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Atlantic College project?

Book Review: The Changing Face of International Education;
Challenges for the IB



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International Schools Journal

Editor

Caroline Ellwood

Managing Editor

Derek Bingham

Editorial Consultants

George Walker, Director General Emeritus, International Baccalaureate Organization

Jeff Thompson, Emeritus Professor of Education, University of Bath

Ex Officio

Jean Vahey, Executive Director/CEO, ECIS

Editorial correspondence, including manuscripts for submission, should be addressed to:

Dr Caroline Ellwood, 23 Trooper Road, Aldbury, Nr Tring, Hertfordshire HP23 5RW

CarolineEllwood@ECIS.org

Notes for contributors are on page 100.

Business correspondence, subscriptions, advertisements, back numbers, and offprints, should be addressed to John Catt Educational Ltd, 12 Deben Mill Business Centre, Old Maltings Approach, Melton, Woodbridge, Suffolk IP12 1BL UK.

Tel: +44 (0)1394 389850. Email: enquiries@johncatt.com

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Executive Director/CEO

European Council of International Schools

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146 Buckingham Palace Road,

London SW1W 9TR, UK.



Charles Dickens' international school

Caroline Ellwood, Editor

As we celebrate 200 years since the birth of Dickens, it is appropriate to record that in 1864 in his weekly *All the Year Round*, he wrote a piece entitled *International Education*. As Bill Roberts discusses what 'international education' means today and Atlantic College celebrates its half century, it is intriguing to consider what 'international education' meant to the Victorians. George Walker, in *Tea and Oysters: metaphors for a global education* (a title itself worthy of Dickens), looks at the background to that article and how Dickens was part of a movement that was a mixture of educational philosophy, business entrepreneurship and idealism.

Dickens' article was not just discussing a utopian theory but describing a reality in bricks and mortar, real boys and masters.

The plan is to establish in the different countries of Europe a series of international and corresponding schools for the middle and upper classes which will enable a boy during the course of a liberal education to acquire thoroughly several modern languages each being learned with the others, among fellows of all nations, in the land where it is spoken. The arrangement of classes and method of study being precisely the same in each international school....The subjects and methods of instruction being arranged on a common basis, the pupils will have nothing to unlearn. (quoted in Sylvester, 2002)

Dickens notes that whilst the school would contain boys from different countries and of different creeds, individual nationality would not be lost but form a community of accord as in the European universities of the Middle Ages.

Sylvester, in his fascinating study of the origins of Grove Road International School (1867–1889), points out that the impetus for the idea was not just from English pioneers like Huxley and Cobden but had roots that go back to a number of innovative French and German educationalists. Indeed, the idea seems to have been an offshoot of the Paris Exhibition of 1855 and the International Exhibition in London of 1862 and the creation of The European Association of International Education based in Paris. Certainly a knowledge of foreign languages would, according to Dickens, enlarge connections between commerce, literature and science. Thus an international education would have a practical association with free trade and what we would now call 'big business'.

Sylvester in his study goes on to comment:

The plan was outlined in a manner closely prescient of the type of efforts undertaken almost exactly 100 years later by The International Baccalaureate Organisation.

In fact, three schools were founded and the original idea was that students would spend some time in each one, learning German in Bad Godesberg (Germany), French in Chatou (Paris, France), and English in Grove Road, Hounslow. (Because of war between Germany and France only Grove Road survived).

Dickens has some remarkable and memorable educational establishments in his novels showing the English system as anything from flawed to ghastly. As Oliver, David Copperfield, Smike, Paul Dombey and Pip's childhood experiences demonstrate, education in early Victorian times was a hazardous and haphazard business. The young were at the mercy of such vicious and mercenary predators as Mr Bumble, Wackford Squeers and Fagin. However the book that tackles the shortcomings of the educational scene head on with dramatic gusto is *Hard Times*. Written ten years before Dickens' article on 'international education', it illustrates how serious his interest was in how the experiences of one's youth would shape the person one became.

Hard Times lampoons both the content and the methodology of utilitarian education but the critical intent is serious:

"NOW, what I want is, Facts. Teach these boys and girls nothing but Facts. Facts alone are wanted in life. Plant nothing else, and root out everything else. You can only form the minds of reasoning animals upon Facts: nothing else will ever be of any service to them. This is the principle on which I bring up my own children, and this is the principle on which I bring up these children. Stick to Facts, sir!" (opening of *Hard Times*).

As Cambridge points out in his article, 'how the curriculum is taught is greatly influenced by the manner in which learning is assessed. Two contrasting models of pedagogic assessment can be distinguished. These models are assessment of *performance* and *competence* respectively' (p47). Dickens extends the deadening influence of a utilitarian 'fact'-based education system to the whole industrial scene; education like industry is measured in terms of output and profit. Education, upbringing and environment all influence development and personality. Thus, not just education is based on facts but commerce and industry are deadened by uniformity.

Fact, fact, fact, everywhere in the material aspect of the town: fact, fact, fact, in the immaterial (*Hard Times* p28).

What Dickens offers in contrast is the encouragement of ‘fancy’ and creativity. Opposite to Bounderby, M’Choakumchild and Gradgrind are characters who, in spite of the system, come through with imagination and, like Cissy Jupe and the circus people, show compassion and understanding. As Sleary the Circus Manager says:

People must be amuthed ... they can’t be always working, nor yet they can’t be alwayth a learning’ (p45).

The experiment at Grove Road did not last, but the themes that Dickens explored both in his novels and in his article are still in discussion, still evolve. That early impulse to create schools that would bring students from different countries together, to learn from each other and promote cultural understanding and knowledge of more than one’s mother tongue, has become a worldwide reality. As Richard Cobden foresaw, ‘citizens of different nationalities could become international ambassadors’.

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Caroline Ellwood

Tea and oysters: metaphors for a global education

George Walker

Let's start with some history. It is now widely accepted that the first international school, as we understand the term today, was Spring Grove School in Hounslow, not far from the modern Heathrow airport, opened by royalty in 1867 (Sylvester, 2002).

Spring Grove was the brainchild of three eminent Victorians: the free trade parliamentarian Richard Cobden, the biologist Thomas Huxley and the writer Charles Dickens. It was a serious project but unfortunately not a sustainable one – after a rollercoaster existence the school closed in 1889 – but it serves to illustrate two common features of international education:

- The determination of individual pioneers to row against the powerful tide of national education (I shall mention some more of them in a moment) and...
- The difficulty of defining clearly the distinctive characteristics of international education.

So Richard Cobden foresaw the need for more trade ambassadors with the ability to speak different languages. Huxley insisted on the future importance of logical thought, best developed through the study of science. Dickens believed that students should develop an empathy with other cultures (while firmly remaining British) by rubbing shoulders with young people from other countries. A cynical alumnus, looking back on his experience, was not convinced and reckoned that the school's famous neighbour, Eton College, was more international.

Let us fast-forward to 1924 and the founding of the first international school that did last, the International School of Geneva – 'Ecolint' as it is known worldwide. The priority was different this time, no longer trade but the search for peace, inspired by the League of Nations with its headquarters on the opposite bank of Lake Geneva. The driving force this time was a remarkable woman, Marie-Thérèse Maurette, the head of Ecolint, (Walker, 2009) for whom 'rubbing shoulders' was not enough: inter-cultural awareness was not caught, it must be taught, and she believed the curriculum of an international school should include the study of languages, world history and geography and current affairs. "But whose version of current affairs should we believe?" asked Maurette, thus paving the way, had she but known it, for the International Baccalaureate's Theory of Knowledge course.

Exactly 50 years ago a school promoting the pure gospel of international education opened its doors in Wales: Atlantic College, the first of the (now 13) United World Colleges. It was 1962, in the depths of the Cold War, and we tend to forget nowadays just how scary that period was with the Cuban missile crisis bringing the world to within a hair's breadth of nuclear war. At Atlantic College we meet another remarkable international educator, Kurt Hahn, who wanted to create the educational equivalent of NATO, an *intellectual* international force for peace, bringing together young students from countries that had fought against each other during the Second World War.

In 1971 the Headmaster of Atlantic College, David Sutcliffe, took a decision that helped to shape the landscape that is familiar today. That was the year Atlantic College abandoned all national examinations in favour of the International Baccalaureate Diploma. The IB, driven by another pioneer, Alec Peterson (2003), was just three years old and it was struggling: for cash, for schools and for university recognition. Sutcliffe's bold decision was a vote of confidence at a critical time and the IB has never looked back. Indeed, it has become so firmly established that many teachers would settle for a definition of international education that simply equated it with the IB.

International recognition and respectability for this fast-growing movement came in 1974 when the General Conference of UNESCO (1974) recommended that 'Education for International understanding, Cooperation and Peace and Education relating to Human Rights and Fundamental Freedom' should form the basis of education in all its member states. The recommendation was finally ratified in 1996 by every member nation's minister of education.

Let's pause for a moment to reflect on the international scene in 1974:

- There were two ideologically opposed super-powers, the USA and the USSR and either by treaty, or by sympathy, you belonged to one or to the other.
- There was a real possibility that friction between the two (or between their allies) would lead, even by accident, to nuclear war.
- Meanwhile, the old empires, especially in Africa, were rapidly unravelling into independent nation states. The membership of the United Nations increased by 55 countries between 1960 and 1980.
- Travel was slow, expensive and, in some parts of the globe, virtually impossible. For example, travel behind the Iron Curtain was often difficult and China was off-limits. Many countries demanded a smallpox vaccination certificate.
- Communication was slow, inefficient and largely dependent on 'snail mail'. There was no email, no Twitter, no texting, no Facebook.

- ‘International’ still retained a mystical flavour: the so-called five Fs – food, fashion, flags, festivals, famous people – all evoked exotic, unfamiliar scents and images.

So international education reached maturity as super-power-controlled nationalism was being built behind clearly defined frontiers. Opening up those frontiers was seen as an important step in the search for peace between nations, a search based on the belief that the recognition – no, more than that, the *understanding*, even the *welcoming* of cultural difference offered the key to international harmony. This, then, was the distinctive component of international education: getting to know you.

Getting to know you

I am reminded of the Rodgers and Hammerstein musical *The King and I*. You may remember the plot: a British woman, Anna, is appointed tutor to the children of the King of Siam (memorably played by Yul Brynner) and she finds herself in an alien, closed and frightening cultural environment. The best way forward, she decides, in the words of the show’s number one hit, is by ‘getting to know you’. The lyrics of this song could serve as a guide to 20th century international education. They go like this:

Getting to know you,
Getting to know all about you.
Getting to like you,
Getting to hope you like me.

Getting to know you,
Putting it my way, but nicely,
You are precisely,
My cup of tea.

Now, I want to draw attention to the following assumptions:

- Actually meeting someone, talking to them, exploring similarities and differences is likely to lead to friendship; it will mean ‘getting to like you’ and (I hope) ‘you getting to like me’; we are less likely to be antagonistic.
- However, simply ‘getting to know you’ is not enough; we must find out ‘all about you’ implying a deeper cultural understanding.
- Nonetheless, the frame of reference by which I am going to judge you is very clearly mine: ‘putting it my way’.
- Let’s not delude ourselves: ‘nicely’ and ‘precisely’ I will use a very British figure of speech – ‘my cup of tea’ – to keep me in control of this relationship.

I risk making false analogies but my argument goes like this: in their search for an education that would promote world peace, international educators believed that the overwhelmingly important factor was contact between people of different cultures. Ideally such contact would be achieved face to face as in the multi-ethnic environment of an international school (at Ecolint in Geneva there are more than 130 different nationalities speaking more than 80 different mother tongues). However, it might also be achieved indirectly through a study of world literature, world history and global geography, languages, different art forms and so on. Either way (and it was usually a combination of the two) students would acquire an empathy towards other cultures and the IB Diploma Programme played a key role in this process: traditional enough to provide a secure academic safety net yet, in the hands of a good teacher, a framework that inspired new and radical thinking. For many schools the IB became the acceptable face of international education.

However, with very few exceptions, international education has been developed and executed through the medium of English and it has been largely founded on a set of Western Enlightenment values. Arguably the toughest challenge for the international educator has been to avoid ‘putting it my way’, trying instead to step back from the focal point of judgment about what is acceptable and right.

International becomes global

By the end of the 20th century international education was caught up in a much wider movement (Walker, 2011) as the frontiers of independent nation states were blown wide open by the unstoppable flood of information, financial capital, services, people and ideas in the process that we call ‘globalization’.

Globalization opens up the world in a way that reminds me of the saying ‘the world is your oyster’. Isn’t this exactly what globalization offers? Doesn’t the world become your oyster when manufacturing costs are driven down through the rapid movement of capital to the most productive location in the world? When all manner of services are waiting to help you right across the globe at the touch of a computer key? When world-class culture – art, music, drama – is available just around the corner? When Olympic games, world cups and global championships are taking place on television from somewhere or other every week of the year? When the latest medical and scientific discoveries are published, shared and developed at the world’s most prestigious centres of research? When unlimited information needs only a quick Google and all your friends are no more than a page of Facebook away? Isn’t that opening up the oyster of your world?

But you have already sensed some doubts because there is a darker side to all this, bringing moments when we imagine our world is indeed an oyster but

we are trapped inside its shell, unable to break out, forced to live with its finite and declining resources, powerless to make the best use of the treasures that lie within. We know that this oyster-world is:

- Becoming overcrowded as its population hits 7 billion.
- Eroding the concept of national identity, provoking a backlash of nationalistic and religious extremism.
- Gradually transferring economic and political influence from the familiar West to the unfamiliar East.
- Becoming slowly but irreversibly over-heated through global warming.
- Circulating information at a rate that seems increasingly out of kilter with our ability to use it responsibly.
- Using up finite life-sustaining resources.

Six challenges of globalization

I am going to identify six global challenges to which education in the 21st century will have to respond. Note that I have dropped the qualifying ‘international’; we are all occupying the same oyster and we are all being impacted by these consequences of globalization:

- Diversity
- Complexity
- Sustainability
- Inequality
- Accessibility, and what I call...
- Eastern-centricity

So let me say just a little about each in turn...

Diversity

The growing impact of mass migration makes us more aware today of human diversity than at any time in the past. It is increasingly likely that we will live next to, work in a business team with, play sport against or choose as a life-time’s partner, someone of a different ethnic origin. In the United Kingdom, for example, close to 1 in 10 of the population is now from an ethnic minority group; in my parents’ time the figure was 1 in 50.

What do our students think about a situation that many people see as a threat to their job, to their way of life, perhaps even to national security? Is there a moral argument for seeking out, welcoming and even celebrating diversity? Economists tell us that the nation’s wealth depends upon migrant labour; biolo-

gists insist that a more diverse gene pool will encourage the maintenance of a healthy human species and artists will point to the cultural enrichment that ethnic diversity brings to a community.

Nonetheless, I would argue that the popular default position on diversity lies somewhere between suspicion and hostility and to change that to somewhere between welcome and celebration requires a very special kind of education.

Complexity

As well as becoming more diverse, life is also becoming more complex as unlimited information becomes cheaply and readily accessible; as official interpretations of events are more frequently challenged; and as millions of individual opinions – many thoughtful, some ludicrous – are given a public hearing via the internet. The blacks and whites of the 20th century are slowly giving way to much more complicated shades of grey, whatever the issue: building more nuclear power stations, developing stem cell research, bringing democracy to Libya, exploring new oil fields or making sense of the politics of Iran.

An education for a globalized world must offer the means to access information, the skills to make sense of it and the courage to adopt an unpopular response.

Sustainability

The sustainability of human activity is becoming a defining feature of the 21st century. Human beings are destroying unique habitats, using up irreplaceable resources, accumulating waste and polluting the atmosphere at an unsustainable pace. Nowhere are the risks more evident, and the causes and remedies more angrily debated, than in the field of climate change.

Scientists are finding it hard to counter the aggressive tactics of the so-called ‘climate sceptics’. Politicians are finding it hard to accept the inevitable material sacrifices that will follow from carbon reductions. The media are finding it hard to report in a balanced and informative way on technically complex issues. The United Nations, called upon to discharge what is arguably the most important responsibility in its history, is finding it hard to keep member states on board.

An unfamiliar and uncomfortable word is entering the vocabulary of the global educator: *sacrifice*. Listening recently to BBC Radio 4’s *Today* programme, I heard a distinguished economist say: “The trouble is there is no longer enough to go round.”

Inequality

Globalization produces winners and losers and as the world grows richer the inequality gap between and within countries is growing wider. For example, the

world's richest 20% are responsible for 77% of private consumption and the poorest 20% consume just 2%. A recent OECD report (*Guardian*, 2011) identified the UK as the world-leader amongst rich nations in inequality with an average top 10% salary 12 times the average bottom 10% salary. As inequality widens, the fabric of society deteriorates as the wealthy go their own way, reducing their commitment to the community's shared services and facilities, including education.

But there are also some hopeful signs. In sub-Saharan Africa for example, participation rates in primary education have increased significantly thanks largely to the *Education For All* initiative of UNESCO. There is still a long way to go before achieving the UN's millennium goal of full primary participation by 2015 but encouraging progress is being made. Given the will, the most challenging social problems can be solved. Global education should be developing social entrepreneurs who, in the memorable phrase of Thomas Friedman (2005), 'combine a business school brain with a social worker's heart'.

Accessibility

The phrase '24/7' did not exist during most of my professional career. Human exchanges went on according to a timetable laid down by the church, by academia (I still find it hard to resist starting the new year in September) and by the human body. From time to time, especially travelling extensively for the IB, the effects of jet-lag would remind me how foolish it is to try to over-ride the body's in-built circadian rhythms.

Today the sun never sets on our global world and its accessible information, and real time is of declining importance in the land of the new digital media. Moreover our expectations about what we have a right to access have changed significantly as conventional measures of hierarchical authority – title, qualifications and experience – are rendered null and void by the anonymity of the internet where I am not required to explain who I am or what I am up to.

Of course, much of the new world of digital media offers huge opportunities for educators but should we not be asking what has happened to privacy, to calm reflection and to the slow maturing of personal and professional relationships? It was Kurt Hahn who spoke convincingly about the importance of what he called 'the love of aloneness' (Hahn, 1940).

Eastern-centricity

Let me quote a statistic (albeit disputed) that has been produced by Nobel prize-winning economist, Robert Fogel (2010). By 2040, he predicts China's per capita income will be around US\$85,000, more than double the forecast for the European Union. He attributes that massive increase to China's huge investment in education.

It was surely a sign of things to come when the European Union lobbied China (with the world's second largest economy, but now producing more patents than America) to contribute to its massive bail-out fund. Nor should we be surprised to see the Formula 1 motor racing circus come to India (ninth largest economy) as that country joins the world of the economic glitterati. I think it is obvious that economic and therefore political influence is moving inexorably towards countries whose long and rich cultural traditions are not founded upon the values of the Western Enlightenment (Walker, 2010).

Global education

Diversity, complexity, sustainability, inequality, accessibility and Eastern-centricity: these, I am suggesting, are the major global challenges for the 21st century's educator and translating them into classroom practice is not going to be easy.

- How can we prepare young people for the inevitable relative loss of material wealth to become the first generation in modern history that is 'worse off' than its parents?
- How can we blend cutting edge intelligence with cutting edge compassion and then persuade our brightest and best to dedicate their lives to the improvement of the social condition of others instead of becoming bankers?
- How can we make time for that 'still, small voice of calm' amidst all the 24/7 pressures of non-stop global communication, some of it undermining conventional ethical values?
- How can we take a positive view of the slow but steady erosion of Western influence and the unstoppable domination of countries like China, India and Brazil (sixth largest economy)?

I am going to resist the temptation to turn to the IB for some answers. It's not that my enthusiasm for the IB has declined since I left it – the opposite is the case – but rather that it's just too simplistic (as I hinted earlier) to equate the IB to international or global education and assume the issue is resolved. There is thinking to do in between.

Instead, I'm going to call on the help of one of our most influential contemporary educators, Professor Howard Gardner of Harvard University. Gardner is best known for his work on multiple intelligences which will soon be 30 years old. More recently, in 2006, he published a book entitled *Five Minds for the Future* which addresses, as I have tried to address in this article, the challenges of globalization, suggesting how educators should respond.

Gardner believes that the future global citizen should be helped to develop five distinct minds: a *disciplined mind* (having the mastery of an academic

discipline, craft or profession), a *synthesizing mind* (taking information from a variety of sources and putting it together in new ways), a *creating mind* (that breaks completely new ground), a *respectful mind* (noting and welcoming human difference) and an *ethical mind* (asking how we can serve purposes beyond self interest).

At this point we are entering uncharted territory but I think it might be productive to map my six challenges against Gardner's five minds and ask how we might go about developing some of the 30 'cells' as the core of a global curriculum.

Let me choose just one of Gardner's minds to illustrate how it might be linked to my six challenges and developed in school. I have chosen the 'ethical mind': the capacity to distinguish right from wrong, good from bad, vice from virtue. But it's more than that: it's a determination to exercise that capacity in everyday decision-making, sometimes at the risk of great unpopularity, perhaps even some personal danger. There is surely a growing feeling that too many people of influence – politicians, journalists, elements within the police and some business people – are guilty of unethical behaviour, be it claiming bogus expenses, hacking mobile phones, covering up crucial evidence or pocketing outrageous salary bonuses. In our enclosed oyster world it is surely in the general interest that individuals should act in an ethical manner. Disappointingly, in a recent international survey (*IB World*, 2012), IB students placed 'principled' as the least important of the IB Learner Profile descriptors: only 4% put it first compared to 17% who chose the most popular, 'open-minded'.

Let me give three quick examples of what I am suggesting:

- We might bring the *ethical mind* to bear on *human diversity* with the key question: can you reasonably condemn the behaviour of a culture to which you do not belong? This would open up the whole issue of cultural relativism.
- And we might encourage the *ethical mind* to explore *accessibility* with the key question: is it acceptable for people to create false identities when accessing social networks?
- The question of China's apparent reluctance to support economic sanctions against Iran would encourage the *ethical mind* to operate in a field of considerable – and sometimes contradictory – *complexity*.

There are no simple answers here.

In similar fashion, the *disciplined mind* (which must mean a multi-disciplined mind) should be used to ensure that students have a basic understanding – the concepts, the figures, the history – of the processes of globalization, a phenomenon which will determine the rest of their lives and must therefore be a central focus of their education.

Summary

I have used the metaphor of *The King and I* to describe international education as it developed in the 20th century. The emphasis was on me 'getting to know you' and getting to know you within a cultural framework that I feel comfortable with, symbolized by the way you, the stranger, will become 'my cup of tea'.

I have used a different metaphor (the world is your oyster), a metaphor with positive and negative interpretations, to describe the impact of globalization on education and I have identified six challenges for the global citizen.

I have then borrowed Howard Gardner's *Five Minds for the Future* to provide the diverse intellectual firepower that will be needed by citizens confronting those 21st century challenges.

Finally I have suggested, very tentatively, that we might map 'challenges' against 'minds' and so begin to devise an appropriate curricular framework for global education.

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George Walker was Director General of the International School of Geneva and then of The International Baccalaureate Organisation. He is now a visiting Professor at The University of Bath.

Creating contact zones: ISTA festivals and the practice of WE

Dinos Aristidou

If I were to wish for anything I should not wish for wealth and power, but for a passionate sense of what can be, for the eyes, which, ever young and ardent, sees the possible. Pleasure disappoints, possibility never (Kierkegaard 1992)

The International Schools Theatre Association (ISTA) is an international organisation that annually runs over 35 events worldwide for teachers and young people, working in partnership with schools, artists and educational organisations such as the IB. It was established in 1979 in order to bring together young people from international schools worldwide, to share their work in theatre and to develop their theatre skills.

At the heart of the organisation is the ISTA Festival experience where up to 140 young people from all over the world come together to meet, exchange ideas, develop skills and learn about theatre together.

The ISTA Festival Experience

The ISTA Festival brings young people into contact with diverse international perspectives as well as giving them the chance to collaborate with young people from different countries who share their passion for and interest in theatre.

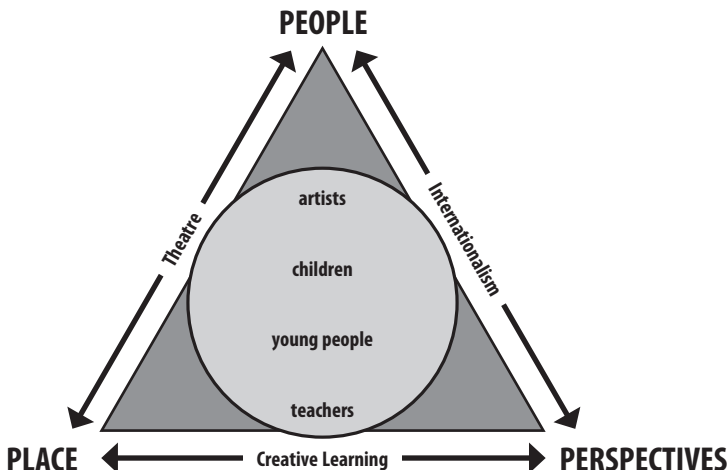


Figure 1. The model of the ISTA Festival Experience

The coming together of particular people in a particular setting with a particular focus leads to the unique learning and cultural experience informed by and dependent on a multiplicity of perspectives. Young people work both in small groups (approximately 20) referred to as ensembles as well as coming together as a whole group made up of over 140 young people. Working in these groups young people learn about theatre as well as exploring ideas and concepts through theatre. The ISTA Festivals signpost particular creative processes, develop tools of enquiry and model attitudes and approaches that create internationally minded young people and good quality theatre.

A young person participates in an ISTA Festival primarily through three modes of engagement: cultural, artistic and social.

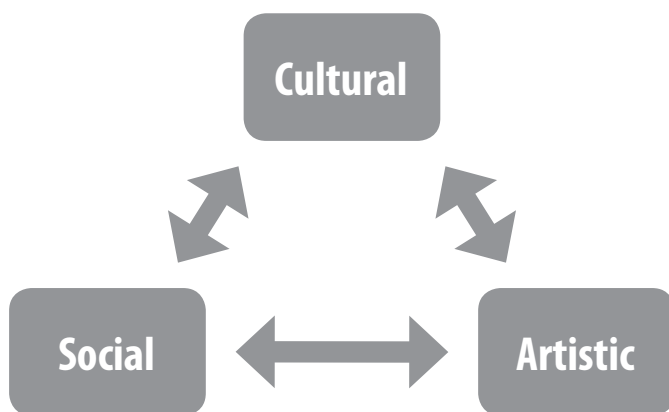


Figure 2. Young people's Modes of Engagement and Learning.

Through the **Cultural Mode of Engagement and Learning**, young people engage both with young people from different countries and cultures and with the location of the festival; the country where the festival is being held and the school that is hosting the festival. It is primarily in this mode that young people develop international mindedness and the skills of cultural literacy.

The **Artistic Mode of Engagement and Learning** engages young people with the art of theatre and with theatre making. It gives them opportunities to learn through practice and to develop artistically and creatively. The **Social Mode of Engagement and Learning** is a key aspect for the development of cultural understanding as it is through this mode that young people interact with each other artistically, socially and emotionally through the shared experience of performance. Friendships and interactions are also developed outside the scheduled time and continue after the ISTA Festival through self-initiated correspondence and communication.

A Developmental Model

There are three types of ISTA Festival aimed at Primary, Middle and High school students. These are each different in nature but together form an incremental relationship to theatre.

The Primary School ISTA Festivals are referred to as 'The Theatre Playground', where children aged 9-10 learn through structured play focussing on an area of enquiry. The Middle School ISTA Festival is described as 'The Theatre Workshop', where young people aged 11-14 develop and acquire new skills through workshops. The High School ISTA Festival for young people aged 15-18 is described as 'The Theatre Company' and engages the participants in the creation and presentation of original pieces of theatre.

The Practice of WE

The WE story defines a human being in a specific way; it says we are our central selves seeking to contribute, naturally engaged, forever in a dance with each other. It points to relationships rather than to individuals, to communication patterns, gestures and movement rather than to discrete objects and identities. It attests to the in-between. (Zander and Zander 2000)

The ISTA ensemble, or the practice of WE, was one of the primary founding principles of ISTA, and it is still the methodology that underpins all activity undertaken by the organisation. Ensemble describes the group itself ('the ensemble') as well as describing the approach and techniques used to form and keep together these groups ('the ensemble method'). This approach is founded on a basic belief in the 'alchemy of synergy' (Robinson 2008) that results in a connected, cohesive group, comprised of diverse individual entities, which has greater capabilities and capacity than the sum of its component parts. In this respect it is a model for increased productivity. In the context of the ISTA Festival, there is a strong belief in the artistic value that comes from such collaboration between multiple perspectives, disciplines and voices. Pedagogically, this connection between young people also offers them the opportunity to develop and enhance their social and personal skills by working coherently as one. The broader application of this methodology is also ideological; aspiring to create community cohesion, effective communication between diverse groups and international mindedness.

...we have distinguished a new entity that personifies the 'togetherness' of you and me and others. This entity, the WE, can be found among any two people, in any community or organization, and it can be thought of, in poetic terms, as a melody running through the people of the earth... (Zander and Zander 2000)

Different cultures and cultural practices are often viewed as 'other.' Through this identification of what is 'other' or 'alien', we establish a sense of who is 'in' or who is 'out':

The term 'alterity' can be used to express the 'otherness' of people or values beyond the cultural horizon of self. The demarcation line between identity and alterity is the battlefield of social identity. The most important contour on the cultural map is the division between 'us' and 'them', for this defines those we must defend and those we must attack. (Pearce, R. 2001)

The practice of WE is important in making sure that young people do not see others as 'them' but perceive 'us' as being made up of different people who have different ideas and approaches. This is true collaboration – the recognition that difference brings richness. It is also empowering for young people to recognise that they don't need to feel 'other' or conform to a particular profile to fit in. They can be themselves or a particular aspect of themselves, and be accepted and part of the 'us'. In this way the 'practice of the WE gives us a method for reclaiming 'the Other' as one of us' (Zander and Zander 2000) 'Us,' therefore, contains 'them.' The dissolution of these 'demarcation lines' becomes a model of collaborative theatre practice and fulfils ISTA's international educational objectives. The question for the ISTA ensemble becomes, as Zander and Zander point out 'what's best for *us*?' and 'what's best for the art?' rather than 'what's best for me?'

By telling the WE story, an individual becomes a conduit for this new inclusive entity, wearing its eyes and ears, feeling its heart, thinking its thoughts, inquiring what is best for US. (Zander and Zander 2000)

This dual process of accepting the other as part of us along with the recognition that the other, through their passion for theatre, is in fact part of our 'tribe' (Robinson 2009), establishes the connection and the conditions that result in a high quality process and a high quality product. This process is described by Robinson (2009) as the 'tribal clustering of a tribe of creative individuals' which leads to 'explosive innovation and growth' and 'provides inspiration and provocation to raise the bar to your own achievements'. The raising of the bar and the raising of achievement happens when we engage with the process of WE.

Processes or Product?

The ISTA Festival develops and uses the artistic processes of theatre making as key elements of an international education. Young people are not presented with one particular or singular process but rather learn through bespoke and diverse models

of learning. These are determined by the festival focus, the location and other participating schools. Participants are given to understand that art can be created through a wide and diverse range of processes. The ISTA staff working in collaboration with the young people offer a wide scope of structured exercises and activities that give the young people a repertoire of theatre-making skills and inquiry skills, as well as a closer understanding of how to transform ideas into action.

The ISTA artists are characterised by the way they approach the process of creation, their understanding and embodiment of the educational and artistic philosophy of the organisation, and their belief in the power and importance of collaborative working. ISTA only asks that ‘one dream the same dream with another’, the essence of collaboration as described by Cruz in *Trans-global readings, Crossing theatrical boundaries* (2003).

The best way to learn about theatre is to practice it, and here young people become practitioners rather than students of theatre for, as Heathcote pointed out, ‘For too long in schools we have refused to let children function as artists. We make them learn about it’ (1980). The young people at an ISTA Festival, therefore, learn about both the process of creation and about the art form of theatre but this is not through instruction. It is the result of *being* artists, making and presenting theatre, and responding to the work that has been created. Each of these inter related dynamic elements at the heart of the art making process – being, making, presenting, responding/reflecting – has its own educational value and can be naturally applied across art forms beyond the ISTA Festival experience.

Another important aspect of the ISTA Festival is the ability to receive and respond to the work of other groups and their creations. Participants look at their work *in relation to* the work of the entire ensemble and adopt the perspectives not only of creator but also of performer and spectator. This develops their ability to observe, reflect on and evaluate their work from the inside and the outside, a skill which can be transferred across the curriculum and which develops student centred, self-initiated learning and development:

Thus self-spectatorship, at its best, can be said to promote a double valence of being audience to one’s own creation and being an audience to oneself. (Bolton 1998)

The ISTA Festival in terms of the artistic processes it employs relies on and encourages an internal/external mode of operation; reflecting on the work at the same time as creating the work in collaboration with others.

The Project of Becoming

An ISTA Festival is something unexpected ... you leave not only satisfied, but changed. (HS Terezin 2009)

Theatre is essentially a process of transformation; of idea into action, of one person into another, of space into place. At its heart is the creation of that which is imagined, through a communion of bodies, minds, spirits and energies that conjure up new worlds before our eyes. The transformative process in education is also often described using mystic or what is referred to as new age vocabulary: spirit, miracle, magic, synergy. This spiritual rhetoric within the discourse of education is addressed by Neelands in his article of 2004, in which he examines the concept of the 'miracle' in education. He recognises that the use of terms such as 'miraculous' and 'transformative' might be problematic:

The problem then, is to find ways of theorising the possibility of personal and social changes and transformations through drama experiences in ways that go beyond advocacy and rhetoric and which acknowledge the relativism of context.

He goes on, however, to provide some indication of how we can make sense of such mystic terms by focussing on human potential in a pedagogic context as being part of the 'project of identity':

...in a pedagogic context that stresses 'becoming', that views human potentiality as a project rather than as an essentialised and contained given, 'miracles' are not the exception but the rule (2004).

This concept of identity being a 'project of becoming' is particularly pertinent for international school students, described by Langford (2001) as 'third culture kids' (2001). These are young people who often struggle to find their place in the world. Describing 'the complex map of each child's cultural identity', Walker (2001) provides a profile of the international school student by describing how:

underneath the much travelled, multilingual, sophisticated exterior presented by many of our students lie some rather vulnerable young people at a crucial stage of their development. Their parents, by definition, are professional people, frequently absent and often too busy to integrate into a temporary new culture.

But Walker also reminds us that the question of identity, though pertinent in international schools, is also an issue for all young people regardless of their ethnicity or country of residence:

the most challenging task for the international school is the same as for any school: to support and encourage young people in the search for their own identity, their own self-knowledge and, ultimately, their own self fulfilment. (2001)

Bruner (1996) identifies ‘meaning making’ as a key element in this search and construction of identity. He advocates for a system of education that ‘must help those growing up in a culture find an identity within that culture’. He believes that without this identity, young people ‘stumble in their effort after meaning’. Bruner goes on to identify ‘the narrative mode’ as the method by which ‘one can construct an identity and find a place in one’s culture. Schools must cultivate it, nurture it, cease taking it for granted.’ He suggests that identity is based on the story we tell of who we are, where we have been, what we have experienced and where we want to go. Being able to narrate who and where we are gives us a sense of self and a sense of home. Migration, he points out, a consistent feature of the lives of many international school students, therefore becomes something that can potentially disrupt this narrative:

feeling at home in the world, knowing how to place oneself into self-descriptive stories, is surely not made easier by the enormous increase in migration in the modern world. (1996)

Part of the impact of the ISTA Festival is that it brings together like-minded young people and engages them in a collective process of meaning making. The experience of creating a piece of theatre in their ensemble and as a whole group, based on place and inspired by an exchange of ideas, offers a coherent narrative of experience that can be told to others; the story of a journey of discovery and creation. The process of making theatre is after all the process of making meaning and this equips young people with the skills to make and identify meaning within their own lives. But the ISTA Festival also transforms theatre into a home where all participants are both welcome and, more importantly, significant. In this respect the ISTA Festival becomes a significant element in young people’s ‘project of becoming’.

Identity seems to be something that is discovered and excavated through the work and through the interactions with others. The ISTA Festival space is a safe domain where ‘real self’ can emerge. This seems to be partly due to two elements: it is a liberating time outside of ‘real life’ where young people feel free of the labels of their regular lives; and it is a chance for them to operate in a world where they have the choice regarding how they are to be read and received by others.

it frees you from your actual life and you become yourself amongst strangers. (HS Terezin 2009)

In a world where for many young people there aren’t any answers or fixed directions, the ISTA Festival gives young people the licence to collaboratively set their own coordinates and find their own way through the artistic land-

scape, guided both by professionals and other participants. One educator who witnessed this process described it as providing young people with 'a chance to reinvent themselves'. (HS Terezin 2009). The young person's regular educator also becomes key to this process of becoming, by bearing witness to these transformations. Though s/he assumes a supportive rather than central role at the ISTA Festival, s/he is recognised by the young people as witness, co-learner, chaperone, and supporter.

Bearing testimony to the transformative processes and the new identities young people are 'trying on' is important for the young person, their motivation and their work back at school, where they sometimes feel they are able to start afresh. One educator recognises this aspect and values the ISTA Festival as an experience where young people are 'able to experiment in a different environment which is not judgmental or giving a grade' (Educator, HS Zurich 2008). This new found identity, however, is not always the discovery of self but rather the identification, the 'trying on' and projection of what I will refer to as the aspirational self, 'an opportunity to be or discover who they truly are or want to be' (Educator, HS Stavanger 2008).

How an educator responds to and works with this aspirational self after the ISTA Festival can make a significant change to the young person, their motivation and their future. The raising of aspirations and the discovery of possibilities and choices, not only in the imagined space of the festival but also in the actual space of their lives is what for many young people becomes the key feature of the ISTA Festival and what makes it for many an unforgettable and key formative experience which is for many 'a great way to grow up' (MS Bucharest 2008).

Pluralist Youth Theatre

The ISTA Festival pluralist approach to theatre making endorses the importance of difference and diversity and encourages a safe and comfortable environment for becoming. In essence a new form of international youth theatre is created that relies on a variety of perspectives for the richness of the work and the process of creation where 'everyone interprets things differently' (HS Zurich 2008).

ISTA takes an approach that Drennan (2002) describes as based 'on the tenet that human diversity is intrinsically valuable.' Through the use of multiple perspectives and points of view, one of the cornerstones of the ISTA Festival model, the challenge, identified by Drennan 'to foster development of citizenship at multiple levels ... whilst at the same time encouraging the development in students of a sense of their own identity' is met and becomes a dynamic part of the ensemble forming and theatre making process. The pluralist processes

of theatre making at an ISTA Festival not only develop, but indeed require, a meaningful interplay between individuals, cultures and groups. It is this very connection between fluid identities that comes through an ensemble building process that promotes the possibility of a less fragmented world which was one of ISTA's founding high-level objectives:

In acting 'differently', in acting 'as-if' the world was otherwise, students may be encouraged to discover that at personal, local, national and international levels they are free to negotiate, translate and therefore transform the problem of identities and the problem of the representation of identities in what Bhabha calls a 'continuous intertextual temporality of cultural difference'. (Neelands 2004)

This refers us directly to ISTA's mission 'to provide high quality experiences that develop internationalism through theatre' and the organisation's belief in theatre's capacity to build a better world what one young person, in reference to the ISTA Festival, describes as 'a forum where a conglomerate of people full of hope and creative ideas meet and unite with purpose of creating a better world' (MS Istanbul 2008). It is a mission that is echoed and expressed eloquently by Grieg (2008) when he describes international theatre making with young people as:

the opportunity to turn the contact zone between different cultures into a creative interface as opposed to a war zone. Not necessarily a 'place of harmony' where there is a watering down of everything ... but a place where a genuine fusion of cultures creates the 'new' without wiping out the best of 'the old'. (2008)

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Dinos Aristidou is a writer and freelance artist who specialises in working with educators, communities and young people, both in the UK and internationally. As a consultant for the IB he has worked on the IBMYP programme and IB Diploma Theatre as a workshop leader, teacher trainer and advisor. He has worked for the Arts Council of England, South East as Creative Learning Programme Manager and as Officer responsible for Young People and Learning.

Creative institutional partnerships that enhance experiential learning in times of crisis

Robin Berting and Marta Vernet

Abstract

There is great untapped potential for international schools to develop dynamic experiential learning programs through partnerships with a variety of institutions, including local and international NGOs, multinational corporations, and an often overlooked set of institutions: local, regional or national governments. Establishing these partnerships not only provides students with valuable opportunities for deep and enduring experiential learning; it can also have a very positive impact on partner institutions and their constituents, enhancing the school's image in the broader community, as well as reinforcing the value placed on such programs within the school in a self-reinforcing sustainable cycle. The cost-effectiveness of such programs is an important consideration too, especially in these times of economic crisis. In this paper, three cases of dynamic programs based on successful partnerships between the American School of Barcelona and public institutions are presented. The article concludes with a discussion of a 'sustainable partnership cycle' model for setting up and expanding these institutional partnerships and programs.

Introduction

As we progressively move into the 21st century, it has become increasingly clear that education administrators need to change the way they view schools. According to the US-based Partnership for 21st Century Skills, the skills required for success in the 21st century include not only new media and technology skills, but also career and life skills, as well as learning and innovation skills (critical thinking, communication, collaboration and creativity).

From an international schools' perspective, we would add linguistic and intercultural skills. Many educators, such as those affiliated with the UK-based Learning Outside the Classroom organization, agree that education can and should become more relevant to pupils by moving increasingly outside the classroom walls to develop these skills in the form of experiential learning programs (including place-based education, cross-age learning, and service learning, among others). But with increasing budget restrictions in these times

of economic crisis, how can schools set up these kinds of programs to develop these 21st century skills in students?

Schools do not exist in voids; in order to set up experiential learning programs they must seek out win-win partnerships with institutions with whom such programs can be created. Typically, international schools have worked with NGOs (because they provide ready-made community service opportunities) or multi-national corporations (because parents at the schools work for them or because they provide enticing fundraising opportunities). Government institutions, however, are often seen as a nuisance by international schools, imposing curricular or linguistic requirements for accreditation or for student graduation, or elaborate hoops to jump through for teacher and student visas.

The American School of Barcelona (ASB) experience, however, has shown that these public institutions are potentially great partners for setting up serious, sustainable, long-term experiential learning programs. However, these partnerships do not come about easily, and require vision, school community buy-in, and human resources to achieve them. Here we provide three cases of successful and sustainable experiential learning programs from ASB that were set up with public institutions. We then examine more carefully the dynamics behind establishing and expanding sustainable partnerships and suggest a model to be followed by other international schools.

Case One: Place-based Learning – The Collserola Park Environmental Project

In this experiential learning program in operation since 2007, all ASB students from kindergarten to 12th grade do environmental work in one of the largest urban parks in Europe, Collserola Park on the outskirts of Barcelona. Different groups of students regularly spend time at the park throughout the year doing environmental activities, depending on their grade level, such as clearing water channels, planting trees, or studying the composition of the soil, under the supervision of park officials. Sometimes the work is directly related to the curriculum in the classroom; sometimes it is not. However, it is always a valuable experience for the students and beneficial for the park. The students learn about the importance of protecting the environment as they develop a sense of attachment to the nearby park; park authorities benefit from the useful work they do, and perhaps more importantly, from a more environmentally conscious public.

The Collserola Park environmental project came about through a partnership between three institutions: the American School of Barcelona, which provides the students; Can Coll, the public institution that runs environmental education programs in the park; and the city council of Esplugues de Llobregat, which

granted ASB a piece of land to look after in a section of the park located very close to the school in that municipality. In fact, the Esplugues de Llobregat town council convinced Can Coll to send its educators to that piece of land to run the program instead of following their usual practice of having schools bus their students out to Can Coll's centre in far-away Sant Cugat dels Valls for the environmental educational sessions.

Case Two: Service Learning – Sharing to Learn

Sharing to Learn is a service learning program in which students in ninth grade from ASB act as Language Assistants (LAs) on a weekly basis for elementary school English teachers in 15 public and semi-public schools in the municipalities Sant Joan Despi, Esplugues de Llobregat, and Sant Just Desvern, affecting over 500 elementary school students. The ASB students act as models of native or native-like English by assisting teachers through songs, games, role plays, small-group activities, and other communicative teaching methods for one to two hours every Wednesday afternoon. In addition to giving them a heightened understanding of the language acquisition process, Sharing to Learn allows the ASB ninth grade students to develop important life skills such as responsibility, problem-solving, leadership and understanding of the society in which they live. It also allows them to have a positive impact on that society, following part of the school's mission which is '...to help make the world a better place'.

Sharing to Learn is beneficial for the elementary school teachers and students too. ASB provides about 30 primary school English teachers in the region with a cost-effective, sustainable resource (native-level models of the English language) to the school each week, helping to improve the oral English of elementary school students and, perhaps more importantly, promoting in them positive attitudes towards English and foreign languages and cultures in general. Motivation, after all, is a key factor in the language acquisition process, and many of the children in the elementary schools look forward with great enthusiasm to the weekly coming of the teenage language assistants. In fact, by the end of the program in May, pupils and language assistants are often in tears as the ties they have created are so strong.

The program has been successful for teachers in another, unplanned way: an informal but real network of English teachers in the region has been created. This development of stronger links between elementary school English teachers has come about as a result of summer workshops on language teaching methods for participating teachers given by ASB instructors, as well as regular meetings for all the teachers from the different schools held throughout the year and a blog (see references) created for the program by the local Department of Education. Now, teachers participating in the program from the various schools

exchange ideas for lessons and give each other feedback in a way that they could not have done before.

Sharing to Learn, which began in 2009-10 and is now in its third year, is the result of a partnership between ASB and the Department of Education which oversees public and semi-public schools in the Baix Llobregat region near Barcelona for the Catalan Ministry of Education. ASB administrators were able to negotiate the program with government officials because of the win-win prospects the program represented for both sides: ASB was looking for serious service learning opportunities for its students; the Department of Education was seeking cost-effective, creative ways of improving English education in the region.

Case Three: Cross-age education – Oral History Program

In this program, which began in 2011-12, ten ASB students in grade 11 meet ten seniors from the Millenari Senior Centre in Sant Just Desvern (just four blocks from the school) every second Wednesday, from October to May. On the Wednesday during which the meetings take place, the students and seniors talk about different themes related to the elders' lives, such as their childhood, education, leisure activities, social life, work, politics, and history. On alternate Wednesdays when the meetings do not occur, the students stay at the school and reflect together on the interviews and with the teacher who supervises the program. They also prepare for the next sets of interviews. The students benefit from the program by learning about the past in a unique, direct way, and by developing emotional bonds and empathy for seniors; the seniors, for their part, are able to reflect on their past, learn about what youth think, and spend enjoyable time with their young partners. Finally, the Sant Just Desvern local government keeps the summative documents that are created at the end of the program in the public archives of the local library.

This program came about as a partnership between ASB, the Sant Just Desvern town council, and the publicly-funded Millenari Seniors Centre in Sant Just Desvern. In fact, two city councillors acted as go-betweens between the school and the seniors' centre, encouraging the seniors to participate in the program. The town councillors had become familiar with and appreciative of ASB's commitment to working with the community thanks to the fact that elementary schools in the municipality had benefitted from the Sharing to Learn program. Key ASB administrators were also very supportive from the beginning for the same reason – the success of Sharing to Learn.

Discussion: Setting Up Win-Win Partnerships for Experiential Learning

It is clear from the three cases mentioned in this paper that partnerships with public institutions can be very beneficial for international schools. In all three

examples, the experiential learning programs have been win-win for the school and for the partner institutions. The programs have provided students with the opportunity to develop important life skills. They have also allowed them to better understand and become more attached to the community in which they live. Although the school is a private international school, it has broken out of the ‘expatriate bubble’ and become a positive force in local society, enhancing the school’s image greatly. From the point of view of the different public institutions that have made partnerships with ASB, the school has provided an excellent human resource in the form of its students at no direct financial cost. It has also had a real and positive impact on the lives of many of the constituents of those institutions.

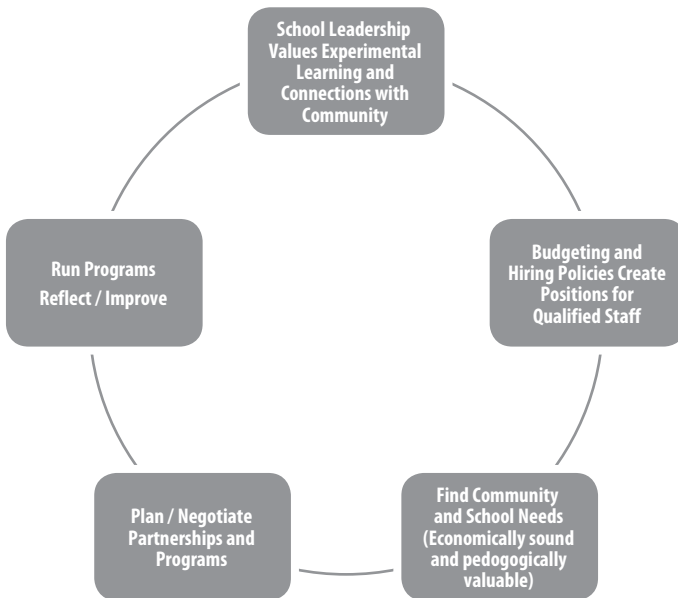


Diagram: the Sustainable Partnership Circle

For this Sustainable Partnership Circle (see diagram above) to occur, several conditions must be met. First, a school’s leadership team must value experiential learning and the connections that it leads to with the community. Next, budgeting and hiring policies must focus on creating positions for staff members who understand experiential learning, who have the time and ability to seek out partnerships with institutions, and who are able to negotiate and create experiential learning programs that meet both the school’s and the partner institutions’ needs in a sustainable, cost-effective, long-term manner. In addition, the school’s employees need to be able to co-ordinate, monitor and evaluate the

programs once they are set up, and then reflect on how to improve the programs as they run their course. When the partnerships with the institutions and the experiential learning programs go well, good will in the partner institutions increases. The school community itself also begins to support the whole idea more and more, leading potentially to the extension of existing programs or to the creation of new ones. In the case of ASB, the success of each partnership and corresponding program made the establishment of new partnerships and programs easier: both the institutions the school was dealing with and the school community itself could increasingly see the win-win benefits.

There is no reason why this kind of model cannot work with other kinds of institutions, like NGOs or multi-national corporations. However, as this paper has shown us, often overlooked but excellent potential partners for the creation of experiential learning programs might be just down the road at City Hall or at the Department of Education. The three experiential learning programs we have described here are not 'one-shot', 'here today, gone tomorrow' programs. They are long-term: within the course of one school year, students participate in them again and again. This allows for deeper cognitive and emotional connections – in other words, more relevant learning and deeper ties with the community.

Also, as the programs go on year after year, they have a growing impact on an increasing number of students and different members of the community. Public institutions, after all, are supposed to represent the interests of the community and they run all kinds of networks and have vast resources at their disposal. Now more than ever, in these times of economic crisis, many public servants are looking for creative ways of dealing with the challenge of providing services. More international schools should look at partnerships with public institutions to set up sustainable experiential learning programs like the ones outlined in this paper. Our students, our school communities, and the broader communities around us all stand to gain.

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Robin Berting is the Admissions and Community Relations Coordinator and Marta Vernet is the Activities, Athletics and Alumni Coordinator at the American School of Barcelona.

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Routes to international higher education: university admission officers' research

Jeremy Lewis

Introduction

The impact of globalisation, coupled with various country-specific phenomena such as the almost three-fold increase in university fees from 2012 in England and Wales, means that school leavers are thinking harder than ever about their post-school options. They are questioning more closely the 'value-added' aspects of university degrees, and asking: 'What will I gain from a degree in terms of improved employment opportunities, and personal and financial growth?'

Economic factors and a desire to maximise career opportunities mean that young people are not only considering whether to go to university but also *where* to undertake their higher education; by which we mean not only which universities they will apply to, but also which *countries*.

Students from international schools have perhaps always had these broader horizons in mind when considering higher education, both because they have studied alongside and been taught by representatives of many nations, and because they may have followed an international curriculum. Indeed, programmes such as the International Baccalaureate (IB) Diploma actively nurture and promote the concept of world citizenship and imbue students with the sense that global options are open to them.

Evidence-based understandings of post-school pathways and experiences are of significant interest to the international school community. Such insights may also be pertinent to policymakers and other stakeholders in education sectors worldwide. With growing numbers of students entering the tertiary education system holding international qualifications, it is an interesting time to be examining patterns and trends in university applications, both in the UK and abroad. It is also revealing to compare the IB Diploma with other nation-specific educational qualifications, such as A levels (England and Wales) and Advanced Placement (US). It is in this spirit and context that ACS has commissioned its latest research examining university admission officers' views.

The Research

For the past six years ACS International Schools has commissioned a detailed survey amongst university admissions officers. The research has sought to

uncover what the ‘gatekeepers’ to higher education believe makes for the best preparation for university study, what trends they report in the application process, their predictions for the future, and what qualities they look for in applicants in addition to grades.

As an independent international school with three campuses in the UK and a fourth newly-opened school in Qatar, ACS is not subject to the same vagaries and political changes of focus that can affect nation-specific education policies. This gives ACS an ideal place from which to conduct its research and to ask penetrating questions about the value of different education systems and approaches.

This year’s research included a total of 112 HE participants comprising:

- 61 university admissions officers from the UK;
- 20 university admissions officers from the US;
- 31 university admissions officers drawn from 14 European Union nations.

Like all international schools, ACS is accustomed to looking beyond national boundaries to global horizons and as an IB school it is committed to nurturing a sense of both global and local citizenship and responsibility. But ACS recognises that increasing numbers of young people studying *outside* the international school sector also want to expand their educational horizons and to explore university and employment opportunities across the world. As such, the findings reported in this article are intended to help educationalists, parents and, most importantly, students to make informed decisions about their higher education choices across the globe.

Key Findings of the Research

Applications up or down – what’s the trend?

Admissions officers in the UK and the US were asked if they had more students to select from this year (application cycle 10/11) than in the previous year (application cycle 9/10).

Q: Do you have more applicants this year than last?	UK	US
	%	%
Yes	79	85
No	15	15

Admissions officers in both the US and the UK reported that they had more students to select from in the 2010/11 application cycle. In both regions more than three quarters of the sample said they had more students to select from this year, compared to last year.

Admissions officers were then asked to say if they felt this upward trend would continue for the 2011/12 application cycle.

Do you expect this trend (i.e. more students) to be the same next year?	UK	US
	%	%
Yes	24	80
No	44	15
Don't know	30	5

Looking ahead, just a quarter, 24 per cent, of UK admissions officers reported that they expected that they would have more students to select from next year. It appears that UK university admissions officers' confidence in the future applications may have been bruised by the uncertain impact of tuition fee increases for students commencing their study in autumn 2012.

This uncertainty from UK admissions officers is in marked contrast to their counterparts in the US where, though tuition fees are typically higher than the UK's will be post 2012, the majority, 80 per cent, confidently predict an increase in student numbers next year.

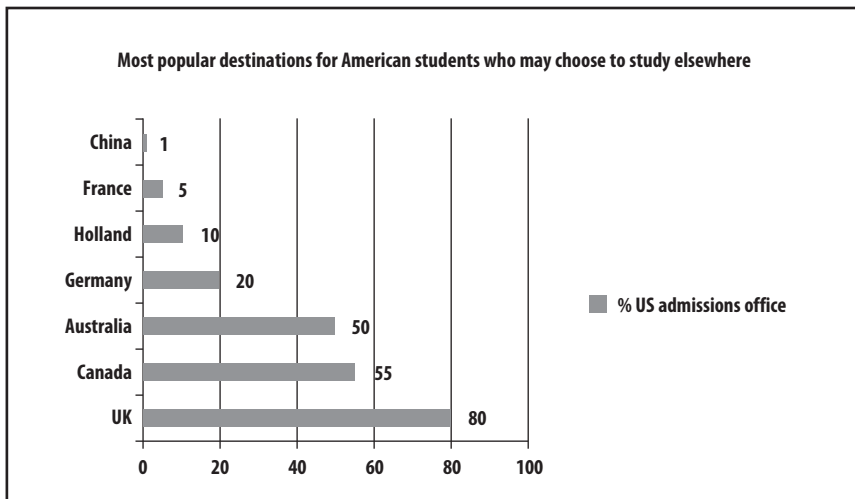
University application and recruitment beyond the home nation

- US and European universities are actively developing strategies to attract English students to study in their countries as tuition fees at English universities are set to triple from 2012.
- According to the research findings, three quarters of American and just over half (52 per cent) of the European universities surveyed confirmed that they are now looking to attract students from the UK to study in their countries as a direct result of the increase in tuition fees.

University admissions officers were asked to state which country they thought would be the most popular destination for their home students applying to university abroad. Amongst applicants from the US and EU, the UK was the top choice for applicants.

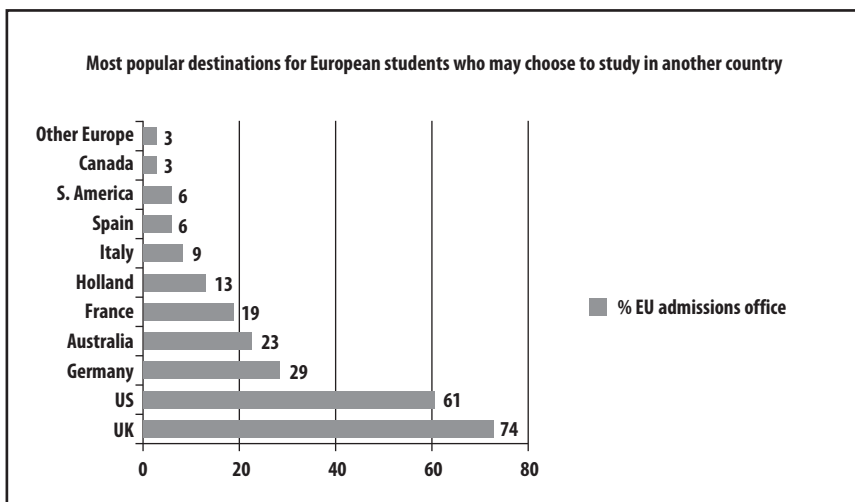
Q. Which countries do you think would be the most popular destination for your home students who consider going to university outside the country?

Views of American admissions officers



The majority of American admissions officers each mentioned three countries as possible destinations (hence total is more than 100%)

Views of European admissions officers

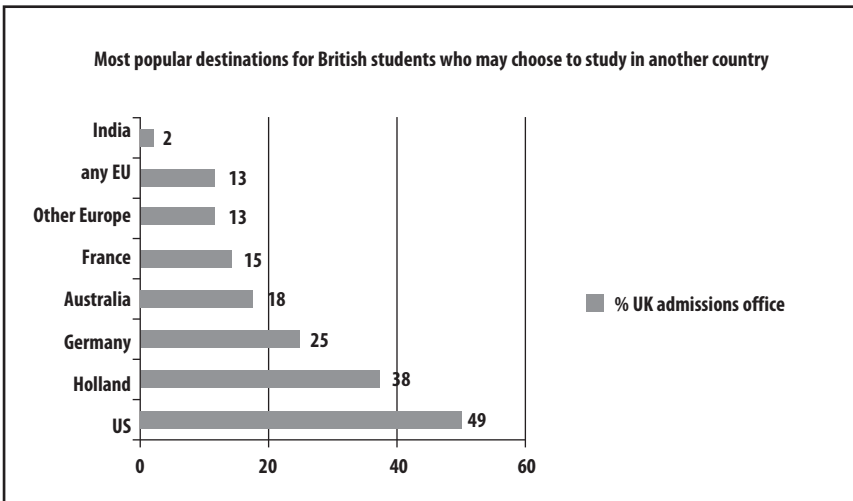


The majority of European admissions officers each mentioned two countries as possible destinations (hence total is more than 100%).

The results revealed that 80% of US admissions officers and 74% of EU

admissions surveyed believed that the UK was the top choice for students applying outside their home nation.

Views of UK admissions officers



The majority of UK admissions officers each mentioned two countries as possible destinations (hence total is more than 100%).

UK university admissions officers believed that for UK students considering studying abroad, the top destinations were the US, followed by the Netherlands, then Germany. It is anticipated that the trend for English students to study overseas will increase significantly as the differential between English university fees and overseas university fees changes.

ACS's findings were released in the same month the THE revealed the world's so-called 'super-elite' universities (October 2011) which confirmed that outside the US, the UK has the most universities (32) ranked in the top 200 and significantly more than its closest rivals Germany and the Netherlands with 12 apiece.

The International Baccalaureate Diploma: how is it perceived and compared with national systems?

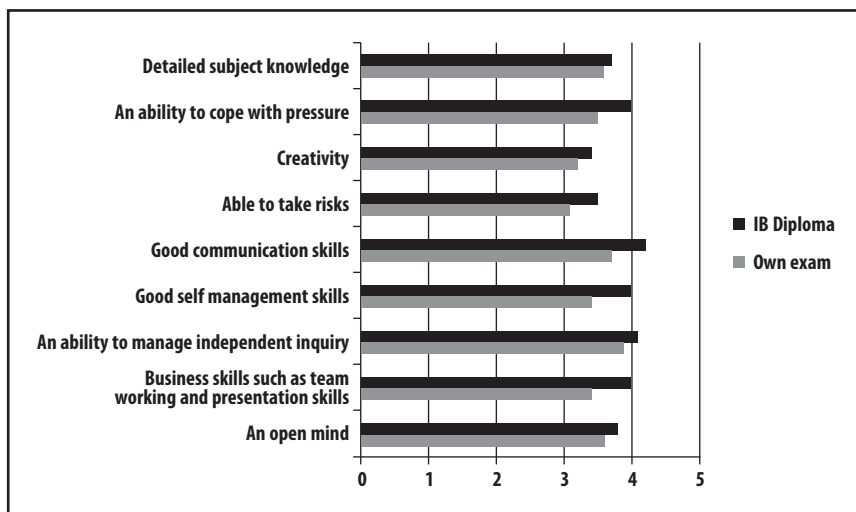
Across the globe, 111,333 students sat the IB Diploma in summer 2011. The ACS research asked admissions officers if they had noticed an increase in the number of applications from students with the International Baccalaureate (IB) Diploma in application cycle 2010/11.

Have you seen more applicants with the IB Diploma this year?	UK	US	Europe
	%	%	%
Yes	36	65	52
No	49	35	35
Don't know	15	-	13
Total	100	100	100

In the three regions of the UK, US and Europe, the IB Diploma continues to grow in popularity, with the university admissions officers of each region reporting an increase in students who are presenting this qualification. Growth is most marked in the US, where 65 per cent of admissions officers have noticed an increase in the number of IB Diploma students this year.

The research asked respondents to describe how they valued the different component parts of the IB Diploma programme when compared with their own nation's principal examination system.

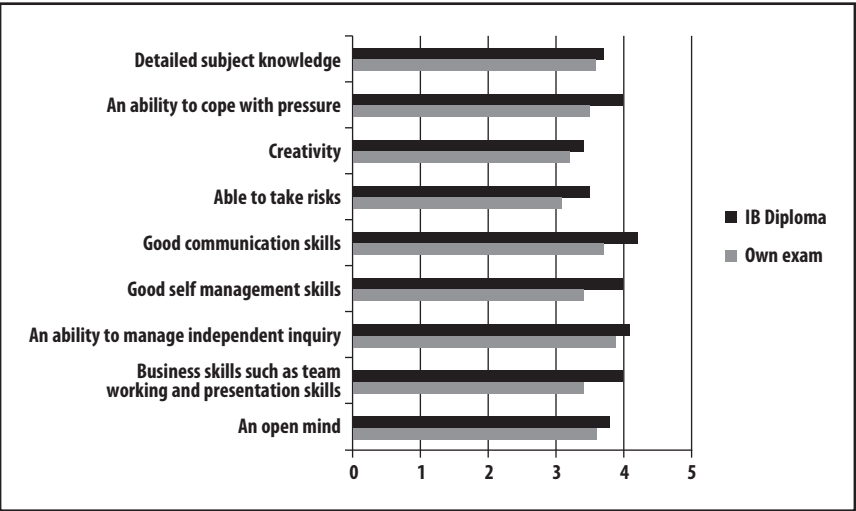
UK: Comparing A level and IB Diploma



In the UK University admissions officers reported that the biggest *difference* between the IB Diploma and A levels is the way the IB Diploma develops an open mind and business skills, such as team working and presentation skills. The IB Diploma 'out scores' A level in all areas apart from developing detailed subject knowledge. The latter statistic might suggest that UK university admissions officers assume that in encouraging breadth of study (with students continuing three standard level subjects and three higher level subjects including maths, English and science), the IB Diploma sacrifices on depth.

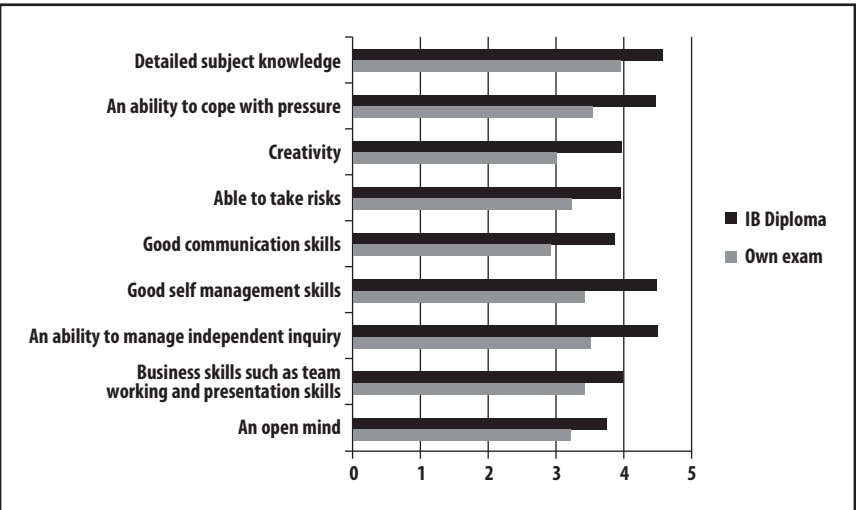
However, this is not the case, the IB Diploma's strength is that it encourage both breadth and depth.

US: Comparing high school diploma and IB Diploma



In the US, the biggest difference between the IB Diploma and the high school diploma is felt to be in the way the IB Diploma develops good self-management skills and the ability to manage independent inquiry.

EU: Comparing school diploma with IB Diploma



Across the fourteen European nations which were sampled, the biggest difference between the IB and the various European exam systems was the way that the IB Diploma develops good self-management skills, plus business skills such as team working and presentation skills. In each region, qualities often referred to as ‘soft skills’ by employees are among the most highly rated qualities of the IB Diploma.

In summary, across the nine different attributes surveyed, for both the IB Diploma and the ‘native’ examination system in their country in the UK, US and Europe, the IB Diploma was ranked more highly in all nine categories, while in the UK it outperformed A levels in every category bar developing detailed subject knowledge, indicating that the depth of study involved in the IB Diploma is perhaps an area that needs to be highlighted and emphasised to UK admissions officers.

What are different regions looking for when recruiting undergraduates?

Survey participants were asked to identify which three of all these qualities they consider to be key to academic success at their university. The results, shown below, highlight some interesting differences by geographical region.

Which 3 of these qualities would you say are key to academic success at your university?	UK	US	Europe
	%	%	%
An ability to manage independent inquiry	74	50	48
Detailed subject knowledge	54	45	42
Good self management skills	49	45	45
Good communication skills	36	50	35
An ability to cope with pressure	28	20	13
An open mind	23	45	29
Creativity	16	10	-
Business skills	15	10	16
Ability to take risks	-	10	6

An ability to manage independent inquiry is the quality considered key to academic success across much of the world, based on these results from university admissions officers in the UK, US and Europe.

However British admissions officers placed a significantly higher value on the ability to manage independent inquiry than their colleagues in the US and Europe, with 74 per cent from Britain saying this is key to academic success compared with 50 per cent from the US and 48 per cent from Europe.

American university admissions officers placed a greater emphasis on communication skills in addition to an ability to manage independent inquiry by comparison with the UK and Europe. The US respondents also placed a much

greater value on having an open mind with 45 per cent saying an open mind is key, compared with 23 per cent from the UK and 29 per cent from Europe citing this quality.

Admissions officers from Europe give a notably different response compared with their colleagues from the UK and Europe for ability to cope with pressure, where just 13 per cent of respondents from Europe say this is a key quality for academic success compared with 28 per cent from the UK and 20 per cent from the US.

Passion means places

The research was keen to look beyond exam results and grade predictions alone to pinpoint which qualities admissions officers actively looked for in applicants. They were asked to say which of the following (see table below) is most important in helping them to identify students with the most potential?

Choose ONE only	Yes, look for %
Evidence of a passion for their chosen course subject	59
Evidence of a positive attitude towards study	20
Evidence of success through a difficult start or background	7
Good written English	5
Excellence in a particular field of sports	3
Work experience	2
Participation in community or voluntary services	2
Participation in sports	0
Participation in performing arts	0
Having held any positions of responsibility or leadership	3
Evidence of time well spent on a gap year	0

Grades aside, a proven passion for an applicant's chosen subject is the attribute that three fifths (59%) of all university admissions personnel surveyed identified as the most important in helping them identify students with the most potential. This is followed by evidence of a positive attitude towards study, cited by 20% of admissions officers; and evidence of success through a difficult start or background, 7%. Rather surprisingly, work experience, evidence of positions demonstrating responsibility or leadership, or community or voluntary service, barely featured when set alongside passion and a positive study attitude.

A further question asked of respondents from the US and European countries concerned the perceived cost, quality or accessibility of studying in their countries compared to the UK. This was a 'scale question' asking admissions

officers to state how true they felt each of six different statements were, where 1 is not accurate at all and 5 is completely accurate.

How accurate or inaccurate would you say the following views about studying in the US or Europe are, relating to your university? Score from 5	US	Europe
	n.	n.
It is more expensive to study in the here compared to the UK	2.5	1.7
We have a higher dropout rate in this country compared to the UK	3.0	2.9
A first degree can be completed here in the same time as an English first degree, in three years	1.8	4.6
There are no grants or scholarships available for overseas students at this university	1.2	2.0
The majority of our teaching is delivered through very large lectures with 200 or more students	1.1	2.0
IB students fit in very easily here	4.7	4.4

As shown in the table above, the statement which most believe to be true, is that 'IB students fit in very easily here'.

Conclusion

It is clear from the 2011 survey results that the IB Diploma is held in high regard by admissions officers across the UK, Europe and the US. As a preparation for university, and as a passport for education or employment across the world, the IB Diploma is unmatched. This positive endorsement of the qualification must surely mean that the IB Diploma will continue to see growth in its global uptake as more schools, both within and outside the international schools sector, adopt the IB Diploma programme in preference to other national qualifications.

About the Research

The research project was devised and delivered by the Twelve Consultancy on behalf of ACS International Schools. The survey was carried out by an independent organisation working to Market Research Society (MRS) standards. This guarantees the anonymity and confidentiality of respondents, and the quality of the interviewing and administrative processes. The fieldwork was conducted by telephone with follow-up email questionnaires between April 18th and May 27th 2011.

The Sample

The sample was made up of admissions personnel from 112 higher education institutions.

The UK sample (61) was designed to ensure the sample was spread across the different university mission groups.

University Mission Group (UK)	%	n
Russell Group	15	9
1994 Group	13	8
Million Plus	23	14
University Alliance	13	8
Guild HE	10	6
Unaffiliated devolved region	11	7
Unaffiliated 'other'	15	9
Total UK sample	100	61

The US sample (20) was drawn from the top 250 universities as defined by the US News and World News ranking, which includes private and state run institutions. The universities in the US sample are drawn from the following states:

Arizona	North Carolina
Florida	Ohio
Illinois	Oklahoma
Iowa	Oregon
Missouri	South Dakota
New Jersey	Tennessee
New York	Washington DC

The sample of European universities (31) was selected from the publicly available lists of state and private universities in each country. The universities in the European sample are drawn from the following countries:

Austria	Ireland
Belgium	Italy
Czech Republic	Latvia
Denmark	Netherlands
Finland	Portugal
France	Spain
Germany	Sweden

Jeremy Lewis is Head of School at ACS Egham International School, UK. Prior to this appointment at ACS Egham, he was Head of Istanbul Community School, and Deputy Head of the International School, Ho Chi Minh City in Vietnam. He has over 30 years' experience of the International Baccalaureate, ranging from hands-on teaching to IB coordinator roles, conducting training workshops and feasibility studies for prospective IB schools around the world.

Pedagogic discourse: a language for the description and analysis of international curriculum implementation

James Cambridge

Abstract

International Baccalaureate and other programmes of study used in international education are inscribed with discourses of power and control. Bernstein (1975, 2000) offers a theory of pedagogic discourse that can be used to characterise power and control relations in the curriculum in terms of classification and framing. This article discusses how Bernstein's theory of pedagogic discourse may be applied to the description and analysis of international education curricula and their implementation.

Introduction

How can the structure and content of the International Baccalaureate (IB) Primary Years, Middle Years and Diploma programmes and the Career-Related Certificate be described and analysed? How can valid and reliable comparisons be made between IB programmes in their implementation, either within the same school or across different schools? How can IB programmes be compared with other programmes of study such as the International Primary Curriculum (IPC), College Board Advanced Placement (AP) or those offered by Cambridge International Examinations (CIE)? Various programmes of study may be discussed by reference to the age ranges of students that they serve but, more importantly, they can also be characterised in terms of the relationships they demonstrate between different areas of knowledge, how knowledge is selected, sequenced and paced for use in school, and how learning is assessed (Singh, 2002). This article proposes that the theory of pedagogic discourse developed by the late British educational theorist Basil Bernstein (1924-2000) offers a valuable conceptual tool that may be applied to the description and analysis of IB and other cognate programmes and their implementation.

Ross (2000) introduces his book on curriculum studies with discussion of a variety of metaphors for education based on a horticultural theme. Two metaphors are salient in this context. One is the image of the baroque garden (for example, Hampton Court), with *parterres*, clipped box hedges and gravel paths in well-defined and orderly arrangements. Boundaries are explicit in this style of garden design. Such gardens are full of discontinuity. By contrast, boundaries are

conspicuous by their absence in English landscape gardens (for example, Stowe). There is the illusion of continuity between the garden and its surroundings because the boundaries are invisible to the observer. The key structural feature of the English landscape garden is the ha-ha, a sunken wall in a ditch, which functions as an effective barrier but is invisible from points of view within the garden. Power and control are exerted in both styles of garden design but, whereas they are made visible in the former, they are rendered invisible in the latter.

Hence discourses of power and control may be said to be inscribed in contrasting ways in the style of each garden. The point made by Ross (2000) is that power and control relations are inscribed in the design of school curricula. Different styles of curricula exert power and control in contrasting ways. Bernstein's theory of pedagogic discourse offers a language for the description and analysis of those power and control relations.

Classification and framing

Underlying the theory of the pedagogic discourse are Bernstein's concepts of *classification* and *framing*. Bernstein (1975, 2000) argues that the construction of the curriculum is based on relations between different forms of knowledge. In some contexts, there are strong boundaries insulating the different school subjects so that the forms of teaching and learning that go on in the modern foreign languages classroom, for example, are separate from, and unrelated to, what goes on in the science laboratory. In the high school or upper secondary school, there are frequently strong boundaries and, hence, strong classification between the academic subjects. In the primary school, on the other hand, classification between curriculum contents, and the boundaries insulating the different subjects, can be weak. For example, cross-curricular themes in teaching and learning can bring together diverse strands such as literacy and numeracy in the context of the same lesson.

The internal organisation of school subjects can also show considerable variation. In some subjects, teaching and learning must be approached in a particular sequence – and no other – because subject knowledge is hierarchically ordered. For such subjects, learning is cumulative and it is necessary for learners to build on their experience. In other subjects, learning may not be so dependent upon prior knowledge or experience so that content can be taught in any of a variety of different sequences. Relative strength of selection, sequencing, and pacing of curriculum contents are indicators of framing.

Collection and integrated codes

Bernstein (1975, 2000) proposes two ideal codes that describe relationships *between* and *within* contents of the curriculum. The 'collection code' has strong

classification and strong framing, whereas the ‘integrated code’ has weak classification and weak framing. Other combinations of weak and strong classification and framing are possible in theory but they are rarely if ever found in practice. The strong classification and framing of collection codes means that pedagogic discourses and practices may vary between subjects, and that individual teachers may have divergent ways of addressing their particular subjects in terms of selection of content, order, pacing, and assessment. This means that teachers can operate with considerable autonomy under a collection code.

Bernstein (1975: 101) argues that the integrated code, with weaker classification and weaker framing, ‘will not permit the variations in pedagogy and evaluation that are possible within collection codes’. He suggests that ‘there will be a pronounced movement towards a common pedagogy and a tendency towards a common system of evaluation [that is, educational assessment] ... integrated codes will, at the level of the teachers, probably create homogeneity of teaching practice’ (Bernstein 1975: 101, note in parentheses added). Moreover, ‘integrated codes may require a high level of ideological consensus, and this may affect the recruitment of staff’ (Bernstein 1975: 107). That is to say, teachers in schools that implement an integrated curriculum may be expected to require and to receive access to continuing professional development courses that coordinate their practice in order to be most effective.

Performance and competence in educational assessment

Educational assessment exerts a backwash effect on pedagogic practice. That is to say, how the curriculum is taught is greatly influenced by the manner in which learning is assessed. Two contrasting models of pedagogic assessment can be distinguished. These models are assessment of *performance* and *competence* respectively. The performance model ‘places the emphasis upon a specific output of the acquirer [that is, the learner], upon a particular text the acquirer is expected to construct and upon the specialised skills necessary to the production of this specific output, text or product’ (Bernstein 2000: 44, note in parentheses added). The performance model has been described as ‘the dominant, established model ... with the focus upon acquirers’ past and future accomplishments, with strong apparent progression and pacing, evaluation focused on what was missing from their texts in terms of explicit and specific criteria of which they were made aware’ (Fitz *et al* 2006: 6).

In a competence model of pedagogic practice, by way of contrast, the learners ‘apparently have a great measure of control over selection, sequence and pace... The emphasis is upon the realisation of competences that acquirers already possess, or are thought to possess’ (Bernstein 2000: 45). Fitz *et al* (2006: 7) propose that competence models may be identified with ‘liberal/progressive’,

learner-centred approaches to education. However, such approaches are expensive to produce and maintain because of the time required for the development of resources, communication with students and parents, and personalisation the learning of individuals.

Pedagogic discourse applied to IB programmes

Bernstein's theory of pedagogic discourse has been applied to the description and analysis of International Baccalaureate programmes (Cambridge 2011a, 2011b). IB programmes of study are inscribed with contrasting degrees of integration and collection. Compared with the IBDP, the IB Middle Years (MYP) and Primary Years (PYP) programmes are inscribed with weaker classification and framing and, hence, show greater integration. This is exemplified by the transdisciplinary themes that underpin the IB PYP. There are no mandated formal examinations. Educational assessment in the PYP and MYP may be identified with a competence model, with school-based judgements about learning based on students' project work in integrated 'areas of interaction'. In contrast, assessment in the IBDP may best be identified with a performance model, with judgements about students' learning made independently of the school in the context of formal examinations in 'traditional' academic subjects.

The contrast between the integrated code of primary and junior secondary education and the collection code of senior secondary education appears to be commonplace. Fitz *et al* (2006: 100) observe that:

As Bernstein noted ... the strong preference, particularly of the new middle class, was for primary classrooms where boundaries between work, play and the subjects were weak and pedagogy 'invisible', aiding teacher discovery of the multiple talents of their progeny while, for secondary schools, their preference, given that their abilities had now been made explicit, was for strong subject boundaries in traditional knowledge domains.

Furthermore, Bernstein (2000) argues that distributive rules govern the ways in which knowledge is made accessible to different groups in society. A common way of implementing differential access to knowledge in school is to impose some form of educational selection. Cambridge (2011a) proposes that a school might identify the IBDP as a programme of study that is most appropriate for 'gifted and talented' students. Only those deemed to be in this category would be considered capable or worthy of having access to the IBDP. 'Gifted and talented' programmes may be organised as a 'school within a school' (Matthews and Kitchen, 2007). In other words, certain students may attend a particular school but be segregated from their fellows as a consequence of curriculum

arrangements. This is a powerful example of the relationship between ‘the formal organization of the school and the disciplinary organization of knowledge’ (Siskin 1994: 37). The way in which a school is organised reproduces and embodies discourse about the structure of knowledge, in terms of the composition of academic subject departments. Hence, implementation of IB programmes inevitably has the effect of reproducing and embodying discourse about division of labour and social stratification by regulating access to knowledge, academic subjects, and programmes of study.

Students following the IBDP in different schools may not be pursuing the same programme of study because ‘one school might be non-selective, offering an open access whole-school programme, whereas another might be selective, offering a restricted access school-within-a-school programme. The values and assumptions underlying the criteria for entry on to the programmes of study are different in either case’ (IB, 2008: 22). Cambridge (2010: 211) explains this distinction in Bernsteinian terms by proposing that ‘the non-selective, open access approach is inscribed with a discourse of weak classification and weak framing, whereas the restricted access, school-within-a-school represents a discourse of strong classification and strong framing’.

The curriculum can be used to widen access to and participation in education by weakening classification. For instance, Kugler and Albright (2005) discuss how the IBDP can be used as a means of broadening access to high school education for ‘underserved’ (*eg* Afro-American and Hispanic) communities in the USA. They describe how the IBDP was introduced into a public high school with the intention of increasing inclusion by encouraging greater enrolment from ‘minority cultures’ in high school classes. This was achieved by changing policy ‘from the “gifted and talented” model that admitted students mainly on the basis of their performance in standardized tests to an “honors” approach that focused on students’ motivation and performance in class’ (Kugler and Albright, 2005: 43).

The adoption of this approach meant rejecting the implementation of ‘a diploma-only program as a school-within-a-school’ (Kugler and Albright, 2005: 43). However, Cambridge (2011a) argues that a conclusion that may be drawn from this example is that a quality such as ‘inclusiveness’ is not implicit in a programme of study such as the IBDP. Such a quality is an outcome of the policy environment in which the programme is implemented and not an attribute of the programme itself. Under different circumstances and in different contexts, different policy outcomes could be achieved using a similar programme of study. In other words, the school a student attends and the policies it implements are (at least) as important as the programme of study followed by that student.

Pedagogic identity

The term pedagogic identity refers to ‘the result of embedding a career in a collective base. The career of a student is a knowledge career, a moral career and a locational career. The collective base of that career is provided by the principle of social order ... expected to be relayed in schools and institutionalised by the state. The local social base of that career is provided by the orderings of the local social context’ (Bernstein 2000: 66). Bernstein proposes a four-fold typology comprising retrospective, prospective, decentred (market) and decentred (therapeutic) pedagogic identities. They constitute ‘an official arena ... for the projecting of pedagogic identities, through the process of educational reform. Any one educational reform can then be regarded as the outcome of the struggle to produce and institutionalise particular identities’ (Bernstein 2000: 66).

Retrospective and prospective pedagogic identities are generated by centring resources managed by the state. Such resources are drawn from centralised, often considered national, discourses. The two decentred pedagogic identities are generated by institutions beyond the centralised state with some autonomy over their resources. ‘Decentred resources are drawn from local contexts or local discourses and focus upon the present, whereas centred discourses focus upon the past’ (Bernstein 2000: 66). Bernstein’s (1999, 2000) theory of pedagogic identities has been applied independently to the characterisation of the IB Diploma Programme by at least two researchers.

Pedagogic identity applied to IB Programmes

Cambridge (2010) proposes that contrasting pedagogic discourses construct contrasting retrospective, prospective, decentred (market) and decentred (therapeutic) pedagogic identities. At different times and in different geographical locations the IB Diploma Programme has been projected on to a variety of pedagogic identities. Cambridge (2010) argues that, in the earliest years of the development of the IB, there appears to have been vacillation between a weak form of retrospective identity, expressed as nostalgia for a grouped curriculum that prevailed before the introduction of A level in England, and a conservative educational discourse projecting selected elements of the past into the future.

A ‘progressive’ decentred therapeutic identity, exemplified by the IB Learner Profile (IB, 2006), is the version the IB currently appears to project. However, the IB is also assailed by market forces and the IB Diploma programme is being driven towards a neo-liberal decentred (market) identity. This latter conclusion appears to be consonant with the work of Julia Resnik (2008, 2009) who argues that the IB Learner Profile (IB, 2006) may be interpreted as a template for the production of the ideal worker in the Global Knowledge Economy.

The analysis proposed by Cambridge (2010) may be triangulated with a study conducted in Australia by Catherine Doherty (2010) who concludes that the IB Diploma Programme can be characterised as a fulfilling a 'market' orientation at the level of school strategy, but its internal principles of curricular selection and assessment characterise it as a 'prospective' orientation because it presents a curriculum re-centring around fairly conservative principles (page 6). However, Doherty (2010: 5) argues that the market identity is 'an empty signifier, contingent on external conditions, through which the other identities can speak, according to their "market value" or desirability in the economic, political and cultural fashions of the times'. Doherty (2010: 6) describes this situation as an 'ironic marriage of neo-conservatism (re-asserting centralised power) and neo-liberalism (divesting power from the centre to the market)' in which the IB Diploma 'thrives in this ideological space of being both a market/choice strategy and a fashionably conservative solution at the same time'.

Conclusion

The structure and content of the International Baccalaureate Primary Years, Middle Years and Diploma programmes and the Career-Related Certificate (IBCC) can be described and analysed in terms of the strength of the boundaries *between* academic subjects (classification between curriculum contents) and *within* subjects (framing). The IB PYP and IB MYP exemplify integrated codes with weak classification and weak framing. In contrast, the IB DP exemplifies a collection code with comparatively strong classification and framing. It is interesting to speculate which pedagogic code will be inscribed in the IBCC. This will only be determined when the IBCC is implemented in practice. The implementation of IB programmes can be studied either within the same school or across different schools. However, an important variable to be considered is whether access to a programme of study is open (weak classification) or closed and subject to entry criteria (strong classification).

IB programmes can also be compared with other programmes of study such as the International Primary Curriculum (IPC), College Board Advanced Placement (AP) or those offered by Cambridge International Examinations (CIE). In each case, it would be valuable to develop methods of characterising and evaluating the relative strengths of classification and framing in each programme of study.

The role of curriculum in the production of pedagogic identity is also acknowledged. It may be argued that IB programmes are ambiguous because at different times and in different geographical locations they have been projected on to contrasting pedagogic identities.

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James Cambridge is an international education consultant. He also teaches part-time at the International School of London.

Online learning in the IB

Denise Perrault and Judith Fabian

The IB first ventured into online learning in 2004. This paper provides the background to the development of DP courses online, together with some of the lessons learnt so far and indications of future directions.

Introduction

The idea that learning opportunities can extend beyond teacher-led activities within the confines of a formal classroom is not new. As early as 1840, Sir Isaac Pitman introduced the first self-study shorthand course and challenged the notion of proximity as a barrier to meaningful interactions between teachers and students. In 1969, the UK's Open University enabled students to learn through television broadcasts; today it links with learners throughout the world via the internet. As more established distance learning programmes evolve to meet learner demands for flexibility and opportunity, and take advantage of the latest technological developments, new programmes providing even wider platforms of choice for learners seem to emerge daily.

The advancement of the internet, coupled with lowering costs for hardware, has positioned technology to influence teaching and learning as both an activity and a pedagogy to a greater extent than ever before. As a result, new educational models have emerged defined by the balance between the online delivery of content and the student's geographic location to a school and teacher. Students who access little technology and are physically present with their teachers represent more traditional models of education. At the other end of the spectrum, students who exclusively receive content for all subjects by means of the internet and are physically separated from their teachers and classmates represent the extreme model of the fully online learner.

Within this continuum blended learning encapsulates a mix of online delivery, for which students have control over some elements of time, place, path and pace, with supervision at a physical location. The current model of *IB Diploma Programme (DP) courses online* represents a third, unique configuration of distance learning in that the courses are virtual classrooms treated as individual components of a student's mostly face-to-face programme. Whilst the courses are fully online with geographic separation between the teacher and classmates and delivery of content via the internet, students are supervised at their bricks-and-mortar schools.

Extending access to an IB education

Why has the IB chosen to go down this path? Extending access to an IB education was a cornerstone of the IB's 2004 strategic plan. If an IB education could help develop '...a better and more peaceful world through intercultural understanding and respect' (IB mission statement) then ways would have to be found to reach out to many more, and many different students, necessitating different approaches to the standard, relatively expensive model of authorizing schools. It was the desire to find alternative ways of enabling students to experience an IB education that stimulated thinking about online learning which, by its very nature, transcends geographical boundaries.

In April, 2005, senior staff members and practitioners from the IB met with Sir John Daniel and his colleagues from the Commonwealth of Learning at Mahindra United World College of India in Pune, India, to discuss e-learning initiatives. Following that meeting George Walker, then Director General of the IB, wrote: '...the access goal of the (IB's) strategic plan will not be achieved within the existing structural framework of the IB. This was created to support an institutionally-bound model of school authorization linked to three clearly defined programmes. Neither the process of school authorization nor the programmes are necessarily relevant to widening access. We need to change our mind-set in order to imagine how this might be different...' (Walker, 2005).

In 2006 the IB explored the model of an IB Open International College (IBOIC) which would make use of technology to allow online access to IB programmes, thereby enabling the IB to reach entire new categories of learners who could not access the IB experience through full-time attendance at IB World Schools. Such categories could include students from families located in very remote geographical locations or students confined to home or hospitals or correctional facilities; they could include groups such as elite athletes unable to attend school full-time because of the demands of training. In addition, it became clear that access to online courses could help existing IB World Schools offer more choice and opportunity to traditional students.

Some small scale pilot projects allowed the IB to explore possibilities. The distance learning project in Finland where two IB World Schools, several hundred miles apart, shared the teaching of a number of DP subjects through video link was one. A second was a pilot online Diploma Programme (DP) course in Economics SL which was developed in collaboration with Virtual High School (VHS) based in the US. Four IB World Schools and 11 students took part in this pilot with the Graded School in Sao Paulo, Brazil, running the course and paying the cost of the teacher. The students began the course in September 2004 and all passed in 2006 with a mean grade of 6.0. The trial

was evaluated by Dr Susan Lowes of the Institute for Learning Technologies, Columbia University. Both projects demonstrated the potential of technology to extend access and opportunities for both students and IB World Schools.

These pilot projects increased the IB's understanding of the further potential of online learning. They demonstrated that online classrooms, with students located across the globe, could be truly international and intercultural in ways that face to face classrooms or any single school would find difficult to replicate. Also it meant that the IB could explore technology-enhanced ways of teaching that would provide a greater range of learning experiences for students, enhancing face to face teaching as well as providing stimulating learning experiences online. Further potential for offering small enrolment subjects, particularly mother-tongue languages, was also recognized. IB World Schools often struggle to support students in studying their mother-tongue because of a lack of locally-based, experienced teachers, and because the number of mother-tongue languages needing support in a typical IB World School can put significant pressure on a school's resources. Offering mother-tongue language courses online could provide the answer to these problems.

By 2008 the original IBOIC model had evolved into a broader model of the IB contracting with third party providers of online IB DP courses to IB World Schools, with the IB quality assuring the courses by authorizing the providers, and quality controlling the individual courses against a set of standards and practices adapted from the general standards and practices for IB programmes. The IB recognized the value and importance of maintaining the relationship between itself as a developer of quality education and the authorizing of schools or similar entities as the implementers and teachers of that education. This is a model that has proved effective and durable and works to the strengths of both parties.

Currently the IB is working with one course provider, Pamoja Education, to develop a range of courses, covering eventually all six DP subject groups and the DP core, that fully reflects the values and pedagogical principles of IB programmes. At the start of 2012, 635 students from 175 IB World Schools from 56 countries are studying from a range of ten DP courses online: economics HL/SL; ITGS HL/SL; psychology SL; mathematics HL; business and management SL; Spanish ab initio; philosophy SL; film SL.

At present the work is focused entirely on the DP and on individual DP courses; offering the full DP online may be a possibility in the future.

Teaching and learning online

Online learning, in general, is still in its infancy and has produced mixed results in terms of student achievement and effective, stimulating learning. For the IB

it has provoked considerable thinking about the nature of an IB education and the nature of learning. How do students develop values, international mindedness and the attributes of the IB Learner Profile in a virtual learning environment? How can communities be created with which the student can identify and interact? How can online teachers ensure a strong intercultural dimension to their course and their teaching?

Interaction as described by John Dewey (1916)¹ is an educational process in which a student transforms information into knowledge through personal application and value and is a critical factor in the learning process. Virtual classrooms have distinct areas of interaction and learning for students: student and content; student and teacher; student and student. Student-content interaction generates the process of learning as students personalize information. Interface of the learning management system (LMS) and other tools of technology available to the online learner play a significant role in student-content interaction. Students interact with teachers through a variety of means, both synchronously and asynchronously, using virtual classroom tools, recorded sessions or short tutorials, feedback and marking of assignments, private threads, discussion forums and, for some teachers and students, direct communication through Skype.

Student-student learning takes place formally and informally through discussion forums, virtual classrooms, email and other tools in a way similar to that of traditional classroom interactions. The global cohorts of students who are studying in *DP courses online* represent a rich combination of students from around the world with diverse skill sets. Obvious challenges for the global environment such as different time zones and language and culture barriers mirror what students may well experience in the future as global citizens. The ability to complete group work online, for example, has value for students both in developing essential skills they will need for the future and for the opportunity to develop international mindedness in a different way from that of the school setting.

Some challenges experienced by students are more traditional: balancing of workload; group members missing deadlines; miscommunications, and other dynamics inherent to group work. For some students, English, the language of the course, is not a first language. This can create challenges; however, it can also allow for success as students are afforded extra time to fully understand and craft written communications or replay recorded virtual classroom sessions and tutorials. Even with students in schools that have different yearly calendars to the online course there is an opportunity to learn flexibility, forecasting and problem-solving skills.

Supporting the online learner

DP courses online is characterized by critically important learning interaction between the student and the Site-based Coordinator (SBC). The SBC, located physically in the student's IB school, provides supervision, advocacy and support for the online learner and acts as a liaison between the student's bricks-and-mortar school and the teacher of the online course. The success of students in the *DP courses online* programme relies on the triad of learning support through the active interaction of the student, the online teacher and an SBC. Research in online learning indicates that on-site mentorship facilitates student success (Hannum *et al*, 2008)².

The IB has noted significant differences in outcomes among those students who met at least weekly with their SBC and those who did not. Since the SBCs are not providing direct teaching support they need not be a subject expert; however, the extent to which they engage with the online learner and build meaningful relationships is one indicator of student success. As an additional school role requiring specific training and professional development, one challenge to the SBC role has been attracting individuals to the position with the time and commitment to carry out required duties.

Further questions to be explored in this area include the optimum student-SBC ratio, the most efficient means of monitoring student progress and the development and dissemination of best practices learned from the growing community of IB SBCs. Data from surveys of online students and SBCs reveals that the incidence of minimum weekly meetings is increasing among schools, indicating that IB schools and students recognize the importance of face-to-face pastoral care and academic supervision for student success.

Supporting the online teacher

Although technology appears the distinguishing feature of online education, in reality, online learning relies on the same human interactions and relationships as all learning, with technology simply being the means to support them (Blomeyer, 2002)³. That said, online teaching relies on different skills from those in face-to-face classrooms. For this reason, robust teacher preparation and ongoing support through active online learning communities where teachers can collaborate is essential. Despite the newness of online and blended learning, good practices are being established. Some have derived from the experiences of the more widespread higher education applications of online education while many are more unique to the needs of younger learners and have emerged from the persistence of practitioners.

Supporting student success

The distance, both physical and perceptual, inherent in online learning, including *DP courses online*, can present challenges for consistent student

engagement and, ultimately, attrition. Every teacher faces the frustration of students who do not actively participate in the classroom; however, for online teachers this frustration is magnified. The additional support for online teachers in the IB online courses is the SBC who has the opportunity to encourage and support engagement if necessary. Challenges to staying on schedule reported by students in *DP courses online* include misalignment of school breaks, other classes or extra-curricular activities and lack of motivation.

More infrequently reported was the workload for a particular course; however, the extent to which this relates to the content or to a lack of understanding in how to efficiently navigate the online course, or whether it is a by-product of a student getting behind remains to be determined. Another factor well reported in online learning is the perception among learners that an online course is easier than face-to-face. This notion may cause students to miss deadlines and allow work to accumulate because they believe they can quickly accomplish tasks. When this proves incorrect, many students become overwhelmed and either complete substandard work or give up and drop out of the course.

Student orientation to the online learning environment is essential. Making the assumption that students will automatically know how to navigate the LMS or use technological tools appropriately can set students up to fail. Furthermore, online learning requires self-advocacy, active participation, new ways of communication and engagement in the learning process, and other skills that students may have yet to acquire. For example, initial sessions in a virtual classroom can be intimidating for both students and teachers; therefore, it is essential that students are well prepared, including assurance that the environment will work technologically.

Students who do not access a course within the first few weeks are at high risk of dropping out of the course. Therefore, one of the most critical tasks for the SBC is close monitoring in the initial weeks to insure that students are able to log in and have a fundamental understanding of the navigation of the LMS. Communication about course expectations and initiating individual student plans for keeping pace should also occur. For some students, a plan to keep on track may be as simple as an informal discussion with the SBC; for other students it may be advisable to create a written checklist that can guide future discussions. Individual consideration must be given to any student who enrolls in a course after the start date, as this may compound feelings of being overwhelmed and set the student up for failure.

Time management challenges are the most often cited reason for students' lack of progress and attrition. Online courses can easily fall victim to the 'out of sight, out of mind' approach. Although most of the students enrolled in DP

courses online were allotted dedicated time to work on courses, it was discovered that many of them used this for other school-related tasks leaving online work to evenings and weekends. Schools should be mindful of attitudes towards online learning; online courses must provide viable options for students and not just easy alternatives. Without support, students may feel that the online course is *less than* and therefore, not as important as other courses. Other reasons for dropping out of courses included the course not being what was expected, more demanding than expected and a change in a student's academic programme or IB status.

Screening students may be especially valuable in determining which ones will be likely to need more support in the areas of time management and organization. While the online learning environment may be the perfect opportunity for students to develop these skills in a new way, care must be taken to ensure their success through early intervention and careful and frequent monitoring. At the school level, successful screening and monitoring of students is essential for success.

The future of online learning

Over the past 15 years, online learning has become more common for pre-university students. Although there is a paucity of data with regards to the exact number of students enrolled in such programmes, countries such as the US, Australia and China host thousands of students in fully online schools each year. Many countries, including the United Kingdom, Indonesia and Turkey, have specific online learning initiatives, while others, such as Peru, Russia and Uruguay, are developing the infrastructure to serve primary and secondary schools (Barbour et al, 2011)⁴.

There is no indication that popularity in either online or blended configurations of learning has yet to peak. One of the newest areas of innovation focuses on the globalization of online learning. Specifically, how can online learning create opportunities for students to interact as members of formal educational environments worldwide? As an early pioneer developing a model of global online education from an international perspective, the learning from the IB's *DP courses online* project contributes to the larger base of on-going research in this area including emerging and promising practices.

Since the implementation of the first pilot, interest among IB stakeholders in the potential of online learning has grown. As a result current *DP courses online* has experienced year-on-year increases in enrolment among students at IB World Schools. In conjunction with the offering of *DP courses online* for students currently attending IB World Schools, the IB will be extending access to an IB education to students unable to attend an IB school. The IB is planning

to pilot a new entity, the IB Open World School, which will enable authorized IB World Schools to enrol students in their school virtually and support them in studying DP courses online. The IB Open World School pilot starts in September 2012 with a small group of schools in all three IB regions, building on the strengths of both the IB organization and the IB World Schools. Beyond the DP, the IB looks forward to the possibility of offering online courses, particularly in languages, in the MYP and PYP.

Online learning holds a promise of new opportunities and could be regarded as one of the great levellers in an educational system characterized by geographic inequities. This is not to suggest that bricks-and-mortar schools should cease to exist, but that online learning can provide access to new and different learning experiences. Beyond learning essential technical skills students learn to collaborate effectively online, and to accomplish tasks independently in a more flexible environment that may be more closely mirrored to the future workplace or higher education. Educational systems are preparing students for jobs which have yet to be created. Online learning in the global context is another way to foster the development of international mindedness by creating new avenues of access for collaboration among IB students.

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Denise Perrault is Head of Online Learning for the IB.

Judith Fabian is the Chief Academic Officer for the IB.

Documenting strategic intent and progress with action plans

W F Johnston

School improvement plans have shifted drastically over the last eight to ten years, moving from somewhat generic and activity-oriented strategic plans to results-based or outcome-driven strategic plans, with the activities becoming more focused around reaching those specific results. Many new heads of school, especially those unfamiliar with principles of project management, have found some difficulty in having the members of administrative teams pull together comprehensive implementation action plans. These plans can provide everyone with consistent information on what is expected to happen when, where the benchmarking deliverables are as the task group moves toward its designated goal, and how these can be used not only as a project tracking and accountability tool, but also as an informational tool that will help all members of a broader team keep track with where all of the sub-teams are in their work. Recognizing these advantages, the purpose of this article is to provide a process for the development of actions plans.

Building an Action Plan is essentially building a project development plan – a breakout of how best to work through solving the problem that is on the table. It is the same basic structure as building an instructional lesson plan that follows the principles of Backwards Design (G. Wiggins and J. McTighe, Education), AKA Beginning with the End in Mind (S. Covey, Management), AKA Form Follows Function (Design), and on into other disciplines. Conceptually, it is nothing new.

Logistics need to start with some basic premises related to administrative problem solving, all of which are rooted in administrative theory. The core principle is that it is all about people:

1. Work done in teams is normally more effective than work done by single individuals (side note: the #1 skill sought by businesses is the ability to work effectively in teams). (Bryson, 1995; Scholtes, Joiner and Streibel, 1996)
2. Decisions involving change that will impact people who see themselves as being significantly impacted by the decision and as having the expertise to contribute to the decision will tend to be more readily accepted and faithfully implemented when those people have a meaningful role in the decision-making process. (Hoy and Miskel, 2008)

3. Change that is brought forward through involved, trusted sources is more likely to be accepted and implemented effectively. (Fullan, 2006; Hoy and Miskel, 2008; Kim and Mauborgne, 2005)
4. Change needs a critical mass of participants accepting the change to move toward deeper implementation and institutionalization. (Anderson and Anderson, 2002)
5. The Law of the Fence¹.
6. Effective planning begins with a common understanding of the problem at hand, clear understanding of the desired outcome, how effectiveness will be determined, with regular planned reviews involving feedback loops and flexibility to change approaches on the go when feedback indicates a necessity for change. All of these require data.
7. All measurement contains error. Reducing error can be accomplished in a number of ways, but one of the simplest to implement is to move away from univariate approaches to accountability. We expect multiple measures when developing metrics. (Trochim W, 2006).

Starting here, then, the action plan intended to deal with a larger issue should start with determining the nature of the problem and defining it, then forming a team to clarify the problem through performance data reviews, establishing performance targets from the data, determining how to reach the performance targets through research and discussion, breaking out how to implement that decision, including a formative accountability plan to allow for intermittent review and adjustment, and then implementing the plan. Implementation assumes that the plan itself will actually be dynamic, adjustments coming as a function of the progress checks.

As an example, let's assume that the school has reviewed its data and sees an issue with their strategic outcomes related to mathematics performance. Using this base, how would a division principal move forward with developing a plan of attack to raise student performance? The most effective path is to follow a structured planning framework to assure a clear understanding of the problem itself, to decide on metrics and targets that will give us a way to know if we are making progress, to make a plan to get to those targets, and then to put the plan into effect.

Part one: define the problem

In many cases, the framework for the problem may be defined by the issue to be addressed. If it has not, then you will need to figure out how to define the problem at an *operational* level. In the current example, some hypothetical data may have defined the problem at the *strategic* level in the following manner:

- College Counselor and students have reported difficulty in getting admitted to pre-engineering programs because of two major issues: not enough credits in physical sciences (feedback from college admissions departments) and less strength in advanced mathematics and physics (feedback from students who are in college).
- IB data over the last six years indicated that fewer students are taking higher level math and the examination scores in IB math classes and in IB Physics are markedly lower than those in the humanities or in other sciences.
- Problem: Improve student performance in mathematics as defined by the measures in the strategic plan.

There are generally two choices at this stage: (1) define the problem from the administrator's examination of the data and then form a team to determine solutions or (2) create a team and have them examine the data and determine the problem and define it. In either case, determining appropriate data to be used will allow the person/people doing the work to more clearly define the problem. This is where we get to the idea of using aggregated data to get to organizational outcome accountability and disaggregated data to get to organizational outcome growth and development. The individual/group will also want to look for additional data sources that are being used at the operational level to measure growth to see what they are saying.

Using this pattern, note that the Project Team actually creates its own charge through the data and then gets feedback from an outside source – this is the first feedback loop.

Step	Description of Action	Deliverable/Indicator	Completion Date	Responsible**
1	Clarify the overall issue/verify with Management Team	Issue Statement		Principal
2	Compile disaggregated data for operational review	Data Compilation		Principal
3	Form Project Team	Project Team Formed/Leader Named		Principal
4	Define Operational Problem through Data Review	Data Review/Operational problem Definition		Team Leader

Example 1

Part two: define outcomes and metrics

Having the problem defined, the next step is to confirm desired outcomes and metrics – what do we want the results to be (*eg* more students reaching given levels on IB math and physics exams) and how will we know we have reached

those results and in what time frame? This involves discussion around where the issues are coming from and getting to likely root causes of the defined problem. Once likely root causes are determined, then desired outcomes related to rectifying them and related metrics can be determined. Metrics that lend themselves to ongoing data collection for formative purposes need to be in the mix as well as metrics for summative purposes. Note the need for connections from one level to the next... formatives need to be connected to the operational summatives (from disaggregated data), which need to be connected to the strategic summatives (from the Strategic Plan). In other words, we want to be reasonably comfortable that when the formative data show progress we can expect growth in the operational summative metrics, and that the growth in the operational summative metrics will lead to growth in the strategic summative metrics. Again, once that is done, it is time for a feedback loop.

Step	Description of Action	Deliverable/Indicator	Completion Date	Responsible**
1	Clarify the overall issue/verify with Management Team	Issue Statement		Principal
2	Compile disaggregated data for operational review	Data Compilation		Principal
3	Form Project Team	Project Team Formed/Leader Named		Principal
4	Define Operational Problem through Data Review	Data Review/Operational problem Definition		Team Leader
5	Progress Report to Inst. Team for Feedback	Feedback to Project Team; adjustments made as needed		Principal
6	In light of data review, determine desired operational outcomes and summative metrics	Metrics/Outcomes list		Team Leader
7	Progress Report to Management Team for Feedback	Feedback to Project Team; adjustments made as needed		Principal

Example 2

each Example table is a continuation of the previous one

Part three: determine how to reach the desired outcomes

Given the desired outcomes and metrics, the team will then need to do research to look for appropriate, research-supported strategies to actually close the gap between the baseline data and the desired outcomes as expressed in the metrics. This is a comparatively large task – finding something that someone else is using does not suffice as research: the population that a public school district is serving in the US may be very different from the one in an international school. A suggested strategy requires a detailed look at what has been done with what kind of population and what sorts of results have been generated. While this

may seem a bit daunting, it is safe to say that it is a lot simpler now that it was as little as five to ten years ago: the internet, increased focus on results-based reviews and increased transparency make such data much more available. In addition, the expansion of meta-analysis as a research technique narrows the field substantially and there are some excellent resources available for initial perusal. John Hatti's *Visible Learning* and Robert Marzano's *What Works* series published by ASCD are two good starter examples.

Having defined the strategies to be used, another round of metrics development needs to be done. This is the formative set that will be used to monitor if the determined strategies appear to be having the desired impact, leading to accomplishment of the operational summative metrics. This done, the Project Team should again get feedback from another set of eyes.

Step	Description of Action	Deliverable/Indicator	Completion Date	Responsible*
1	Clarify the overall issue/verify with Management Team	Issue Statement		Principal
2	Compile disaggregated data for operational review	Data Compilation		Principal
3	Form Project Team	Project Team Formed/Leader Named		Principal
4	Define Operational Problem through Data Review	Data Review/Operational problem Definition		Team Leader
5	Progress Report to Management Team for Feedback	Feedback to Project Team; adjustments made as Team deems needed		Principal, then Team Leader
6	In light of data review, determine desired operational outcomes and summative metrics	Metrics/Outcomes list with baseline and targeted results		Team Leader
7	Progress Report to Management Team for Feedback	Feedback to Project Team; adjustments made as Team deems needed		Principal, then Team Leader
8	Research for Potential Intervention Strategies: 1 st Round	Sub-group reports to Team and Initial Review Reports		Team Leader
9	Research for Potential Intervention Strategies: Decision Round	List of adopted strategies, including resource availability for implementation, with references to Desired Outcomes		Team Leader
10	Determination of formative metrics and data collection/review schedule	Formative Metrics and Data Collection - Review Schedule		Team Leader
11	Determination of Initial Implementation Structure: Pilot or Full Scale	Decision, with brief outline of needs and direction		Team Leader
12	Progress Report to Management Team for Feedback	Feedback to Project Team; adjustments made as Team deems needed		Principal, then Team Leader

Example 3

At this point the Project Team has a clear idea of the problem to be solved and has defined it at an operational level, specifying specific student outcomes and

the data/metrics that will be used to monitor if the project is being successful. It has done the needed background study to further understand the overall situation and review research-based best practice to find the intervention(s) most likely to move our students to the desired outcomes, including confirmation that the school has the resources needed to implement it. Finally, it has identified multiple metrics to be able to get a reasonable picture of how well the intervention is working as its implementation moves forward. From here, the Team needs to develop an implementation plan for the intervention(s) targeted.

Part four: implementation plan

The details of the implementation plan will depend on the actual interventions targeted. It will, however, of necessity include some specific activities that will need to be included in the implementation plan, and those are reflected in the example.

Step	Description of Action	Deliverable/Indicator	Completion Date	Responsible*
1	Clarify the overall issue/verify with Management Team	Issue Statement		Principal
2	Compile disaggregated data for operational review	Data Compilation		Principal
3	Form Project Team	Project Team Formed/Leader Named		Principal
4	Define Operational Problem through Data Review	Data Review/Operational problem Definition		Team Leader
5	Progress Report to Management Team for Feedback	Feedback to Project Team; adjustments made as Team deems needed		Principal, then Team Leader
6	In light of data review, determine desired operational outcomes and summative metrics	Metrics/Outcomes list with baseline and targeted results		Team Leader
7	Progress Report to Management Team for Feedback	Feedback to Project Team; adjustments made as Team deems needed		Principal, then Team Leader
8	Research for Potential Intervention Strategies: 1st Round	Sub-group reports to Team and Initial Review Reports		Team Leader
9	Research for Potential Intervention Strategies: Decision Round	List of adopted strategies, including resource availability for implementation, with references to Desired Outcomes		Team Leader
10	Determination of formative metrics and data collection/review schedule	Formative Metrics and Data Collection - Review Schedule		Team Leader
11	Determination of Initial Implementation Structure: Pilot or Full Scale	Decision, with brief outline of needs and direction		Team Leader

12	Progress Report to Management Team for Feedback	Feedback to Project Team; adjustments made as Team deems needed		Principal, then Team Leader
13	Development of Implementation Plan: Schedule of implementation, inc. process implementation, data collect & review points, w/understanding that implementation may be adjusted if results not w/in acceptable ranges.	Plan		Team Leader
14	Presentation to teachers who will be implementing	In-service held; feedback/evaluation		Team Leader, with Curric/PD Coord.
15	Acquisition of materials needed for implementation	Materials acquired		Curric. Coord.
16	Training of teachers who will be implementing	Training Completed, evaluation completed		Curric./PD Coord. with Team
17	Initial Implementation	Intervention started		Principal
18	Implementation Monitoring and discussion with Teachers (PLC-Type)	Feedback and individual adjustments made documented, summary report on consistency of implementation, including adjustments to be made	Monthly (insert this each month in full plan, enter actual month)	Principal, through PLC leaders
19	Performance Monitoring and discussion with Teachers (PLC-Type)	Data reviews of defined metrics and progress reports, with notes on progress and plan adjustments needed	Quarterly (insert this each month in full plan, enter actual month)	Principal
20	Adjustments to Plan	Adjustments made to plan AND confirmed with Teachers	Quarterly (same as previous step)	Principal
Interim Report to Instructional Team	Report on Performance Monitoring presented	Quarterly the month after Adjustments (insert this each month in full plan, enter actual month)		
End of Year Evaluation	Full report: actual intervention results after one year: formative, operational summative and strategic summative delivered to Inst. Team			

Example 4

At this point, the completion dates need to be planned out, which is likely to be one of the most difficult parts of the process. The Project Team will need to make estimates of the amount of time each step will take, entering the date of the year end evaluation first and then working backwards to see whether you

have the time to get it all done. There will be some trial and error here, and principals may well want to just deal with the timing for the steps up to the formation of the team and then the date of the final report, then work with the Project Team to fill in the dates for the full action plan. If done that way, steps will need to be inserted as appropriate to indicate by when the plan timelines will be completed and to have them approved administratively. In other words, there will be a step for the preliminary approval of the plan (without all the dates), then the final approval of the plan (with the dates).

The last steps are not numbered because there will be quite a few inserted as the monitoring dates are planned. It is also possible that, should there be major or complex changes to the interventions being used, there will be more steps inserted.

Action planning is fairly straight forward and very much in line with a great deal of the collective wisdom related to setting things up *after* determining the desired outcomes. It is a project planning process that can, and will, to paraphrase Yogi Berra, help avoid the destination dilemma, “If you don’t know where you are going, you might end up somewhere else!”

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William F Johnston is Director, Academia Cotopaxi, Quito, Ecuador

Reflection on what is implied by ‘international’ with reference to international education and international schools

Bill Roberts

Background

According to Leach (1969), cited in Cambridge & Thompson (2004), nationalism can be considered to be one of the greatest dividers of humankind and Blackburn (1991), cited in Cambridge & Thompson (2004, p163), proposed that ‘education must be used as a tool to breakdown the barriers of race, religion and class which separate our students.’ According to Walker (2000), there is currently an emphasis on education as the essential vehicle for citizenship and responsible parenthood and that education is now less about national identity, stating that, of the 188 different countries that belong to the United Nations, only about 20 have claim to be ‘nation states’ as these are the only ones that contain within their boundaries people of common descent, language and history. Hence the indication of this is that international education is important for all and that there could be lessons to be learned from it. Ultimately, Walker (2000, p202) believes:

International education celebrates diversity and ensures that every act, every symbol, every exchange involving teachers, administrators, students and parents reinforces the belief that, in the end, human diversity is an enrichment and source of strength.

What it means to ‘be international’.

This paper will now examine what is meant by the word ‘international’ and the related terms internationalist, internationalism and international-mindedness. These terms are widely used in mission statements by both national and international schools, but as past research shows, unsurprisingly, they do not necessarily have one clear meaning. For example, McKenzie (1998) cited in Hayden *et al* (2000, p107) argues that the word ‘international’ in international schools is used with five different meanings.

Non-national (not subject to the requirements or standards of any particular national education system), pan-national (seeking to build

bridges between countries), ex-national (in the sense of internationally mobile expatriates), multi-national (as in the context of curriculum, which draws from a number of national education systems) and trans-national (in the sense that it leads to a certificate which allows students to 'cross educational borders with the same ease that a valid passport permits movement from one country to another').

Leach (1969) cited in Cambridge & Thompson (2004, p164) takes a slightly different approach and suggests that there are three different approaches to the application of internationalism in the field of education:

1. Unilateral internationalism, such as a country concerned chiefly with the education of its own personnel away from home in a different country.
2. Bilateral internationalism, such as exchange between and among students of two countries; and
3. Multilateral internationalism, requiring funding from at least three national sources, no one of them dominant.

Point 1 only seems to lend itself to promoting internationalism in a limited sense since the school is caught up in delivering a curriculum in a host country where the host country has little or no influence. Point 2 refers to exchange programmes that are common at university level, but again may have limited effect. Point 3 refers to a number of national and international schools around the world. Allen (2000) implies that there may be a fourth way in that schools which loosely define themselves as British, French or American, for example, may choose to 'abjure' national identity and develop a culture which demonstrates the importance of the value of the individual.

Hayden *et al* (2000) found that in the questionnaire used in their research that a positive response to the question 'in order to be international it is necessary not to be narrow minded' is rated most highly by students and in the top three for teachers. It is interesting to note that they put the question in the negative rather than the positive – would the response have been the same had this been changed? To the question 'to be international it is necessary to be more interested in the individual and his/her personality than in which culture he/she is from?' respondents felt that individuals should be regarded for who they are rather than as a 'representation' of their culture' *ie* people do not hold on to cultural stereotypes. This now leads into the idea of tolerance and respect within 'being international' and in the research of Hayden *et al* (2000, p117) they asked five questions related to this.

In order to be international it is necessary:

1. To accept that all people have the right to express their views freely.
2. To tolerate the views of others even though I do not agree with those views.
3. To accept the rights of other people to put their views into practice within their own society, even though such practice would be unacceptable within my own society.
4. To tolerate the views expressed by others even though I find those views completely unacceptable.
5. To tolerate the behaviour of other people even though I find that behaviour completely unacceptable.

What Hayden *et al* (2000) found was that the response to question five shows neutrality by teachers and for students has the lowest level of agreement of any of the five questions. While there is strong agreement that the right to free speech and respecting and tolerating the views of others is part of what it means to be international, the participants hold this view in a theoretical sense as opposed to in situations they encounter each day. They also found that overall on this topic there was reasonably strong agreement between teachers and students.

Cambridge & Thompson (2004) propose that 'being international', as currently practised, is the reconciliation of a dilemma between ideological and pragmatic interests. The ideological 'internationalist' current of international education may be identified with a progressive view of education that is concerned with the moral development of the individual by attempting to influence the formation of positive attitudes towards peace, international understanding and responsible world citizenship.

Cambridge & Thompson (2004, p167) state: 'International education may be viewed as a means of changing the world by increasing international understanding through bringing young people together from many different countries.' The pragmatic 'globalist' current of international education may be identified with the process of economic and cultural globalisation, expressed in terms of satisfying the increasing demands for educational qualifications that are portable between schools and transferable between education systems and the spread of global quality standards through quality assurance processes such as accreditation.

This, however, does not fully address the issue of 'being international', which it could be argued is as much a concept as it is a physical reality and the concept of 'being international' is not singly about the nationalities of the student body that make up the population of the school or the curriculum, but is about an approach to education. There is no reason why a school that promotes interna-

tionalism cannot exist within a national system. As Cambridge & Thompson (2004, p162) state:

There is no direct correspondence between international education and curriculum and assessment arrangements offered by international schools because it has been argued that an international school may offer an education that makes no claim to be international, while an international education may be experienced by a student who has not attended a school that describes itself as international.

Furthermore, according to Cambridge (2000, p179):

The organizational culture of an international school therefore represents the reconciliation of a dilemma between the formation of a monoculture in terms of the educational values espoused by the organization, and the cultural pluralism of its teachers and students.

In the research by Hayden & Thompson (1998) they claim that the more 'ideologically based' dimensions of an international curriculum such as tolerance, considering issues from more than one perspective and that all cultures are equally valid, were considered important by the respondents of their research. These are all attributes that should influence students to have positive attitudes towards other cultures, but do not necessarily stem from the student population or from the curriculum. This is backed up by Hayden *et al* (2000, p113) who believe: 'Both students and teachers appear to believe that it is possible to be firmly rooted in one national system and culture with strong individual views and yet still be international.' There is an immediate indication from this that an international school is as much defined by its philosophy as by its physical attributes.

The recipients and providers of international education.

The first thing to consider is the student body, with the idea from previous research being that international schools cater for a diversity of cultures and Hayden & Thompson (1998) specifically suggest that having students from a wide variety of cultures and from many different countries is essential when providing an international education. Hayden *et al* (2000, p111) state: 'There seems little doubt that interaction within the globally-mobile grouping of what have been described as third culture kids is leading to the development of young people with an international world view, perhaps irrespective of the stance of their parents.' Ochs (1990, p33) agrees with this and states, 'International Schools are characterised by the cultural diversity of their students' and is further endorsed by Cambridge (2000, p180) who suggests that:

International schools are theatres in which a variety of intercultural encounters are rehearsed between administration, teaching staff, support staff, students, parents and the local community. The form and content of these encounters will have a profound effect on the procedural and transformational quality of the structure and activities of the international school.

So this implies that it is the culture or the formation of culture in the school that seems to lead to 'being international' and hence there are arguments that schools can be both national and international at the same time.

If we return to the discussion of the diversity of nationality influencing the concept of an international school, there are a number of points that need to be noted. One of the obvious users of international schools is the expatriate community, but this is far from being a uniform community. According to Pollock (1998) cited in Allen (2000, p128) there are four categories of expatriates:

- Look like host – think like host (strong physical and cultural similarities).
- Look different – think like host (cultural similarities but physically different)
- Look like host – think differently (physical similarities but culturally different).
- Look different – think differently (distinctive in all manners).

Not only is the issue of the expatriate population unclear, but the nature of the local population who attend international schools is also far from clear. The majority of international schools are private schools and hence fee paying. For expatriate families it is often employers who pay these fees and hence it is not dependent on the parents' ability to pay. For students from the host country, it is the parents who will have to pay and hence the host country students who attend international schools are often from a particular economic class, which has strong links to a particular social class.

According to Allen (2000, p129), there is an argument that 'the host-country elite has encouraged the opening of international schools to accept host nationals so that they can maintain their distance from the majority of the population and gain further advantages for their children'. Popadiuk & Arthur (2004, p129) supports this when she states: 'Treating international students as a homogenous group ignores issues of gender, culture and power.' Matthews (1989), cited in Allen (2000, p128), believes international students can be categorised into three distinct sub-groups.

- Expatriates who are native speakers of the language of instruction (normally, but not exclusively, English).
- Expatriates who are not native speakers of the language of instruction but want to learn it; and
- Local students who want to learn the language of instruction, or who are attracted by the prestige of an international school, or who do not fit into the local system.

So a simplistic statement such as an international school caters for a diversity of cultures really says very little about whether it is international or not. There is a strong argument that it gives the school the ability to be international and arguably easier than for a national school, but it is no guarantee of this. There is also an argument here about elitism, which links into arguments about power with the possible suggestion that international schools are another tool in the process of globalisation.

Curriculum and international education

The second characteristic is curriculum, in that there is agreement that schools that consider themselves to 'be international' offer an international curriculum, an example of which is the IBDP for students in the last two years of schooling. The IBDP is a programme as opposed to a curriculum and is to be seen as a whole package. All students have to take one subject from each of six areas. Group 1 is mother tongue language or first language and the IB guarantees to offer any first language required even if it is only for a small number of students. Group 2 is a second language and the combination of these two requirements promote both the importance of national culture and the importance of understanding a second culture through language.

The research of Hayden *et al* (2000, p112) also found that both students and teachers rate a level of importance to second language acquisition and state, 'second language fluency enables not only face to face communication but also access to the accumulated records of culture.' This is further backed up in the research by Nathanson & Marcenko (1995), where they found that students in an international school in Japan noted that the ability to speak Japanese was important.

However, although there are many positive aspects to this, there are also potential negative aspects of which we must be aware. This is noted in the research of Hayden & Thompson (1995) cited in Cambridge & Thompson (2004) who found that many non-English speaking parents perceive the fact that English is the teaching language in many of these schools as very important, since they believe it will provide their children with a career advantage – possibly indicating a pragmatic approach but also again hinting at the concept of

globalisation. Groups 3 to 6 also stress the importance of 'being international' through the emphasis on studying subjects from a specific cultural viewpoint or through case studies which emphasise a range of backgrounds and philosophies. Arguably ToK and CAS, as well as being at the centre of the programme are also at the centre in terms of 'being international'.

Conclusion

Thus terms related to 'being international' are potentially problematic as they have a proliferation of meanings. This relates back to how we understand the concept of culture of which there are two concepts: one fits with the description of it being a 'holistic and overarching feature of schools' (Prosser 1999, p6) and the other with the description of it being 'a combination of sub-cultures' (Prosser 1999, p6). As Roberts (2011, p198) notes:

This indicates two different philosophical directions, where in the first case culture is seen through a structural perspective and is influenced by social practices. In the second case, the role of structure becomes more blurred and fragmented and it is suggested that performance and language become the key features of power in society and they shape and control human action.

Hence the concept of 'being international' is influenced by the school itself and by those people who operate within the institution.

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Dr Bill Roberts has been involved with international education for almost 20 years, teaching in international schools in Cairo, Egypt and in Dar es Salaam, Tanzania where he was IB Diploma Programme Coordinator. He has worked on curriculum development, assessment and teacher training with the International Baccalaureate since the late 1990s. Since 2005 he has been based in Newcastle upon Tyne in the UK and he currently works with teachers on developing Theory of Knowledge links across subject areas, in the development of mathematics courses in an online environment and with schools looking at teaching pedagogy in mathematics. He also holds a visiting researcher position at the University of Newcastle where he lectures on communication and culture and is involved in research on constructions of masculinity within an international school setting.

Defining and evaluating international-mindedness in a school context

Richard Harwood and Katharine Bailey

Abstract

This article outlines the considerations involved behind a project aimed at establishing a means of monitoring and evaluating the development of international-mindedness in students and the provision made within a school to foster such aptitudes and attitudes. The definition of international-mindedness is discussed and a framework for the construction of student and school surveys proposed. The importance of developing both an international awareness and attitude are explored, the latter implying an internalization of appropriate values. Such concerns suggest the need to include some form of self-reflective journal or portfolio in the components of any assessment. The need to be aware of changing social and cultural patterns and projects aimed at evaluating international-mindedness in other student groups are discussed.

Introduction

The current socio-political and economic climate is imposing enormous tensions on societies across the world, and on the individuals within them. Stress fractures and fault lines are appearing, and the focus in places is shifting to an emphasis on individualism and nationalism. European leaders question progress on the development of multiculturalism in their cities, while other states raise sovereignty issues regarding the nature if the 'unions' in which they are involved – monetary, fiscal or otherwise. Globalisation, particularly in an economic sense, emerged in the 1970s dressed in an aura of inclusivity and an almost religious certainty that this was the beneficial way ahead. However, the progress of globalism has suffered setbacks and the intrinsic philosophy has been called into question, not least by the Canadian philosopher and essayist John Ralston Saul¹.

Within this rapidly changing context the aspiration of many educational institutions and schools is to develop a sense of international-mindedness and global consciousness within students. The social and personal development of our students is accepted across a wide range of national and international schools as an integral dimension in educational provision. Whatever the fluctuating developments of economic and social globalisation, and the extensive interactions involved in our multicultural societies, the increasing emphasis placed on

citizenship and the development of an international awareness and sensitivity in our students is understandable. It is part of the broader sense of what we as schools aim to achieve in and for our students.

The development of a sense of internationalism is a key concept in the approach of the curricular programmes of the IBO. A working group is currently exploring how international-mindedness can be further embedded within these IB programmes – a significant step given the rapid expansion in their uptake. However it is important to acknowledge that the development of these ideas is broader than any single curriculum model. Programmes such as the IPC and IMYC similarly place emphasis on instilling these attitudes and skills, while programmes such as Cambridge International Examinations Board's IGCSE² and Pre-U offer syllabus content that is very applicable in these areas. Even for international schools engaged in different national or international curricula the extent to which aspects of international-mindedness are fostered through school activities and ethos is important, and an increasingly key focus of accreditation protocols; the 8th edition of the CIS/NEASC accreditation protocol, for instance³.

This present article is directed towards defining the basis of a project being developed at the Centre for Evaluation and Monitoring (CEM) at Durham University in the UK. CEM has considerable experience in the fields of diagnostic and computer-adaptive testing and the evaluation of the 'value-added' component of school performance. This current project is aimed at providing schools with the means to evaluate the development of international-mindedness:

- In terms of curriculum provision and school ethos, and
- Within the mindset of students as they grow up through the school.

The definition and evaluation of international-mindedness

There has been considerable debate between researchers and practitioners about what constitutes international-mindedness, and indeed about the term itself. Originally coined in an article by Ian Hill⁴, it has now essentially become part of general usage. One early argument was that interpretations differed so much between schools, countries and cultures, that we should 'stop trying to organise the unorganisable'⁵. Others have argued that, although there may be many different ways of applying international-mindedness in schools, there is common ground and this should be used as a basis for a formal area of learning.

International-mindedness is a phrase used to capture a set of skills, understanding, awareness and actions thought to be necessary for being a good national and international citizen. Simply living and studying in a country

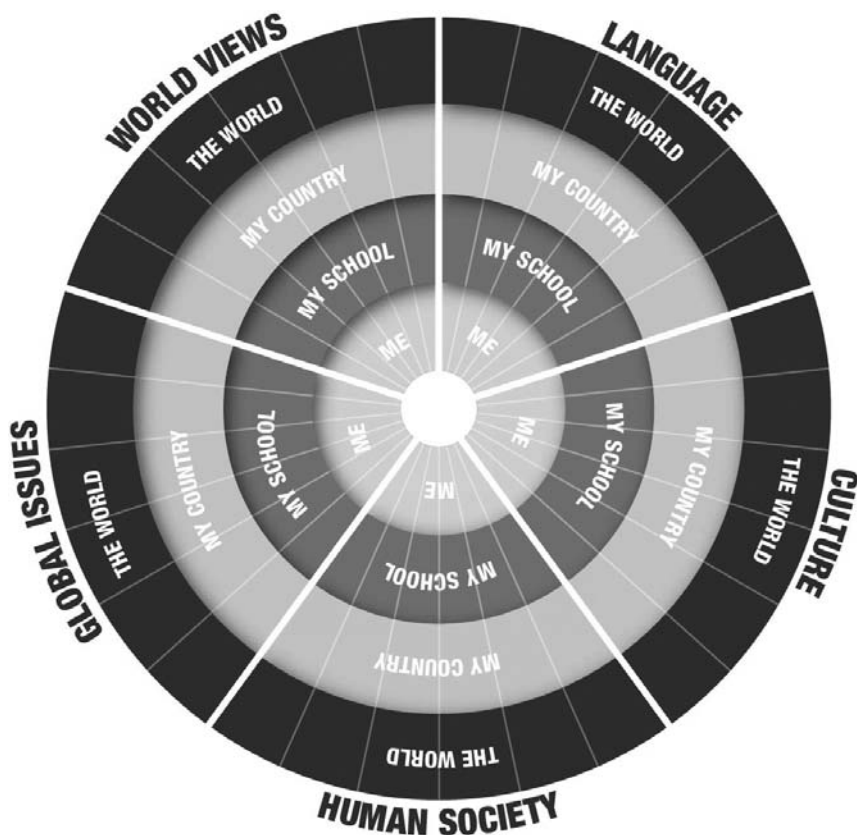
different to the one in which you were born does not make someone ‘internationally-minded’. However, while ‘cosmopolitanism’ may not represent the full story, it may represent a useful step along the way^{6,7}. The latter report depicts cosmopolitan citizenship education as the convergence of three different social studies perspectives.

Global Education Heightens students’ understanding of how the world system operates and feeling of membership in the global community.	Cosmopolitan Citizenship Education Educates students about their rights and responsibilities locally, nationally, and globally. Emphasizes learning about universal human rights, reconciling global and local phenomena, and acting in response to issues in the community, the nation state, and beyond.	Multicultural Education Helps students acquire skills, knowledge, and attitudes needed to participate in cross-cultural interactions and in civic action to achieve democracy and justice in their communities and nations.
	Democratic Citizenship Education Entails exploration of controversial public issues and reflective decision-making in open classroom climates so that young citizens may act in response to complex societal problems.	

Much discourse on the ideas and practices in internationalism has taken place in the literature endeavouring to bring clarity and guidance to the discussion⁸⁻¹³, and a comprehensive professional development package aimed at implementing appropriate practice in schools has been developed¹⁴. It has proved relatively easy to become enveloped in discussions of terminology in this field, and care must be taken to ensure that what is outlined is not simply a projection of western values – a form of cultural colonialism as it were. However a working definition that has developed from our discussions with schools and educators is as follows:

International-mindedness (global consciousness) is a person’s capacity to transcend the limits of a worldview informed by a single experience of nationality, creed, culture or philosophy and recognise in the richness of diversity a multiplicity of ways of engaging with the world.

On the basis of this definition we have sought to provide a broad conceptual framework for the purposes of monitoring and evaluation; the aim being to lay the foundations for a shared understanding of international-mindedness while allowing flexibility to suit different contexts. The framework, given the working title of ‘Me and My World’, covers the five areas (or strands) represented in diagrammatic form as shown:



Within each of these areas, the student experience is monitored at four different levels of involvement – ‘me, my school, my country, the world’. This two-dimensional view will extend the reach of international-mindedness from being about individual experiences to cover the appreciation of global issues that affect everyone. Thus the framework progresses outwards from the individual student through their interaction with their school, their locality and country to the broader world. The type of considerations and issues explored in the different strands are summarised in the next paragraphs.

World views

This strand explores the way students think of (and interact with) their peers, the local community, their host country and the wider world. It encourages awareness of cultural and ethnic diversity, tolerance and acceptance:

- Awareness of different religions worldviews and their impact on society.
- Consideration of different political ideals and systems.

- Awareness of multiculturalism, cosmopolitanism, citizenship and nationality.
- Knowledge of migration and political asylum – impact on home communities.
- Understanding of ‘First Nationals’ and ethnicity.

Global issues

An awareness of global concerns will encourage students to take responsibility and engender an interest in the future of our world and resources:

- Tension between national interest and globalisation.
- Availability and transfer of resources, natural and man-made.
- Economic aid and trade.
- International efforts on global environmental concerns and conflict.
- Sustainability, endangered species and world action.

The diagram below illustrates the types of evidence that can contribute to each particular area of the framework.



Language

Although second languages are not an absolute prerequisite for international-mindedness, awareness and interest in the diversity and importance of languages is needed:

- Development of spoken language skills in English and other languages.
- Development of written language skills in English and other languages.
- Maintenance of mother tongue competence and interest.
- Appreciation of languages of host country and ethnic groups within host country.
- Appreciation of importance of language to thinking and communication.
- History and future of languages across the world.

Culture

This strand collects evidence that students are aware of the heritage of their host country and show an interest in different aspects of the culture. It is important, too, that they maintain an interest in the culture of their own country:

- Appreciation of cultural aspects of own and host country – drama, art, music and literature.
- Study of the architectural heritage of own and host country.
- Comparative awareness of cultural background of different groups in own and host country.
- Participation in cultural activities.
- Participation in cultural visits of a variety of types.

Human society

This area deals with how people interact with each other and the extent to which there is interdependence between people, communities and countries. It also addresses economic, social and industrial infrastructures:

- Historical and geographical background to development of own and host country.
- Awareness of social structures within own and host country.
- Socio-economic development of country – sources and distribution of wealth.
- Impact of resources, wealth and culture on education, women's rights, child labour and child poverty.
- Impact of human society on natural world – sustainability, diversity and endangered species.

This conceptualisation pulls together research literature, international teaching experience and current thinking to provide a five-segment framework to enable schools to capture key features which are thought to be important for living and thinking as an international student.

The overall aim is to provide ‘surveys’ to be completed by students and the school that will serve to help schools evaluate and monitor their progress and development in this area:

- At a school level; for self-evaluation, for school improvement and accreditation, and
- At the level of the individual student for tutorial and personal social development and progression.

These surveys would be linked to opportunities for self-reflection and tutorial discussion that could include the assembly of portfolios of student work and experience to illustrate student development. Students would be encouraged to collect a range of evidence in support of their understanding of the different areas. This might include, video and audio recordings, letters and emails, essays, photographs, plays, poems, personal statements and evidence of participation in school and local activities. Not all evidence submitted needs to be original – cross-referencing from other schoolwork or personal activities would be encouraged. Nor should the relevant student material be restricted to the more ostensibly cultural subjects; participation in science projects that interact with other schools – such as ‘Science across the World’¹⁵ – could be relevant, for instance.

To aid development of the surveys and portfolio material we have drawn up a matrix of activities and exercises that could contribute to the development of international-mindedness. The content of the matrix will be adapted to be appropriate for the different age groups within a school, allowing the tailoring of the surveys to the students as they progress through a school. These matrices will be provided for the school to use in developing its level of provision and we hope that schools will feel able to help adapting and extending them to increase their relevance.

Commentary

There are several cautionary points that need to be borne in mind in developing material for the project further. The notions of ‘awareness’ and ‘attitude’ need to be counterbalanced – ‘awareness’ can function entirely at a cognitive level whereas ‘attitude’ conveys a sense of action that stems from the affective domain and includes some commitment by the individual. In establishing the ‘surveys’ and questionnaires used to evaluate student development it will be important to distinguish carefully between the assessment of that awareness

which leads to conceptual clarity and that awareness that flows through attitudinal change into actions – international-mindedness is broader than international knowledge.

The ‘awareness of global concerns’ can lead to action, but the causal link between the two may be quite weak. There are other factors which account for responsible action. Frankl¹⁶ views it as flowing from a developing sense of meaning, while Vygotsky’s work¹⁷ might suggest that the social context within which we develop our meanings has considerable influence on our inclination to act in a particular manner. The factors that influence social and emotional intelligence need to be explored deeply and linked to the development of methods of surveying and monitoring attitudes. The need to explore the internalisation of values is the rationale behind developing the idea of a student reflective journal or portfolio. This is aimed at encouraging a process of guided self-reflection based on an experiential model of learning (Kolb¹⁸) alongside the surveys that more readily identify international knowledge.

There are tensions posed by the definition we are using above as some of these ‘ways of engagement’ are mutually incompatible – again awareness alone is not the goal of exploration but the ability to negotiate/navigate the difficult and sensitive territory where conflict arises. The skills of conflict resolution, the capacity to build relationships and an understanding of the nature and need for peace and true tolerance are critical indicators of whether international-mindedness has been acquired.

A further concern is that the emphasis on culture may be too closely focussed on aspects related to nationhood, geographical location, history and heritage. However, the culture of young people is more diffuse than this, and transcends the old boundaries. Students are globally mobile and/or exposed to a western capitalist culture (music, food, media *etc*); and the influence of the new connectivity between the young via the social media is yet to be fully seen. This new ‘scene’ transcends the old boundaries which defined culture in previous generations and creates a virtual identity not defined by geographic location or nationality. All these influences need to be taken careful account of in the formation of meaning and identity for globally mobile students today.

Given these caveats it would seem useful to be aware of projects that aim to assess international-mindedness in other educational contexts. Of particular interest is the evaluation of ‘global mindset’ in business school students¹⁹ and the metric developed by the Thunderbird School of Global Management to measure a student’s ‘global mindset inventory (GMI)’²⁰. Warwick University in the UK also have a website – ‘*Global People*’²¹ – which is aimed at developing intercultural competencies in university students.

Because the concept of international-mindedness is complex and subject to change this approach to understanding it allows for re-definition that comes organically from the evidence that students and schools submit. The framework that is suggested here can be adapted to suit individual school needs and contexts. Schools may add new areas to the framework, add different types of evidence and share tasks with other teachers in their school and in other schools throughout the world. This collaboration will give depth to our understanding of international-mindedness while keeping it within a comprehensible framework.

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Dr Richard Harwood is an Education Consultant on Scientific & International Education based in Whitby, North Yorkshire, U.K., and a consultant for CEM, Durham University. He was previously Deputy Principal (Academic) at Aiglon College in Switzerland. He is author of a number of textbooks and resources for Chemistry/Biochemistry at IGCSE, IB Diploma and A level.

Katharine Bailey is Director of Business Development at CEM, Durham University, having previously been International Development Manager there.

Historical Vignettes

Then and Now: What has become of the Atlantic College project?

David Sutcliffe

This coming academic year, starting in September, the Atlantic College in South Wales will be celebrating its first 50 years.

The founder, Kurt Hahn, unfit for military service, had been at the heart of political developments in Germany from 1914 to 1919. These years saw the painful transition from what was little short of a military dictatorship under Kaiser Wilhelm II, Hindenburg and Ludendorff, to a nascent, much troubled social democracy under Friedrich Ebert. The intermediary figure between the Kaiser and Ebert was the last Chancellor of Imperial Germany, Prince Max of Baden. The young man who with 'noble guile' manoeuvred Max into his fateful six-week period of office in 1918, his confidential advisor throughout and the ghost writer of his 1927 memoirs, was the young Kurt Hahn.

In 1920 Hahn opened Salem School in the Cistercian monastic castle of his patron Prince Max in south Germany, near Lake Constance. Despite all the economic and other turmoil, and assassination attempts on both men by members of the rising Nazi movement because of their perceived responsibility for the German defeat and humiliation at Versailles, the school achieved an international reputation with astonishing rapidity. Briefly imprisoned in 1933 on account of his openly expressed opposition to Hitler, Hahn was forced to abandon Salem and left Germany in the summer for England. In the autumn of 1933 Hahn opened a small school in Morayshire in northern Scotland. This was followed by the opening of Gordonstoun School in September 1934.

From 1933 until 1939 Hahn endeavoured, mostly in vain, to alert public opinion in Britain to events in Germany, above all the brutal happenings in the concentration camps that were in operation from 1933 onwards, a painfully delicate task for him because of the potential repercussions on his school Salem and his Jewish relatives still in Germany. During the Second World War he provided the British government with his interpretations of public opinion and morale in his native Germany, mirroring thereby the work he had done in Germany from 1914-1918 when reporting on the British scene. He had to move Gordonstoun from Scotland to Wales because of nearby military airfields; he laid the basis through his County Badge Scheme for what in 1956 was launched as the Duke

of Edinburgh's Award; and he opened the first Outward Bound School in 1941 at Aberdovey in west Wales. The moment the war ended, he returned on every possible occasion to Germany to re-open and sustain Salem, to found new schools, usually with American money, and to continue to act as an interpreter and mediator between these two so embittered national communities.

After leaving the Gordonstoun headship in 1953 at the age of 68, he engaged with characteristic energy and passion in the debate posed by the issues of nuclear deterrence, sharing a platform but not opinions on one occasion with Bertrand Russell. For him, western integrity and morale were the key issues:

What took place in the Algiers torture chambers and in the police prison of Paris has given our enemies great occasion to gloat. "I could never be valiant where I was not honest:" so spoke the Duke of Albany in King Lear when he defended Britain in a tainted cause. Even the policy of the graduated deterrent fails to respect the Geneva Convention in its prohibitions "binding alike the conscience and practices of Nations" ("the words make us blush").

Invited in 1955 to lecture at the NATO Defence College then in Paris, he was profoundly impressed by the College's impact on senior officers working closely together on common tasks despite having all been on opposing sides from 1939-1945. Europe had been torn apart by two world wars with which his mind and his emotions had been totally engaged. Another even more devastating war was threatening. The lightning bolt, the electrifying inspiration, which hit him during this visit, turned him towards a true innovation in education: a staff college for teenagers.

If we can plant the germ of new loyalties in mature men, how much deeper are the roots we could sink in the youth of the Atlantic Community if, at their most impressionable period, we could gather them together in residential colleges...

The NATO Defence College, modelled on British staff college experience, brought together senior NATO officers for a period of intensive cooperative learning with fellow-officers from other countries and different armed forces. If the courses were academic (in the military sense), the lessons learned were in human relations and human attitudes. The British sixth form, with its distinctive two-year duration, provided the perfect formula for the transfer of the concept into pre-university education. And it is this staff college concept that explains why our Atlantic College education precedes university, for it is at the sixth form stage and the age of 16 to 19 that adolescents are at their most open, curious, formative, yes idealistic, for it is now that they are entering adulthood

and, not yet committed to a particular course of studies or career, are open-mindedly seeking their way forward in life. It is also an age when they can leave home, teachers, language and familiar surroundings, and commit themselves to a course of study abroad that will determine their university entry.

And so we started in September 1962 with 56 students from 15 countries, more than half enrolled with scholarships. Some *staccato* extracts from the first prospectus will give the flavour:

The first boys come from the countries of the Western community but only because this is a convenient starting point... for the first time, the energies and many-sided genius of the European nations are being combined in peace instead of being wasted in conflict. Education cannot stand aside from this great creative movement.

A man today who goes abroad to work from almost any European country cannot educate his children overseas and have much chance of entering them in the universities of his own country. It is inconceivable that such barriers will exist at the turn of the century. The force of example is needed. The Atlantic College project is aimed at setting this example.

The advancing material prosperity of the western world has brought evils in its train. We need to show in a convincing manner that the educational needs of modern society do not have to be met at the expense of more important human characteristics ... to demonstrate that self-discipline, devotion, imagination, courage and response to challenge can be developed in materially prosperous societies...

To this end we have planned our rescue services, beach rescue, canoe life guards, cliff rescue *etc.* Nothing convinces as much as does the saving of life that the common humanity of men is more important than race or colour...

Later projects will introduce a social purpose, such as working in a steel works or coal mine, living with working families, studying juvenile crime, the courts and approved schools; or they may be archaeological, artistic or religious in nature...

Under the leadership of Desmond Hoare, a Rear-Admiral of the Royal Navy from southern Ireland (an intriguing personal and professional background in itself), who courageously and at considerable sacrifice took early retirement to leave what he described as a declining business to join a growing one, we set out with what Keynes perceptively described as that 'exuberant inexperience which is necessary, it seems, for success'. There were successive financial crises, but we survived.

What were the achievements?

Thanks to the British Local Education Authorities, the national committees established in Western Europe and North America, later in South East Asia, and other donors, we ensured that entry was indeed decided irrespective of national, racial, political, religious, or financial and social background. By 1982, in an annual entry of some 170 students, a maximum of 12 were entering without full or partial financial sponsorship.

The College set up Britain's first coordinated coastal rescue service with responsibility for 15 miles of the Bristol Channel coastline. Again under Desmond Hoare's leadership, the students designed and built the rigid-hulled inflatable craft, the 'RIB' that became the B Class Atlantic Inshore Lifeboat that entered service with the Royal National Lifeboat Institution in 1970 and is now used the world over by offshore energy companies, life saving organisations, the military and many others. And between 1964 and 2008 the College services were credited with 97 lives saved, 103 persons recovered unharmed, and nine persons recovered injured.

The teaching staff seized the opportunity of joining colleagues in Geneva who had led the way in pioneering the very early stages of the future International Baccalaureate. With its decision to abandon the English GCE Advanced Level curriculum and examinations from 1971 onwards, the last A levels taken in 1972, the College became committed 'heart and soul' to the success of the new venture. Workshops and conferences at the College were underpinned by an engagement in syllabus development that led to enthusiastic contributions to the evolution of The Theory of Knowledge and extended essays and to new courses in the Religious Experience of Man, Peace Studies, new options in American, African and Asian history, Political Thought, Photographic Science and Marine Studies. A practical offshoot of this last course was the College's contribution, through its students trained in sub-aqua diving, to the creation of Britain's first underwater marine reserve around the island of Lundy in the mouth of the Bristol Channel.

There is no doubt that the Atlantic College, renamed The United World College of the Atlantic in 1968, owed its strong performance in significant measure to a succession of high-profile public personalities who became engaged in the governance. They foresaw and worked intensively for international expansion. Thus it is that United World Colleges have since been founded in many other countries: Singapore (1971), Canada (1974), Swaziland (1981), the USA (1982), Italy (1982), Venezuela (1988), Hong Kong (1992), Norway (1995), India (1997), Bosnia and Herzegovina (2006), Costa Rica (2006), and the Netherlands (2009), with new colleges approaching in Germany and Spain.

The existing colleges include two (Singapore and Swaziland) with wider age ranges and one (Venezuela) that is post-secondary and vocational. All except Venezuela prepare students for the International Baccalaureate.

So much for the past and the present! What about the future? UWC: Mission Accomplished? Having retired ten years ago I must be cautious. How far has the tide come in? How deep is the water? How strong are the currents?

The underlying issue is the classical fate of progressive schools. They are founded to advocate and to demonstrate educational reform as a matter of principle. If unsuccessful, they disappear and are forgotten. If successful, their ideas are absorbed into the mainstream. Furthermore, their funding becomes increasingly dependent, not on sponsors interested in principles but on families who seek their benefits for their children and grandchildren.

In May 2010, I understand, the International Baccalaureate had over 3000 member schools in 139 countries educating 824,000 pupils (of all grades from early primary through to senior secondary level). Their estimate for the year 2020 is 10,000 programmes in 147 countries with 2 million pupils. The IB is currently training 60,000 teachers every year. How many schools, international or other, still exist that do not have community service somewhere in their programme? It would be absurd for the Atlantic College to claim boastful credit for all these developments, but it played a role and was in the vanguard.

So what are the challenges that the United World Colleges remain competent to confront that will enable them to justify into the future the moral and the financial investment that has sustained them thus far? And just how many of these impressive developments can rightly be ascribed to education anyway?

The historian Tony Judt has, I believe, some relevant comments for us on the globalisation that has swept its way into our lives. In 1980 the sum of all international bank lending was \$324 billion a year. By 1991 that figure had grown to 7.5 trillion – a 2,000% increase in just over a decade. The production and distribution of goods are now often beyond the control of individual countries, and international trading regimes have been consistently accommodating the interests of the powerful and wealthy. And he describes for us

a sophisticated élite of Europeans: men and women, typically young, widely travelled and well-educated, who might have studied in two or even three different universities across the continent. Their qualifications allow them to find work anywhere across the European Union ... incomes, low airfares, open frontiers and an integrated rail network favour easy and frequent mobility. For the purposes of consumption, leisure and entertainment as well as employment this

new class of Europeans travel with confident ease across their continent – communicating like medieval clerics ... in a cosmopolitan lingua franca – then Latin, now English.

He does not forget the uneducated classes that are frozen into immobility and, all too often, poverty by these new working conditions, or the migrants who travel too but in very different circumstances¹.

(In parenthesis, on a point that might find a place in Theory of Knowledge classrooms, he writes about the 1970s of the assumption that power

‘rested not ... upon control of natural and human resources, but upon the monopoly of knowledge: knowledge about the natural world ... about the public sphere ... about oneself; and above all, knowledge about the way in which knowledge itself is produced and legitimized. The maintenance of power ... rested upon the capacity of those in control of knowledge to maintain that control at the expense of others by repressing subversive “knowledges”’². This was the decade in which the Theory of Knowledge course found its central place in IB Diploma teaching.)

Has education in these matters, international education, led the way, or was it then and is it now simply scrambling to keep up?

In certain respects international education has toed the line with its consultants, fundraising and development directors, branding, mission statements and general accretion of jargon. I have heard visitors to one new international school in a none-too-prosperous country tell me they felt they were entering a country club, so lavish were the facilities. And when I have seen certain international schools that exist explicitly to promote international understanding (as contrasted with schools servicing a local international community — an entirely necessary, legitimate and honourable role) described as ‘ideologically-driven’, I wonder whether the term ‘ideological’ might not helpfully be made as redundant as fascism and communism.

The former German Chancellor Helmut Schmidt was arguing already in the mid-1980s that the 21st century was set to be the most dangerous century in the history of mankind. At this time of writing the Arab Spring, events in Syria, the confrontation with would-be nuclear Iran, unfinished business in Afghanistan, the spread of hunger, poverty and extremism across Africa, the accelerating sense of despair that marks Arab-Israeli relations, lend worrying weight to his words.

‘Schools across frontiers’, we sometimes say. ‘Médecins sans Frontières’, too! But we must add: ‘Crises across frontiers’. No crisis exists today in isolation. All are inter-connected, involving politics, financial and human resources,

trafficking in drugs and human beings, and terrorism. Where does international education, and where do the United World Colleges, stand? Can man, as Kurt Hahn demanded, take control of his destiny? *'Where there is a struggle, human strength decides.'*

I was struck by a number of points that arose during a major conference in Milan in April 2011 on education for cosmopolitanism³. One of the first speakers foresaw the imminent emergence of artificial evolution, brought about by drugs. Larger human brains and new personalities, even different personalities at the same time, could be created. Unimaginable prospects, but who even 25 years ago could have foreseen the impact of the internet on all our lives and on education? Educators must be braced for 'shocking' new scientific discoveries. The internet is 'the planet's nervous system'. And, especially impressive, the statistic that, where there is a 20% internet penetration in a country, democracy begins to emerge however difficult the political conditions! But – 'the world is a hospital'. At a time when religion is gripped by extremism, it was in the long term comforting to be assured by another speaker that religion too arises and develops through the exercise of doubt, that religions have historically adapted to natural conditions and the need for survival; that there is in fact a strong Darwinian element in their evolution.

International education has traditionally owed much to a convincing fusion of idealism and practical response to need. Has the time come for a determined transfer of the enthusiasm, experience and resources of international education to countries and regions that have the most urgent need of them? Ought we not to be seeking out the world's racial, political and religious tectonic plates such as post-conflict societies and immigrant and minority populations in the big cities?

Remembering the 'exuberant inexperience' of the early days of Atlantic College, it is possible that the United World College in Mostar, Bosnia and Herzegovina, suggests one way forward. There must assuredly be many others.

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David Sutcliffe taught at Salem School in Germany where he became closely acquainted with Kurt Hahn. A member of staff at the opening of The Atlantic College 1962. He later became Head of what had become the UWC of the Atlantic (1969–1982). He then was the founding Head of the UWC of the Adriatic in Duino, Italy (1982–2001). He was vice-president of the International Baccalaureate from 1985 to 1989 and has written and lectured extensively on international secondary education.

Book Review

The Changing Face of International Education; Challenges for the IB

Walker, G. ed (2011)

International Baccalaureate, Cardiff

This new IB publication is a useful addition to the growing literature seeking to understand what international education is and discussing the involvement of the IB as an organisation and educational provider. There is much in this book which is well written, relevant and of interest to practitioners and academics alike. The significant word is 'challenge' and I feel that the book is essentially a paradox. *The Changing Face of International Education* only partly fulfils its goal as it does rely heavily on closely aligned authors to the IB and could usefully have utilised more critical and distanced writers such as Bunnell, Tarc and Cambridge to radically challenge the IB and pose more complex questions than the book really engages with. There is limited discussion of how the IB handles its recent significant growth, how the IB now engages and supports schools, coordinators and school leadership, and how the IB has subsequently changed as an organic structure towards a business organisational model. In some chapters, such as those by Roberts and Tate, there are more far-reaching and dynamic discussions of what the IB has become and what it needs to address as an organisation. However, to explore the real tensions and challenges the IB faces, greater risk-taking and collaboration with those who could offer alternative, dynamic and radical views would have made this book more informed.

The chapter structure is usefully arranged through a focus on refining (Part 1) and spreading (Part 2) the message. This approach does neatly tie in the history of the IB's engagement with international education. In his introduction Walker discusses the background to international education and the IB's place within it, suggesting that globalisation has changed the world. However, globalisation has changed the IB and one could argue that it is as much a product of globalising norms as any other international business. Walker does pose more problematic concerns such as the difficulty the DP has in aligning pragmatic reality with ideological vision (p5). The issue of how the IB now regards international schools and perceives its programmes as offering access or difference could have been unpacked more effectively.

One of the concerns that could be levelled at Walker's latest book is that of seeing 'international education' as a defined and bordered field. Is it? Linked to this, how should the IB respond to the challenges of a complex and changing world as 'a leader in the field' and, as it claims, at the forefront of research, innovation and evaluation in international education? Walker uses four challenges (diversity, complexity, inequality and sustainability) as lenses to look at 21st century education and to drive the discussion in each of the chapters.

In discussing diversity for example, Judith Fabian looks at differentiation as an important teaching method in addressing diversity, and Nicholas Tate outlines the danger of losing diversity to universal values and politically correct norms of behaviour (p49). However this kind of discourse is still part of western humanist tradition, accepted by many as universal. Who has authority to say what is reality and how do we know what reality is? These ontological complexities are assumed in much of the book though Tate does at least challenge intercultural awareness as naïve ideology, and discusses the ambiguity inherent in the ideological claims found in the IB and many international school mission statements. The pragmatic reality of changing social and economic systems (p51) is important to understand and investigate. Tate's chapter is particularly interesting as he critically engages with the dichotomies and ambiguities of both the IB and international education.

Other chapters in Part 1 address themes within international education and how these apply to the IB. Alex Horsley discusses two case study international schools, looking at how effective dual language approaches are and whether the IB can adequately offer programmes in languages other than English. The issue of language education is a critical one and further discussion of how language is taught effectively other than through a bilingual system would be useful. Ann Hickey investigates inquiry learning as part of the continuum linking all three programmes. She argues that such inquiry events like the PYP exhibition and the MYP personal project are 'rites of passage' (p71) and gives examples in each programme, connecting the events as essential aspects of the IB Learner Profile. Again, greater reference to current literature and research would have made this more valuable and rigorous. It is useful to stress the importance of inquiry in all three programmes and how inquiry creates learning communities.

This argument could be further extended to look at what problems and challenges IB schools face in developing inquiry education, especially examples of case study research. Boyd Roberts examines the issue of community service in the IB especially as action which relates well to themes developed elsewhere (Davidson, 2009). He discusses various other international curricula that use action and service as important components (p89) and addresses the contentious problem of service as charity or transform the 'other'.

Part 2 of the book reviews the issue of ‘spreading the message’. As a phrase this can unfortunately be regarded as a proselytising colonialist act, in some ways part of the ambiguity inherent with the IB and to that extent international education. The IB has an active mission to influence others and is, in turn, influenced by other educational systems as Hill discusses. However, this concept of communication and transmission needs to be explored as a statement as it can imply power, dominance and control; a successful formula rather than the essential philosophical ideas of difference and diversity.

Helen Drennen gives a useful overview of professional development, yet like others, this chapter does focus on accessibility and marginalises a more critical dialogue with Walker’s four challenges. Drennen does argue that the IB needs to develop beyond its default western humanist setting (p106), though it is possible that this approach can become tokenistic, transformational and even orientalist. Judith Guy looks at access and brings up the critical issue of the ‘growing global imbalance’ (p140) citing Bunnell’s (2008) discussion of North American dominance. This is a major challenge for the IB and it could be part of its move away from connection with the international school movements and closer to positional metamorphosis with its direct US competitors.

Socio-economics is discussed but only from a colonialist view of the third world context. Is access to the IB regarded as economic advantage, social capital and cultural enlightenment? Much discussion is located away from the recent global economic recession and western crisis of capital. These events are rarely mentioned and much of the rhetoric within the book is in seeing increasingly contentious western economic structures as essential ‘desires’ for others. Tate does focus effectively on some of these issues, suggesting four unconscious ways international schools reflect dominant cultural belief systems (p49-51).

Hill looks to understand how the IB has worked effectively with national systems as a two-way dialogue. It is interesting to see how the IB has found these relationships both synergistic and problematic. Hill discusses the problem of localised reactionary conflict (p127) but also sees the dynamic way the IB has informed national educational practice. It would have been useful to have had a relevant and informed discussion of how the Obama administration in the US regards and supports the IB in contrast to the Bush regime.

The chapter does, like others, focus on the IB as being an essential ‘good’ for all and this under-theorised assumption pervades much of the book, perhaps understandably being an IB publication. A more critical and objective discussion would have given greater validity and discourse to these claims, especially how the IB has become a global brand and the resulting effect this has had on its products and relationships with schools, governments and other organisations (Tarc, 2009).

Mackenzie provides a useful summary of the book drawing on the main themes that Walker outlines in the introduction, particularly that of sustainability. He provides an overview of the various chapters though, like many of the authors, relies on limited engagement with current literature and focuses more on a lighter stance regarding challenge. The chapters that work well are the ones that bring out fundamental issues that engage with the IB's philosophical and structural basis. The IB has been through a major organisational paradigm shift in the last five years yet there is little real critical discussion of this in the book, which is a pity.

To conclude, I will come back to the word 'challenge' as it is fundamental to this book. Greater use of empirical research and in-depth critical literature would have been welcomed as there is scant reference to the growing corpus of literature and research, and this will be a disappointment to academics and others. The book does challenge, to some extent, both the practitioner and the student to move beyond their comfort zones, and most authors keep, at least loosely, to Walker's typology of four challenges. The index is extensive and unravels certain IB themes such as inquiry and community service, and the vignettes used in each chapter give a contextual example to highlight and illustrate each discussion.

However there is little about the Learner Profile, problem solving, collaboration or philosophical alignment (Cambridge, 2011); critical aspects of what links the three programmes together. One is still left with the underlying impression that there should be greater discussion about how the IB is challenging itself, how it evaluates and understands itself as an organisation, and how it reflects on some of the recent criticism of its programmes, organisational structure and direction (Bunnell, 2008, 2011).

There could be more challenging and contentious material here rather than what is at times an extension of the IB mission and documentation. The book reflects the success of the IB but the arguments are often too controlled and comfortable, rarely fully challenging existing norms. There should be more of the dissonant voices, alternative histories, diverse schools of thoughts, and reference to current contemporary issues such as global recession and social change. However, the book does have enough for practitioners to utilise, school leaders to ponder, and researchers to discuss and cite.

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Dr Richard Caffyn is Principal at the International School Telemark, Norway. He has worked in a number of international schools and was the Head of Research Support and Development for the IB at the University of Bath.

NOTES FOR CONTRIBUTORS

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