can cause hostility, as is the case in Lebanon, if “social justice and intercultural interaction and dialogue” (Baytiyeh, 2019, p. 191) are encouraged, this diversity can also result in a peaceful society (Baytiyeh, 2019).

Because of Lebanon’s pluralistic identity and in an attempt to provide stability, all governmental institutions were built on specific forms of power-sharing (Frayha, 2009). Although, as previously stated, Lebanese society is made up of 18 different religious groups, after Lebanon gained its independence from France in 1943, the power-sharing was mostly granted to only three main sects, namely the Maronites, the Sunni, and the Shia (Baytiyeh, 2019). Instead of providing political stability as previously intended, the system’s failure to both build a harmonious society and to promote socio-economic justice led to even more societal conflict (Baytiyeh, 2019). Such political and sectarian practices in turn led to religious segregation which resulted in the Lebanese war of 1975. Although, the Taef Agreement, which signaled the end of the 1975 war in Lebanon, “diminished Christians’ relative power” (Obeid, 2009, p. 105) and adjusted power-sharing as almost equal between Muslims and Christians.

2.2 Social Cohesion

Friedkin (2004) defines social cohesion as the condition in which group members

work together to not only project positive attitudes and behaviors, but maintain them. Social cohesion encompasses any behavior by a person which indicates loyalty to a group. Because of its positive influence on societies, social cohesion is highly valued and sought after (Shuayb, 2016).

Failure to promote and foster social cohesion among the various religious communities in Lebanon as well as unaddressed atrocities each community has committed against the other over the years have festered and today present an impediment almost impossible to overcome. “A pre-existing lack of tolerance of difference among diverse groups and by the socioeconomic marginalization that follows” (Baytiyeh, 2019, p. 191) is what sabotages the cohesiveness of a heterogeneous society (Baytiyeh, 2019). This lack of social cohesion has worsened and over time created even more social conflict and even less social cohesion which in turn has led to a deteriorating society. Although, as previously stated, Lebanon is a pluralistic society, and such societies cannot thrive without permanent social cohesion. For a society to be healthy, it has to be cohesive (Shuayb, 2016).

Baytiyeh (2019) states that without social cohesion, what are considered as minor altercations might lead to an increase in conflict between members, because of a lack of tolerance and trust. Societies without social cohesion will potentially suffer from instability (Shuayb, 2016). This can be seen in everyday life, through indirect religious segregation of communities. A prolific example of this can be seen in Lebanon’s capital, Beirut, where it “has been divided into three sectarian neighborhoods: Sunni in the west, Christians in the east, and Shia in the south” (Baytiyeh, 2019, p. 192). The rest of the country has not been spared and is also similarly segregated along sectarian lines (Baytiyeh, 2019).

In 1989, the Taef Agreement, which was an agreement reached by all sects and parties who had participated in the war in Lebanon, was signed and signaled an end to the war. Shuayb (2016) identifies one main aspect of the Taef Agreement as being the emphasis put on education and the importance of using education as a means to increase social

cohesion in Lebanon. Based on this, Lebanon was subjected to two major education reforms, one in 1994 and the second in 2010 in attempts to increase social cohesion between students in schools in Lebanon (Shuayb, 2016).

Education is an extremely important component of a society, and in order to improve social cohesion and build harmonious relationships between members of a community, schools naturally enough seem like the most adequate place to begin. Akar (2016) states that dialogue through which learners are encouraged to discuss different perspectives are often avoided in societies which are armed and plagued by conflict. He mentions studies which “show that teachers tend to treat dialogic engagement as a risk to the welfare of the classroom in fear of conflicts among students and ideas and, thus, prefer to avoid discussions altogether” (Akar, 2016, p. 45). As explained by Baytiyeh (2019), it is important to provide learners from all religious sects with opportunities to build interactive relationships with one another in order to decrease biases and negativity towards each other and increase tolerance which in turn leads to improved social cohesion.

However, regardless of the passing of time, Lebanon is still finding it difficult to shake sectarianism off and keep political conflicts out of its educational, or any other, system. Although, according to Abdul-Hamid and Yassine (2020), what may seem to be a disadvantage in the form of profound diversity in the education system can be altered and reconstrued as a base for advantageous “education success” if “a healthy environment for building coalitions, collaboration, and competitiveness” (p. 16) can be provided; however, there are notable constraints standing in the way of progress, in the form of “political instability, consensual decision making, conflict of interest, and organizational efficiency” (p. 16). Bahous, Nabhanai, and Rabo (2013) eloquently describe the system in Lebanon as an “extreme example of educational heterogeneity” (p. 64) in which there is little to none “national interests” (p. 64) but an abundance of attempts of foreign and local communities to promote their own agendas between school children.

2.3 The Influence of Political and Sectarian Conflict on Education

As a result of accumulated sectarian and societal conflict, Lebanon faces many educational challenges. Both public and private schools, in one way or another, are affected by the values and beliefs of the communities in which they exist especially considering that each of these communities has its own system of values and beliefs. Baytiyeh (2019) states that as is the case with various other pluralistic societies, society in Lebanon is divided based on sectarian values. Abdul-Hamid and Yassine (2020) also notably discuss the fact that stakeholders in the form of “the government, political parties, society, and local communities” (p. 20) all have direct influence on educational policies in Lebanon.

When it comes to schools, the education sector is divided into three main categories in Lebanon. There are public schools run exclusively by the Ministry of Education and Higher Education, free private schools subsidized by the ministry, and private institutions divided into “confessional and secular schools” (Shuayb, 2016, p. 227). According to statistics published by the Center for Educational Development and Research, CERD, in 2011, there are almost equal amounts of private and public schools in Lebanon, with 1365 public schools and 1442 private or free private schools; however, only 29.2 percent of learners enrolled in schools are in public schools (CERD, 2011). According to Abdul-Hamid and Yassine (2020), by 2018 the number of students enrolled in public schools had not seen much increase in numbers, with “57 percent enrolled in paid private schools, 14 percent in free private schools, and 29 percent in public schools” (p. 2). The reason for this discrepancy in enrollment being a growing mistrust of the quality of education provided in public schools (Shuayb, 2016). This decline in proper public education in Lebanon began during the 1975 war and continued post-war with the fall of “state investment in public education” (Shuayb, 2016, p. 227). However, with the collapse of the economy in Lebanon over the span of the past two years and the rapid increase in poverty rates throughout the country, these number have drastically changed. According to a report published by the World Bank (2021), an average of 55,000 students enrolled in the private school system in Lebanon moved to public

schools during the academic year of 2020/2021. This number represents around 11 percent of students registered in the public sector.

The war in Lebanon was of no help and only served to make matters more complicated, adding mistrust of each other to a growing list of reasons which have led to continuous political instability. According to Frayha (2009), each sect in Lebanon has actively participated in ensuring that a unified history textbook is not made available in schools by advocating for the teaching of events from their own perspective. This conflict of “interest” and a futile attempt to avoid even more political conflict by refraining from addressing such important events has led to an absence of any historical material taught in schools about the 1975 war. “All Lebanese, all families, have their own history of the war – an intimate history – but a common history is rejected” (Bahous, Nabhani & Rabo, 2013, p. 59). Moreover, some even blame the collapse of the state and the Lebanese War on the failure of its education system to promote social cohesion and declare that this system has played an active role in promoting sectarian strife and social inequality (Frayha, 2009).

Adding to sectarian conflict and political instability, during the war, most of the main political parties affiliated with the different sects created armed militias as branches of their parties. As a result of the 1989 Taef Agreement, many gave up their arms, but some harbored theirs with the excuse that those arms were a means to “protect” their socio-economic rights. With the end of the war, most of those same political parties rushed in to seize power, and the educational system was not spared.

One of the clauses stipulated by the Taef Agreement dictates that the Lebanese curriculum should be modified and school textbooks unified; however, this has not been achieved till now (Nehme, 2006). Not only that, but none of the history books used to teach the Lebanese curriculum mentions anything about the 1975 war. Bahous et al. (2013) describe filmmaker Frederic Laffont’s shock during a television interview dedicated to discussing his documentary *Liban, des guerres et des hommes*, “when he realized that there

was still no school material teaching school-children about the civil war between 1975 and 1990” (p. 59).

As seen today, political affiliations, which are in turn based in one way or another on sectarianism, have extreme influence on the Lebanese education system. Many schools are directly affiliated with political and religious figures and parties. As documented by Abdul-Hamid and Yassine (2020), some Lebanese private schools, which offer students education at no cost, are subsidized by the government and “mainly affiliated with religious institutions” (p. 2). Not only are the tuition-free private schools directly connected to religious institutions in the country, but so are most of the private schools which require payment of tuition by parents and guardians. According to Abdul-Hamid and Yassine (2020), by 2015, 41 percent of all private schools had direct affiliations with religious institutions in the country. This adds up to 58 percent of the total amount of learners in private schools in Lebanon (Abdul-Hamid & Yassine, 2020).

As previously stated, the majority of private schools in Lebanon are affiliated with religious and/or political institutions. The Hariri schools, established by former Prime Minister Rafik Hariri and currently owned by the Hariri Foundation are comprised of three branches, two in Beirut and one in Saida. The “Al Mabarrat Association” was established by Ayatollah Mohamad Hussain Fadlallah, who was a prominent Shia cleric, and is currently run by Mohamad-Baqer Fadlallah. The “Mabarrat” owns more than 15 branches in the southern suburb of Beirut, Baalback, and villages in South Lebanon. The “Amal Movement,” a Lebanese political party, with direct ties to the Shiaa of Lebanon, founded by Moussa Al Sadr and currently headed by Speaker of Parliament Nabih Berri, also owns schools in the southern suburb of Beirut and some South Lebanon villages under the name “Amal Educational Institutions.” The “Party of God,” better known as Hizbullah, the most prominent Shiaa party with armed forces in Lebanon, also have schools in Beirut, Baalback, and South Lebanon under the name “Al-Mahdi Schools.” The Progressive Socialist Party, or PSP, mainly supported by the Druze community in Lebanon, owns schools mostly in the

Mount Lebanon region under the name “Al Irfan Schools.” The Christian sects also own schools spread across most of the country, some of which are part of one organization, namely the “Catholic Schools in Lebanon,” others are Evangelical, Protestant, and Orthodox.

The aforementioned schools make up a large percentage of Lebanon’s private schools, regardless of them being tuition-free or non-free institutions. As previously mentioned in section 2.2, the whole country runs across lines of religious segregation. Even in villages where different sects coexist, each sect would have its own “neighborhood”. Hence, depending on the school’s location, most students in that school would be from a specific sect. This causes two fundamental problems: 1. Students in these schools being mostly from one community does not provide much leeway for social cohesion as they are not particularly exposed to much interaction with learners from different sects. 2. The prolific amount of influence these school administrations have on learners is formidable as these administrations are the deciding bodies when it comes to material taught in classrooms and topics students are exposed to. In support of this point, Wettig (2004) addresses two important points: 1. It is mandatory that private schools use books recommended by the Ministry of Education and Higher Education when teaching civics and history to learners in the Lebanese system. 2. Private schools have to utilize books which conform with the general objectives set by the ministry; however, there is an extremely wide range of international books which can be used (Wettig, 2004). Hence, the only control the ministry has over topics taught in class is over civics and history and that being only for students enrolled in the official Lebanese program set by the Ministry of Education and Higher Education. Not only that, but according to Pingel & Kröhnert-Othman (2011), teachers from various private schools affiliated with religious groups have openly acknowledged the fact that they do not teach the Ministry of Education and Higher Education’s “National Civic Education curriculum to its full extent” (p. 60). It stands true that throughout Lebanese history, education has constantly been used to create and promote social disparity and

sectarianism and this is the case till today (Frayha, 2009).

The Lebanese war of 1975 had a significant impact on various aspects of Lebanese society, including the education system. The war disrupted the educational system and caused widespread damage to schools and universities (Saliba, 2015). Many students were unable to attend classes due to the violence, and many teachers and professors were forced to flee the country. The war also exacerbated existing inequalities in access to education, with students from marginalized communities facing greater challenges in accessing education (Kaplan, 2019). The sectarian nature of the Lebanese education system remained largely intact post-war (Saleh, 2018). Moreover, while there were efforts to rebuild and reform the education system after the war, these efforts were hampered by ongoing political instability and economic challenges in the country (Saliba, 2015). However, not only did the war have a negative impact on the educational system in Lebanon, but it also brought with it other unwanted aspects. As per Frayha (2009), the teaching of religion in public schools, pre-war period, was generally frowned upon and non-existent; however, post-war compromises led to the implementation of religious education in public schools. The two major sects, namely the Christians and Muslims, refused the concept of creating one book which would focus on common religious values instead of differences. As a result of this, today more than 70 different textbooks are used in schools which teach religion, and most of these books avoid mentioning any other religions; worst yet, when they do mention other religions, it is in an attempt to show superiority of one religion over the other (Frayha, 2009).

2.4 The Education System and Foreign Loyalties

It is worthy to note that another major player in the game appears in the form of regional and international affiliations. To understand this better, it is important to take a brief look at the history of the loyalties most religious sects and parties in the country have for other countries. After the outbreak of civil war in Mount Lebanon in 1860 mostly between the Maronites and Druze, the Ottomans, then ruling Lebanon, partitioned Mount

Lebanon into sections, one part was under Christian rule and the other under Druze rule. Each of these communities was largely supported by different international powers. This marked the beginning of the sectarian segregation which was inherited and which has managed to infiltrate all the different public and private sectors in Lebanon (Frayha, 2009).

Lebanese politicians, religious figures, and political parties have always sought alliances with regional and international countries as a means of protection. Iran's ties to and support of Hizballah, the Future Movement's, led by Sunni Prime Minister Saad Hariri, ties to Saudi Arabia and the United Arab Emirates, Maronite politicians' ties to foreign countries such as France, the United States, and Russia, the involvement of Syria in Lebanese affairs for the past thirty plus years, and the Lebanese conflict with Israel, all create a context of extreme influence on education in Lebanon. As a result of the Taef Agreement's insistence on education reform in Lebanon in an attempt to promote social cohesion, the committee charged with unifying history and civics books came up with several objectives, two of which were "identifying the role played by foreign powers" and "recognizing the treachery entailed in Zionism" (Nehme, 2006, as cited in Bahous et al., 2013, p. 65).

Disagreement over Lebanon's identity as an Arab country or not has also been frequently risen. Bahous et al. (2013) draw our attention to this matter by stating that when the second education reform was attempted in 2010, Lebanon was labeled as "'Arab in identity,' and this was later modified and changed to 'Lebanese identity' and 'Arab affiliation'" (Bahous et al., 2013, p. 66). This only serves to prove the influence of foreign states on Lebanon and the dispute between the Lebanese over loyalties to said states.

Wettig (2004) also mentions something similar which occurred in 2001. During that time, history books for grades two and three were released and there were some objections from those who believed that "Arabs" were not to be included among other people who had previously conquered and occupied Lebanon throughout history. That information was

eventually removed from the books to ensure continuance in the use of them in schools in Lebanon (Wettig, 2004).

Obeid (2009) discusses how foreign players have encouraged instability in Lebanon by “applying pressure to the confessional structure” (Obeid, 2009, p. 107). He explains foreign interference in Lebanese affairs by detailing the backing each confession has or still receives from other countries, such as the Iranian support of the Shiites, the Western backing of the Christians, and the Arab favoring of the Sunnis (Obeid, 2009). This can be clearly seen throughout the education system in Lebanon, with schools and universities receiving donations in large amounts from other countries; “from Iran, the Arab Gulf monarchies, and from Christian churches” (Pingel & Kröhnert-Othman, 2011, p. 58)|.

2.5 International Mindedness

International Mindedness has been defined as the “ability to think from different perspectives and an attitude for being open-minded, empathetic, and reflective” (Syeda, 2017, p. 9). Syeda (2017) goes on to explain that possession of an international minded attitude gives learners the ability to accept others and learn to better appreciate and understand each other. It is important to note that there is not one “universal” international mindedness. Rather, international mindedness is an attitude that can be adapted to different contexts and cultures (Kumar, 2020). It is a process that involves being open to new ideas and experiences, and adapting these to one’s own values and beliefs (Kumar, 2020). Hill (2012) states that in order for international mindedness to be beneficial and effective in a society, it is essential that members of these societies appreciate cultural diversity and accept different perspectives which result from this cultural diversity. Haywood (2007) describes international mindedness as fostering an openness in attitude towards other cultures and belief systems. Proponents of international mindedness have claimed that it is an attitude of openness and understanding towards people and cultures from various countries, as well as an awareness of the interconnectedness of the world (Kumar, 2020). It is based on the idea

that all people belong to one global community, and that working together can bring about positive change. Those who advocate for it state that having international mindedness is important to build bridges between cultures and foster mutual understanding and that it can help to reduce prejudices and mistrust between people, and open the door to dialogue and collaboration. International mindedness can also help to promote peace and security, as well as economic development for all (Kumar, 2020).

Some programs utilized in schools are internationally accredited and accentuate the importance of fostering international mindedness in current and future generations. According to Savva and Stanfield (2018), “international mindedness has become a staple within the context of international schooling” (P. 179). One of the well-known programs aiming to foster international mindedness in schools worldwide is the International Baccalaureate’s Diploma Programme, or the IB DP. The IB (2019) states that to be international-minded, a learner has to have good communication skills, be knowledgeable, and above all, open-minded. International mindedness is further described by the IB (2019) as:

A multifaceted concept that captures a way of thinking, being and acting characterized by an openness to the world and a recognition of our deep interconnectedness to others... An IB education fosters international-mindedness by helping students reflect on their own perspective, culture and identities, as well as those of others... An IB education further enhances the development of international-mindedness through multilingualism. (p. 2).

According to this description, the IB programmes seek to instill in learners an attitude by fostering a global perspective of things instead of learners seeing things from only a local perspective. They are encouraged to look at global connections between things. Students in the program are also required to be exposed to more than one language. They can either study another language, or are taught subjects in a second language.

The IB DP subjects all aim at fostering international mindedness; courses are designed and aim to introduce learners to a wide array of topics and emphatically encourage learners to see things from various perspectives and practice international mindedness in all aspects of their lives by connecting topics touched upon to real-life situations to which students can connect on a personal level.

Hill (2012) states that the world today does not only need but requires the education system, internationally, to respond to world conflicts. To accomplish this, international education is needed, and the main goal of international education is international mindedness (Hill, 2012). According to Poonoosamy (2016), learners who are truly international-minded exhibit an open attitude towards differences in cultures and accept these differences in order to enrich one's own identity instead of attempting to homogenize cultural differences.

Not only does international mindedness provide students with the ability to come up with solutions to problems around the world, but it also provides them with the necessary tools to deal with local conflicts afflicting their own societies and communities through its promotions of acceptance and understanding. It helps them in "responding to local requirements and interests" (IBO, 2013a).

On the other hand, there are various debates surrounding the term "international mindedness." Some of it centers around whether it is a desirable goal or an unrealistic expectation (García, 2017). Another debate surrounding international mindedness is whether it is a process that can be taught to students or whether it must come from within (García, 2017). Not only that, but a very significant point of discussion when it comes to international mindedness is the relationship between decolonization and international mindedness. Decolonization is the process of undoing the effects of colonialism and recognizing the impacts of imperialism on global cultures (Freedman, 2019). Some argue that international mindedness is a form of decolonization and that it can help to promote

global understanding and respect for different cultures (Freedman, 2019). Although, some argue that international mindedness is another form of colonization and that it can lead to cultural homogeneity and the erasure of marginalized voices (García, 2017).

2.5.1 International Mindedness in IB DP Schools in Lebanon

International mindedness is an important element of the International Baccalaureate (IB) Diploma Program (DP) in Lebanon. According to the IB, “the DP encourages students to understand their common humanity and shared guardianship of the planet and helps develop the attitudes necessary to respect and appreciate the needs and values of others” (International Baccalaureate, n.d.). This is done by introducing students to different cultures and beliefs, and providing them with the opportunity to learn languages, understand different perspectives and appreciate different values. International mindedness is also fostered by implementing intercultural activities and projects, and by providing international service-learning opportunities. Moreover, IB DP schools in Lebanon promote international mindedness by promoting respect, understanding and appreciation of different cultures and beliefs (“International Education in Lebanon,” 2021).

2.5.2 Hindrances Faced while Attempting to Foster International Mindedness

Fostering international mindedness in IB DP schools is a complex process that can be hindered by a multitude of factors, including cultural and language barriers (International Baccalaureate, n.d.; Tisdell, 2015). Other challenges include creating a shared understanding of the IB DP mission and vision, building connections between classrooms and schools around the world, and creating a safe and supportive learning environment (International Baccalaureate, n.d.; Tisdell, 2015). Limited resources and time allocated to developing activities that promote international mindedness can also challenge the process (International Baccalaureate, n.d.; Tisdell, 2015). Additionally, access to technology and resources can be limited in some contexts, making it difficult for students to participate in online exchanges and for teachers to access and use international resources in the classroom

(International Baccalaureate, n.d.; Tisdell, 2015).

The situation is similar in Lebanon, where local and national policies, as well as Lebanon's diverse religious and political landscape, can cause tension and mistrust between students from different backgrounds, making it more difficult to foster a sense of international mindedness (International Baccalaureate, n.d.; Tisdell, 2015). Another issue lies in the lack of resources available to students (Bizri, 2016; Wehbe, 2017; Haddad, 2018). This can include inadequate funding for international activities, inadequate professional development for staff, and limited access to technology (Bizri, 2016; Wehbe, 2017; Haddad, 2018). Additionally, students in Lebanon may struggle to access educational resources due to language barriers and cultural differences (Bizri, 2016; Wehbe, 2017; Haddad, 2018). The political and sectarian tensions in Lebanon can also create a sense of mistrust between different communities, making it difficult to create a sense of unity and understanding (Bizri, 2016; Wehbe, 2017; Tohme, 2020). Teachers may also face difficulty in fostering international mindedness due to the lack of support from parents and the school administration (Tohme, 2020). Additionally, some students may be reluctant to engage in activities that promote international mindedness due to the lack of understanding of the concept (Tohme, 2020). Finally, the traditional education system in Lebanon may not be conducive to fostering international mindedness, as it is often focused on rote learning and memorization (Tohme, 2020).

2.6 Summary

Diversity in Lebanon has caused a lot of mistrust, leading to political instability, religious segregation, and even the outbreak of war. In an attempt to create social cohesion and stability, the Taef Agreement was signed, which adjusted the power-sharing between Muslims and Christians and put emphasis on education. However, due to political and sectarian conflicts, education in Lebanon is still divided into public, free private and private institutions, with most of the private ones being affiliated with religious and political figures.

This has had a negative effect on the quality of education and the fostering of social cohesion. Moreover, regional and international loyalties from religious and political figures have further hindered the possibility of creating a unified educational system and promoting international mindedness as a vehicle for fostering social cohesion and acceptance.

CHAPTER THREE

METHODOLOGY

In this chapter, the research question which was used as a guide for this study is presented, along with a detailed description of the research design, the method, and the participants. Here, the researcher describes the instruments which were used and the procedures through which data was collected.

3.1 Research Design

The main aim of conducting this study has been to explore teachers' perception of the extent to which they believe that pre-existing lack of social cohesion in a pluralistic society might present a hindrance when attempting to foster international mindedness in schools in Lebanon. To this end, one main research question is presented to guide the study: To what extent do IB DP teachers believe that the lack of social cohesion in Lebanon impedes the fostering of international mindedness in their classrooms?

3.2 Rationale for Method Selection

To answer the research question, a mixed methods approach was used, incorporating both qualitative and quantitative research approaches. Instead of basing the study on one type of data collection, mixed methods, which is a “combination of qualitative and quantitative approaches, provides a more complete understanding of a research problem than either approach alone” (Creswell, 2014, p. 4), was used. According to Creswell (2014), different information can be acquired from both quantitative and qualitative research, and since each type of data has its own “limitations and strengths” (p. 215), merging the strengths of data gained from both types of research can provide “a stronger understanding” (p. 215) of the research question. Hence, combining both types of data “provides a stronger understanding of the problem or question than either by itself” (p. 215). For this particular

research, both a survey and interviews were used to gather data from the participants.

Using a combination of both quantitative and qualitative data collection is beneficial to the research as it can provide a more holistic view of the research question (Creswell, 2014). Qualitative data collection is particularly useful in gathering in-depth and detailed information, while quantitative data collection is useful in collecting data that can be statistically analyzed. However, both types of data collection have their own weaknesses (Creswell, 2014). Quantitative data is often narrow in scope and does not allow for the exploration of nuances and complexities, while qualitative data can be subjective and difficult to replicate in other contexts (Creswell, 2014). Therefore, using a combination of both types of data collection can provide a more comprehensive understanding of a research problem (Creswell, 2014). This type of mixed methods research is known as concurrent triangulation (Jankowicz, 2019), as it combines both qualitative and quantitative data collection and analysis methods simultaneously.

Here, there is no attempt to explain something, but to explore participants' views in an exploratory study. There were pre-existing themes based on the hypothesis that this study will conclude that a lack of social cohesion, combined with unequal attempts at power-sharing and foreign alliances, do manifest in the form of an impediment to the fostering of international mindedness in IB DP schools in Lebanon. However, the researcher did also harbor the expectation that other themes would emerge with the detailed analyzing of data collected.

3.3 Participants

To conduct this study, there was a need to narrow down the target population to teachers/supervisors who work in schools in Lebanon that do in fact attempt to foster international mindedness. As a result of this, the researcher decided to include teachers/supervisors from schools in which the fostering of international mindedness is mandatory.

In schools in Lebanon, the International Baccalaureate Programme is the only course of study which necessitates the fostering of international mindedness. According to Sriprakash, Singh, and Qi (2014), “international mindedness is considered as a foundational principle of the IB’s educational philosophy” (p. 11). Note that the International Baccalaureate Programme is divided into three parts, each of which can be implemented separately. The three programmes included are the Primary Years Programme (PYP), the Middle Years Programme (MYP), and the Diploma Programme (DP). However, it is worthy to note that not all schools in Lebanon are accredited to implement the programmes. By the time this study was conducted, only twenty seven schools throughout Lebanon had gained approval from the International Baccalaureate Organization, the IBO, to implement either one, two, or all three of its programmes and were considered IB schools.

As there are only eight schools in all of Lebanon which actually offer the PYP and only four which offer the MYP, choosing any of those two programmes would not be a fair representation of the population or provide enough ground for data collection. Hence, the decision to choose schools which offer the DP, twenty four of which exist in Lebanon according to the official IB Organization website, by the time this research study was done.

The research part was divided into two segments. The first part, the “survey” was distributed to all IB DP teachers and/or supervisors. Considering the fact that at the time this research study was conducted, twenty four schools in Lebanon were the ones accredited to teach the IB DP, and at least three teachers and/or supervisors should be in each of these schools for just the core subjects, not taking into consideration the fact that it is mandatory that each IB DP student take six other courses. However, after multiple attempts at increasing the amount of responses from teachers and supervisors, only thirty two responses were garnered.

The second part of the research, the “interview,” was done differently. In this case, the previous intention was to use random sampling to narrow down the teachers and

supervisors who participated in the interview part of the research. The main reason behind the intention of randomly selecting teachers and/or supervisors is the fact that although in some of these schools only one teacher/supervisor teaches or supervises each of these subjects, in other schools there is more than one teacher/supervisor in charge of each of these courses; however, this also was not possible with the very few responses received from teachers and/or supervisors who were willing to participate in the interviews.

As a first step, the researcher emailed the IB DP coordinator at each of the seventeen schools to inform them of the study, inquire about their willingness to allow the researcher to communicate with their teachers, and to inquire about the teachers teaching or supervising each of the IB DP subjects. However, after many attempts at contacting the coordinators and the schools' administrations only a few of them replied. In the end only nine participants agreed to go ahead with the interview. Based on the response, the researcher then set up virtual meetings with willing participants to conduct the interview. A written and signed consent form was obtained from each of the teachers/supervisors participating in the interview prior to interviewing them.

3.4 Data Collection Procedures

The main goal of the data collection procedure was for the researcher to be able to collect quantitative and qualitative data to be analyzed. Through both a survey and interviews, the researcher collected primary data pertaining to the research topic currently under investigation. Note that by using a survey and interviews, the researcher conducted "obtrusive data collection" in which the participants knew that they were currently being studied. Hence, participant response or behavior might have been influenced as a direct result of this knowledge.

The researcher first sought approval from the Institutional Review Board (IRB), then communicated directly via email with the IB DP coordinator of each of the twenty four IB DP schools after collecting the publicly available contact information from the official IB

website. The aim of the study was explained via the letter to schools sent via email and approved by the IRB. The researcher then asked for written confirmation, by email, that the school was willing to allow its IB DP teachers/supervisors to participate in the research through a survey and interviews. In all of the instances, the IB DP coordinators were the ones who forwarded the survey link directly to the teachers/supervisors of the subjects.

In the case of the interviews, meetings were set with the participating teachers/supervisors to conduct the interviews via Zoom, which is an online video communication platform. Each participant was then provided with a detailed explanation of the study and the researcher explained to the participants that all personal information provided will remain confidential. Participants had also been sent an email containing an agreement to the interview form which they signed and then emailed back to the researcher.

3.5 Instruments for Data Collection

3.5.1 Survey

The link to the survey form was sent to the IB DP subject teachers by email via the IB DP coordinators of the schools. IB DP coordinators were given the freedom of sending the survey's link to the teachers, or providing the researcher with the email addresses of the participants for direct communication.

The questions in the survey revolve around whether or not teachers/supervisors teaching the core IB DP subjects view the nature of Lebanon's pluralistic society with no social cohesion as a hindrance in the face of their attempts at fostering international mindedness in their classes in schools in Lebanon. All questions in the survey were written by the researcher. The survey consists of twenty questions, both open and close-ended (See Appendix B).

3.5.2 Interview

The interview used consists of twelve open and close-ended questions pertaining primarily to what IB teachers/supervisors view as primary impediments in their attempts to foster international mindedness in IB DP schools in Lebanon via their subjects, and how teaching in a pluralistic society with no social cohesion constrains their ability to foster this way of thinking (See Appendix C). All questions used in the interviews were written by the researcher to gain information about teachers' perception of the hindrances they face while fostering international mindedness.

3.6 Validity, Reliability/Dependability, and Credibility

The credibility of studies relies on their validity and reliability or dependability (Goes and Simon, 2018). As this study encompasses both qualitative and quantitative research, it is worthy to note that there are differences between the methods used to measure validity and reliability in both types of research (Brink, 1993). First of all, for a quantitative research to be reliable or dependable, its results should be replicable, while qualitative research does not harbor any expectations of replication of results (Goes and Simon, 2018).

According to Goes and Simon (2018), validity in research, addresses the veracity of findings. There are two main types of validity: a. Internal validity is concerned with the degree to which the researcher is able to limit the influence of various other factors on the research findings, while b. External validity refers to how applicable the findings are to participants not in the current study. Reliability, on the other hand, refers to how repeatable the research is and its consistency in yielding the same results (Brink, 1993).

Addressing validity and reliability or dependability in quantitative studies is much simpler than doing so in qualitative studies, because quantitative studies deal directly with numbers and there is no leeway for wrong interpretation of those numbers; however, qualitative studies on the other hand leave much margin for the influence of bias. Hence, it

is crucial that both validity and dependability are addressed. Methods used to check for validity and dependability in qualitative studies include “triangulation of information among different sources, receiving feedback from informants..., and forming the unique interpretation of events” (Goes and Simon, 2018, p. 115).

3.6.1 Credibility

Research studies are often seen as credible sources of information, however, for a study to be seen as credible it must be conducted in an ethical and unbiased manner (Hammer, 2010; Faber, 2009). Furthermore, the research methods and data analysis techniques should be appropriate for the research being conducted and the study should be conducted in a way that allows for replication and verification of results (Hammer, 2010; Faber, 2009). Additionally, the results should be clearly presented and discussed in a manner that allows readers to draw their own conclusions (Hammer, 2010; Faber, 2009). Finally, the study should be conducted by an experienced researcher who is qualified and experienced to conduct the research (Hammer, 2010; Faber, 2009).

3.6.2 Triangulation

Triangulation is a research technique used to gather multiple data sources in order to gain a more holistic understanding of a particular phenomenon. It is a widely used research method that involves the collection of data from multiple sources. It is a valuable tool for researchers, as it allows them to verify the accuracy of their findings and provides multiple perspectives to create a more complete understanding of the research topic (Gill, Stewart, & Treasure, 2006). Triangulation can come in multiple forms, including multi-method studies, multi-theoretical studies, and multi-site studies (Creswell, Hanson, Clark, & Morales, 2018). It is used to increase the validity of research findings by allowing researchers to access multiple perspectives and accounts of a phenomenon (Kane et al., 2020). Triangulation can involve collecting data from multiple methods, such as surveys, interviews, and focus groups. It can also involve collecting data from multiple participants,

or using multiple researchers in the data collection process (Krefting, 1991). Through triangulation, researchers are able to test, compare, and verify the data they have collected. This helps to ensure that any conclusions made from the data are grounded in multiple, reliable sources of evidence (Lambert et al., 2019). Additionally, triangulation can be used to identify any discrepancies between the data collected from different sources, which can inform further research (Jiang et al., 2019). As such, triangulation is widely used to increase the validity of research findings.

Concurrent triangulation has been used to gain a holistic approach to data collection in this research paper (Creswell & Clark, 2011). This involves using multiple data collection methods such as interviews and questionnaires at the same time to gain a deeper understanding of the research topic (Golafshani, 2003). This approach enables the researcher to gain a more complete picture of the research topic, as the different data sources can complement each other and provide a more nuanced understanding (Ritchie & Lewis, 2003).

3.6.3 Ethical Considerations

In order to protect the privacy of the participants, all possible measures were taken. Initially, approval was obtained from the Institutional Review Board (IRB). “The IRB is a panel of people who review proposals and examine the ethical implications, and decides whether additional action should be taken to protect the rights of participants and guarantee their safety” (Goes and Simon, 2018, p. 172). Documents and approved consent forms from the IRB were then used and sent to participants via email. Each participant in the interview signed a consent form approved by IRB before participating in the interview; note that these forms will only be sent to the IRB and the names of participants will not be divulged. The survey also provided participants with the option to terminate their participation at any given time, as was the choice presented to them to quit the interview if they did not want to

continue so as to secure voluntary participation. Both the survey and interview questions were approved by the IRB.

3.7 Summary

This chapter outlined the methodology used in the research study, which included a mixed methods approach with both a survey and interviews conducted to gather data from International Baccalaureate Diploma Programme (IB DP) teachers/supervisors in Lebanese schools. The research question guiding the study was presented, along with a detailed description of the research design, method, and participants. The researcher described the instruments used and the procedures through which data was collected. Validity, reliability, and credibility of the study were discussed, as well as other ethical considerations.

CHAPTER FOUR

RESULTS

In an attempt to answer the research question posed in this study and whether IB DP teachers and/or supervisors believe that the nature of Lebanon's pluralistic society and, most importantly, its lack of social cohesion pose hindrances to fostering international mindedness in IB DP classrooms, the results are presented here in two parts. The first part explores the data gained from the survey while the second part explains data gained from the interviews. Note that thirty two responses to the survey were garnered while nine interviews were conducted with IB DP teachers. Results presented in this chapter highlight the following points: teachers' confidence of their understanding of international mindedness, their belief, or lack of, that Lebanon's pluralistic society and its lack of social cohesion affects the fostering of international mindedness at schools, whether or not the schools do enough to promote international mindedness, the types of hindrances they might have faced while fostering international mindedness, and whether or not they are restricted from broaching specific discussions in the classroom (self-imposed or otherwise).

4.1 Survey Results

To discover whether or not teachers and/or supervisors believe that the nature of Lebanon's pluralistic society and its lack of social cohesion do in fact hinder the fostering of international mindedness in IB DP classrooms, a survey including twenty closed-ended questions was used, with thirty-two responses gained.

The questions focused on the years of IB DP teaching experience, subjects taught by participating teachers and/or supervisors, their confidence in their understanding of the meaning of international mindedness, the perceptions of teachers and/or supervisors when it comes to Lebanon's lack of social cohesion and if this lack poses a hindrance to the fostering of international mindedness in their classrooms, whether or not their schools do

enough and are committed to promoting international mindedness regardless of hindrances, if they are provided with enough professional development to help them foster international mindedness in their disciplines, their perception on the importance of integrating international mindedness in their IB DP courses, whether or not they had ever faced any serious hindrance while discussing different perspectives or cultures, and finally their perception of international mindedness as a valuable asset or irrelevant hassle in pluralistic societies such as the nature of Lebanon's.

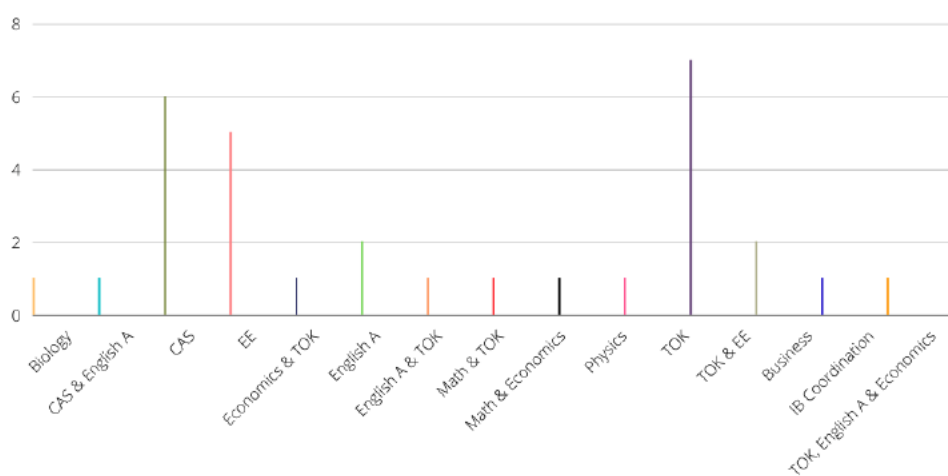


Figure 1:

Subjects taught and/or supervised by the participants

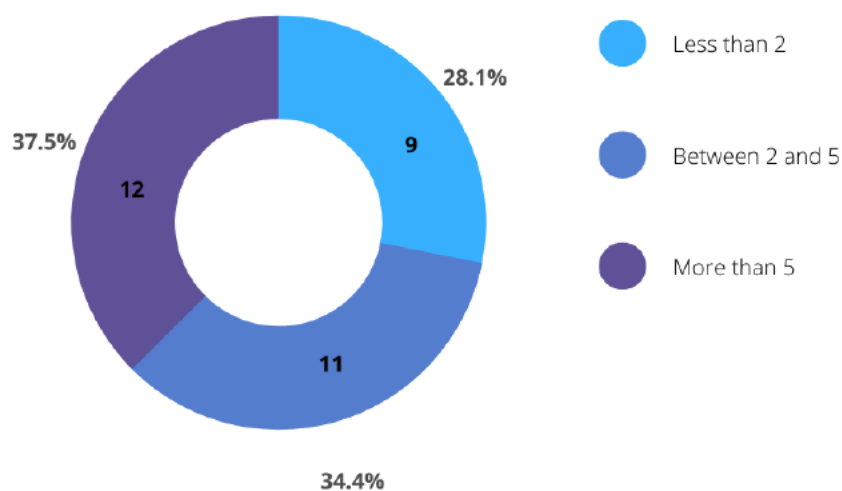


Figure 2: Years of IB teaching experience

Note that to confirm that all teachers/supervisors are qualified IB DP teachers, they were asked whether or not they had received professional development to teach an IB DP course and whether or not their schools are officially accredited IB DP schools. 100 percent of them replied positively, confirming that they had all attended official workshops to become IB DP teachers and/or supervisors and that their schools were official IB DP World Schools.

When asked about their level of familiarity with and their understanding of international mindedness, sixteen stated that they were “very confident,” while sixteen others stated they were “confident” (See Figure 3).

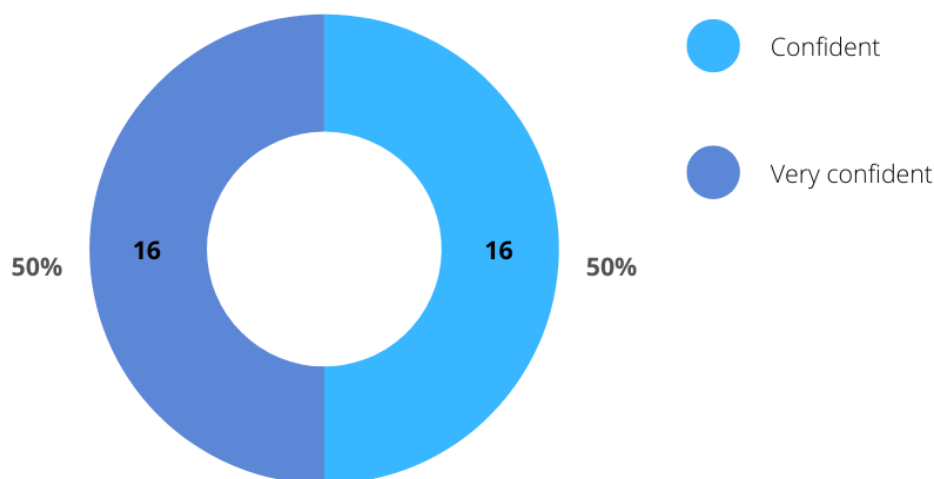


Figure 3: Confidence in the understanding of international mindedness

One of the most important questions from the survey questioned the participants about their perceptions of whether or not they believe that a pluralistic society’s (such as Lebanon) lack of social cohesion affects the implementation of international mindedness at IB DP schools, five teachers and/or supervisors said “no,” three chose “maybe,” and twenty four chose “yes.” The twenty four teachers/supervisors represent 75 percent of the sample population, while the five who chose “no,” represent 15.6 percent, and the three who chose

“maybe,” represent 9.4 percent (See Figure 4).

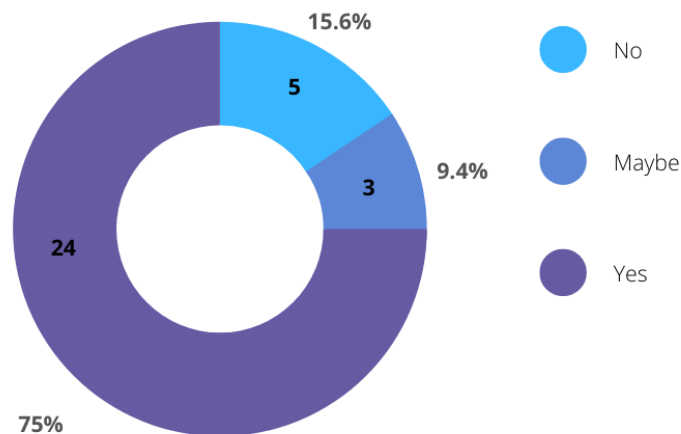


Figure 4: Teachers'/Supervisors' perception of if a lack of social cohesion affects the implementation of international mindedness at IB DP schools in Lebanon

Eight teachers/supervisors, 25 percent, believe that their schools do not do enough to promote international mindedness, while the other twenty four, 75 percent, believe that their schools do enough (See Figure 5). When asked if their schools were completely committed to promoting international mindedness regardless of hindrances, nine, 28.1 percent, disagreed, while twenty three, 71.9 percent, agreed (See Figure 6).

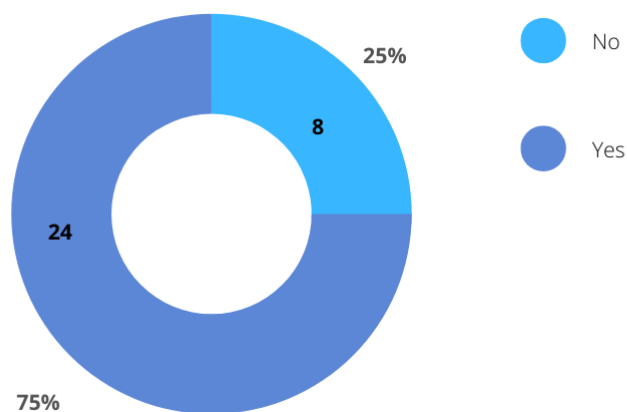


Figure 5: The impression of whether schools do all that they can to promote international mindedness

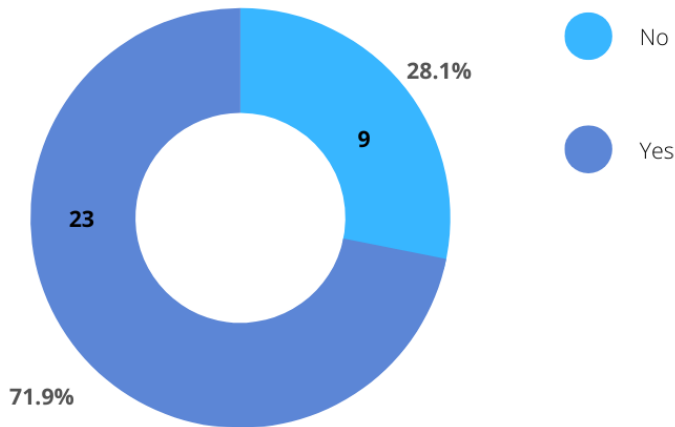


Figure 6: Commitment of schools to promoting international mindedness regardless of hindrances

When asked if their schools provide professional development to teachers/supervisors as a means of promoting the incorporation of international mindedness in courses, seventeen participants, 53.1 percent, said “no,” and fifteen, 46.9 percent, said “yes” (See Figure 7). On the other hand, twenty nine participants, 90.6 percent, said that their schools promote multi-cultural activities, while three other participants, 9.4 percent, said their schools do not (See Figure 8). Although, out of thirty two teachers/supervisors, all believe that international mindedness is an integral part of the courses they teach (See Figure 9).

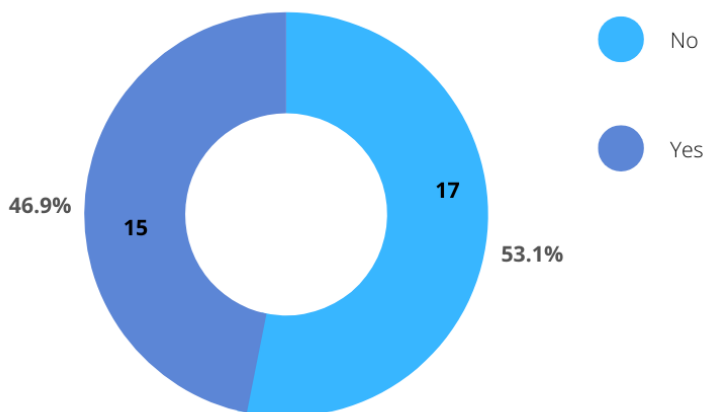


Figure 7: Provision of professional development as a means of promoting the incorporation of international mindedness in courses

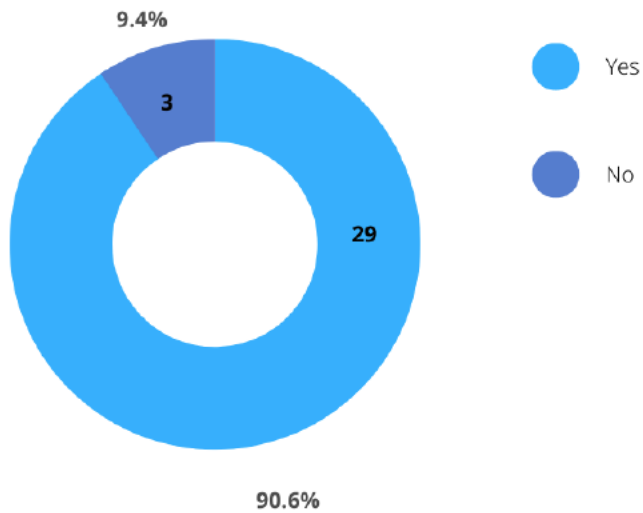


Figure 8: Promotion of multi-cultural activities

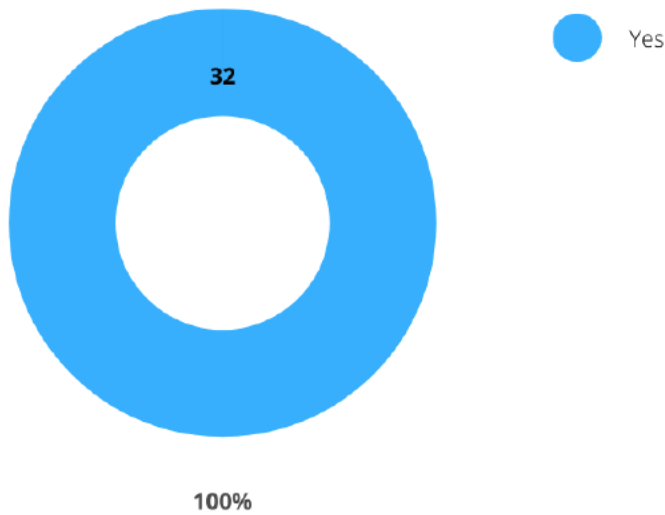


Figure 9: The importance of integrating international mindedness in IB DP courses

In order for the researcher to better understand the roles of schools in the implementation of international mindedness in IB DP courses, the participants were asked if the schools were supportive in encouraging teachers/supervisors to incorporate international mindedness in courses regardless of hindrances: twelve participants, 37.5 percent, said they strongly agree, nine, 28.1 percent, said they agree, three, 9.4 percent, chose “neutral,” and eight participants, 25 percent, chose “disagree” (See Figure 10).

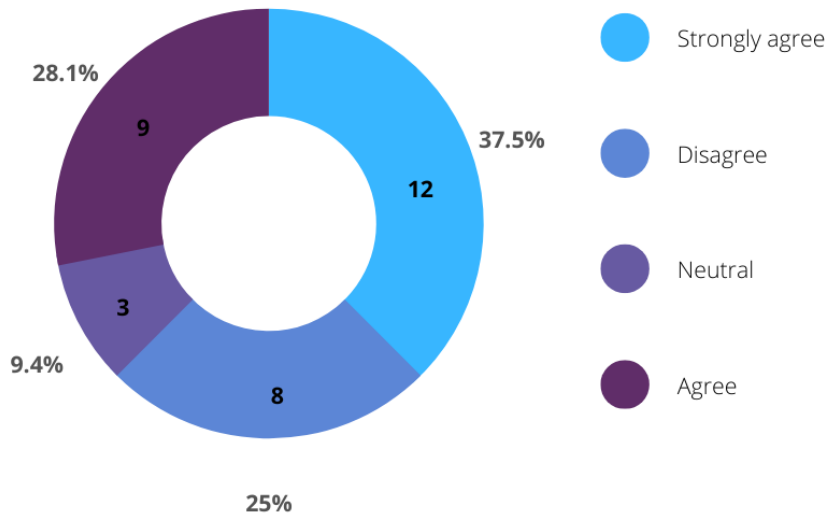


Figure 10: Supportiveness of schools in encouraging the fostering of international mindedness regardless of hindrances

When asked if they had ever faced any kind of serious hindrance when attempting to incorporate different perspectives in their courses or when discussing another culture, eighteen, 56.3 percent, said “no,” while fourteen, 43.8 percent, chose “yes” (See Figure 11).

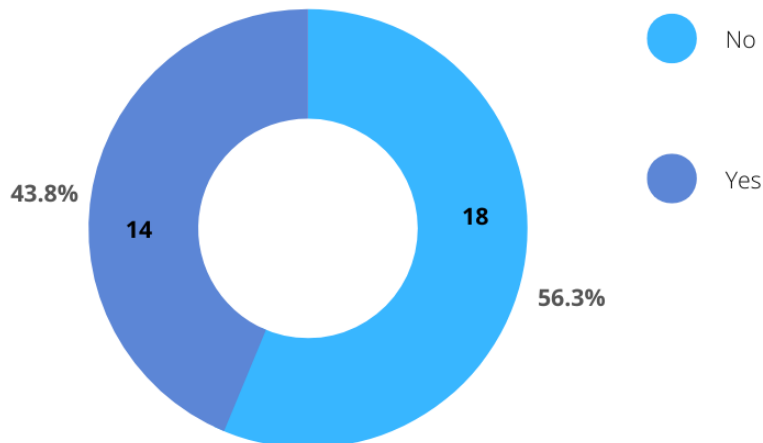


Figure 11: Serious hindrance faced while incorporating different perspectives or culture

To gauge the importance of international mindedness, participants were asked if they believe that international mindedness is a valuable asset to students, especially those who live in pluralistic societies such as Lebanon, or if they believe that it is an irrelevant hassle. All thirty two of the teachers/supervisors chose “valuable asset” (See Figure 12).

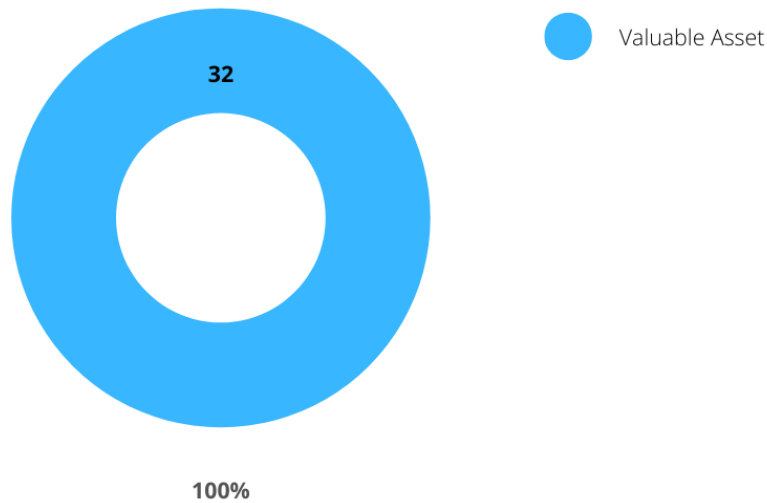


Figure 12: Perception of international mindedness as a valuable asset or irrelevant hassle when it comes to students, especially those who live in pluralistic societies such as Lebanon

When it comes to going above and beyond in their attempts to introduce their students to a variety of cultures and different perspectives, thirty one participants, 96.9 percent chose “yes,” while one participant, 3.1 percent, chose “no” (See Figure 13). As for their level of comfort while attempting to integrate international mindedness in their courses, all thirty two participants chose “yes” which indicates complete comfort (See Figure 14).

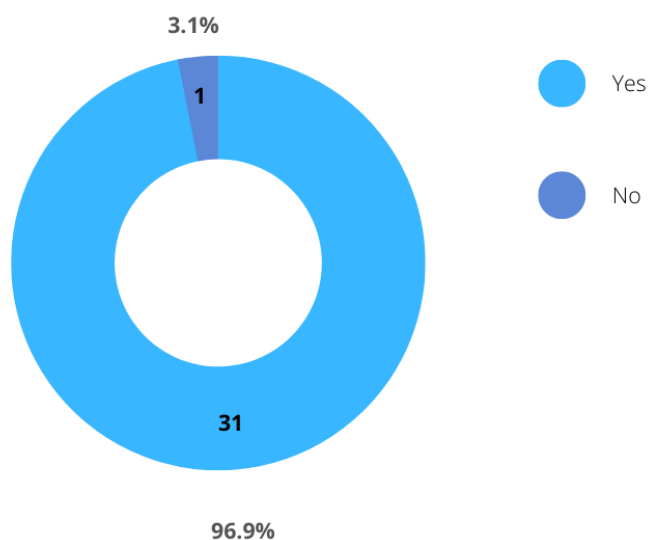


Figure 13: Going above and beyond to introduce a variety of cultures and perspectives

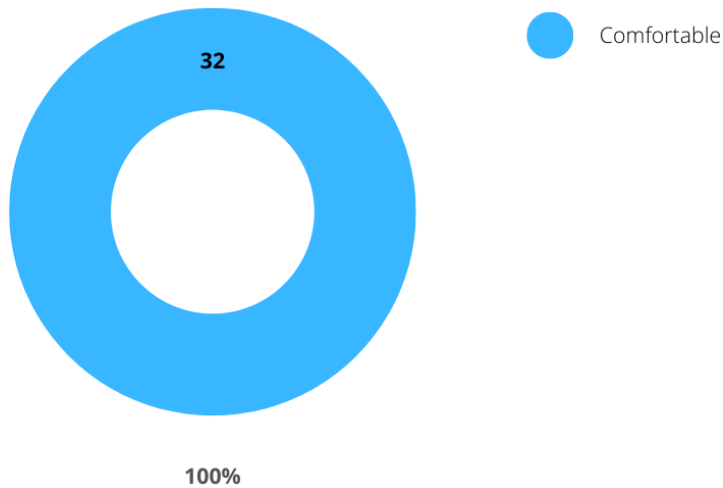


Figure 14: Level of comfort while attempting to integrate international mindedness in course

Participants were asked if learners at their schools had a good grasp of the meaning of international mindedness and 93.8 percent, thirty participants, chose “agree,” while 3.1 percent, one participant, chose “strongly agree,” and another participant, 3.1 percent, chose “disagree” (See Figure 15). When it comes to the belief in the ability of international mindedness to promote global citizenship, 59.4 percent, nineteen participants, chose “strongly agree,” while 40.6 percent, thirteen participants, chose “agree” (See Figure 16).

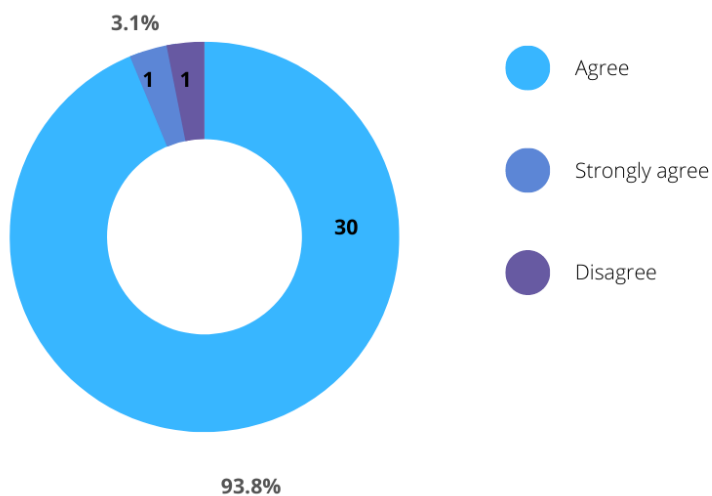


Figure 15: Students have a good grasp of the meaning of international mindedness

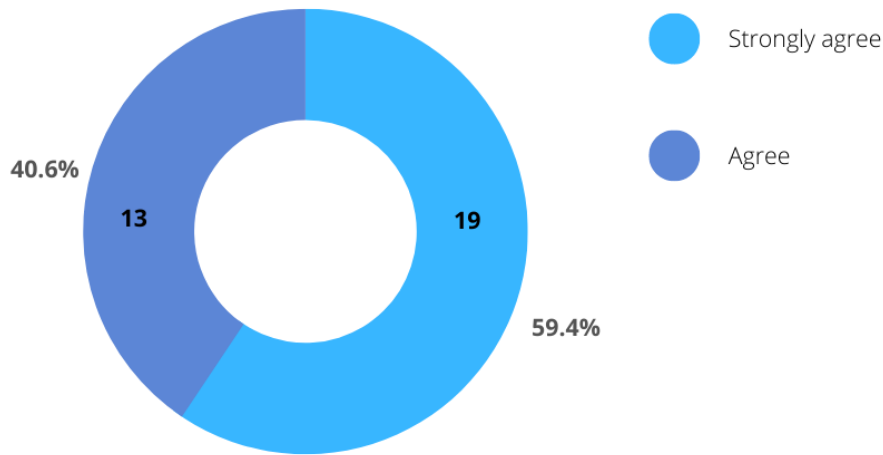


Figure 16: International mindedness promotes global citizenship

When asked if they consider themselves to be international minded, all thirty two respondents replied in the affirmative. Most participants also replied “yes” when asked if during their attempts at integrating international mindedness in their courses, their perspective of things had changed and if they now do in fact see things in a more international minded way; thirty one participants, 96.9 percent, replied “yes,” while only one, 3.1 percent, replied “no.”

4.2 Interview Data

A mixture of twelve open and close-ended questions were used to gather data during the interviews. Note that some of the interview questions had follow-up questions depending on the participants’ answers to previous questions (See Appendix C). The purpose of the interview data collection was to address any gaps left from the collection of data via the survey, mainly with respect to descriptions of the types of hindrances teachers and/or supervisors might face, the level of difficulty or ease when attempting to foster international mindedness in their disciplines, and restrictions on what they may or may not teach or discuss in classes.

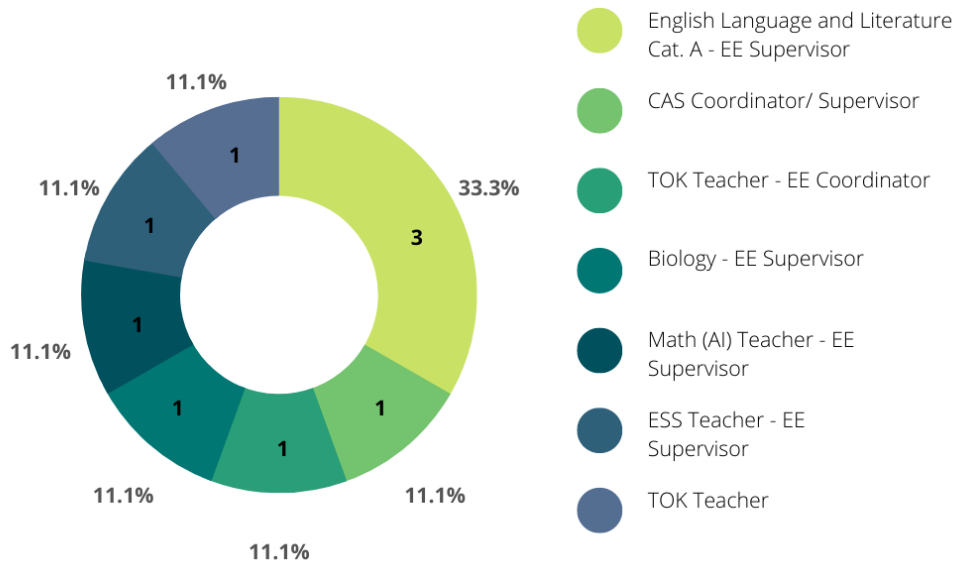


Figure 17: Subjects taught by IB DP teachers

Although it was not possible to only interview teachers and/or supervisors of the core IB DP subjects, teachers/supervisors of a variety of IB DP subjects took part in the interview. Three participants teach English Language and Literature – Category A and supervise EE at the same time, one is a CAS coordinator and supervisor, another is both a Theory of Knowledge teacher and EE supervisor, one is a biology teacher and EE supervisor, another is a math (application and interpretation) teacher and an EE supervisor, one is an environmental systems and society (ESS) teacher and EE supervisor, and the finally one is a TOK teacher.

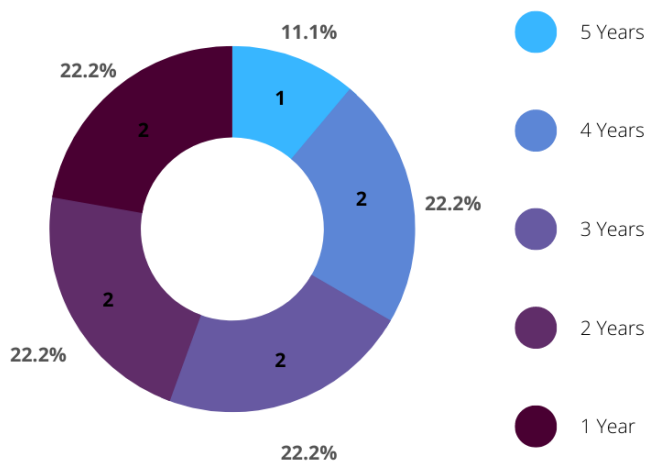


Figure 18: Years of IB DP teaching experience

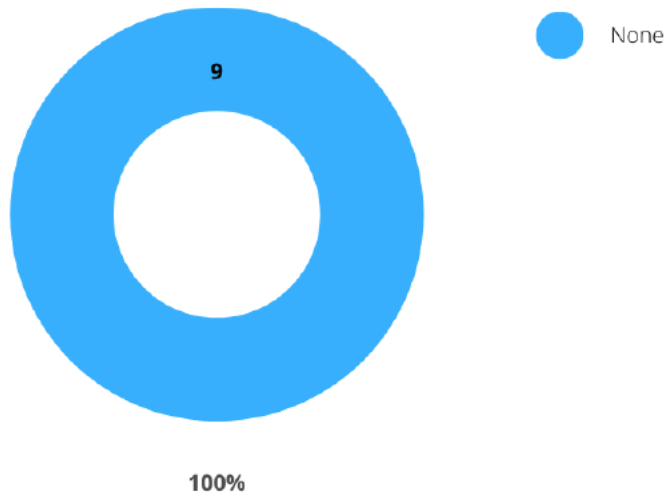


Figure 19: Work experience in another IB DP school

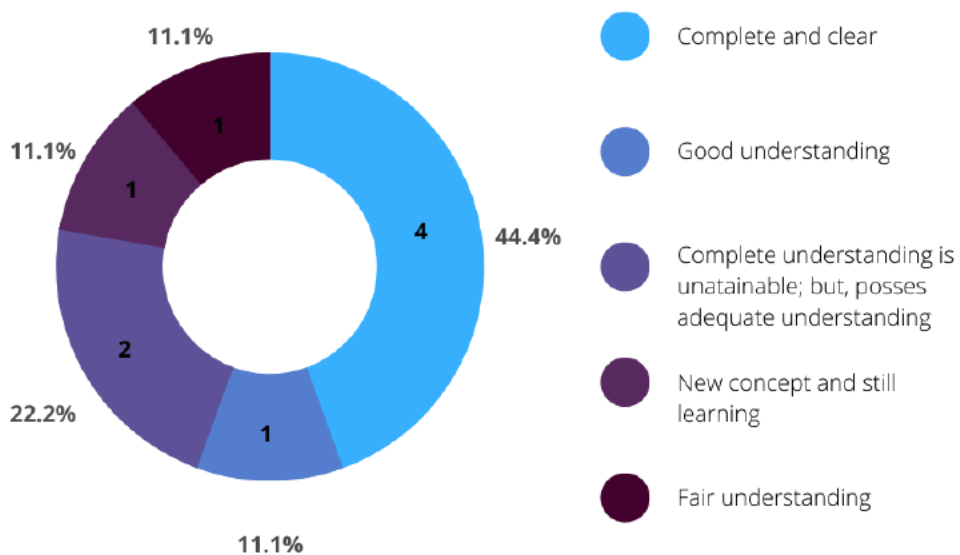


Figure 20: Understanding of international mindedness

With regard to the understanding of international mindedness, most participants considered themselves to have a clear and complete understanding of it, one participant stated that he/she had a good understanding, two others claimed that complete and clear understanding was unattainable as there is always room for improvement and learning, another claimed that it was a new concept and that he/she was still learning, while one claimed to have fair understanding of the concept. Overall, 100 percent of participants were

found to lean towards having a fairly positive understanding of international mindedness (See Figure 20).

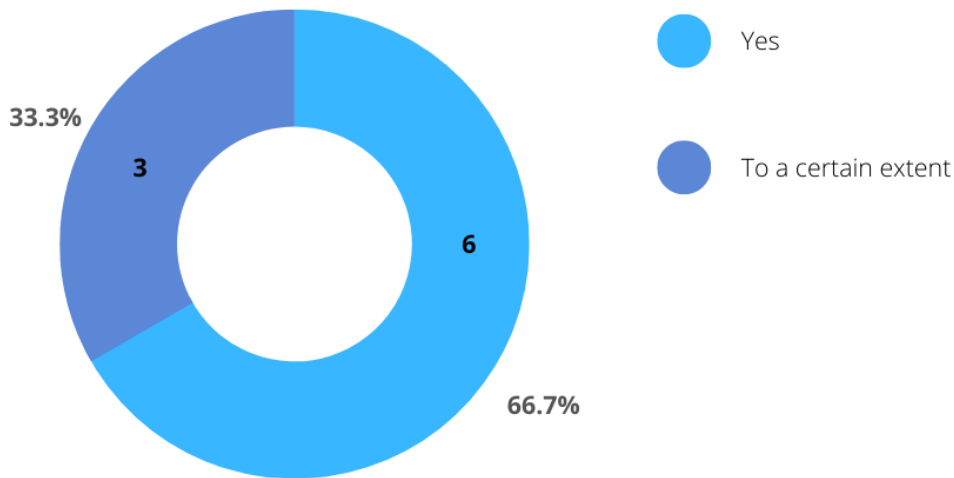


Figure 21: Participants' consideration of themselves being international minded

When asked if they considered themselves to be international minded, perceptions of being an international minded individual fell under these categories: a definitive yes to being international minded in general and claims of being international minded to some extent. Participants who said they were international minded and were attempting to foster this way of thinking between their students. Participants who claimed to be international minded to some extent and declared that there are some issues one cannot be accepting of, while others claimed a certain extent of being international mindedness with room for improvement (See Figure 21).

Overall, 66.7 percent of participants claimed to have an international minded attitude towards issues, while 33.3 percent claimed that they were international minded to some extent. Out of the 33.3 percent who claimed to be international minded to some degree, 11.1 percent declared that they were international minded to some extent, but that there are certain issues one cannot be accepting of. The other 22.2 percent claimed having an international minded mentality to a certain extent, because they believe that there is always room for improvement.

As for when respondents felt that they were international minded individuals, 55.6 percent claimed they possessed an international minded way of seeing things before teaching IB DP, 11.1 percent said after, 11.1 percent also leaned towards post-IB DP teaching by stating “mostly after,” while 22.2 percent stated that they were international minded to a certain extent before starting to teach an IB DP course (See Figure 22).

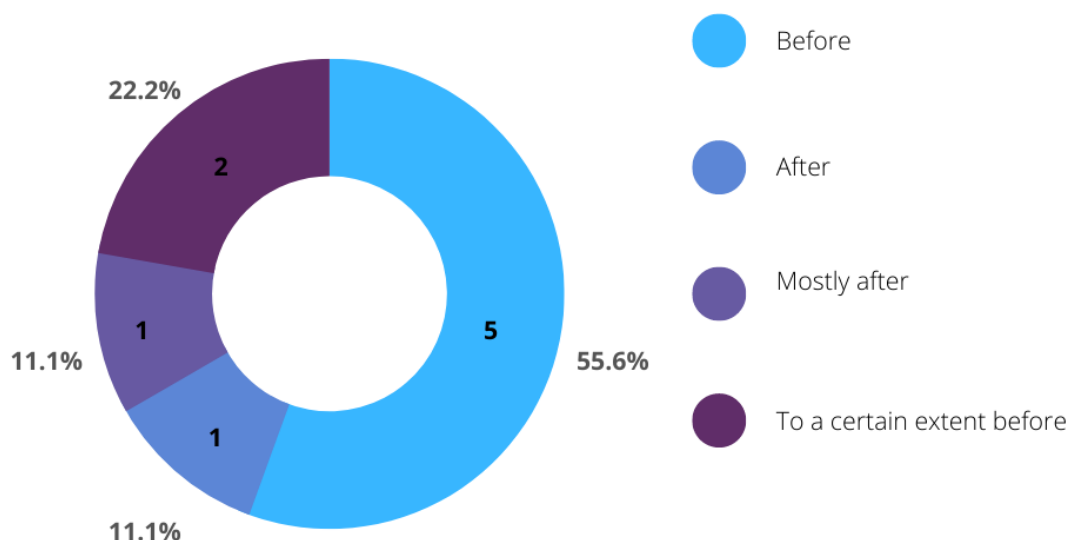


Figure 22: Participants’ consideration of when they felt they were international minded individuals (before or after teaching an IB DP course)

4.3 The Lack of Social Cohesion as a Hindrance to the Fostering of International Mindedness

Upon interviewing respondents for the purpose of identifying hindrances to the fostering of international mindedness in IB DP classes in Lebanon, a variety of answers were garnered.

4.3.1 Taboo Topics in the IB DP Classroom

The first question asked concerning this issue queried participants on the existence of any topics they consider to be taboo or refuse to discuss in their classrooms for personal

reasons. Five participants, 55.6 percent, stated that there were none, three others, 33.3 percent, said they avoid discussing politics and religion in the classroom, while one other, 11.1 percent, admitted that while designing a previous IB DP history course, they avoided including the Arab-Israeli conflict in their course outline and also avoided including religion in their TOK course outline. Out of the three respondents who said that they do in fact never discuss politics and religion in the classroom, one said that they are asked to avoid discussing these issues at school and that on a personal level he/she used to also avoid discussing any topics pertaining to sexuality or childhood. The two other participants claimed that they avoid discussing politics and religion because of the build-up of the Lebanese society and a lack of acceptance between its constituents, stating that such discussions would only lead to problems and if the need arises, they would only discuss these two topics very superficially.

4.3.2 The Level of Difficulty or Ease in Fostering International Mindedness in IB DP Classrooms

Another question with regard to the fostering of international mindedness in IB DP classrooms in Lebanon focused on how difficult or easy fostering international mindedness has been in the specific disciplines of the respondents. Two of the participants claimed that fostering international mindedness in their courses had so far been fairly easy, one stated that it is better now since students are physically back in school as it was more difficult during the COVID-19 pandemic with online teaching/learning, another claimed that it was easy, because the course itself is built for its topics to be used as tools to solve real life problems; however, the participant restated the importance of not discussing politics or religion. One respondent stated that it was not a difficult task so long as the teacher possesses adequate general knowledge and is willing to do a substantial amount of research, while four other respondents declared that fostering international mindedness in their courses has been fairly difficult or challenging as a result of the mentality of students combined with the facts that teachers always have to be very wary of the topics they are discussing and thread

very carefully when sensitive topics are under discussion.

4.3.3 Hindrances Faced in the IB DP Classroom and the Importance of International Mindedness at IB DP Schools in Lebanon

When asked if they had faced hindrances while fostering international mindedness in their classrooms and what types of hindrances had they been, the following responses were given: Four participants stated that they had not faced any hindrances so far, one claimed that he/she had not faced any hindrances so far because of the very small amount of students in the classroom (two to three students), another said no because he/she never discusses politics or religion in the classroom, while three others said yes they had faced hindrances during discussions about science and religion in the form of students refusing to participate in some discussions or accepting the opinions of others.

Concerning the importance of international mindedness in IB DP schools in Lebanon, eight participants claimed the fostering of the former was very important in the schools where they teach, while one claimed that this fostering was important, but stated that it is only being done at a superficial level because of the nature of the Lebanese society, politics, and religion.

4.3.4 Avoidance of Discussions about other Cultures or Perspectives because of Cultural Differences

As for the avoidance of discussions in the classroom because of cultural differences, two respondents said “no,” they have not had to avoid discussions about other cultures or perspectives in the classroom because of cultural difference, two others stated that avoidance does not have to happen if issues are tackled objectively, one participant said that he/she does not avoid these discussions but he/she has faced issues of acceptance during discussions pertaining to science and religion, organ donation specifically, another participant claimed that the key was to thread carefully and objectively during such

discussion for political and religious reasons, while three others said that they have indeed avoided such discussions.

4.3.5 Restrictions in Teaching or Discussing a Specific Subject in Class as a Result of Social or Cultural Differences or for Political Reasons

At a first glance, most of the answers leaned towards “no,” when participants were asked if they had ever been restricted from teaching or broaching a specific subject in class as a result of social or cultural differences or for political reasons; however, while two simply stated “no” as an answer to the question, and two others gave examples of restrictions which had happened outside of the IB DP classroom, the five remaining participants provided reasons which revealed why being restricted from teaching or discussing something in class had never been an issue for them (See Figure 23):

- Two claimed that they never discuss anything to do with religion or politics in the first place, hence, they never open the door to any restrictions.
- One participant said the nature of the course does not provide leeway for the discussion of issues which might cause antagonism.
- One stated that he/she tackles issues objectively.
- Another respondent stated that because he/she tackles issues objectively together with the fact that the nature of the course does not encourage discussion of sensitive issues, he/she has never been at receiving end of such restrictions.

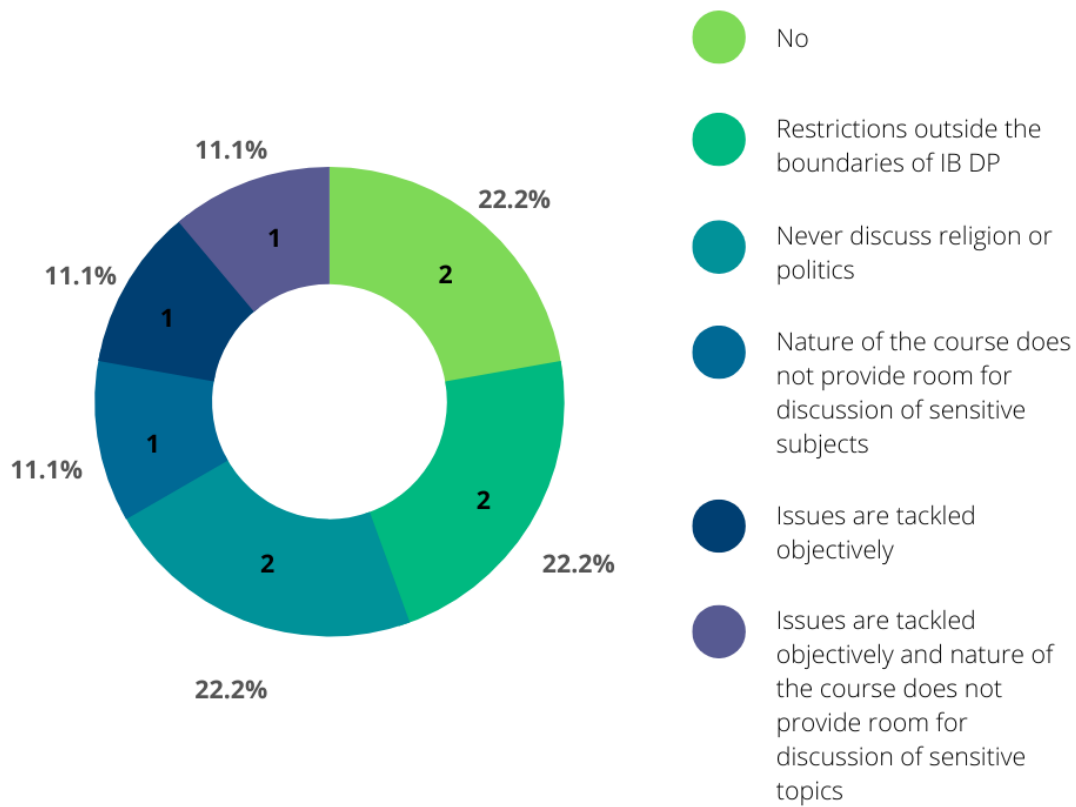


Figure 23: Restrictions in Teaching or Discussing a Specific Subject in Class as a Result of Social or Cultural Differences or for Political Reasons

4.4 Summary

This study was conducted to determine whether IB DP teachers and supervisors in Lebanon perceive the lack of social cohesion in the country's pluralistic society to be a hindrance to fostering international mindedness in the classroom. The results of the survey and interviews indicated that the majority of respondents believe that the lack of social cohesion in Lebanon poses a hindrance to the fostering of international mindedness. The results also revealed that most participants had a fairly positive understanding of international mindedness, and that most considered themselves to be international minded. Additionally, most participants believed that international mindedness is a valuable asset to students in Lebanon's pluralistic society. Moreover, the results of this study suggest that

Lebanon's lack of social cohesion is an obstacle to fostering international mindedness in IB DP classrooms. Furthermore, the interview results highlighted the types of hindrances that teachers/supervisors have faced while attempting to foster international mindedness in the classroom. These hindrances include avoiding certain topics due to cultural differences and political issues, and feeling restricted from teaching or discussing certain subjects.

CHAPTER FIVE

DISCUSSION

In general, the findings of this study are stated as follow: 1. Teachers and/or supervisors of IB DP subjects are confident in their understanding of international mindedness and what it entails and consider themselves to be international minded individuals; 2. Participants believe that a pluralistic society's (such as Lebanon) lack of social cohesion affects the implementation of international mindedness at schools 3. Almost half of the participants stated that they had faced some type of serious hindrance while attempting to incorporate different perspectives in their courses or when discussing another culture; 4. The integration of international mindedness at IB DP schools in Lebanon is considered important, however, the majority of respondents believe that they do not get enough professional development from schools as a means of promoting the incorporation of international mindedness in courses; 5. All participants who stated that they do refuse to discuss some topics in their classroom, name those topics as religion and politics.

Although there are those who claimed that fostering international mindedness in their courses has been fairly easy and that they have not faced any hindrances, the majority of them have admitted that the reason for this is either an avoidance of discussing politics and religion in the classroom, or the fact that the course outline does not provide a stage for religious or political discussions.

5.1 RQ: To what extent do IB DP teachers in Lebanon believe that the nature of the Lebanese society impedes the fostering of international mindedness in their classrooms?

Based on the data collected, it is evident that IB DP teachers and/or supervisors in Lebanon do in fact believe that the lack of social cohesion in Lebanon does in fact impede the fostering of international mindedness in their disciplines. This is manifested in the overall data collected from the survey, with the overwhelming majority stating that they do believe that this lack of social cohesion does in fact pose a hindrance, and backed by the fact that many interview participants have even claimed to face serious hindrances while attempting to foster international mindedness in their classrooms. Although the majority of the respondents replied that they have not faced any serious hindrance while attempting to incorporate different perspectives in their course or when discussing another culture, the percentage of those who have faced such serious hindrances is in itself alarming, 43.8 percent of those who participated in the survey. The percentage of teachers and/or supervisors who stated that they have indeed faced hindrances in their courses during the interviews is also high, with 33.3 percent claiming that the mentality and backgrounds of students had proven to be problematic in the classroom.

Another major indication is the fact that during the interviews, many respondents stated that avoiding discussions pertaining to religion and politics makes it easier to avoid hindrances in their classrooms, one participant stated that this is key to making attempting to foster international mindedness easier, another also stated that this avoidance is the best way to avoid hindrances in the classroom, three participants stated that these topics are avoided in their classes at all times, two others claimed that they are never restricted from

teaching anything in their classrooms because they always make it a point to avoid religion and politics while another two respondents state that the fact that their courses did not provide any leeway for these types of discussions means that they are not restricted from teaching anything.

5.2 Further Findings

While the majority of participants in both the interview and the survey consider themselves to be international minded and believe that integrating international mindedness in their courses has changed their perspective of things and that they now see things in a more international minded way, as revealed by the interview, some teachers and/or supervisors believe that there are things one cannot be open-minded about.

On the other hand, it is worthy to note that as revealed by the survey data, every single participant believes that international mindedness is a valuable asset to students, especially those who live in pluralistic societies such as Lebanon. However, 25 percent of these participants claim that their schools do not do all what they can to promote international mindedness, and 28.1 percent say that their schools are not completely committed to promoting international mindedness regardless of hindrances. To further back this point, 53.1 percent say that professional development is not provided to teachers at their schools as a means of promoting the incorporation of international mindedness in courses. However, it is worthy to note that when asked if their schools are supportive in encouraging teachers and/or supervisors to incorporate international mindedness in courses regardless of hindrances, 37.5 percent strongly agreed and 28.1 percent agreed. The vast majority of these same participants also said that their schools make an effort to promote multi-cultural activities.

5.3 Links to other Studies

This study can be linked to several previous studies conducted in Lebanon concerning perceptions of high school students, university students, and social workers towards international mindedness. In a previous study published in the journal *International Journal of Education and Development using Information and Communication Technology*. This study investigated the attitudes and beliefs of a total of 397 students from seven International Baccalaureate (IB) Diploma Programme (DP) schools in Lebanon towards international-mindedness. The study found that the majority of students had a positive attitude towards international-mindedness, though there were some differences among the various religious and social groups in Lebanon. Additionally, the study found that the lack of social cohesion in Lebanon hindered the fostering of international mindedness in the schools (Haidar et al., 2018).

Another study, published in the journal *Education, Citizenship and Social Justice*, examined the international-mindedness of high school students in Lebanon. The study found that the majority of students had a positive attitude towards international-mindedness and were open to learning about different cultures (Chamoun & Fakhoury, 2018).

Published in the journal *Intercultural Education*, a study conducted in Lebanon examined the attitudes and beliefs of Lebanese university students towards international-mindedness. The study found that the majority of the students had a positive attitude towards international-mindedness, though there were differences among the various religious and social groups in Lebanon (Aoun & Saad, 2017).

In 2013, another study was published in the journal *International Social Work*, and examined the attitudes and beliefs of social workers in Lebanon towards international mindedness. The study found that the majority of social workers had a positive attitude

towards international-mindedness and believed that it was important to foster international understanding and cooperation (Kanaan & Itani, 2013).

5.4 Summary

In recapitulation, this study has found participants consider themselves to be international minded and are confident in their understanding of international mindedness and what the concept entails; there is a strong belief among respondents that lack of social cohesion in pluralistic societies such as Lebanon does in fact affect the fostering of international mindedness; data collected suggest that a high percentage of participants have faced some type of serious hindrance while attempting to incorporate different perspectives in their courses or when discussing another culture; the fostering of international mindedness is important, however, participants do not receive adequate amount of professional development from schools as a means of promoting the incorporation of international mindedness; religion and politics frequently named as topics teachers and/or supervisors avoid or refuse to discuss in classes.

CHAPTER SIX

CONCLUSION, LIMITATIONS, AND IMPLICATIONS

6.1 Limitations

This study, as is the case with other studies, had some limitations. Persuading schools to encourage their teachers and supervisors to participate in giving interviews proved to be particularly difficult and time-consuming. Hence, only nine participants were willing to do so, which rendered the data gathered from the interviews ungeneralizable to the larger population.

Initially, and for a more concise selection of participants for the study, the intention was to narrow down the subjects to the core subjects of the DP, for two main reasons: First of all, the IB DP depends on these core subjects to genuinely foster an international minded mentality. Metli and Martin (2018) state that the core subjects of the IB program, namely the Creativity, Activity, and Service (CAS), the Theory of Knowledge (TOK), and the Extended Essay (EE) courses are the main ones “responsible for nurturing and fostering international mindedness in the DP” (Mannix, 2012, as cited in Metli and Martin, 2018, p. 1).

The second reason for choosing only these subject teachers/supervisors to be participants, is because while the IB DP allows students in the programme to choose different courses from subject groups which include studies in language and literature, language acquisition, individuals and societies, sciences, mathematics, and the arts, the three

core subjects, TOK, CAS, and EE, are not optional and it is mandatory that all IB DP students take these courses and pass them.

However, for various reasons, this type of participant selection was not possible. First of all, the country is going through a severe economic crisis the like of which its citizens have not seen in the past thirty years. This economic crisis has been triggered by political instability and several other factors combined. All of this has not failed to take its toll on the education sector. Huge numbers of teachers have fled the country's failing economy in search of jobs in the Gulf. Many schools declined to participate in the research because most of their foreign IB DP teachers had left their jobs and the country, and they were already struggling to find qualified replacements. Hence, the previous intention to conduct the study with the participants who teach or supervise any of the three core subjects in IB DP schools in Lebanon was scrapped. It was mandatory that participants were narrowed down to any IB DP teacher currently teaching an IB DP subject in Lebanon and willing to participate in the study.

The COVID-19 pandemic and the drastic closure of the physical facilities of schools also proved to be a constraint in the data collection procedure. Communication with schools had to be conducted online via email, and some schools either chose to completely ignore the invitation to participate or initially reply and then completely cease to reply to follow-up email. Had schools been open, it might have been more practical to pay schools in-person visits to request permission for their teachers and/or supervisors to participate in the study. All participants in the study were all IB DP teachers and/or supervisors currently teaching in Lebanon in schools accredited to teach the IB DP; however, they were not all core subject teachers.

Another major limitation of this research was the fact that most teachers who gave interviews either were not willing to acknowledge the extent to which sectarianism and the lack of social cohesion affect the implementation of international mindedness in their classrooms, or were not fully aware of the impact. This discrepancy became evident by comparing the results of the survey to those of the interviews. Additionally, the data collection method of “obtrusive data collection”, in which the participants knew they were being recorded and filmed, may have influenced their responses.

6.2 Implications

The implications of this research are far-reaching, as it brings to light the challenges faced by teachers trying to foster international mindedness in IB DP classes in Lebanon. The lack of social cohesion in Lebanon is a major impediment to the fostering of international mindedness in classrooms, as it makes it difficult to create a conducive environment for learning. This research highlights the importance of addressing the lack of social cohesion in Lebanon in order to ensure that the fostering of international mindedness in IB DP classes is not hindered. It is also important to recognize that teachers have a key role to play in fostering international mindedness in their classrooms, and that this can only be achieved with adequate support from the government, schools and other stakeholders.

In addition to the implications mentioned above, the research also has implications for future research. For instance, further research could be conducted to identify the specific strategies and approaches that teachers can use to foster international mindedness in their classrooms in spite of the lack of social cohesion in Lebanon. Additionally, research could explore the role that parents, schools, and the government can play in helping teachers foster international mindedness in their classrooms. Finally, research can investigate the long-term

effects of fostering international mindedness in IB DP classes in Lebanon and how this can lead to more open-mindedness, acceptance and understanding of other cultures. The findings of this research can help to inform future research and policy decisions related to the fostering of international mindedness in Lebanon.

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APPENDICES

APPENDIX A: SURVEY

1. Years of IB teaching experience
 - A. Less than two
 - B. 2 – 5 years
 - C. More than 5
2. Which IB subject do you teach?
3. Is your school an accredited IB DP World School?
 - A. Yes
 - B. No
4. How confident are you of your understanding of international mindedness?
 - A. Very confident
 - B. Confident
 - C. Not confident
5. Do you believe that a pluralistic society's (such as Lebanon) lack of social cohesion affects the implementation of international mindedness at schools?
 - A. Yes
 - B. No
 - C. Maybe
6. Does your school do all what it can to promote international mindedness?
 - A. Yes
 - B. No
7. Is your school completely committed to promoting international mindedness regardless of hindrances?
 - A. Yes
 - B. No
8. Are you comfortable when it comes to integrating international mindedness in your course?
 - A. Yes
 - B. No
9. Do you go above and beyond in your attempts to introduce your students to a variety of cultures and different perspectives?
 - A. Yes
 - B. No

10. Do you see international mindedness as being an integral part of your course?
 - A. Yes
 - B. No

11. Is professional development provided to teachers at your school as a means of promoting the incorporation of international mindedness in courses?
 - A. Yes
 - B. No

12. Is the school supportive in encouraging teachers to incorporate international mindedness in courses regardless of hindrances?
 - A. Strongly disagree
 - B. Disagree
 - C. Neutral
 - D. Agree
 - E. Strongly agree

13. Do students at your school have a good grasp of what it means to be international minded?
 - A. Strongly disagree
 - B. Disagree
 - C. Agree
 - D. Strongly agree

14. Do you believe that international mindedness promotes global citizenship?
 - A. Strongly disagree
 - B. Disagree
 - C. Agree
 - D. Strongly agree

15. Have you ever faced any type of serious hindrance when attempting to incorporate different perspectives in your course or when discussing another culture?
 - A. Yes
 - B. No

16. Does your school promote multi-cultural activities?
 - A. Yes
 - B. No

17. Have you received professional development to teach an IB DP course?
 - A. Yes
 - B. No

18. Would you consider yourself to be international minded?
 - A. Yes
 - B. No

19. While integrating international mindedness in your course, do you believe that it has changed your perspective of things and that now you do in fact see things in a more "international minded" way?
- A. Yes
 - B. No
20. Do you think that international mindedness is a valuable asset to students, especially those who live in pluralistic societies such as Lebanon, or do you believe that it is an irrelevant hassle?
- A. Valuable asset
 - B. Irrelevant hassle
 - C. Not quite sure

APPENDIX B: INTERVIEW QUESTIONS

1. What is your current teaching position at this school and how long have you taught an IB DP subject?
2. Have you previously worked in another IB DP school? (If the answer to the previous question is “yes”) Has the experience been very different? (If the answer to the previous question is “yes”) How?
3. Do you consider yourself to have complete and clear understanding of what international mindedness means?
4. Do you consider yourself to be international minded?
5. (If the answer to the previous question is “yes”) Did you consider yourself to be international minded before or after you started teaching an IB DP subject?
6. (If the answer to question 4 is “no”) How can you foster international mindedness without practicing it?
7. Are there any topics you consider to be taboo or refuse to discuss in your classroom for personal reasons? (If the answer to the previous question is “yes”) Could you give an example?
8. Have your attempts at fostering international mindedness in your specific DP subject been difficult or easy?
9. Have you ever faced any hindrances? (If the answer to the previous question is “yes”) What have these hindrances been?
10. Have you ever had to avoid a specific discussion in class about another culture or a different perspective as a result of cultural differences?
11. (If the answer to the previous question is “yes”) Could you give an example of a time when you or a colleague was restricted from teaching something or broaching

a specific subject in class because of social or cultural differences or political reasons?

12. Is the fostering of international mindedness considered important at your school?

APPENDIX C: IRB APPROVAL OF RESEARCH



لجنة الأبحاث

NOTICE OF IRB APPROVAL

To: Ms. Joanna Bilal
Advisor: Dr. Rima Bahous
Associate Professor
School of Arts and Sciences

APPROVAL ISSUED: 19 January 2022
EXPIRATION DATE: 19 January 2023
REVIEW TYPE: EXPEDITED – Initial

Date: January 19, 2022

RE: IRB #: LAU.SAS.RB5.19/Jan/2022

Protocol Title: International Mindedness in a Pluralistic Society with no Social Cohesion: The Case of Lebanon

The above referenced research project has been approved by the Lebanese American University, Institutional Review Board (LAU IRB). This approval is limited to the activities described in the Approved Research Protocol and all submitted documents listed on page 2 of this letter. **Enclosed with this letter are the stamped approved documents that must be used.**

APPROVAL CONDITIONS FOR ALL LAU APPROVED HUMAN RESEARCH PROTOCOLS

LAU RESEARCH POLICIES & PROCEDURES: All individuals engaged in the research project must adhere to the approved protocol and all applicable LAU IRB Research Policies & Procedures. **PARTICIPANTS must NOT be involved in any research related activity prior to IRB notice date or after the expiration date.**

PROTOCOL EXPIRATION: The LAU IRB approval expiry date is listed above. The IRB Office will send an email at least 45 days prior to protocol approval expiry - Request for Continuing Review - in order to avoid any temporary hold on the initial protocol approval. It is your responsibility to apply for continuing review and receive continuing approval for the duration of the research project. Failure to send Request for Continuation before the expiry date will result in suspension of the approval of this research project on the expiration date.

MODIFICATIONS AND AMENDMENTS: All protocol modifications must be approved by the IRB prior to implementation.

NOTIFICATION OF PROJECT COMPLETION: A notification of research project closure and a summary of findings must be sent to the IRB office upon completion. Study files must be retained for a period of 3 years from the date of notification of project completion.

IN THE EVENT OF NON-COMPLIANCE WITH ABOVE CONDITIONS, THE PRINCIPAL INVESTIGATOR SHOULD MEET WITH THE IRB ADMINISTRATORS IN ORDER TO RESOLVE SUCH CONDITIONS. IRB APPROVAL CANNOT BE GRANTED UNTIL NON-COMPLIANT ISSUES HAVE BEEN RESOLVED.

If you have any questions concerning this information, please contact the IRB office by email at irb@lau.edu.lb

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The IRB operates in compliance with the national regulations pertaining to research under the Lebanese Minister of Public Health's Decision No.141 dated 27/1/2016 under LAU IRB Authorization reference 2016/3708, the international guidelines for Good Clinical Practice, the US Office of Human Research Protection (45CFR46) and the Food and Drug Administration (21CFR56). LAU IRB U.S. Identifier as an international institution: FWA00014723 and IRB Registration # IRB00006954 LAUIRB#1

Dr. Joseph Stephan
Chair, Institutional Review Board

DOCUMENTS SUBMITTED:

LAU IRB Initial Protocol Application	Received 7 December 2021
Proposal	Received 7 December 2021
Letter to Schools	Received 7 December 2021, amended 18 January 2022
Informed Consent	Received 7 December 2021
Questionnaire	Received 7 December 2021
Informed Consent for interviews	Received 7 December 2021
Interview questions	Received 7 December 2021
Link to online survey	Received 7 December 2021, amended 16 December 2021
IRB Comments sent:	Received response:
10 December 2021	16 December 2021
16 December 2021	16 December 2021
10 January 2022	18 January 2022
CITI Training – Rima Bahous	Cert.# 36586308 Dated (18 October 2020)
CITI Training – Joanna Bilal	Cert.# 40789110 Dated (16 February 2021)

