

## **Introduction: Past, present and future**

George Walker

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International education is an elusive concept, difficult to define and sometimes confusing in its varied interpretations. So let us start by trying to pin it down: just what do we mean when we write about “international education” in this book?

School curriculums have always had an international dimension with students studying the history, geography and literature of other countries, learning their languages and taking part in exchange programmes. Comparative studies of different education systems are international too, and so are aid programmes designed to improve a developing country’s education system. But none of these is described by the phrase “international education” as we intend to use it.

International education grew up in international schools.<sup>1</sup> It was a response to the needs of multinational groups of students whose expatriate parents had been brought together by diplomacy or trade. These international students wanted to learn together, to get on with each other, to interact with the host community and then—in most cases—to return to their own country. Over the years a distinctive style of education grew up in many of these international schools. We might call it an education for international-mindedness; an education designed to break down the barriers of race, religion and class; an education that extolled the benefits of cultural diversity; above all else, an education for peace.

From very small beginnings this international education movement has grown up to embrace thousands of schools, tens of thousands of teachers and millions of students in most countries across the world, and the International Baccalaureate (IB) has been the major driving force behind that expansion. Today, however, globalization is changing the world and multicultural groups of students have become the norm in many national schools. International educators and the IB are facing new challenges and new opportunities as globalization metaphorically shrinks the

distance and the difference between nation states. The chapters in this book examine the changing face of international education and describe how the IB is responding to new challenges and seizing the opportunities that they bring.

## **Building international education**

We might say that international education began on 20 July 1867 when the future King Edward VII of Great Britain formally opened Spring Grove School in Hounslow, not far from today's London Heathrow airport. This remarkable experiment, supported by politician Richard Cobden, scientist Thomas Huxley and novelist Charles Dickens, had its origins in an essay competition associated with the London international exhibition of 1862 entitled "The advantages of educating together children of different nationalities". Cobden was a leading advocate of free trade and he regarded the new school, with its international mix of students, as a nursery for ambassadors who would improve international understanding and thereby encourage the efficient flow of world trade.

The school was part of an even more radical experiment that envisaged similar institutions in France, Germany and Italy, all using the same curriculum so that students could rotate from one country to the next, each time acquiring a new language. Alas, the Franco-Prussian war intervened and after a brief and volatile existence, Spring Grove School closed in 1889.<sup>2</sup>

The experiment was short-lived but instructive because it identified some of the issues that continue to challenge international education today, in particular the design of an appropriate curriculum. The strong emphasis on modern languages was unsurprising but Huxley's insistence on practical science (to encourage logical thinking) was more controversial and indeed resisted by the first headmaster. Otherwise the subjects offered were rather similar to those in comparable national schools: the classics, English grammar, drawing, singing, drilling and gymnastics. So there was little to encourage international-mindedness, and a former student commented cynically that "the school yard is taken for the world in small" and suggested the international mix of students was no different from the nearby Eton College.

Thus the possibility of a new kind of educational experience occupied some of the best minds in the country—but it would be another half century before it was tried again, and this time it was built upon more solid foundations. In 1924 the International School of Geneva opened its doors to the children of the new breed of international civil servant working at the League of Nations. Its philosophy was a blend of the pragmatic—an appropriate education for a multinational group of transient students—and the visionary—dedication to the League's Covenant and,

in particular, its commitment to peace. Once again the study of a foreign language was a key element of the school's curriculum, but this time international awareness was not left to chance encounters in the school yard: students were introduced to world history and geography as well as a wide-ranging programme of current international affairs. The students themselves took responsibility for many aspects of the life of the school, which quickly acquired many of the characteristics of the progressive “new education” movement. The very earliest seeds of the IB were being sown.

By the 1960s there were some 50 international schools around the world, and in 1962 a new chapter in their development began when Atlantic College, the first of the United World Colleges, opened in Wales, educating some 200 outstanding scholarship students, chosen from around the world, in their final two years of schooling. Its philosophy was inspired by Kurt Hahn, whose commitment to service, experiential learning and character building permeated the school. Once again the practical was mixed with the inspirational as students studied British national examination subjects in the morning and risked their lives in the afternoon organizing the coastal rescue service, paving the way for a community service component that lives on in today's IB programmes.<sup>3</sup>

Slowly, and rather haphazardly, the building blocks of international education were being put in place. Its aspirations were ambitious—for example:

- to allow for the reintegration of students into their own culture or for integration into other cultures (International School of Geneva)
- to initiate an experience in international learning and living in the spirit of the United Nations (United Nations International School, New York)
- to help students appreciate the world in its complexity (Washington International School)
- to foster international understanding and peace (United World Colleges).

A realistic “education for international-mindedness” was needed both to respond to these lofty aims and to recognize that in the background loomed the students' likely return to their home country. This new international education would have to open the doors to a wide variety of different courses at universities across the globe.

## **The IB brings order to international education**

Who was going to build some structure into this new development? Who was going to create a sense of cohesion and cooperation within the growing diversity of international schools? Who was going to translate all those high-flown aims into a realistic international curriculum that commanded the respect of universities and the support of governments?

In 1945 the United Nations Educational, Scientific and Cultural Organization (UNESCO) was established with its headquarters in Paris and the ringing words of poet Archibald MacLeish—“Since wars begin in the minds of men it is in the minds of men that the defences of peace must be constructed”—introducing its charter. Contact was soon made with the international schools movement and indeed UNESCO’s first education seminar in 1947 was on the theme of education for international understanding. A small group of head teachers volunteered to form the Conference of Internationally Minded Schools (1951) and in the same year the International Schools Association (ISA) was founded by parents and governors of international schools associated with the United Nations.

Arguably the boldest contribution towards a distinctive programme of international education came in 1948 when UNESCO published a radical, visionary pamphlet by Marie-Thérèse Maurette, the director of the International School of Geneva.\* International-mindedness, Maurette insisted, was taught rather than caught. Rubbing shoulders daily with students of different nationalities was, of course, of huge benefit, but it was not enough. What mattered was the school’s formal learning and its teachers’ values. She introduced new atlases that gave more prominence to the world than to individual countries; she designed a completely new world history course; she insisted that students should learn a second language and participate in community service. She became obsessive about identifying sources of unbiased political and economic information, trying to persuade UNESCO to help her. She worried that the teachers were far less internationally minded than their students, and designed courses of training for them. In short, she laid the foundations for a scalable programme of international education.

During the 1950s the different jigsaw pieces of such a programme began to fit together around a growing problem that demanded an urgent solution: international schools could no longer afford the resources needed to prepare small numbers of students for entry to universities in different countries around the world. With generous external funding, the hard work of many teachers and administrators and a substantial measure of compromise, the International Baccalaureate Diploma Programme (DP) was developed during the following decade. The phrase “international baccalaureate” was first used in 1962; students sat the first trial examinations in 1963; the first IB diplomas were awarded in 1970 to students in 11 schools.<sup>4</sup>

Here, at last, was an international programme balancing breadth and depth that satisfied the universities:

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\* For a more detailed account of Maurette’s life and work, see George Walker’s book, *Marie-Thérèse Maurette: Pioneer of International Education* (International School of Geneva, 2009).

- six subjects chosen from distinctive areas of knowledge and studied at two different levels
- a research project
- community service
- a distinctive study of the theory of knowledge.

More than 40 years later the DP retains all those early structural elements (though the content has kept pace with the times) in a rare example of educational stability and continuity.

## The IB's legacy in today's world

The manner of its conception meant that the IB acquired a number of features that have influenced its subsequent development.<sup>†</sup>

- Involvement from its earliest days with governments and universities over the question of recognition quickly won the new organization academic prestige and respect. This made it easier when the IB started to develop the arguably more radical programmes for younger students: the Middle Years Programme (MYP) in 1994 and the Primary Years Programme (PYP) in 1997. Neither of these programmes was tethered to external assessment, so their designers had fewer constraints in exploring routes to international understanding.<sup>‡</sup>
- Initially the IB was concerned only with an upper ability-range of students who were seeking entry to university—indeed to many of the world's most prestigious universities. But again this enabled it to establish a reputation for academic rigour, especially through its external examinations, which has subsequently allowed it to widen its scope (for example, into the more vocationally oriented career-related certificate).
- It has not proved easy for the DP to accommodate both the pragmatic and the visionary aspects of the IB. For some schools it is the high-status academic nature of the programme that is attractive, and the challenge

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<sup>†</sup> For one perspective on the relationship between the IB's history and its current challenges, see Paul Tarc's *Global Dreams, Enduring Tensions* (Peter Lang Publishing, 2009).

<sup>‡</sup> See the appendix for more detailed descriptions of the IB programmes. *Towards a continuum of international education*, published in 2008, also outlines the IB's view on the links between the three programmes.

for all DP students to demonstrate an active concern for international-mindedness remains unsatisfied.

- The IB's close association with international schools, whose students came predominantly from privileged backgrounds, meant that it acquired an elitist image. Pioneer Alec Peterson worried lest the DP became available "only to the children of the rich". The rapid uptake of the DP in North American public schools from the mid-1970s did much to modify this image but, as we shall see, finding ways to widen access to all the IB programmes remains a high priority today.
- One crucial legacy from the earliest days of the IB's development has been the ubiquitous participation of teachers and school administrators. They were responsible for designing the earliest syllabuses and they have remained fully involved ever since in curriculum development, examining, committee work and governance. They are also at the heart of the world-wide network of professional development workshops that have played such a key role in the quality control of the IB's programmes.

## **Creating a better and more peaceful world**

The IB's mission statement expresses the hope that young people who study the IB's programmes will "help to create a better and more peaceful world".

International education grew out of conflict. The International School of Geneva was founded in the aftermath of the first world war and was inspired by the values of the League of Nations and its commitment to a lasting peace. Its sister school in New York, the United Nations International School, carried similar hopes after the second world war. The United World College of the Atlantic opened during the most disturbing period of the cold war. Many of the early pioneers in the field had experienced at first hand the horror and devastation of modern warfare and at the heart of international education lay the belief that, in that UNESCO phrase, schools must start building in young minds the "defences of peace".

The earliest interpretation of this construction process might be described, in the title of the famous Rodgers and Hammerstein song, as "Getting To Know You". If you and I get to know each other, speak each other's language, work together in challenging situations and learn something of each other's national customs then, if that time should ever come, we shall be more reluctant to go to war with each other. Many friendships formed in international schools are sustained for a lifetime and small beacons of hope are lit across the globe, but there is little evidence that such an approach can ever be scaled up to produce enduringly peaceful relations between independent nation states.

The IB was launched into the real scaled-up world. By 1968 membership of the United Nations had increased from the original 51 founding nations to 126 as empires crumbled and countries gained their independence. The “defences of peace” now rested on a delicate balance between human diversity and human rights. It required the presence of international organizations to monitor sensitive trouble spots, arbitrate in disputes, make legal judgments—and the presence of armies to maintain the peace. The beacons of hope were becoming institutionalized. It needed skills of negotiation, and the knowledge and imagination to place oneself in another person’s cultural shoes.

The IB offered a modest response to this formidable challenge. As expressed in 1988 by former director general Roger Peel: “The honesty of the IB system stems from the fact that we require all students to relate first to their own national identity—but beyond this we ask that they identify with the corresponding traditions of others.”

The IB has never sought to become a training school for apprentice peacekeepers. Instead it has stuck to its earliest act of faith that a particular style of education—broad, interdisciplinary, active and reflective, involving particular learning experiences such as speaking more than one language, serving the community, pursuing a passion in depth—will give students the capacity to build those defences of peace that will make the world a better place.

The process is more openly visible in the MYP, where the student’s learning in eight conventional disciplines is focused on international issues through a number of interdisciplinary “areas of interaction”:

- approaches to learning
- community and service
- human ingenuity
- environments
- health and social education.

The MYP’s early pioneers described it as “international humanism” and another former director general Gérard Renaud stated in 1991: “This international humanism will be the only way that will lead to the progressive disappearance of prejudices and mistaken ideas about ‘foreigners’, prejudices which underlie intolerance and isolation.”

The PYP is based upon six global guiding principles:

- who we are
- where we are in place and time

- how we express ourselves
- how the world works
- how we organize ourselves
- sharing the planet.

Again, these themes are supported by learning from traditional subject areas, and form the backbone to a programme of inquiry. If the IB were to reinvent itself today it would surely take these transdisciplinary themes as its basic curricular building blocks and it is not surprising that the IB's key document, the IB learner profile, had its origins in the PYP.

Each of the three IB programmes had a different provenance. None had been designed with the others in mind, so there was a job to be done in making them internally consistent and logically contiguous. The result was a crucial publication, entitled *The IB learner profile*, which lists 10 descriptors (a mixture of acquired knowledge, skills and values) that distinguish the internationally minded person, student or teacher:

- inquirers
- knowledgeable
- thinkers
- communicators
- principled
- open-minded
- caring
- risk-takers
- balanced
- reflective.\*

Remarkably, the word “international” does not appear in the profile’s description, confirming the impression that the IB was trying to develop curriculums that do not depend upon international students, international teachers or international resources. The IB curriculums would be blended from basic educational building blocks recognizable from a broadly based liberal arts curriculum; they would be international in outcome rather than input. International education, now moving beyond international schools, would therefore become accessible to a much wider range of students. By 2010 fewer than one in eight IB World Schools was formally designated “international” and more than half were state-funded public schools. An important tipping point had been reached.

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\* See the first page of the front matter of this book to read the IB learner profile in its elaborated form.

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## Refining the message: Living in a globalized world

Towards the end of the millennium a new phrase entered the vocabulary of international education as “international-mindedness” gave way to “global citizenship”. In part this was just an alignment with the current vocabulary as the impact of “globalization”—the unprecedented movement of capital, goods, services, people, ideas and culture—penetrated deeper into the popular psyche, but it also reflected a growing sense of responsibility for the stewardship of all aspects of an increasingly threatened planet, whether from conflict, poverty, disease or the unsustainable consumption of its natural resources. The new phrase implied more than just being “minded”—informed or concerned—and introduced a greater sense of urgency and action. Citizens have rights but they also have responsibilities and therefore a duty to act.<sup>†</sup>

For example, Oxfam’s *Education for Global Citizenship* emphasizes the elements of responsibility and participation when it describes the global citizen as someone who:

- is aware of the wider world and has a sense of their own role as a world citizen
- respects and values diversity
- has an understanding of how the world works
- is outraged by social injustice
- participates in the community at a range of levels from the local to the global
- is willing to act to make the world a more equitable and sustainable place
- takes responsibility for their actions.<sup>5</sup>

The increasing impact of globalization on our daily lives has brought a new sense of authority to the voice of international education. Issues that hitherto had interested only a small minority of schools are now high on the agenda of national ministries

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† See Boyd Roberts’ *Educating for Global Citizenship* (International Baccalaureate, 2009) for a discussion of global citizenship in the classroom.

of education. The IB is well placed to influence these developments, but it has to recognize that the globalized world of the 21st century is very different from the international world into which it was launched more than 40 years ago.

In the first place, globalization has changed our perception of “foreignness”, making it more commonplace, less exotic. Many of those national frontiers that formed the title of Alec Peterson’s account of the early days of the IB have disappeared and, for someone with enough time and money, there are few inaccessible places left on the planet. At the same time, the growing presence and participation of immigrants in many societies is often perceived as a threat to employment and traditional lifestyles. Official policy on immigration often moves, confusingly for teachers, between assimilation and multiculturalism.

The increasing interconnectedness of nation states, both for better (disaster relief, for example) and for worse (the spread of disease) puts a new emphasis on strategic cooperation between countries. Yet individual national interests are defended as strongly as ever at the world’s seat of multinational diplomacy, the United Nations, even when the issue under discussion is the capacity of the planet to go on supporting human life of any nationality. Then the growing fundamentalism that places religious belief above national loyalty means that the enemy is as likely to come from within a country as from outside its borders, further eroding the concept of an independent nation state.

Globalization is shifting the centre of gravity of world power from west to east as the rapid economic growth of Asian countries, most notably China and India, is rewarded with increased political influence. For much of the IB’s early life the borders of China were virtually closed and India was struggling to manage its post-imperial legacy. Only in the last decade has either country really had an effect upon the IB, which has sometimes been criticized for being too Western in its thinking, its liberal arts approach too rooted in the humanist values of the European Enlightenment.

The second major change in the IB’s environment comes in the form of the new technologies of communication, which have driven the very process of globalization itself. Today, information of all kinds can be accessed free of charge at any time of the day—provided you live in the right country. In North America, for example, some 74% of the population has access to the internet while the figures for Asia and Africa are 19% and 7% respectively. But access to the internet provides more than information: it gives the means to communicate with others, to influence their opinions and to summon up support from those with similar views. It has become an integral part of modern political life. Human relationships are being affected by our capacity to exchange information at a pace that sometimes exceeds the natural span of emotional reaction. New styles of learning—online and within social networks—will challenge the IB and its traditional values.

The IB is not just affected by globalization; it has become a part of it. Its programmes are to be found in nearly three-quarters of the world's countries, and one reason for the high reputation of the DP is the international benchmarking of its curriculum and assessment. The IB does not yet offer the educational equivalent of a "Big Mac and a Coke" but it does provide a globally popular, respected and marketable pre-university qualification. Consequently, in some countries the IB stands in competition with the national system as part of a free educational market. And in common with other dimensions of globalized activity there are many who are simply unable to engage, unable to gain access to what some might regard as a privileged club.

## **Refining the message: Meeting the challenges of a globalized world**

Four major challenges seem likely to dominate the thinking of international educators as they consider the implications of a globalized world: diversity, complexity, sustainability and inequality.

### Diversity

"Global citizens seek out diversity, welcome diversity, even celebrate diversity." How many times have we read that, or something similar, in the mission statements, straplines and letterheads of IB World Schools? The growing impact of migration makes us more conscious of human diversity than at any time in the past. There is no longer much of a fit between national frontiers, language and culture. There is an increasing chance that we will live next to, work in a team with, play soccer against, choose as a lifelong 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; a generation ago the figure was 1 in 50.

What do IB students think about a situation that many people see as a threat to their job, to their way of life, even to their security? Is there a moral argument for seeking out, welcoming and celebrating diversity? What does history have to tell us about the way in which our comparisons with "others" affect our own self-perception? Economists tell us that most economies depend upon migrant labour; scientists insist that a more diverse gene pool will ensure the maintenance of the healthy human species; and the artist will point to the enrichment that ethnic diversity brings to a community. Happily there is no shortage of world literature that explores each of these themes.

Serious discussion of these opinions requires a multidisciplinary approach so that IB students can approach the complex and controversial challenge of cultural diversity from an intellectual rather than an emotional viewpoint. There are good reasons for celebrating diversity but they are not always self-evident and they need debating from the foundation of different disciplinary understandings, which the IB encourages.

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## Complexity

As well as becoming more diverse, life is also becoming more complex: more information becomes cheaply and readily accessible; official, canonical interpretations are more frequently challenged; and a multitude of individual opinions is given a public hearing using the new digital media. The blacks and whites of the 20th century are giving way to much more complex shades of grey, whatever the issue: building more nuclear power stations, developing stem cell research, pursuing the war in Afghanistan, making sense of the politics of Iran.

Research suggests that there are significant differences between Eastern and Western cultures in their responses to controversial issues.<sup>6</sup> For example, the Chinese response to contradiction is to moderate their opinions and seek a compromise; Americans tend to respond by polarizing their beliefs. The IB encourages students to acquire critical-thinking skills from the earliest age and to apply them to a range of international issues, to learn the skills of negotiation and to understand that flexibility and compromise are essential qualities in a globalized world.

## Sustainability

The widespread recognition that the planet's capacity to sustain life is being put at serious risk has surely become a defining feature of the 21st century. Human activity is destroying habitats, using up irreplaceable resources, accumulating waste and polluting the atmosphere at an uncontrollable pace. Nowhere are the risks more evident, but the causes and possible remedies more argued about, than in the

controversial area of climate change, which promises to dominate the 21st century in much the same way as the threat of nuclear war dominated the second half of the 20th century.

### **Five Minds for the Future**

In his book *Five Minds for the Future*, Professor Howard Gardner describes five intellectual minds that people will need if they are to “thrive in the world during the eras to come”.<sup>7</sup> These are:

- the disciplined mind, which has mastered (over about 10 years) at least one of the major schools of thought
- the synthesizing mind, which brings to bear on an issue information from a variety of disciplines
- the creating mind, which breaks new ground, asks different questions and proposes new solutions
- the respectful mind, which explores, respects and tries to make sense of the differences between different groups of people
- the ethical mind, which recognizes one’s responsibilities as a worker and a citizen.

Gardner’s minds form a valuable checklist against which to measure the IB’s programmes, in particular their balance between disciplinary and trans-disciplinary learning, the application of critical-thinking skills, intercultural understanding and the ethical values that underlie the programmes.

Scientists, who have little experience of such behaviour, are finding it hard to get their message across in order to counter the aggressive tactics of the so-called “climate skeptics”. Politicians are finding it hard to accept the inevitable material sacrifices that will follow from carbon reductions, the very idea of resource contraction taking them into unknown territory. 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.

The IB insists on the study of science in each of its programmes and it also encourages students to reflect on the reliability of scientific evidence and the scope of scientific investigations. But science alone will not solve this problem. Climate change is a global issue that requires international cooperation, which IB students are well prepared to exercise, as well as a philosophy of lifelong learning that develops responsible, caring and contributing citizens, capable of bringing about change.

## Inequality

Globalization is producing winners and losers and, as the world grows richer, the inequality gap between and within countries is growing wider. The statistics make depressing reading however they are presented. In the United States, for example, the richest 1% of the population own over one third of the country's wealth. The world's richest 20% are responsible for 77% of private consumption; the middle 40% consume 22% and the poorest 20% consume just under 2%. As inequality deepens, the fabric of society is damaged as the wealthy go their own way, weakening their commitment to the community's shared services and facilities, including education.

But all is not lost. In sub-Saharan Africa the participation rate in primary education has increased from 50% in 2000 to 71% in 2006 thanks to the Education For All initiative of UNESCO. This is still a long way from achieving the UN's millennium goal of full participation by 2015, but encouraging progress is being made; given the will, the deepest social problems can be solved. What we need are social entrepreneurs who (in the memorable description of Thomas Friedman) "combine a business school brain with a social worker's heart".<sup>8</sup>

According to the IB mission statement, its programmes "encourage students across the world to become active, compassionate and lifelong learners". This statement brings together knowledge, concern and action—three qualities that lie at the heart of the IB experience and at the heart of a solution to the world's dangerous inequalities.

International education has grown to maturity in a privileged and protected sector of the world's economy. International schools have been described as "atolls in a sea of cultures", sometimes isolated from the local conditions of deprivation and social injustice. In spreading their influence into the mainstreams of the world's education systems, will the IB's programmes be sufficiently robust to address the inequalities that exist? Will they be able to contribute to the much-needed reform of education in many parts of the developing world?

## Spreading the message

From its earliest days the IB has worked with every type of school, and we have already noted how the balance between private and public schools has changed in favour of the latter as a growing number of state schools have sought authorization to become IB World Schools.

But in practice, access to the IB is limited by cost, by language and by teacher quality. When the IB was mainly associated with international schools this was less of an issue: such schools served a privileged community, attracted experienced, pioneering teachers and usually taught their programmes in English. However, with the IB's expansion into public education, none of this can be taken for granted and solving the problem of access to a wider, less privileged socio-economic group of students remains one of the IB's greatest challenges.

The subsidy of fees and other costs is not a realistic long-term option for a non-profit organization, and the answer will probably lie in a combination of more indirect approaches.

- Partnerships with other organizations will enable the IB to apply leverage to its influence, and such arrangements have been successfully negotiated with the United World Colleges and with the Aga Khan Development Network.
- Another effective way of spreading the IB message is through its extensive programme of professional development. During 2009 nearly 60,000 teachers attended IB workshops around the world. Many of these teachers will move to other schools as part of their career progression and they will take their IB experience with them to benefit new groups of students, often in non-IB schools.
- A growing number of IB workshops are being offered online and the IB's online curriculum centre has provided an important support for teachers for more than a decade. New technology offers powerful ways of reducing costs and opening up huge new audiences for the IB as, for example, in the newly developed Diploma Programme online.
- Perhaps the most effective way of spreading the "IB message" is through consultancy work with governments that are seeking to introduce an international dimension into their national programmes. With more than 40 years' experience of developing international education, the IB is in a strong position to advise others who now see the importance of moving down a similar path.

Arguably we are moving into a third phase of the development of international education. As we have seen, the first phase took place on a rather small scale in international schools. Then the second phase saw the IB building bridges between this niche activity and mainstream national systems of education. In the third phase, schools will be seeking to become “international” in ways that best suit their particular circumstances and their different communities, and they will be looking to the IB, perhaps less for its programmes and more for its advice, support, development opportunities and recognition.

## Conclusion

International education began as an experiment—a way to serve the emerging needs of a changing society—and it continues to innovate as it leads the way into a complex 21st-century world. As the main provider of international education, the International Baccalaureate evolved and grew rapidly during the latter part of the 20th century, changing from an examining body serving international schools into a broad continuum of programmes adopted in many state-supported schools. While the IB has expanded to serve a diverse range of students and schools (and has experienced growing pains along the way), all of its programmes share those innovative elements that can be traced back to the first international schools: intercultural awareness; experiential learning; and a holistic approach that encourages critical, connective thinking.

How will IB World Schools and educators carry forward these traditions? How will they reinterpret them to meet the challenges of globalization in the 21st century? The answers to these questions, which we begin to explore in this volume, will shape today’s generation of students and how they perceive their world.

### About the author

George Walker studied chemistry at Oxford University and music at the University of Cape Town. He lectured in education at the University of York and was visiting professor of education in the University of Bath, which awarded him an honorary doctorate in 2003. His career in education divides into three parts: science teacher and lecturer, comprehensive school headmaster, and international educator. He has written and spoken extensively on all three subjects. In 1991 George Walker was appointed director general of the International School of Geneva and in 1999 he became director general of the International Baccalaureate until his retirement in 2006.

Log on to the *Changing Face of International Education* wiki at <http://changingface.ibo.org> for more information, examples, resources and discussion related to this topic.

## Endnotes

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- 7 Gardner, H. 2006. *Five Minds for the Future*. Boston, Mass. Harvard Business School Press. P 1.
- 8 Friedman, T. 2005. *The World Is Flat: A Brief History of the Twenty-First Century*. New York, NY. Farrar, Straus and Giroux. P 450.