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ADVOCATING FOR CULTURALLY RESPONSIVE PRACTICES IN THE IB DIPLOMA
PROGRAMME: TAPPING IN THE POTENTIAL OF ACID TESTS TO FOSTER
COHERENCE BETWEEN THE IB PRINCIPLES AND TEACHING PRACTICES

by

TIMIZAY RUIZ PINEDA

©

SYNTHESIS*

MASTER OF ARTS

CRITICAL AND CREATIVE THINKING

UNIVERSITY OF MASSACHUSETTS BOSTON

May 2020

Advisor: Robert Ricketts

* The Synthesis can take a variety of forms, from a position paper to curriculum or professional development workshop to an original contribution in the creative arts or writing. The expectation is that students use their Synthesis to show how they have integrated knowledge, tools, experience, and support gained in the program so as to prepare themselves to be constructive, reflective agents of change in work, education, social movements, science, creative arts, or other endeavors.

Note:

The International Baccalaureate Organization (IBO) is an organization that accredits schools across the world to teach their international education framework (IB education). In the later years of high school, the program offered by the IB is called Diploma Programme (IBDP), and it offers students who take it an IB diploma commonly accepted in colleges around the world. For more information on the IB visit www.ib.org

Disclaimer

The principal and final intent of the present work is to design an educational tool (a checklist) to support expatriate educators determine the extent to which their lessons are culturally responsive to the educational needs of their students from non-Western cultural background.

The nature of this project and the fact that it based on the International Baccalaureate Diploma Programme (IBDP) involves an extensive section of it examining and critiquing some of the curricular documentation, practices, and omissions of the IBDP.

It is not the intent of this work to design curricular or instructional alternatives to the IBDP, to discourage students and faculty from getting involved with the IB, to diminish the work that the IB has done for international education, nor to train IBDP educators.

The primary intent of this work remains on the designing of the educational tool mentioned above, helping educators reflect on their practice and, to an extent, on their individual cultural experience.

A secondary purpose of this paper is *“to remind us of the possibilities instead of its problems”* (Kinnear, 2007) to highlight the potential of the IBDP principles and to elicit responses of what would happen if all educators, but in this particular case especially expatriate educators, were to live up those principles.

Acknowledgements

It was my journey through the many courses in the CCT¹, which gave me the knowledge, perspectives, and finally, the opportunity to understand that my ethnicity and cultural background play a role in the way I acted and was viewed by others within the context of international education where I currently work.

Reaching this understanding resulted, in an attempt to advocate for and support IBDP students, who, like me, do not identify with the dominant Western culture but get to be defined by it. A call for educators to acknowledge the cultural singularities of those students and to realize the impact they have on the shaping of thousands of students' identities. For the opportunity of this project and for the reaching of that understanding, I thank the CCT sincerely.

¹ CCT stands for Critical and Creative Thinking, a Master of Arts Program offered by the University of Massachusetts Boston.

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I. Introduction:

Back in 2007, when I first interviewed for and subsequently started working with an IB school in Colombia, I listened with fascination as the principal of that school described the IB to me. He said the IB is *the curriculum that teachers could teach in one country now, move to a county on the other side of the world months later and resume their teaching without much change*. Although it seemed highly convenient and frankly hard to believe at first, for the most part, he was right. When years later, I moved to China and started teaching the IB in a different cultural context; the similarities with my prior experience were striking.

To an extent, this is a strength of the program because it reflects consistency. Nonetheless, there are troublesome repercussions of that similarity, especially the predominance of Eurocentric cultural values in schools around the world.

Those predominantly European cultural values can be the result of both the inherent cultural bias of the IB system and the perpetuation of European values by those who work with the system. In any case, they are present in schools around the world, and they have an impact on the education of students who experience IB education.

The IB is an educational foundation and an entity that accredits schools across the world to teach its curriculum. Additionally, the IB has become almost synonymous with the term *international education* which, despite its extensive use, it is not a term with a straight forward definition nor a common understanding among international schools².

The definition of international education, necessary to the development of my paper and the main object of the section that follows, is one of considerable vagueness and varied interpretation. Nonetheless, proper for this introduction is the understanding that *international*

² In this paper, I refer to international schools as those schools that offer international education; especially those that have been accredited by the IB to offer any of their programs.

education has attached to it an association with a variety of cultures and a variety of nations. Typical images of the term *International education*, portray a collection of flags from many countries or pictures of the world with people or hands from different ethnicities embracing it somehow.

It is crucial to bring attention to the common associations that *international education* evokes because it allows us to consider the possible advantages not to define it straightforwardly, relying solely on the associations it evokes. When it comes to the implementation of international education, it is widely accepted for international schools across the world to adopt teaching practices, styles, approaches, and even content that is more Eurocentric than local, regional, or fully international -as in representative of all countries and many cultures in the world-. The Eurocentric educational approach is common even when the population taught are students from not European/Western³ cultural background.

It may be the case that not defining International education makes it easier to equate it to European and European descent (U.S, Canada, Australia, and New Zealand) education. If not in principle -as it seems to be the intent of the IB judging by all its curricular documentation- arguably in practice where Eurocentric teaching practices (such a strong emphasis on the development of independent learners, Eurocentric-driven content, and prominence on the teaching of liberal values such as democracy and freedom) are common understanding for effective teaching in international education.

³ In this paper, I will refer to European or Eurocentric also to European ascent cultures and ethnicities mainly, the U.S, Canada, Australia, and New Zealand. (The Western world or Western culture)

A second aspect that is important to clarify is that there are several academic programs that offer accreditation to schools in several countries and later certification for tertiary education - making their accredited schools international schools-. There are also different ways a school in a given country can potentially adjust its curriculum -or even just its name- to become an international school. In this paper, however, I will refer to international schools as those that have been accredited by the IB to teach at least one of its four educational programs⁴ and those that host a significant⁵ population of expatriate teachers to teach any of those programs, especially the Diploma program⁶ (DP). It is my claim that both, schools that have been accredited by the IB and IB schools that host a significant population of expatriate educators can equally foster Eurocentric cultural values either (as considered earlier) by the inherent bias of the system or by the practices of the educators.

Based on research, exchanges with colleagues, class observations, and my own experience as an expatriate IB educator, I will show in this paper, the theoretical documentation for an educational tool (checklist) designed to measure the extent to which IBDP classes are culturally responsive to students of non-Western cultural background.

⁴ The International Baccalaureate (IB) offers four academic programs: The Primary Years Programme (PYP) offer to students ages 3-12, the Middle Years Programme (MYP) offered to students ages 11 to 16, the Diploma programme (DP) offer to students ages 16-19, and the Career-Related Programme (CP) also offer to students ages 16-19. (International Baccalaureate, n.d)

⁵ This term is purposefully vague; since the reality among schools that hire expatriate educators is not consistent. The term *significant* may refer to 1. A large number of expatriate educators within a local school -anywhere from 25 to 60 percent or more of expatriate educators among local educators-, 2. The relevance of these expatriate educators in local schools (ex: if they are strategically hired to teach just a few critical subjects in the DP -usually Language acquisition -English- and occasionally the arts-) or 3. The influence, expatriate educators have; meaning those who are hired to be heads of department and occasionally principals or APs. - Other realities may not be reflected in this definition but also possibly covered in the term *significant*. A commonality regardless of the context is that expatriate educators are seen mainly as a commodity in schools; therefore, regardless of their number or position, schools tend to accommodate more their needs and demands in terms of influence within schools' choices, and more meaningfully their pay scale compared to that of local teachers tends to be much higher.

⁶ Although the IB has authorized 5278 schools across the world to teach its curriculum and a large percent of those schools teach the DP, the IB schools that can afford expatriate faculty are less in number. Because the product that will result in this paper will be explicitly having expatriate teachers in mind, the definition of international education here refers more specifically to the IB education offered by this lower number of schools.

The criteria that this tool will provide is by no means extensive to the point of covering every possible aspect of culturally responsive teaching practices; it is nonetheless a starting point; an opportunity to look into and reflect on our practices and consider making adjustments that will benefit our students and the communities hosting us in the long run.

As I develop the theoretical documentation for my tool, I will dive into the exploration of several realities of teaching and learning in international IB schools where expatriate educators interact with local communities. I will look into the implications of these realities for IBDP students, the role that the IB organization has and *should* have in the facilitation of interactions between expatriate teachers and students.

I also, raise questions about the possible perpetuation of colonial ideologies that result from these interactions, hindering educators and students in achieving the principles of intercultural understanding and betterment of the world expressed for the IB.

The pages to come will present to the reader with further explanation of the IB. A section that connects the principles, practices, and discourse of the IB to Eurocentric educational design, and the repercussions of that design, and section highlighting the importance of introducing culturally responsive practices in our teaching.

The conclusion of this paper, emphasizes how the inclusion of culturally responsive practices in our daily lessons can bridge the principles exposed in the curricular documentation of the IB to daily practices that coherently reflect those principles. The conclusion also supports the inclusion of all nations in international education, hoping it will embrace cultures all around the world, including thousands of students from non-Western cultural backgrounds who chose the IB as their educational path, at times compromising their cultural identities.

II. Understanding the IB and International Education

i. Toward defining international education.

The history of the origins of the IB relates the inception of international education as education meant for a mobile population of children; whose diplomat parents had to move to different countries often enough for the academic formation of those children to take a hefty toll. Soon after, the term started being used extensively by a variety of schools. For decades already, international education is *“increasingly being offered in national schools, both private and public, and influencing national curriculums”* (James, 2005); therefore, the earlier characterization was no longer sufficient. Currently, the IB defines international education as *“an education that encouraged an understanding and appreciation of other cultures, languages, and points of view”* (Baccalaureate, 2015)

Other definitions of the term include those of researcher Kieran James who defines it as *“all educative efforts that aim at fostering an international orientation in knowledge and attitudes and seek to build bridges between countries”* (James, 2005). Jeff Thompson, in a somewhat optimistic view, claims that the *“objectives of peace education, following the world wars of the 20 century, resulted in the establishment of institutions named international schools”*. He says international education is a *“response to the shared imperative of providing an education for all young people not only as citizens of a specific nation-state but additionally as world citizens”* (Thompson, 2002). While Conrad Hughes, taking a more pragmatic approach, explains how *“as an administrative device, internationalism merely implies classes with a number of different nationalities that are given access to a school-leaving certificate that is compatible with different national tertiary education systems”* (Hughes C., 2009).

Hughes' definition of international education mentions specific components, such as obtaining certificates and access to higher education. Most other definitions⁷ refer to international education in broad, difficult to measure, somewhat idealistic terms; which at a minimum do not have a tangible equivalent in the functioning of the world, which I argue, make it difficult for all of those principles ever to become a reality. This reasoning begs two possible questions: 1. What is the real (measurable) result of international education defined as it currently is? 2. Would it be possible for the current rather abstract principles of international education to become more attainable in the lessons and classrooms of international schools, especially schools that deliver the IBDP program? Moreover, if so, how could this attainability be achieved?

III. The West versus the Rest: What makes the IB a western-centric curriculum despite its principles⁸.

Researchers like Kieran James and Mary Hayden already raised questions about the accuracy of the use of the term international in the IB, bringing up the possibility of its use is misleading. *“There seems to be little doubt that international curricula are not truly international, in the sense of having no dominant national or regional influence. Their Eurocentricity or westernization is almost universally acknowledged, in terms of their teaching and assessment methods, content, and the bias in their underlying pedagogical values”* (James, 2005)

⁷ Appendix 1 shows a more comprehensive list of definitions of international education collected by researcher Kieran James

⁸ Appendix 2 shows the main principles of the IB written under the IB Mission and the IB Learner Profile

The origins of the IB relate events of both; accusations of Eurocentrism and reactions to those accusations. In the early 80s, attempting to respond to accusations of Eurocentrism, the IB initially hosted a conference in Singapore and two years later opened regional offices in Singapore, London, and Buenos Aires; to have a more extensive global presence. In 1983 the IBDP became available in Spanish, and in 1997, after the creation of the MYP and the PYP programs, they became available in Spanish and Chinese. (Baccalaureate, 2017)

Translating and having available all the resources for the curricula in at least three languages and opening regional offices in different parts of the world are efforts that must be commended. Furthermore, efforts from the IB to continue involving a variety of cultures in the design of its curriculum continue to happen. These efforts are evident by an examination of the changes of the IB curricular documentation over the years and basic knowledge of prior critiques made to the IB framework (like those made by Hughes).

For example, the IB tries to change and improve their curricular documentation on a periodical basis, making every update more relevant to the needs of global society but also more inclusive of different types of learners. The newest Guides for some subjects, for instance, added a new short section and links to more extensive documentation on inclusiveness, further research-based exploration about international mindedness, and additions regarding updated and relevant content to current societal needs (like identifying fake news).

The curricular design of the IB reflects awareness of the role of language, with several of the newest IB curricular policies advocating for the strengthening of respectful development of the first language of the students; and the long-standing requirement of having its graduates to obtain a working knowledge of a second language as a bare minimum for graduation. Most of

these updates, in curricular documentation and language policies, are research-based, with research that evolves, and at times addresses criticism.

In its practices as an organization, the IB also seems to try to reflect inclusive practices, like having a few members of the IB Board of Governors, as people of color from non-Western countries. All these changes, updates, additions, translations, etc. ensure that, at least at a surface level, the IB seems to care equally for all cultures involved in their programs. Nonetheless, more detailed examinations reflect differently. Below, I argue that, despite its attempts, three factors play a significant role in making the IB a Eurocentric program despite its efforts: 1. Its origins, 2. The lack of training in cultural responsiveness to the teachers who teach it, and 3. The lack of acknowledgment of its flaws regarding actual steps to achieve intercultural understanding and international mindedness (two of the most constant concepts present in all IB documentation).

i. IB origins, its historical development, and the structures it supports.

Historical reviews of the program, like Peterson's 2003, *Schools Across Frontiers*, talk about IB founders discussing the needs and educational challenges of European teachers from European schools. The study conducted to start the IB was a study *comparing educational programs across European countries, and comparing university expectations for secondary students intending to enter university in countries like Switzerland, the US, Germany, France, and the UK.* (Peterson, 2003) Furthermore, all the educational theorists upon which the program based itself are European/Western educators, with views in education that although progressive for their time, were limited on knowledge or even basic research of educational models outside the Western world (see appendix 3).

The ideologies of IB Founders such as Robert Leach and Alec Peterson indicate European liberal based views. Paul Tarc's 2009 article *What is the 'International' in the International Baccalaureate?* Refers to the "underlying Western humanists' assumptions of the program" claiming that the term international "invokes a set of liberal-humanist visions and progressive pedagogical approaches hinged on modernist hopes that education can make a more peaceful and prosperous world" as well as the "cosmopolitan visions and desires of IB's creators" (Tarc, 2009)

There are two main problems with the embedded and explicit liberal views in the origin of the IB. The first, best explained by Bruce Jennings, tells us "by normalizing and universalizing a particular set of cultural assumptions and privileged behaviors and a class-specific conception of rational moral choice, [bioethics], makes both a practical and an ethical mistake. Practically, it is unable to give adequate public policy guidance to professionals who confront culturally diverse citizens; these people are rendered invisible and voiceless by bioethics, and their special needs are not met. Ethically, it fails to respect persons because it erases their particularity and their culturally constituted identities" (Jennings, 1998). Jennings was explicitly referring to the issues with the liberal origins of bioethics. However, these issues translate almost identically to the origins of the IB. By normalizing and universalizing liberal cultural values in the sphere of cultural education, the IB makes the same mistakes as bioethics does. It erases other cultural identities, takes away their voices, and it seems unable to procure policies that would help educators effectively guide the needs of their culturally diverse students. For example, some expatriate educators on behalf of international education, prevent their students from communicating in their first language, there are educators who prevent students from eating food sent from home with their peers, if they deem it culturally unacceptable, and educators who do not allow their students to participate in lessons because they are unfamiliar with students' cultural behaviors.

The second problem is exposed in a quote by Paul Tarc: *“It is important to remember here that internationalism has historically operated with a set of inclusions and exclusions [...] Rather, as is often the case, international voices can unevenly participate in a project that is cast as universal by effacing its particular origins”* (Tarc, 2009). This set of inclusions and exclusions is evident in the practices of IB education, where non-Eurocentric cultural values rarely get to be shared among students. In IB schools across the world, St. Valentine, Halloween, Thanksgiving, Christmas, and other Western celebrations are standard practices. In contrast, education about the meaning and implications of those celebrations for different cultures (like the devastating implications behind the celebration of Thanksgiving for native American groups), including the local culture, gets, at best, brushed over.

Julia Resnik expresses more radical views. Resnik claims *“IB schools respond to the needs of the global economy by instilling into their students the predispositions that match the competencies required by global managers”* (Resnik, 2009) Resnik views the IB as the system for students from the global elite to learn about what she calls *corporate multiculturalism*. She explains this concept as *“the use of multiculturalism in order to develop different and innovative ways of thinking [...] improving skills among global managers. Includes the capacity to solve complex problems, encourages creativity, and innovation, and develops world minded competencies”*. According to Resnik view, the role of the IB is to train multicultural managers. *“multicultural management proves more effective when dealing with culturally distinct client groups [...] responds more effectively to diverse markets, giving them the skills needed to adapt products or services to market’s needs”* (Resnik, 2009). Under this view, the practices from the IB are far from inclusive and exclusively serving of European/ Western economic interests since the elite of students from these countries is the most likely to retain the corporate jobs their lineage already holds. Considering Resnik points, the understanding of

diverse cultures mentioned in the principles of the IB could merely be opportunistic interpretations of cultural understanding, since it is an understanding meant to serve clients better, and better sell products and services in non-Western markets. It is also an educational system that allows global elites to retain their power.

- ii. The lack of training in cultural responsiveness to the teachers who teach IB and the resources that the IBDP promotes:

The IB has flexible curricular frameworks among all its programs. IB subjects, themes, and units are open enough for the requirements of any national curriculum to be compatible with the IB demands. By offering big concepts and ideas to work upon, the IB frees itself from the restrictions of geographical-centered content and leaves up to individual schools the task to accommodate the IB framework to the educational demands of the particular country where they operate. This flexibility could also be an excellent opportunity to remain culturally inclusive, and to ensure that the content is not only based on European achievement; however, this is not the case. At least two realities ensure that the IBDP curriculum remains Eurocentric: The textbooks and the faculty.

1. The textbooks: In many DP classes, confusion reigns king among new teachers on regards to how to teach the subject. The DP provides choices as to what to teach. However, these choices are arranged in specially designed clusters and using IB exclusive terminology (that will come up in the exams), making it difficult and time-consuming for individual novice teachers to master them without much guidance. Luckily, there are textbooks! Although there are not compulsory textbooks for any of the classes in the DP, these *optional* resources have a strong presence in IBDP schools across the globe. IBDP textbooks that conveniently devote themselves just to the understanding of the particularities of the DP classes explaining to

teachers what to do. Textbooks that come with tips for students to present the assessments and for teachers to teach them how. Textbooks with samples of past papers, past essays, mock papers, all of which explain the assessment criteria. Textbooks that come from big UK publishing houses that are all in English or a translation in another language of their English original. Textbooks about Theory of Knowledge (TOK), History, Chemistry, and many other subjects that were casually written, edited, and illustrated by Western authors, editors, and illustrators, (mostly men). Textbooks that from the interpretation of the Western world, tell students about Cuban history, Chinese philosophy, and the European role in the advancement of science. Textbooks can be conveniently found in the IB store. Textbooks that, with their pragmatic and resilient presence in the daily lives of DP teachers and students override in a single edition, in just a few chapters all the idealistic principles of inclusiveness and openness written in the IBDP curricular documentation.

IB Eurocentric resources are not limited to textbooks. The dominant online resources offer IB-schools yearly subscriptions for their faculty at *reasonable* hundreds and even thousands of dollars and are all European based. InThinking.net, for example, a common resource found in IBDP schools able to afford its subscription, offers a variety of resources for most IBDP subjects featuring the authors of the textbooks earlier discussed. Theory of Knowledge.net, arguably the most popular online resource for TOK teachers, is UK based and, for a *modest* 199 USD a year will explain teachers willing to pay the membership, the role play by European thinkers in the production of global knowledge while tangentially covering thinkers from other cultures.

2. The expatriate faculty hired to teach in non-Western non-White schools: In Western European countries, the vast majority of faculty in international schools is Western/European mainly due to the stringent immigration policies that make it almost impossible for non-Western citizens to legally work in those countries. In non-Western countries, the vast

majority of expatriate faculty teaching in IB schools is also from European ascent -and allegedly white- mostly due to a deceptive sense of prestige that reigns about having white Western teachers in the faculty of these schools (See appendix 4).

The fact that the second language of choice for most non-Western, non-English speaking countries is English, seems to be tied to the idea that only teachers who are native speakers of the English language are fully qualified to teach some of the IBDP classes. A common requirement for international IB schools that hire expatriate faculty is that teachers are *native speakers of English* (see appendix 5). This requirement is either because schools prefer to hire only Western faculty, or because there are government policies that make it difficult for non-Western teachers to get a working visa in a particular country. It is a common and well-accepted practice for schools to list in their job descriptions, the countries from which they accept applicants. When those lists are present, they always show the same six sometimes seven countries (The U.S, Canada, The UK, Ireland, Australia, New Zealand, and sometimes South Africa). Schools that *explicitly*⁹ prefer to hire faculty from those nationalities and governments that put regulations to prevent other nationalities from working in their countries, usually do it over the basis that those are the countries with native speakers of English. These schools and governments seem not to have received the memo that the citizens from Jamaica, Ghana, Kenya, Sierra Leone, Belize, Dominica, India, The Philippines, Bahamas, Barbados, Liberia, and a few other countries with large populations of people of color, are also native speakers of English.

Schools that prefer Western faculty will usually be flexible enough to hire applicants from non-English speaking Western European -and even a few Eastern European countries- under the

⁹ Hundreds of schools openly have these requirements; many others communicate their preferences to aspiring candidates in more discrete personal emails. Many other schools will not just even bother to explain their requirements and reject any non-compliant application without further -at the end of the day not needed- explanation.

reason that they tend to have more linguistic exposure. Any reason seems to be a good reason to justify the evident imbalance between Western and non-Western expatriate faculty in international schools.

Along the same lines of recruitment, it is also worth examining how some IB schools refer to the locations where they offer their citizens jobs as expatriate teachers. To quote an example, this is a line from a job posting of the IB British School of Casablanca: “*offers teachers a job in an exotic location but still just three hours flight to the UK*” (See appendix 6). If one reads carefully, the line implies that teachers can go and enjoy the *exoticism* of a -probably in their minds- savage land, yet have the safety of going back to civilization just three hours away. If one reads carefully, the racism and colonial thinking in the line is beyond evident.

Nevertheless, is the IB to hold any responsibility? The visa restrictions, the schools’ *preferences*, and the racially marked undertones of job postings come from thousands of IB schools all over the world. Schools that first and foremost, need to be accredited by the IB to teach its programs¹⁰, schools that post their job vacancies in IB accredited websites (like TES.com), and with the IB label. These things happen with the endorsement of the IB, yet, the IB for decades, has decided to use all its influence and discourse of diversity, intercultural understanding and international mindedness, to say or do absolutely nothing about it, to turn a blind eye in the realities of having thousands of students and parents from different cultures being taught almost exclusively by white Western teachers.

¹⁰ To get IB accreditation is a lengthy process; it requires the gathering of data and evidence from schools to demonstrate that they live up to the principles of the IB. It includes extended accreditation visits in which representatives from the IB go to the candidate schools to get a sense of them and to decide whether they can be authorized or not. After a school is authorized every five years they get a new visit and have to submit new data to remain accredited to teach the IB program(s).

The issue of having mostly Western white teachers teaching the IBDP -and other IB programs- comes at no fault of the teachers, but it comes with consequences brought in *by* the teachers. In a 2017 study about the strong presence of Western faculty in IB schools, Adam Poole cites researchers Stigler and Hiebert. *“Teachers do not operate in a vacuum, but bring with them to the classroom beliefs about teaching and learning that researchers have called cultural scripts for teaching and learning.”* Poole then cites Tan’s 2015 study *“Cultural scripts for teaching and learning, have been utilized to show how teachers’ beliefs both regulate teachers’ behavior and empower teachers to contest and story their own versions of what they think should happen in the classroom.”* It seems more than pertinent to consider here the cultural scripts that hundreds, possibly thousands of IBDP students receive from the mostly white Western faculty who teach them. These students get exposed on almost consistent basis to the ideas of what mostly white Western teachers think is right, how they should learn, what should be of value to mention in content, in lessons, what is of relevance, and what is not, whose perspective matters and whose does not.

To evaluate this consideration further, the 2006 work by M. Merryfield and B. Subedi is of relevance at this point. In their article, the authors mention the concept of *European Diffusionism*; as the traditional historical narrative presented in traditional educational systems that portrait European and European descent achievement as the center to the world dynamics. Most teachers -expatriate or not- in the Western world have been educated during their formational years under that curricular structure, adopting those beliefs, which they later bring to the international contexts where they teach.

Researchers Merryfield and Subedi, also discuss the repercussions of Eurocentric curricula. In their discussion, they mention the concept of the *colonized mind*, the shaping of the minds of members of minority groups that minimizes the impact of colonialism; more importantly, the authors point out that *“Is not only the people who are oppressed who developed a colonized*

mind. In the past, many American schools enculturated young people into a worldview that rests upon colonial assumptions of European and American manifest destiny and white racial superiority. Unless these colonial assumptions were challenged by other teachings or lived experience, these students grew up seeing the world through a binary perspective that divided their world into people like themselves, who are superior by virtue of their race/culture or economic/military strengths, and all the other people who are somehow worth less” (Subedi, 2006)

The reality is that many of those once young people now are a high percentage of expatriate teachers working in IB schools. They are the ones whose applications get accepted first in job searches. There is no guarantee that the teachers who take on expatriate teaching positions had any lived experience that challenged their colonized mind. There is no guarantee that the view of European and European descent superiority is not the one that is getting passed on to the students and the content that is presented in a program that remains flexible enough to allow the inclusion of any content deemed necessary by the teacher.

iii. The lack of acknowledgement

There is not much that the IB can now do in regards to its origins and its historical development. For the sake of argument, let us assume the best and say that there is nothing the IB can do with regards to schools’ use of language when referring to non-Western cultures, the hiring preferences of IB schools, or national policies for working permits. The one and utmost inexcusable omission of the IB is that it has decided not to acknowledge any of the possible issues that could come as a result of having an overwhelming majority of teachers from European or European ascent culture, teaching students from complex, vastly diverse, and often historically oppressed cultural backgrounds.

Irrefutably, the IB has a significant role in fostering an environment that promotes the demand for expatriate teachers in local IB schools and in the multiple exchanges among a variety of cultures that takes place in the educational dynamics of IB schools around the world.

Its role, however, is much less salient when it comes to acknowledging and acting upon the casual impacts of that environment.

It seems all the issues that I have exposed, after working for 8 years with the IB and a complete year research; have not yet registered with the IB in its over 50 years of existence.

The IB does not direct its teachers on how to respectfully interact with students and families from cultural backgrounds different than their own, not a single mention on how to effectively integrate content in the curriculum that is representative and fair to the local culture. IB DP Principles talk about the importance of appreciating and value the cultures of others and the differences of others but it offers zero training as on how to do it.

Protected by the shield of vagueness in the definitions and big words in its discourse, the IB gets away with not giving any guidelines on regards to what cultural interactions are to be expected -or not expect- in the myriad of cultures it helps convolute together.

One can judge rather negligence from the IB when it seems to assume that teachers understand what cultural differences are, how to navigate them, how to cope with the difficulties of living in a culture that seems distant to their own, how to be responsive to the contrasting cultures of their students, colleagues, and families, or how to respond to cultural differences sensitively.

It seems rather irresponsible from the IB not address these factors in their teacher training or curricular documentation.

C. Hughes questions Monique Siefreed, former IB director of the IB Board of Governors', words on what seems to be an attempt to simplify the complicated issues that result from unacknowledged cultural differences. *"We require all students to relate first to their own*

national identity...Beyond this, we ask that they identify with the corresponding traditions of others” This statement, says Hughes, consistent with the IB discourse, raises the question of whose national identity is the one being acknowledged the most? Furthermore, who gets to decide which and how much national identity is related to? (Hughes, 2009)

As we saw, despite the principles stated in the IBDP documentation, it seems that the reality continues to be the Eurocentric nature of a program meant to include and honor the several cultures that have embrace its teaching framework.

IV. Culturally Responsive Practices:

- i. Cultural responsiveness, the bridge of coherence between IB education principles and practices.

As it was pointed out earlier in this paper, defining international education is a difficult endeavor; still, it is difficult not to think of something that bears the name international in itself as inclusive of many nations; as an opportunity for equality or as a minimum for equal participation among the nations involved. A hypothesis that I would like to present, is that what makes the term international education vague -at least in the definitions given by the IB- is not only the possibly intentional vagueness of the described terms, but also the lack of clear action and commitment on regards to what that international education is supposed to do or supposed to look like. For example, research on multicultural and diverse education has been well delineated by James and Cherry Banks as well as several other researchers. Their work, define the education they refer to as education that is egalitarian, empowering, that tackles face first issues of race, discrimination, colonization, etc. Education that calls for action and taking a

stand. For example, the definition of intercultural education as presented by J. Gundara describes it as *“The field of [intercultural] education that demands that we listen to voices that have been traditionally silenced”* (Gundara, 2008). Similarly, other educational proposals such as Culturally Responsive Education, Equity Pedagogy, and Critical Pedagogy clearly focus on action steps to take in order to achieve their objectives. Whether is having faculty directly learn about cultural diversity, having students participate as co-creators of knowledge in the classrooms, or teaching students about power structures and how to recognize them. Educational proposals that seem to be more localized to a particular region, and smaller in scope than the IB is; offer concrete action steps to attain their aims, unlike what the IB does.

International education on the other hand, as presented for the IB and even in other international education programs, tends to be define by its executive bodies in terms of what they mean by international education in the form of a list, a number of principles or ideas of what students who graduate from their programs are supposed to become, to reflect as a result of their international education. The IB in particular, has the Lerner Profile for this end (LP, see appendix 2) which, without offering a clear criterion, it neatly lists and describes ten attributes that all of the IB graduates are expected to demonstrate as they complete their IB studies. This description lacks clear direction and also avoids the commitments of education that looks for social change, social justice, and empowerment of minority and marginalized groups, etc. Which are arguably more direct guidelines all embedded into the definitions of other types of education. It is also important to notice that there are not guidelines on how to assess the development of the attributes of the Learner Profile in the learners.

Continuous scrutiny into the IB origins, would help us understand why more actionable, attainable and realistic approaches to the principles described for students who graduate for the IBDP are not part of their definition.

The IB is the direct result of an initiative started by educators many of whom were specifically involved in the social sciences. Banks' 1998 research claims, that it is important to pay attention to the moral set of values shown by researchers in the social sciences; because they are usually the ones with a primary role in the construction of knowledge and in either the empowerment or further marginalization of communities. IB researchers may have had altruistic intentions for founding the IB Programme; I have no intent of bringing their set of moral values into question; but the truth of the matter is, that their values, whether they were aware of them or not, most likely represented those of the elite of the world, the education of the privileged and wealthy, and the interests of that group. Hence, one could argue that although the principles describe in the IB Learner Profile and that sum up the mission of the international education offer by the IB, do not explicitly advocate for maintaining the status quo or endorsing the legacy of the colonial past of European countries, at its best, it represents the assumed neutrality of those researchers. Calls for the respect for all cultures and the ownership of one's culture without any hint on how to achieve it or visible measurements to attain it (assessment, teaching practices, etc.) can at a minimum be interpreted as "*A claim of neutrality [one which] enables researchers [and in this case the IB] to support the status quo without publicly acknowledging that support*" That neutrality claim also enables instances of epistemic injustice arbitrarily making the voice of the dominant group more salient than the others (Banks, 1998).

Because of this, my work, suggests that in order to foster, international teaching practices that show coherence with the principles exposed in the theory of international education (IB) programs, and provide clearer guidance as on how that education is to be attained, approaches like those presented in the areas of multicultural education and intercultural education, presented by Banks and Gundara, need to be adopted. If international education is not to be synonymous with European and European-heritage education, then approaches that consider

social change, social justice, and the betterment of society for those marginalized groups need to be included. If international education is to expand its scope and allow the voices of other than European and European-heritage education, then listening to what researches who have constructed forms of knowledge from non-European/Western cultural groups needs to be part of the teaching practices of IB educators.

ii. The importance of Culturally Responsive practices in IBDP education

There has been significant research on regards to how ethnic and racial representation have an impact on students' performance. One of the most relevant of these findings, has been the research by Anna Egalite et al. which discusses "*small but significant positive effects when [...] students are assigned to race-congruent teachers*" (Egalite, 2015). Egalite's, Banks' and most research on cultural and multicultural representation focuses on the U.S student population. It advocates strongly for equal opportunities and the representation for minority groups in the U.S and at times, like in the case of Egalite, calls for having teachers from the same ethnicity and race of the students teaching them in given classes in order to improve results.

Although I am using a lot of these studies to support the positive effects of cultural responsiveness in the classroom, is important to note that the context in which I am intending to direct the benefits of culturally responsive practices, and the context I advocate for, differs greatly than that in the U.S which has been center of prior research.

International IB schools have the same need for culturally responsive practices but at a different level and under different circumstances. Some IB schools have large populations of local students with limited numbers of foreign students (Western or otherwise, usually children of

expatriate faculty) while some other schools host large populations of culturally diverse students plus some local population, yet some other schools only serve to foreign passport holders and are not open to their own nationals.

Having a model of cultural responsiveness that fits for all the needs of students in international IB schools is a bigger challenge. The concept of a minority is not clear cut as it can be in the U.S context and many of the students do have permanent interactions with teachers from their same ethnicity and cultural background. More than racially matching students, or providing for the educational needs of minority groups (which are elusive to determine); in international IB schools is important that students get exposed to cultural diversity. It will be ideal if teachers in these schools represent a broad variety of cultures not only Western thus, normalizing cultural behaviors and values that seem foreign to the students; but since that is not at all the case in most international schools; (whether IB or not) there is a need for teachers to make sure they provide that exposure. This means going beyond just making sure that minority students (however they are determined) are culturally represented; but ensuring that the narratives of all the cultures present in the classroom are consistently included in the content of the subject, in the setting of expectations, and in the interpretation of behavior; thus, avoiding the dominance of Eurocentric views.

Another aspect that separates my research for that of previously mentioned researchers; is that their work is comprehensive. It includes examination and changes not only within teaching practices but also within schools, policy makers, and teacher training programs. My work on the other hand, considers only aspects in which the teacher has a sphere of influence able to work upon. In this way, the teacher has not need to wait for policies to change in their schools, for curriculum alignments, or for a separate entity to take a step into the implementation of culturally responsive practices. The teacher, is an agent of change that acts upon the areas they

have influence and who is able to make a more inclusive implementation of the system they represent within their own classrooms.

- iii. Working on what we can control: Teachers' dispositions, attitudes, and self-knowledge as vehicles to implement culturally responsive practices in the classrooms of IBDP schools.

In the area of education, there is plenty of research that focuses on the distinctions among multiculturalism, interculturalism, diversity, and internationalism. This research is of value to continue discerning the meaning of terms that shape the educational realities of thousands of IB students in probably thousands of IB schools; however, it will not be relevant for this paper. Since the research in these pages and the educational tool that results from it look for practical applications of the discourse of international IB education; and, to an extent, the answer the question, how does teaching culturally responsive practices in international IB education look like? Defining each term will be beyond the scope of this paper. Instead, I will offer different practical applications of these terms that are conducive to culturally responsive teaching practices within the classroom as an opportunity to improve practices in international education, especially for students of non-Western cultural backgrounds.

Several authors who dedicated their work to advocate for culturally responsive practices in the classroom make up the theoretical background of this section. One of the most influential of these authors is Cherry McGee Banks, whose work in teacher self-knowledge shaped not only a large section of this chapter but also a large section of the design of the educational tool.

C. Banks present a variety of ideas to make teachers aware of their cultural values and, thus, communicate to their culturally diverse students more effectively.

C. Banks proposes the idea of *critical self-reflection* from teachers to understand the differences between their own cultures and students who are from a culture different than their own. *Critical self-reflection* is also relevant for teachers to identify valuable elements in their students' cultures. To achieve cultural responsiveness, C. Banks claims: "*Those differences required that teachers develop the skill, ability, and insight to connect with and understand people and experiences that were different from their own.*" *Critical self-reflection* C. Banks claims will "*allow teachers to think deeply about their values, beliefs, and biographical journeys... leading to insights into who they are as people who mediate the curriculum for their students[...] and create a bridge that enables them to connect to their students*" (Banks, 2015)

Because of her ideas on critical self-reflection, C. Banks' claims become foundational for this section. Banks give teachers direct tools to start looking inwards, and as a result, improve the representation in the classroom of their students from non-Western cultural backgrounds.

C. Banks gives teachers the power to act upon the system they represent by critically examining their own cultural experiences. By doing this, teachers can walk away from Eurocentric narratives that they bring with themselves as part of the teaching cultural scripts -as explained by Adam Poole- and include more of the cultures of their students in the realities of the classroom.

For teacher self-knowledge and for *critical self-reflection* to take place in a manner that procures results, it needs to be "*Culturally and historically situated... teachers explore the cultural and historical foundations of their stories, the narratives that give meaning to their stories, and the relationships their stories have to stories told by others*". (Banks, 2015) A compelling message offer by C. Banks as a result of critical self-reflection is her claim that

through this process, teachers can see themselves as "*becoming rather than being.*" Under this reasoning, no teacher should consider themselves as (for example) a white or western individual, but as a person who became the product of a particular cultural environment and who continues to be able to change and adapt from a non-fixed pattern. Teachers can, at the same time, ask themselves how their behavior could be interpreted by their students who belong to a different culture and different ethnicity.

If teachers have the distinct possibility of introducing *critical self-reflective* practices, in their teaching, they can make up for a possible *lack of lived experiences* (as presented by Subedi and Merryfield). This will also mean that white Western educators who were educated under a colonized curriculum could change their perception of the other and the colonized world as a result of their critical self-reflection. By the introduction of critical self-reflection, we can challenge the understanding of our own culture and change our attitudes towards students and families from different cultural backgrounds. We could change those attitudes and challenge our cultural understanding, just by looking inwards and consciously reflecting upon our cultural experiences.

With this, it is possible that becoming a culturally responsive educator is not a factor dependent on what we have lived or not; but of our own choices.

Step by step guidance on how to put into practice critical self-reflection can be found in the 2015 work of Cherry Banks cited in the bibliography. The educational tool of my design provides a couple of quick sentence for implementation in teaching practices.

Besides, *critical self-reflection* earlier work by Cherry Banks supports the idea that educators who practice *critical self-reflection* and who become aware of their cultural journeys will also be able to identify some of the foundational aspects that make equity pedagogy.

"Becoming aware of the relationship between the school culture, the social structure, and the deep structure of schools can heighten the teacher's awareness of the power of the hidden curriculum or what Jackson calls the Untaught lessons." (Banks. 1995)

What this means is that educators who become familiar with understanding their cultural experiences as unique and not universal will, over time, be able to spot gaps in the cultural structure of their schools. Thus, unveiling -and ideally resisting- ways in which the school as an institution perpetuates Eurocentric cultural dominance, excluding the representation of students from non-Western cultural backgrounds and neglecting culturally responsive teaching practices.

The *hidden curriculum*, according to Cherry Banks and James Banks, is made of the social interactions and the relationships between students and students, and between students and teachers. Via this curriculum, school cultures are visible, and so is the value that schools place on their students, their histories, and their cultures. Through the hidden curriculum, students identify better than through content or direct lessons the prejudices, bias, or stigmas that their teachers or schools could host in regards to their cultures. It is through this hidden curriculum that the most persuasive message of whose culture is of value at school and whose is not gets transmitted and received.

Although it takes the whole school to change its culture, once a teacher is aware of the gaps in power structure regarding culture in their school, they are potentially able to become active part of a change for their culturally diverse students. Teachers can become advocates for students to have more equitable representation in the school life and hopefully in the curriculum. Teachers could potentially become agents of change in their school culture, pushing towards a more equitable pedagogy for all their students, especially for those of non-Western cultural background in the case of international IB schools.

In addition to the work of Cherry Banks, the works of Geneva Gay and James Banks were also fundamental in the development of the criteria that I used for the measurement tool. Both Gay and J. Banks had either designed prior tools for multicultural education or group-specific criteria component of what made culturally responsive education.

In her 2001 paper *Preparing for Culturally Responsive Teaching*, Geneva Gay defines culturally responsive teaching as the practice of "*using the cultural characteristics, experiences, and perspectives of ethnically diverse students as conduits for teaching them more effectively. It is based on the assumption that when academic knowledge and skills are situated within the lived experiences and frames of reference of the students, they are more personally meaningful, have higher interest and appeal and are learned more easily and thoroughly*". (Gay, 2001) Although this definition is crafted with students from minority groups within the U.S educational system in mind, it applies as appropriate to the needs of students from non-Western cultural backgrounds taught by mostly Western teachers in IB international schools.

As she grouped the essential elements of culturally responsive teaching in five manageable clusters, Geneva Gay made a strong case for the need of educators knowing cultural diversity itself; instead of just knowing (or believing they know) *about* cultural diversity. To explain this, she claims that there are specific aspects of culture that are more relevant in teaching than others and that teachers are to be knowledgeable of those aspects. Some of these more important aspects are "*communication, learning styles, contributions, and relational patterns of ethnic groups*." (Gay, 2001) Gay claims that it is the educators' responsibility to become aware and implement teaching practices that respond to factors like how differently students from a given ethnic group learn in comparison to others. For example, if there are students with a more collective learning approach rather than the individualistic learning approach characteristic from students in the West, or if it is culturally appropriate for students of a

specific group to answer directly to the adults who address them. Other examples, like knowing if students from a particular cultural group are more or less likely to speak their minds and share their opinions in a large group. These are expected practices from students of international IB schools, but, at times, are against the cultural practices and messages that students get from home.

In this regard, Gay places much more responsibility on educators than Cherry Banks does. However, it is important to notice that a quick solution to this demand is to talk to local teachers and families and listen for what they have to say about acceptable behaviors in their cultures, without trying to impose what we think should be better for the students. Once students understand that they are not being forced into acting counter of what they have been taught at home, they will assimilate the cultural norms of the school. They will, most likely, be willing to "switch code" accommodating behaviors as they feel comfortable. (Olmo-Castillo, 2014) In the meantime, teachers are to accommodate to respond to learning styles, communication, and relational patterns different than those they are used to.

The other two principles of Geneva Gay from which I drew heavily for the design of the educational tool are, if not much more comfortable, to practice much more intuitive to the teaching practice, which will make them easier to adapt. One is the idea of educators influencing all curriculums (the planned curriculum, the symbolic curriculum, and the societal curriculum) they have access to with multicultural representation, but most importantly, the symbolic curriculum. This is the visual representation of students in posters, books, billboards, shelves, pictures, quotes, all areas in which visible display takes place. Gay makes a strong call for these areas to be areas of cultural representation and inclusiveness; for educators to remain aware of how all cultures in their classroom are identifying themselves (or not) as an essential component of the classroom.

The second is the principle that calls for demonstrating cultural care and building a learning community. This principle is best explained by Gay's quote "*teachers have to care so much about ethnically diverse students and their achievement that they accept nothing less than high level success from them and work diligently to accomplish it.*" (Gay, 2001) In here, Gay claims is almost a moral imperative for teachers to ensure that their culturally diverse students learn and reach high levels of academic achievements while honoring their cultural background and the cultural achievements of their ancestors. This principle calls for the development of learning communities within the classroom (other students, parents, local teachers) that support student achievement with the same expectation that is placed on students whose culture matches that of the teacher. The implementation of these learning communities will ensure that the accommodations made by teachers do not limit themselves to lowering expectations, lowering standards, and accepting less academic achievement from students over the base of language or cultural limitations.

Further detail on Geneva Gay's Principles for culturally responsive teaching can be found in her work cited in the references.

A third author instrumental in this work is James Banks. As mentioned earlier, already existing tools were reviewed to designed the one presented in this paper. Studying existing tools was essential to accommodate some of the component elements of prior tools to fit the particularities of culturally responsive practices in international education. James Banks' assessment tool, *Diversity within Unity*, a "*tool designed to help K-12 educators to better address diversity in particular settings*" (al., 2004), was one of the main tools used to model the design of the one presented in this paper.

In his work, James Banks describes four different dimensions to address cultural diversity in particular settings better. The four dimensions presented by Banks, contain 12 principles focused in supporting educators' work on teaching culturally diverse students. Although many of the principles encourage school structural change, many others relate exclusively to what culturally aware and responsive teachers can do to teach their students in a culturally responsive manner.

James Banks claims that U.S citizens do not have enough exposure to cultural groups other than their own as they grow up; later in life, Banks says, this lack of exposure becomes detrimental to the understanding and respect of different cultures. Therefore, some of the principles that he proposed call for the enactment of this exposure within the school.

For example, some of the most relevant principles that can be easily implemented by expatriate teachers call for students to have "*equitable opportunities to learn*," which is a fix that can happen at the classroom level by modifying assessment and learning experiences. Another principle talks about "*crosscutting group membership to improve intergroup relations*," which is also attainable by pure awareness of sitting and group work arrangements. The principle that reads "*students learn about the values shared by virtually all cultural groups (e.g., justice, equality, freedom, peace, compassion, and charity)*" should already be part of the class content of teachers who are aware of addressing cultural differences effectively.

These practices will not only improve the level of cultural responsiveness in the classroom but are also accessible for teachers to implement. Furthermore, their implementation will also support students getting familiar with one another, exposing them regularly to the cultures and cultural values of others.

Some other more complex principles that would require trained and highly aware teachers are also attainable. Still, they would take time for Western teachers (in the case of IB international

schools) to understand their individual privilege, and they should be already comfortable enough dealing with the results of their own cultural experiences. In this regard, principles like those advocating for students to "*understand that knowledge is socially constructed, to learn about stereotyping, and to acquire from their teachers the social skills needed to interact effectively with students from other racial, ethnic, cultural, and language groups*" will take longer to put into practice and will require more effort, individual disposition, and perseverance to achieve. However, they are also attainable principles that, once teachers had made, they can implement within the constraints of their classroom.

The work of other researchers like Robert Aman's 2014 *In the name of interculturality* also influenced the design of the tool I present. Aman's insistence on closing the conceptual gap between sameness and otherness and eventually erasing the concept of otherness as a way to reach actual interculturality instead of extensions of Eurocentric cultural views were inspirational to the purpose of the tool.

Deborah Menkart's work from 1993 presents a series of questions that educators can have after reading James Banks' work *Diversity Within Unity*. These questions provide further concrete examples of how to attain the principles presented by Banks; thus, her work is relevant because it provides concrete answers to the issues of multiculturalism and diversity.

Many other authors influenced the result of this paper, and its resulting tool a visit to the reference section will point the reader to the original sources and the complete work of the researchers.

V. Acid test and their surprising potential to promote cultural responsiveness

Technically, acid tests were designed in the mid-nineties as a means to provide quality control measurements for the back then emergent web technologies. Aspiring web browsers needed to prove they had the correct standards to provide browsers easy to operate assuring, free, quality access for all people. In order to do so, an original image with specific details would be designed (see appendix 7); then, successful browsers needed to be able to mimic the image at exact detail. Acid tests were so successful at setting the standards for browser interoperability and web access that they concluded operations in 2013. (Hickson, n.d)

- i. Already existing tests: What they have achieved and why it is essential to bring that effect to international education.

Surprisingly, there are earlier applications of acid tests in the social sphere. The first one was created by caricaturist, feminist, and activist Alison Bechdel and friend Liz Wallace. They created a comic containing the basic standards that films needed to meet in order not to be sexist and to portray a fair representation of women in the film industry (see appendix 8).

The Bechdel-Wallace test originally design in 1985 has resonated in many forms in several areas of life. After its publication, a great variety of tests have been published for the film industry, each aiming to become the standards of either higher and deeper women representation or other types of representation in films, like that of minorities, people of color, or LGBT communities. Each test, aiming to be more inclusive than its predecessor.

These tests have also made their appearance to non-fictional settings. For example, the Laurie Vos test measures the involvement of women developers in the creation of code and the Finkbeiner test, design to support journalists avoiding bias when reporting about the involvement and achievement of women in science. (Wikimedia Foundation, Inc., 2020)

The beauty of these tests lies in how simple yet how profound and complex they indeed are. By looking deep into the issues of each of the fields that have come up with a test, designers have been able to determine easy ways to help others meet quality standards. To become the *fail or pass reference image* that can guide filmmakers, journalists, code developers, and ideally educators into products and practices that guarantee fair access and representation for all people. That is where the potential and power of acid tests are, and that is why it should be replicated in other areas of social life, and what better area than education.

ii. The tool: Criteria and rationale

With a similar intent in mind than that of previous acid tests, the research in this paper aims to design a tool, a test, that serves as the standard for culturally responsive practices in classrooms in international schools, especially in IBDP schools.

The lines below show the criteria I have developed and the rationale for the inclusion of said criteria. I created three main principles in total (Language, Holistic approaches to teaching, and self-reflection), each with a few strands that explain them further. The intent of this rationale is to be presented as a separate document along with the tool. In this way, educators have easy access to further explanation of the principles in the tool.

Language:

Although there is plenty of research in regards to the use of language in education (more significantly by Perkins, Ritchhart, and Garcia), the type of language addressed in this tool pertains to a different set of strands. This is not to deny the importance of the language of thinking and translanguaging, as explained by some authors, but to highlight the more specific needs of learners in international IB schools.

Addressing and understanding one monolingual's condition:

It takes a great deal of self-confidence, to be humble enough, and to understand the shortcomings of being monolingual and not speaking the language spoken for students and families in one's host country when being an expatriate educator. Once a teacher has had this realization, there are only two acceptable courses of action that will ensure a disposition that is conducive to culturally responsive classrooms: 1. The most obvious one: Taking the time and try to learn a second or the language of the host country. This will provide educators with greater cultural understandings of their host culture, a better understanding of their students and families' behaviors. Furthermore, it will probably increase the level of acceptance of the educator within their new community since it reflects respect and appreciation for the new culture. It will be more likely for colleagues and parents to like and to try to support and accommodate for the educator better. 2. Accept that the shortcomings in understanding. If the teacher does not have the time, the means, the interest, or the possibility to learn the language of the host country (a perfectly acceptable circumstance), It is a must to understand and accept that it is not students and families' responsibility to accommodate to the teacher. Expatriate educators are guests in host countries; local populations are not to learn fluent English to facilitate communication with us. Trying to force our viewpoint will not facilitate our experience in the host country; neither will it help improve our rapport with students. It is

acceptable to ask for assistance translating when necessary, but being aware of the fact that we know less and conflicts may not resolve as we have liked. If we do not speak the language of the host country, it is fundamental that we learn to accept the explanations that students give us about their behaviors, we must learn to trust them to have our best interests and those of all the class in their heart. We must learn to hear them out on what they have to say. Even if we know that they are lying, not knowing the local language is not having the tools to deal with complex issues. It is essential to accept the tradeoffs that come when our monolingualism refuses us those tools.

Coercing the use of mother languages (international vs. bilingual and English only policies).

Culturally responsive teaching can never occur if students are forced to express their opinions, understandings, and emotions in a language that is not their own and if they are chastised in any way for using their mother tongue. If students are penalized for using the most inner expression of who they are (their language) with others, in social spaces, inclusion can never happen.

On behalf of English proficiency or promoting an environment of full English immersion, often, teachers (or schools) allow actions like setting fines, giving detention, or public shaming for students who speak their first language. Teachers who promote actions like these must stop, or if they do not promote them, they must speak up for the students, so the school or other colleagues review and end these practices. They can be interpreted as the new face of colonialism, and using them will only bring breaches and resentment between teachers and students.

Understanding the power and nuances of language in culture.

Although in most classrooms of international IB schools English acts as the common language, the differences in culture remain and, therefore, differences in what it is said even if it is spoken in the *same* English understood by everyone in the class. Terms like *democracy*, *communism*,

atheism, freedom, human rights, individualism, liberty, patriotism, etc. carry profoundly different connotations in non-Western cultures. Every expatriate teacher should have an awareness of that, and speak sensibly about values and concepts that they consider definite and that usually carry implied moral appraisals of what is good or bad. Expatriate teachers must understand that culturally responsive practices cannot occur when students feel that their way of living (or their history) is being judged by their teachers -even if the expression of judgment is made just in tonality over exact words-. Getting familiar with the history of the host country and asking expatriate teachers who have lived there for a longer time, will probably help in this regard. Some other terms need to be handled with the most exceptional care and sensibility due to the historical wounds that they can open if discussed carelessly. Terms like civilization, colony, aboriginal, imperialism, and conquest, are some of those terms, especially when one is teaching in territories that have been colonized (or current territories) -like Puerto Rico, Diego Garcia, The Antilles, etc.

Holistic inclusion

Do not be a hero.

The histories and complexities of students' cultures, whichever they are, cannot be denied. All cultures have several elements that make them unique, relevant, valuable, and deeply enrooted into the daily behavioral and linguistic expressions of students. Including Confucius in a unit of philosophy, does not mean that there is inclusion of Chinese culture in the lesson. The type of inclusion required to promote cultural responsiveness goes well past the study of an individual ethic hero (Gandhi, Frida Kahlo, Nelson Mandela, -or the Zulu-, Mohammed, and even Mulan). The history of these individuals is only representative of their individuality and the circumstances around them in a particular historical context, never of a whole region, a whole group of people, or a vast culture. This type of inclusion can be more detrimental than

beneficial since it can help perpetuate or create new stereotypes and minimize the impact of entire communities to specific periods in the past. As expatriate teachers, we will never master the cultural knowledge to make these inclusions properly; instead, we must make sure students can share their cultural experiences and knowledge. We can bring questions for them to answer to promote participation and to show our students that we are learning as much as they are. All students should have the same opportunities to share their culture and history. Teachers can also look for assistance with local colleagues if they are struggling to find examples or to get students to initially share in class. As expatriate educators, we must limit to explain what we know for a fact about our own culture, encouraging the perspectives of students with similar culture as ours.

The books and literature that teachers use in different units should also be representative of a variety of cultures and of all the cultures of our students.

Create a learning and teaching community within classes:

Language and cultural barriers between teachers and students can take time to overcome. Creating spaces in the classroom for students to work together to develop a learning community that supports different learners is an effective way to reduce the harmful effects of those barriers and to make students feel included in the content and teaching practices.

Many educators collaborate to have older students attend specific classes to support younger learners, or they invite parents or staff to participate in lessons. Actively trying to involve students who are not sufficiently fluent in the language spoken by the teacher (usually English) and who do not identify with their teacher culture is a way to show commitment to students learning and appreciation for the efforts of the students.

Look inwards

"Our teaching is linked to who we are, and for that reason, good teaching requires self-knowledge" (Palmer, 2007)

Reflect:

Self-knowledge, as explain by Cherry Banks, is the process of looking into our own cultural experience and realize how we were brought up to think a certain way about us and others. It is to examine the connections that we have with those who are not like us and strive for the discovery of similarities among the differences. *"Once teachers are able to reflect and own their perspectives, beliefs, and values [this] can lead to insights about who they are as people who mediate the curriculum for their students."* Once we learn to appreciate our cultures and our cultural upbringings for their lows and highs and recognize that by virtue of our cultures we have been granted or denied certain rights; then we should be able to mediate *for* our students, for their real cultural needs instead of just doing what we are familiar with and teaching what we feel comfortable teaching. For most of us, doing what we are familiar with means keeping our Eurocentric version of the curriculum (no matter how international the school), thus perpetuating a Eurocentric vision of the world that does not cater to all of the students' cultural needs. Reading authors like Cherry Banks, Mary Kay Thompson Tetreault, and Geneva Gay, will help our path on this reflection and help illuminate our understanding of self, of who we are as educators because of the cultures we come from. Another step that we can take to implement this journey (which is also suggested by Cherry Banks) includes the constant examination of the media that we consume. Comparing the differences between the groups that we teach and the media representation of those groups (cartoons, movies, news, video clips). Evaluating not only current media but also that media that was relevant to us during our formative years. Looking for ourselves and those we are teaching in media portraits

and narratives that evoke nostalgia, remaining conscious of what has already shaped and continues to shape our understanding of 'us' and 'them.'

"Teachers, like students, also bring to the classroom personal and cultural knowledge that is situated within a set of deeply held values that result from their personal and professional experiences. However, the values that teachers hold, and their knowledge relate to those values are often unexamined" (Banks, 1998)

iii. The Ruiz-Ihle test for culturally responsive practices in IBDP education:

For a Unit of Study:

Language	Yes	No	Working On it
I have researched the key concepts of the unit in the local language and the different languages of my students. <i>Or</i> I have asked peers and local teachers to join key class activities. <i>Or</i> I have prepared activities that will include the socialization of students' knowledge and definitions of key terms.			
There are opportunities for students to think, express themselves, ask questions, and show their understanding of the concepts in the unit in their own language if this is other than English			
I have asked local teachers and parents (or examine this country's history) about their views on key concepts of the unit (ex: democracy, communism, etc.) In the unit, there are opportunities for students to learn about these concepts and share their understandings of them without feeling judged or coerced			
Holistic Approach			
There is a consistent inclusion of the contributions, literature, viewpoints, interpretations, etc. of the cultural groups of the students in the class			

I have arranged groups of students, invite local teachers, parents, TAs, etc. to participate in classes and support the learning and sharing of students whose culture and language are different than mine			
Self-Reflection			
I have asked myself how my culture benefits or is harmed from the theme in this unit and its perspectives. Especially in comparison to the cultures of my students. Are there any rights that were accessed or denied to any cultural group (including mine) because of the concepts treated in the unit?			
I have reviewed my prior cultural exposure to the concepts in the unit. I have reviewed how the media, cartoons, music, conversations of my peers, etc. influenced my views on the concepts in the unit.			

For Daily Lessons:

	Yes	No	To consider
Language			
I know the key terms for the lesson in the local language. I have planned to provide students with the opportunity to discuss key terms in their own language with me and with others in the class			
There are opportunities in the lesson for students to share and express their views, understandings, questions, and thinking in their own language. I have planned how to share common understandings in English			
There are opportunities in the lesson for students to share their views and feelings using examples or anecdotes about terms that may be sensible in the class. I have planned to find student prior understanding of these terms before providing the class with final definitions.			
Holistic Approach			
I have looked into some of the cultural contributions of the cultures of my students in the topic of today's class. I have			

questions for my students to answer or find out more about the contribution of their culture.			
I have planned to welcome colleagues, parents, or older students in the activities of the lesson. I have arranged students to support one another in learning experiences that required strong second language skills.			
Self-Reflection			
I am prepared to have conversations about my possible cultural advantages in relation to the topic of the lesson. I am ready to share with my students how comfortable I feel discussing certain issues and have in place a note-keeping system to record questions and inquiries worth exploring that I may not be able answer during the lesson.			
I identified specific media portraits related to the topic of the lesson. I have identified possible biased representations of cultural groups different than mine in those portraits.			

VI. Conclusion

The principles that the IB holds for all its educational programs are indeed admirable and worth aiming for. Having students to be *guardians of the planet, to improve the world, to understand one another, and to live in peace*, those are all ideals most educators would agree they want for their students. They will be willing to spend their entire careers, making sure to achieve them, only if there were clear guides about how to achieve these principles.

Attaining that guidance is the reason why the principles presented for the IB must match the realities of its daily practices in thousands of IB schools around the world. Providing vague definitions of concepts and accepting educational practices that endorse the dominance of Eurocentric cultural values as the default values in IB schools is not conducive to the attainment of these principles. It is, in fact, detrimental to students and families who do not share the

European cultural background of the expatriate teachers who teach in IB schools and who belong to communities that have been historically marginalized by European cultures.

A way that could prove useful bringing coherence between IB principles and practices is the implementation of culturally responsive teaching practices that ensure students from non-Western cultural backgrounds are involved in the learning taking place in lessons as their Western counterparts.

The educational tool, the test, presented above, aims to facilitate the inclusion of those practices for individual expatriate educators eager to include a fair representation of all the cultures present in their schools.

The tool aims to make the international in International Baccalaureate genuinely inclusive of all nations and many cultures in the world, not only the traditional European nations that have for centuries receive all the attention in educational settings.

The hope is that the usage of this tool will elicit in educators the need to regularly include the stories and perspectives of their students from non-Western cultural backgrounds so that they can find their identities reflected in the international education they chose to follow.

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Appendixes

Appendix 1

Taken from: *International Education: The concept and its relationship to intercultural education* by Kieran James

“some interpretations on International education”

- Schooling in more than one nation (Rizvi, 2000).
- What happens in ‘international schools’ (Thomas, 1996; Bartlett, 1997; Wilkinson, 1998; Gunesch, 2004).
- Studying an ‘international curriculum’ such as the IPC, IGCSE courses, or the IB Diploma Programme.
- Schooling that results in certification allowing the holder to cross national borders (McKenzie, 1998). This is usually linked with ‘international’ curricula, but is not exclusive to them. Many countries recognize ‘national’ qualifications from other nations, yet would not regard them as the result of an ‘international education’.

- The offering of a single country's curriculum outside its national borders (ECIS in Hayden and Thompson, 1996).
- Schooling at an organization with a multinational student body (ECIS in Hayden and Thompson, 1996).
- Internationally-comparative educational studies, carried out by academics and particularly involving developing countries (Lowe, 1998; Cambridge and Thompson, 2004).
- Education that is not subject to national requirements, curricula, or standards (McKenzie, 1998). However, 'home-schooling' or 'un-schooling' can fit this definition yet would be classified as 'international'.
- An educative system catering for a community of internationally mobile expatriates (McKenzie, 1998).
- Education involving multi-national collaboration e.g. through exchanges or curricular development (McKenzie, 1998).
- 'All educative efforts that aim at fostering an international orientation in knowledge and attitudes' (Huse'n & Postlethwaite, 1985: 260, in Hayden and Thompson, 1995b: 328) and seek 'to build bridges between countries' (McKenzie, 1998: 243).
These can happen in any school.

Appendix 2

IB Mission Statement and Learner Profile (taken from the TOK Guide 2020)

IB mission statement

The International Baccalaureate aims to develop inquiring, knowledgeable and caring young people who help to create a better and more peaceful world through intercultural understanding and respect.

To this end the organization works with schools, governments and international organizations to develop challenging programmes of international education and rigorous assessment.

These programmes encourage students across the world to become active, compassionate and lifelong learners who understand that other people, with their differences, can also be right.


IB learner profile

The aim of all IB programmes is to develop internationally minded people who, recognizing their common humanity and shared guardianship of the planet, help to create a better and more peaceful world.

As IB learners we strive to be:

<p>INQUIRERS We nurture our curiosity, developing skills for inquiry and research. We know how to learn independently and with others. We learn with enthusiasm and sustain our love of learning throughout life.</p> <p>KNOWLEDGEABLE We develop and use conceptual understanding, exploring knowledge across a range of disciplines. We engage with issues and ideas that have local and global significance.</p> <p>THINKERS We use critical and creative thinking skills to analyse and take responsible action on complex problems. We exercise initiative in making reasoned, ethical decisions.</p> <p>COMMUNICATORS We express ourselves confidently and creatively in more than one language and in many ways. We collaborate effectively, listening carefully to the perspectives of other individuals and groups.</p> <p>PRINCIPLED We act with integrity and honesty, with a strong sense of fairness and justice, and with respect for the dignity and rights of people everywhere. We take responsibility for our actions and their consequences.</p>	<p>OPEN-MINDED We critically appreciate our own cultures and personal histories, as well as the values and traditions of others. We seek and evaluate a range of points of view, and we are willing to grow from the experience.</p> <p>CARING We show empathy, compassion and respect. We have a commitment to service, and we act to make a positive difference in the lives of others and in the world around us.</p> <p>RISK-TAKERS We approach uncertainty with forethought and determination; we work independently and cooperatively to explore new ideas and innovative strategies. We are resourceful and resilient in the face of challenges and change.</p> <p>BALANCED We understand the importance of balancing different aspects of our lives—intellectual, physical, and emotional—to achieve well-being for ourselves and others. We recognize our interdependence with other people and with the world in which we live.</p> <p>REFLECTIVE We thoughtfully consider the world and our own ideas and experience. We work to understand our strengths and weaknesses in order to support our learning and personal development.</p>
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The IB learner profile represents 10 attributes valued by IB World Schools. We believe these attributes, and others like them, can help individuals and groups become responsible members of local, national and global communities.



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Appendix 3

The IB, in its document *The History of the IB*, highlights the educational thinkers who were foundational to the development of the program. As we see, European thinkers and influencers are the norm.

Key influential educationalists

			
John Dewey	A.S Neill	Jean Piaget	Jerome Bruner
<p>1859 – 1952</p> <p>American philosopher, psychologist and educational reformer</p> <p>Key Insight: The importance of tapping into students' natural curiosity</p>	<p>1883 – 1973</p> <p>Scottish progressive educator, author and founder of Summerhill School</p> <p>Key Insight: Personal freedom for children – students developing in an environment free of constraints</p>	<p>1896 – 1980</p> <p>Swiss developmental psychologist and philosopher</p> <p>Director, International Bureau of Education, 1929 – 1967</p> <p>Key Insight: Academic intelligence develops in children through a cognitive cycle</p>	<p>1915 – present</p> <p>American psychologist and author of <i>The Process of Education</i></p> <p>Key Insight: Learning by doing and self-discovery of information makes students better problem solvers</p>

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Early IB influencers

			
Robert Leach	John Goormaghtigh	Alec Peterson	Kurt Hahn
<p>The original promoter of the IB</p> <p>Organised the Conference of Internationally-minded Schools (1962) where the term "International Baccalaureate" was first mentioned</p> <p>Developed a contemporary history syllabus and exam, which promoted critical inquiry</p> <p>This pedagogy was applied to all IB Diploma Programme subjects and later to the MYP and PYP</p>	<p>Belgian lawyer</p> <p>Treasurer, International Schools Association (1957 – 1962)</p> <p>Chair, Board of the International School of Geneva (1960 – 1966)</p> <p>President, International Schools Examination Syndicate (1965 – 1967)</p> <p>President, IB Council of Foundation (1968 – 1980)</p>	<p>Instrumental in the formation of the International Baccalaureate Organization (1968)</p> <p>Driving force behind IB curriculum design</p> <p>First Director General (1968 – 1977)</p> <p>First honorary member of the organisation's Council of Foundation (1983 – 1988)</p>	<p>Founder of Atlantic College in 1962 (Wales)</p> <p>His theory of "Outward Bound" Four Pillars inspired the CAS element of the IB DP:</p> <ol style="list-style-type: none"> 1. physical fitness 2. expedition of challenge and adventure 3. project to develop self-reliance and self-discipline 4. sense of compassion through service

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Appendix 4

St. Christopher's School Bahrain

The following are screenshots of the directory of the secondary school faculty of an IB school. Two things are meaningful from these screenshots: 1. The size composition of the Arabic department for the location of the school (Bahrain) compared to the size and composition of the English department and 2. The diversity in the Math department, the only department which does not seem to have a vast majority of teachers from Western countries. For further information visit:

<https://www.st-chris.net/our-school/our-teachers-staff/senior-school-staff/>

The screenshots show the following content:

- Screenshot 1:** The main 'Senior School Staff' page, featuring a group photo and a list of staff members under the 'Executive Leadership Team' and 'Deputy Head' sections.
- Screenshot 2:** A dropdown menu for 'Senior School Staff' showing the 'Executive Leadership Team' and 'Deputy Head' options.
- Screenshot 3:** A dropdown menu for 'Assistant Heads of Senior School' showing the 'Arabic Department' and 'Art Department' options.
- Screenshot 4:** The 'Arabic Department' staff list, including:
 - Hosam Aly: Head of Arabic & Islamic Studies
 - Rehab Mahfoud: Arabic and Islam Teacher
 - Taqiya Al-Hajar: Arabic and Islam Teacher
 - Alaa Sadry: Arabic and Islam Teacher
- Screenshot 5:** The 'Art Department' staff list, including:
 - Helen Smart: Head of Art
 - Joe Mulvaney: Art Teacher
 - Estelle Wardle: Art Teacher
- Screenshot 6:** The 'Business & Economics Department' staff list, including:
 - Ahmed Nana: Business & Economics Teacher
 - Kern Wales: Business & Economics Teacher
 - Colin Wortley: Head of Business & Economics, Business & Economics Teacher
 - Jim Rowark: Business & Economics Teacher
 - Josephine Winwood: Teacher, Business & Economics Teacher
- Screenshot 7:** The 'Computing Department' staff list, including:
 - Brian Steene: Head of Computing
 - Paul Millington: Teacher, ICT Teacher
 - Ashraf Rahman: Teacher, Computer Science Teacher

Drama Department

Charlotte Leap
Head of Drama
[Email](#)

Kathryn Beck
Head of Year 11, Drama
Teacher
[Email](#)

Kerry Scott
Drama Teacher
[Email](#)

DT Department
English Department
Geography Department

DT Department

Kim Chadwick
Head of DT
[Email](#)

Bryon Pearce
Assistant Head
[Email](#)

David Williams
Assistant Head
[Email](#)

John Doherty
Head of Year 10, DT Teacher
[Email](#)

Anell Power
DT Teacher
[Email](#)

Martin Plumbett
DT Teacher
[Email](#)

English Department

English Department

Erma Dodson
Head of English
[Email](#)

Sarah Gillard
Head of Year 8, English
Teacher
[Email](#)

Andy Bootham
English Teacher
[Email](#)

Laura Fenton
English Teacher, Second in
Charge of English
[Email](#)

Anne Looker
English Teacher, Community
Service Development Officer
[Email](#)

Tim Mac
English Teacher, Second in
Charge of English
[Email](#)

David Minns
English Teacher
[Email](#)

Felicity Perchal
English Teacher, Second in
Charge of English
[Email](#)

Razel Ahmed
English Teacher
[Email](#)

Sophia Barakat
English Teacher
[Email](#)

Fatimah Khan
English Teacher
[Email](#)

Geography Department

Barry Hobday
Head of Geography
[Email](#)

Paul Goldsmith
Geography Teacher
[Email](#)

Dee Betty
Geography Teacher
[Email](#)

Luke Taylor
Geography Teacher, IB CAS
Coordinator
[Email](#)

Ross Wales
Geography Teacher
[Email](#)

History Department

Patrick O'Shaughnessy
Head of History
[Email](#)

Jane Riley
History Teacher
[Email](#)

Conal Smith
History Teacher
[Email](#)

Elliott Watson
History Teacher
[Email](#)

Learning Support Department

Nicola Woolf
Head of Learning Support
[Email](#)

Kirsty McKay
Learning Support Teacher
[Email](#)

Maria Steene
Learning Support Assistant
[Email](#)

Catherine Blain
Learning Support Assistant
[Email](#)

Maths Department

Kevin Stewart
Head of Maths
[Email](#)

Rola Al-Hammoud
Head of Year 10,
Mathematics Teacher
[Email](#)

Timothy Philpotts
Head of Year 7, Mathematics
Teacher
[Email](#)

Takwira Chikwayi
Mathematics Teacher
[Email](#)

Stacey Henderson
Mathematics Teacher
[Email](#)

Jennifer Holman
Mathematics Teacher
[Email](#)

Richard Leap
Mathematics Teaching, IAS
IBS Coordinator
[Email](#)

Jamie Mahal
Mathematics Teacher, IAS
IBS Coordinator
[Email](#)

Appendix 5

Screen shots of recruiting websites with job postings from IB schools in different locations around the world: China, Canada, Sweden, Japan, UAE. All with the same requirement for their candidates.

CHEMISTRY TEACHER - DP

February 25, 2020 ZIBO SHIYAN INTERNATIONAL SCHOOL - CHINA

CLOSING DATE: UNTIL FILLED
START DATE: AUGUST 2020

A prestigious Shandong province public school with an international department currently offering Cambridge IGCSE, AP and implementing IBDP as a candidate school.

Description of Position:


At ZSIS we seek to promote a Sino-foreign holistic education empowering students to become internationally-minded, life-long learners and global citizens. From January 2019, the school began providing classes from Grade 9 to Grade 12. We are a small student population with big plans for growth.

We seek to appoint a Chemistry Teacher for August 2020 - IBDP / IGCSE / MYP native English speaker or bi-lingual - Chinese / English


LOCATION:

The school lies within a large 'university like' campus surrounded by beautiful gardens, ornamental fish ponds, auditoriums, science labs, extensive sports facilities including two full size running tracks, AstroTurf field sport pitches and multiple indoor/outdoor games courts.

We are located in beautiful Zibo - a delightful, clean and secure mid-sized city featuring European style tree-lined avenues. It is very flat here but surrounded by low mountains, so great for cycling. Local shops and supermarkets stock everything you might want while the cost of living is low compared to most Western countries.



ZIBO SHIYAN HIGH SCHOOL INTERNATIONAL DEPARTMENT



HOME TESTIMONIALS POST JOB INFO PARTNER SCHOOLS SERVICES REGISTER CV JOB ALERTS


HEAD OF LOWER SCHOOL & COORDINATOR - PYP

January 23, 2020 CANADIAN INTERNATIONAL SCHOOL IN KUNSHAN

START DATE: AUGUST 2020
CLOSING DATE: UNTIL FILLED

CISK is a 3 programme IB school conveniently located between Shanghai and Suzhou.

The school is in a super location and spectacular facility. The programmes are well funded and all subjects are very well resourced. This school has low staff turnover and currently offers the PYP, MYP and DP programmes.



CISK
崑山新加坡國際學校

START DATE: AUGUST 2020
CLOSING DATE: UNTIL FILLED

CISK is a 3 programme IB school conveniently located between Shanghai and Suzhou.

The school is in a super location and spectacular facility. The programmes are well funded and all subjects are very well resourced. This school has low staff turnover and currently offers the PYP, MYP and DP programmes.

Due to school growth and the implementation of the MYP, CISK is now looking for teachers to join the school.

The DP programme had it's first cohort of graduates in June and the PYP programme has it's authorization visit planned in the spring of 2020. The MYP programme is now being implemented and the current teachers have been trained.


The school offers excellent PD opportunities as we see the possibility of developing and putting your mark on the curriculum.

Please direct any questions you have to isa@cisk2010.com and respect that the school does not want to be contacted by candidates.

We will be interviewing on a rolling basis until all positions are filled.

Requirements for visa purposes:

- Minimum of a bachelor's degree
- Native English speaker
- A case to work in an IB environment



HOME TESTIMONIALS POST JOB INFO PARTNER SCHOOLS SERVICES REGISTER CV JOB ALERTS


PHYSICAL HEALTH AND EDUCATION TEACHER - MYP

February 18, 2020 INTERNATIONAL SCHOOL OF LUND (ISLK) - SWEDEN

EFFECTIVE DATE: 7 AUGUST 2020
CLOSING DATE: 18 MARCH 2020
FULL-TIME POSITION (100%)

Description of School:

ISLK is an authorized IB World School offering the Early Years Programme (EYP), the Primary Years Programme (PYP) and the Middle Years Programme (MYP) to students from 3-15 1/2 years of age. The language of instruction is English with courses being taught by highly qualified pedagogues with IB training and support. The focus is on developing intellectual, personal, emotional and social skills so students can live, learn, work and succeed in a rapidly changing world.



Description of Position:

Teach and provide planning following the IB MYP curriculum model, using an inquiry conceptual-based approach in teaching and learning. Work closely within the standards and practices of the IB MYP framework. Work in collaboration with other schools: scheduling, hosting of events etc. Subject leader of the PHE department. Role model the IB Learner profile and mission statement. Perform other related duties as assigned.

Criteria:

Teach and provide planning following the IB MYP curriculum model, using an inquiry conceptual-based approach in teaching and learning. Work closely within the standards and practices of the IB MYP framework. Work in collaboration with other schools: scheduling, hosting of events etc. Subject leader of the PHE department. Role model the IB Learner profile and mission statement. Perform other related duties as assigned.

- Excellent communication and organizational skills.
- Certified P.E. teacher and excellent teaching skills.
- Knowledge of the IB MYP is desired.
- IB York ship leader and IB BCC experience is desired.
- Subject leader experience is desired.
- Passion and skills you need for a multicultural environment

Experience is required:

• Employment conditions according to agreements.

• Please send application marked with the ref number above, full CV and salary claims.

• 12 months probation time.

Application must be sent in by the 18th of March 2020. Please apply either through www.offert@islk.se or e-mail your application along with a CV to islk@islk.se and add: PHEP - www.isksystems.com - Application for position as Physical Health and Education Teacher - MYP in the subject line of your mail.

In Lund's municipality, we want diversity in our working life. We welcome applications with different ethnic backgrounds.

Further information about the position is given by MYP Coordinator Daniel Piper, phone +46 46 309 44 43 or Vice Principal Maria Heine, phone + 46 46 309 54 68.

www.lund.se/islk

Early Years/ Primary (KS1/KS2) Teaching Jobs in Japan
Permanent vacancy in Tokyo, Japan

Job Reference: STJ40144
Type: Private International, Nursery, Primary & Secondary School
Type of Post: Permanent, Full Time
Application type: Overseas & Local applicants accepted
Job Start Date: Next Academic Year
Contact Email: vi@SeekTeachers.com
Interview Format: Face to Face, Telephone, Web Camera.

Area of Expertise:

Early Years Teacher | Primary Teacher | Pre-School, Early Years Teacher
KG/Foundation 1, Early Years Teacher | KG/Foundation 2, Early Years Teacher
Lower Primary/KS1, Primary Teacher | Upper Primary/KS2, Primary Teacher | IB PYP, Primary Teacher
Homeroom, Pre-School, Early Years Teacher | Homeroom, Upper Primary/KS2, Primary Teacher

Minimum Application Requirements

Qualification: Minimum Qualification Requirement: B.Ed, BA Degree with a relevant PGCE (QTS/GTC/GTP)

Experience: 2 Years

Type of Staff: Male or Female can apply to this job
Must be western trained (USA, Canada, UK, Scotland, Ireland, Australia, New Zealand & South Africa)
Must be a native speaker of English

Newly Qualified Teachers are NOT considered
A Newly Qualified Teachers program is not provided
Prefer candidates with international experience
Open University qualification(s) are NOT accepted
Teachers with a degree but no teaching qualification are NOT accepted
Experienced teachers with no qualification are NOT accepted
Non-western trained teachers who have worked in an international educational institute before are NOT accepted

IB Chemistry Teacher in Abu Dhabi
Permanent vacancy in Abu Dhabi, United Arab Emirates

Job Reference: STJ39123
Type: Private National, Nursery, Primary & Secondary School
Type of Post: Permanent, Full Time
Application type: Overseas & Local applicants accepted
Job Start Date: ASAP Start
Contact Email: ash@SeekTeachers.com
Interview Format: Face to Face, Telephone, Web Camera.

Area of Expertise:

Secondary School Teacher | Middle School, Secondary School Teacher
High School, Secondary School Teacher | IB MYP, Secondary School Teacher
IB DP, Secondary School Teacher | Mathematics, Middle School, Secondary School Teacher
Mathematics, High School, Secondary School Teacher | Mathematics, IB DP, Secondary School Teacher

Description

Chemistry Teacher | Teacher of Chemistry | IB Chemistry Teacher

My client is a leading national school delivering the USA Common Core and IB Curriculum to mainly Emirati students. The school is one of the largest group of national schools in the region.

The school was established in 2002 and has since grown to serve a growing Emirati population of students. Teacher recruited come from various western nationalities that have experience in the IB and USA Common Core Curriculum.

As a teacher of Chemistry, you will be required to prepare and create your own lab material. Other teaching job duties will include:

- Delivering high-quality science lessons to students
- Preparing lesson plans that allow the students to engage and ask questions
- Create attractive wall displays to promote the learning of Science
- Assess students on an on-going basis
- Differentiating to meet the needs of your learners
- Have excellent classroom management skills
- Be a team player
- Attend lunchtime duty
- Be involved in after-school clubs
- Attend staff training
- Attend Parent's evening
- Ensure you are up to date with you marking and assessment
- Help students after school with coursework and exams
- Attend CPD sessions

Minimum Application Requirements

Qualification: Minimum Qualification Requirement: M.Ed, B.Ed or a relevant Bachelor's Degree with a Teaching Qualification

Experience: 2 Years

Type of Staff: Male or Female can apply to this job
Must be western trained (USA, Canada, UK, Scotland, Ireland, Australia, New Zealand & South Africa)
Must be a native speaker of English

Newly Qualified Teachers are NOT considered
Prefer candidates with international experience

Additional:

- Degree in Science required
- Experience of the IB Curriculum is beneficial but not essential as training will be given
- Experience of USA Curriculum such as American Harcourt, AP and Common Core is highly valued
- It will be beneficial to your application if you have experience of working in the Middle East or with non-native speakers of English

Appendix 5B

Not from an IB school; but the sample of an offering that although quite disturbing shows the extent to which Western-white expatriate teachers are desired in international schools. Certainly, not the only one of its type.

expat.com Suzhou

Discover Community Services Classifieds Jobs Housing Forum

Jobs / Asia / China / Suzhou / Teaching / High school teacher / Senior High School requires ...

Senior High School requires Mathematics Teachers with high salary plus good benefits

Skills

Age of Students:15-17 years old
Arriving time:15th August,2020
Curriculum/Textbook:A Level: Attend the CIE Examination
Nationality & complexion:English Native Country (Occident only); White or light beige
Certificate:At least one of the following certificate: TEFL, TESOL, CELTA, PGCE, Teacher Certificate in own country, diploma for Education
Education Background: Bachelor at least. Major in English. Graduate from top school in his own country.
Experience: at least 2 years teaching experience in A-Level curriculum.
A-Level Subject teacher needs teaching experience for A2 level.
Working Time: 8:00-17:30 Monday to Friday
The teacher could leave at 17:00 if he doesn't have the last lesson, and the lunch break for that day is one hour. The teacher should leave until he finish the last lesson at 17:30 and he could have the lunch break for 1.5 hours at that day.
Teaching Time: 20 hours

Diplomas

Bachelor at least

56

Appendix 6

Add for the International British School of Casablanca; found through the link in the IB official website to the recruitment site Tes.com (see appendix 7B)

This screenshot shows a recruitment page for the British International School of Casablanca. The page is titled "Closing date: 28 Feb 2020" and "Opening location: Casablanca". It includes details such as "Date posted: 7 Feb 2020", "Start date: Autumn Term 2020", and "Contract type: Full Time". The salary is listed as "Competitive" and the contract term is "Fixed Term Suitable for NQTs, No". The page also features a sidebar with navigation options like "Resources", "Courses", and "News". The main content area contains a job description and a list of requirements for the History teacher position, including a desire for a decent salary, an exotic location, and a school culture with autonomy and recognition.

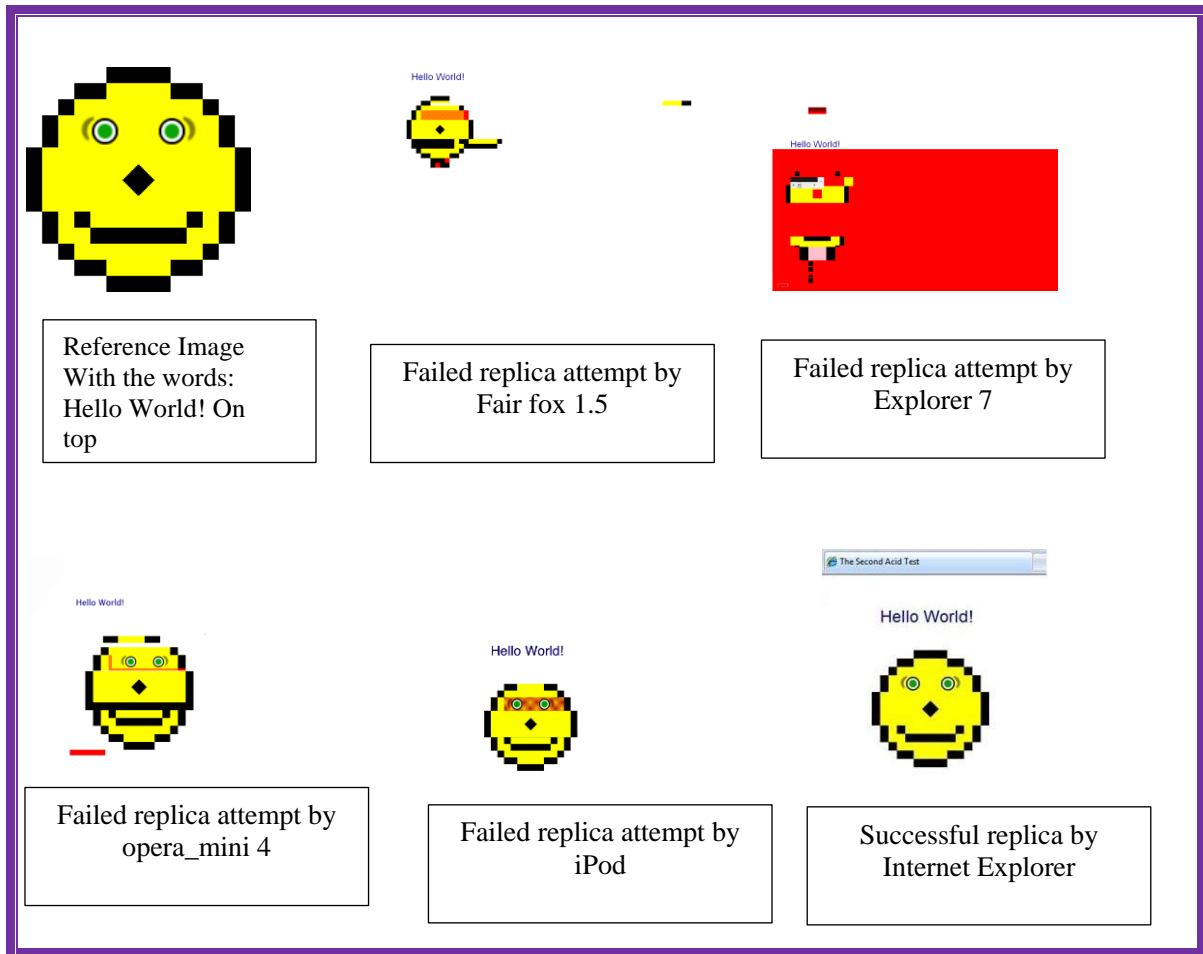
Appendix 6B

Tes.com official recruiting page from the IB

This screenshot shows the Tes.com official recruiting page from the IB. The page is titled "Jobs at IB World Schools" and features a search bar with the text "history" and "International" selected. The search results show "27 locations selected" and "1-20 of 52 jobs". The page also includes a sidebar with navigation options like "Jobs", "My jobs", and "My CV". The main content area displays a list of job listings, with the first one being "History Teacher". The page also features a "Want to find the perfect job faster?" section with a call to action to "Simply tell us a little more about your experience and what you're looking for".

Appendix 7

Acid test 2: Reference image: The original (reference) image that needed to be replicated by browsers to guarantee quality. The smaller pictures are images of failed attempts by different browser companies and the last one is an image of a successful replica.



Appendix 8.

Bechdel-Wallace test. Original cartoon publication where the test with the three basic rules for non-sexists movies were first published



Image taken from Loo.me MPL's Blog <https://loome.com/2010/06/liz-wallaces-movie-rule/>