

Thesis for Doctor of Philosophy

**The International Baccalaureate and Globalisation: Implications for
Educational Leadership.**

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With deepest thanks to Tony Bush for seeing the potential of this study, and subsequent years of detailed supervision. To Howard Stevenson for insight and supervisory help: challenging me to find my paradigm.

Dedicated to my wife Livia,
and my children: Bonnie, Benjamin, Vivienne, and Damian.

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 Council of International schools	CIS
European Council of International Schools	ECIS
Global Citizenship Education	GCE
The International Baccalaureate	IB
The International Baccalaureate Learner Profile	IBLP

Abstract

This thesis offers a rare insight into senior leadership in International Baccalaureate (IB) international schools. The IB international school profits from the perceived quality and consistency of the IB brand, however, international schools suffer from an endemic culture of change and reinterpretation. The International Baccalaureate Learner Profile (*IBLP*) offers scope for consistency and an overarching ethos, and previous research suggests that 'buy-in' to the IBLP, and modelling of it in all aspects of school life, are essential in achieving this. The IB itself promotes the IBLP as a valuable tool for leadership. It emerges that buy-in to the IBLP in directors is split between the personal and the operational.

This interpretive study investigates international school leadership in the Western European context through six IB directors. It is noteworthy in its multi-phase research over two years, employing an aspect of critical phenomenology. It explores directors' relationship to, and operationalisation of, the IB Learner Profile (IBLP) and Global Citizenship Education (GCE).

All but one director show strong personal connection to the IBLP, however, only one of the six directors uses the IBLP in leadership. Generally, directors attribute the IBLP limited status; of use in teaching at junior and middle school, and helpful for new IB teachers. Analysis through Bourdieu finds IB directors have higher loyalty to (loosely defined) GCE through their Christian values. A foregrounding of individual values, over the secular IBLP, places IB directors as primary catalysts for the change culture unravelling the consistency of the IB international school, confirming the value of the IBLP in leadership. Societal values emerge as a key commodity in the character of leadership, steering leaders' organisational values. IB directors' uptake of IB organisational values is not given, whilst directors' own 'English' Christian, values are significant, with one exception..

Collegial views of leadership are the normative outlook for most participants. However, descriptive leadership is characterised by change and analysis finds this driven by participants' societal values. Change is endemic and a commodity in itself. This manifests in a transformational model of leadership, usually accompanied by episodes of transactional leadership. In the main, IB international school senior leadership is characterised by permanent transformation linked with transactional episodes.

Chapter One

Introduction

Chapter one discusses the *what* and *how* of globalisation with an exploration of the possible effects on education and its leadership, pursuing a recognised need (Caffyn & Cambridge, 2006) for research into the impact of globalisation and expatriate culture on international school administration. This is followed by an introduction to the IB schools world-wide, and an outline of the study's aims and research questions.

Education and globalisation are as closely related as education and government policy. In a rapidly changing world, where the speed of technical innovation drives the earth ever more to being a single market place, the educational establishments of the future will need to educate young people who can thrive in the new global economy.

Policy makers in government usually lead educational policy; however, we may well see governments losing influence to transnational bodies. If this is to be the case, then policy that forms what philosophical orientation a school or educational system is to follow is likely to be influenced by the requirements of those powerful globalised bodies.

In this chapter, the author begins by presenting this study's aims and questions as they relate specifically to senior leadership of IB international schools. It then looks critically at the historical and social aspect of globalisation and the patterns apparent within its development. It becomes clear that rather than being a new one-size-fits all recipe for the world, globalisation is a complex umbrella term which affects many aspects of life. On the one hand, it is said to perpetuate and reinvent social inequity, and on the other it offers a new model for peace and global understanding. (Robertson, 1992, Brysk, 2003, Noddings, 2005, Held & McGrew, 2007)

The 19th Century French philosopher Comte Saint-Simon believed that industrialism promoted cosmopolitanism and internationalism, and that a science of humanity (a social science) was indeed impossible without the unification of humanity. (Robertson, 1992). The socio-political aspect is of central importance in understanding education, as educational policy is dependent upon policy makers to decide which form of education to follow: liberal humanist, progressive, or utilitarian. If the influence of national governments is set to diminish, then this is of fundamental significance to the educational leader, teacher, and society as a whole.

Aims and Research Questions

Most international schools employ multiple instructional administrators for their individual schools: elementary-school, middle-school, high-school. These are commonly known as principals. However, the task of leading the school in its entirety falls to 'The Director'. This role can be understood as being that of an overarching head, responsible for vision and mission, but ultimately the senior administrator, much like a Chief Executive Officer. These schools are usually subject to little or no national or state oversight and only cursory 'quality controls' from franchise bodies such as the International Baccalaureate (*IB*), or the Council of International schools (*CIS*). The school board provides a controlling meta-organ, yet these boards are known to be highly transient, and rarely stocked with educational leaders, or even educators. IB international schools have multi million pound budgets, often with high status students (international, but increasingly national) with diplomatic, political and industrial backgrounds. Being international, and often in the developing world, these schools very often have little or no representation for employees in the form of a union. Directors in this context appear to enjoy significant freedoms,

and responsibilities. Despite the high stakes of leading a school in such rarefied circumstances, little to nothing is known of ‘The Director’: how they operate, and who they are. This study aims to provide insight into the character, not the characteristics of leadership as provided by the IB international schools director.

IB schools may be said to be riding the wave of globalisation. They are placed internationally on every continent, and provide an educational service to the children of globalising professionals, and the upwardly, and ‘globalisingly’ mobile local populations. They propagate a particular set of values, and subsequent identity through the *IB learner profile*. The IB states that it promotes International mindedness:

We encourage **international-mindedness** in IB students. To do this, we believe that students must first develop an understanding of their own cultural and national identity. (IBO, 2012)

It is argued that this set of descriptors (IB Learner Profile) (IBO, 2012) is geared towards addressing the challenges of globalisation (Beard & Hill, 2008). The IB system can be seen as being geared towards young people heading for university (Tarc, 2009) and has previously been associated with an elitist form of education: ‘Indeed, a decade ago Gehring (2001) referred to the IB’s Diploma Programme as the ‘Cadillac of College-Prep Programs’ (Lee, Hallinger, & Walker, 2012, p. 291). Some even see the IBLP as something inherently Judeo-Christian. (McAllister, 2012).

The IB Learner Profile goes further than merely imparting skills or content knowledge. It aims to facilitate attributes of character, which by their very nature are value-laden (Wells, 2011). It is clear that an IB education intends to

go beyond merely facilitating learning in young people. It aims to develop attitudes that form ways of thinking and doing and *being*. It may at some further point be apparent that there exists an IB character, or type. There has been previous debate on the ideological intent of this particular learner profile, ranging from the perception that this IS *the Anglo Saxon model*, or an *elitist school model*, to the idea of it being a template for successful *leaders, and managers*. This debate is both interesting and compelling given the backdrop of globalization (Bunnell, 2010; Resnik, 2012). With such an emphasis placed upon the learner profile as part and parcel of the IB learning experience, it follows that the policy makers within the IB leadership structure respect a model of leadership consistent with the core beliefs of the IB system, to be developed later in this section. Educational leaders may choose a variety of ways to lead with the end goal being to facilitate students embodying the IB learner profile.

Finally, IB schools vary widely in social-demographic as well as geographical diaspora. They may range from being prestigious private international schools with predominantly international students, to being state schools with local students from one regional area. Given the eclectic collection of schools following the same strong values, it is of interest to see how leadership occurs – leadership facilitative of the values which ‘sell’ the school system as the largest growing worldwide. (Lee, Hallinger, & Walker, 2012, pp. 289-290).

Aims

The two main aims of the research are exploratory in nature, and read as follows:

- **Explore leadership in IB Schools.** Are the attitudes and approaches towards leadership informed by the liberal-humanist values of the IB mission statement and its learner profile?
- **Investigate leadership approaches through the lens of the IB learner profile.** Do IB schools directors/principals operationalize the IB Learner Profile in their work? There is no formalised understanding of how IB school leaders operate and whether they lead by example by embodying the learner profile themselves. This study aims to supply knowledge in this area.

Research Questions:

How do IB school leaders conceptualise leadership?

Many IB educational leaders come from non-IB backgrounds – the mix is eclectic. The IBO and its values-based educational delivery may have a tangible influence on its leaders and their approaches to leadership – and it may not. The attitudes IB leaders hold may embrace the outlook and pedagogy of the IB, yet on the other hand, may remain partisan to tried and tested practices (and/or theory) from prior experience/study. These attitudes towards leadership may, or may not necessarily, gel with the IB and its values.

How far do IB leaders go to embrace the IB system?

Given the range of backgrounds that IB leaders come from and the varying length of exposure to the IB system, there may be active, passive and negligible uptake of the IB values system and concepts of GCE.

How do IB school leaders operationalize leadership approaches?

IB leaders may explicitly or implicitly operationalize a particular leadership style, informed as their practice is by

Practice

Theory

Personal experience

The IB mission statement and learner profile

A mixture of the above

Something different

Based on which approach IB leaders actually take, it may become apparent which leadership styles IB leaders tend to operationalize: *Managerial, Transactional, Transformational, Post Modern, Contingent, or Moral*. London (Bush, 2011, pp. 199-204). It may become clear that IB leaders tend to operationalize one or two particular styles of leadership: they may do this explicitly or implicitly, as in Bolman and Deal's notion of 'Conceptual pluralism' (Bolman & Deal, 1997, p. 11). It may also be that they cannot be said to 'fit' into any outline, or style, and this interpretivist study aims to allow for this eventuality.

What is the relationship between the IB learner profile and IB leaders?

The IB learner profile may play a role in IB leaders' operationalized leadership outlook. It may be that IB leaders actively involve the profile in their decision-making processes; they may actively use the IB document *Learner Profile Booklet* (IBO, 2006). It may be that the learner profile is

irrelevant to IB leaders, and that other factors take precedence in leadership strategies.

Are leaders' backgrounds in any way connected to their outlook on IB values and global citizenship?

Is there a connection between national, social, educational backgrounds and perceptions of global citizenship and IB LP values?

How do IB leaders perceive their own leadership?

IB leaders may well display variance between perceived leadership strategy and actual day-to-day leadership. For example, IB leaders may think that they embody the IBLP, and are transformational leaders. Conversely, it may also be that some IB leaders hold no sway with the IB learner profile as a leadership tool, yet still embody transformative leadership. Principles may perceive themselves to operationalize the learner profile and operationalize a managerial style.

What do IB leaders perceive to be the most valuable attributes of leadership in a globalized world?

This study provides a rich platform from which to explore attitudes of IB educational leaders and their opinions. They are for the most part already global professionals, who practice leadership in globalized educational settings. It may well be that the IB learner profile and the mission statement are well received and, to a large extent, are implemented into leadership. However, IB leaders may utilize some aspects of the Learner Profile when they suit best, and/or include other values or ideals as appropriate. This may then lead to hybrid versions of operationalized leadership in an IB environment, or these leaders may be unique in their approach to leadership and hence difficult to categorize.

In line with the anti-positivist approach taken in research, all aims attempt to examine the character of the leader, more than the characteristics. The aims of this piece of research are exploratory in nature and seek to build on the normative data that surrounds the IB schools as they occur worldwide.

Theoretical Context

Globalisation is the current buzzword used to capture the zeitgeist of our times, despite the fact that it engenders different viewpoints and values by different people through various cultures. It is used not only to define the world economy, but also politics, or social issues, (Held & McGrew, 2007) and most importantly the human condition itself. (Heidegger, 1971; Brysk, 2003).

Globalisation is perceived to be synonymous with liberalised (Western/American) free-market policies (IBO, 2012). However, social theory acknowledges that globalisation is associated with the *annihilation of distance and space*. Quite naturally, this undermines humanity's conception of local and national boundaries, with far-reaching consequences in every facet of human endeavour (SEP, 2010). It is clear that the singular definition of a term that affects the population of earth in its entirety will be complicated by diversity. Different groupings with their values and beliefs will view the term in different ways. In education, globalisation is as strongly represented as anywhere else, and in keeping with globalisation in general, it is no easy term to define. (Tikly, 2001). As a working definition, (Held, 2010, p. 29) offers a concise outline. 'Globalization, in short, can be thought of as the widening, intensifying, speeding up, and growing impact of worldwide interconnectedness.'

Globalisation, then, is linked to a growth in *magnitude or intensity of global flows*. Growth lies in the very nature of human endeavour, and so it is likely that globalisation is merely an intensification of an already very commonplace and

human practice of civilization and barter, beginning as this did many thousands of years ago (Majid, 2005) and developing later in the Middle Ages (Held & McGrew, 2012). It is clear that where International trade previously benefitted mainly only the wealthy elite, it now has the ability to reach everyone (SEP, 2010). Another lens through which to view Globalisation is in the interplay between markets, technology and the state. (Sheel, 2008). However, as in Held above, it is the intensity, or *speed* at which people, goods and knowledge move that has brought about this current global situation. One where the world seems smaller and therefore more *globalised*. One of the first indicators of this was the railway, as reflected in this quote from the 19th Century Émigré German poet Heinrich Heine

Even the elemental terms of space and time
have begun to sway. Space is killed by the
railways and all that remains to us is time ... I
feel as if the mountains and forests of all
countries were advancing on Paris. ... I can
already smell the perfumed German lime
trees; the North Sea washes against my door.
(Heine, 1832, p. 301) *This author's translation
from the German*

This *shrinking of space* has intensified since the industrial revolution to include jet air-travel, satellite television and Internet media. It is clear that globalisation means change. Held characterises four distinct types of change.

First, it involves a *stretching* of social, political
and economic activities across frontiers,
regions and continents.

Second, it is marked by the *intensification*, or the growing magnitude, of interconnectedness and flows of trade, investment, finance, migration, culture, etc.

Third, it can be linked to a *speeding up* of global interactions and processes, as the development of world-wide systems of transport and communication increases the *velocity* of the diffusion of ideas, goods, information, capital and people.

And fourth, the growing *extensity*, *intensity* and *velocity* of global interactions can be associated with their deepening *impact* such that the effects of distant events can be highly significant elsewhere and specific local developments can come to have considerable global consequences. (Held, 2010, p. 29)

Connected yet distant

Local products can be sold across continents, quickly and affordably. Local identities and culture, once transferred through generations as narratives, bedtime stories, fables and fairy-tales now compete with Western media; *Disney*, *DreamWorks* and *Pixar*. The great *monotony* of one size-fits-all solutions as outlined by Carr (Carr, 2005, p. 35) is a natural element of Globalisation, as is its diversity.

As far as education is concerned, the increasingly globalised situation regarding international bodies has weakened the nation-state: leading to the demise of the welfare state. It is argued that the steady rise of information technology,

and the way it interacts with global markets, will lead to the end of traditional state forms of schooling. (Tikly, 2001; Held & McGrew, 2012). If this is the case, then the challenges for educational leadership, in a national as well as an international context, will of necessity address evolving supra-national structures. For example, school education may seek to prioritise equipping students with the skills needed to provide services for the global economy. This could signal a departure from liberal humanist and progressive forms of schooling, back to a utilitarian form of school – one that no doubt Heinrich Heine would have been familiar with: the school form of the 19th Century. It is an education where a workforce is moulded rather than one where an individual is fostered. It is one thing to conceptualise how global markets and technology may force change, but it is another to deal with such change on a human level. As Irene Davy points out in a recent IBO commissioned position paper: ‘The challenges in education, arising from pervasive globalization, are more complex. Today’s schools need to educate for the future more than ever before, ...’ (Davy, 2011, p. 3). Davy also refers to a *post international environment* and the *death of distance*. In explanation, the rapid change of globalisation negates distance. The effect this may have upon social networks, ideas, and people’s feeling of community and belonging may be adverse to professional communities such as teachers and the effects of this on educational leadership find pertinent discussion in Bottery (2006).

Heidegger pursues the annihilation of distance and its effects on the human:

What is happening here when as a result of the abolition of distances, everything is equally far and equally near? What is this uniformity in which everything is neither far nor near-it is as it were, without distance?

Everything gets lumped together in uniform distancelessness. How? Is not this merging of distancelessness more unearthly than everything bursting apart?

Man stares at what the explosion of the atom bomb could bring with it. ... the terror it could bring with it ... What is it that unsettles and terrifies? ... in the fact that despite all conquest of distances, the nearness of things remains absent. (Heidegger, 1971, p. 164)

If this is the case, and the *nearness of things remains absent*, then the steady march of globalisation is dissociative and alienating. This, reminiscent of Marx's theory of alienation, brings globalisation back into 19th century perspective. Globalisation is then merely a continuation of an on-going process and to be concise an *intensification* of that process. In the 19th century it was the factory worker in England who was *entfremdet/entäussert* (alienated/disassociated/externalised) (Marx, 1964; Marx & Engels, 1968) from his/her work, product, community and own humanity. The process of labour reduced the faculties of the individual and produced no joy in the creation of a product. A product that had once been crafted with pride, and intimacy, made for a customer familiar to the creator through conversation and interaction (Marx uses the example of a blacksmith). Instead, the product serves to make the entrepreneur richer, and worker poorer. An easy parallel can be seen between a 19th century school and 19th century industry: frontal teaching, rote learning: the industrialisation of knowledge in an environment that is rigid, and uniform. Compare this with recent advances in constructivist (Piaget, 1995) and socio-constructivist pedagogy (Vygotsky, 1986): the facilitation of knowledge through inquiry, *and the innate joy of learning*

(Hammersly & Atkinson, 2007). For Marx, writing of the 19th century, this utilitarian form of education was what formed the worker for a life of inadequacy. A lack of ‘ways of thinking’ denies a human their very humanity. This alienation is picked up by Carr as a loss of identity, where white European Americans once proud of their ‘superior’ origins renounce their cultural heritage, family ties, loyalty to place, and community ‘... for consumerism, a rootless identity of self with what one owns.’ (Carr, 2005, p. 135). Marx posits that, in the absence of joy (in learning, relationships, ideas), happiness for the human (worker) was then only found in the joy of animalistic functions such as in eating, drinking and procreation, at the very most in the home, and in *tarting one’s self up*. (Marx uses the term jewellery *schmuck*; the association is with flashy adornment – this paraphrase in original below).

The net result is then that the human (the worker) can only feel free-will in their base functions such as; eating, drinking, and procreating, or at best in home décor or jewellery. In his/her human functions, he/she is an animal.

This author’s translation from original. (Marx & Engels, 1968, p. 194)

If globalisation really does mean that multinational corporations become the important policy makers, replacing nation states (Held & McGrew, 2012), then educational leaders will need to take account of the fact that the values of the market place: efficiency, economy and effectiveness (Bottery, 2006, p. 18) (bare and functional terms of the assembly line) have replaced the traditional humanist values of education to the extent that:

Those who continue to uphold the pursuit of truth as a primary value, Parker (2001) argues, are in danger of becoming no more than ‘court jesters’, living out their professional lives in ‘noisy, but largely ineffectual’ manner, whilst the ‘real’ work of the institution is carried out by the more managerially inclined. (Bottery, 2006, p. 18)

As Bottery goes on to stress, it is vital that educational leaders understand these changes, and their implications in order to prepare educators for this scenario. Where once it was the English factory worker who was disassociated from a product it may now be the Chinese, Malaysian, or African worker who is experiencing a Marxist alienation: an externalisation from product, community, and joy. However, this may also affect the children of globalised families in international schools settings. In the lower social demographic, we could see a move towards (or intensification of) utilitarian forms of education. In developing countries this may already be the case. For those with more cultural capital (Weenink, 2008), it is likely to mean a continuation of elitist practices.

Questions of identity and belonging become diffuse when children of mixed heritage live distant from either parent’s ‘home’, and work in systems that are common to neither (Zilber, 2009). Children (and their parents and teachers) in international schools may experience similar phenomena in being alienated from the local culture, and or the nationalised exam and curricula when living in an international structure. British curriculum, GCSEs, American curriculum, SATs may not be the answer to internationalised issues. Curricula that are already international in their conception (such as the IB) may then form a set

of identifiers, a loose *community of practice* (Wenger, 1998) for a non-nationalised form of education. A *community of practice* is a group of people who in one part of their lives share a set of practices, ideas, values and even lexis: such as legal professionals, US navy cooks, insurance claims professionals (Ibid). These people then can identify with each other much in the way a school child from Chile can identify with a student in Azerbaijan if they have both followed the same curriculum: they speak the same language – without the need to have been part of a national curriculum. Rather, they are part of an international curriculum. Indeed, Cambridge theorises that international education, subject as it is to market forces, cannot move within the modes of introjection and projection (facilitating meaningful pedagogic development) but rather acts reductively, linking education to the market, and skills and competencies demanded by it. Cambridge terms this a generic mode. Cambridge proposes the IBLP as a generic model for a globalised workforce (Cambridge, 2012). Indeed, the IBLP provides consistency in the IB international school sector, defining an advantaged workforce to take on the globalised demands of the 21st century.

In the social field of education and educational leadership, this human perspective is of key importance to a view on globalisation. The demands on educational leaders for a rapidly moving international humanity are not only different from what they may have been 30 years ago, but also require a great deal of intercultural awareness, international mindedness, empathy (Zilber, 2009), and not least an understanding of what role their students will play within the global village. School leaders will necessarily be aware of the inequities of globalisation, and of the chances it offers for young people.

Globalisation, education and connectivity

I turn now to the issue of *how* globalisation manifests in education with particular reference to society and education and connectivity.

As outlined before, globalisation occurs when distances grow smaller through advances in transport and logistics/communications technology. International travel between schools may be on the increase, but it is easy and equitable access to telecommunicated devices with *internet access* where globalisation occurs most obviously in schools around the world. In a neo-liberal system such as globalisation, the big (global) corporate players themselves have been keen to get in on the *edumarket* which can only be highly appealing to profit oriented global organisations: the edumarket was 'estimated at around \$2,000 billion ... more than global automotive sales' (Santos, 2004, p. 17). The obvious way into this market for corporations is in identifying the educational opportunities of putting educational technology in classrooms. In 1999 – *Ed-Tech* was already big business worth \$6.9 billion in the United States alone. In the words of Kleimann: 'Education funds are enhancing the bottom lines of Intel, Microsoft, Apple, Cisco, IBM, and other high-tech companies' (Kleimann, 2001, p. 1). Consider that by 2008 IT spending in schools had reached \$47.7 billion, with a predicted rise to \$56 billion by 2012 [of a total of \$800 billion (US Government Spending, 2012)]: spending 'fuelled by telecommunications' (Nagel, 2008, p. 1). The substantial proportion of funds allocated to IT in education makes up over 1/16 of total US educational budget. However, Kleimann is among many who notes that the rush to implement Ed-Tech often outstrips the actual needs and capabilities of the classroom practitioners. The appeal of new technology accompanying this change is well-documented in education. This can be seen in the *social capital* which proficiency in educational technology confers (Frank, Zhao, & Borman, 2004), or in the *sexiness* and superficial appeal of computers and internet as a universal and *quick* educational solution (Buckingham, 2010), much in the way

that Devereaux (1933) in (Mishra, Koehler, & Kereluik, 2009, p. 48) believed the introduction of the talking picture would revolutionise education: as had the wheel with transportation, or steam power the industrial age. Conversely, current online learning applications and implementation of IT in education are coming under fire:

The significance of the government funding of OER programmes is entirely negative, discrediting education technology by flooding the market with poor quality materials and undermining the commercial incentives required for the emergence of the ed-tech market. (Weston, 2012)

Whilst the above quotation sounds a rally call for globalisation in its criticism of government, it at the same time outlines the negative impact of ed-tech to date. In explanation, it may be the increasing speed of change in educational technology that is its *Achilles heel* (Mishra et Al., 2009, p. 49). Globalisation is - for all intents and purposes - defined by a rapid change in technology. Hence, a move in schools and in education, which echoes the patterns of globalisation may be of benefit to global corporations and their bottom lines, but not necessarily to those of the students and teachers involved in education. Classroom technologies (computer/laptop/internet/text/phone) may be said to embody part of that thrill that comes with speed, change, and movement. The case for IT in education is well debated and strong, leaving little doubt of the benefits of computers (Kleimann, 2001, Mishra, et Al. 2009, Gee, 2010, Livingstone, 2012) and computer games (Sheaffer, 2006, Gee, 2007). However, the market driven rush to improve schools with hardware by globalised corporations has left many disillusioned with educational technology.

Opportunities wasted as pedagogies and curricula struggle to keep up with the change towards ICT, and that ‘... convincing evidence of improved learning outcomes remains surprisingly elusive.’ (Livingstone, 2012, p. 9), or in the words of Mishra et Al. (2009 p.49): ‘We believe that most innovations have focused inordinately on the technology rather than more fundamental issues of how to approach teaching subject matter with these technologies.’ The immediate effects of globalization on education include a strong move towards educational technology in combination with internet connectivity. Educational leaders will need to balance the appeal of new gadgets and the euphoria of ‘the other/the new’ with curriculum and pedagogy. In doing so they may find themselves at odds with an inaccurate conception of educational technology in the globalised world. Ultimately, the above situation is a result of the shift in global markets since globalised capitalism has emerged the only visible form of economy. Mike Bottery is clear in this point, and how educational leaders of the future must arm themselves with accurate knowledge of globalisation in order to be effective (and necessary) in the 21st century. Here Bottery on the expansion of private sector businesses into the state sector, an issue we have covered above in the example of IT in schools.

When this happens, private sector values- primarily those of efficiency, effectiveness and economy-usually become the criteria of success, and the other values like care and trust and equity increasingly become second order. This realignment of public sector values provides a direct challenge to the values of many public sector educators. (Bottery, 2006)

The keystone to successful marketing is for consumers to identify with products, (Constantinides, 2006; Pride & Ferrel, 2010). It follows that in a globalised world, people (individuals and groups) identify with the non-local globalised product: the *other*. International products/films/corporations. More direct arbitrary examples include *Apple* computers, *Microsoft* software, films, *Oreo* chocolate biscuits, *Starbucks* coffee, *Coke*, and *Marlboro*. As Cambridge has eloquently argued, branding and franchising of such products is already a given among international schools, and Cambridge considers this to be a direct result of globalisation and international education (Cambridge, 2002). Education is also represented in this category of the *other*: brands such as *Dulwich College*, *United World Colleges*, *Chadwick* or the *International Baccalaureate* system etc. All may be seen to convey more than the innate product, they promise improvement on the status quo: *Starbucks* is more than a cup of coffee, *Coke* is more than a soft drink, the *UWC* is more than a (local) school. They are global, they have scope, and some form of capital, which underlies their otherness. Pierre Bourdieu (1984) relates these phenomena to his idea of ‘class distinction’. Bourdieu argues that the choices of ‘higher’ classes are made to distance themselves from the ‘lower’. The choices of ‘symbolic goods’ form a kind of ‘Cultural Capital’. More recently a twist on this idea of cultural capital in the international context has been termed *cosmopolitan capital* by Weenick (2008).

Equity, distinction and power

The ‘Distinction’ that is made by the choice of which school, what food, and what furniture (Bourdieu, 1984) serves as a cultural highway to new and better ways of being, complete with values. On the issue of values and identity we are faced with a predominance of a globalised product, which is ‘Western’ in its nature. This is hardly surprising given the ‘head start’ that imperial

capitalised nations have in the global market place. (Kelly, 2010). What values does the West then impart? Here Foucault:

Of all civilizations, the Christian West has undoubtedly been, at the same time, the most creative, the most conquering, the most arrogant, and doubtless the most bloody.
(Foucault, 2007, p. 130)

Foucault's observation on Western culture exposes the values that have allowed the West to take a position of global dominance – one rooted in empire (Fukuyama, 1992) (Hardt & Negri, 2001). Perhaps echoing what Marx quoted in a previous Century:

The barbarities and desperate outrages of the so-called Christian race, throughout every region of the world, and upon every people they have been able to subdue, are not to be paralleled by those of any other race, however fierce, however untaught, and however reckless of mercy and of shame, in any age of the earth. (Howitt, 1838) in (Marx, 1887)

From a Foucaultian perspective then, the values that globalised products, and marketing espouse would be those as outlined above. This means, that in finding a globalised set of values geared towards success in a globalised world, creativity, winning, arrogance, and an ability to be put profit before people would be primary. This set of values is established and historical (see Marx and Marx and Engels above) and aligns with concepts such as *exploitation of labour*,

or *maximising shareholder value*; dependent naturally upon the subject's preferred philosophical outlook and choice of values.

To expand upon the 'Western culture' and its form of civilisation we delve deeper with Foucault who outlines how Western society (he starts with France in the middle ages to the 19th century) used reform institutions such as prisons (and *forming* institutions such as schools) to impress upon people the power that the state or monarch wielded over the individual (Foucault, 1991). Torture and punishment are used to evince collaboration or cooperation and avoid dis-preferred responses. Foucault develops a poignant insight into the systematic and state orchestrated uses of discipline and punishment. In it, the monarch/state (and systems/companies in synch with the monarch and later state) is recognised as being the ultimate power, capable of granting wealth and favour and equally able to take it away. More than this, the state also 'owns' the individual not only at a material level, but also at a biological level. It demonstrates this with the application of discipline and torture. Foucault posits that the state is able to dispense pain, and thereby reach *inside* a human being and own them down to the very biological level. The prison reinforces this process, but the school itself is where the minutiae of rules and behaviours are learned from scratch. Much in the way that Illich (1971) views the classroom as being the place where a person is formed for a second time. The first forming of a human occurs during pregnancy, (the biological form), the second (the social form) occurs in the classroom. To Illich the school classroom is 'The magic womb' (Illich, 1971). Schools and reform institutions are predominantly a product of a melange between the rise of the bourgeoisie, the enlightenment, and the industrial revolution. Previously many international schools were associated with state systems/curricula, (British School, American School, etc.) and reinforced the sets and systems of behaviour pertinent to that culture. They conferred an identity as much as an education. What we are looking at here is more than simply a language (such as English),

but also how the person is within the language: the *how*, not the what. It is the *habitus*, (ways of doing things: eating, dressing, speech styles, etc.) and the *hexis* (the gesture and intonation accompanying talk and conversation) (Bourdieu, 1977) that certain groups share. As mentioned above, these groupings can be referred to as *communities of practice* (Wenger, 1998). They confer identity upon an individual and the minutiae of lexical usage, *habitus* and *hexis* are the code, which identify membership or isolation. Gatekeepers from multinational companies, to elite schools, from top Universities to the post office down the road are trained implicitly to read the signs of our social orientation. Aside from the family, there is no more powerful body for conferring a sense of social identity than that of the school (Illich, 1971). With more and more international schools opening around the world the set of systems of behaviour being reinforced will inevitably follow some cultural lead – obviously one in tune with the predominant economic and social factor: globalisation. It is my belief that parents and students identify these behavioural traits not as tenets of subjugation, but of conformity. For many, conformity is safe, and allows people to move with some degree of freedom within society. It equals good grades at school, a top university, and a well-paid job.

Foucault's and Heidegger's view on Globalisation are more critical than others. On a more positive note, it must be said that globalisation has offered some form of counter to the ideals of nationalism. Nationalism, a child of the 19th Century was responsible for forging countries such as Germany and Italy, which previously had each existed as many duchies and states with a shared a German or Italian cultural identity, but not a national one. Nationalism then became the source of much negativity in the 20th Century: (two world wars, the cold war, etc.). Globalisation in its most positive aspect allows humanity to interact across national boundaries, offering up new ideas of citizenship that

transgress national boundaries (Blatter & Schlenker, 2012). In the world of media there is no need in the virtual world for Visas or passports. It could be argued that the earth is now closer than ever to creating global citizens.

Theorists of globalization disagree about the precise sources of recent shifts in the spatial and temporal contours of human life. Nonetheless, they generally agree that alterations in humanity's experiences of space and time are working to undermine the importance of local and even national boundaries in many arenas of human endeavour. (SEP, 2010)

Despite the above, globalisation exists on many levels and in creating global citizens, there is the question we have touched on before of equity. There is no escaping the social implications of globalisation.

International schooling

The idea that globalisation may only be a more intensified model of what we already saw in the 19th century falls in to line with more modern views of the spread of wealth and power. Robinson (2004) concurs with Held & McGrew, (2012) and Tikly, (2001) regarding the rise of non-national bodies as policy makers and world powers. This would again support the argument that schools may in future be less driven by social agendas of democratic nation states, and more by profit oriented structures. Resnik (2012) argues convincingly that the IB diploma actually provides the perfect vehicle for the denationalisation of

education. Robinson (2004) maintains that the former *capitalist system* (generally regional) has evolved through globalisation into a *transnational capitalist system*:

The difference between the former and the latter is that the latter lies largely beyond the scope of national regulation, that is beyond the traditional social policies of citizenship that mediated the inequalities inherent to the capitalist system through policies of redistribution, strong social services and welfare. (Robinson, 2004, p. 34)

International schools vary greatly in their view of what being international means (Hayden & Thompson, 1995). McKenzie (1998) outlines 5 distinct types.

Non-national (not subject to the requirements or standards of any particular national education system), *pan-national* (seeking to build bridges between countries), *ex-national* (in the sense of internationally mobile expatriates), *multi-national* (as in the context of curriculum, which draws from a number of national education systems) and *transnational* (in the sense that it leads to a certificate which allows students to ‘cross educational borders with the same ease that a valid passport permits movement from one country to another’). (McKenzie, 1998)

The term *international* may appeal to both social and geographical mobility of certain target markets: *geographic mobility* such as with employees of multinational companies who travel with their families. *Social mobility* will appeal to the local target market who seek this ‘other’ that internationality promises to confer via the cultural and *cosmopolitan capital* (Weenink, 2008) offered by an international school. These types of schools may strive to offer forms of education that hold a promise of success within the international and globalised world. Those with the mobility to live and work internationally will invariably belong to those empowered by globalisation and will hold the cultural and fiscal capital necessary to ensure their children are prepared for life in a global economy. In other cases where international schools promote international-mindedness in a more *non national* (McKenzie, 1998) national demographic the aim may be to pursue the *otherness* of an international globalised world. For schools of national orientation with less cultural or fiscal capital, globalisation may or may not have any effect at all, depending on the direction the state policy makers decide upon.

The rise of globalisation may have the effect of polarising the *haves* and *have-nots* in school systems. As we have seen, globalisation may be nothing more than a larger and more sequestered form of nationalised capitalism (Tikly, 2001. Robinson, 2004. Kelly, 2010. Held & McGrew, 2012). International schools by their very nature are non-state and therefore private. To date, private schooling has predominantly provided education for the empowered elite, it confers more than merely an education but also status: *material and symbolic power* (Bourdieu, 1998). In fact Bourdieu found that ‘... a mere 13 elite boarding schools were found to have educated 10 per cent of the board members of large US companies and nearly one fifth of directors of two major US firms, ...’ (Bourdieu, 1998, p. XV). It appears that this trend is to continue, however, the onus will be on values and modes of behaviour and learning that

promote ways of succeeding in a globalised market place (Bourn, Bental, & Blum, 2010) - rather than what were previously national values and modes of behaviour that guaranteed success within a national or imperial context (Fukuyama, 1992; Bourdieu, 1998; Hardt & Negri, 2001). It will be interesting to see how much international schools draw upon existing Western modes and values, and this study will touch upon this area.

Educational Context

The International Baccalaureate

The International Baccalaureate (henceforth IB) is a school-based international educational system based predominantly around constructivist pedagogy and a clear set of values outlined in the IB's *Learner Profile*. It describes itself as follows:

The International Baccalaureate® (IB) is a non-profit educational foundation, motivated by its mission, focused on the student.

Our four programmes for students aged 3 to 19 help develop the intellectual, personal, emotional and social skills to live, learn and work in a rapidly globalizing world.

Founded in 1968, we currently work with 3,482 schools in 144 countries to develop and offer four challenging programmes to over 1,061,000 students aged 3 to 19 years. (IBO, 2012)

Below are data from 2012 and from 2017, showing the growth of the IB in the five years between commencement and completion of this PhD research. With a total of just over a million students in 2012, and IB schools represent a small proportion of school children around the world. IB schools are placed in centres of capital, both cultural and financial. Interestingly the top 5 *IB world school* countries in the world are all developed Anglo-Saxon nations. Figure 1.1 shows countries with the number of IB schools:

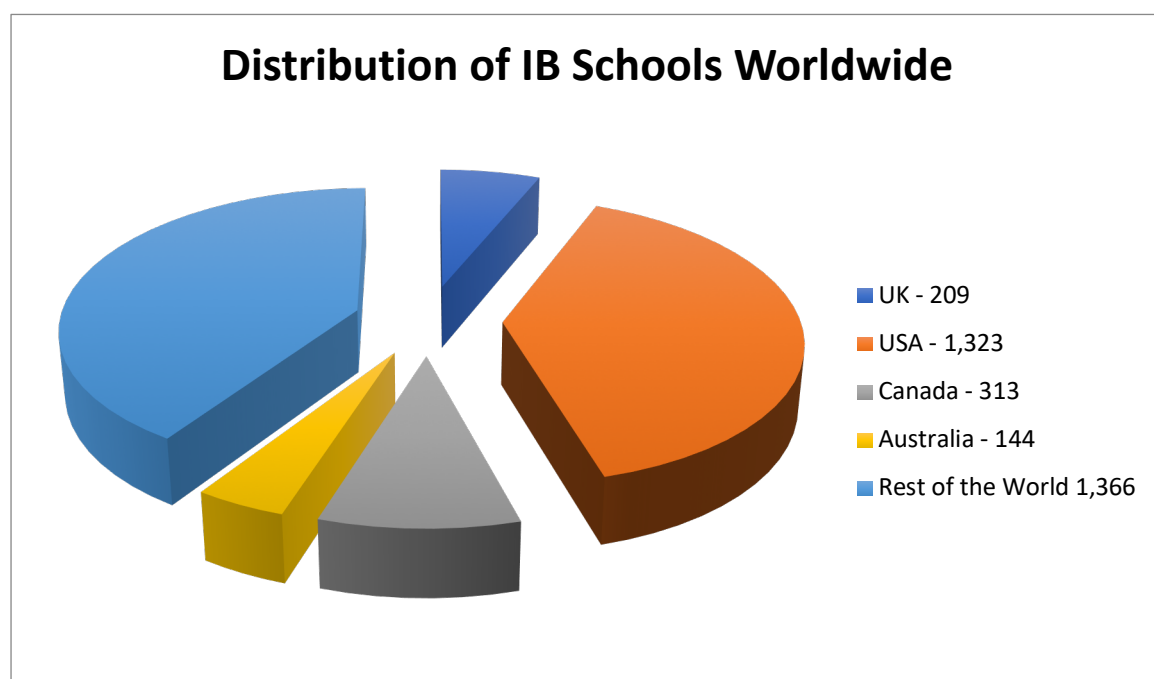


Figure 1.1: Global distribution of IB schools

Figure 1.1 shows that school numbers by country were:

2012: UK 209, USA 1323, Canada 313, Australia 144 - 1,989 of a total of 3,355.

2017 UK 126, USA 1781, Canada 366, Australia 176 - 2440 of a total of 4655.

This shows a worldwide growth between 2012 and 2017 of 39% (IBO, 2012; IBO, 2017). In 2012 67% of all IB schools were in the four main developed English speaking counties. Despite the drop in IB schools in the UK (a topic dealt with by Bunnell (2015)) there are still 1300 more schools now in this 'English' group. Despite such rapid growth, the global share has dropped to 52%. and this is due to the rapid growth of IB schools in 'the global South': see Gardner-McTaggart (2016). In the less developed countries, where IB schools occur, they invariably fall into a private-school demographic, and thereby appeal to those with more influence, cultural and financial capital. In developed Anglo Saxon countries (The United States of America, Canada and Australia) many of the IB schools are state run (in US English 'Public Schools') (IBO, 2012) and this successful trend continues (IBO, 2017). For some, these 'Anglo' state run schools using the IB entice middle class families back into state schooling in (Resnik, 2012). This again underlies the *cultural capital* this program conveys, and the subsequent *distinction* (Bourdieu, 1984) parents feel they enjoy by being part of an IB school. The increasing influence of the IB system in schools around the world is at times viewed as being linked to the growing denationalisation of education (Resnik, 2012). For some, the rapid rise of the IB system has led to the IB being associated with trying to create a new IB Class (Bunnell, 2010). Interesting debates on the franchise nature of this 'brand' of education may ensue, linked to notions of elitism and cultural capital.

The two main types of school offering the IB are

1. Private International Schools placed internationally
2. National schools placed predominantly in the US, UK, Canada, New Zealand and Australia

Of the second type the IB is often seen as a way of instilling a 'private school' feel in a state school (Doherty, 2009). Of the first type, the IB is seen as being

an internationally recognised seal of quality; one that is transferrable between international schools (Cambridge & Thompson, 2004.). This runs concurrent to international schools' appeal of providing a means to reproduce social structures and to climb the social ladder (Lauder, 2007). In both cases, it seems that the *Distinction* of Pierre Bourdieu (1984) must be central to schools when adopting the IB system.

IB as Anglo-European values system

The IB mission statement identifies a set of indicators that again underlie a values based system, predominantly of Western humanist orientation, a position paper commissioned but the IBO finds the same outcome in Walker. (Walker, 2010). Here the IB Mission statement:

We promote intercultural understanding and respect, not as an alternative to a sense of cultural and national identity, but as an essential part of life in the 21st century.

All of this is captured in the 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. (IBO, 2012)

The IB mission statement above is implicitly a call for intercultural understanding and global citizenship. There is little doubt that the professed intent of the IB system is humanist, and benign. As outlined by the United Nations summary of Intercultural Understanding

Many opportunities for education and sustainable human development are being undermined by the lack of tolerance and intercultural understanding, upon which peace is founded. The resulting aggression and conflict causes significant human tragedies, overwhelms health systems, destroys homes, schools and often whole communities, and has led to increasing numbers of displaced people and refugees. The goals of literacy and EFA cannot be met under such circumstances. Education for sustainable development therefore seeks to build skills and values for peace in the minds

of humankind, as enshrined in the UNESCO
charter. (UNESCO, 2013)

Noddings (2005, p. 17) adds that 'Peace and global citizenship are intertwined... even to the extent that world peace cannot exist without it'. The Enlightenment thinker Comte de Saint Simon and the economist Karl Marx were of the same opinion. 'In general terms Marx agreed that the combination of labour and industry on a global scale would result in peace.' (Robertson, 1992, p. 17). However, Saint Simon, may never have conceived a Western model of globalisation to lead this process as this model is too reminiscent of Marx's critique of (the utterly devastating) Dutch and British colonial opportunism of the 17th and 18th Centuries. (Marx, 1887, pp. 527-553). Yet Marx himself alludes to the driving force of capital in creating a global class, one that might eventually install a global universalism. (Robertson, 1992, p. 17). Put simply, whomsoever holds the money (the capital), will lead the process of installing a global universalism.

The aspirations of the IB model are to promote intercultural understanding; true interculturalism is a culturally multilateral process.

'... a policy or model that advocates
harmonious relations between cultures based
on intensive exchanges centred on an
integration process that does not seek to
eliminate differences while fostering the
development of a common identity.'
(Bouchard & Taylor, 2008, p. 286)

If the hard data of school distribution is anything to go by, then the IB is indeed a 'Western' model of globalisation, to be more precise: an English

Anglo-Saxon model. This raises doubts as to the true intercultural nature of the system, and one educational leaders will be wise to recognise.

The IB then is *Western* in its orientation, seeking to provide education appropriate to globalisation and improving Humankind – moving towards better intercultural understanding equity and parity both interculturally and socially. As we have already seen, globalisation is the continuation and acceleration of established processes. With its obvious connection to Western/liberal economic policy, it is a system which may be seen as inequitable as it was in Marx's era; the 19th century or even before. As a result the IB has been associated with 'The capitalist plan in education' (Hill, 2006): the franchising and standardization of educational 'excellence' in a globalized world. It has been argued that it supplies the important symbolic global cultural capital (Bagnall, 1994) in (Bunnell, 2010) for schools and addresses a need for them to adapt to the social reproduction strategies of privileged social classes (Bunnell, 2010). However, it may still be that, whilst Western and elitist, the actual outlook of the school curriculum and values is indeed benign, intercultural and a force for good amid the exploitation and alienation of the 'globalised' world.

Overview

Globalisation appears to be an intensification of the speed and intensity between people, places, commerce and ideas. The effects of this narrowing of distance may be said to be seen throughout all facets of human endeavour: politically, economically, socially and psychologically. As with any rapid change, it follows that this change brings forth both innovation and rejection, opportunity and exploitation. It seems that finding strategies to incorporate and accept this radical change are easily overlooked in the thrill and buzz of the 'new' and the 'other'. The model of national and state institutions is losing

credence and influence: being subverted by groups that are more easily adaptable to the opportunities of the globalised world. Commercially run supra-(multi) national groups are increasingly becoming more than employers, but also what was the reserve of the nation state; providers of healthcare, pensions, education. Where nation states are supposed to strive to provide services for the people of a country, for the benefit of that country, multinationals have no intrinsic need to work for the betterment of people in country X or Y. The multinational company employs, nurtures and educates in order to secure the shareholder's bottom line, regardless of country, and regardless of any form of altruism. The provision of education therefore tends towards the utilitarian, this is where people learn skills for particular jobs. Another core facet of globalisation in education is the rise of the IT and internet: an area where the bottom line becomes all the more apparent as large multinationals struggle to sell software, hardware and connectivity to schools seeking to be a part of the globalised world.

The International Baccalaureate system is (Anglo-Western) values based, and rests upon constructivist pedagogy. It seeks to educate young people for a more peaceful and caring world. It is a far cry from the utilitarian model of education that many corporations may espouse, yet may appeal to the desires of parents to continue a culture of distinction, which stresses class superiority. The curriculum structures itself on a balance between arts, sciences, humanities, mathematics, languages, and PE. It involves community service as an integral part of school. The proportionally small number of students currently involved in the IB system (1 million worldwide), are divided into state and independent schools. Outside of the Anglo-diaspora, it is predominantly private schools that offer the IB.

With its strong focus of schools in the Anglo-Western, and a values based-pedagogy that is Euro-Anglo in its orientation, the IB will certainly appeal to

those seeing *distinction*. In Anglo countries this may mean added status conferred by the high standards of the IB against struggling and overly bureaucratic national curricula. In the international arena, this may mean added status because of a system based around neo liberalist cultures and countries. Whatever the case may be, it is clear that the IB appeals because it adds value and confers cultural and cosmopolitan capital, highly valued by those of or aspiring to a 'Higher Class'.

Chapter Two: Literature Review

Introduction

This literature review provides an overview of the research and literature on international schools and related themes. In the sections directly pertaining to international schools' leadership: *Leadership in International Schools*, *Leadership in International IB Schools*, *Challenges to IB Leadership from Empirical Data*, the review focuses on the international private sector, is mainly empirical in nature. In respect of IB schools, it addresses the international sector and disregards national state IB schools. True to the anti-positivist paradigm of this work, it looks at the international schools sector through a critical lens. In doing so, the identity of the international school is explored, and it also examines its situation in society as an alternate 'private' form of education for a more privileged class (Song, 2013; Gardner-McTaggart, 2016). This understanding of international schools is valuable in understanding the International Baccalaureate (IB). The IB originates from the international school community, and the body of leaders and teachers (as well as parents and students) can and do move freely between international schools with varying curricular models (Hayden, 2006). The chapter also includes a systematic empirical review of leadership in IB and other international schools.

As international schools are free from public policy, and cater to an international and globally mobile market, which is economically better off than the majority, the discussion of international schools involves the concept of 'distinction' (Bourdieu, 1984). Bourdieu's research into distinction, as it affects society in general and schools in particular, forms a powerful tool by which the international school is then viewed in this review. As a result, the question of market positioning is a central one for international schools. There follows a discussion of how an international school may be placed: on a spectrum, an

axis or a matrix. From the literature, three themes emerge, these being equity (how the school relates to responsible global views), distinction (how the school marks itself apart), and market-place (how the market forces work upon the school and influence its countenance). Subsequently, the review deals with issues surrounding global citizenship education as this is central to many international schools' positioning in the international schools' market. The review includes a brief outline of international schools' naissance, and then two sections dealing separately with both curriculum and educational leadership in the international schools' sector.

This first stage of the review does not seek to analyse a particular school franchise, or curriculum, but aims to look at international schools that, broadly speaking, operate outside national curricula and promote an international outlook, and/or consist of an international body of students/staff. The second part of the literature review then deals specifically with the International Baccalaureate and educational leadership.

The Birth of the International School

The first international school was founded in Hounslow, England in 1867, by Richard Cobden (politician), Thomas Huxley (biologist) and Charles Dickens (writer) (Walker G. , 2012). Concurrent to this school, was the formation of two other international schools, one in Germany *Bad Godesburg* and one in France *Chatou*. The original idea was for students to spend time in each one, thereby fostering knowledge and trade:

Certainly a knowledge of foreign languages would, according to Dickens, enlarge connections between commerce, literature and science. Thus an international education would have a practical

association with free trade and what we would now call 'big business'. (Ellwood, 2012, p. 5)

Sylvester (2002) adds that the idea for these schools was also the brainchild of several German and French educationalists, as well as the above-mentioned English ones, and the idea for an international school had its roots in the Paris and London exhibitions of 1855 and 1862. Dickens intended the schools to have boys of different countries and creeds where '... individual nationality would not be lost but form a community of accord as in the European universities of the Middle Ages.' (Ellwood, 2012, p. 5). Simandiraki (2006) picks up on this theme for today's schools, mapping how cultural identity can lead from alliance to antagonism in an international schools' context. Cambridge (2012) draws parallels with the Dickensian approach to education and the IB, that perhaps this goal of an international curricula community is now realisable in the international schools offering the International Baccalaureate.

The three schools discussed above did not last, and the first real international school is most likely to have been the International School of Geneva 'Ecolint' in 1924 (Ecole Internationale de Geneve, 2017). Here, intercultural awareness was 'not caught but taught' and led after the model of the League of Nations on the opposite bank of Lake Geneva by Marie Therese Maurette. (Walker G. , 2009). Ecolint reportedly presented a counter point to the oppressive nationalism of the time, focusing on languages, and a strong values-based curriculum which sought to unite people of different nations under the mantle of education and exploration (Gardner-McTaggart B. , 2000). With the demise of the League of Nations, the international school seems to have retained an outlook in line with conceptions of peace and equity, and Hill (2006) recounts the development of international schools, from the UNESCO supported Conference of Internationally Minded Schools, to the later International

Schools Association, and the progress of the IBO to IB. It is this connection, which perhaps best explains that a common feature of most international schools is the inclusion of equity in mission and values, despite the obvious market place and distinction that may be said to go with private and autonomous education.

We are witnessing an unparalleled surge in international schooling – most rapidly in the Asia Pacific region and the developing world. Research on site movement (Bunnell, 2006, p. 54), using CIS website data on 179 accredited schools, plus supporting data from individual school websites, has led Bunnell to conclude that ‘... international schools seem amazingly good at adapting and growing within the confines of their geographical setting.’

In 2009, Brummit identified 5,374 English medium international schools; predicting 11,000 by 2020. In 2011, Richard Bates put the number of international schools worldwide at over 5000, citing most rapid growth in Asia (China), Europe and Africa, and pointing out the existence of an international schools’ industry (Bates, 2011, p. 1). Morrison (2016) finds there are now 8,257 international schools, (40% increase between 2011 and 2016), with more than four million students now educated therein. Different curricula exist, ranging from national based systems, often with an international dimension, and non-national curricula. One international research body, International Schools Consultancy (*ISC*), surmises that:

The demand for international education is increasing dramatically in many parts of the world, creating a growth market for organisations involved in educational goods and services. International schools cater for the richest 5% of the non-English speaking world. A typical international school teaches wholly

or partly in English, [and] is independent ...

It adds that:

Roughly 20% of students in international schools are from expatriate families but the biggest group, and the most rapidly expanding, comes from the wealthy local population. The demand for English-medium schools (British, American, international and bilingual) is increasing dramatically in many parts of the world (ISC research, 2013)

International Schools – a Broad Field

As already discussed in chapter one, schools are considered the primary medium by which governments and societies *form* (Bourdieu, 1984; Bourdieu, 1998; Foucault, 1991), and *re-form* (Illich, 1971; Foucault, Discipline and Punish, 1991) individuals. Hayden (2006) highlights this process in an international schools context by drawing upon Lawton (1989): ‘... curriculum is a selection from the culture of a society, leading to a list of cultural priorities for schools in best maintaining and developing that culture.’

... it quickly becomes apparent how complex is the question of curriculum in international schools. From which society’s culture(s) is an international school to select? What sort of society or culture is the school aiming to promote? (Hayden, 2006, p. 131)

It could well be argued that an international school faces different issues in respect of curriculum and leadership. Both are largely influenced by the international nature of their premise to deliver education.

What is an international school?

International education and *international schools* are two closely related yet separate concepts, and this is clearly explored by Hayden and Thompson (1995) in a review, which draws upon some related empirical work. International education is a form of education with a perceived international outlook or, as in McMahon, 'a cross curricular theme that encapsulates and promotes an international dimension in schools and for learners...' with a stress on its 'curricular versatility' (2011, p. 1). International schools inculcate a form of 'international education' into their curriculum and mission, but the nature of this conceptualisation of international education depends on the orientation and positioning of the school (see below).

In general, schools are founded and run by groups; these may be nation states or private organisations. Even more generally, their purpose is to prepare young people for life in society. The kind of education delivered (and received) depends on the social orientation of the institution and the people who attend it. This social orientation is seen to reflect the economic, cultural and social (Bourdieu, 1984; 1998) elements of both the individual and society (ies). It is for this reason that a sociological lens has been chosen by which to view the international school, and specifically a Bourdieu-en conceptualisation of schooling as a tool for a critical reading of this empirical review of literature.

Private, Autonomous and International: 'Le Distinction'.

It is clear from the introduction, that different people see different promise in an international school and expect different things. The trend towards

autonomous schools is recognised by the OECD and brings with it a purported need for well-distributed leadership training and development for school leaders (Schleicher, 2012). However, the *private* and *international* aspects of the IB international school place its leadership in a position of much tension. This section will deal with the social implications of this phenomenon. Pierre Bourdieu researched the phenomenon of class differentiation, and referred to this as *Le Distinction* - distinction.

Bourdieu produced a sociological empirical study of French culture between 1963 and 1968. His methodology consisted of using multiple rounds of correspondence analysis in the Kodak study of 1963 and the Taste study of 1967 and applied correspondence analysis (to further data he had collected) on the *dominant classes* and the *petit bourgeoisie*. The findings showed that the aesthetic choices of an individual created class fractions and that the *powers that be* dictate aesthetic concepts and therefore taste. Bourdieu found that taste is an example of cultural hegemony. Taste functions in this way by ensuring social reproduction and cultural reproduction of the ruling classes by those who hold the 'social', 'economic'- and 'cultural capital' (Bourdieu, 1984). In a later empirical work on elite schools in the field of power, Bourdieu uses this concept of distinction to explore, among others, symbolic power (Bourdieu, 1998), which extends the work by Friedrich Engels (Marx & Engels, 1972) on 'false consciousness'. With false consciousness, Engels proposes that the ideological, material, and institutional processes in capitalist society lead the proletariat's perceptions of life away from the apparent inequities of the dominant ideology: facilitating a false consciousness in the individual who is unaware of the reality around them. In Bourdieu (1998) the state is an organisation born and geared towards the organisation of power. Bourdieu makes it clear that the manifestation of this power lies not where one may typically look for it: as in the eighteenth-century tax collector, or army

recruiting officer. In a discussion that builds on Foucault's (1991) treatise on the power in the state (as manifest through the prison, the asylum, torture, punishment and the hospital), Bourdieu regards the school as the state's most potent tool. The school confirms the current social order by what Bourdieu terms 'state magic' which '... consecrates social divisions by inscribing them simultaneously in the objectivity of material distributions and in the subjectivity of cognitive classifications.' (Wacquant, 2005, p. VI). As with Illich (1971), who sees the individual born a second time in the womb of the classroom, so Bourdieu sees the social being born (formed) in the school, and the nature of the school (elitist or state) dispenses the social and cultural capital which defines the individual for life, placing it firmly in a group (class) which she/he will cleave to for their entire life. It is this division of class, which guarantees the hegemony of state power and the continuation of the status quo.

In terms of globalisation, the elitist purview may no longer incarnate only in the traditional 'national' conceptions of power; the national private schools of yesteryear may no longer be the *only* elitist schools. The international school appeals to the new internationalised class that is moving with the globalised times and for whom class distinctions have more to do with assumptions on global power.

Formerly, the upper classes, with their right to bear arms, sought sanctification in their right to rule; Bourdieu regards this as the collision and collusion of material and symbolic power. Bourdieu finds that what was once the job of the church to sanctify social divisions, and give credentials to define social order, is now no longer the province of the church, but the domain of the school (Bourdieu, 1998). Similarly, the discussion that unfolds in the literature regarding *equitable globalised citizenry* at odds with *elitist social formation* can be seen as the underlying whisper that accompanies the literature on international

schools. In extending this connection, it becomes apparent throughout the literature on international schools that the *symbolic power* of an international school lies in its credentials of internationally transferrable, high-quality qualifications, whilst the *material power* lies in the elitism of (expensive) private education. The equitable 'Global Citizenship Education' (GCE) at the core of many international schools, (and indeed of the International Baccalaureate system itself), does not seem out of place in Bourdieu's purview. When the church was responsible for sanctifying social power, it was based upon an equitable set of values that espouse fraternity, selflessness, and love; and yet sanctioned the right of the ruling class. This is surprisingly akin to the modern international school where GCE espouses a secular set of equitable values of fraternity, selflessness, and love, and confers the credentials of what some may argue to be a higher class. This shift of paradigm appears to be no more than a continuation of the structures of social division to suit a secular and rapidly globalising world.

Seen from the socio-historical context, this conflicting or antagonistic dualism of the feudal age between the temporal and spiritual poles of power has been replaced by what Bourdieu (1998) terms the 'field of power': a complex web, which extends from the economic field to the cultural domain. To show the gradual change in cultural capital over time, Bourdieu compares the industrialist and the artist in the 1800s with the manager and intellectual in the 1900s. It is the conferral of academic credentials that now, more than ever, confer the materially endowed with cultural capital. Our society's absolute belief in this system of credentials, as conferred by schools and universities, is termed the 'operation of social alchemy' (Bourdieu, 1998), as it establishes itself as an immutable fact to both those it profits, as with those it disadvantages: an 'aristocracy of intelligence' (Wacquant, 2005, p. I).

As if to confirm Bourdieu's work in the international field, the literature on international schools shows quite clearly that their success depends largely on their ability to confer credentials that facilitate entry to the elite universities of developed countries. Further, the International Baccalaureate (in particular the terminal diploma programme) has always positioned itself as a pre-university credential, with a strong focus on academic inquiry, reflection, research and study skills (IBO, 2013).

Chapter one discussed globalisation with its inherent 'annihilation of distance' (Heidegger, 1971) and, in so doing, introduced the concept of 'Alienation' (Marx, 1964); connected and observed by some (Bottery, 2006; Hill D. 2006) who see utilitarian forms of education in the lower social strata. Alienation means a lack of personal-connection in an arbitrary, repetitive, and mechanistic process. This is experienced in three ways: from self, community and the actual product of his/her labour (Marx & Engels, 1968). By their definition, utilitarian forms of education focus on what is needed to perform a job:

'The creed which accepts as the foundation of morals, utility or the greatest happiness principle holds that actions are right in proportion as they tend to promote happiness, wrong as they tend to produce the reverse of happiness.' (Mill, 1861, p. 257)

In schools, this translates into what is needed to perform at a certain level in society: basic numeracy, literacy, and some understanding of national-social context (humanities). It is the difference between the Aristotelian and Platonic (Herman, 1992) worldview. The utilitarian (factual) tends more towards Plato (Creed, 1978), the Aristotelian promotes an appreciation and learned love of the aesthetic as essential to human well-being – as meaningful as the material

itself, much like 'cultural capital' (Bourdieu, 1984). Bourdieu's findings show that true membership of the elite is gained through cultural capital. Hence, the Aristotelian approach to education, which embraces art, the aesthetic and taste, is found to bear the hallmarks of higher class education. It is the utilitarian form of education, Platonic in its no-nonsense, bare facts outlook that aligns with the pressing matters of work, life, and earning a living. According to Bourdieu, cultural capital confers symbolic power. Simply put, private schools confer cultural capital and higher levels of symbolic capital, and the school's offer of capital is what makes it truly competitive.

The 'distinction' (Bourdieu, 1984) of an international school can be regarded (notably by parents with sufficient material capital) as a means to increase the chance of academic success. This cultural capital is what appeals to the holders of material capital. International schools are, by definition, privately run (fee-paying) bodies. However, most if not all of these international schools, in contrast to many traditional private schools, educate towards an international outlook and not a national one. As the dramatic increase in such schools attests, they do this ever more successfully in recent years, concurrently with the perceived rise of 'globalisation' a merging global/international paradigm of thought, business, and culture. Indeed, a good deal of data infers that the ability to be international/global in education and outlook may well confer success on the 'global citizen' (Ong, 1999; Cain & Hopkins, 2002; Waters, 2006; Held & McGrew, 2012; Sin, 2013). Bunnell found, in a survey of 34 international schools and the nature and extent of their local community contact, that '... surprisingly few seem to engage in formal links with their local community, while those that do are not happy with the nature and extent of such links.' (Bunnell, 2005, p. 56). This reinforces the idea that international schools engineer capital from their distance to the local/national and what may be perceived as an allegiance to global and international connections. These data corroborate the suggestion that the international school serves the new

‘globalised class’, which is a modern and transnational elite as opposed to the historical national elite. Hayden, and Thompson, (2000) argue that the number and type of international schools has mirrored the growth of multinational commercial sectors – this utilitarian view again acts to confirm that the international school is a direct product of economic globalism, and as material wealth becomes global, the international school may well be regarded as the school of choice for the economic elite providing a distinctly different form of education replete with cultural capital.

Equity, Marketplace and Distinction

Global citizenship is seen by many to confer *global capital*. GCE focuses on *global equity*, fairness, issues of post-colonialism, and liberty. (Andreotti, 2011; Marshall, 2011a; Marshall, 2011b; Pashby, 2011; Veugelers, 2011). As a result, the concept of a *global citizen* may play a didactic role in its relationship with families who chose an international school because (for many international school parents) this is a new concept, adapted as it is for the globalised/secular context. Just as the British elitist *Eton college* or *Harrow school* are not necessarily chosen by parents because of their Anglican church values and connections, the international school may not be chosen for its GCE values. Generally these elitist schools are chosen for their status, for the ‘distinction’ they represent and the capital they confer. For the parent, this translates to an expectation that it will promote better *market-place value*. It may be disappointing, or irrelevant, for them to learn that many international schools, pursuing GCE, put great emphasis on idealism and humanism. This is the ambiguity that surrounds ‘distinction’ in international schools.

It seems that the modern international school is in a position to provide private education to a ‘global class’; thereby promoting cultural capital in keeping with a globalist and globalising outlook, as opposed to a national focus. A secular

and denationalised conception of global equity in the form of GCE appears to be central to a globalised idea of cultural capital. Marshall (2011a, p. 412) highlights ‘... how global forms of citizenship education have, in part, come about in reaction against the trend that national education should...’, as stated by Roth, ‘... chiefly convey knowledge and stimulate pupils to acquire knowledge, encouraging them to embrace fundamental values within that nation’ (Roth, 2007). This statement clearly demonstrates how cultural capital is perceived to be moving away from national- towards international views. What is more, it is apparent that the economic world is already rapidly globalising. Similarly to Bottery (2006), drawing on Daun (2002), Marshall (2011a, p. 412) illustrates how the economic debate is becoming central to the ethos of education in general by highlighting how systems in world education are being forced to produce individuals who can compete in a global market-place (Daun, 2002). This view underlines two aspects of education; for the elite, this means a shift from national-based cultural capital towards an international conception of cultural capital. For those outside the elite, this signifies a move towards skills and tools that may be considered utilitarian and an obviating of skills and knowledge that are not immediately connected with global competition in the market place.

Ideologically Internationalist and/or Globalist

Most literature on international schools looks at how these organisations can be placed on a matrix or spectrum. This is important as such schools are as varied and diverse as the demographic they serve, the host countries they inhabit, or the curricula they offer:

While one cannot state with any certainty exactly how many schools exist, or what precisely their

characteristics might be, what can be asserted with confidence is that the body of institutions, which would describe themselves as international schools, is extremely diverse.

(Hayden & Thompson, 2000, p. 48)

As already noted, with McKenzie (1998), there is a differentiation between types of international schools: non-national, pan-national, ex-national, multi-national and transnational. A more effective way to view these schools is perhaps by seeing them on a spectrum between what Cambridge (2003) terms *globalist* and *internationalist* or, as with Fail (2011), *ideological* and *market-place*. These terms are helpful, and lead to a more critical differentiation in international schools and their diversity; reflecting the distinction of international schools in Gardner-McTaggart's conceptualisation of the *equitable* and *market place* (2016).

It appears that education in an international schools' context exists on a three-dimensional spectrum with issues of *equity*, *distinction* and *market place*. Almost all international schools may view *distinction* (Bourdieu, 1984) to be of primary importance in their outlook, i.e. the implicit message to parents 'Chose the International School because of the many advantages associated with internationalism in a global world: to facilitate worldliness and sophistication in your children – be a part of the global elite.' The means to this form of distinction may be as a result of a market driven ethos of power and individuality and this view concurs with the very nature of distinction. If this is the case, then the market driven aspect of fee paying, and autonomy from the normal State provides economic capital in these schools.

Distinct Despite Political Orientation

International schools 'brand' themselves very effectively (Cambridge, 2002). Bunnell (2009) conducted a study of organisational culture based upon public relations activity in international schools. This empirical work involved visits to 14 schools in Northern Europe and a postal survey of 20 further schools worldwide. The data collected was processed using methods from public relations activity. Bunnell found that, from an organisational perspective, international schools display a predominantly Anglo-American organisational culture of individuality and freedom coupled with the social-family culture typical of Japanese organisational cultures. This would seem to point to a coexistence of two politically disparate viewpoints in one organisation: individuality and caring-sociability (Bunnell, 2009). The first is often associated with the political right, and the second often associated with the political left. This might be interpreted as evidence that international schools can operate with the inclusion of non-western modes of thought (and are *truly* international), but also that the cultural element of the division of the individual and the social disposes of any political viewpoint: i.e. people regard being 'social' and 'group oriented' as Japanese, rather than socialist – individual and unrestricted as English rather than capitalist. Equally, this may underlie the 'new' globalised organisational structure that, in terms of 'distinction', mutes a discussion of a political outlook by (tentative) inclusion – a successful strategy reminiscent of imperial Rome's polytheistic strategy towards gods and religion (Orlin, 2010). The comparison with Roman gods and religion is apposite, as today, upper classes may orient to the political left or the right: just as ruling elites of yore may have worshipped the roman gods Mars, or Venus. Bunnell's findings provide the first empirical insight into a Bourdieuen case for viewing international schools as replicators of social advantage and power. This discussion continues below.

The Positioning of an International School

Sylvester (2005) builds on a detailed examination of research documents from 1893 to 1969 and regards international schools as existing on two 'axis': on the one he posits international schools between politically neutral and politically sensitive; on the other between education for international understanding to education for international citizenship. Wylie (2008) also presents a sliding scale on which to position an international school, which ranges from colonialism, post colonialism, global economy, global ideology and global civil society to school message systems, and mechanisms of learning and control. In a study based upon the results of a quantitative analysis of tuition revenues generated by international schools, MacDonald (2006) takes a more economical view of this perspective by examining a 'double bottom line' of international schools (educational and business), arguing that a real impression of international schools can only be obtained by incorporating both of these perspectives. Further to the political positioning of a school, a 'left' orientation may be more in tune with collaboration, development of character attributes aligned with social cohesion, peace, fraternity, equity etc. On the other hand, a more 'right' orientation may align itself with individuality, (aggressive) business oriented outlooks and corresponding development of character attributes. In conceptual works, Cambridge (2003) refers to this as *the international* and *the global*, while Fail (2011) refers to this as the 'ideological' or the 'market-driven' (Fail, 2011); whereby the ideological may foreground issues of global equity, and the market driven may highlight matters of economic value. Unfortunately ideological may not be the accurate term here. A similar misinterpretation of ideological is present in Bates' (2011) understanding of Sylvester's (2005) and Wylie's (2011) international school positioning matrixes as a spectrum between *pragmatic* and *ideological*.

Fail's misleading semantics may promote a theoretical misconception that market forces are in no way connected to thought, ideas or policy; a viewpoint

promoted by the popular (neo-liberal) right (Adams, 1998). This infers that market driven schools are not ideological (they just are), and that ideology belongs to 'the left'. Schools in the market-driven or globalist category may be ideological and this shows in the orientation of their school values, positioning and outlook (Freedden, 1996).

As discussed later, the distinction between an international school and a national one lies in more than merely location or student demographics. It is often more likely that international education and an international outlook are central to the school's curriculum and mission. Another factor to consider is the merging of the concepts *international* and *global* in the way first proposed by Cambridge (2003) above. The concept of *globalized* separates into the two most salient issues regarding international schooling. On the one hand, *global* refers to a way of thinking equitably and holistically about the world, and its inhabitants (Andreotti, 2011; Balarin, 2011; Pashby, 2011). On the other hand, *global* refers to the marketplace, which through annihilation of distance (Heidegger, 1971; Marx, 1993; 1998; Held & McGrew, 2012), has become largely independent of logistical constraints and national regulation. Herein lies one of the most potent yet ambiguous issues affecting globalisation in education; it refers to both global equity, *and* it refers to de-regulated flow of capital (increased exploitation and the rise of the super-rich) (Bauman, 1998; Obstfeld & Taylor, 2003; Robinson, 2004; Hill, 2006; Held & McGrew, 2012). This ambiguity is also one that is reflected in international schools in the form of the internationalist and the globalist. It is worth considering that the typical middle class (globalised class) demographic of the global international schools, (Bates, 2011; Brown & Lauder, 2011), in a search to replicate their norms and/or cosmopolitan capital, may not value global citizenship education as much as they may value other aspects of an international school, for example the promise of their children becoming assertively competitive on the global

marketplace, making powerful connections, or getting into the best universities. However, as this review has revealed, the value of supplying cultural capital to the class elite (Bourdieu 1984; 1998) is perhaps the true education of class distinction at work, and not merely the utilitarian skills required for corporate and business success. The questions raised here go beyond the scope of this study, but are surely of further interest to the development and orientation of the burgeoning international schools sector.

The Globalised Distinction of the (IB) International School

It seems then that it is *distinction* (Bourdieu, 1984) towards the ‘globalised class’, which underlies the international school.

In a conceptual piece, Cambridge (2002) argues that, in order to stay competitive in a schools’ market, international schools may be well advised to position themselves as being not just international, but also global, with a globalized outlook. This can be seen in the values of most international schools, as they attempt to position themselves in such a way that may be attractive to all political outlooks, (reflecting internationalist ‘Ideological’/equity and global/marketplace orientation) (Cambridge, 2002; Cambridge, 2003; Bottery, 2006; Hill D. , 2006; MacDonald, 2006; Hayden & Thompson, 2008; Fail, 2011; Gardner-McTaggart, 2016), whilst aiming to place high in terms of ‘distinction’ (Bourdieu, 1984) at the same time.

Fail refers to Pearce, (1998) who sees classification as pointless, as these schools exist on a broad continuum, and similarly Hayden (2006) who posits a very helpful analogy by viewing international schools as existing on a ‘... spectrum ... with the ideological at one end and the market driven at the other.’ (Hayden , 2006, p. 16). It may be that a classification is pointless in respect of class distinction, as all international schools are fee-paying private autonomous institutions catering for a global or *globalising* class. In this case,

Pearce may be right, and Hayden's spectrum, much like Cambridge, Sylvester, Wylie and Fail, reflects the *marketing* orientation of a school, less than its intrinsic purpose as a private school.

As discussed above, part of the cultural capital of the international school is supplied by being grounded in global citizenship education *GCE* (Cambridge & Thompson, 2004; Bates, 2011). Veugelers (2011) finds that teachers opt for moral global citizenship. Moral education, when linked to cosmopolitanism as outlined by Nussbaum (1997), puts the equitable treatment of a global community as one humanity first (Nussbaum, 1997). This moral orientation in international schooling bears relevance to the orientation of leadership in this context.

The Marketplace of Global Education

For some, in the 21st century, the demands made upon education are becoming increasingly disparate, and the gap between utilitarian and humanistic education is widening (Bottery, 2006; Hill, I. 2006). As outlined above, with the existence of a spectrum in which a school can be 'placed', it is clear that international schools may be trying to cater for a wide range of potential 'customers'. Many will be doing this by trying to offer 'the best of both worlds', i.e. the equity with market-driven, or as with Cambridge's (2002) conceptual work, the *International* and the *Globalised*. In a further conceptual work, Bates (2011) highlights the increasing utilitarian trend in the educational world economy – in parallel to this study's premise - that above all in international schools, it is the *terminal school qualifications*, which are valued for their ability to confer University entry. Interview based research on Malaysian students has shown that it is entry to British and American universities, with their perceived kudos, that is supposed to confer essential cultural capital (Sin, 2013), confirming Bourdieu's (1984) concept of *distinction* at work in the international

schools' sector. Brown and Lauder (2011) discuss the globalised 'class' implications of international schools. That is to say that the profit-driven ethos of the day is at odds with the equitable element of education. Whilst this is a large discussion with variables, including private and public sector education in different parts of the world, Bottery (2006) picks up on what he considers to be a trend towards profit in education. In this conceptual work, Bottery identifies a privatising discourse in education and its effects, turning education into no more than a *private consumable item* (Bottery, 2006, p. 15). Bottery points specifically at the effects of globalism and the change it is - and will continue - to engender. He makes a strong case for educational leaders to be economically, politically and culturally aware of globalism's '... trend to the profit,' away from the public good. McMahon (2011) argues that, in the light of these shifts, a clear sense of perspective is essential for policy makers in education, where political literacy should be central to educational providers, especially when implementing 'international education'. As it is, the profitability of manufacture is in decline in the developed world, and pressure is being applied to nations on the national level to liberalise services (Beckmann & Cooper, 2004) with the result that education is run on a liberalized private model. The results are advantages for the better off and corresponding inequities for those at the lower end of the social spectrum (Hill, 2006). In their scramble to attract 'the right' kind of student and parent, liberalised state institutions are now known to borrow from the private sector of schooling and offer an alternative mode of curricula to state sanctioned syllabi. Parker's (2011) research on international education in US state schools reveals a conflicting approach to international curricula. Parker's rich data show a recognition of the importance of international curricula as educational capital for a globalised world; and this is reflected in the large proportion of US IB world schools: 1781 of 4655 worldwide (IBO, 2017) Since 2012 the number of IB programmes worldwide has increased by 39% (IBO, 2017) and

is discussed in more detail below. The large number of US IB schools shows a partisan nationalistic element, which sees international curricula as being un-American, pursuing a UN agenda. Resnik's (2012) international research shows how the international/global worldview (in the form of international curricula) is gaining in influence in national schooling. Her research into international schools in Israel, England, France, Argentina and Chile shows how international curricula (the IB) is experiencing *direct insertion* into national curricula in countries where this is policy. In addition, it also shows an *unintended* percolation of the IB worldview and activities (Resnik, 2012). This appears to signal an opening up of the marketplace of such franchise education to neo-liberal state educational policy as it seeks to promote autonomy and competition (Ball, 2003; Bottery, 2006; Lingard, 2014), yet the significant costs associated with an 'IB' education (accreditation, teacher workshops, exams) will be challenging to implement for all schools. This in turn places elitism in state education, pushing the state further into the competitive market driven arena.

Equity and International Education

Cambridge and Thompson (2004) introduced the globalist and internationalist agendas into the field of education, regarding international schools. This thesis explores GCE in leadership and, central to this discussion, Marshall (2011b) illuminates the economic and social aspects of GCE by turning to the instrumentalist agendas at play. Marshall points to Whitehead's (2005) study of 40 south-Australian schools offering the IB which were found to be selling social advantage rather than social justice. When taken together with the IB mission statement as outlined in the last chapter, this seems further evidence of the IB's dualistic appeal to both sides of the global educational

phenomenon, and its success (Marshall, 2011b). Questions arise as to how leadership negotiates these tensions, and these are addressed in this research. As this study has highlighted, the IB emerges from an Anglo-European or Western point of conception. Western-ness can be highly appealing, as ‘the West’ may be viewed as the developed world, and access to this world, can be access to success. An example of Westernisation can be found in Tamatea’s (2008) case study research data in Malaysia and Brunei, which supports the argument that, despite its apparent ‘Westernisation’, the liberal humanist framing of education in international schools is perhaps the most effective approach to international mindedness. ‘The Enlightenment’ citizenry of *fraternity, equality and liberty* is a predominantly Western and Eurocentric one, for a European cultural diaspora.

Global Equity as Global Citizenship

Leadership of IB international schools may well strive to inculcate GCE into a living day to day model. After all, the IB mission statement is clear on the orientation towards peace, equity, and global sustainability. IB directors have this as a central facet of their mission. However, some perceive that GCE is already framed in a Western conception, that is unable to engage in a truly equitable education (Andreotti, 2011). To free GCE from inherent Eurocentrism, Andreotti suggests that the global educator should engage an account of *the darker side of modernity* ‘... seeing colonialism as constitutive of modernity rather than derivative from it.’ (Andreotti, 2011, p. 392). The intention is to alter the Euro-skewed view of the world, its dominative epistemologies or epistemic violence, in order to change the *us-them* thinking inherent in such abyssal divisions. The challenge is to synthesise multiple approaches and views without ‘throwing out the baby with the bathwater’.

With particular reference to international schools Hayden, Rancic, and

Thompson (2000) explore the concepts of tolerance and international mindedness via research into 200 teachers and 1800 students positioned globally in international schools. The findings tend to support the view that international schools may indeed promote GCE from an equitable perspective. It was found that both teachers and students shared the same conceptions of what it is to be international:

... being interested and informed about other people and other parts of the world, for instance and factors relating to open mindedness and flexibility are all rated highly as are attitudes which place the cultures and views of others on a par with one's own (Hayden, Rancic, & Thompson, 2000, p. 120)

Fox (1985) charted how the IB was trying to move beyond Euro-centric roots, and current data show how the IB has continued to expand: by 39% since 2012 (IBO, 2017). International education may already reflect the best of East and West in at least two facets; organisational culture, and values (Bunnell, 2009; Walker, 2010). A more detailed review of the research surrounding the IB below will explore its outlook empirically and systematically.

A pan cultural/political outlook should come as no surprise given the marketing drive of such a varied grouping of institutions as international schools. In this market, differentiation and positioning is of vital importance. In a compelling discussion, MacDonald (2007) examines the ways in which international school leaders can consciously differentiate their schools to improve fiscal and educational health. Much as Cambridge (2002) has already pointed out, branding and marketing are essential in the survival of international schools, and the successful school markets itself as the best of everything, as perceived by its target market. On a less critical note, this

process may well be a result of international experience, and the international educators' input into the IB curricula.

The Role of the International School

This rapid growth among the wealthy local population further illustrates that it is an increasingly non-Western market that avails itself of international education. This has wider implications for leadership and conceptions of global mindedness, especially given the debate surrounding the gravitational pull of the Anglo-European outlook in this debate. It is clear that such schools are becoming the distinctive vessels for privileged internationalism, yet the question remains as to whether the international school system is capable of a truly equitable and balanced approach, or whether it is simply a further form of cultural and epistemic colonisation, driven by 'the West'.

Pearce (2013, pp. x13-x14) draws upon the literature to remark on a narcissistic element of the international school, in that they are self-consciously concerned with themselves and what they are. Pearce's argument attributes this to their being 'exceptional', as they are outsiders having been founded as alternatives to state schooling, or established private schools, or out of idealism. Pearce names two 'tensions' in international education: the first is the International Baccalaureate and its recent adaptation into national systems with a demand for it to meet new and potentially disparate needs. The second 'subtler tension' (Pearce, 2013, p. x14) is Cambridge and Thompson's (2004) Internationalist and Globalist – or the equitable and the marketplace – *the* reoccurring theme of the international school's identity. Hayden and Thompson (1995) point out that not all international schools offer international views of the world, just as there are national schools that offer international views of the world, perhaps even one shared yet internationalised identity, as proposed by Gallacher, (2008). Central to this school view is the treatment of Global Citizenship

Education (GCE). International schools may be very good places to promote a concept of GCE, and if they are to be part of the 'globalised classes' mode of social reproduction, then they are ideally suited to promote values and epistemologies in line with a modern and globally equitable GCE. If they were to achieve this in the 'global capitalist class', it may yet be a chance for citizenry to develop a sense of identity, which is based around equity and intercultural understanding.

International schooling has taken various approaches. Leach (1969) divides international schools into three categories of internationalism: unilateral (e.g. British and American schools), bilateral (e.g. student/teacher exchange agreements) and multilateral (e.g. UN schools). Wylie (2011) embarks on an empirical case study of three international schools, and regards this division more critically, acknowledging the historical agency of colonisation and imperialism towards globalisation:

International schools exist in a variety of contexts. International schools are located in developing countries, developed countries with a colonial history, or colonial countries and can be examined from a colonial or postcolonial perspective. As a result of globalisation in the developing and developed worlds, a new form of imperialism has emerged focused on global economy ideologies. (Wylie, 2011, p. 36)

Every international school is likely to exist somewhere within the above purview. Fail draws on the literature to point out the *differences* between international schools:

[Different] ... types of school ranging from their curriculum (national or international), their purpose and reason for being (ideological or market driven), their student populations (multinational or predominantly one nationality) their faculty (multinational or not), their history (national schools overseas). (Fail, 2011, p. 101)

Two studies carried out by Hayden and Thompson (1995a; 1998a), from case studies of international students and international teachers respectively, addressed the perceptions of international schools from both perspectives, which may bear out the view that international schools are a varied yet interestingly fraternal grouping of institutional bodies.

As already discussed, international schools may be better understood as existing in a continual and fluid conversation between the *equitable* and the *market-driven*, similar to that described by Hayden's (2006) idea of a 'Spectrum', or Pearce's (1998) 'Broad continuum'. This is reminiscent of Cambridge and Thompson's (2004) 'internationalist' and 'globalist' international schools which point conceptually to the internationalist school as 'progressive' in nature aiming to be formative and promote international-mindedness, peace, international understanding and responsible world citizenship. In contrast, globalist school is more pragmatic, and runs in line with economic globalism offering educational qualifications that are transferrable between countries (Cambridge & Thompson, 2004). The product of such differentiation may be what Simandiraki (2005) describes, in a conceptual work, as the dichotomy of two international school students. The one is likely to be an irenic leader of tomorrow, diplomat, and politician: *the internationalist*. The other is the one who understands globalised business and works loyally and tolerantly in corporations: *the globalist*. In Simandiraki's account, both students are IB

diploma students at the same school. This would infer internationalist and global coexisting within one system, and perhaps the IB can indeed cater for both outlooks and manage to address both ends of 'The spectrum'.

International Schools and their Curricula

Cambridge and Carthew's (2007) questionnaire was designed to self-evaluate international values in international schools. The authors of this study suggest that a school offering an 'international education' might explain its institutional philosophy and mission by referring to 'international values' and 'education for international mindedness' (2007, p. 283). Values may then play an important role in international school curricula. In the absence of national values, it is up to the school, and/or the curriculum, to provide the values of a distinctive education. Values play a fundamental role for Gerritz and Bartlett (2007), who stress the 'values based' mission outcomes driving school development in their case study research of two IB international schools, in Brussels and Bangkok. These two school heads were working together to develop transferrable practices for school improvement. The study used two types of measures to judge school improvement. Primary measures were internal and external assessments (ISA testing, Iowa reading tests, and IB exams) tracking student progress; secondary measures included longitudinal surveys, of students and parents, looking for positive change. They propose examples of approaches and practices that may be of wider use in research and practice of systematic improvement in international schools based on six principles: focus on learning, learning leadership, strong professional communities, emphasis on results, evolutionary planning and critical friends (Gerritz & Bartlett, 2007). The curricula role of the IB emerges not only in the measures used to gauge school success, but also in the individual schools' mission values which link strongly to the six principles above. This may be a

‘percolation’ (Resnik, 2012) of IB values into other structures associated with education.

Hill (2006) posits a normative view of an international curriculum, which contains a course offering an international perspective, whilst recognising the increasing interdependence of the world combined with a need to provide activities for students to connect inter-culturally and finally to create a context of mutual understanding and respect, ultimately aiming towards a context of world peace. Hayden (2006) offers a systematic review of international education with relation to curricula (among other things), drawing upon Kelly’s (2004) *official-planned-, and received curriculum*, as well as Robitaille’s (1993) three components: the ‘designed’ or ‘intended’; the ‘taught’ or ‘implemented’; and the ‘learned’ or ‘attained’.

A more IB-specific discussion of curricula in international schools is offered by Hayden and Thompson (1998a), and Hayden, Thompson and Walker (2013). In empirical work, encompassing international curriculum, its development and practice, Hayden and Thompson note that the Shell schools based *Fieldwork Education International Primary Curriculum (IPC)* is ‘... arguably the fastest growing international education programme in the world at present offered in 1500 schools in some 80 countries as at October 2012.’ The curriculum’s primary goal is to be ‘genuinely international’ (Hayden & Thompson, 2012, p. 9). In secondary schooling, it is claimed that the largest single curriculum is the iGCSE, as outlined here by Cambridge International Examinations (2013).

Cambridge IGCSE is the world’s most popular international qualification for 14 to 16 year olds. It is recognised by leading universities and employers worldwide, and is an international passport to

progression and success. Developed over 25 years ago, it is tried, tested and trusted by schools worldwide. (Cambridge International Examinations, 2013, p. Website)

The iGCSE has been developed internationally. ‘Consultation with international schools led to some pragmatic decisions to ensure the new examination was appropriate to those schools.’ (Beedle, Eason, & Maughan, 2007, p. 166). The same source states that the main difference between the UK national GCSE and its international equivalent is the coursework component, which is optional for the iGCSE. The iGCSE is a subject based curriculum designed as an interdisciplinary subject ‘... in which learning objectives, curriculum content and assessment had to be made explicit, exact and workable. (Ibid). Although it is based upon a national curriculum, the iGCSE is:

... a balanced approach to intercultural similarities and differences, but also a definition of relevant knowledge skills and understanding appropriate for the age and stage of the learners and a formal curriculum structure which is properly supported by assessment and curriculum and teacher support. (Skelton, 2002, p. 45)

The popular iGCSE is complemented by the *British Cambridge Advanced International Certificate of Education* (AICE), and the *US College Board Advanced Placement* (AP), geared to higher, university level entry at 18-19 years: for a more detailed account of US and UK systems see Hayden, Thompson, & Levy (2007). In an empirical study, Hayden and Thompson explored the ‘real

meaning' of 'international curricula' among international schools. They found that IGCSE, AICE and AP were perhaps less 'international' than the IB (Hayden & Thompson, 1995), because these two 'international' curricula are conceived and developed from a national background. In terms of implementation, Hayden and Thompson, in the 2008 UNESCO document on international schools, note that:

Increasing numbers of international schools now offer one of the growing number of international curriculum programmes available, while some offer the programme of a national system. (Hayden & Thompson, 2008, p. 31)

In a collection of empirical papers, Thompson (1998) identifies four categories of curricula in international schools. These are:

1. Exportation (the marketing abroad of existing national curricula and examinations).
 2. Adaptation (where existing national curricula and examinations are adapted to the international context).
 3. Integration (where best practices from a range of successful curricula are brought together into one new curriculum).
 4. Creation (where a new programme is developed International schools: growth and influence from first principles).
- (Thompson, 1998., pp. 31-32)

It would seem that systems such as AP, AICE and iGCSE fall more within the Exportive-Adaptive range, whilst the IPC and the IB fall more into the Integrative-Creative range. All the above curricula are experiencing significant growth, and all are offered in a variety of schools: state-private, national-international, ideological-market-driven. It is not unusual for one school to offer more than one type of curricula to its student body. (See also Bates (2011) for a discussion on these forms of assessment).

Cambridge Examinations state that over 2600 schools teach the IGCSE worldwide, in over 140 countries, with almost half a million entrants each year. (Cambridge Examinations, 2012). The IPC stated in 2013 that 1,500 schools worldwide teach the IPC in 85 countries (IPC, 2013), which has risen to 1,800 in 90 countries in 2017 (IPC, 2017). In 2013, 3,557 schools worldwide (of which 1,455 are in the United States) offered one or more of the three International Baccalaureate programs (Primary Years Program PYP, Middle Years Program MYP, and IB Diploma). In 2013 the combined programmes had seen a 12.26% rate of growth over the last five years (IBO, 2013), with the primary and middle years experiencing a 21.66% and 15.40% growth respectively. From 1998-2012, the worldwide offering of IB courses has grown from 772 to 4366 (IBO, 2012): a 4.5 fold increase in 15 years. Since 1998, the Asia-Pacific region has seen the number of IB programmes offered by schools increase from 72 to 792 – a tenfold increase in 15 years – more than twice the rate of growth of the global average. Since 2012 the number of IB programmes has increased by 39% (IBO, 2017).

Hayden and Thompson found that IGCSE, AICE and AP were less 'international' than the IB and IPC (Hayden & Thompson, 1995). Hayden and Thompson, in the 2008 UNESCO document on international schools, note that:

Increasing numbers of international schools now offer one of the growing number of international curriculum programmes available, while some offer the programme of a national system. (Hayden & Thompson, 2008, p. 31)

The IB Curriculum

The IB curriculum is a values based curriculum offering programmes for all primary and secondary stages, with its post 16 diploma programme regarded as a non national, high quality university entrance qualification; conceived for the international schools market. The IB has also met with considerable success in many state-run schools, especially in the USA, Canada and Australia. (Hayden & Thompson, 1998b; Hayden, Rancic, & Thompson, 2000; Pearce, 2013). The IB curriculum is based upon enquiry or ‘inquiry’, and purports to follow a constructivist approach to learning (Marshman, 2006; IBO, 2013). It appears to be a curriculum based around a belief in peace and justice on a global scale.

In 1968, the IB Diploma Programme (DP) was established to provide a challenging and comprehensive education that would enable students to understand and manage the complexities of our world and provide them with skills and attitudes for taking responsible action for the future. Such an education was rooted in the belief that people who are equipped to make a more just and peaceful world need an education that crosses disciplinary, cultural,

national and geographical boundaries.
(IBO, 2013, p. 1)

The IB curriculum is therefore supposedly founded on concepts of global equity, and as this paper goes on to illuminate, the values surrounding this outlook are a normative constant in the inquiry at classroom level. The IB is also a rapidly growing model: both in its national and international incarnations. However, it is not just the IB that is experiencing growth; international schools in general share in this vigorous expansion.

According to ISC research, there are 6,539 international schools around the world. Whilst not all schools offering the IB are international schools, there are nevertheless 3,557 schools worldwide (of which 1,455 are in the United States) offering one or more of the 3 International Baccalaureate programs (Primary Years Program PYP, Middle Years Program MYP, and IB Diploma). The combined programmes have seen a 12.26% rate of growth in the last five years (IBO, 2013), with the primary and middle years experiencing a 21.66% and 15.40% growth respectively. From 1998-2012 the worldwide offering of IB courses has grown from 772-4366 (IBO, 2012) a 4.5 fold increase in 15 years.
(Gardner-McTaggart, 2016, p. 19)

A more IB specific discussion of curricula in international schools is dealt with in Hayden and Thompson (1998a; 2013). There are several forms of international curricula that coexist in national and international settings with

the IB, however, not all are based around conceptions of ‘international’.

The IB curriculum offers programmes for all primary and secondary stages, with its post 16 diploma programme regarded as a non-national, high quality university entrance qualification; conceived for the international schools’ market, the IB has also met with considerable success in many state-run schools, especially in the USA, Canada and Australia. (Hayden & Thompson, 1998b; Hayden & Thompson, 2000; Pearce, 2013).

The three programmes of study within the IB are known together as ‘The IB Continuum’,

The continuum is used to describe the structure of the three programmes, which can be implemented from prekindergarten through grade 12 to create, develop and sustain a community of lifelong learners and provide a coherent learning experience for students. (IBO, 2008, p. 1)

A key feature of the IB continuum and teaching towards its equitable goal is the IB learner profile. The learner profile is perhaps best described as the core values of the IB continuum, around which the entire curriculum is based from the age of 3 to 19:

The IB learner profile is the IB mission statement translated into a set of learning outcomes for the 21st century.

The learner profile provides a long-term vision of education. It is a set of ideals that can inspire,

motivate and focus the work of schools and teachers,
uniting them in a common purpose. (IBO, 2014)

The IB states that the learner profile should become a central tenet of each IB programme, and adds that the learner profile provides a tool for reflection and analysis; not merely for students but for ‘... individual teachers, faculty groups, school administrators and school governors...’ (IBO, 2006, p. 2). The IB’s recommendation that the learner profile be used as a tool for effective reflection and analysis in leadership is apparent, and of central interest to this study. The normative orientation of how this might translate into classroom practice is outlined by the IB in the ‘Learner Profile Booklet’, (IBO, 2006, p. 3).

The intention is that the inquiry element of the IB centres around themes or general areas of interest. In the Primary Years Programme (*PYP*) these are termed ‘Transdisciplinary Themes’, while in the Middle Years Programme (*MYP*) these are termed ‘Global Contexts’, (Formerly ‘Areas of Interaction’). Teachers in year level groups (*PYP*), or subject groups (*MYP*), orient their ‘themes’ or ‘contexts’ in conjunction with the curriculum coordinator and school leadership: the latter planning vertically and horizontally within the school (IBO, 2013; Marshman, 2006). This process allows for plenty of freedom, and it is not unusual for content from teachers’ national home settings to be incorporated within this open system: as witnessed by this researcher. In order to guide this approach to teaching and learning, the IB has developed a relatively complex system of handbooks, subject guides, workshops, and an Online Curriculum Centre (*OCC*) – replete with its own educational ‘jargon’, systems, and planning. This is for the most part openly available, and can be accessed by entering these terms on any internet search engine.

Leadership in International Schools

Leadership in international schools may be interpreted in a different way from national and state forms of school leadership. Blandford & Shaw (2001a) say that a description of international schools is 'impossible', given the enormous variance in their make-up. They also point to a paucity of documentary evidence in international schools' leadership, which Hayden (2006, p. 117) terms a dearth of material. Keller adds that:

While 'international schools' vary tremendously and elude definition, the industry of international schools continues to grow rapidly. The person who finds themselves in the senior leadership role of such schools faces significant challenges. (Keller, 2014, p. 1)

Keller strikes at the heart of the often- paradoxical nature of international schools, caught as they are between forces in opposition to each other. International schools – being a disparate and loosely associated grouping – may employ any and all of the models of educational leadership as outlined in the relevant literature (Gunter, 2001; Bush, 2011). Alternatively, there may be a discernible trend among international schools and this review suggests that *transition* is the underlying theme of educational leadership in this context. There is an orientation towards collegial models of management, and distributed leadership models: albeit as a normative trend, with transformational approaches often valued by the schools' principals. It seems that the categorisation of the management of international schools is not easy (Blandford & Shaw, 2001a). Whilst educational leadership is well established as a field, there is limited research on leadership in the international schools' context (Blandford & Shaw, 2001b; Hayden, 2006; Lee, Hallinger, & Walker, 2012). A primary starting point in this under researched area has been to view

the challenges facing educational administrators as cultural (Hayden, 2006, pp. 96-97). A general approach of global mindedness is likely to be a prerequisite for educational leaders in this context. As a tool against inequity, Van Vooren & Lindsey, (2012) find that, by aligning frameworks of international mindedness and cultural proficiency, students of all origins can increase global awareness, and engagement. Empirical support for this is given in a quantitative study of leadership in primary schools offering international educational programmes. Hersey (2012) found positive connections between global mindedness and the concept of international mindedness as embodied by the IBLP. It appears that a valuable tool against inequity may lie in the day to day practice and modelling of global mindedness, as represented in the IBLP.

Leadership norms

An interpretivist study (Hunter Lewis, 2015) on educational leaders in a Chinese international school focused on intercultural sensitivity and emotional intelligence in leaders to promote global citizenship education. The study concludes that a form of distributed leadership is recommended in pursuing empathetic methods of leadership with the ultimate goal of educating the global citizen. The author's blog asks: 'Transformational educational leadership engages and motivates educators ... As we equip socially responsible global citizens to care for the earth and its inhabitants, are we waiting for that transformational leadership to inspire us from above?' (Hunter Lewis, 2013, p. 1). The reader should be aware that this thesis may lack the rigour of peer reviewed publications. The author draws upon two works on leadership and five works on transformational leadership: most on its relationship with emotional intelligence. Instead, distributed leadership is taken as the preferred model in this international school context, as noted by Bush

(2013), and as recommended specifically for autonomous schools by Schleicher (2012).

Roberts & Mancuso (2014) led a mixed methods study into leadership styles, as expressed through recruiting. By examining adverts for the position [of principal or director], they found a need for 'inspirational motivators' and leaders who expressed 'individualised consideration'. They found that transformational leadership required the most detailed analysis. This is a significant finding, as some commentators view distributed leadership as the preferred IB norm (Cartlidge, 2014), yet school advertising appears oriented towards the transformational and inspirational.

Rapid growth of (initially very small start up) international schools appeared to be a common element facing international schools. This was gauged at an average increase of 24 students per year in Bunnell's random sample survey of 300 schools in the European Council of International Schools (*ECIS*). He also found that severe pressures may emerge for administrators in the form of recruitment need and overall administrative workload (Bunnell, 2006). Leggatte & Thompson, (1997) conducted a postal survey study of 70 international schools' administrators responsible for planning, with 40 respondents, and found that long-term planning was valued by school heads and administrators, as was staff development. The study also found that the direction to be taken in terms of school goals and vision should not necessarily come from the head, as 70% found that a senior management team should be responsible for this. These data are pertinent as they contradict transformational leadership models of leadership, which report significant effects on organisational conditions (with only moderate or effects on student engagement) (Leithwood & Janzi, 2000), or Copland's (2001) belief that school leadership is for the 'heroic leader' or the board. Caffyn's (2010) case study of two schools drew on rich interview data, and found that the location (a

combination of fragmented building structure) and ex-pat – local dialogue were the sources of as much tension as synergy. The study found that poor planning of buildings, and local employment cultural conversations, were largely ignored by the administration. This resulted in substantial challenges; a climate of enclaves, isolation, micro politics and fragmentation (Caffyn, We Are in Transylvania, and Transylvania Is Not England': Location as a Significant Factor in International School Micropolitics, 2010). Caffyn's work is important in highlighting the very different social ramifications inherent in an international school, and underscores the importance of analysis through sociological theory:

International schools and their communities can become isolated from their immediate locality and from their homelands. This can, in turn, intensify relationships due to limited social possibilities and both psychological and linguistic isolation. [This] kind of environment produces a psychic prison, which increases distance, frustration and emotional tension. There are different levels of interaction, diverse groups and subcultures, made up of permanence and transience. [We should recognize] the power distance and politics caused by these emotional plays between permanent and transient groups in an international expatriate community. The boundaries of these groups can isolate them from outside and fragment them from within. (p. 74)

These tensions may serve to explain the short tenure of leaders, as explored in the sub-section below on *transience*.

(Bunnell, 2006, p. 54) used CIS website data on 179 accredited schools, plus material from individual school websites, and concluded that ‘... international schools seem amazingly good at adapting and growing within the confines of their geographical setting.’

Transience

The theme of transience is visible in Mancuso’s (2010) survey of international school leaders and teachers, with responses from 22 school heads and 248 teachers in Near East South Asian schools. The survey showed that, as well as factors such as age and satisfaction with salary, it was a supportive head that was considered to be the most important factor in teacher retention. This corroborates a study on international schools’ teacher careers conducted using random sampling in the international school of Copenhagen (Bunnell, 2005). Mancuso (2010) found that, ‘supportive’ leadership was directly linked with *transformational* and *distributed* forms of school leadership; both types fall into the ‘collegial’ model. Bush (2011) debates the pros and cons of these types of leadership, and draws upon Leithwood:

Transformational leadership is characterised by commitments and capacities of school leadership. Higher levels of personal commitment to organisational goals and greater capacities and for accomplishing those goals are assumed to result in extra effort and greater productivity (Leithwood & Jantzi, 2006, p. 9)

Bush (2011) goes on to link an argument that transformational leadership is essential for autonomous schools (Caldwell & Spinks, 1992). This appears highly relevant for international schools, which are, in the main, autonomous.

Bush links several studies to surmise that transformational leadership may affect classroom practices but not student achievement. He adds that this leadership style might be more readily accepted by the leader than the led, noting that transformational leadership may have the potential to become despotic due to strong heroic features.

Distributed leadership is outlined by Bush (2011, p. 88) as ‘... having become the normatively preferred model in the twenty-first century, replacing collegiality as the favoured approach.’ The evidence presented by Bush illuminates distributed leadership as having recently become particularly influential in educational leadership, being the subject of much study, fundamentally collegial, and (more critically) a potential answer to overworked heads and principals’ problems.

The teaching profession struggles to retain staff with a high turnover (Blandford & Shaw, 2001; Darling-Hammond, 2001; Ingersoll, 2002; O’Malley, 2004; Bunnell, 2005). Further, the data reviewed above indicate that transience affects both teachers and educational leaders more heavily in the international context than in the national context, confirming Hayden & Thompson’s, (1998b) study on teacher perceptions in international schools, where 40% of teachers had served in at least 5 previous schools. The high turnover has been identified by some as a unique characteristic of these schools (Blandford & Shaw, 2001b). In researching middle management at an international school, Javadi (2014, p. 16) draws upon Hardman (2001, p. 109), underlining that there is a great need to improve ‘... recruitment and retention of quality overseas teachers’. Bunnell (2005) uses Hartman’s research data to illustrate how only 11% of teachers had worked at one school and 89% at two or more. Hayden and Thompson’s (2001) empirical work on perceptions of international school teachers found that 40 per cent had taught in five or more schools. Javadi (2014) cites Glover, Gleeson, Gough, & Johnson, (1998) and

connects 'itchy feet' and high staff turnover with serious pedagogical disruption. Javadi considers the most serious challenge in terms of high turnover to be principal turnover, emphasising the critical nature of longevity in principalship in both national and international schools. Similarly, Blandford and Shaw (2001a, p. 28) see the principal in an international school as being in a more precarious position than in most national schools and that 'being fired is a *frequent* occurrence.' Blandford and Shaw consider this situation as a 'disease' and diagnose that '...the school is now in a self-perpetuating cycle of short-termism, lurching from one crisis to the next' (p.35).

Several studies (Hayden & Thompson, 1998b; Blandford & Shaw, 2001; Hardman, 2001; Bunnell, 2006; Caffyn, 2010; Mancuso, 2010) show that international school teachers are ready and willing to 'move on' to another school, making concessions in salary, package and location, due to perceived challenges with the school administration.

As outlined in the discussion on globalism in the introduction, the globalised context in which international schools exist is one of options, where distance has been minimised in favour of consumer choice and fiscal flexibility. Much in the way that capital is free to be invested wherever it can bring the most profit, so are (first world) international workers able to move to where profit (whether in capital or lifestyle) can be maximised. It may be that international schools' teachers are *particularly* globalised and apt to choose schools, much in the way a consumer may choose a product. This is a group of professionals, who consider travel and relocation a part (perhaps even a 'perk') of the job (Murakami-Ramalho, 2005). One way this may manifest as a leadership issue is seen in *teacher retention*. Blandford & Shaw (2001a) mention teacher and student turnover as being one of the main differences between a national and international school, and note that it can have a destabilising affect when turnover is high. International school teachers can lead a varied life, and with

contracts signed between one and three years (with two years being typical), teacher retention is often an issue for schools that wish to promote a healthy sense of continuity and stability in a fluid and international setting.

In an empirical study of American international schools, Murakami-Ramalho (2005) found that, due to the constraints of human capital and time, forming stable spaces and enduring traditions of excellence were among the biggest challenges that face leaders of international schools. A stable environment is particularly important in a school – it seems this is a major challenge facing an international school leader. Odland and Ruzicka's (2009) survey of 221 international school teachers showed that *administrative leadership*, *compensation* and *personal circumstances* (in that order) are the causal factors for expatriate teacher turnover in international schools. Anderson's (2010) ethnographic case study research on five teachers in international schools bears out the high importance of leadership, finding that the primary reason for teacher retention is that international school teachers have very strong feelings about how they are treated by their administrators and are more likely to leave a school where they do not feel trusted to do their job.

Dualities. This issue of teacher turnover also applies to leaders. Keller (2014) approaches this in a conceptual piece by pointing out that the challenges faced by senior international school leaders are significant. Keller notes the paucity of literature dealing with the dualities in international schools, with the exception of Cambridge and Thompson (2004), and Caffyn (2010), which may be indicative of a lack of critical rigour in this educational sector. These dualities appear as tensions between normative and rigid agendas in this globalised school sector and have already been the subject of much discussion here (Cambridge, 2003; Sylvester, 2005; Bates, 2011; Fail, 2011; Wylie, 2011; Gardner-McTaggart, 2016). Keller (an international school principal)

highlights how these tensions (ISR, 2013) can lead to challenges, that ‘... if not met well, may lead to a ‘dark’ or ‘destructive’ form of leadership contributing to the leader’s failure and removal.’ (Keller, 2014, p. 1). The International Schools Review may not be a reliable source for such data gathering, yet the opinions and attitudes expressed therein do bear considerable weight for teacher recruitment (TES online, 2016). Keller connects this with generic leadership literature (Burke, 2006; Einarsen, Aasland, & Skogstad, 2007) to arrive at *dark* or *destructive* forms of leadership in international schools. In order to mitigate this perceived trend, Keller proposes a framework for precisely this leadership context. The conceptual piece provides yet more evidence for the need for empirical work in the area of international educational leadership, as proposed in this study.

Ambiguity and the board. A second major issue facing international school leaders that emerges from this review is the ambiguous relationship with the board of governors. The average tenure of an English state school head in 2004 was gauged at nine or ten years (Halpin & Owen, 2004). Now somewhat dated, older longitudinal research involving 83 international schools showed that, on average, school heads stayed in one position for a mere 2.4 years. Reasons given for this brief sojourn were primarily: board of governors, compensation, and retirement (Hawley, 1994; 1995). This finding is pertinent, as it shows that tenure appears to be increasing. More recently, Benson’s (2011) research, which also probed 83 school heads, suggests that a chief administrator’s average tenure is 3.7 years at an international school. Although career changes were cited as being important, it was also regular changes in board structure, and the board’s micro management, that most heads cited as reasons for leaving. Blandford & Shaw (2001a) also cite an over involvement of board members, coupled with irregular attendance at board meetings, and lack of

continuity, as major reasons for heads leaving schools. Bunnell's (2005) empirical work on international schools' board structure finds little commonality between the head and the board. Bunnell draws upon Littleford (1999), who finds that international school heads spend an average of 40% of their time on board matters. Further, Bunnell finds that international schools' boards are different from each other, that there is no generic model, and this underscores the individuality inherent in each international school: a factor that cannot serve to ameliorate the tensions of transition in educational leadership: between schools. This links to the Council of International schools' (CIS) (2005) survey of 119 international schools which highlighted the many different names and terms used to describe the body which is formally responsible for governance. Bunnell concludes that '... it is clearly high time that the scholarly community viewed leadership in international schools as a diffuse and distributed phenomenon.' (Bunnell, 2005, p. 62). This is a claim that this PhD research has been able to address directly from rich data.

Consistency. Other factors affecting turnover are the mixed culture of staff and students and the differing perceptions of parents (Blandford & Shaw, 2001a). These factors may not be quite as different in international schools as Blandford and Shaw state, given the very cosmopolitan nature of schools in the urban areas of most developed countries. Hayden and Thompson (2000) state that the continual change in staff, students, parents and board members produces an effect of constantly redefining the school, and that the board, in particular, staffed as it is with parents, is not always productive as it levies influence, guides planning and overlooks staffing.

A recent conceptual piece (James & Fertig, 2016) presents a helpful overview of leadership in this context. They describe international schools as Complex Evolving Loosely Linked Systems (CELLS). They note how diverse schools and leaders are; that international schools are more complex than national

schools; that leadership faces challenges in 'legitimisation' of their school in the international context. The collective focus of this empirical literature review brings light to the above 'complexity', 'evolving' and 'loosely'. It identifies a lack of consistency as the underlying challenge facing the international school and its leadership. This can be understood as a product of uncertainty and an endemic change culture in the international schools' sector. This is further developed in the analysis and conclusion.

Transient leadership. The transient board remains an issue. Regular changes in board structure are most frequently due to globally mobile stakeholders, who are contracted for short periods, and then move on. Continuity of the kind more common in national school settings is therefore more difficult to achieve. This can be seen as symptomatic of the globalised market place, with obvious, and seemingly negative, implications for educational leadership. A perceived micro managing board would suggest a continuing variance between school heads and the board, which can be instrumental in heads' decisions to leave. Benson's (2011) data (with regard to a micro-managing board) suggest that chief administrators may not feel like they have the freedom to pursue their own goals and strategy without interference. This may imply a lack of professionalism on behalf of international school boards, but may also underpin the apparent link to transformational leadership (as foregrounded in Benson (2011)) in a more negative way. Transformational leadership in its political incarnation, as Bush (2011, pp. 85-86) highlights, has the potential to become despotic, raising serious moral qualms for its appropriateness in democratic organisations, especially when used as a cloak for imposing leaders' values. A proactive board may not fit well with a politically transformational leader.

Roberts and Mancuso's (2014) research on job descriptors in recruitment of senior IB administrators found that 'the most frequently sought-after

leadership ‘types’ were managerial, instructional, and collaborative/distributive. Well below the frequency of these was child-centred leadership.’ (Roberts & Mancuso, 2014 , p. 103). They clearly outline how managerial and instructional leadership are made more difficult by the demands made of the leader, and conclude that their statistical analysis made it clear that the attributes sought mostly aligned with transformational leadership.

The data also indicated that there was worldwide consistency in what international schools were looking for in their new leaders, and that the need for managerial, instructional, and collaborative/distributive leaders has been stable over time. However, the characteristics associated with TL have become increasingly more important over the past 7 years. (2014 , p. 103)

Overall, it emerges that this school environment is characterised by transition: change being the only constant. The boards in different schools engender different conditions for new heads. Additionally, the relatively short tenure of heads appears to guarantee change.

Leadership in International IB Schools

Blandford & Shaw (2001a) point to a paucity of documentary evidence in international school’s leadership, which Hayden (2006, p. 117) terms a dearth of material, and this is no less evident in IB international schools leadership. Lee, Hallinger, and Walker (2012) note that ‘... despite these growth trends, we observe that the literature on leadership in IB schools is very thin.’ This study itself is, in part, a reaction to the purported ‘dearth’ of material.

An overarching ethos

It has been argued that leading an international school requires an all-encompassing approach and the development of a particular ethos. This ethos must infuse the whole school, and its stakeholders, according to (Matthews & Sidhu, 2005; Hill I. , 2006). Here, the IB is well placed to provide precisely this 'ethos' in the form of the IB mission statement, and, in the affective domain, the IBLP.

Since the inception of this study in 2011-2012, the IB itself has opened a new 'Leadership and management development framework.' (IBO, 2012) and offers two courses under the title of 'Empowering leaders in international education.' The courses say of themselves.

... those certified in IB leadership can inspire and guide a school community to implement and sustain IB programmes at IB World Schools. IB certificates in leadership affirm the principles and practices associated with leading in the wider IB community as well as within an IB World School. (IBO, 2012, p. 4)

The 'dearth' of material on leadership in educational leadership in international schools appears to be clearing: since the beginning of this study, newer empirical data has emerged. For example, Bryant (2015) conducted a small scale mixed methods study of international IB teacher managers, and found that support in leading and developing people was lacking. Teacher managers required formal guidance, and psychological supervision. Bryant found this to be supportive of context based leadership training working together with formal (academic) training, and a need for principals to prioritise this type of in-house leadership training.

Cheerleading the IB. Another mixed methods study, involving quantitative data on teacher perceptions, and qualitative data on principals' perceptions in Thailand, found that, '... being a transformational and instructional leader, principals have more idea about schools instructional methods and the implementation of IB can help students to achieve principal's goals of successful schools (Subrahmanya & Mhunpiew, 2015, p. 125). The study confirms the substantial body of work reviewed below, and underscores the importance of 'buy in' of administrators to the IB system in realising their own and students' goals.

Van Vooren, Lai, Ledger, & Steffen (2013) point to a number of sources to highlight how important it is for school leadership to support the IB philosophy if they are to then successfully implement IB programmes:

Researchers have found that strong leadership from both the principals and the IB program coordinators in terms of their belief in and support of IB philosophy and their active promotion of IB programs to the public has been found to be crucial, 1997; Hall et al., 2009; Hallinger et al., 2010; Riesbeck, 2008). Focusing in particular on fostering international mindedness, Hayden and Thompson (1996) found that the exemplary role of teachers and the management team's buy - in of IB philosophy are critical.

(Van Vooren, Lai, Ledger, & Steffen, 2013, p. 11)

The comments above are echoed by Lee et Al. (2012), citing the pivotal role of leadership in successful IBDP (Gilliam, 1997) and PYP (Hall, Elder, Thompson, & Pollack, 2009; Hartman, 2008) curricula in US public schooling. Stevenson, Thompson and Fox (2014) comment that an understanding of the IB continuums, and a systematic usage of the IBLP in staff communications, is central to a successful IB school. This is echoed by Morfea (2013), who, in a phenomenological manner, gives several examples of his own experience and finds that modelling of the IBLP by leaders is central in creating a healthy work environment. His comments echo Caffyn (2010), and Keller (2014), in supporting the significance of the IBLP as shared values in the challenging environment of IB international schools' leadership. Indeed, in Stevenson, Thompson and Fox, (2014) it appears that a leader in an IB school must actively promote the IB 'philosophy'. This view is confirmed by empirical work on the Primary Years Programme: enthusiasm, and experience of the IB continuum in leadership is regarded as being central to the uptake and success of the programme in day to day teaching and learning (Day, Townsend, Knight, & Richardson, 2016). This, in turn, supports findings from a mixed methods study of 'functional instructional leaders' in the IBMYP, which found a strong need for these leaders to support curriculum coordinators, but also to develop their own formalised knowledge of leadership in their work with team leaders to develop clarity and self-efficacy in teams (Tooher-Hancock, 2014). In a mixed methods study in IB schools in South East Asia, Moosung, Hallinger and Walker (2012) find that IB schools, with their three distinct organisational contexts (e.g. Primary School, Middle School, High School) in the continuum areas (PYP, MYP, Diploma), employ different methods and approaches in teaching and leading. They find the need for IB schools to intentionally distribute responsibilities. They conceive these schools as rich and fruitful contexts for studying distributed instructional leadership. However, research undertaken by Phillips (2013) challenges the IB's own

purported support of distributed leadership as the ‘preferred model’, suggesting that the IB’s own data to support this claim is inadequate. Further confirmation of the importance of leaders’ role in actively supporting the IBLP is given in (Rizvi, et al., 2014), a mixed methods study report of the Asia Pacific region, which confirmed other report findings (Stevenson, Thompson, & Fox, 2014) that the IBLP is not clearly understood by all stakeholders. With particular reference to Rizvi et al., (2014) the IBLP is not present at all in the IB diploma programme, and seems to reflect a dearth of engagement and interaction with the IBLP at the most senior level of the IB continuum: the IB Diploma. This points to the importance of this study as it seeks to establish what role the IB learner profile (the IB mission statement in action) plays in the leadership practice of educational leaders in IB schools.

IB leadership across programmes. The Hong Kong Institute of Education (2014) conducted, ‘A Study of Successful practices in the IB Continuum’ (Hallinger, Walker, & Lee, 2010). This mixed methods study utilized case study, and a survey questionnaire, and features a section on findings pertaining to leadership. This is primarily concerned with the ‘successful transition’ from IB MYP to IB Diploma programmes. The results recommend that IB leaders focus on articulation between programmes, and on collaboration between teachers (and their material) in both programmes.

The presence of school leadership across programs,
Teachers teaching both of the programs (i.e. MYP and DP),
Development of subject vertical and horizontal articulation documents,
Meetings/collaboration between teachers of each program,
Meetings/collaboration between MYP and DP teachers.
(Hallinger, Walker, & Lee, 2010, p. 38)

These findings highlight how the IB faces challenges in seeing its three programmes (PYP, MYP, IB Diploma) working in seamless vertical articulation. This finding is echoed in later research from the same team (Moosung, Hallinger, & Walker, 2012) - rather, it appears to require substantial ‘collaboration’ between programmes (in a whole school). Whilst collaboration and articulation are goals of the IB, it appears that this extra collaboration is something that the IB leader must actively plan for. This means finding release time for teachers, and planning between school sections.

Walker, Bryant and Lee (2014, p. 9) produced a study on IB schools and leadership, and their findings concur with Blandford & Shaw (2001a), and Hayden (2006, p. 117). They state that the IB leadership issue ‘has attracted scant but increasingly scholarly attention over the past two decades’. However, this Asia-Pacific view on global IB leadership is helpful in so far that it proposes two ‘major areas’ in which IB leadership is perceived to face challenges: *external influences* and *organisational contexts*.

The IBLP and school culture. The Walker et al (2014) mixed methods study, examining IB schools, operationalization of the IB learner profile, leadership and teaching confirms much of the other research on IB schools (Lee, Hallinger, & Walker, 2012; Stevenson, Thompson, & Fox, 2014; Tooher-Hancock, 2014; Walker, Bryant, & Lee, 2014; Hunter Lewis, 2015; Day, Townsend, Knight, & Richardson, 2016). Their study of two IB schools shows how the IB learner profile is considered to be living part of the school. Their qualitative data find that the ‘LP [learner profile] plays a crucial role in shaping a cohesive school culture through its explicit use in teacher recruitment, student selection and classroom discourse.’ (Walker, Bryant, & Lee, 2014, p. 66). The Head of School is quoted as stating that ‘the Learner Profile plays quite a big role for us as an IB school, and not just at the student level. We look at it with teachers and parents.’ (Ibid). This report’s conclusion about school one is:

School Outcomes. The school is highly committed to the values and pedagogies espoused by the IB through its mission, program frameworks, and the Learner Profile. Indeed, the school leadership and staff view the school as an ‘IB school’—one in which the IB is the driver of teaching, learning and mission. The school conscientiously works to establish and maintain a culture that values difference and community—factors that seem to influence the implementation of the continuum. (2014, p. 80)

In school two, the cohesion apparent in school 1 was not evident. The Head of School expressed a sense of pride at being able to offer all three programmes, but also remarked that:

I have to be honest, the IB has been a problem. Because if the programs are developed independently and vocabularies have not matched up well...students learn one sort of vocabulary and then move to another program and they have to learn a whole different one. (2014, p. 83).

The head of school 2 implemented Harvard University’s *Teaching for Understanding* (TFU) and much of the qualitative data points towards a search for a common language; relating that, for most stakeholders, the IB continuum and the IB learner profile did not provide this. The head appears to like the IB continuum for its standardised means of recruiting and developing staff within a pedagogical framework, but is clear that more is required in his/her school, and s/he describes the school as ‘more than an IB school.’ (2014, p. 85). The first school embraces the IBLP and finds value therein, the second school aims

for more ‘school individuality’, and finds challenges with the IB.

Scant data in IB leadership. As with most empirical work in this context, the Walker et al (2014) study provides little detail pertaining to the individual outlook of the educational leaders involved in the qualitative part of this study, and this is clear as the aims of the study are to ‘... explore and document the impact of the IB continuum (PYP, MYP and DP) on students, teachers and schools in five Southeast Asian societies.’ (Walker, Bryant, & Lee, 2014, p. 7). Although there is information or data collected on the leader’s own outlook towards the IB continuum, and the learner profile, this has not been explored in any depth. It is unclear as to what these leaders believe is their practice, and how they have come to support their specific outlooks. There are no data about the educational/professional/cultural background of each leader, and how this may affect their perception of the IB continuum.

Operationalisation of the IBLP in IB schools. Empirical research in the European context (Stevenson, Thompson, & Fox, 2014) involves mixed methods (case study and survey questionnaire), with an online student survey, completed by 672 students in the UK, and employing regression analysis. Additional rich data were collected through visits to four schools. The study focused on Open Mindedness, and found that flexibility in the approach to the IBLP was central to participants’ views of its efficacy; this produced a paradoxical situation as it was also found that the systematic implementation of the IBLP was central in promoting a cohesive school culture. In terms of leadership, it was found that open mindedness was important:

The study findings indicate that it is necessary to ensure that the learner profile is systematically built

into the professional dialogues that take place in IB World Schools, such as daily “teacher talk”, whether it be part of formal meetings or informal professional conversations. As such, professional dialogues about the learner profile must be encouraged. These discussions are much more likely to occur when the learner profile is embedded intentionally within the culture of the school.

(Stevenson, Thompson, & Fox, 2014, p. 6)

Tensions between market place and school. The Walker et al (2014) study claims to have a stronger focus on researching leadership in the IB, although the study aims to examine the effects of four of the IB learner profile attributes: caring and open minded and knowledgeable and inquirers. Their review of IB leadership literature does not identify whether the literature is conceptual or empirical, and a number of pieces are unpublished thesis or dissertations: (Hawley, 1994, 1995; Gilliam, 1997; Biro, 2003; McGhee, 2003; Melton, 2003; Bunnell, 2008; Halicioglu, 2008; Hayden & Thompson, 2008; Riesbeck, 2008; Hall et al., 2009; Lee, Hallinger, & Walker, 2012a, 2012b; Walker & Cheng, 2009; Walker & Quong, 2010). Walker et al point out the major themes that emerge from their review: yet they reference only one source.

Lee and colleagues (2012a) provide a detailed summary of leadership challenges in IB schools, classifying them into two major areas: external influences and organizational contexts.

1. Leadership challenges from external influences (including parents and external assessment). Such challenges include:

- a) conflict between IB's student-centered philosophy and conventionally examination-driven and teacher-centered educational norms found in Confucian heritage societies;
- b) a tendency for IB schools to focus on DP outcomes due to the importance of DP examination results for university admissions.

2. Leadership challenges from the organizational context.

(Walker, Bryant, & Lee, 2014, p. 9)

The first point above picks up on the tensions, which are related to those already discussed here in the globalist and internationalist agenda (Cambridge, 2003), and which may well provide challenges for point 2, as the school tries to operate from a market driven orientation, in a 'soft' educational organisation.

Challenges to IB leadership from empirical data

The data reviewed here indicate that transience and consistency is a particular challenge amidst constant 'redefinition' of the school (Hayden & Thompson, 2000). Indeed, high turnover affects both teachers and educational leaders more heavily in the international school context than in the national context, confirming previous discussions (Hayden & Thompson, 1998b; Blandford & Shaw, 2001b; Javadi, 2014), with a major perceived threat also being teacher retention (Odland & Ruzicka, 2009; Anderson, 2010). As international schools, this affects the IB sector too. Specific IB threats are discussed below.

Support for teacher managers is problematic in IB international schools (Bryant, 2015). Buy in to the IB ethos is considered important Steffen (Van Vooren, Lai, Ledger, & Steffen, 2013). Stevenson et al (2014) comment that an understanding of the IB continuums, and a systematic usage of the IBLP in

staff communications, is central to a successful IB school. This is echoed by Morfea (2013). Leadership must model IB values and the IBLP in order to create a positive working environment in an IB school (Caffyn, 2010; Morfea, 2013; Keller, 2014), but also develop more formalised understanding of leadership (Tooher-Hancock, 2014). A lack of implementation of the IBLP (due to additional curricular focus and other programmes) emerges as a distinct threat (Walker, Bryant, & Lee, 2014, p. 66). Main challenges relating to IB international schools include implementing the prescribed IB parameters (Moosung, Hallinger, & Walker, 2012, p. 305), and indeed, promoting a culture that infuses the IBLP and the IB mission into the school (Morfea, 2013; Stevenson, Thompson, & Fox, 2014; Day, Townsend, Knight, & Richardson, 2016).

Overview

This literature review shows that international schools represent a varied collection of institutions, existing globally; replete with all the differences one may associate with the differences between nation states and regional cultures or even the companies of economic globalism. However, there appears to be a common unifying theme: international schools are generally viewed as existing somewhere on a matrix, axis, or spectrum. One of the drawbacks in an individualised positioning on this spectrum is that it engenders change and transition. Understanding the character of the educational leader, and not the characteristics (Gunter, 2001), is crucial in shedding light on the pressures leaders face in navigating any conceptual tensions and bringing their own vision to bear. These tensions may well engender a causal link to operationalization of the IB learner profile, authentic connection to the IBLP, and leadership approaches in general. One of the most helpful ways of positioning schools is between the global and the international, or in other

words: the market place and the equitable. This research suggests that the addition of Bourdieu's (1984) conception of 'Le Distinction' is central to understanding how these private institutions navigate their identity in a global context.

Global citizenship, in one form or another, seems to have accompanied the birth of the international school, and appears to be (re)emerging as a central issue for international education. However, in this diverse sector, this may be a constant for some, emergent for others, and not relevant for some. This review has facilitated including this theme in the aims of the study.

The review of empirical literature shows that challenges facing the international school leader focus around transition and change. Firstly, a good deal of the research in international schools examines the high turnover of staff; the light-footed teacher. These are professionals who are far more open to travel, short-term contracts and movement than their colleagues in national school settings. Secondly, there is some research that investigates boards and their relationships to school leaders. An interfering and intermittent board is a well-researched and studied phenomenon in the literature. Fundamentally, the educational leader in international schools is at the nexus of the ever-changing mission and strategic objectives of a school, and their own role in this is still little understood, as most literature tends towards quantitative or mixed methods views of the board, teachers, tensions between orientation, but not on senior leadership in any depth.

International schools face significant challenges due to their transient nature, and transitory orientation. They represent a varied collection of institutions, existing globally; replete with all the differences one may associate with the differences between nation states and regional cultures or even the companies of economic globalism. However, there appears to be a common unifying theme present, which is placing international schools somewhere on a matrix, axis, or spectrum. One of the most helpful ways of positioning schools is

between the global and the international, or in other words: the market place and the equitable. This research suggests that the addition of Bourdieu's (1984) conception of 'Le Distinction' is central to understanding how these private institutions navigate their identity in a global context. This in turn is significant in understanding the pressures and challenges facing educational leaders in this globalising context.

Notable gaps appear in understanding how transience occurs in a system that offers continuity through the IBLP. There appears to be no research on what role leadership plays in constantly redefining the school. This research aims to address this gap by focusing directly upon the IBLP and its operationalisation among directors. Further, it looks into the character of leadership in order to gain an understanding of this from a social-professional aspect. The literature provides plenty of normative orientation about leadership models, but little research into how leadership is perceived, how leaders see what they do, and how they explain what they do – this research explores leaders' perceptions and experiences, addressing this gap. Whilst leadership literature exists, most empirical literature in IB international schools' leadership covers a mixture of leaders at different levels, and there is no empirical literature that focuses specifically on the role of directors. Given the extra onus on directors in this context to provide vision, an understanding of directors is crucial, yet not available in the literature – this research addressed this gap. Finally, there is very little in the literature that looks socio-critically at what leadership is, and what it does in this free-market context; and indeed, whether it really does promote the IB or not – this research provides data on this most important area.

Chapter Three: Methodology

Introduction

This study aims to explore the character, rather than the characteristics, of educational leadership in the international schools' context. This necessitates a fundamental naturalistic orientation. In this way, this study orients towards the interpretivist paradigm of a relativist ontology, so as to explore the individual stories and backgrounds of participants, as their own distinct phenomena. This approach accepts that people can (and do) form their own realities, and see the world in their own light. In many ways they create their own reality (Morrison, 2012b) leading to a need to understand phenomena (Smith, Flowers, & Larkin, 2009). A key part of the process to find knowledge lies in the interplay between the director's reality, the 'director group' and the school, IB and any other institutional perceptions of reality. What follows is a critical interpretation of all of the above; a critical approach; that is to say, knowledge is not value free (Morrison, 2012), particularly so in this globalising autonomous school context, characterised by school fees and distinction. In this field, the perceptions of the participant are better understood given the social and cultural understanding of this time of globalisation, as well as the educational and political realities, which surround this issue. This is generally understood to involve a global societal shift away from a social and caring modus operandi, towards more rigid ways of leading, drawing inspiration and direction from market forces (Habermas, 1970; Habermas, 1987; Ball, 2003; Bourdieu, 2003; Bottery, 2006; Bourdieu, 2007; Morrison, 2012; Morrison, 2012b).

Bourdieu (2007) relates, in his 'Béarnaise Ethnography', the bachelorhood of eldest sons in Bearn in the 1962 (Bourdieu, 2008) where he reflects upon the social researcher's need to facilitate

... the imperceptible accumulation of changes that were gradually imposed on me by the experiences of life and that I brought about through a work on myself that was inseparable from the work that I was doing on the social world. (Bourdieu, 2007, p. 59)

Bourdieu goes as far as to call this process an apprenticeship, which he also refers to, deeply personally, as an ‘invitation’ (Ibid). This approach to research resonates with the researcher’s own ‘apprenticeship’ in the field of educational leadership, as middle manager of an international school. The experiences of life are inseparable from the work reflected in this study.

Bourdieu is also straightforward in linking an interpretivist and critical paradigm, and he does this throughout his career (Bourdieu, 2007). For example, the above study was framed as ‘... taking as its object the sufferings and dramas linked to the relations between the sexes in peasant society’ (Bourdieu, 2007, p. 59). Approaching the ethnographic as the *subject*, and the critical societal as the *object* represents a methodology which clearly mirrors my own personal research outlook. Bourdieu remarks that he was pursuing this critical approach in research, even before the emergence of ‘gender studies’ and other approaches associated with the critical paradigm. In this way, an overarching methodological approach to an investigation of the character of leadership can only profit from a similar outlook to that of Bourdieu, as outlined above.

Research paradigm

A paradigm may be understood as being functionally and semantically distinct from other modes of thinking, interacting and understanding – ‘... a unifying

framework of understandings' (Somekh & Lewin, 2005, p. 347). Cohen and Manion (2007) outline several distinct paradigms (notably positivism, interpretive and critical), while Burrell & Morgan (1979) draw an axis with two main ontologies of nominalism and realism represented by the epistemologies of positivism and anti-positivism respectively. My view is that the paradigm debate is clearly with positivism on the one hand, and anti positivism on the other and, as my initial reflection shows, the aims of this research are to investigate the leaders rather than attributes of leadership and this approach is summed up well by Gunter:

Those who locate themselves in qualitative work not only raise concerns about the operational aspects of positivist approaches, but also take the position that personal accounts of leadership experiences and perspectives about the job are vital if we want to shift the emphasis away from the characteristics of leadership, to the character of leaders.

(Gunter, 2001, p. 56)

Research Approach

Gunter outlines the importance of capturing 'real time activity of leadership in practice' and further considers the merits of various types of study, the one being focused on 'practice as a collective experience', the other being a study of '... individuals to obtain and analyse their individual and/or collective stories.' (2001, p. 56), an echo of Bourdieu's (2007) phenomenological/ethological approach outlined above in my personal reflection. With my study's focus upon the 'character of leaders', rather than the 'characteristics of leadership', the focus is on individual stories.

As reflected in the conceptual frame for sample, the phenomenon under exploration was the IB international school director; the job that she/he does, what values and experience influence her/him, and what practices and thinking she/he employs. Essentially, the study attempts to explore the job of director by looking at the participants as people first, and leaders second to gain understanding of who they really are, and in turn, how they influence and form the schools they run. The theoretical analysis and exploration of any analytical generalisation invited the method of case study. This was extended by the recognition of context in defining this sample, and the interpretive acknowledgement of the wholeness and complexity of human systems. This is dealt with in the section following.

The preferred model for this approach was a collective case study of leaders, drawing on interviews and observation. In order to facilitate physical contact with leaders, the study had to take place in countries, which were not too far removed from the researcher. It appeared at the onset of this methodological orientation that a great deal of supplemental data could also be collected at a distance via telephone/video interview and email: thereby maintaining a sense of connection.

Much of the empirical literature reviewed in chapter two is mixed methods research. A closer look at this research often finds an underlying positivism, and this is by no means unusual, as stated by Creswell (2011, p. 270): 'In the privileging of post-positivism in mixed methods, does it marginalize qualitative, interpretive approaches and relegate them to secondary status?' The intention of this study was to focus upon quality of data, and achieve an anti-positivist approach.

Case Study

Case studies may provide analytical rather than statistical generalisation, and

allow an understanding of the sample by helping researchers to recognise other similar cases, phenomena and situations (Robson, 2002, p. 183). Case study can supply real human data as they occur, as, ‘they are known to observe effects in real contexts, recognising that context is a powerful determinant of both causes and effects’ (Punch, 1998, p. 253). Case studies investigate and report on the complex dynamic and unfolding interactions – in tune with the wholeness and complexity of human systems (Sturman, 1999). The *type* of case study is also relevant, and Punch identifies three distinct types:

The intrinsic (undertaken for a better understanding of a particular case),

The instrumental (undertaken to give insight into an issue or refine a theory),

The collective (extension of the instrumental to cover several cases, learn more about a population or condition)

(Punch, 1998, p. 152).

Case study can also be classified as explanatory, exploratory and descriptive, and may be particularly useful when ‘How or Why questions are being posed and when the focus is on contemporary phenomenon within some real-life aspect’ (Yin, 2003, pp. 3-4). I sought to collect data from several individuals, so an orientation towards case study had to be able to provide insights about a population or condition. It was clear that the collective case study was best suited to this project. As the researched focused on probing the phenomenon of the character of leaders, this facilitated an exploratory case study. In this way, the six IB directors or heads enjoyed an individual and rich focus which allowed their unique sets of data to enter into a collective grouping. The nature of the case study was also such that it allowed heads to be the focus of their schools’ expression of leadership. There was no comparison or contrast with

other stakeholders in the school, and this allowed directors to express their own views and orientations without any need to pre-empt other data sets. In this way, directors were allowed to open up and be as truly ‘themselves’ as they wanted to be.

From this collective, cross case comparison was achieved, addressing the aims of this research and shedding light on the phenomenon of IB school directors. These aims included an in-depth exploration of the IB leaders’ approach to leading, against the backdrop of the IB learner profile, concepts of global citizenship, and similarities or differences in these leaders. This collective of IB directors also presented the opportunity for comparison and critical reflection on the individuals involved. The case, therefore, is the phenomenon of IB school directors.

Research Methods

Case Study

Several methods were adopted for this case study, using a sequential approach (Punch, 1998). The first set was an emailed pre-interview data collection instrument, consisting of 21 open-ended questions pertaining to the societal and operational orientation of heads towards the IBLP and GCE. Observation formed the second data set, and was structured around access to the participants, and for the most part involved watching them in their day to day work: job interviews, SLT meetings, walkabouts, interactions with students and teachers. In the third phase, the ‘unstructured interview’ (Morrison, 2012b, p. 208), participants were able to lead the conversation, and talk about what they thought was relevant within the frame established through the pre-interview data collection. Although the promise of web-based research was compelling, the pilot participant clearly showed that data set two and three could only be achieved by face to face interaction. This required a half day visit

to each school, observing their day-to-day activities, as in Hammersley & Atkinson (2007), and then interviewing. The distance component was not entirely unhelpful. Morrison, in an echo of Huster, Bridgehouse & Ruddick's (1995) 'practical compromise' of distance study, touches on the 'innovative forms that "contact" increasingly takes in multi modal worlds'. In this way, the first data set was easily achieved through email, and participants were reviewers and commentators of their own transcripts from data set three, and in the findings chapter – at a distance. It must be made clear, however, that without the face to face contact, the preceding and antecedent data would not have the same value. In effect, both drew phases were facilitated by the physical contact.

The interview

Trust building was imperative in this process of delving into the character of leaders. This study built a relationship over two years, in which professional and personal data could be accessed. I was looking for honesty and personal reflection, and this is difficult to achieve from an initial interaction: hence the need for a trust building phase (Hammersley & Atkinson, 2007), which became a significant and valuable aspect of the research process. This allowed the research to uncover quite personal aspects of participants identity in a way that previous research may not have done, and this directly served the research aims. Due to the long process of soliciting, followed by ethics approval which took over five months, there was an element of 'ice breaking', where trust was developed: most notably in the rigour of the ethics phase. In this time, there was repeated contact with participants via email: some to do with reminding them to return forms, but in others where participants were asking for a timeline.

Pre-interview data collection. With the logistical limitations inherent in research into international schools, repeated multi-phase face to face contact is likely to be beyond the remit of most self-funded research. With this limitation, the one face to face interview was central to the research, yet, in order to ensure that trust was already being developed, participants received a set of 21 emailed questions one month prior to face to face contact.

In support of email interview, it was found that non-synchronous interchange had already experienced some measure of success in educational inquiry (Reiser, 2001; Laurillard, 2006) and promised to yield concise and clear data, where the respondent has time to reflect and consider answers in a way that may better reflect the complex nature of thought processes and ideals. The study began with a structured set of emailed questions in order to establish a relationship, and was followed by carefully selected unstructured interviews (Fontana & Frey, 1994). Accordingly, this ‘pre-interview data collection’, was in the form of open-ended prose answers in written mode. This served two purposes. First, it provided a stimulus, setting the frame for the face to face interview. In effect, it enabled reflection on self, personal orientation, professional orientation, and attitudes towards the two main aims: the IBLP and GCE. Second, it provided a valuable first data set in its own right, from which personal and professional orientations could be assessed. This was particularly helpful in developing the thesis, especially as regards values and professional leadership models. In effect, the first data set acted as a tool for interpretation of subsequent data sets. Furthermore, participants’ responses were candid and loquacious, indicating a willingness to offer information, and suggesting a measure of trust.

Types of interview. There are various modes of discourse. Coleman (2012, p. 253) lists face to face, by telephone, by video link, or online, and lists variables that

define which type of interview is most suited, such as the number of interviewers, and the number of interviewees. These fall into two broad categories, the synchronous, and the non-synchronous. Although this study did not aim to be ethnographic in focus, the phenomenological orientation of getting closer to the data, and being a part of the phenomenon seemed to be able to draw upon allied methods known to the field of online ethnography (Hine, 2000; Miller & Slater, 2001; Kozinets, 2006), helpfully mitigating the physical distance of research subjects. It is 'getting close to data' (Richards, 1998) which was my primary aim. Despite this optimistic statement, it was clear that the various modes of communication had their advantages and disadvantages. For example, an emailed interview is concise, and requires no transcription – yet does not really allow the trust relationship to grow in the same way as a face to face interview. Coleman relates as follows: 'The difference between a questionnaire and a structured interview is that the latter is administered by a researcher who records the answers, rather than the respondent being asked to do this.' Further, she relates how a 'structured interview' is suitable for procuring data from a relatively large number of people, concluding that this type of interview is not conducive to obtaining detailed and in-depth answers, for that, the interviewer will normally use a semi-structured or unstructured interview style...' (Coleman, 2012, p. 253). However, a face to face interview, despite its appeal in building a real relationship, requires recording of dialogue and then coding and even potential time-consuming transcription – not to mention the need to travel to the location.

Coleman points out that 'life history interviews may also fall into the category of unstructured interviews.' (2012, p. 253).

Participant interviews

This research seeks to delve into the character of the leaders, not the characteristics of leadership, and therefore requires an understanding of the participants' orientation towards values and ideas. The unstructured interview allows for the participant to lead the process, and to talk about what they consider to be most relevant, rather than talking about what the researcher finds most important. In this way this type of interview is particularly suited, as it allows participants to express themselves freely, and on their own terms. The element of distance is not helpful here, yet this research has aimed to develop an approach, based around Seidman (2006), to suit this particular context. Seidman uses unstructured interviews in three phases: firstly to establish context with the individual, secondly to concentrate on details of the participants' experience, and make sense of what they do, and thirdly to reflect on meaning and make sense of this. I used this general conception but in a multimodal manner: the first interview was via email, the second was a face to face interview, and the third was a process of participants reviewing their own transcripts and findings chapters. It was hoped that, in this way, the research would benefit from Seidman's approach, whilst utilising a set of modalities which were achievable in this research, given the factor of distance, as discussed below.

As outlined above, the unstructured interview, supported by the initial emailed interview, gave the researcher a better understanding of the individuals' backgrounds, using the techniques of 'interpretive actionism'; with an aim to understand transformational and important experiences. In the face to face interview, participants delved into their own backgrounds, both professional and personal, and this facilitated 'critical interviewing' to some extent, yet without any overt pressure from the interviewer. Such a critical exploration is known to be useful in understanding social, economic and cultural features

(Fontana & Frey, 1994). Indeed, the information presented here was helpful in the analysis phase, and was identified as a key aspect of understanding international education in the light of globalisation. In this way ‘... gender, race, class and other types of power relations are conveyed by the researcher and form an essential backdrop to answers respondents provide.’ (Scott, 2012, p. 115).

The researcher used unstructured interviews due to their purported strength in ‘exploration’ (Coleman, 2012, p. 253). As outlined above (Seidman, 2006), the interview process began by referring to the frame provided by the ‘pre-data collection’ with a biographical account of professional and personal development. Important perceived issues are those of professional capital, and academic capital, and how the leader perceived these as influences upon their leadership outlook. Further, the leader was questioned on areas of practice and ideology that directly related to the ten attributes of the IB learner profile, and on perceptions of global citizenship.

It was accepted that, due to the nature of the chosen interpretivist paradigm, the subjects themselves may well have contributed to the sequencing of data collection, (as they did in the pre-interview data collection, some being prompt in reply, some taking the full four weeks) and a too restrictive planning of the case study may not have worked well. Whilst the logistics were challenging, participants were very cooperative and flexible, and as a result were able to be ordered into pair-groups for their visits.

Observation. Observation is used here as a strategy ‘... to complement other strategies’ (Scott, 2012, p. 115), to support interviews, not as a primary research tool. The intention is to understand the meanings individuals attach to observed actions and events. Scott poses two main types of observation. The first is participant observation with the researcher in a central role: here the

researcher interprets the meanings and experiences of social actors, by working closely with the participants. This allows the researcher to get a fix on the 'psychological state' of the participant. With this act of imagination or identification with the participant, this appears to be more in line with the phenomenological approach proposed here, where the researcher's own background and understanding of the context (myself embedded in an international school as middle manager for five years) is a valuable resource in identifying with, and understanding, the individual. The second, what Scott describes as being at 'the other end of the spectrum': the detached and purely observational approach, the fly on the wall approach (2012, p. 116). The approach taken here was the former.

An additional plus to observational data lay in the face to face interview: 'to observe visual cues, for example relating to the layout of an office.' A part of this is described in face to face interactions thus: 'I have found that the face-to-face interviews usually provide more extensive and memorable responses.' (Coleman, 2012, p. 254).

However, Bush (2012, p. 80) outlines the difficulties in achieving reliability in observational research, viewing research at a different time, with different people present, or a different agenda, as challenging in achieving reliability.

The half day available to the researcher was not sufficient in order to develop a rigorous observational approach, with piloting of observation, or using more than one observer in achieving 'inter-observer' reliability (Moyle, 2007, p. 205). In this case, 'shadowing' was used in order to observe the participant in their day to day activities, and in order to support the interview process, by providing an observational context as a stimulus for the interview. It is understood that challenges here include behaviour modification (Ogbonna & Harris, 1998) when in the presence of an observer. Typicality of interactions can also not be achieved, but this was not the intention of this observational

episode. Rather, the observation served to build a connection with the participant. In this way, I was as much a part of the research ‘conversation’ as possible, and established a ‘fusion of horizons’, (Gadamer, 2004), with which ‘... the observer and the observed fuse their different versions of the word’ (Scott, 2012, p. 116). In doing this, I found a helpful model for observation in my research in ‘Case study 5’ in Scott (2012, p. 116) where observation includes a number of routine aspects of principals’ work being performed, everyday management of personnel in meetings, and how success and failure were defined by the participants. In this way, observation as a data source was supportive of an overall understanding of the character of leadership.

Sampling

The international school director is an overarching head of school. The school is usually made up of several sections: early-learning, primary, middle and upper, each with their own instructional leaders in the form of principals, or heads. The director manages the principals in the schools. In addition, the director will likely oversee the business office, maintenance, security, human resources, remuneration, recruitment, admissions, buildings, school calendar and more. Most relevantly, the director is responsible for the school’s mission and vision, and as such, appears much like a chief executive officer. It is clear that heads and principals of each sub-section manage and lead their own school, but it is the director who meets regularly with them to ensure cohesive direction. Few if any directors have an instructional component to their jobs: indeed, in this sample there were none. However, due to the nature of the job (managing school principals, and overseeing the educational process), it is clear that the director has an educational background. In all cases here, for example, directors started off first as teachers, and then worked their way up to be director. In this way, the director is often the highest *educational* leader in the

school, as the itinerant supervisory boards of international schools can rarely, if ever, boast educational leaders in their ranks.

Sampling was decided early on in the research process, as the logistical implications of an international study were greatly limited by the resources available to a PhD researcher.

Factors such as expense, time, accessibility frequently prevent researchers from gaining information from the whole population. Therefore they often need to be able to obtain data from a smaller group or subset of the total population in such a way that the knowledge gained is representative of the total population (however defined) under study.
(Cohen & Manion, 2007, p. 100)

This study's set out to collect rich (qualitative) personal and operational data from participants, focusing upon participants' perception and outlook. Miles, Huberman and Saldana relate how 'Qualitative researchers usually work with *small* samples of people, nested in their context and studied in depth... qualitative studies tend to be purposive rather than random ...'. Miles et Al., further point out that:

First you need to set boundaries to define aspects of your cases that you can study within the limits of your time and means, that connects directly to your research questions and that probably will include samples of what you want to study. Second, at the same time you need to create a conceptual frame to help you uncover, confirm or qualify the basic process or constructs that undergrid your study.

(Miles, Huberman, & Saldana, 2014, p. 31)

This section below details how the conceptual frame was conceived in order to undergrid the study.

The threefold aims of the study sought to ‘explore leadership in IB Schools’ and to ‘investigate leadership approaches through the lens of the IB learner profile’ and ‘how IB educational leaders view global citizenship. All aspects sought to explore commonalities and differences between leadership.

The conceptual frame outlining the research population was defined by this study as ‘An IB leader at the highest administrative position in a school’, i.e. a director as described in earlier sections. Linked in the conceptual frame was the requirement that the schools were IB continuum schools offering the IB diploma and at least the PYP or MYP – only. This was relevant, as many schools offer the IB along with other programmes, such as AP or A-Level and this study sought schools with an emphasis on the IB.

The interpretivist approach may seek subjects that fall outside the norm, or subjects that are remarkable by their differences (Onwuegbuzie & Leech, 2007). The conceptual frame was further extended by the requirement to be close to the language and culture in participants’ ‘nested context’ (Miles, Huberman, & Saldana, 2014, p. 31). This was a strength drawn from the phenomenological approach, where the researcher is able to take in background ‘noise’ of the workplace, as people talk and interact in the native language, making reference to local conventions, norms, expectations, preconceptions, biases, and heuristics (Smith, Flowers, & Larkin, 2009). This is explained more fully and in context below. In this way, the geographical frame was defined as English and German speaking countries. The constraints in conducting international doctoral research were clear given a limited personal budget, as a full-time teacher/middle-manager, so it was expedient to

place research in one global location, in this case Europe. Personal knowledge can be used to facilitate access (Babbie, 2001), yet this was unnecessary. The sample was purposive – choosing subjects whose schools fit the above criteria, i.e. IB international schools in Austria, Switzerland, Germany, and Britain..

The purposive sample began with CIS (2014) database as a population. This details all member IB world schools, and this was a handy tool. By selecting the filters on the website, the study drew from a sample of 91 schools using this database. In order to fit the conceptual frame for this sample, non-IB curricula schools were omitted. Secondly, the 91 selected were given priority according to location: the German speaking European context. Thirdly, logistical issues were considered: where there was a major city with two or more of these 91 schools, where two participants could be visited in one day. In this way, the sample was reduced to nine in the German speaking context and three in England.

In my chosen interpretivist paradigm, it was the access to deep information that was paramount. The ability to be conversant in the language and culture of the host country was a great advantage to me. For this reason, I chose to focus on Southern England, Switzerland, Germany, and Austria. (I have lived and worked in all of these places and am fluent in German, and am originally from the South East of England). It would have been convenient to imagine that I may have ‘chosen’ a selection of the schools by a set of criteria which would have reflected a more globalised sample: spread around the world. However, given the choice of paradigm, this would necessitate a team including researchers with more extensive cultural and language skills, plus a large budget. Therefore it was clear to me that I would make contact firstly with Austrian, and London schools, then German and Swiss. Coleman (2012) highlights the tensions between what sample is ideal, and what is realistic, especially given thesis or dissertation research. Drawing on Coleman (2012),

five to seven was considered a suitable number. In conferring with my supervisors, six was agreed as appropriate.

In addressing the aims of the study, the methodological outlook required observational data, and rich, in-depth understanding enabling insight into the German and English speaking area of Europe. With these distinctive foci in mind, a deliberate attempt to source participants was most appropriate: ‘... “purposive sampling” is the term often used. It means sampling in a deliberate way with some focus or purpose in mind.’ (Punch, 1998, p. 193). Floyd (2012, p. 226) points out that purposive sampling is favourable in identifying ‘appropriate participants’, citing Bryman:

Such sampling is essentially strategic and entails an attempt to establish a good correspondence between research questions and sampling. In other words, the researcher samples on the basis of wanting to interview people who are relevant to the research question.

(Bryman, 2008, p. 458)

In order to establish a good correspondence between research questions and sampling, the study required participants who may have differed in outlook and background. In this way, commonalities and differences could be explored with more perspective, and with richer results. The study aimed to choose subjects who fit the criteria (Babbie, 2001). Gall, Gall and Borg (2007) identify 15 types of purposive sampling. In this case, the study aimed towards a ‘maximum variation plan’ (Punch, 1998, p. 193) in order to locate leaders whose commonalities and differences may have thrown up more pertinent data. However, ‘maximum variation’ is relative in this context and may in effect be more of a ‘variation plan’. For example, it would have been unrepresentative

to have interviewed six middle aged, white, male, Anglo Saxon, participants: who appeared to make up the majority of leaders in this context (CIS, 2014). The boundaries for the purposive sample are defined threefold:

- Primarily IB international school directors.
- Secondly within the geographical and cultural area defined.
- Finally, within a variation plan actively seeking to include non-male, non Anglo-Saxons.

In the first round, twelve suitable participants were invited to participate. Five were unable to take part, seven consented to the research, of which one became the pilot. This led to six participants for the main study, as agreed upon earlier. This sample comprised six participants, four men and two women, who were International IB directors, with schools in the defined area. Despite locating one non-Anglo-Saxon male, he declined, and the rest of the sample was Anglo-Saxon. See figure 3.1 for an overview of the sample.

<i>Pseudonym</i>	<i>Gender</i>	<i>Type of International School</i>	<i>Location</i>	<i>Age</i>
Alfred	M	Co-Ed. IB (PYP, MYP IB Diploma)	Austria	Over 60
Barry	Male	Co-Ed. IB (PYP, MYP IB Diploma))	Austria	Over 50
Charles	Male	Co-Ed. IB (PYP, MYP IB Diploma)	Germany	Over 50
Dorothy	Female	Co-Ed. IB (PYP, MYP IB Diploma)	Germany	Over 45
Elvin	Male	Co-Ed. PYP and IB-Diploma with 'In House' Middle Years programme and post 16 US 'Advanced Placement'.	Switzerland	Over 50
Fiona	Female	Co-Ed. IB (PYP, MYP IB Diploma)	Switzerland	Over 50

Figure 3.1. Sample at a glance

Access

It is acknowledged that access to heads can be challenging: this sample is purposive, and addresses people in high positions who may be difficult to reach. However, the written mode of communication has the advantage of allowing these busy people to answer when the opportunity arises, rather than having to keep to a timetable, which may be difficult for a working head. The half day spent with the participant emerged as a good compromise between taking up the administrator's time, and getting a real-time insight into the person.

Access was negotiated initially by outlining the face to face requirements in initial solicitation via email. Upon agreement, the ethics papers outlined access requirements in more detail, which resulted in a formally recognised agreement. Final and actual access was often a matter of liaising with the director's assistant in order to find a suitable 'window'. Access was a particularly difficult matter to achieve due to distance: it was important to cover two schools per day. Each school pair had to be located in some proximity, and so organising this logistic, along with access, was not easy. However, in the end, the participants were all very accommodating.

Instrument Design and Piloting

The study was anti-positivist in general, interpretivist in the main, and tended towards aspects of phenomenological research, whilst incorporating a critical discussion of data. In order to achieve the study's aims, it sought the personal account of leaders in order to 'shift the emphasis away from the characteristics of leadership, to the character of leaders.' (Gunter, 2001, p. 56), approaching these aims with a degree of informational depth.

During the course of the research, the design changed and adapted to the participants and the researcher, and to information as it accrued. A particularly important change occurred because of the pilot, and is described below.

First steps

In the first phase of the design, the researcher considered the three-part interview scheme as used by Seiman (2006) ‘... known as in depth phenomenologically based [and] involves open ended questions in a series of three interviews with each participant.’ (Coleman, 2012, p. 253). The use of web based methods was considered as a way of making up for the lack of face to face time available, and in order to open up the topic, given the restrictions of distance, a pre-interview data collection phase was developed via email.

Seiman’s process of interviewing moves from the unstructured, to semi-structured. Unstructured interviews are valued for their phenomenological depth. The idea was to enable the interviewer to pinpoint key points; for example, relating to operationalization of the learner profile and personal views on global citizenship. Walker et al. (2014, p. 63) conducted three interviews with IB principals in order to pilot interview questions and explore emerging themes. Initially, this study sought to follow a similar path. The advantages of this approach are outlined in Walker et al. (2014, p. 63) where semi structured interviews were organised around a ‘topic guide’, leading to ‘... varying degrees of data saturation of the topics between the two schools.’ The advantage of this approach is that the open ended interviews can be cross referenced to identify key points or themes pertaining to facets of biographical data, views on global citizenship, and the IB learner profile. This is then explored further (and in more detail) in a series of semi structured interviews.

The initial approach was to begin orientation with the emailed data collection, then follow up with a video-based structured interview, and finally a face to face unstructured interview.

Pilot

The pilot received the emailed data responses, which were helpful in orientation and in context-setting, as intended. However, the unstructured interview, via video conference, was ineffective in achieving the aims outlined above: getting close to the data, building a relationship, building trust, and understanding the phenomena. Technical issues were omnipresent: internet connection was continually subject to lapses in conversation, making an easy flow and rapport difficult. For example, the interlocutors would often talk at the same time, because they did not realise the other was talking due to time lapse. In the end, the researcher switched off the video feed in order to improve sound, but even then, the effect was superficial and frustrating. Indeed, this provided conclusive evidence that ‘non’ face-to-face interviews were unsuitable, supporting the view that ‘face to face interviews usually provide more extensive and memorable responses. The face to face meeting tends to be richer than the telephone conversation.’ (Coleman, 2012, p. 254). The pilot was useful in exploring how the structure of the interview proceeded, and getting a first view on how a participant responded. However, this setback necessitated a rethink of instrument design.

In this way, the pilot served a very significant role in establishing what aspects of research may or may not work at a distance. It also emerged that the data collected from the interviews was very substantial. The prospect of subsequent semi structured interviews by video conference was not viable. In this way, the pilot was instrumental in changing the research design.

Redesign of instruments

The pilot showed clearly that pre-interview data collection had been helpful in both of its aims; to establish context, and to provide a first set of data on the IBLP and GCE in personal and professional domains. However, the entire aspect of video or telephone interview was unsuitable given the chosen paradigm, and methodological approach, in order to serve the research aims. I still intended to follow the three-phase approach identified above (Seidman, 2006), but distance was proving to be a major obstacle in achieving this. However, a review of instrument design was able to facilitate a variation on Seidman which proved suitable in this context.

The first phase aimed at establishing context with the individual. The instrument of 'emailed data collection' was assigned this role. The emailed questions comprised 21 open ended questions in four banks, each bank with a lead question. The four banks were assigned as follows: 1. The IBLP from a professional outlook, 2. The IBLP from a personal/developmental outlook, 3. GCE from a professional outlook, 4. GCE from a personal/developmental outlook (see appendix 1).

The second phase aimed to concentrate on details of the participants' experience, and making sense of what they do. The valuable face-to-face time was assigned this role (in two parts): observation (shadowing), and unstructured interview. After a period of observation, there followed the unstructured interview. The unstructured interview profited from the observation and the phase one elements of the design. The interviews proceeded smoothly, and participants engaged in rich conversations, focused on the specific context, and illustrated by examples. They drew upon the context data provided in the first phase (see above) and the shadowing episode that immediately preceded the interviews. This instrument can be found in appendix 2.

The third phase of interview with Seidman is intended to reflect on meaning and make sense of the phenomena. This was also divided into two parts. The data from unstructured interviews were recorded and transcribed. These were sent to participants as a transcript. Participants themselves read and reflected upon their outlook and via email and comments on the transcript document, were able to suggest alterations or affirmations. The second part encouraged participants to review their own findings chapter (chapters four to nine of this thesis) and again to reflect upon their meaning.

This adaptation of Seidman's three phase approach was helpful in the international context, and can serve as the basis for future interpretive research in the international schools sector, where there is a focus on long-term contact, relationship building, and phenomena.

Data Collection

Figure 3.2 shows the process of data collection and trust building, beginning with the first initial contacts and leading through the two year period to final review of findings chapters. For data set one, the participants were emailed the 21 questions. Most respondents answered all 21 questions with a good amount of rich detail and emailed them back. In one case, a participant mistook the 'lead question' as a title, and did not answer. The researcher was then able to follow up on this question via email, and this 'to and fro' became a feature of the research.

For the interpretivist paradigm, it is also the perceiver (researcher) who is vital to the process of data collection, or as with Bogdan and Biklen (1992), and Lincoln and Guba (1985), 'the researcher – rather than a research tool – is the key instrument of research' (Cohen & Manion, 2007, p. 134).

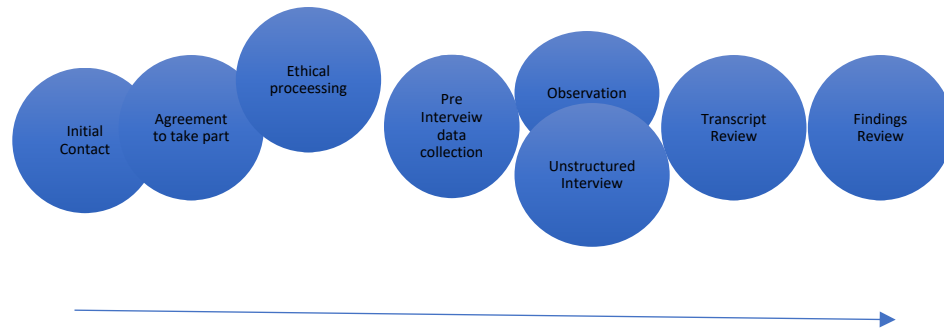


Figure 3.2 Data collection process: *August 2014 to July 2016.*

Scott comments that there are ‘a number of dimensions [that] structure the different approaches to the collection of observational data. The first of these dimensions concerns the role of the researcher’ (Scott, 2012, p. 115) and, as outlined above, the researcher was able to come under ‘... direct experience of activities under investigation...’ (2012, p. 116), as Scott points out, most apt in achieving a Gadamerian ‘fusion of horizons’.

Typically the researcher would arrive at the school, pass by reception and proceed towards the director. Elvin serves as a pertinent example of how the data collection process proceeded in observation. This began by observing him in the middle of a middle school parents’ information presentation, where Elvin stood on the stage, talking to parents about the orientation of the school. In this initial period of observation, the researcher took notes on Elvin’s demeanour, his outlook, his connection with parents, and ultimately, his performance. These were very helpful in understanding Elvin, as he came across as charismatic, and when mentioned in interview, he found this understanding problematic. In this way, observation was a powerful tool for the data collection process. Elvin was an exception, and typically observation

began after a period of conversation with the participant. For example, with Alfred, an introductory conversation was followed by a walk around the school, to the library observing a morning meeting of staff, where I was introduced to the larger group, and chatted with several members of staff. This was followed by a brief section of the unstructured interview. This was interrupted by a job interview for a senior leadership position, followed by the main part of the unstructured interview. The researcher made notes on the laptop after periods of observation, when 'shadowing', but was able to make notes in situ when observing the job interview. The researcher experienced technical difficulties with the laptop, and so had to resort to making hand written notes in this instance. This was a similar pattern with Barry and Charles. However, the two female participants were much more focused upon their offices. In the case of Fiona, there was only a brief walk down the corridor, about ten metres from her office, and back again. All observation occurred in a seated position in the office. In the case of Fiona, the researcher sat in the director's office for the whole period, and observed an SLT meeting, and a meeting with the business manager.

When seated, the researcher was able to observe, and make notes if needed. The notes usually comprised one or two sides of handwritten A4, and were only of limited relevance, as the experience itself was rich and valuable; writing notes tended to detract from any kind of immersion into the process, as proposed by Scott (2012). Indeed, these impressions of directors were very powerful, the researcher was in a state of high alert, and focus, and even now these interactions are very clear to the researcher. In reviewing the notes, it appears that they are somewhat superficial, and can only go a little way in supporting the direct experience.

In face to face interview, the researcher recorded the conversation on a Dictaphone.

Data Analysis

Data analysis should consist of the rich data collected via case study. Making sense of rich data is a central feature of this research. A clear outline of the requirements of data analysis can be found in Cohen and Manion:

Qualitative data analysis involves organizing, accounting for and explaining the data; in short, making sense of data in terms of the participants' definitions of the situation, noting patterns, themes, categories and regularities.

(Cohen & Manion, 2007, p. 461)

In collecting rich (people) data, there should be an attempt at '... transforming and interpreting qualitative data – in a rigorous and scholarly way...' (Coffey & Aitkinson, 1996, p. 3). The data collected from the case studies of individuals aimed to pursue a method of data analysis that '... need[ed] to be systematic, disciplined and able to be seen (and to be seen though, as in 'transparent') and described.' (Punch, 1998, p. 200).

One important facet of data analysis is the reproducibility of research, that is, the ability of other researchers to undertake this research in the same or similar conditions. This is best explained by example. Drawing upon this research, a proposal for further study was submitted to the Economic and Social Research Council (*ESRC*), yet including a team of researchers, due to the larger scale of the research. Here it was important to ensure that such an approach could be reproduced by other researchers. A significant aspect of this is the phenomenological approach, and subsequently the need to employ researchers who had preferably been faculty at an international school, and who were themselves scholars of international education. With these parameters clear, the research has reproducibility. A following element of this in analysis was

facilitated via usage of qualitative methods of analysis that are ‘... well known and transparent.’ (Punch, 1998, p. 200). To this end, a process of analytical induction was utilised; it is cyclical, leading towards a reduction of the rich data collected.

1. Data reduction,
2. Data display, and
3. Drawing and verifying conclusions

(Miles, Huberman, & Saldana, 2014)

Reproducibility is a moot point in my chosen approach, as it is my background and particular skill set that facilitated the connection to my subjects. However, rigour, transparency, and reliability are a key part of the analysis. The two main tools in achieving this end were *coding* and *memoing*. While the data were being coded (attaching labels), it underwent memoing (notation) (Punch, 1998; Cohen & Manion, 2007), which mostly comprised labelling basic themes. This is also known as *pattern codings*, known to be able to help minimise large amounts of interview data into a smaller number of analytical units, based on similar themes (Miles, Huberman, & Saldana, 2014). Attride-Sterling (2001) points out that one of the problems facing qualitative researchers is that of methods for analysis. She suggests that one tool is a *thematic network terrain* that visualizes complex but clear relationships among themes. One perceived advantage of this method was that it allowed me to draw upon existing techniques in qualitative research analysis. Another benefit was in their representation and interpretation, described thus: ‘thematic analyses can be usefully aided by and presented as *thematic networks*: web-like illustrations (*networks*) that summarize the main *themes* constituting a piece of text.’ (Attride-Sterling, 2001, p. 386).

Finding appropriate themes followed a clear and reproducible process. First, data was 'condensed' (Miles, Huberman, & Saldana, 2014) and given 'basic themes' (Attride-Sterling, 2001). These initial basic themes were as Attride-Sterling points out

Basic Themes are simple premises characteristic of the data, and on their own they say very little about the text or group of texts as a whole. In order for a Basic Theme to make sense beyond its immediate meaning it needs to be read within the context of other Basic Themes.

Together, they represent an Organizing Theme.

(Attride-Sterling, 2001, p. 389)

Subsequently, these were grouped together and titled as Organising Themes; an organising theme '... organizes the Basic Themes into clusters of similar issues. They are clusters of signification that summarize the principal assumptions of a group of Basic Themes, so they are more abstract and more revealing of what is going on in the texts.' (Ibid). These are outlined below, and were used in order to organise the data in a coherent fashion in findings chapters. With so much rich data, it was important to represent the data in a way that was coherent providing a framework between each case that was easy to reference, and cross check prior to interpretive analysis, facilitating findings that presented '... an organizing principle and a representational means, and it makes explicit the procedures that may be employed in going from text to interpretation.' (Ibid, 388). These organisational themes were then particularly helpful in driving the analysis chapter, leading to global themes, which formed the basis of conclusions in the chapter of the same name. In a nutshell, this process is best described by Attride-Stirling:

Thematic networks systematize the extraction of: (i) lowest-order premises evident in the text (Basic Themes); (ii) categories of basic themes grouped together to summarize more abstract principles (Organizing Themes); and (iii) super-ordinate themes encapsulating the principal metaphors in the text as a whole (Global Themes). (Attride-Sterling, 2001, p. 388)

Themes are listed below: organisational in findings, then brought together with all cases in analysis, and global, the super-ordinate themes apparent in conclusion.

Organisational themes

The Character not the Characteristics

Being Leader,

IBLP and Leadership

IBLP Operationalisation

Global Citizenship Education (GCE)

Global themes

Service

The Role of Religion

Transformational Contingency

Critiques of the IB

The IBLP as Leadership Tool.

Ethics

Directors of international schools may not appear at first to be in a vulnerable position requiring careful consideration and protection. However, despite their global proliferation, the international schools community is relatively small and the leadership community in this context is even smaller. In this way, directors exist in a highly competitive and sensitive marketplace, and recognition value is strong, as is word of mouth. As a result, these directors are indeed vulnerable, at least professionally, and this demands a thorough and rigorous focus on ethics.

The ethics process at the University of Nottingham was lengthy, and this underscored its rigour. Voluntary informed consent was mentioned in the initial email contact, and then formally granted after return of ethics forms: please see appendices 3 and 4. The nature of this ethical process was helpful in establishing trust early on in the research. Indeed, this opened up a free flow of information gathering.

Informed consent

Voluntary informed consent was necessary for those taking part in the study, and is outlined by the British Educational Research Association (BERA). Important features include the participant's voluntary informed consent to be the condition in which participants understand and agree to their participation ... prior to research getting underway. Also, that they understand the research process, how it will be used and to whom it will be reported. The participants must also have a right to withdraw. (BERA, 2011, pp. 5-6). BERA state that 'researchers must avoid deception and subterfuge...'. The research was not

deceptive, but exploratory; and the observational methods discussed above explain this open approach.

Avoiding harm

‘Research should be conducted so as to ensure the professional integrity of its design, the generation and analysis of data, and the publication of results.’ (ESRC, 2005). A part of this integrity was to protect various participants in research from the disclosure of any information, which may (or may not) be harmful in any way to them or to any other person, child, or professional. It is clear that any form of research seeks to find ‘truth’, in effect to generate new knowledge in the area under scrutiny. ‘Knowledge’, as the old adage goes, ‘is power’, and if this is indeed so, then power should be treated with care and sensitivity. Busher & James give an example of how this may work in practice with a case specifically relating to educational leadership research:

Researchers cannot tell senior staff in a school the views offered by participants in a project, even if the staff as senior gatekeepers to the institution (see below) think it would benefit the management of the school. To do so would breach ethical agreements with participants to preserve their anonymity and protect them from potential harm. (2012, p. 91)

As Busher & James (2012) point out, ‘research is intended to be of reciprocal or mutual benefit to researchers, participants and society.’ Indeed, researchers (much like teachers) have a duty of care (Glenn, 2000) and so the researcher must approach the task with a profound sense of responsibility. In my case, the anonymity of schools and their directors was essential to avoiding harm.

When at the schools, I did not mention which other schools and directors were involved in the research. Some participants were naturally curious about the research but, in all cases, I explained that I was not at liberty to discuss the location or personal details of other participants, just as I would not discuss their own.

Confidentiality

Educational leaders are not considered to be a vulnerable group, as defined by the ESRC above (ESRC, 2005). However, the educational leader relies upon trust in daily operational matters and on ‘reputation’, which inspires that trust, to nurture sustainable leadership, as outlined by (Hargreaves & Fink, 2004). ‘The construction of trust between the researcher and the participant, whether online or onsite, is an important element in building the culture of a research project.’ (Busher & James, 2012, p. 96). Data collected was protected on the researcher’s personal laptop by password, and all communication was undertaken on the University of Nottingham email account, also password protected.

Anonymity

As outlined above, the international schools ‘scene’, and especially its leadership, is a relatively small world. In addition, the study sought to uncover personal outlooks and opinions, that may exist in contention to expected norms in this context. In order to allow for this freedom of expression, absolute anonymity was vital and as a result, it was made clear from the outset that participants and their schools remain anonymous. Participants were given alphabetical pseudonyms. The process of redrafting and review supported this central feature. In the drafting process, there was a constant emphasis on excluding data which by location, or personal association, may provide explicit

links to individual identity. In order to empower this process, participants were able to point out aspects of data which they felt might endanger their anonymity in the review phase of findings chapters.

Authenticity

Trustworthiness is important to a study for establishing its worth (Lincoln & Guba, 1985), Validity 'is used to judge whether the research accurately describes the phenomenon it is intended to describe.' (Bush, 2012, p. 81), and triangulation 'is essentially a means of cross checking data to establish its validity' (Bush, 2012, p. 85).

Unstructured interviews remained central to the process, obviating 'a priori' orientation and allowing participants to lead exploration, as is common in phenomenology (Smith, Flowers, & Larkin, 2009), yet ensuring the data collected represents truth and therefore the analytical tool of coding and data reduction into themes was essential in upholding trustworthiness. Participants are all different, yet finding themes was important in moving from raw data to cross-case analysis. As presented in the above section titled 'Data Analysis', the analytical tool of data reduction involved a process of coding. In this way, raw interview data began a process of categorisation with emergent basic themes (Attride-Sterling, 2001). It became clear that participants were talking about similar issues that pertained to the aims and research questions of the study. Basic themes essentially condensed and coded 'ideas' as they were discussed, providing a visually helpful summary of text in condensed coded bundles. This process of coding was credible, transferrable, dependable, and able to be confirmed (Lincoln & Guba, 1985) time and time again as these themes were grouped and developed further into organising and later global themes in analysis and conclusion respectively: presented above in 'Data Analysis under 'Organising Themes' (also visually on page 135) and 'Global Themes'. The study only allowed for one face to face episode, and without the benefit of

subsequent face to face interviews (web or telephone or email), the researcher identified participant review of transcript and findings chapters as the most appropriate method of ensuring authentic participant-driven research, as outlined in Coleman and Manion (2007), and Smith et al. (2009).

Sterile issues of research reliability common in the positivist paradigm may be replaced by trustworthiness of research (Lincoln & Guba, 1985).

Trustworthiness

Naturalistic research has often faced the charge of being skewed, biased or simply wrong. Trustworthiness has emerged as a concept that Lincoln and Guba summarize particularly well by (mis) citing the British poet, Elisabeth Barrett Browning 'How do I trust thee? Let me count the ways...' This concise adaptation of the first line of this famous sonnet relates how trustworthiness is attainable by building a framework that consistently reaffirms trust. Bassey makes a strong case for the *audit trail*; 'a flow chart of the data, and of its analysis and interpretation, which enables others to examine it for trustworthiness.' (Bassey, 2012, p. 158). Lincoln and Guba (1985) propose that trustworthiness involves establishing:

- *Credibility* - confidence in the 'truth' of the findings
- *Transferability* - showing that the findings have applicability in other contexts
- *Dependability* - showing that the findings are consistent and could be repeated
- *Confirmability* - a degree of neutrality or the extent to which the findings of a study are shaped by the respondents and not researcher bias, motivation, or interest. (Lincoln & Guba, 1985)

This study was able to provide *credibility* as participants were repeatedly involved in confirming their truth, and their perspective. This was particularly the case in their own review of transcript data from unstructured interview and findings chapters. However, there were also several instances of one-off, and impromptu review and confirmation between participant and researcher: such as checking in with participants who may have left a question blank in data set one. The researcher cultivated an open and communicative relationship with participants. The flow of data and relationship building is visible in figure 3.2. *Transferability* has since been assured due to the research design, (as detailed in this chapter) which was specifically built to gain the maximum in terms of reliable qualitative data, with the minimum amount of economic and logistical strain. In confirmation of such transferability, the researcher has drawn up further plans for global research using the same research design, but in global context, with the broader remit of international schools in general, not merely IB schools. This has been acknowledged by the Economic and Social Research Council. The *dependability* of data is given due to the overall research design. This began with initial stimulus orientation (data set one), instigating a period of participant reflection between data set one and sets two and three. Once more, *confirmability* was assured due to the continual involvement of participants in their own transcripts and findings chapters, always allowing their own voice to be clear, and true.

The school directors here are open to a global market not limited to the Western European context. Indeed, since the field work, two of the participants have moved on to similar positions in the middle east and the United States. In this way, the sample (which appears unique) may indeed offer some transferability and dependability for the position researched from an international perspective, and certainly for the Western European context it was designed for. Dependability was given by the thematic orientation of participants within the frame set, and, as noted above, by their own

involvement in reviewing their data.

Validity

In qualitative research, validity can be described as having ‘... several different meanings, the common thread of which is the isomorphism (or otherwise) between the reality studied and the reality reported.’ (Punch, 1998, p. 30). Definitions include: the *validity of data* (how representative is it?), the *overall validity of research*, *internal validity* (the research design), *external validity* (how well can its findings can be transferred to other settings?) (Ibid). Cohen and Manion (2007) categorise 18 types of validity, ranging from content-, to external-, to cultural- and descriptive validity. As stated above, this chosen naturalistic approach to inquiry may ‘locate discussions of validity within the paradigm that is being used.’ (Ibid: 134). Indeed, in following an anti-positivist approach of inquiry, Cohen and Manion point to the following:

... in qualitative data, validity might be addressed through the honesty, depth, richness and scope of the data achieved, the participants approached, the extent of triangulation and the disinterestedness or objectivity of the researcher (Winter, 2000). (Cohen & Manion, 2007, p. 133)

Further, Maxwell (1992) relates how this may function as different types of understanding that emerge, and promote validity. These types of understanding are replicated in in this study of director participants, and are: *descriptive* (what happened in specific situations – seen both in observation, but mostly from the view of the participant in relating their practice), *interpretive*, (what it meant to the participants), *theoretical* (the concepts and relationships used to explain actions and meanings – as developed in theoretical

triangulation between the organising themes in analysis), and *evaluative*, (judgements of the worth or value of actions and meanings – largely developed among global themes in conclusions).

Triangulation. Triangulation is said to be a potent technique enabling validation of data via cross verification from two or more sources. Specifically, it refers to the application and combination of several research methods in the study of the same phenomenon (Bogdan & Biklen, 1992). Cohen & Manion (2007, p. 143) outline six distinct views of triangulation. A *Combined level of triangulation* uses more than one method from the social sciences, which are: the individual level (useful for individual leaders), the interactive level, and the collective level (apt for a collective of teachers). Bush (2012, p. 84) states that ‘triangulation means comparing many sources of evidence in order to determine the accuracy of the information or phenomena.’ He goes on to refer to ‘methodological triangulation’, which he describes as ‘... using several methods to explore the same issue.’ (Bush, 2012, p. 85) and offers a clear overview of this discussion drawing on Scott (2007).

1. Data triangulation
 2. Investigator triangulation
 3. Theoretical triangulation
 4. Methodological triangulation
- (Scott, 2007, pp. 11-13)

Triangulation in this research, as with Bourdieu (2007), took the form of interpretivist *subject* – critical *object*; as a form of ‘theoretical triangulation’ enabling validation through two theoretical sources as with Bogdan and Biklin (1992) above. In this way, data presented by the subject were understood

through their interaction with the object of his/her work environment, as viewed from a critical standpoint. Critical analysis is given contextually via the literature on the international school as presented in chapter two. Further touch points of analysis were the theory of educational leadership derived from empirical literature, and the critical thought of Bourdieu on schools and society (as dealt with in the literature review), supported by that of other critical thinkers when relevant.

In effect, methodological triangulation was achieved by using both interviews and observation, however, there was limited data triangulation because the directors' colleagues were not included in the research.

Overview

The common denominator in literature on leadership in international schools is the paucity of research, and 'dearth' of literature, on this subject. This has served as an invitation to inquiry, and vindication of this study's purpose and outlook. What little research has been conducted in the area has focused more on leaders' challenges in particular contexts, for example Walker et al. (2014), and less on exploration of IB leadership on a biographical, individual and personal level. Further, little if any research has maintained continual contact with director participants for such a long period of time, and most offers only 'snap shots' of the phenomenon. In addition, there is the tendency toward a positivist onus in this research context, even in mixed methods research. This study has been able to address many the above limitations in this research context through a research design that sought to find credible rich data, whilst developing trust and trustworthiness, despite the distances involved.

The specific aims of this study in researching the IB learner profile, and global citizenship in IB leadership, were central to understanding how the IB mission percolates down into a lived pedagogy. Further, how this 'connects' with the

people IB leaders are ultimately responsible for leading this values based curriculum, and relaying a conception of global citizenship.

The challenge in this study was addressing the gaps in the research, despite the challenges of distance. A naturalistic approach, seeking proximity to participants and phenomena, was focal. Over a period of research and piloting, this resulted in a redefining of instruments that served the methodological orientation, whilst fitting within the restrictions of travel and access. This three-phase multi-modal approach combines methods that worked well together, providing authenticity. The process of analysis which embeds the phenomena within the general field of educational leadership, worked critically in unpicking participants' views and orientation; this is supported on a broader societal level by critical work, of Bourdieu and, in part, Habermas.

The implications of this approach have been to open up senior leadership to a critical view of leadership: for the first time in this particular context. Leadership practice is explored as it is: framed in this non-state regulated, and autonomous context. The research has dealt with how leadership has evolved within this market, and what typical characteristics are shared, but also what factors constitute 'success' in this sector. The methodology draws upon much subjective data, yet the phenomenological proximity of the researcher with many years spent embedded in this educational context, allows for insight. Further, the facet of unstructured interview developed a strong connection, one which is reminiscent of a 'confessional' situation, where participants open up, and discuss freely. This may be due to the ethical underpinning of research: confidentiality and anonymity. Yet, despite such openness, participants stand by their statements post-review: albeit with surprise at their own utterances in some cases. What follows is a professional and societal critique of participants through the system within which they operate. This is given via the literature of educational leadership and Bourdieu respectively.

In exploring this from a naturalistic point of view, there was an emphasis on the subjective reality of participants, rather than an objective (often *normative* as found in chapter two) reality of the IB, or the school. This was central, as it was able to show how participants responded to this particular context of leadership. This in turn shed light on the context itself. What emerges is how perceived freedom, power, and autonomy affects the process of leadership in the delicate educational context.

Chapter Four – Findings – Case One

Introduction

The data for this study have been collected from four sources. The first two

sources (email interview and observation) serve to compliment the third of unstructured interview. This is common practice with observation (Scott, 2012) where observation provides a *practical* point of reference in unstructured interview. In developing this approach, this study has utilised emailed pre-interview data collection in a similar way to provide a *conceptual* point of reference for the unstructured interview. The fourth data set serves to review and consolidate all previous material.

Alfred: Participant A

Participant A (Alfred) is male, white, of Anglo-Saxon origin of later middle age. He is the Director of a large sized international school offering IB PYP, DP. The international school is situated on one campus, in a built up suburban area in a major city within the chosen sample area of Southern Germany/Austria/Switzerland. It offers attractive facilities in all areas of teaching and learning. This school charges fees on a par with the mid-high range of private schooling in the UK. In the initial emailed questions, this director was positive in every way towards the IBLP: except in the explicit use of its language in decision-making processes at his school. He was very positive towards Global Citizenship.

Presentation of Data

Basic themes emergent primarily from the unstructured interview are presented below and organised by theme as they emerged in the unstructured interview. Where appropriate, the detailed nature of themes identified in data set three is supported, by data sets one and two. Basic themes are then assigned to organisational themes, as already displayed in fig. 1.1., Organisational themes are presented as follows:

- The Character not the Characteristics (a centrally organised theme)

- IBLP operationalization
- IBLP and Leadership
- Being Leader
- Global Citizenship Education (*GCE*)

Figure 1.1 illustrates the relationships among and between these five themes.

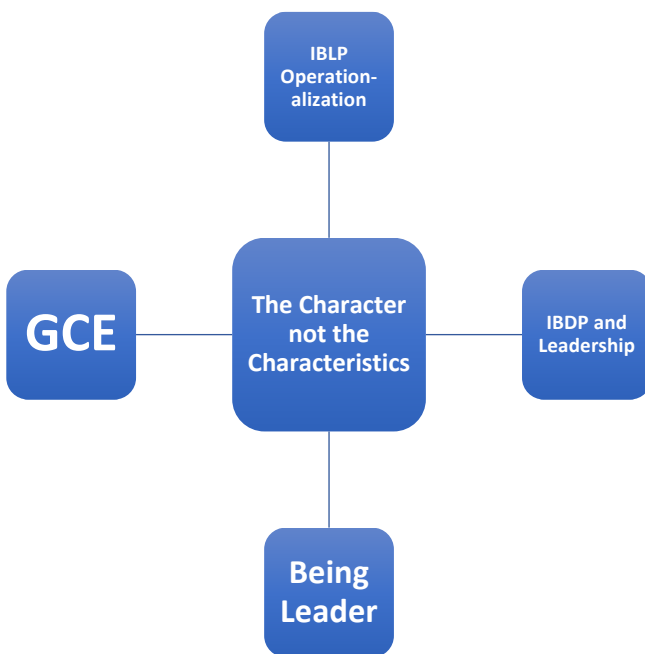


Figure 4.1: *Organisational themes*

Organising Themes

The Character not the Characteristics

As in previous cases, this theme begins with some overall background on the character of the leader. When asked how the IBLP affected his work as a leader in the pre-interview data collection phase, Alfred expressed how the IBLP helps people to become responsible members of local, national and global communities, and went further to state that:

I would assert that for all of my professional life I have tried to live by a very comparable set of characteristics and beliefs. What the IB has done is to effectively package them together into a coherent and succinct framework.

This assertion of connection appears clear and unequivocal. An interesting facet of this personal, and philosophical, connection is how the nature of Alfred's character fits with the IBLP. This requires further unpicking later in critical analysis, with special reference to the nature of the IB leader, the nature of the IB philosophy and the inter-connected nature of both. Further to this point, Alfred believes that his biological family background 'almost certainly had an impact to my [his adopted] family upbringing' and it later transpires in data set three (unstructured interview), that this is to do with the biological father's senior position in the Church. As interactions with Alfred progress, it is evident to the interviewer that this connection to the birth father is of central importance to Alfred's global self-concept, and to his idea of identity. This is especially apparent in connection to Alfred's identity as a leader of an international school, where Alfred sees many connections between his (largely estranged) biological father's leadership and his own form of leadership.

Alfred is able to make many personal connections between himself, his character, his schooling, and the IBLP. He sees his UK education in the 1960s and 1970s (which he believes instilled similar values as the IBLP) as important to becoming the person he is. This points to an interesting perceived

connection between an English grammar school and IB school system. After all, Alfred is a significant contributor to the IB, and as it emerges from these findings, Alfred appears to take a hand in being constitutive of the IB as it grows. This interesting connection as outlined above will be explored further in analysis. Further to this, Alfred also views the following phenomena as being very important in his development. These include: the scouting movement, living in a comfortable part of the country (England), having six siblings, living closely with his grandfather, and being very ill in hospital for 6 months as a child.

Observational notes relate how Alfred's office is a good size, with some student art on display. The office is positioned in a dedicated 'administration' tract, and access to the office operates on a remote lock, only available through the director's personal assistant. Things appear administratively formal and the nature of this set up left the impression of an increased power-distance ratio to the interviewer on arrival.

The room is on the top (first) floor, and is well lit with natural light. The main workspace is pleasantly situated and uncluttered, yet with the back to the door. The meeting table appears to form the main part of the room, and comfortably seats 8 persons. There was no IB learner profile, or any other IB related material, visible on display. Alfred was observed in a walk around the school, in a morning (pre-school) talk to primary teachers in the library, and in a job interview for a vice principal position with two candidates. In all phases of observation, Alfred appeared engaged and interested. It became clear to me, as an interpretive observer, that despite Alfred's affable and approach and nature, there was a tangible power-distance 'in the air'. This is when I was very glad of the substantial cultural back grounding I had in this part of the world, which had been a central component for my choice of sample. This type of deference towards high ranked leaders is the norm in this particular country.

Knowing the local customs very well, it was also clear to me that the ‘director’ position in this central European country would bring with it an expected deference. So, it was interesting to see how Alfred had chosen to inhabit this position: a kindly, benign and socially connected individual. Conversely, it was also interesting to note that the culture I was observing was (among SLT members) ‘political’. It appeared that, whilst Alfred cultivated a relaxed and amicable exchange with both teachers and administrators, the particular deference surrounding his position was tangible.

Later in interview, Alfred reviewed the data he had provided in the pre-data interview, and wished to talk about a matter of nature versus nurture, as he believed this was relevant to his character and development as a leader. Alfred pointed out that he had always felt drawn to service, and leadership, but his family were relatively humble and had not fostered this type of ambition in him. However, Alfred related that he was an adopted child, and he found out much later that his father was a Church leader who Alfred described as: a high-ranking Church official involved in politics and humanitarian issues.

I absolutely am of the belief that I have inherited, prior to even meeting my father, I have inherited values and beliefs that he spent his life working on that are to do with society in general, to do with equality, to do with that sense of fairness, a kind of global perspective, a need to change the inequalities that exist in society.

Alfred saw an enigmatic connection here between his true nature and a biological connection to his birth father: linking this to fairness and a global perspective. This seemed to be very important to Alfred’s sense of self. The connection between his father being a Church leader and his own position as

IB school Director became explicit. Alfred made it clear that his biological father had spent most of his life working against global wealth inequality. The connection implied here, was that Alfred, in his own way, as IB school director, was following in this path, and was also working against global wealth inequality. This is an interesting position to take in a fee-paying school, and will require further unpicking in analysis.

Early call to leadership

Alfred describes how he had a ‘clear notion of leadership’, which developed at what Alfred terms ‘an exclusive grammar school’ and links this to developing an interest in, and conceptualisation of, *inequality*. Alfred states that his adopted family encouraged discourse on inequality and critical thinking, and that Leadership for him began in the scouting movement where, in cub scouts, he was able to gain leadership responsibility at a very early age. Alfred also makes it clear that the Church was very important for him in gaining leadership responsibility: he was a senior altar boy at the age of five and therefore had the responsibility for structuring what others would do. He mentions a deep and very early commitment to *service* in the Church: serving the seven o’clock mass before school. Alfred also links this idea of service to the scout movement, and says that service was very natural to him and formed an important part of his life from a very formative age.

Socially focused

Alfred says that he decided to work in a more meritocratic system when he was at University. As a graduate, Alfred made the unusual move to go and work as a teacher in the prison service, and this move certainly seems to

support his perception of himself as a socially oriented person, with issues of equity and fairness as central to his character. In further support of this, Alfred relates how he then went on to work as a schoolteacher in what he terms tough mining communities in the North of England. Alfred links this to his having grown up in South Yorkshire and the subsequent ‘Thatcher Years’ as central to his understanding of society and the individual.

From my formative years of going to grammar school and seeing the inequalities of where me and my brother went to school to the inequalities that I then experienced in Thatcher's Britain, to the inequalities that I experienced in working in the prison service and seeing people who were caught in a situation that they should never have been caught in that was very much the responsibility of society in general ...

Alfred considers that teaching in an environment of long-term unemployment and inequality was very challenging. Alfred is keen to make the point that this experience of being among the disadvantaged, and fitting in to this social structure and general hopelessness, was a key experience in his development as educator and leader.

IBLP Operationalization

In pre-interview data collection, Alfred made it quite clear that he did not use the IBLP, whether implicitly or explicitly, in his leadership practice. In

observation, it appeared that the IBLP had some presence around the school, on display as visual reinforcement, but not in the director's office.

IBLP as implicit common ground

When asked in interview how he uses the IBLP, Alfred confirmed that his use was not explicit, but went on to explain that he thought there were certain characteristics of the learner profile that 'very naturally become touch points in terms of leadership.' Alfred feels that these were always touch points for him, even before he had ever heard of the IB. This indicates that the IBLP is closely aligned with his own set of values. 'So that notion of being principled, that notion of caring, that notion of working collaboratively, to take just three...and have always been important drivers in the way that I work.'

On the matter of living the IBLP, Alfred comments that it sometimes can become almost like a mantra, plastered on the walls and in every classroom. Alfred points out that this does not mean people working there live in that belief system (of the IBLP), '... just because it is visible on the wall'. Alfred mentions feeling a definite frustration with the conflict between rhetoric and reality, and how the 'lived' aspect of the IBLP is not a given in the school environment as he would hope or expect.

And there isn't necessarily that sense of common belief that you would hope to see in a well established IB school of how the adults do that. They are very happy to stand up in front of the kids and tell the kids what they should be doing, but when you ask them, and how does that resonate into your personal life, the response that you will get all too often is I don't have the time for that. That's something that other people need to be doing.

Alfred clearly positions himself as an educational leader who seeks to find authentic and meaningful connections with the IBLP. Alfred eschews the ‘display’ superficiality and prefers to foster a lived incarnation of the IBLP, whilst recognising that teachers have their own limitations and may not always embody the IBLP as one might hope in an IB school.

IBLP and Leadership

As mentioned above, Alfred sees that there are certain IBLP points that become touch points in terms of leadership and these appear to be more relevant to Alfred’s approach as leader due to the nature of the development of his character. It does not appear that the IBLP informs his leadership, but rather, it fits with his outlook and his background.

IBLP as shared framework

Alfred views the IBLP as a framework for articulating big ideas. He says it is a framework similar to the language of leadership: thereby echoing the IB’s view on the IBLP in the *Learner Profile Booklet* (IBO, 2006). Alfred sees it as a ‘common language’ which is helpful in the international context of his school, and for Alfred, the IB values resonate with the school’s mission statement, and thereby create a clear connection in terms of the direction of the school, and as an operational language, and makes the connections between the school mission statement and the IB clear.

Alfred as part of the IB

Alfred finds himself comfortable talking about the above, but mentions that he is less comfortable talking about the drive behind the IB, and whether it is

still driven by the ideas and philosophy of the 1960s. Alfred poses the following question 'Has the IB become more of a business machine and less of an eclectic philosophical articulation of important beliefs?' This is again an interesting question to ask, given the treatment of the IB and international schools from the perspective of Bourdieu, which is a significant background element of this study.

However, in a very candid moment, Alfred shows how his leadership actually manifests in connection with the IB. Alfred intimates that he actively chose to 'be close' to the IB and he explains that, in this way, he can better '... influence from the inside, than harp from the outside.' Alfred sees himself as constitutive of the IB, and not merely reflective of it. This is a further issue, which is of great interest to the aims of this study IB, and how leadership in the IB works in general. Alfred posits that leadership from the front is important in order to continue the original momentum of the IB (one that Alfred sees as stemming from the educator Kurt Hahn). Alfred clearly sees himself as an appropriate vessel for shaping the leadership of the IB, and its philosophy, a further point to be discussed in analysis.

IB tensions

Alfred believes that, in many ways, the IB (international) schools are reinforcing inequality by providing [his school] kids the opportunity to move past the gatekeepers of elitist institutions, and enter into the very best universities in the Anglo-paradigm; the so called 'Ivy-Leagues'. It is an interesting admission, as Alfred has taken great pains, and made it quite clear, that he is a man of service, a man of empathy, and one committed to an equitable world. Most especially, he has related how elite and 'special' systems were what motivated him to become a teacher in the first place, as a reaction: in order to help create a more meritocratic society. However, Alfred, squares

this uncomfortable truth with the statement that ‘the underlying belief is that we are preparing young people to create a better world.’

Being a Leader

Inclusiveness

Alfred is committed to being entirely inclusive, and is opposed to segregated schools.

I believe that being in a single sex school, like being in an academically elite school, like being in a Church run school, any means of segregating people away from broader society does a disservice to people potentially in terms of that sense of inclusion and integration.

Alfred goes on to explain how his particular international school is completely inclusive, open to accept people with any form of mental or physical challenge. In this way Alfred’s school is inclusive. However, Alfred obviates the issue of economic capital. His international school is in this way an inclusive school *for anyone who can afford the very substantial school fees*. It is an equity of privilege and a central point of discussion in the analysis chapter.

Alfred goes on to say that it is the leader’s responsibility to make the abstract nature of the concept of Global Citizenship Education (*GCE*) tangible for staff and students. He says that the concept is abstract, and the challenge is for educational leaders to make it concrete for teachers and managers. Alfred says this is the collective responsibility of educational leaders, and states: ‘This is what I can actually do.’ He states that he takes the really big notion and does something very pragmatic with the group of children in his school in this point

of time. Alfred admits to some teachers and managers' 'ignorance' of global and international concepts pertaining to international education. However, he offers that this may be little different from the rest of society, where people may be similarly simply lacking in experience, or motivation.

On the matter of being a leader, Alfred intimates that it is complex, contextual and time bound. He postulates that there is a temptation to package what leadership should look-like, and Alfred feels this is flawed. Much in the vein of a post modern approach to systems and practice, Alfred talks of leaders drawing on a basket of resources, and when questioned on leadership outlook (e.g. distributed, instructional, or ethical) does not appear to wish to see himself defined by any particular framework. This eclectic approach is easy to pronounce, and may underlie a deep understanding of the issues surrounding educational leadership and the need to be contextual, but equally, may signify a paucity of knowledge in the area and an obviation of its empirical data: more inline with a contingency model, as will be discussed further in analysis.

From management to leadership

This leads Alfred into talking about the distinctions between leadership and management. Alfred talks about how he was able to change the management team to the senior leadership team.

I think there is a significant difference between management and leadership, both are really important. An example when I... when I joined this organisation the group of people who are most senior in the organisation were called the management team. And five years ago we stopped calling them management team and they're called the senior leadership team.

This leader is addressing a matter of semantics, which will be unpacked further in the analysis chapter. This is a semantic repositioning common in both private and state education, and one that has not been replicated in other public sector services. Leadership is semantically of higher value, and moves the administrator away from singular operational functions such as budgets and HR towards instructional leadership (Bush, 2008).

Alfred explains that he feels leadership is different, and that leadership he exercised in his last school was different in style, despite the fact that he is the same person. Alfred does in fact box himself a little as he believes he has a very strong sense of pastoral leadership as a result of his father being a Church leader. More links to the Church appear in Alfred's view that leadership should have benevolence: a human touch.

Alfred moves towards an explanation of distributed leadership, by explaining that he tries to empower all of the near on two thousand people in the school to exercise some form of leadership in their daily practice.

And so it's about creating structures that empower people...empower people to enable us to do things that perhaps we weren't doing before they took onboard some kind of leadership.

Being a leader in an international school

Alfred highlights diversity requirements in his chosen profession as an international school director. He mentions how globalisation equates with a transient population of students (in his school over 100 nationalities), and therefore '... diversity is absolutely an integral part of what we do here'. Alfred goes on to stress how important it is in this context to provide learning

experiences so that everyone feels they are benefitting. Alfred mentions how the diversity of the student population is reflected by the diversity among the teaching staff (although it appeared to the researcher that the school had the usual predominance of Anglo-European staff), which Alfred terms as being diverse in their ‘... beliefs and experiences.’

Service

Alfred reflects on his own leadership practice and concludes that his path towards leadership stems from the biological connection to his father: from his birth (Church) father, not from his adopted father. Alfred is making it clear, that service is a vital part of his leadership practice. Alfred then goes on to give an example of his commitment to service, (meant as a task he will take on without economic benefit) of attending an unpaid accreditation visit for a week. However, what Alfred does not mention is that this in itself, whilst signifying an involvement and interest in the IB system, may also serve to enhance his own position in the IB system. As with many issues that are connected with an Anglo conception of service, the idea of doing something without monetary payment is often considered as service. It is illuminating to have dealt in some depth with Bourdieu in this study, and to accept that advantage is represented in several ways. Alfred may not seek economic advantage through his performance of service, yet Bourdieu posits two other forms of capital, which appear to be highly relevant in this situation: cultural capital and social capital. In this way Alfred is defining his approach to service by one measure only. It is clear that the advantage apparent in conducting accreditation visits to other IB schools is prestigious, and the social and cultural rewards would appear to make this worthwhile for Alfred. This will require further unpicking in the analysis.

Culture change

Alfred relates how the culture of the school he inherited was one where teachers ‘took it for granted’ that they would be renewed, rehired, and after a set period, receive tenure. Alfred tells me how he broke this mould, by not renewing all teachers who were up for tenure, effectively handing them their notice. Alfred felt this was needed, in order to send the message that working at his school is a privilege and something to work hard for, not a matter of course. Alfred acknowledges the ‘collateral damage’ in such an approach, but believes this was important in setting up a new school culture.

Global Citizenship

In data set one, it Alfred described a global citizen as someone who is international and who is offended by global inequality. This view is similar to the view as promulgated by the charity Oxfam where a global citizen is one who ‘... is outraged by social injustice’ (Oxfam, 2006, p. 3). He views his family as less important in developing a concept of global citizenship, (excluding his father the Church leader who he views as instrumental this regard), and points to ‘school travel’ as important in developing this concept as a child.

The Church as origin for GCE

In interview, as the conversation turns towards GCE, Alfred points out that there was limited travel in his family, and thereby limited opportunity to see the world, and gain experience of other global contexts. However, charity work through the Church broadened his dimensions, and also opened up international travel possibilities. This, together with the data from data set one, would indicate that travel was facilitated through the Church and school: as may be common in an advantageously placed denominational grammar school. As a result, it appears that Alfred is pointing out that his formative experience

of GCE, or outlook towards global equity, was facilitated by the Church. He clearly states that he does not feel that his (adopted) family influenced him becoming a global citizen.

GCE as rooted in national inequity

As regards GCE in his own school, Alfred states that he tries to raise awareness about what the world actually looks like beyond the front door.

I think what we continue to try and do is to raise awareness, so to open people's eyes to a reality that is beyond kind of media sound bites. To help people to understand to come back to this notion of north/south divide, to help people to understand that the world doesn't all like what we see out of our windows here

This biographical journey is a continual and helpful reference for Alfred as he continues to explain his ideas, as they now turn towards the lived equitable experience in a global context.

Creating environments where young people engage in ideas that become important for them is a responsibility that we have. For me, as a young person coming through school, a big idea that I absolutely needed to champion within my own context was the notion of creating opportunity for everybody.

Alfred explains that, in this way, his ideas surrounding GCE began to form in a national 'domestic' sense, and were centred on 'this notion of selection of

some at the cost of others...' It emerges that Alfred's conceptions of GCE are rooted in a national (British) struggle with inequity and not necessarily with an international or global ideas of multiple viewpoints, ways of being, or ways of thinking. This is the source of much debate in the field of GCE, and one that requires further examination in the analysis. As Alfred talks, it becomes apparent how central this is to how Alfred perceives himself as '... creating opportunity for everyone.' Alfred claims that his own school is trying to open people's eyes to the reality of the world and thereby form connections with a sense of passion and commitment. Alfred explains how this may work in the following way: '... this translates into all kinds of actions that students engage in when trying to articulate an idea.'

Planting a seed

Alfred picks up on the 'planting a seed' theme, which appears common in such IB conversations on GCE and equity:

It translates into all kinds of actions that students engage in where they're trying to articulate an idea, a set of beliefs in terms of doing something...something that they do is maybe very small at this stage. But perhaps that's the initial spark of something that will become bigger for them in the fullness of time.

Alfred now appears critically reflective of the school (society) that he works in as Director. He points to a blindness in privileged and European society towards the world they have never seen – one of fewer opportunities and inequity, because people have either never seen other parts of the world, or they do not wish to see it.

Teachers and GCE

Alfred takes a critical stance on how teachers may interpret GCE, mentioning that elite systems serve a demographic as much as they differentiate from it. Again, Alfred's formative experiences at an English Grammar school are central to this view:

I went to a school that was elite, that was selective and an awful lot of the people who worked there were very happy with the fact that it was elite and selected because they had no interest in working with children who weren't in that profile; and they're teachers. So one shouldn't assume just because somebody has come into this profession they necessarily have those...that same connection to a value system that we believe in IB schools should be an integral part of what drives the work that you do.

It is also clear that teachers are the people who become leaders in schools, so this observation may apply as much to Alfred, or people in his position, as it applies to teachers in the classroom. However, it appears that Alfred does see himself as having precisely that connection and belief in the IB and GCE, and that this is something he is very comfortable with, and motivated to lead by.

Authenticity in GCE

Alfred points to a modular (and superficial) approach to GCE and international mindedness.

And we talk about international mindedness. We talk about global citizenship, but we almost talk about them in a way that is programmatic...if there is such a word.

Alfred maintains that the leadership challenge is making GCE connect authentically, and to avoid the tick-box culture. When prompted on how to do this, by building the relevant terms and language into the unit of inquiry, and to lessons in the classroom, Alfred answers:

Been there, seen it, done the course, ticked the box. I can move on and do something else. Have you really changed hearts and minds? Have you really created people who leave the school passionate about their global social responsibility? That to me is the challenge.

Overview

Alfred is the oldest of this study's sample, around seven years from retirement age. He is the director of a school whose primary function is to serve the educational needs of an international diplomatic and political body. In addition, Alfred is a director in a country context where great deference is afforded to senior executive positions. In observation and interaction around the school, it became apparent to this researcher that the school is one that has a certain 'political' nature. It may also be worth mentioning that Alfred has been director at this school for over five years. This is an unprecedented period of continuity for a school that had witnessed nearly a decade of short-term appointments of directors: several for just one year.

Alfred is school director in country where societal and cultural ties to the Church are still strong, and where the government may be described as socially aware and active.

Alfred's testimony above shows how he is potentially a good 'fit' for his particular school, given the complex issues that surround its somewhat political nature. Indeed, A

Alfred's conceptions of social inequity, experienced first-hand, set him up as an authentic figure to champion equity. His deep connection with the identity of his birth father as Church leader may be more meaningful in the context of his school, than appears at first sight. His conceptualisation of the IBLP and GCE through the lens of domestic inequity and Church service appear to work well for him in his chosen environment, as testified by the length of his tenure at this school.

Alfred's use of the IBLP in leadership is at best through association, and never explicit. It appears that he is lucky that his values and those of the IB are convergent. It is also worth mentioning, that Alfred is not merely in the role of executor to the IB, but sees himself far more as constitutive of the IB as it evolves in the 21st Century.

Chapter Five - Findings – Case Two

Barry: Participant B

Participant B (Barry) is male, white, of Anglo-Saxon origin of early middle age. He is the Director of a small to medium sized international school offering IB PYP, DP. The international school is situated on one site, in a built up central city area in a major city within the chosen sample area of Southern Germany/Austria/Switzerland. Rather than being a purpose built private school, it is housed in a former national school building, and the student population has a larger German-speaking student cohort than others in this sample. This school charges fees on a par with the mid range of private schooling in the UK. In the initial emailed questions, this director was not as effusive on the matter of the IBLP as other directors, stating that the IBLP values did not ‘resonate’ with his own values. Barry was more positive towards Global Citizenship.

Organising Themes**The Character not the Characteristics**

This theme begins with some overall background on the character of the leader. When asked how the IBLP affected his work as a leader in the pre-interview data collection phase (data source one), Barry expressed how the IBLP was present in his room, but was a somewhat simplistic tool to guide all decisions. Barry stated that he did not use the IBLP explicitly, except perhaps in guiding conversations with students and parents, and gave an example of using it for talking about academic honesty: respect for the individual, and being principled. Barry admitted to using the IBLP more in his former position as a principal. When asked about how much the IBLP resonated with his own personal values, Barry answered:

Firstly I don't think that the IB learner profile is developed as a list of values for individuals but as a set of characteristics that will help learners learn as a global citizen.

In many ways yes there are connections but it is also different.

I personally value concepts such as 'hard work', 'creativity', 'being mindful', 'empathy', 'growth mindset', 'fairness', etc

Barry is clear on his own set of values. In the following question, Barry describes how his family religious connection had a significant influence on him adopting these characteristics; his family is Methodist (The Methodist Church in Britain, 2016) and the values Barry outlines could be conceived as Methodist values. Barry adds that: 'the clearest connections with the IB learner profile [are] "Caring" and "Principled"'. Possibly, because I was brought up within a Methodist environment.' He goes on to add that 'balance' may have been an additional lived IBLP attribute in his rural comprehensive school, where sports were encouraged. One of the biggest factors influencing Barry's developing character with regard to internationalism, and open mindedness, were his friend's parents who were international teachers who had been teaching in Africa: allowing him to meet people from other cultures. He also mentions a school visit to (Soviet) Russia in 1983 as a mind broadening experience.

Barry explains that the academic honesty policy relates to being 'principled', that the after school programme offers 'balance', and service learning opportunities promote 'care'.

In terms of GCE, Barry believes it is easier to lead an IB school, if the leader is themselves a global citizen, and this is reflected in the actions of that leader. When asked how global citizenship resonates with his personal values, Barry writes: 'I hope that I have moved towards being pluralist in nature, but I still feel the strong tugs of nationality and western culture generally.' He goes on to explain that his family background did not influence him here, more his friend's family of international teachers, and his trip to Russia. He does concede that his M.Ed. in International Management was important, as it allowed him to '... consider the theory behind the idea of concepts such as international mindedness.' Barry believes that, in the operational context of school, teachers and managers should try to 'live' being the global citizen. He admits that this is not easy or possible for many teachers. 'I think that, whilst some might strive to be, they find it very difficult to shed the biases that they bring from their own cultures' but he finds the more diversity teachers have experienced, the more likely they are to be able to embody global citizenship. When quizzed on whether it may be helpful for stakeholders in the IB continuum to be (or strive to be) global citizens, Barry answers:

Yes but I do now wonder at the disconnect between the idea of cultural awareness and the potential direction that the IB has been heading (a business enterprise) and the fact that the majority stakeholders are now situated in one culture.

Here, Barry refers to the tension already identified in this work, on the Anglo-European direction apparent in the IB, and echoes other directors in this study who point towards an increase in US led direction in the system. Observational notes relate how Barry's office is large, situated in the top floor room on the corner of the large *fin de siècle* building. This room is generous with

high ceilings, and a wooden parquet floor. There is a work desk close to the back wall, and a large meeting table that sits centrally, well lit by windows on two sides. The IB learner profile is visible, and there is some student art on display. The office is positioned on the same floor as classrooms, and is accessible via a secretarial ante-room.

Barry was observed in a walk around the school, in the weekly meeting with both principals, in an interaction with the school caretaker, hanging up pictures in the school, and at lunch with students. In all phases of observation, Barry appeared to make an effort to connect with those around him: engaged and interested. It was clear that this connection was something Barry actively sought, and it did not appear that all stakeholders expected this. Interestingly, this director did not naturally fit into the power-distance expectations of the local community. As outlined in the chapter on methodology, the researcher's background knowledge and experience of the local culture and language allow a cultural insight into expectations and norms in this context. By observation, it became apparent that stakeholders such as students or local staff were initially put out of their comfort zone by Barry's direct and democratic engagement: asking questions, listening for answers; seeking obvious connection with those in less empowered roles. In observation with ex-patriot teachers and management, the exchange appeared much more natural and expected. This is a point, which will be addressed in more detail in the analysis chapter.

Here, it appeared that Barry was challenging the local culture of deference. Barry was not presenting himself as the type to inhabit the 'hexis' (body-language/gestures/ intonation/speech) and 'habitus' (dress/associations/appendages/outlook) (Bourdieu, 1977) expected in this cultural context. In explanation, Barry was less the charismatic leader – more the functional administrator. It appeared that Barry was focused on 'doing his

job' and getting things done. (Barry has reflected on this, and mentions this later on in interview). Bearing in mind that observation was limited to a few hours only, in the meeting with the SLT, the other administrators appeared to be collegial and professional. There did not appear to be any political aspect to any exchanges, nor was there any tangible power-distance, other than an operational line structure. The principals were politely interested in my presence as researcher, and were keen to offer any assistance they could. In another period of observation, Barry took me to meet the caretaker who was tasked with putting up framed pictures of students with IBLP quotes in the school stairwell. The exchange was interesting, as Barry used his pre-intermediate German, and the Caretaker his own pre-intermediate English, to get to understand what each wanted. Barry surprised the caretaker, by asking his opinion, the Caretaker expected to be told what to do, and thus a slight sense of miscommunication ensued. It occurred to the researcher at the time, that perhaps this type of exchange was either unusual, or culturally 'awkward', or both. However, Barry knew the Caretaker's name, and details of his family and holiday, and his planned leave. In another episode, Barry was observed in the lunch hall, interacting with students. He appeared to know students' names (it is a smaller school), and their parents. Students were a little 'non-plussed' at having the director chatting with them. This may be indicative of the students being unused to this form of interaction, yet, with a 40% native student population, this may also be indicative of local culture.

Values

Later in the interview, Barry reconnects with his earlier statements in pre-interview data, and points out that the IBLP does not mention 'learning as hard work', as a value – this clearly being a value that Barry would find helpful. On being a global citizen, Barry states that it consists of: '... respect for others. Respect for the environment and respect for yourself.' He also comments that

there is (to his mind) a difference between the values of the IBLP and being a Global Citizen

Barry values hard work, creativity, being mindful, empathy, growth, mind set and fairness. He finds that creativity is present in the IBLP through an inquiry based, constructivist approach to learning: but he does not find hard work present. Barry locates empathy as perhaps visible in Open Minded, or possibly in thinking about others. Barry points out the main difference here being when he wishes to talk about a 'growth mind-set', or about 'creativity': his own leadership 'hot words' or attributes. Barry does not see creativity in the IBLP and does not feel that the IBLP values are 'life values' or, indeed, values applicable to being a 'global citizen': as they were conceived for schools up to grade five. Barry does not see a causal link between the IBLP and GCE: in his own case as leader. He finds that the IBLP is 'a bit static'.

Barry makes a clear link to hard work as a value with his Methodist background, where he was involved in 'Volunteering to help people less fortunate,' which he describes as challenging, as it was 'neither straight forward nor easy', however, Barry maintains, '... I actually found it a blessing.'

Critical

Barry believes that critical thinking is very important. He questions: how else are students in IB schools (who will potentially be a part of that global elite) going to 'know what it means 'is it fair, is it the right thing to do?' In this way, Barry also aligns with other leaders in this sample who view the equitable side of the IB as a vessel by which to exert positive influence in future leading generations.

Barry notes that parents (somewhat uncritically) see the value in both sides of the 'tension' in the IB: they value their children becoming global citizens and

being able to interact and communicate in the world. However, they also value entry into top universities. Some may see more value in one or the other.

Leadership theory and practice

Barry makes it clear that his approach to leadership is mostly influenced by theory, as he has a master's degree in management and leadership. However, Barry proceeds to illuminate the importance of practical experience to complement theory. He says, it is always easier '... if you [sic] are coached on leadership', but believes that in leadership '... you [sic] become better leaders just through experience and making mistakes ourselves.'

IBLP Operationalization

In data set one, Barry mentioned that, if he were ever to use the IBLP, he would use it to explain IB concepts to parents and students, but would not use it otherwise. He states that, besides the IBLP attributes on his wall, there is no real implicit use of the IBLP, and that he seldom uses it explicitly. Barry does not feel that his own values resonate with the IBLP, although he does believe himself to be caring and principled; this connects to his English Methodist family background. In data set two, (in observation) there was no use of the IBLP in interpersonal communication. The IBLP was clearly visible around the school in visual representations as posters and pictures.

Caring

In interview, Barry confirms his statement from pre-interview data that he views himself as caring. An example of this is given in his dealings with a teacher who was going through a difficult situation. Barry granted her paid sick leave, although this was not a contractual obligation. Otherwise, Barry believes

that ‘caring’ is an IBLP which should be led by students or teachers; especially as these are the individuals who may find themselves first-hand in situations where the value of being caring is most apparent.

Principled

Barry believes that treating everyone fairly, and being ethical, is important. He further explains that ‘when something is wrong, it’s not enough to just talk to yourself and say you believe something is wrong. You must make a statement about it in some format’. Barry mentions that some decisions are politically easier to make, but that is not being principled. In every decision, Barry makes it known that he bases them upon what he perceives is best for student learning.

Barry also links the two IBLP attributes of caring and principled, by saying that, as he cares about student learning, this drives him to be principled. This point will be reviewed in the analysis chapter, focusing on the ‘how’ of Barry’s care in student learning.

IBLP and Barry

Barry states that he was very enthusiastic about the IBLP as a new IB teacher. He adds that he did use the IBLP ‘a lot’ as secondary principal in his previous jobs, especially when talking about the program.

When asked why he does not make use of the IBLP in this leadership context, Barry indicates that this is mainly due to the choice made by the formal school community on the philosophy and statements of the school. He explains how three models were suggested, (one based around the IBLP), and in a process involving teams of the various school stakeholders, the school community as a whole chose to not take the IBLP version. This indicates a general focus of

the above community away from the 'IB Mission Statement in Action', the IBLP.

Barry says that '... the IBLP is a bit of a copout, [sic] because they are too narrow, and do not cover everything that we need to have.' Barry stresses the importance of mindfulness in his approach to leading for learning; 'Powerful tool or growth set'. He does not believe the IB is keeping up with research on how students grow as individuals.

In terms of how, or indeed whether at all, to use the IBLP as leadership tool, Barry initially states that 'you can use your own ones [value descriptors]'. | Yet, in the next sentence, Barry finds the IBLP helpful for discussing things in the international context: valuable then as a common framework, but not as a leadership tool.

Benefits of the IBLP

Barry stresses the importance of being able to refer to the IBLP with 'being an inquirer', or 'being reflective'. He goes on to say:

'And I think one of the big benefits for the IB learner profile within an education or international education is it's a consistent set of terms that everyone uses. Because the hardest thing in international education is teachers come from everywhere. Parents, kids, come from everywhere. And the same word may mean completely different things in different places, but at least you've got some statements that have been defined, they're within all the curriculum programmes, ...'

It is clear that the function of the IBLP as a common framework of reference is valued in the international context: particularly in the function of explaining and describing, but it does not appear in this case to be operationalized to much extent, or used as a tool for leadership, as outlined in the IBLP Booklet (IBO, 2006). This normative outlook on the IBLP in leadership is a helpful point for discussion in the analysis.

IBLP and Leadership

In data set one, Barry related that he did not use the IBLP in an operational context as a leadership tool. He stated that, besides the IBLP attributes on his wall, there is no real implicit use of the IBLP, and that he seldom used it explicitly. In observation, it was clear that the IBLP attributes were not a part of discussions or meetings with school stakeholders.

Inclusive

In interview, Barry says that, in leading his school, he is clear about keeping it open to children that other schools in the area would not accept. (He mentions two children with Downs Syndrome and several children high on the spectrum towards Autism). Again, this inclusive feature is one that can only be described as *selectively inclusive*, as this is a fee-paying school. This appears to be a relatively uncritical view of inclusivity, which will require further discussion in the analysis.

Risk taker - reflective

Barry points out that, in leadership, being honest and admitting to mistakes you have made, is essential, as is the action undertaken afterwards. This feature, of making mistakes and learning from them, is one promoted in the IBLP through the two attributes of risk-taking, and reflection. However, Barry does not make this connection, rather he sees it from the point of view of his own values. When prompted on what connections he sees between IBLP and his values, Barry talks about the value of ‘remedial discussion’ with students, and the importance of reflection, but does not pick up on risk taking. Instead, he makes the connection to the church, and his involvement in it. It is interesting that Barry refers this aspect to the church, his heritage and cultural background. This risk-taker - reflective combination appears to be analogous in many ways with the ‘making mistakes – learning from them’ outlook. This appears central to the IB philosophy and plenty of ‘Western’ thought, and may require further discussion in the analysis.

Use of IBLP in school

Barry concedes that, as a principal, he made more use of the IBLP than he does as director. His use of the IBLP now is in the visual medium, which Barry feels is important in reinforcing ideas of school culture: the mission, the vision. Barry achieves this by explicit reference to the IBLP around the school (in the form of posters, and pictures) but believes ‘... schools need to be bigger than the IBLP.’

Barry also explains how, in a previous job in a start-up IB school, he asked the school group in assembly for the 10 IBLP attributes, and not one person could name them. However, as a group activity, the whole school was collectively able to cite all the IBLP attributes. It appears that this experience was significant for Barry in adopting a ‘high visibility’ approach towards the IBLP in school:

‘It was really rapid and I was shocked because we weren't very explicit in terms of our use of the IB learner profile, but students knew it because it had been referred to within the school at various times. So they obviously picked up on that. ‘

On the question of ‘... how important would you say have the IB mission statement, the learner profile and other aspects of the IB experience been in shaping your leadership in general?’ Barry answers that ‘there are some statements that come out of this idea of cultural awareness, communication. I think that’s had a lot to do with my leadership.’ It is clear that the IBLP is relevant to Barry as long as it is consistent with his concept of being a global citizen. This, in turn appears to be linked to his Methodist background. This may be understood in terms of reinforcement of some values that he already holds, or when the IBLP attributes are similar to values he holds. However, Barry seems to follow through in his role as an IB director, by visually reinforcing the IBLP around the school, in attempting to create an IB school culture.

Overall, Barry says that the IBLP does not play a big part in his leadership outlook. He mentions that the IBLP is just one other tool. It is his vision statement, which plays a much bigger role. He says that the IBLP comes much further down in the pecking order; below the school’s own values statements.

Barry seems to think there is not enough support here from the IB: ‘... it is all very well when you are an established school, but as a new school, I think, it’s not great for students. It’s not great for teachers, and I think it’s difficult.’ Further, Barry considers that the inquiry-based approach is a good thing in the IB, but both PYP and MYP are too heavy on the paperwork, and that cancels out the good they bring.

Ups and downs in working with the IBLP

Barry raises some concerns regarding how teachers embrace the whole picture of the IB learning experience, with the IBLP as one of the important facets in this framework. Barry does, however, believe that the IBLP is a good way to get staff involved in the IB curriculum.

I think a lot of staff don't invest themselves in the peripheries. They don't worry about the TOK, they don't worry about the IB learning profile, it's [sic] points on the door. When you're an MYP school, PYP school, you have to embrace the philosophy of the IB much more strongly. And I think, without the IB learning profile, that would have become more difficult. Staff were already grappling with how to design a curriculum.

Barry thinks that the IB should have developed a core curriculum (he mentions this as a ‘complaint’), as this would make it easier for teachers to teach, and not in ‘wasting time’ developing and planning:

‘They don’t do that and I don't think some teachers really find it immensely difficult to plan curriculum and do so

badly and it takes them many years of experience to get better where they could have been spending that time and energy working on the actual delivery.’

This is a major operational concern for Barry in working with the IB. The IB does not stipulate in detail *what* should be taught, but more *how* it should be taught. For Barry, this equates to a lack of input and he states clearly that ‘there isn’t enough support from the IB.’ Yet, in referring back to the IBLP, Barry is more positive, saying that, despite the often complex features of the IB curriculum, the IBLP is ever present and helpful: ‘I think you’d be many years down the road before you come up with anything as good as the IB learning profile ...’

General use of the IBLP

Barry is consistently clear that he would only use the IBLP as a way of explaining things. He gives the example of being at graduation. However, he does not feel that he uses the IBLP actively: ‘... but I wouldn’t say I am thinking about the IB learner profile about how I work.’ It is apparent that, whilst Barry may use the IBLP as a ‘common language’ to navigate comprehension of the IB mission to parents, he does not appear to feel strongly that the IBLP resonates with him. The IBLP is present in his professional dealings, but his inner moral compass and values are based upon a separate purview. As the findings here suggest, this means that much of the IBLP runs concurrent to Barry’s own views.

Barry reflects upon the IBLP attributes and his use of them with particular reference to ‘principled’. For example, Barry feels, he is more likely to use the word ‘unethical’, than ‘unprincipled’, and although the words are not quite

similar in meaning, it is clear that Barry is pointing out that the lexis of the IBLP is not always an obvious default choice for him.

However, he views 'reflective' as a beneficial IBLP attribute in feedback. Barry says that he uses 'risk taker', to encourage students. Barry also says he uses the attribute 'inquiry' a great deal, simply because of the nature of the MYP and PYP program.

Barry maintains that he '... would certainly use the terms...' and qualifies this by adding: '... but I don't think I'll be thinking with all of them when I'm making a decision.' This again suggests that Barry does not use the IBLP in operational matters as a 'tool', despite the fact that he is active in promoting its visibility and what he considers to be 'impact' around the school.

Barry sums up his view on this theme by saying that the attributes of the IB come from a person's background, not from the IBLP as it occurs in school. In other words, Barry is suggesting that the IBLP may resonate with an individual, if background and beliefs resonate. He explains this by referring to his own case: 'I was like this, and the IBLP fitted.' Despite the fact that Barry does not emphasize the IBLP he is making it clear that in general, the IBLP is not too dissimilar from his own values or outlook.

Being Leader

Cultural diversity

Barry sees himself as actively working to be more broadminded than his rural English upbringing. One feature he points to is that he believes he has read and studied more in US recently. He believes the British outlook is too narrow, yet admits that culturally he is British in background, and so has actively sought to 'broaden' his perspective as leader. (There is no mention of any other *non-Anglo* approaches).

Barry states that he has always worked at international schools without a dominant *American* or *British* feature. By this he means that the schools have not been of the 'American/British (International) school' variety: this type of school sees its central mission in promoting the societal academic and cultural tenets of British or US culture. In not having been a part of such a mono-cultural (international school) system, Barry thinks that cultural awareness has been very important in his development, and says of his job in leadership: 'This idea of cultural awareness is huge.'

In respect of cultural diversity, Barry makes links to fairness. He says that being fair is not always the best strategy, as different cultural groups may need to be challenged and find solutions. Different cultural groups expect different things from the leader: some expect direction, others collaboration. Barry gives an example of the Japanese community, and how the oldest Japanese teacher needs to know of any decisions, as he has a leadership role. This may be something a culturally unaware leader may neglect, to the detriment of the work culture.

When asked about any particular 'leadership style' that he may be aware of, Barry believes that he doesn't have a leadership style per se. Barry considers that his leadership is based upon the situation, which may be interpreted as an adaptive model as in Bolman and Deal's (1984) conceptual pluralism, or in a 'contingent approach'. Further, he outlines his prior approach, which was of reacting to situations, what he calls the pigeon approach: people pop into your room, make a mess everywhere by dumping their problems, and then leave. 'You weren't leading, you were reacting.' He says he read theory on this, and reflected, realising this was not good process. Barry shares that, to be a good leader, one needs to put in place systems, and develop people. Here Barry is emphatic, and considers it is much more emphasis on developing leaders than being a leader.

Trust

Barry lets his principals 'get on with it'. In order to facilitate this, Barry outlines how he holds an individual conversation once a week in order to keep up with his principals. If people come and see him with an issue regarding a principal, then he sends them to the principal, to the relevant person. It seems he is outlining a distributed form of leadership. In addition, Barry relates how he holds a leadership meeting once a fortnight focusing around a leadership book by Maxwell (*The 21 irrefutable laws of leadership*, 2007). This is a book study, and links back to Barry's professed interest in 'developing people', however, this is not a book on educational leadership.

In contrast, Barry says that, previously, the SLT would only meet to talk about operational matters. Conversely, they now meet to talk about planning, development, and current matters. Barry feels that he is able to leave the operational matters to other people: the sharing of information can be done in a different way.

Phases of leadership

Barry returns to the issue of leadership models, and concedes that he does identify with a 'distributed leadership' model. He also mentions that he is 'improving' as a transformational leader: he justifies this by claiming that there has been a transformation in his school in the five and a half years of his tenure. Initially, in his posting as director at the current school, Barry saw himself in an encouraging role, building culture and confidence. He then moved into a different phase of leadership. He calls himself a 'cheerleader' in his first period at the school. This was in order to improve morale: he says he was very visible and very positive. At the point when he was able to introduce new principals into the school, he moved to a different strategy, working more with smaller

groups. Barry relates that he moved towards being more systemic after the 'cheerleader phase'. However, Barry explains how he may adopt quite contrary approaches, depending on the situation. For example, he talks about the school 'union'. Barry feels there is a passive aggressive interaction between himself and the union. He feels the need to mirror this approach in order to best manage this sub- culture. Barry believes this to be a very different approach from the one he adopts otherwise as a leader.

Leading through cultural change

Barry believes that he leads through cultural change. He wants a culture that is improvement focused, with critical thinking and basic people skills. Barry outlines that there are two ways of getting culture change (other than through values), and that is:

1. Vision apparent in words and terms
2. The artefacts one uses within the school.

Barry believes this facilitated a culture change, where aspiring to be a world leader was central to the vision. In this way, Barry focuses on the power of the visual medium, and represents this in terms of artefacts present around his school. This part of the interview follows a walk around the school where Barry had just been hanging up framed IB statements in the stairwell – which he did together with the caretaker. Barry has the vision and mission visually represented in every room of the school, along with the learner profile, plus a large number of display boards. Barry explains this: 'We don't always get it right, but the visual element is important.' Barry also relates this visual representation to his being a leader in the following way: '... and those artefacts may enable you to have the right culture, that your kids are actually

going to learn and become critical thinkers. So that's probably where the leadership comes from.'

This approach appears to be based in the theory of Daniel Kahnemen (Kahneman, 2013) who Barry readily identifies as his main influence in this approach. He elaborates that Kahnemen's work on 'priming' is central, connected with the utilisation of 'visual artefacts' around the school to drive this, using the right terminology to create a 'growth mind-set'.

Moving forward

In terms of building school documentation, Barry points out that that his staff uses *Google docs* to plan collaboratively, a process Barry supports.

Barry would most like to improve in being a better individual coach. He believes that he is not particularly 'political' and mentions that, if he were in a bigger school, he would need to develop political skills.

Barry believes it is important to be creative and competent at the same time, working in the globalised world. Barry muses, that without creativity, your job will be taken either by a machine, or by a robot. In reflection of the pressures that face a globalised workforce, Barry believes that leading must also be creative; if he relies upon systems all the time, then he will produce people who are systemised.

Global Citizenship

In data set one, Barry identified himself as being very open to the idea of global citizenship: he believed it to be very important in his job, and that it was essential for teachers and managers to be good role models as global citizens.

Pluralism

When talking about GCE, Barry likes to talk about pluralism as a way of embodying a more appropriate internationalism. This appears to be what Barry relates to being a global citizen. Barry is reflective of his own background, and concedes that he is influenced by being British. He notes that he has grown a lot by having other influences, especially his friends and his wife's family.

GCE in School

Barry ponders how GCE is facilitated in his school, and in doing so, refers (mostly) to the systems set in place by the IB curriculum: Community And Service (*CAS*) and Theory of Knowledge (*TOK*). Barry says that CAS is a great way of getting kids to think a little bit about people 'outside the room', people in different contexts. He thinks that TOK is perhaps the most important for encouraging GCE, as it promotes critical thinking. Unlike more elevated educational institutions in (the UK) system, the IB encourages critical thinking and transferable skills.

'And I think if you want to become a global citizen, if you can't reflect, if you can't think critically, if you don't have those transferable skills of communication, many languages, transferable skills, understanding of cultural awareness as having empathy, I think you'd struggle to be a global citizen. You can be a national citizen maybe, not a global one.'

As is clear from previous sections, Barry views critical thinking as an invaluable tool in global education, and it appears that he connects this directly here with

educating the global citizen. Barry considers that the IB now uses critical thinking as leverage in University entry: i.e. as an instrumental value. However, Barry then concedes that this has evolved from an original open acceptance of this philosophy [of promoting critical thinking], and not due to a purposive instrumental outlook. In this way, Barry does not appear to think that the IB has purposely developed with instrumental or elitist issues as central to its ethos. However, he does not rule out the fact that this is now a point of increased 'capital value' in terms of the system's appeal.

Being a global citizen

As Barry made clear in data set one, it is vital for management and teachers to be role models as global citizens. Barry views himself as someone who is doing their best to be a good global citizen, and outlines the process in the following way.

Barry believes he would most likely have led a relatively rural English life. After all, he grew up on a farm, in England. However, what really changed his perspective was his best friend's family, who were teachers. They had worked in Africa, and in turn, they exposed him to people from different ethnic origins (he gives example of knocking at the door of his friend's house to be answered by someone of African origin, and being completely 'gobsmacked' [sic], quite literally dumbfounded). His parents, despite being poor, paid for his school trip to Russia, which opened his eyes to a different 'way of being'. He believes these two phenomena were central to his becoming an international teacher, and encouraging him towards global citizenship.

Barry connects a theoretical conceptualisation of GC mostly with his religious background.

I think it comes from my upbringing in terms of being a Methodist. So it was the fact that there was this idea that you give something back. So we would have fundraising for people in Africa who were in the drought or something else.

So it appears that the visceral link to other people by his friend's family and the trip to Russia, were continually supported by a religious belief in service, charity, and international involvement for global equity. Barry points to how the mix of GCE should be much more than a western culture, and gives his wife and his current situation as an example of what this may look like. His wife is of mixed Asian/French origin, he is of English Origin, and they are living in German-speaking central Europe.

Barry worries about the Anglo/Western centric view that many people in the West have, and the effect this has on conceptions of GCE: '... ex-pats are white, immigrants are ethnic.'

Barry concludes by commenting that leaders are often unaware of the changing cultural context around them, and that, in GC, there are certain prejudices that exist, for example that a teacher trained in India will probably not fit the profile to be a teacher in his school. Here Barry comments on how leaders may make poor judgements based upon a lack of knowledge on the workings of psychology.

Overview

Barry is a leader with a master's degree in management sciences from the United States. He is an Englishman with a developed sense of service and charity resulting from his family ties to the Methodist church. His childhood experiences with different cultures are important in his development as an

internationally or globally minded leader in education. Barry's view of leadership appears to be strongly influenced by his post-graduate study on leadership theory combined with his own 'on the job' practical experiences. Barry sees the development of leadership as more important than the leader, in this way he posits himself comfortably within the IB framework as a 'life-long learner'.

Barry does not appear to use the IBLP as a tool in his leadership position as director, but concedes that it had its uses, especially when he was principal: these uses were mostly in establishing a common 'language' by which to connect across cultures, in explaining what the IB curriculum is. However, the common values of Christianity and the IBLP indicate that Barry uses analogous terms in his leadership role, consistent with the IBLP.

Barry views global citizenship as very important, especially as an international educational leader. To his mind, the teacher (leader) must do their best to be a role model as the global citizen. Here, Barry is quite pragmatic, and links this to the needs of the future globalised workforce. He sees global citizenship occurring as a direct result of the IB curriculum.

Charles: Participant C

Participant C (Charles) is male, white, of Anglo-Saxon origin of middle age. He is the Director of a medium to large sized international school offering IB PYP, DP. The international school is situated on one site, in a green and leafy area outside a major city within the chosen sample area of Southern Germany/Austria/Switzerland. The location consists of a mixture of older, historical buildings, and modern purpose built educational facilities. This school charges fees on a par with the mid to higher range of private schooling in the UK. In the initial emailed questions, this director felt the IBLP values resonated with his own, but did not mention any effects of the IBLP on his leadership. Charles was very positive towards Global Citizenship, and referred to an active research interest in the field.

Organising Themes

The Character not the Characteristics

This theme begins with some overall background on the character of the leader. When asked how the IBLP affects his work as a leader, in the pre-interview data collection phase (data source one), Charles stated that he does not use the IBLP in an extensive manner in his leadership. Charles relates how he has been a part of the IB since 1993, and adds that ‘my leadership “style” has not changed because of the LP, as far as I am aware. Perhaps this is because I have been associated with the IB since 1993 and the LP soon after.’

Charles considers his values to be similar to those of the IBLP, but some attributes may be more or less important than others in his mind, and be

subject to a different weighting than in the IB. Charles also considers how family and upbringing played a part in this: 'It must have done. Beyond a potential genetic disposition, I have been influenced by all my experiences, including my family life. It was a normal middle class white educated family living in southern England type of life.' It is interesting here that Charles sees a genetic disposition as playing a part in what he terms his 'beliefs'.

Charles cannot recall any biographical phenomena (school, university, friends, travel, etc.), which may have influenced his belief system being analogous to the IBLP.

Charles does not see the IBLP as a 'decision making compass', but more of a framework or foundation to his well established IB school. He mentions that his principals refer to the IBLP in disciplinary matters; he is very rarely in a position to do this as director. Charles tells of how he has had to refer to the IBLP in the past to '... remind board members that education is more than just exam results.' Charles writes that the school culture is important in how all the 'guiding statements' are interpreted.

Charles also indicates that the IBLP may not always be a helpful leadership tool for him. He gives an example linked to the IBLP attribute of *principled*: 'Most recently, there was a contentious issue where my use of the word "principled", and the consequent action I took, was countered by the use of "principled" by some staff to resist the action.' In data set two, observation, Charles does not appear to be a 'big' personality, but more of a thinker, or a listener. Charles is observed in several very different scenarios (in meetings with each of the three principals, and one job interview) and what strikes the researcher is the large variety in interpersonal exchanges between scenarios. Levels of energy and stress vary greatly, some conversations are very high stakes, some are simple catch up and informational. Throughout all of these, Charles remained controlled.

Background

In the face-to-face interview, Charles makes connections to the constructivist IB curriculum by saying that he went to a very progressive junior school: ‘... where to some extent you could decide what you wanted to do.’ Charles believes the mix of a very progressive junior school, and a highly instrumental grammar school, was a good blend that he enjoyed. He believes he was lucky in teaching in a UK middle school (which was rare as these schools were not common at the time), and was the only science teacher. In this way he ‘got into’ designing curriculum and explored being inquiry based: this is a connection he is making with the inquiry based IB curriculum. He then moved into international teaching. In doing so, he ‘got involved with the board’ as teacher representative, undertook a master’s degree, and became immersed in theory once more. Further, Charles talks about his international career progression and mentions ‘dysfunctional boards’ (the one school case he relates involves a turnover of 4 headships in 7 years), and Charles says: ‘... you learn a lot that way with different heads’. In one school, the teachers ‘... were against the principal because he was American: that’s how international they weren’t’. Charles was inspired to work internationally in the 1980s, but was resistant to it as it was ‘abandoning the sinking ship’, positing that ‘... there is certainly no use to the national system of you going overseas.’ In this way he indicates a sense of loyalty (or duty) towards the English state system: which he obviously overcame. In order to further explain this decision, Charles says he became sick of being ‘bashed’ as a teacher, after working very successfully, as he sees it, with good feedback and reports. He cites a teacher exchange visit to Europe as being the catalyst in his move into international education. Finally, Charles believes that experience and work on theory, especially at

postgraduate level, has had a very strong combined effect on how he is, and what he is.

Becoming a risk taker

In the face-to-face interview, Charles states that international exposure to increasing numbers of people who are more prepared to take risks was central in shaping his approach. He then links with a more North American approach of 'being a risk taker'. This is a state of mind he believes runs in contrast to the (national) cultural context he finds himself in in his current school. To his mind the local mentality is one of being particularly risk averse, and in general, Europeans are less prone to be risk takers than US Americans. Here he refers to the work of Hofstede (2016) with reference to Long Term Orientation and Uncertainty Avoidance. In this particular country '... you don't take risks. US people are very keen to say, "let's get 80% buy in, and tidy up on the way."' Charles thinks people from the US represent a far more risk-taking and entrepreneurial culture, and this is one that Charles believes he has learned a great deal from. Despite his English roots, he feels that his approach to leadership is more US oriented, and embraces 'the risk-taker.' It is interesting that this Englishman feels risk-taking is a US American attribute.

IB philosophy

Charles aligns himself away from a market oriented IB model, more towards the equitable model (Gardner-McTaggart, 2016). He believes that, in certain parts of the world, the IB was adopted for instrumental reasons alone. Those reasons being (to his mind) higher impact qualifications for University entry; which may be termed 'qualification capital'. Charles cites the growth of the IB, and relates that in the recent period of strong market expansion (especially in the Global South) the IB '... didn't say a word because they wanted expansion

and I've always wondered why. If its just for the sake of expansion, that's stupid. I think the IB needs to go back to its roots a bit.' This opens up a view of the effects of a qualification capital driven element to the IB, which appears in Charles' mind to diverge from the roots of the IB and may, to some extent, affect Charles' uptake of the IBLP in particular, and the IB mission in general. This might be the case, mostly because it signifies an ontological variance between Charles and the IB philosophy. This requires further discussion in the analysis chapter. Further to this, Charles considers the effect of the IBLP and IB continuum in a market-place context where qualification capital is a driving factor of the school's *raison de être*. In this case Charles posits that '... the values of the IB will not be able to transcend an instrumental basis and foundation for an IB school, osmosis will not occur; I think it will depend on what the school stands for.'

On charisma

Charles appears to be calm and in control in all observed interactions. In one particular interaction (a job interview), the candidate appeared to be agitated and nervous. Charles appeared calm in this exchange, and so in interview the researcher followed up, asking how he manages many different (interpersonal) energy levels in one single day. Charles does not believe he is naturally charismatic, appearing to see his own value elsewhere. He explains that he attempts more to evince a rational or emotional bond: gauging people, mirroring body language, adapting to accents, etc. If Charles did this in the job interview, it was in a minimal way, without the same energy.

Relationship of authority

Charles knows that, when people talk to him, they know there is a relationship defined by authority. Charles explains that this is a difficult thing at first (for people to respect the authority), however, Charles believes that ‘respect’ is warranted, and explains thus:

I mean ultimately, people.... I’m getting paid to take responsibility, to put in the extra time, I’m paid **for** my experience and the risk because I’m responsible for everything. I expect the degree of respect for that because it’s not easy. But at the same time, I’m not one for throwing around my standing, my status.

It may well be that Charles’ own consideration that he is not a ‘charismatic’ type, and his mention of respect of authority for doing a difficult job, are connected. In mentioning this, it follows that he is likely to be referring to interactions regarding his status of leader and the responsibility he carries with it. In an international school context, the cultural challenges in navigating various expectations of leadership (the personification of leadership) are subject to multiple cultural expectations, and well reflected in Charles’ comment here. As will be developed further in the analysis, the charismatic leader is one of many models, however, Charles appears to feel the need to explain that he is not this type; despite a firm scholarly knowledge of educational leadership, and presumed awareness of the diversity of leadership. It appears that Charles may view charismatic leadership as a kind of ‘default’ form for leadership, one which he does not consider himself to embody.

IBLP Operationalization

Balance

Charles talks about balance, one of the IBLP attributes, and how this manifests for him. In the IB continuum, there are six subject groups, and group six is the arts. Charles mentions how group six always ends up suffering if children take two social sciences or two natural sciences. (This means that, at IB diploma level, many children choosing more instrumental subjects end up without a group six option, and this may be considered to be precisely the kind of imbalance the IB tries to avoid). Charles views this as one of the less satisfactory parts of the IB diploma programme. He believes that schools with a stronger business orientation will ‘squeeze’ the arts. In this way, Charles does not seem to believe (in the IB schools system) that the ‘balance’ in the IBLP is actively operationalized in the day-to-day application of the IB diploma programme.

IBLP and school

Charles thinks schools should have the freedom to work with the IBLP framework as they wish, to include spirituality for example, and to modify the IBLP as they wish.

But I think schools should have the freedom to work with the framework and the ideas as they wish. I think I sensed that it’s become less prescriptive if it wasn’t that imposed. I think it’s now a little bit more open to that. In fact, you can now let’s just modify the learner profile as you know and the fact you can add things if you wish. You can put in spirituality or something to that effect. Great.

Charles points out that, otherwise, 'you are aiming towards [producing] clones. ... The IB has to be very careful not to be too prescriptive on anything actually.' In his own school, he has adopted the IBLP into the school's core values '... because we think they're [the IBLP attributes] important.' The values of the school are one to one with the values of the IBLP.

Charles explains that the IBLP is talked about more explicitly in the junior school, (even to the point of having assemblies dedicated to it) but later that fades away and becomes less overt. In senior school this comes through in Theory Of Knowledge (*TOK*), or in the way the expectations of the students work. Charles believes that the ideas of the IBLP come though in the affective domain in older children, by 'the culture' of the institution. He explains that it is simply rooted in 'the way we do things around here'.

Charles and the IBLP

He refers to a previous (observed by this researcher) discussion surrounding a child's entry to school and says, 'I didn't refer to the learner' profile – it was a pragmatic and ethical conversation.'

Charles does think that he would use the IBLP in a bullying situation and talk about 'caring'. However, it wouldn't automatically be a 'I must mention the IBLP' situation. He does not feel there is a binding need to refer explicitly to the attributes. On the point of visibility, he relates that the IBLP is visible in the toilets and the principals' offices: in the latter it is the mission and vision statements of the school that are visible. Charles points out how the secondary (Middle School) principal highlights the three attributes: open-minded, caring, and principled, and choses to focus on these with the middle school students in an explicit manner.

Instrumental motivation

Charles refers back to the instrumental ‘advantage’ discussed earlier. This is the advantage that people see in the IB in terms of qualification capital. Charles does not believe that this fits with the IBLP: ‘... that is not about caring.’ In looking for balance in the curriculum Charles thinks that, by balancing the sports and arts offerings, one is able to give students opportunity in order to develop their potential.

IBLP and Leadership

The interviewer refers to the IBLP handbook, and outlines to Charles how the IBLP can be used by senior administration and management to negotiate through decision-making and challenges. The interviewer asks, ‘... does that resonate with you at all?’

‘No’ is the emphatic answer.

Charles goes on to explain. He believes the IBLP is ‘too prescriptive’ and that in this way ‘There’s only one way to God and that concerns me and it concerns teachers and concerns other administrators.’ In this way, Charles is describing the danger more akin to the interpretation of a belief system: his example is a religious one. This monotheistic view of the IB does not appear to embrace the diversity of an international school, and clearly shows how Charles is critical of the IBLP as a working tool.

IBLP and IB mission

Conversely, it appears that the IBLP is central to the school mission. Charles maintains that, by bringing in the IBLP as values, there has been an alignment of the school with the [IB] programme. This was decided by the leadership team and the board. ‘I mean everything you do in the school should cascade down from your mission and your vision and your values.’ Charles is pragmatic

about the use of the IBLP in the school mission, and the decision to make it central to the mission and explains, 'We are running the IB program, so therefore why wouldn't you have the LP? That was the logic.' Charles adds that previous guiding statements 'were a mess', and he was able to achieve alignment with this move.

Leadership

Charles was asked if he would use the IBLP in a conversation with parents and the secondary principal? Charles answers that, for the particular issue regarding acceptance of a child into the school (as discussed earlier), he would not use the IBLP. With reference to this conversation, Charles points out:

'Is it the values of the school that drove me to say that?
I doubt it. It's my makeup. It's our makeup. Where that
comes from is helped by the values but it's not solely due
to that fact we have the learner profile.'

The link to the IBLP is not necessarily explicit in Charles's mind. However, he would conceivably use the IBLP explicitly in disciplinary issues. He adds that, in making decisions, he may 'throw in' risk taker (or other ILP attributes) to move things on and bring people back on track. He also explains that, in an established IB school, 'you get alignment on values and you don't have to beat it [*emphasise* the IBLP attributes] all the time'. In effect, the school culture shares the common language of the IBLP, and its values, and there is less need for explicit use of it. However, Charles does point out that this is not the case in a new IB school.

Being Leader

International leadership models

Charles believes he has suffered as a leader in this present regional context due to what he sees as a transactional business culture. Further, he thinks he has moved away from being a 'low key transformational leader', because he is not a 'big charismatic figure'. 'You don't necessarily need transformational leadership if you do have a sort of vision and you do have a degree of charisma, which I don't think I do. But it helps when you're a big character.'

Charles states that instructional leadership is the one that supposedly affects student outcomes in the best way, and asks whether this is the best model of leadership, only to answer in the negative. Charles believes that the international educational leader has to be adaptive: there is a need for the right degree of transformational and transactional in leadership, because you still have to be a manager. There is a need to check things, check people, and to check systems, and then act.

Charles calls for change. He believes that there is a need for the transformational approach, and still a need for the instructional approach, because '... you can drift away if you're just talking about massaging relationships in talking about vision in general.'

Further, Charles posits that democratic leadership, and or distributed leadership, are only good up to a point, and that charismatic leadership is not good because, when the leader is gone, 'the whole thing falls apart.'

Charles believes that the most important thing consists of what breaks down into five elements.

1. Getting the right people for the school,
2. Protecting the school and the country,
3. Training those people,

4. Having the right leadership team.
5. Coordinating.

The above list is naturally contingent on the individual's interpretation of the school mission statement. It follows that, in a school where the IBLP is central to the mission statement, 'the right people' (then training them) and 'the right leadership team' must involve the IBLP to some significant extent. Charles considers that, in a small school, you lead it directly but, in a large school with a spread out campus, you need to lead through others. Here, Charles cautions on 'proximity issues', which he sees as leading to 'relationship issues'. In explanation, the location of people around a distributed campus, can lead to people not seeing each other very often, and Charles considers this problematic.

Day to day

For Charles, the many, varied and varying situations of the day-to-day leadership, in an international school, are all about people's issues and concerns. 'So that is very much a part of my life in a large school.' He mentions how he is largely outside an instructional role, but refers to the school systems in place, where '... the instructional part of the job is achieved through the principals.' Charles considers the non-instructional focus of his leadership position in the following way: 'The teachers regret not seeing me and I think, perhaps, judge me because of that and yet I can't be everywhere.' In explanation of the day to day duties of an international school director, Charles says that the job is very diverse, listing many and various aspects; teaching and learning, finance, marketing, safety, security, cafeteria, transport. Charles makes it clear that he relies upon the systems in place, and other managers, to deal with issues: 'If something gets to me, it is because somebody hasn't been able to fix it.' Charles does not believe the job is able to provide satisfaction in

the day to day; rather, satisfaction is a long-term measure, rather than a day-to-day satisfaction in the individual parts. 'My leadership is more teamwork, its more collaborative, its more facilitating. I'll make decisions, and do have strong opinions about certain things – but pleasing people, that is difficult.'

Global Citizenship

In data set one, Charles mentions his study at doctorate level in education, and his recent peer reviewed publication in the area of global citizenship. He explains how he believes that a student who lived the IBLP '... would certainly be close to fulfilling my idea [of what a global citizen is]. He goes on to qualify this by writing that the attributes may not need to be 'present', as this is a fluid process. In an unprompted response, Charles links the IBLP attributes to global citizenship. He lists the following as most important for GC: open-minded, caring, principled, communicators and knowledgeable. However, he thinks that '... a global citizen also needs to be inter-culturally aware, inter-culturally sensitive and inter-culturally competent. I think this is only partly covered in the LP as "Open-mindedness" and "Communicators".' Charles points to several descriptions of global citizenship by Oxfam, DfES, UNESCO, CIS, as well as to scholars including Cambridge, Roberts, Thompson, Marshall and Oxley and Morris, and refers to his own peer reviewed article on the subject.

In terms of his personal approach to Global Citizenship, he views himself as striving to be one. Charles finds learning of languages and travel as a child important in his biography in becoming open to GCE.

Charles states quite clearly that he views himself as a global citizen, although he adds that he is always learning.

Yes, I do consider myself somewhat culturally aware, sensitive, and competent and I think it's critical particularly in this environment and I'd go on to say that in any multicultural environment. ...

With 60 different nationalities here, it's critical that you don't get off on the wrong footing, that it allows the relationship to grow and therefore the understanding to grow.

As is clear from this extract, the need to be culturally aware, or display cultural competency, is one of the key factors of successful globalised living, and represents an important facet of the advantage that an international school confers.

Cultural competency

In interview, and on recruitment, Charles believes that 'being [a] great teacher' is first and foremost the value he wishes to attract to his school; '... but if they are not culturally aware, sensitive, or competent then I wouldn't take them.' Charles talks of cultural sensitivity, cultural competence, and cultural awareness and the fact that these things are on a 'spectrum'. Charles differs semantically with 'tolerant', and equates it to 'I'll put up with you'. Charles does not see it as being that good; instead, tolerance is a 'bare minimum'. For Charles, GCE must be more than just tolerance. A global citizen must be able to move between cultural groups comfortably and enjoy that experience. 'But I think it's really important in international schools that everybody has that culture awareness, sensitivity, and competence.' This view is in line with the IB mission statement, as well as the IBLP (the IB mission statement in action),

and demonstrates that Charles positions himself in line with the IBLP, even if he does not actively use it in his operational work at the school.

Equity versus instrumentalism

Charles points out that there are two types of direction in the IB: the ‘idealist’ (socialist, humanist, equity) and the ‘neoliberal’ capital (mentions social, economic and political). Charles is clearly conversant with the current scholarly debates dealt with here in earlier chapters. Charles believes that the competing demands of stakeholders are common in an IB international school. These range from those seeking advantage, to those who are hippies, to what he terms as ‘nice to get on with people.’

Overview

Charles is clear that he does not use the IBLP explicitly as a leadership tool. The interview and observation confirm that this explicit usage is not apparent. However, he believes his values to be in line with the IB mission statement in general. He points out that he has been associated with the IB since 1993. Charles believes that his make up, and that of the IB, are a good fit (part of his ‘make up’), yet concedes that some attributes of the IBLP may be more or less important in his mind: meaning they do not represent an equally weighted set of values. Charles considers his upbringing in England to have played a part in his orientation of being in line with the IB. This he calls ‘... a normal middle class white educated family living in southern England type of life.’ This Anglo European orientation is typical of the sample, however, unlike all other directors; Charles at no point mentions religion as playing a part in this. Charles considers Global Citizenship Education as crucial, and likes to think of himself as a global citizen, albeit one who is constantly learning. He believes that learning languages and travel as a child were central for him in this process.

Charles is keen to explore theoretical positions such as cultural sensitivity or cultural awareness, and meanings of 'tolerance'. Charles does not go into detail about this in practice other than making it clear that a lot more work needs to be done '... in the affective domain.'

Charles is keen to discuss models of educational leadership in reflecting on his own practice, and appears to see himself as drawing on an eclectic mix of leadership strategies.

Chapter Seven - Findings – Case Four

Dorothy: Participant D

Participant D (Dorothy) is female, white, of Anglo-Saxon origin of middle age. She is the Director of a medium to large sized international school offering IB PYP, DP. The international school is situated on one site, in a green and leafy area outside a major city within the chosen sample area of Southern Germany/Austria/Switzerland. The location consists of an imposing historical building, with the addition of some modern purpose built educational facilities. This school charges fees on a par with the mid to higher range of private schooling in the UK. In the initial emailed questions, this director felt the IBLP values resonated very strongly with her own, and saw the IBLP as being instrumental in her leadership. Dorothy was very positive towards Global Citizenship.

Organising Themes

The Character not the Characteristics

In data set one (pre-interview data collection), Dorothy answers most positively towards the IBLP out of all the participants. First, she clearly states that the IBLP is a very significant part of her leadership approach:

I see the IB learner profile as the ‘10 commandments’ of learning and leading. As a leader, if these are truly the attributes I wish to foster in our students and staff, I must model them as well. Periodically, I pull out the list and

reflect for myself where I have been a stronger model and
where I need to concentrate more on going forward

This uncritical and wholly positive attitude towards the IBLP marks Dorothy apart from other participants in the sample. Seen from a purely professional perspective, Dorothy is demonstrating open-mindedness towards the IBLP. Dorothy answers positively on all the questions regarding her background being encouraging of the IBLP attributes. In particular, she views herself as a Third Culture Kid (TCK), defined as children of mixed heritage living distant from either parent's 'home', and working in systems that are common to neither (Zilber, 2009). She believes that her family background was most important for her developing a set of values, which match with the IBLP. She goes on to mention that further school experiences, friends, travel, and her post-graduate education, were all very significant in her developing in this way. Dorothy describes her parents as both being educators, who together instilled and modelled values, which are reflected in the IBLP. Further, friends and travels are quoted as developing this connection, and postgraduate study (MA in international management and Ed. D. in leadership studies with an international cohort) was clearly important in this process.

In data set two (observation), Dorothy was observed in a meeting of the senior leadership team, and with the school's business manager. Dorothy's office is not overly large, and her office set up includes a standing work-station and a modular meeting table construction that was set up in a circular arrangement. Dorothy appears as a calm, and interested, interlocutor. She acts as a moderator in conversation.

In face-to-face interview (data set three), Dorothy spends some time relating her background, explaining she is of mixed Central European / North American parentage. She remembers that she was initially hesitant (not very

confident) in first grade at school due to this mixed background. She relates that she sees herself as definitely being known as ‘the mother’ at school, and by seventh grade was the leader of her class. She states that she was very involved in school, and was on the student council. She firmly believes that competitive swimming, which was promoted by both parents, helped with discipline. She relates being up very early every morning; with tough swim drills in the pool while most other children at school would still be in bed. She also believes that religion(s) played a very important part in her upbringing, and relates how her parents were consistent in attending church services of many different religions.

I’m not baptised or anything, but it [religion] had a huge role in that my parents, because they were different belief systems, they wanted to make sure that we could pick the one that most spoke to us, so we went to everything. I was a Sunday school teacher, I was actually a synagogue teacher ... And so, they would walk into different churches when we, because we moved quite a bit. Walk into the community church and say, does this fit or does not fit, what about this one. And based on that feeling that’s where we ended up going to church.

Discipline, balance, success

Dorothy believes that balance has been an important concept in her life. Indeed, ‘Balance’ was the focus of her doctoral dissertation. Dorothy believes her parents ensured plenty of balance with arts and athletics. Both parents were educators and put emphasis on education.

Dorothy is the oldest of four children, and considers her family to be successful: she calls this entire sibling group ‘high achievers’. In Dorothy’s

eyes, Swimming appears to have been a very important component of the 'success' factor. She again mentions how the whole family was motivated by the 'discipline' of competitive swimming. She presents further evidence of discipline by telling of how her parents were often very busy; absent even, as they were academic parents living in different States. Dorothy tells of how she had to be responsible for herself and for her siblings. This is something she believes she grew into quite naturally. In support of her parents' approach to upbringing, she believes that there was an emphasis on 'holistic education' at home.

Parents: motivational, cosmopolitan and open minded

Dorothy believes that she grew up multi-culturally, with many different cultural and religious experiences and influences stemming from her parents' very liberal and pluralistic approach to life. It appears that Dorothy is trying to explain what might be understood as an almost 'experimental' approach taken by her parents. This was to allow the children to experience what it is to be the 'minority': being in someone else's shoes.

Her family lived off the parents 'teacher salaries', but flew to Europe to visit family: this is considered to have been a financial strain given the family's income, but nevertheless, an event that was prioritised by the parents, and helpful in Dorothy's understanding of internationalism. Dorothy's parents' were quite unconventional, in that they also took her and her siblings out of school, and went on a two month road trip across North America. In this time, they were home schooled.

The parents were both religious, however, they encouraged a pluralistic approach to religion, and actively exposed their children to various religious services and communities. In this way, Dorothy maintains that religion played

an important part in her development. However, she maintains that this was not in the form of one denomination or doctrine: it was an eclectic experience.

Dorothy tells how her parents were very motivational for her and her siblings. According to Dorothy, her parents advised her not to take up a career in education, as they did not see this as being a fruitful experience. They were themselves educators. As a result, Dorothy worked in business first. Only after several years of working in business did Dorothy begin to work in education. This is a further unique facet of Dorothy's background in this sample.

IBLP Operationalization

In data set one, Dorothy is keen to establish links between her leadership style and the IBLP, spelling out the importance of the attributes in decision-making.

I have the list [of IBLP attributes] at my fingertips and often use the terminology in leadership team meetings when we are discussing an issue or making a decision. The attributes can tip us in one direction or another.

Dorothy makes it clear that she refers to the IBLP both implicitly and explicitly in any given leadership scenario, viewing the IBLP as a decision making 'compass' in interactions with students, teachers, middle management, SLT and parents. She also gives a helpful example of when she felt this approach had worked well in leadership:

As I came into an environment with very low staff morale and a lack of trust between different constituencies of the school, using the learner profile attributes as a common

base of principles, and truly embodying them, has helped me to build trust.

Positive change in the IB structure

In data set three, Dorothy relates how she sees a shift in the last five to ten years in interactions with the IB. She believes that these have vastly improved: in particular over the last two years.

The positive shift in the IB is mainly from the operational perspective: Dorothy relates that these things have changed since the IB centre shifted to The Hague in Holland. Dorothy tells how the IB is conducting more research, and after she visited the IB in the Hague, she realised that a lot of the previous problems she encountered were due to compartmentalisation in the structures of the IB. Dorothy underscores the strong connection she makes with the IB by stressing that ‘they’ (her school) pilot a lot of ideas with the IB.

Commitment to the IBLP

Dorothy comments on the much-discussed change in the attributes of the learner profile from *Risk-taker* to *Courageous* (Walker G., 2010): Dorothy points out that these are two very different ideas, but she does not accord more or less value to one over the other.

Dorothy mentions that, in being in an IB school, she is constantly talking about the IBLP. Indeed, she believes that it is especially important for adults to live and model the IB learner traits. In saying this, she is referring to schools in general, and places focus on the IB by saying ‘especially in an IB school’. In this statement, it is clear that Dorothy believes the IBLP attributes are a model for schools in general, and that the IBLP is may be a useful universal model in education.

IBLP pro and contra

Dorothy expresses how she is cautious of what she terms an ‘... overly zealous approach to the IBLP and IB-ness’. She makes a comparison with religion, and the danger of fanaticism in religion. She follows up by pointing out that she does not see herself as being religious.

On a more positive note, Dorothy clarifies how she views the IBLP as a useful tool for explaining the needs of children in terms of academics. She gives the example of elite university entry. Dorothy shares a strategy with the researcher. It is one she uses when working with parents. She outlines an example where the parent may be challenging the direction of the IB school, experiencing doubt because of a perceived dislocation from the state system and state examinations. In such a scenario, Dorothy sets out that she will invariably ask the parent to explain why they chose an IB school, and as they are talking, she will listen carefully and make notes. These notes refer to what the parent is saying in connection with the IBLP. When the parent is finished, she pulls her laminated card with the IBLP written on it out of her drawer. She then points to the attributes that surmise the parent’s ideas. In this way, she believes she is allowing the parents to reconsider their own reasoning and thinking, and frames this in the IBLP. Dorothy explains that this is in order to focus on the essence of what the parent is saying in terms of the IBLP attributes. Dorothy says that, in effect, this shows how aligned the parent is with the system, despite an apparent disagreement.

IBLP exit interview

Dorothy further explains that, upon graduation from school, (when the year 12 students leave to do their exams), they are given an exit interview. Dorothy says that they are always asked about the IB learner profile, and which attributes they will take with them. This allows the students to reflect. Dorothy

notes that the students very often take *open minded* or *internationally minded* attributes [although the latter is not a learner profile attribute] in some way.

Choice of IB. Dorothy also relates how, when she started in an international school for the first time, the school ‘wanted to go IB’, but in the end, it ended up opting for the International Primary Curriculum (*IPC*), as it was easier, and ‘off the shelf’. Dorothy is in this way pointing to an issue that others have raised (Barry for example), that the IB curriculum requires more preparation, and autonomy on behalf of the teacher (and leadership), in creating a syllabus. Other forms of ‘franchise’ education appear to offer more of a finished product.

IBLP and Leadership

The power of risk-taking

In data set three, Dorothy responds emphatically to the question of whether she finds the IBLP useful in leadership:

Absolutely. Absolutely. I refer to it constantly. Also with staff, you know? Putting trust in the staff and I’ll say the risk-taker/courageous, you know? It’s okay to make a mistake and, if you don’t make a mistake, we even as the adults in the school we won’t learn. But you take that risk, try something and it’s okay to stand in front of your class and say, that really didn’t work, so this is what – come with the solution as well or, you know, let’s try this instead, this is how we’re going to do it.

Dorothy finds the Western angle on the aspect of 'Risk-Taking' to be a central tenet of what it is to promote learning in a school, and is keen to pursue this in the day-to-day operational running of her school. This is an aspect of the Westernised focus of IB directors (linked to the constructivist theoretical base of the IB) which will need further unpicking in analysis.

IBLP as a tool for leadership

Dorothy is quite clear that she uses the IBLP, most recently at a leadership retreat with her team. In this way, Dorothy is making more pertinent and explicit links to the IBLP as a leadership tool than any other leader in this sample. Dorothy continues to say that the IBLP comes up again and again – in being open-minded. '... making sure that you put yourself in the place of the person that's coming at you and certainly, a lot of the things I hear are what's not going right.' Dorothy is referring here to her leadership retreat, and how she approaches matters of leadership, and how she coaches her team on these matters:

And so, okay, if someone is going to come to me and say, this isn't going right then I want to hear, how would you like to see it and give me a possibility of how it's going to get there. So the same thing I say – don't tell me no, tell me how.

...

So it's constant, constantly talking about it and I think it's really important for the adults especially in an IB school to live and model those IB learning traits because kids don't, they don't do what you say, they do what you do

and if you're not the one out there doing the same thing that you're asking them to do, they never will.

Dorothy calls the IBLP 'a constant'. The IBLP is an active part of how she sees her leadership being operationalized. On the matter of explicit or implicit use, Dorothy explains thus:

I think it's a bit of both. I mean, I certainly consciously use it. I wouldn't say it's something that I have in every single meeting I have because I think people would think, oh geez, there she goes again, right? It becomes implicit in certain circumstances and circumstances you pull it out again.

In this way, Dorothy advocates a balanced approach towards using the IBLP, and one that reflects her own personal philosophy, which she says is to 'treat others as you would like to be treated yourself'. Dorothy says that this is clearly present in the IBLP and resonates strongly with her.

Open minded

Dorothy gives an example of a father who wanted the child to take Higher Level (HL) maths and physics. This was despite Dorothy's perception this was the very last thing the student was actually good at. This situation was causing the student a great deal of stress. Dorothy asked the father to be open-minded and quotes herself as having said:

He will never need this... *ever*, you signed him up here, let him take responsibility and live the IB learner profile. He

is taking responsibility, and yes, he is only 16, and he is going to have to make mistakes, but wouldn't it be great for him to make mistakes in a safe environment and not after you're out there, and you are still saving him at [age] 24, 25, 26?

IBLP with teachers

Dorothy then moves on to the benefits of the IBLP in an operational context with staff. She says that she uses the IBLP with her leadership team in collective bargaining with the teachers' union: 'we use it a lot'. Dorothy adds to this the importance of listening, in listening you have to be open-minded. Dorothy sees herself as being open-minded in a conversation, and she listens.

Being Leader

Dorothy sees two groups within the IB international school community, and mentions that, the bigger the community, the more the existence of two groups. She relates that, in one group, the IB is viewed as a tool for gaining entry into Ivy League Universities, and interestingly, sees this group as not being the 'local' group, i.e. from the sample catchment area of Austria/Switzerland/Southern Germany.

If the families are not local, they see...they certainly are a group that see it as the diversifier for their child, not necessarily the diversifier to get into the.... I would say the bigger the community, the more you have two groups where if you have a smaller community, they tend to kind of homogenise more. So yeah. Here in [school name], I would say that there's certainly those that see the IB as the

thing that's going to get the interview for Oxford or into Stanford or Harvard or Princeton, if that's, **ideally**, if that's what's important to you. I think we do a lot, though, in making sure that we're communicating that that's not necessarily the best thing for every child. So even if they can do that and get in that that doesn't necessarily mean that that's the right place for them, so....

As the above quotation shows, Dorothy is perhaps the advocate of what she terms 'the diversifier', as she believes she puts the child's orientation and individuality first. She goes on to say: 'I think we do a lot though in making sure that we're communicating that that's not necessarily the best thing for every child'. Dorothy views herself as a leader who is able to remain child centred, and advocate for the student, despite the above mentioned pressure from parents in driving towards elitist University systems. This will require further attention in the analysis.

Leader

Dorothy sees herself as a collaborative leader and a supportive leader. She calls herself a 'change agent'. She mentions the term 'transformational, but says '... You know, it sounds funny to call yourself transformational.'

Dorothy's day-to-day leadership habits appear to be infectious. For example, Dorothy likes to stand at her 'workstation' as she calls her desk: she does not sit, unless in a meeting. Her 'table' is a modular 'round table' affair where participants are given equal presence. Dorothy maintains that she gets to do more 'leadership' in this way. She does not get stuck behind her workstation. Further, she explains that standing at a workstation is being adopted by others in the leadership team, also that her conference table set up (open 'round table

type’) is a way for everybody to be equally involved, with ‘no place to hide’. Finally, Dorothy is very enthusiastic. She organises leadership retreats, ‘sees so much interesting stuff going on’, she cannot help but be enthusiastic and links this to her being West coast American. All in all, Dorothy appears to be highly enthusiastic, motivational, and is keen to relate how she has facilitated change not only in school, but in the work habits of her leadership team: work station, leadership retreats. It appears, that, although Dorothy appears uncomfortable with the term transformational, she seems to embody several features of that leadership style as outlined in Bush (2006). Further to this, Dorothy relates that she is ‘ambivalent’ about representing the school and likes to see others ‘taking the lime light’ and getting the credit for something: ‘...even if it was my idea, right?’ Indeed, getting the credit for something is not important to Dorothy, as she claims to be intrinsically motivated by what she does and states: ‘I love what I do.’

Global Citizenship

Dorothy sees the role of Global Citizenship in leading an IB international school as ‘critical!’ Further, she outlines an equitable model of global citizenship, thus:

A global citizen is someone who sees the world as their home and tries to make it better through seeking understanding and respect, as opposed to tolerance, of different perspectives. The core, however, must be a common understanding of respect and human rights of all persons.

Dorothy makes it clear that human rights of all persons are essential in being a global citizen, and she sees herself as a global citizen. However, this understanding and respect of human rights may be challenging in an elitist school system, such as Dorothy's school. Indeed, Dorothy does not feel the need to enter into a discussion of disparity, and equity and (apparently) remains accepting of the status quo. This director participant foregrounds the biographical role that primarily *parents* and secondarily, *education* played in having such a pronounced connection with global citizenship.

Dorothy felt that she saw evidence of GCE in action every day at her school, and when asked whether she promoted the global citizen, stated: 'I think I do, again, by modelling my definition of global citizenship, using it as a standard for appraisal, and simply using it as a basis for conversations.' When asked about whether teachers and managers did a good job of being global citizens, she answered: 'Some better than others, but as a whole yes. If not, they do not stay long or survive well in our environment.' Dorothy finds it essential for all stakeholders in an IB international school to be (or to strive to be) global citizens.

Globalised background

In data set three Dorothy tells that, through her parents' University work, she was further exposed as a child to a cosmopolitan mix of people. She explains that the demographic in the University towns she lived in with her parents was very multicultural. Unsurprisingly, when Dorothy herself went to University, she did so at an institute for international studies.

Personal connection to 'globalised education'

Dorothy sees the globalised educational context as a very positive setting, and an opportunity rather than a challenge. She views international education as a

force for good, in bringing the world closer together. Dorothy sees the concept of international education much in the way that Dickens saw it, as outlined in chapter two, the bringing together of people through international education.

So I see it as a great opportunity. I mean, international education in total, I mean, for me, it is that being able to get two completely different background people together, working together and understanding each other so that you don't have what's going on in the world and whether it's ISIS or Israel, you don't have that. Because if you'd have two leaders that come up next to each other and they were both graduates of international school. I would be...you know, that's what it should be, so yeah.

This view of international education is well intentioned, but does not take into account the fact that international schools cater solely for a very small, and highly privileged, elite.

Nevertheless, Dorothy regards *connection* and *contact* as vital in the system:

Something someone once told me is that what you don't understand, you fear; what you fear, you hate; and what you hate, you kill

She maintains that, at first, one must start with understanding, and start with children. She believes that leaders start with children and understanding: 'if you understand a situation you reduce the fear'. Dorothy relates this to her own operational situation as director of an international school, and more to the point, the position she inherited when she arrived at her present school.

I came into a place where there was already hate here and, to a certain extent, there've been killing, trying to kill off a community, so bringing that back to understanding, I think that's the key

Dorothy is mentioning the 'low staff morale' situation given above in *IBLP Operationalisation*, where she stated that aligning herself and her staff with the learner profile provided a common framework. She adds to this in a more universal manner, by making it clear that, when faced with an emotionally charged and negative situation in the school community, she sought to *understand the situation*. However, the IBLP appears to have been central in this process, as far as Dorothy relates the issue.

Overview

Dorothy is unique in the sample. Not only does she see her character and biography as deeply entwined with the IBLP and global citizenship, but she professes to use the IBLP as a leadership tool, much as outlined in the *IBLP learner profile booklet* (IBO, 2006).

Dorothy embodies the 'corporate image' of the IB.

Dorothy appears to have experienced a rather unique upbringing; despite the fact that her parents lived in North America, they actively exposed their children to the length and breadth of cosmopolitanism and religious freedom. Unlike other 'third culture kids', who have grown up as 'international school kids' or between nations, Dorothy feels she is a third culture kid because of her European mother, and the very international experience of growing up in a multicultural (national) setting. Discipline at an early age, in the form of competitive squad swimming, and being the eldest daughter in a family with

often absent parents, appear to be additional factors that Dorothy feels were important in forming her character for leadership.

Dorothy appears to be actively seeking ways to use the IBLP in her leadership practice, from leadership retreats where the IBLP forms a central aspect of dialogue, to using IBLP strategies with parents, to negotiating with the teachers' union. Dorothy experiences a deep connection with the IB mission statement, as witnessed by her views on international education above. Dorothy's deep connection appears to be a product of her eclectic and cosmopolitan upbringing: driven by her parent's liberal views, and lived experience.

Dorothy is alone in the sample in her uncritical outlook on the elitist and private positioning of the IB international schools. Despite her biographical narrative outlining an upbringing, which was not in any way 'wealthy' (she effectively points out times with absent parents, increased responsibility as a sibling, living off two 'teacher salaries'), she does not vocalise or discuss critically. It appears in this way that Dorothy is able to make instrumental/emotional connections between her biography and the IB international school, without expressing any sense of reflecting on the socio-economic background. Dorothy is not unaware of this, she merely does not feel a need to talk about this in an unstructured interview. In this way, Dorothy is unique.

Chapter Eight - Findings – Case Five

Participant E (Elvin)

Elvin is male, white, of Anglo-Saxon origin of middle age. He is the Director of a medium to large sized international school offering IB PYP, DP continuums (with an in house middle-years programme) plus the American AP. As with all other participants (except the one pilot participant), the school is set in German speaking Europe, this particular school in Switzerland. The international school is situated on several campuses, in the pastoral and suburban areas around a major city. It offers attractive facilities in all areas of teaching and learning. This school charges fees on a par with the mid-range of private schooling in the UK. In the initial emailed questions, this director was positive towards the IBLP, although he did not appear to actively operationalize it in leadership. He was very positive towards Global Citizenship.

Organising Themes

The Character not the Characteristics

Data set one – pre-interview data collection. Elvin expressed how his family background instilled him with a sense of confidence, and that the IBLP resonated with his own values, but was not constitutive of his approach as a leader.

Data set two - observation. It was observed that the character of Elvin was apparently outgoing as he interacted with parents in a large venue, as he spoke on stage, and as he reacted in a question and answer session. In all interactions with staff, he appeared collegial and engaging. In interactions with his two

deputies, he was not ‘the controller’ of the discourse, but encouraged exploratory discussion.

Data set three – unstructured face-to-face interview.

Being better

When asked about what can he do better as an IB director, he answered by stressing the positives of the IB framework, fused with a student centred narrative approach to learning. He linked this to the ‘culture and ethos’ he is promoting as a leader, his characteristic to promote individual narrative.

Okay, I think I’d like to find more ways to tell kids stories and to celebrate their learning and their successes whether they’re in grade 1 or grade 12. And the IB framework would be an awesome framework to construct some of that story-telling around. I just think we miss it. We miss capturing the right kinds of stories. Especially with the kind of culture and ethos I’m trying to promote and develop. Then everybody has a story to tell, right?

This model is certainly inclusive and ticks plenty of relevant boxes as regards global citizenship education.

Elvin believes that plenty of leadership discussion focuses on how to organise teachers’ time and what to ask them to do, and how to send value judgements about what is important. Elvin concludes that to ‘be better’ he can focus in on process, and his perceived need to be more purposeful about constructs of time: i.e. how teacher-time is spent.

Religion

When asked about the role of religion, Elvin appears to sidestep, connecting religion to eating food together at mealtime, and the importance of families to do this. As Elvin goes on about religion, he explains that he himself became disillusioned by what he terms the ‘arrogance and cruelty in the church’, which shifted priorities away from life as a pastor. Potentially seeing a similar path in a secular world, as evidenced in this extract: ‘From that experience, I decided I was not going to pursue anything with the seminary and then I chose the education path because [break in conversation] – and I probably would have done that anyway.’

Elvin concedes that the church and belief have moulded him (his character) and imbued him with a set of values. He clearly positions his set of values within the Christian values set and so it would follow his character is strongly influenced by his Christian upbringing.

Service

From this, Elvin goes on to mention the important role of ‘service’: ‘... my whole attitude was this is a position of service and you can’t serve people if you don’t take time to understand the needs.’ and *again* mentions, how at one point in his life, his goal was to be a pastor in the church. This idea of service appears to have been central to Elvin’s global self concept, and due to disagreements with the particular church with which he was associated, this conception of service found a dead end. It is clear that Elvin sees his role in educational leadership as a continuation of the ‘need’ to be service oriented, and in this way the service component of school leadership is linked directly with the development of service understandings in a religious context.

The self-sufficient individual

Elvin then develops the topic on his own. He begins talking about popularity and social groupings. Here Elvin makes a clear statement that ‘belonging’ to cliques and groups was never a big issue for him. (Bear in mind that sports in US High Schools has a strong social/group element (Eckert, 1989)). Elvin makes it very clear that he was a part of many groups, yet belongs to none. Elvin mentions being ‘Introverted by nature’ mentioning himself as an ‘ISTJ’ (introversion, sensing, thinking, judgment).

ISTJs are often called inspectors. They have a keen sense of right and wrong, especially in their area of interest and/or responsibility. They are noted for devotion to duty. Punctuality is a watchword of the ISTJ. (Butt, 2015, p. 1)

Elvin is making a point of *reflecting* openly (an important IB learner profile attribute) on how he is ‘introverted’. Indeed, it appears that Elvin’s developing sense of identity, agency even, is connected to this idea of being *socially mobile, yet socially independent*¹. Elvin relates how he was able to mix in an affable manner with various particular groupings at school, and in many ways he appears to have transcended the social exclusion as related by Eckert (1989). To Elvin’s mind, this has been central to his facility in dealing with people. Elvin views his job as being all about people, and so this inner realisation and truth is key to Elvin’s sense of being and agency in discharging his responsibilities as director of an international school.

In supporting his self-sufficient individualism, Elvin relates how:

¹ Emphasis added.

One of my favourite groups was this cross-country group – what a group of nerds, what a group of misfits that really were somewhat isolationist. You know, that’s something **I would do**. They were lonely people. They really didn’t have large groups or networks of friends. Right?

In terms of character, the ‘Nerd’ component of this group has some larger appeal to Elvin, easily understood given his former comments on being a self-sufficient social individual, and later comments on being an introvert. This favourite group may be a ‘like-minded’ group: cross country running itself being more of a lone event, punctuated by collegiality, rather than defined by a group dynamic: such as with football or basketball.

Values; the mission conversation

When asked about ‘public speaking’, Elvin explains that conversations, public speaking, providing information, all revolve around ‘the same thing’, just in different ‘versions’. ‘This relates very strongly to Elvin’s biography, with Elvin as a developing child: one who is a part of all groups and yet a part of none. It becomes clear here that Elvin understands the importance of differentiating communication, allowing for ‘multiple truths’, or viewpoints to exist together. Elvin supports his earlier developmental story with this:

I do have a fundamental belief: ‘There’s something to learn from everybody. And I am generally interested in hearing people’s stories. And I am generally interested in connecting, making connections and experiences for people.

Elvin Professes *open-mindedness* in being genuinely interested in connecting with others and their experiences.

IBLP Operationalization

Inquiry

In pre-interview data collection (data set one) Elvin asserts that he felt that the values of the IBLP resonated with his own personal values, especially ‘inquiry and exploring’.

Balance

When prompted on the IBLP attribute of *balance*, Elvin sees himself as balanced, and talks about winning a meaningful sporting event in his own childhood at school, and the connection between his teammates: the shared will to excel and succeed. He mentions his wife pointing out for him his obvious innate ability to connect with many groups and relate to them. As an aside, it becomes clear that in interview and in observation, Elvin does appear to be able to connect with people in a meaningful and authentic manner. Elvin links his cross country running with balance, explaining how he now starts every day with a one hour walk (substitution for a run), in order to marshal his thoughts, have time for himself and maintain balance. Elvin moves on to say:

So it was balancing this interest in connecting with people, hearing their stories, learning from them with this introverted personality that I have; that’s not a driver necessarily. But it’s balancing those two.

Elvin thinks that ‘the job’ (of being a school director) is more suited to an extrovert. However, Elvin appears to be expressing that his innate introversion is balanced by his upbringing and his socially independent school and sports background.

Responsible and principled

Elvin relates how this approach - empowering interactions, strengthening connections – was met with initial resistance from the board:

... it was kind of touchy-feely, fluffy type of stuff. I said, “No, this is where the rubber hits the road.” We either sweep things under the rug. We either engage in appropriate conversations, or we don’t.

However, Elvin underlines how consistency is vital in how to engage in appropriate conversations with all stakeholders, and not sweep things under the carpet. A good example of embodying the learner profile is being principled and responsible. When quizzed on values, Elvin connects this with his being self-assured and willing to be different.

Risk taking

Elvin mentions that risk-taking is fine when younger, but not so much when older, as there are different consequences. He also links *risk-taker* to an event called the ‘failure festival’ he organised with his school faculty. (This is an opportunity for staff to identify where they failed massively, and then reflect on how they learned from this, and how this has helped them in life). Elvin poses the question: ‘... why not do this with kids, share a failure, and what was learned from it? Why not do this with kids?’ Elvin believes he has implemented

a culture, which encourages risk-taking, but also the environment where the inevitable failures are seen as opportunities for growth.

When quizzed on the happiness of the child versus instrumental expectations, Elvin links directly to the IBLP concept of *risk taking*. He does so by contrasting the board's inherent risk avoidance and how they were not happy with his approach of accepting and learning from Failure. (Elvin forms a causal link between failure and risk-taking). Elvin points to his perceived disconnect and relates this to the instrumental side of the IB which can be seen as a high level preparatory qualification for elite universities, such as Cambridge and Harvard. Elvin maintains his own interpretation of the school mission is to strive for what he terms 'Best fit'; the best fit for the individual student. For Elvin, the critical issue is whether children are happy coming to school and he relates this to psychology: happy equals productive, which equals engaged, which equals motivated, which leads to having a vision. Elvin posits himself comfortably within a constructivist approach to learning, by acknowledging that when he sees people choosing not to be happy, he cannot change that: Elvin says, 'I can't make people happy, but I can ask the question.' Here Elvin links directly with the constructivist pedagogy behind the IBLP. This underlies Elvin's perceived usage of the IBLP as a reference tool, not a guiding standard. The whole example above shows how Elvin can navigate failure by linking to the IBLP and risk-taking. This again goes to underline how broad the interpretation of the IBLP is, and how, in true phenomenological manner, everyone can see their own truth.

The language of IBLP

After some examples of explicit IBLP use in conversations with staff, Elvin is asked: 'Would that be a way of having a common framework or would you consider you're patronising to someone by doing that?' Elvin picks up on the

‘prescriptive’ nature of a direct lexical use of the attributes by saying: ‘I think I’d probably feel patronising. Because maybe that’s not part of my typical language, right? Rather, Elvin goes on to say that he finds the language of the IBLP not quite the right fit for such conversations on professional development. This director has a clear way of using language (in his own personalised way) that does not necessarily draw on the attributes of the learner profile. However, as we have observed above, this means he holds the IBLP attributes as part of an inferred framework. This is visible in how Elvin then goes on to draw upon his belief that it is the duty of a teacher to provide a fair and nurturing learning environment to each and every child. (Fair and nurturing are not IBLP attributes, but can work as synonyms of them: open-minded and caring respectively). Now, with increased probing on IBLP attributes, Elvin concedes that he regards himself as responsible. The on-going conversation now brings out some more personal attributes of Elvin’s leadership, as he explains that his ‘common language’ in leadership is the ‘Clifton Strengths Finder Matrix’ (Reveal Ventures, LLC, 2014), which he utilises as a leadership tool and for shared lexis.

IBLP and Leadership

In data set one Elvin was clear that the IBLP did not guide or influence his decision-making process, nor did he make reference to it in leadership. However, he stated the IBLP was useful in talking to constituents about progressive education, and self-directed learners.

In Data set two, it was observed that Elvin became unsure, or perhaps uncomfortable, when one of his deputy directors mentioned that having two children was by far enough, and teachers would have to realise this, as he and his wife had done. Elvin shifted uneasily, but seemed to take this as the leading decider to chose to offer tuition to only two children of teaching couples. Elvin

eventually felt compelled to ask the researcher what he thought, and it appeared that this decision needed to be ‘tested’ on an outsider. This can be problematic as my role is an observer, and not a participant observer, as is common in much ethnography (Atkinson & Hammersly, 2000). Despite this, I did not want to appear aloof and distant, as this would have run counter to my approach of building trust and connection. I opted to remain as neutral as possible by offering some information, and offered an opinion.

Explicit use of IBLP lexis.

In data set three, Elvin is asked about whether he feels he uses IBLP attributes in his conversations with managers and teachers, his answer is: ‘Oh, no question. You know, we talk about teacher mentoring all the time and coaching and so forth, and reflection, to me, is a huge piece of the learning process.’

IBLP

When asked: ‘Would you say that the values of the IB learner profile in any way gel with your personal values?’ Elvin Concedes that the IBLP does indeed match with personal values, especially ‘exploration and inquiry based approach’. Elvin explains that he has never really thought of describing his leadership style and how he may go about organising the organisation. This begs the question of how reflective Elvin is in his own leadership practice.

Elvin proposes that the advantages of the IBLP are in the consistency and language and philosophy. However, Elvin maintains that these advantages are not limited to the IBLP.

Elvin also mentions that it is very important to a ‘consistent equitable type of learning experience regardless of the adult in front of them’.

Elvin regards Maslow's Hierarchy of Needs as central to the IBLP or the value driven organisation: '... at the very basic level if kids are empowered, have an active voice or a contributing member of the organisation, etc., you got it. Motivational theory tells me then we got you.' Elvin believes strongly in strength-based philosophy and positive psychology that 'empowered kids make it.' Elvin maintains that participation, and self-directed learners, equals an engaged school. To Elvin's mind, the IBLP has plenty of association and connection with learning, caring, challenging, developing, nurturing.... 'the learner profile is all about people'. In terms of leadership in the IB, Elvin says:

So I see a facet of leadership which is promoting action amongst parents at home and promoting the school's ethos or indeed, your ethos of education based upon constructivism, which is what you just outlined. Taking that back home and educating the parents as well.

Elvin supports this approach by saying: 'To me, you can't have a successful learning experience if it isn't a community effort.' Elvin does not appear to say a great deal about the IBLP in particular, and chooses to express his views on his job in his own language, using the IBLP as a point of reference, but not as a guiding aspect of what he does, or who he is.

IBLP in compensation package. Elvin states that he has moved the school away from a university academic based compensation model to a 'demonstrate learning' model: Elvin believes this to be taking the inquiry in IB and applying it to the salary scale. It is interesting to see that Elvin is able to link the IBLP with such a move. Elvin links this to embodying a transformational model of leadership, or a visionary one. However, for the researcher, there is a

contradiction in his message: Elvin is someone who has moved up the compensation scale (and school hierarchy) with a doctorate in education, to become more worldly, knowledgeable and, purportedly, more of a global citizen. (As is apparent from his pre-interview data, the doctorate is considered most instrumental in his increased awareness of global citizenship). However, Elvin is advocating for policy that will negate increases in remuneration for staff based upon academic degrees. Instead, he advocates a focus on the classroom day to day and performance as measured here. This will be discussed further in ‘Analysis’, but appears to represent an arbitrary instrumentalism, as apparent in ‘alienation’ (Entfremdung) (Marx, 2009), or through Heidegger’s conception of the standing reserve (Heidegger, 1963), something that we will discuss further in the following section.

IBLP meets distributed leadership

He sees his role as preparing people to collectively deal with situations. In this way, Elvin aligns himself rather closely with a ‘distributed’ leadership model (Brown D. , 2009; Bush, 2010; Coleman & Glover, 2010). Elvin continues in this vein, talking of handing over responsibility: ‘We’ve thrown out our teacher appraisal and evaluation. We don’t even use those words any more because it’s... If you’re going to develop a culture of self-directed learners, everybody has that responsibility.’ In returning to this appraisal shake up, he draws attention to it again, once more as something Elvin links to the IBLP and now distributed leadership. He qualifies this by asking: ‘Do you want to emphasise evaluation? Or do you want to emphasise growth?’

Global Citizenship Education

In pre-interview questionnaire, Elvin expressed a very strong personal commitment to GCE and was at great pains to illustrate how important this is

in the leadership of an international IB school. He pointed to tangible examples where GCE was being operationalized in his school context. Observational notes show that the school is colourful and open, yet nationalities present in staff are overwhelmingly Anglo-European in background. The following basic themes emerged from unstructured interview, data set three:

Globally minded

Elvin maintains that international schools have to ‘cement’ values by being globally minded, and the range/broad spectrum of people’s abilities to live in this world, future challenges – environment – are tremendous. Elvin mentions that there is much talk of being ‘Sustainable’ and says that ‘this is about getting kids to have ‘the right kinds of experiences, and providing the opportunity for them to process what they have experienced.’ Elvin gives an example of global citizenship education in his school, where they sponsor a school in Africa. As if to push home his point, Elvin points out that ‘... this is kid driven.’

GCE in action

When asked about the implementation of GCE, Elvin defers to the director of student life who scaffolds this process, offering alternatives for sponsorship, and pointing pupils to research into three areas where their money might be best spent. Elvin points to the global *citizenship diploma in consortium* he is running with two other schools. ‘Where the mantra is: “Hey, I’m more than just a number.”’. Elvin returns to the school sponsorship in Africa where they have been fundraising to cover the salary of a librarian for the next 10 years. Elvin is asked about the role of the IB or the school in promoting GCE. Elvin answers that GCE happens as a result of the school, and this school is not unique, but the IB does add to that thinking – it is not conscious – but the

connection is there, without a doubt. This happens more ‘globally’ as there is ‘less perceived need in the local context for ‘humanitarian’ aid.’ Elvin qualifies this assumption by saying ‘It’s just that international kids are really interested in working with international types of issues, international things, right?’ Elvin continues to talk about sustainability in such outreach projects, fostering an awareness of sustained developmental help in school, not just the initial reaction to help. (Elvin gives Haiti as an example). Elvin also recognises the social aspect by mentioning (without prompting) the entitlement of kids attending the school, and ventures that there may be a causal link between entitlement and a ‘need’ to engage in philanthropy.

International versus public. Elvin sees himself as a non-political person: stating this as the reason for leaving his native US educational system. ‘And I just think the wheels that are driving that bus [reference to the US public school system] are broken. Right? So no matter what I do, as an educator, I’m going to be confined within this box of pre-existing rules – federal or national.’ Elvin posits that the international sector allows for ‘freedom’, and this is why Elvin appreciates the international educational scene because it means that, whilst still working within a structure, and accountable to a board, he can manage and manipulate the situation. Elvin feels that the rules are less static and more fluid.

Being Leader

In data set one, Elvin states that his postgraduate studies (Ed. D) are seen to have had the biggest effect on being a leader. In data set two, Elvin is observed to be open and facilitative in meetings, listening to multiple viewpoints and drawing upon involved parties’ opinions and observations.

Leadership in the IB

In data set three, Elvin sees the ‘institutional’ side of the IB as what motivates people in similar roles, yet expresses concerns that not all leaders are motivated by the challenge (in both domestic and international contexts). Elvin is careful about how he puts this, but does go on to say: ‘I mean I think a lot of the other...a lot of other things get in the way – whether it’s ego, pride, money, respect, control, power.’ Elvin says he never wanted ‘this’ job, as most of those things ‘mess things up’ getting closer to people – from a socio-anthropomorphic perspective. Elvin refers to a generally conservative trend at the highest leadership level, to stick to policy and agendas. (It is a trend Elvin sees himself as challenging, and not being a part of – in keeping with his general ‘self-sufficient individual’ self-concept). Elvin remarks on a slow bureaucratic, procedural type approach. An approach, which does not react to things as they happen, but sticks to procedure. Elvin comments that IB schools directors will often sweep things under the rug, reminiscent of a group of people who are anxious to retain their positions, and not in any way happy to take risks. Elvin gives an example that occurred when a major issue of child abuse had surfaced at the very same time as the IB directors’ conference was in session. Although this was ‘seismic’ for the IB, and the international schools’ community, the forum had no intention of addressing this issue. Elvin points out that he was proactive, and made a case for a forum discussion: he was a risk taker, and principled. This anecdote points to Elvin viewing himself as embodying the IBLP. In contrast, the majority of highest-level IB leaders do not embody the IBLP in Elvin’s opinion.

As shown above, Elvin takes time to talk at length on leadership in the IB in general, but less so about his use of the IBLP in the school. This again underlines the fact that Elvin does not appear to use the IBLP as a leadership tool.

Leadership style

Drawing on the observational notes from Elvin's speech to parents, the researcher ventured asking him whether he might be a 'transformational' type of leader. The researcher had noted in the observational data, from Elvin's speech: charismatic, open, engaged, vision-driven. Elvin drives home the point that he is vision driven, relating how in every conversation or meeting he thinks thus: 'I have a little point up in the corner of the room and say, "That's where we're going."'. According to Elvin, this focus upon vision has defined his leadership, as he inherited a school that needed clarity and vision on finances, curriculum, strategic orientation, facility vision. Nobody agreed. His rationale for this approach is that he wanted a people oriented organisation, which could handle a crisis, and he wanted 'a common language and collaboration.'. Elvin feels that he '... sailed that ship' (which was going in the right direction), but did not think the direction was sustainable. The ship was off no more than a degree, and Elvin makes analogy to the divergence from course over time. In effect, he describes the tension between his educational remit and his board directives. For the researcher, this appears to advocate a more interpretivist approach allowing people to define understandings in their own language, and makes it clear that the board he works with has a more positivist outlook.

Elvin points to a strongly distributed form of leadership, which encourages collaboration. Elvin talks about leadership being a process of planting seeds, nurturing ideas, getting others to start using his language. In terms of documentation, Elvin prefers the use of 'orientation', or thinking model – which is fluid, morphable, and a living document. Elvin also talks about how every decision may affect *change in direction*, and how every decision then has to be framed in the strategic orientation.

External pressure

Elvin talks of the ability to morph (be flexible) and cyclical in his approach to external pressure, maintaining assessments that are being monitored and discussed – to drive future decisions. Elvin explains that he is always trying to stay one step ahead of it, and always has a back-up plan, or six. He reflects on the international nature of the challenge, and says this depends on the stability of the country the school is located in. Having contingency plans is key: ‘So yeah, I used to say there, it’s not planning, you know, having a backup plan, it’s having six backup plans. Right?’

Contingency

However, Elvin still plans for multiple scenarios, in the event of ‘failure’. This seems to touch a nerve with Elvin, it appears that failure is not a ‘chance to grow’ event in this current location [Austria/Germany/Switzerland] as Elvin has outlined above. The researcher reflects that this is a potential IBLP attribute, in the form of ‘risk-taking’, as this is not gladly seen from Elvin’s school board (which, according to Elvin, do not see the potential for growth in failure). Elvin prepares assiduously for any contingency, in fact when asked about if he has contingency models, Elvin answers: ‘Up the wazool!’ He is aware that things can change suddenly and drastically. Despite this, Elvin sees himself as someone who is prepared to risk-take. Elvin sees some justification in this as his work place is international, with multiple viewpoints and many perspectives. Perhaps Elvin is alluding to being able to risk take in a more open and less regulated work paradigm?

When talking about crisis, Elvin points out that being *highly adaptable* is advantageous in the role of school director, however, he continues to stress that a collaborative mind-set and attitude gives everybody a role to play to get through crisis.

In my opinion [you need to] cultivate this kind of ethos, this kind of collaborative mind-set and attitude because everybody has a role then to play to get through a crisis. I don't care where you are in the organisation. Everybody has a role to play.

Elvin cautions being ego-driven as a leader, qualifying this by saying that, in a crisis, the individual will not be able to manage it. Elvin explains that this is because the director will be asking people to do things, yet they will not know how to do them.

Overview

This thematic ordering process highlights that the leader in question finds the values of the learner profile conveniently similar to his own set of values. It also emerges that an explicit use of the IBLP in leadership is not significantly in evidence. However, the leader appears to view Global Citizenship Education as central to his mission and personal vision. It follows that Elvin views his own Anglo-American Christian values to be more appropriate in promoting GCE than the values of the IBLP. This is interesting, as the literature review of this thesis has already connected the IBLP rather closely with Anglo-European values and enframements. Elvin gives examples and details of how GCE is undergoing effective operationalization in his particular school.

Chapter Nine - Findings – Case Six

Fiona: Participant F

Participant F (Fiona) is female, white, of Anglo-Saxon origin of middle age. She is the Director of a medium to large sized international school offering IB PYP, DP. The international school is situated on one campus, in a suburban area around a major city within the chosen sample area of Southern Germany/Austria/Switzerland. It offers attractive facilities in all areas of teaching and learning. This school charges fees on a par with the mid-high range of private schooling in the UK. In the initial emailed questions, this director was generally positive towards the IBLP, but did not actively operationalize it in leadership. She was very positive towards Global Citizenship, yet voiced some reservations regarding the equitable nature of the IB with its largely affluent Anglo-European orientation.

Organising Themes

The Character not the Characteristics

This theme begins with some overall background on the character of the leader. In the pre-interview data collection phase, Fiona expressed how some of the IBLP values resonated with her, but that some were unsuitable, stating that:

[Some IBLP Attributes] ... do not resonate for all cultures and therefore a more flexible/ culturally relevant/ sensitive approach when making reference to

the LP in a global context must be considered within an international school and extremely diverse student body.

Further, she pointed to her family upbringing as a third culture international 'kid'. She saw friends, family travel, and post-graduate study, as important in her development, less so her schooling.

Observational notes relate how Fiona's office was relatively modest in size, with some student art on display. The office is positioned to the left of the main entrance to school. The main workspace has a computer, and a larger 'board' type table and chairs in the middle of the room. There was no IB learner profile or any other IB related material visible on display. Fiona was observed in a walk around the school, in a job interview for a language teaching position, and in a legal matter with the business manager regarding teacher housing. This was concluded by a meeting of the school leadership team. In all phases of observation, Fiona displayed a caring nature, and it appeared that, when she talked about the IB and GCE, these were issues she cared deeply about. This personal connection appeared particularly strong due to the fact that she was obviously in a critically reflective conversation about these issues. Fiona was able to talk at length, and with great fluency, on matters of internationalisation, equity in education, and globalisation.

Third Culture Kid

She comments that being a 'Third culture kid' supported her and facilitated her function in an international school:

A third culture kid is a person who has spent a significant part of his or her developmental years outside their parents' culture. (TCKid, 2008, p. 1)

In terms of who the director is, and what shaped her character, Fiona refers frequently to her international upbringing.

There's a great deal of empathy that I can use in relation to the children that we have in the school. So, I can very quickly understand their experience, where sometimes even their own parents are concerned about the experiences that they're providing for their children because they're moving from country to country, ... But I think that that has been instrumental in helping me move amongst these communities that are very diverse. Because it's like a biosphere. And you've had a chance to go into different sections of that biosphere. And actually try to understand the way they express themselves, you know, the philosophic foundations that they use, the values, the beliefs, you know, the non-tacit elements of that cultural background. And that enriches you as an individual as you generate more flexibility to interact with any one culture at any one time. So that's the third-culture child environment.

Fiona views personal empathy towards international schools' children as being central to how she does what she does, and indeed, who she is. She is, by her own admission, an international schools graduate, and links this with the concept of being a 'Third Culture Kid' (Pollock & Van Reken, 2009).

Fiona links the third culture kid experience as being instrumental in her own development where '... third culture kids are often on the outside trying to get in.' When asked about this background and her position as leader, F sees the

third culture experience ‘tying in nicely’ with her position now as director of an international school. It is clear in this way that F has reflected upon her own development and made a clear link to her students. F has created a personal affinity between herself and the school children in her care.

Religion

Fiona states that she went to work in an *Opus Dei* University. Opus Dei is a branch of the Catholic Church, which (in its University) promotes religious based values such as ‘work, freedom, respect, interdisciplinary, responsibility, service, and international dimension’) (Navarra, 2014). Fiona mentions how limiting the ‘conservative’ nature of Opus Dei was, but still takes the implementation of Catholic values in the workplace as instrumental in her developing character as an educational leader.

And a part of me found that the very conservative paradigm from which they understood Catholicism was too limiting for me. But, because of their particular understanding of Catholicism, it means that you can bring in a series of Catholic values into the workplace. And I thought that was a very important point in my life, where I couldn't only be a person to aspire to have Christian values in my personal life, but I could also incorporate them into my professional practice. And that actually resonated for what I thought I was doing in education as well. So, I wouldn't have gone into education if I hadn't had an opportunity to make a difference.

Fiona's values arise from a Christian foundation. Where Opus Dei may have had the effect of discouraging Fiona from pursuing an openly religious career path, it certainly acted as a catalyst in terms of the values and thought of the individual, and this goes some way to explaining why Fiona refers to the IBLP as 'incomplete', and why Fiona did not view the IBLP as influencing her own approach as a leader. Fiona adds that she is not a practising Catholic.

IBLP Operationalization

Already in the preliminary data collection, Fiona had pointed out that 'The IBLP is a useful reference but not a foundational pillar: IB can be myopic in allegiance to IBLP'. She quite clearly stated that she did not use the IBLP in leadership as a compass, and did not use the language of the IBLP, whether implicitly or explicitly.

Observational notes give credence to Fiona's initial statements above. Although staff interactions are marked by a facilitative and caring nature, there is no attempt to actively involve the IBLP.

The thought behind operationalizing

Fiona makes it clear that her operationalization of the IB in an IB school is given. Fiona feels that the IB does not drive her thinking, as her thinking predates the IB. She makes it clear that the IB is a foundation, but not the framework. Fiona points out that she has her own direction and is not reliant upon the IBLP. This makes sense, given Fiona's previously reported comment about how the influence of being a third culture kid, and Opus Dei with its Catholic values, were significant factors in becoming who she is. Despite this, Fiona is not resistant to the IBLP, she merely sees it more as a 'foundation'. Fiona also relates the IBLP as a *framework* for learning, and when prompted on

this framework in connection with the IB commitment to produce life long learners, Fiona responds:

And I feel the same way when you were asking me does the learner profile drive my thinking or does the IB programme drive my thinking? No. I think my thinking predates you know the creation of those programmes. For some people who are younger, and are coming in, it gives them the foundation from which to then think about an educational programme that's more complete.

However, to be quite clear on what she means in terms of 'the framework needed to learn in a diverse international body', Fiona then summarises her answer to the whole by stating clearly: 'So the framework's not the IB.' It is clear from her summary, that Fiona does not operationalize the IBLP unless this gels with her own range of values and approaches. It seems that Fiona considered her experience and biography as being ideally suited to do the job she does now. There is obvious resistance to the labelling of international education (through the IBLP attributes), and whilst not against the IBLP, Fiona makes it clear that there is far more required in international education than the IBLP. Fiona's statements make it clear that she does not view the IB as having been constitutive of her thought. On the contrary, being a third culture kid, and the experience of growing up as a Christian, and working at an Opus Dei University, was what she views as central to her character. In this way, Fiona relates a broad and deep level of knowledge, which is far more complex and involved than the IBDP. Her comment that the IBDP may indeed be useful for 'people who are younger' appears to underline this point, whilst at the same time placing some criticism at the door of the IBLP. It is

apparent, that in Fiona's eyes, this form of criticism puts the IBLP as an 'entry level' step towards being an international educator.

A variety of frameworks

On the issue of implementing IBLP in schools, Fiona stresses how some schools add to it, and mentions that the IBLP attributes are 'simply not enough', as they are 'too narrow' and 'artificial'. This runs contrary to the popular view of the IB itself, and Fiona seems to think that the IBLP attributes themselves are too narrow, and will always be reinterpreted in different ways by different cultures:

There are some schools around the world that actually add to the IB profile. And sometimes the IB profile...the IB sanctions it. Sometimes, they don't. Because you need more competencies than just the ones that the IB has said the priorities that we should focus on. Doesn't it strike you as a little bit artificial, to only be... [the IBLP]
(Laughter)

Fiona sees an artificial nature underlying the IBLP; one that she may think is challenging to relate systematically to international education. Fiona appeared to find the IBLP helpful, but in no way a systemic tool for people to refer to without further reflection and thought.

This is clear in her operationalization of the IBLP and emerges as Fiona goes on to relate how her school holds the IBLP as one part of four schemes used within the school:

We also use the ideals in *Round Square*. We also use character education frameworks. We also use you know the counsellor's framework. So, you know those learner profile attributes are not the only things that get embedded into our programme. It's because, you know, sometimes they're slightly limiting,

All four 'frameworks' mentioned above are Anglo-Euro frameworks, very much like the IBLP itself. Fiona also points out that the IBLP is a 'branded product', comparing it to Coca Cola, saying that the job is to '... distribute it and all your role is, as an educator, is to make sure it reaches the client in the most appropriate time and way, at the convenient price, et cetera.'

Critical overtones

As to be expected from teachers, this critical view of the IBLP does not appear to stem from an orthodox Marxist/Butler/Habermas perspective. The critical view here stems from life experience and Fiona's biography. Fiona distances herself from any 'political spectrum', specifically from Marxist thinking. This is not to say that a critical approach cannot occur from a Christian/Catholic perspective as outlined in Liberation Theologies, such as 'Marxised Christianity' (Shaffer, 2007). Indeed, this movement appears to have emerged from South America in the second half of the 20th Century (Gutierrez, 1973), which certainly runs concurrently with Fiona's upbringing in South America. In explanation, both Catholicism (especially in the form identified above), and orthodox critical theory, may be said to share a critical view of (secular) franchising: promoting values or a particular way of life. For the former this is more a vested interest, in deference to the Papacy and its teachings: uncritical of the bible and belief itself. For the latter, it may be due to more general issues

of power and agency. It therefore transpires that Fiona's thoughts inhabit a critical view of the world, which may well be based upon religious foundations. Indeed, in critical appraisal, Fiona considers this 'product' (the IBLP) to be very good: '... then they can't do much to improve because they've generated a great formulaic brand, you know.' However, Fiona makes it clear that, no matter how good the IBLP is, it will never be able to respond and adapt to every individual and dynamically changing situation... or student. This criticism appears harsh, as surely no curriculum can claim to be this dynamic, and it is the teacher/manager that is always the key factor in interpreting and fielding this discourse.

IBLP as restricting; a need for project work

Fiona considers that the IBLP itself can be quite restricting, 'And so responsive curriculum means it's outside of the box of what the learner profile is suggesting... '. In order to be free of 'the box' that is the IBLP, Fiona advocates a 'responsive' curriculum. Fiona's comments on the restrictive nature of the IBLP are discussed more under the thematic group of GCE.

In a further critical appraisal, Fiona considers how the IB has shifted emphasis, established a public school base, and now gone for the 'market: with huge growth this means quantity over quality. This mirrors an already lively debate on the original values of the IB versus the market driven model of the future IB (Bunnell, 2011; Cambridge, 2002; Tarc, 2009; Gardner-McTaggart, 2016). Fiona postulates that the IB is a 'vehicle forum' and it is a good platform that is well recognised aboard, but it is not enough in terms of education. Fiona points to limitations of the IB in interdisciplinary learning and in terms of operationalization, how this can be mitigated in an ideal school by 'project work'.

Same values, split orientation

Fiona states that the IBLP values are ‘no different’ to hers, yet in putting them into practice, they are used more schematically in the management process Fiona and her team have put in place. Further, Fiona picks up on a salient issue in implementing the IBLP, when she points out that individuals in the IB itself are split between the idealistic and the instrumental, highlighting a potential tension in the IB, and its operationalization.

Risk taker

‘Risk Taker’ and some other IBLP attributes warrant their own sub-section, as Fiona initiates discussion on them in free detail. This is one of the more contested learner profile attributes in the literature reviewed, as it can be interpreted (for example) as something positive from the Anglo-European context, yet negative from the South East Asian context. This has been the focus of much debate in the IB, to the extent that now the attribute is at times being replaced by the word ‘courageous’ (Walker G. , 2010). Fiona talks freely about how she did not see herself in leadership, and when faced with challenges, she found herself doubting her ability. She aligns herself with the IBLP attribute of risk taking, and shares how she overcame her fears, in her own case by scuba diving and parachuting. Fiona touches on the above debate, and how ‘risk taking’ is not always a favourable term in some countries. However, she points out an example of classroom practice she encourages in her classrooms when dealing with this attribute: the teacher points out the difference between a ‘risk taker’ in Manhattan and a risk taker in an African village. In this way Fiona appears to be exploring the cultural diversity inherent in the IBLP, and making clear use of at least some IBLP attributes.

Caring

Caring, is central to Fiona, and caring is another IBLP attribute. She values this, 'because I see our role in education as really being only about two things: learning and caring.' She refers to the global education views of the founding family of her school, and how caring was a core element.

But one of the things they [the founding family] said about what we were doing here was we weren't just giving lip service to a culture of care. We were actually making it become a structured experience. And I think that in a way comes from my own values that the most important thing in life is building relationships. It's not accumulating wealth. It's not having a position or status in society. It's really driven about making that sense of connection and having that sense of purpose

Significantly, Fiona adds the strong statement that 'care is the driving value', adding that it is a *reflective* school that 'takes time out'. By this, Fiona means that the school takes the time to reflect, and considers this of great value in school administration.

Fiona's comments may speak of contradiction. After all, Fiona has chosen to work in a privatised environment over a state environment, where it could be argued that care is already a much greater part of the privileged status of students, replete with significant social and economic capital. Others may point out that the need for care is important in any educational setting, regardless of privilege. Which ever way one views this, it is clear that tensions exist in this area, and are the subject of debate in the chapter 'Analysis'.

Global Citizenship

In the preliminary data collection, Fiona describes a Global Citizen, as someone ‘able to engage in complex and contradictory conversations with empathy, sensitivity and resilience.’ She professes that being a global citizen resonates highly with her, and is indeed central to her identity. Fiona considered GC an important thing to aspire to. She mentions how her schooling was important and how visiting international homes had taught her adaptability and tolerance. She does not see higher education as having been facilitative in this process. She sees operationalization of GCE in her school, and when asked about how this occurs in practice, she answers that ‘we are trying to set up a lab school for metacognition to encourage this.’ It appears this is an experimental type exchange where students are encouraged to think in conceptual commonalities. In the operational context, Fiona referred to active work in this area in her school, acknowledged the challenges adults faced, and how difficult this remains in her day to day reality.

Observational notes show that the school is colourful and open. However, despite the onus on global citizenship, staff nationalities are typically Anglo, with some other nationalities represented, predominantly European.

Equity

Fiona picks up again on the critical issues facing the IB, this time in terms of GCE. She notes that the IB educates for a privileged community: which Fiona has chosen to be a part of. Fiona feels that educators have the opportunity to affect these future leaders pragmatically and with empathy. This statement poses several questions. Why does Fiona feel potential future leaders may ‘need’ empathy, and a pragmatism approach. Does Fiona feel that IB educators have the facility to do this any more than any other teacher? How does Fiona resolve the tension between accepting the reproduction of elites, without

challenging the reproduction of elites? Further, Fiona relates how the IB faces grave and unresolved tensions, as discussed in previous chapters. She states how the IB ‘limits and supports’; and relays how ‘... it is lost when it is engaged in the dualistic conversation between internationalism and globalism.’ For Fiona, the best way for the IB to work as a vehicle for GCE is ‘when it works organically (as with some educators), it brings a more intelligent understanding of the two [internationalisation and globalisation].’ Fiona also points out how she has experienced the IB as an instrumental vessel for education, as opposed to a balanced curriculum offering a holistic education. In particular she mentions this as an ‘instrumental vehicle into university, because it is branded’ In terms of access to the IB, Fiona makes an analogy between iPhones and the IB Programme: only 20% of the world has access to them and that only richer schools can afford the IB, or schools from wealthier countries. The point Fiona is making is clear, regarding the privileged status of the IB, and its embodiment of GCE. This is indeed where a great amount of tension lies in the IB, as discussed in Gardner-McTaggart (2016). It is interesting that Fiona voices these views despite being a director of an IB school, and as follows from this role, more invested in the IB than any other in her community.

Eurocentric GCE

Fiona, again employing a more critical viewpoint, highlights the Eurocentric way of looking at things in the IB, mentioning that ‘we have a particular focus.’ Here she is alluding to the tensions visible in the body of work already discussed in this work’s literature review and introduction: on the Anglo-European nature of the IB. This is freely dealt with by the IB itself (Walker G., 2010), and forms the basis of much further discussion as dealt with here in previous chapters. She points out how both the IB, but mainly Round Square, are trying to go global, but are so set in their Eurocentric viewpoints. Fiona

gives examples, (as in South America where she lived and worked) where IB offers solutions from a Western oriented perspective to a group of people working in an elevated international context (Western) ‘Enframement’ (Heidegger, *Die Technik und die Kehre*, 1963). In explanation, this means that ‘international’ institutions and individuals (such as the IB) may align themselves with terms such as collaboration, equity, and peace; it is always from the viewpoint of the Anglo-European. This discussion of post-colonialism is dealt with here in previous chapters: in effect, how these organisations and individuals are never truly international, as they continue practices of post-colonialism. Fiona shows awareness of these issues, and advocates the need for European organisations to be tolerant of different viewpoints. What is she doing to challenge these viewpoints? Fiona feels this can be achieved by teaching children about navigation, by opening children up to alternative local perspectives from around the globe with the UN Habitat org., as has been discussed above.

Being Leader

Leader interactions

The observational notes relate how, in the short space of observational time open to us, Fiona’s interactions with her staff appeared to best embody the concept of a ‘facilitator’. She was observed trying to work around people’s needs, and to me appeared to be ‘multifaceted’ in her interactions with staff (Bush, 2008, pp. 42-45). In this way she may (tentatively) be termed a facilitator in what appeared to be a very distributed leadership environment. However, this set of observational data is far from complete, and so gives only an indication of Fiona’s leadership interactions. For example, in the job interview, Fiona allowed the head of department (*HOD*) to lead the interview, only joining the conversation to say a reassuring word to the interviewee, or add

operational information, which went beyond the remit of the HOD. Another example is how Fiona was able to lead the SLT meeting by putting herself forward as 'scribe' by writing up the meeting minutes. Fiona herself helped move tables around, and acted as an intermediary. It appeared that the leadership team of principals and curriculum coordinators were comfortable, and the power distance ratio appeared to be very low, as interactions were collegial and without much fuss.

Unwanted Leadership

Fiona states that she '... didn't look for leadership.' To her mind, leadership requires meaningful purpose, with transcending moral dimension.

To tell you the truth, I didn't look for leadership in many ways. Leadership has come as a default for me. But I did look to have a meaningful life with a purpose that I could connect to at all levels, and particularly at a moral. I don't mean a religious moral, but I mean a transcending moral dimension.

Fiona is quick to point out a secular embodiment of morality. However, religion has undoubtedly played a significant part in Fiona's make-up, (as discussed above) and this may go some way to explaining Fiona's particular stress on *moral* leadership.

Being of service

When asked about types of leader, Fiona cautions against the overly charismatic leader who, full of energy and drive, finds that it is all about 'them'. She views this 'self-centredness' as inherent in this type of leadership. In

explaining her own approach, she sees herself as being at the bottom of the platform, her role being to support. 'And so, that was my vision of leadership. It wasn't to be at the top. It was just to be small and making a difference from wherever I have to be.' This statement is helpfully corroborated by the limited observational data presented above. Fiona concludes this point by explaining that her leadership has come, not from being a career educationalist, but a vocational educationalist. It appears in this way that Fiona is showing her intrinsic motivation as a teacher, and her being the right person for the job.

Culture change

Fiona makes a direct link to the teacher appraisal system in her school as an example of how a school culture may be challenged to change. She feels that there is a need for making appraisals more realistic and a better reflection of the actual teaching being done. Fiona then goes on to offer the example of where she changed the appraisal process for teachers at her current school, but had to challenge the board to implement this. Fiona claims to be moving towards a distributed leadership model. In explanation of what she means by this, Fiona relates that she is sharing responsibility for several important facets of her leadership; strategic direction, collaborative conversations, coaching, non-threatening ways, and providing mindfulness courses.

Although limited, the observational data does appear to corroborate this distributed approach, and Fiona appeared to be a person who was quite dedicated to pursuing goals of a facilitative nature. Fiona appears satisfied with her leadership approach, and says of herself that she seems to be faced with general acceptance in moving towards a distributed leadership model.

IBLP and Leadership

No operationalization of IBLP in leadership

Even in the pre-interview data collection, Fiona makes it clear that the IBLP has no impact on her leadership style, as her leadership has grown from a period before the inception of the IBLP.

Observational records do not show any explicit use of the IBLP in leadership, unless the observed caring and balanced nature of this educational leader can be linked to the IBLP.

Fiona also maintains (in face to face interview) that she does not use the IBLP to guide or steer leadership change. She states that she does not use the language of the IBLP, and observational records support this:

And so, the IB is inviting us to think of culture change that... are - *sic* [is] led peacefully. And that we appreciate diversity. Those values are not different to the values that I use, but maybe a little bit more schematically in the change of management process that we put into place. But then, you know, for you to say or for you to ask me, “Does that drive this change process?” Maybe I'm not aware, but I'm certainly not conscious that I'm using that to drive it.

Fiona concedes that the IBLP may play a part in driving her leadership process, however, she notes that the IBLP values are no different than her own. There is the obvious possibility of the internalisation of the IBLP into Fiona's approaches to leadership. As this study has been able to explore, Fiona's background is contiguous to an Anglo-European approach to values, and education, as much as it is a product of it. This eventuality is fully considered

in a later chapter.. She admits that, although not aware of the IBLP driving change, it may do so implicitly.

Overview

This thematic ordering process highlights that the leader in question finds the values of the learner profile to be ‘no different’ to her own set of values. This is a central point being made by this Anglo-European director, and will form the basis for a central theme in the ‘analysis’ chapter. It also emerges that neither an explicit or implicit use of the IBLP in leadership is being operationalized in leadership. Interestingly, and unlike most other participants, this particular leader may even be observed to *distance* her personal approach and make up as leader from the IBLP. However, Fiona certainly views Global Citizenship Education as central to her mission, her identity and personal vision. The following chapter will also examine what this means, seen as it is from multiple viewpoints. Fiona also remarks on the importance of being a ‘third culture kid’, and of her Catholic Christian values. She views these as being central to who she is and how she operates. Fiona positions herself clearly; she did not read the IBLP and find the holy grail, as she might feel many educators do when they read the IB. Far from it, Fiona is keen to let me know that she already had a complex, functioning, moral compass, and international outlook for education, *before* the IB. Fiona views the IBLP as ‘one of many’ formats for pursuing globalised education. Fiona is not uncritical of the Anglo-Eurocentric orientation of the IB, and speaks specifically of ‘enframements’. Interestingly, the term is coined by Heidegger’s (1963) philosophical outlook on technology, with the *limiting* of human agency and consciousness in mind. This fits with what Fiona is saying about the limitations of the IBLP – from a Heideggarian perspective, the IB may well indeed *enframe* the experience of the international school child in an Anglo-Western

experience of post-colonialization. This picks up on the market orientation and franchise nature of the IB, reminiscent of much of what has already been discussed in previous chapters. Fiona is able to give details of how GCE is undergoing operationalization in her school. The question of viewpoint is not unproblematic when discussing GCE, and this is a topic that will be addressed in the analysis chapter. What appears here is that Fiona, much rather than viewing the IBLP as a driver for leadership, it is much more a case of (in her own words) the IB school leadership 'tying in nicely', with who and what she already is.

Chapter 10 - Analysis

Introduction

This chapter comprises a cross case analysis of data drawing upon the empirical literature of International Schools (*IS*) as collated in chapter two. Data are organised around the organisational themes identified in findings, and represented below as global themes: service, religion, transformational contingency, International Baccalaureate (*IB*) critique and IB Learner Profile (*IBLP*) Leadership. After reviewing findings chapters, these themes appear to emerge as central to what the participants are expressing in response to the stimulus offered in the pre-interview data collection. Globalisation is not treated here individually, as it is a recurrent theme. This is most clearly understood as a rigid pressure of market forces experienced by the IB IS director in this competitive market.

Service

Service is central to the globalised service sector, to which the IB ISs clearly belong. In more generic business and marketing literature, service is centrally linked to ‘buy in’ recognised as essential for positive performance: *buy in* also being central to successful implementation of the IB programme (Lee, Hallinger, & Walker, 2012; Stevenson, Thompson, & Fox, 2014; Tooher-Hancock, 2014; Walker, Bryant, & Lee, 2014; Hunter Lewis, 2015; Day, Townsend, Knight, & Richardson, 2016). A combination of high ‘intellectual buy in’ and high ‘emotional buy in’ is considered most important (Thomson, K, de Chernatony, Arganbright, & Khan, 1999; Day, Townsend, Knight, & Richardson, 2016). Service manifest in educational leadership has been discussed as a school culture that appears to colonise professional practice (Gunter, 2011, p. 17), in referring to globalised pressures on educational

leadership. There are different types of service, yet empirical research finds that *all* service quality dimensions are *equally* important: in no proper order or ranking. It is service in every way (at every level, and in every interaction) that is of value: the higher the commitment to both intellectual and emotional aspects, the more successful (Sachdev & Verma, 2004). It is therefore understandable that for a highly contested position of IB director, an attribute of service is of less value than an embedded and personified (intellectual and emotional) orientation towards service.

Bourdieu comments on the repositioning of service towards the public good, as it is commodified to become a product:

... to open up all services to the laws of free exchange and hence to make it possible to turn all service activities into commodities and sources for profit, including those responding to such fundamental rights as education and culture. (Bourdieu, 2003, p. 76)

All participants, except Charles, view their background in, and their embodiment of, *service*, as central to their make up. They embed it in their upbringing and belief system, and in whom they view themselves to be. Their statements on service were unprompted and emerged from unstructured interviews. Service is clearly something they want to talk about. In this way, they position 'their service' as a valued personal attribute, and one that does not seem out of place in a market driven construct such as that outlined above; in the IB international school. (Significantly, service evolves in interview, *not* as a positioning towards teachers or fellow managers, but towards the customer – the parent/student: as explored below). In essence, they link service to the very make up of their personality. Their 'lifelong' and

developmentally anchored service approach bears the valued promise of stability. IB directors make their personality attractive as a product, which ‘fits’ the IB curriculum: and solves the issues of transience of the IS in general, and of IS staffing in particular (Blandford & Shaw, 2001b; Hayden & Thompson, 1998b; Hardman, 2001; Bunnell, 2005; Javadi, 2014). Transience is recognised as being particularly detrimental in schools (Glover, Gleeson, Gough, & Johnson, 1998), and leads to what has been termed a continual ‘redefining’ of the school (Hayden & Thompson, 2000). So, it is clear that ‘stability personified’ is valuable in overcoming the crisis culture expressed best here by Blandford and Shaw on transience in ISs: ‘...the school is now in a self-perpetuating cycle of short-termism, lurching from one crisis to the next’ (2001a, p. . p. 35).

In further unpicking this aspect of the participants’ data, it is clear that they present themselves as a ‘solution to a problem’. The quotation by Bourdieu highlights how service is a commodity, and the IB places service centrally into its curriculum: as a mandatory element (IBO, 2016)². (However, the service focus sets out to be of an equitable *selfless* nature, and not of a commercial *commodified* one). This produces a *problem* – requiring a *solution*: who is able to provide and model service at the highest level of IB administration? Service in this way breaks down into two facets:

- *Service of commodity*: participants present themselves as being service-oriented and market sensitive. They provide a service centred outlook, as service is rooted, not merely in their professional demeanour, but deep within their character.

² In the IB, service is intended to develop civic responsibility: an ethic of service, to become more open minded, caring and reflective, and to develop greater levels of self-confidence and maturity.

- *Service of selflessness*: participants place their connection to service in the charity/non-profit sector. In this way they align themselves with the positive association of an altruistic service orientation, which may appear to fit with the altruism inherent in the educational developmental sector in general, and service in the IB in particular.

In doing so, participants place themselves into the Neo-Liberal construct as presented by Habermas (1970). Here, it may be argued that a discussion of values in society is eliminated and relegated to a ‘technical issue’. In this way, the very human aspect of the day to day (values) becomes irrelevant, transferred to a ‘problem requiring fixing’, demanding a technical solution. On a more instrumental level, these educational leaders react to the global market place by sidestepping ‘attributes of service’ and focusing on a personal ontology of service.

In this particular case, the values outlined above, are posited as instrumental support for product of self. Values do indeed become a technical issue, and support the personification of IB leadership as ‘the fixer’.

The above discussion shows how IB directors appear to embody intellectual and emotional concepts of service (Sachdev & Verma, 2004), by describing their own *service of commodity* and *service of selflessness* respectively. This emotional aspect of service links with findings on emotional intelligence; found to be an important facet of international IB leadership (Morfea, 2013; Hunter Lewis, PhD Thesis, 2015). Participants are particularly adept at linking these two facets and thereby scoring highly on Sanchdev and Verma’s matrix. In comparison, Alfred and Elvin foreground selflessness (via emotional biographical connections), yet link this with their commodity of service. Fiona appears to share this mix, yet in findings she talks less of developmental issues of service and more of her approach as ‘being at the bottom of the pile. This

is more in line with Barry who foregrounds commodity (via intellectual alignment with the IB), yet links this adeptly with a biographical connection to internationalism and outreach. Similarly, Dorothy is emotionally and intellectually connected to the IB. Charles foregrounds commodity and intellectualism, yet selflessness is hardly an issue. Those participants who foregrounded an *emotional connection*, appear to confirm findings on IS leadership (Hunter Lewis, PhD Thesis, 2015) where emotional intelligence is found to be central to promoting Global Citizenship (GC). In reflection, it is of note that gender played a role in the representation of the professional self. Males tended to make a point of getting out into the school, while female participants stayed in their office in order to show what they did.

Selflessness, emotional to intellectual

Alfred, the chapel boy and boy scout, illustrates his commitment to service, (meant as a task he will take on without economic benefit in line with IB service: *selflessness*) by attending an unpaid accreditation visit for a week. This commitment to the IB per se (as an expert) places him positively as a leader who is committed to the IB, its values and structures, and should mark him as a successful IB director (Van Vooren, Lai, Ledger, & Steffen, 2013; Walker, Bryant, & Lee, 2014; Stevenson, Thomson, & Fox, 2014; Day, Townsend, Knight, & Richardson, 2016) modelling *selfless* service. However, Alfred is not entirely selfless here, and he does not mention that this may also serve to enhance his own position in the IB system. IB accreditation visits represent a personal ‘double bottom line’ reflective of MacDonald’s (2006) institutional ‘double bottom line’, where the business and educational aspects of the international schools are viewed as indivisible from each other. This would support an argument of colonisation of practice (Gunter, 2013), an implicit marriage of business and education, not just in the make-up of the school as

with MacDonald, but (as is presented here in some detail) in the make-up of the administrator. Indeed, Alfred's apparently selfless service does in fact supply Alfred with advantage in the form of *Social-* and *Cultural Capital*, (Bourdieu, 1984), thereby serving primarily an instrumental need, not just an altruistic one. Whatever Alfred's motives, the presentation of such service as 'unpaid accreditation' can be misleading. As Bourdieu elucidates, payment is indeed given, yet Alfred infers merely economic capital: to imply selflessness. Alfred does not acknowledge other forms of advantage he may gain from such visits, or the kudos attached to them, (the points on the CV), but relates the incidents to present himself as altruistic and service oriented: *a selflessness of service*. Alfred scores very high on the emotional aspect of service (an indicator of the successful international school leader, according to Hunter Lewis (2015)), and makes clear intellectual links to his involvement in the IB.

Selflessness to intellectual

Barry makes clear his religious, charitable approach to volunteering and providing a service to others. So it appears that the visceral link to other people is central to who Barry is. Like Alfred, Barry has a deeply rooted experience of service connected to selflessness. Unlike Alfred, Barry does not appear to capitalise quite so strongly upon an image of selflessness in service in the workplace. Barry focuses more on intellectual aspects of service, and whilst his service background is apparent, it is not foregrounded quite as much as with Alfred, who highlights his life-long mission for meritocracy.

Elvin, like Barry and Alfred, underscores service. He mentions how service was a very important factor in his becoming an international schools' director, (becoming a pastor): following a calling. The religious outlet for that calling is discontinued due to his loss of faith in the Church system. However, international schooling and leadership is given as a secular alternative to

becoming a religious leader. Like Alfred, Elvin makes very strong emotional ties to his profession, and supports these with an intellectual approach to international education, psychology and the IB.

Commodity; the intellectual

Charles does not mention service, yet he does talk of being a listener in many leadership scenarios. Charles scores highly on the intellectual aspect, in that he is pursuing doctoral studies in international education, is publishing in the area, and has clear conceptions of the IB, its direction, and philosophy. However, Charles makes little to no connection emotionally to service.

Emotional and intellectual

Dorothy does not overly foreground service. Examples of service in her life relate to her pluralist formative experiences as a church and synagogue ‘teacher’. Dorothy is unique in this way. Further, her background in business appears to place her as more comfortable in representing the IB, much in the way she would represent a company or corporation and its mission. In the same way as a company director, she wholly embraces the IB mission and vision, without criticism. At times it seems Dorothy is toeing the line, or ‘drank the Koolaid’ as she puts it. However, her narrative biography is told in such a way as to completely support her personality, as the embodiment of an educational leader in the IB. Dorothy’s support of ‘the company’ (the IB) is uncritical, ‘intellectual’, and personal. Far more than any other participant, Dorothy appears to be able to colonise (Gunter, 2011) professional practice from her business background into educational leadership: this is perhaps something that gives her an advantage in the IB international school system. This last factor alone points to the market driven aspect of the position.

All other participants discuss the philosophical challenges facing the IB at some stage or another: in effect, its orientation between market place and equity. What is remarkable is how unproblematic the tensions of IB international school leadership are for Dorothy. However, Dorothy has neither a religious belief, nor did she start her career as a teacher. Her values are rooted in a pluralistic view of service; her professional demeanour influenced by a business background. In this way, she scores highly on the emotional buy in, yet without making ‘belief’ a central factor. Her emotional buy in is secular, yet (here like Fiona) grounded in the essence of who she is as a *third culture kid* (Pollock & Van Reken, 2009). Further, her emotional connection to global citizenship is effusive, appearing to confirm research on emotional intelligence as a driver for global mindedness and global citizenship (Hunter Lewis, 2015), but also her deep-rooted link to the IB. In explanation, Hersey (2012) found a causal relationship between global mindedness and international mindedness as found in the IBLP.

Fiona describes service as one of her core values via the *Opus Dei* University. Opus Dei is a branch of the Catholic Church, which (in its University) promotes religious based values such as ‘work, freedom, respect, interdisciplinary, responsibility, service, and international dimension’ (Navarra, 2014). Like Dorothy, she proposes an international *third-culture kid* background as emotional connection, and links this seamlessly with the intellectual facet of international education. In explaining her own approach, she sees herself as being at the bottom of the platform, her role being to support. It appears that Fiona’s core values of service are very much in effect in her conception of her own leadership practice.

The above reveals how experience of service is not only given, but also important to the values of these individuals, and who they perceive themselves to be. Both female participants appear to portray the most balanced mix of

emotional and intellectual in service, most readily confirming Hunter Lewis's (2015) findings on empathy and emotional intelligence in leadership prompting global mindedness. Alfred and Elvin make very strong emotional connections to service, also confirming Hunter Lewis, which then link to the intellectual. Barry, more akin to Dorothy, foregrounds the intellectual, yet draws upon his values to present the emotional, and so also displays empathy and emotional intelligence as a leader. Charles appears to embody the intellectual, and much less the emotional.

Service as expressed here does not involve service towards middle management, and it is expressed more as a service towards students and parents: the core 'business'. However, service when applied selflessly should also include colleagues, partners and co-workers. The data collected here does not reflect an emphatic expression of service towards this sector of the community: despite the proximity and social interdependence in the international school's context, as evidenced in Caffyn (2010). Developing leadership within their organisations does not seem to feature in participants' data, as they focus more on elements of organisation, parents, students, and the board: the last in confirmation of Blandford & Shaw's (2001a) findings on the significant amounts of time spent with the board. This 'core business' orientation is in line with the theoretical underpinning of Bourdieu and Habermas above, and confirms the insidious pressure of the 'rigid' market place of globalisation in international schools. This may in turn confirm Bryant's (2015) findings that senior international schools' administrators do not do enough to formalise in house context based training of middle management. Further, that they do not promote clarity and self-efficacy in coordinator and middle leadership roles (Tooher-Hancock, 2014). Such clarity, support and helpfulness towards colleagues must be set as a paramount systematic feature of senior leadership in order to work positively to mitigate

the apparent weighty social challenges and pronounced dualities unique to the international school (Caffyn, 2010; Keller, 2014).

The Role of Religion

Bourdieu conducted research on university educated Parisians. He explains how society places the school centrally in the process of acquiring knowledge and know-how, but also in the process of distributing power and privilege. As already discussed in the literature review, the magical act of consecration is performed not only by the church, but also by schools. This establishes the hierarchy of beings in the social world through public declarations in ceremonies: such as a graduation ceremony (Bourdieu, 1998, p. 116). The IB diploma is a good example of this. Bourdieu blurs the distinction between church and school with ‘the magical action of consecration’. This is a theme that this section locates as sitting comfortably with participants, exploring a causal link to the religious backgrounds of all but Charles.

Bourdieu positions his research responses on a four-way grid, (Autonomy+ versus Autonomy- / Technocratic versus Technical), and finds this corresponds with a temporal and intellectual pole in the individual. Bourdieu elaborates that the positions and trajectories of well-educated individuals (with high levels of academic capital) correspond with stances in culture, politics and sports. This is helpful in understanding the importance of religion in the make up of this study’s participants, and the way they navigate and make sense of the tensions inherent in their globalised jobs.

In applying Bourdieu’s analysis to this study’s participants, firstly it becomes clear that the symbolic ritual nature of institutional education is conveniently familiar to the religiously schooled. Secondly, that the element of religion has a causal relationship towards a political/philosophical outlook. Religion is accompanied by a negation of critical engagement towards a more market-

driven (right wing) mentality. In Bourdieu's study, this is seen as a lack of intellectualism and engagement with left wing literature (*L'Humanité*) and a preference for more centre right reading (*Le Figaro*, *L'Express*) (Bourdieu, 1998, pp. 158-9). This leads to the first helpful insight in analysis of religion in IB directors: the ability to act with limited critical (personal) review of the tensions of globalism at odds with an equitable form of education in general, and of global citizenship education in particular. This transpires as a form of cognitive dissonance, as outlined below.

Openly equitable, openly powerful

Alfred explains the connection between his father being a church leader and his own position as IB school Director. Alfred sees himself as cloaked in a very similar mantle to that of his father working, against global inequity. He appears as a genuinely fair person, who has experienced inequity first-hand, and 'done his bit' to help in underprivileged teaching situations in the UK. This outlook is problematic and represents a form of cognitive dissonance. He strives for global equity, yet he is the recipient of a very high remuneration package (economic capital), in an elevated position of cultural capital: meetings with government, director status of high profile, large school, etc. Additionally, he is also rich in cultural capital (strong Catholic background, Scouts, experience of serving disadvantaged sectors of society in prison and poor areas). This suggests a position of considerable combined capital wealth. However, as with Bourdieu above, it appears that his emotional connection towards his father's professional orientation may overshadow an intellectual connection to the reality of his position. In explanation, the agency of an international school in terms of combating global wealth inequality is highly debatable. As both introductory and literature review chapters have discussed, the IB international school is more likely to replicate or reconceptualise class

distinctions than address issues of global inequality. This aspect is further discussed below in the section entitled *critiques of IB*.

Like Alfred, Barry outlines a strong church connection and he points out how broadening his mind (having grown up in rural England) has been so important (analogous to Alfred's experience upon leaving home) and how critical thinking is essential. He points to his US qualifications, which he believes have allowed him to think outside his own origins. Very much like Alfred, Barry appears to share a form of cognitive dissonance, as he clearly values a critical perspective. His values stem from helping, in charity work and in the church, and represent a commodity that is uncritical of the elitist nature of his job.

'Chosen'

Fiona worked at an Opus Dei University, and presents the religious philosophical underpinnings of the Catholic system as being central to her outlook. Like Elvin, Fiona states that she '... didn't look for leadership.' To her mind, leadership requires meaningful purpose, with transcending moral dimension. Both participants relate deeply seated connections to Christian religion, and both feel that leadership was not something they sought, but something they were destined for. This is reminiscent of the hero's journey in Campbell (1949), where the hero rejects the call, only to then undergo transformation. It is the same narrative pattern as in the gospels relating the 'call' for Christ. The participants here abdicate a personal or professional drive towards leadership and therefore any selfish desire to lead. This again relates to the commodity of selflessness, which has already been explored above. Participants tie this selflessness to a transformational act in themselves, embedded in Anglo-Christian culture. The transformational is discussed in further detail below.

Enthusiastic, engaged, uncritical

Dorothy is unique in that her experience of religion is eclectic, but clearly with a weighting towards strands of the Judeo-Christian, as a volunteer teacher and participant. Hence, the formative behavioural effect of religion is present in her personality make-up. Much as with Elvin, and in line with Bourdieu above, Dorothy is uncritical of the IB, and her role in it. Unlike other participants, Dorothy does not even consider equity, other than to talk of international mindedness and tolerance (in confirmation of Hunter Lewis (2015)): a valuable asset as an IB director, as fostering international mindedness was found to be key in management's 'buy in' towards the IB (Hayden & Thompson, 1996). Like Elvin, Dorothy is educated to doctorate level. She talks at length of (eclectic) religious formative experience. It would seem that Dorothy confirms Bourdieu's findings above quite concisely. It is noteworthy that, as Dorothy professes no religious belief as an adult, it is not belief that confers cognitive dissonance. Elvin shares a 'teaching' role in religion (the pastor) with Dorothy and views service as central to his becoming an international educational leader. Elvin confirms Leggatte & Thompson's (1997) findings that planning is highly valued by international school's leadership with his statement that he plans 'up the wazoo!': having a plan A, B, C, D, and then some. He mentions a school project (kid driven) to fund a librarian's salary in an African school and a causal link between entitlement and the need to indulge in philanthropy. There appears to be a healthy sense of charity at work, yet it remains at a distance and, as with Dorothy, there appears to be little critical reflection of what the school can do to break down patterns of inequality. It is a Band-Aid solution that upholds the school's distance and power, rather than a systemic engagement that confronts and dissolves distinction.

The hero's journey

Participants spoke at length, and were unprompted, underlying the significance of religion to them. None of the participants described themselves as 'practising' in their faith. Dorothy, for example, concluded that she was a non-believer, whereas Elvin saw himself as having a profound (Christian) belief without a place of worship.

A second point of interest for analysis is an aspect best described here as 'religious moral imperative'. In explanation, the participants describe themselves and the execution of their job as something deeply intertwined with their character and personality. Indeed, the participants who felt service was central to their character also described their service experiences as children and young adults as something experienced through religion. With this theological underpinning, participants imbue their outlook with a moral dimension. This connects to Caldwell and Spinks's views on leadership in autonomous schools:

Transformational leaders succeed in gaining the commitment of followers to such a degree that these higher levels of accomplishment become virtually a moral imperative. In our view a powerful capacity for transformational leadership is required for the successful transition to a system of self-managing schools.
(Caldwell & Spinks, 2005, p. 49)

It appears that the participants in this study tend towards this 'moral imperative' in leadership. This is not a secular connection with the IB mission statement in action (the IBLP), rather it is a connection founded in shared moral values of Christianity. Indeed, it appears that the connections between the IB mission statement and Christian values happen to be 'fortunately'

analogous. In other words, they are not objectionable to the director: it is fortunate the directors are not Chinese Confucian, Japanese Buddhist, African Bantu, Indian Hindu or Sikh, Emirati Sunni, or Iranian Shia. If they were, they may find themselves unable (or unwilling) in employment negotiations to 'compete' on the level embodied by these participants: as a of *'pass par tout* of IB international leadership – *personified*.' This promises a distinct and divisively post-colonial disadvantage for any true sense of global leadership in IB international schools. With this in mind, the IB in action seems a great deal less international and secular than on paper.

Bass (1998) proposes that the charisma of transformational leadership may be broken down into two elements: idealised attributes and idealised behaviours. In the light of the above discussion, it may be argued that IB directors' own personal background, their childhood, upbringing, development and education are the fundament for their character attributes. These in turn naturally inform their behaviour in leadership. The moral imperative emerges as a leadership commodity, as it appears here to be an idealised moral attribute. In addition, as with Hunter Lewis (2015), the emotional, empathetic connection to a global mind-set (which runs parallel to this Hellenic-Christian outlook) is considered as being important in an international school leader's activity in the affective domain. Claims that emotional intelligence and transformational leadership are causally linked are probably overstated, yet not without significance to leadership in general (Harms & Credé, 2010). This is of significant value to the international IB director who appears to live in a transformational space, with distributed leadership as the preferred model: this is explored in more detail below.

Religion appears in this sample, therefore, as a general attribute of the IB director. Not only does religious background form the subject as uncritical of the conceptual conflict inherent in the IB equity versus market place debate,

(and perhaps the paradox of open interpretation of the IBLP with rigid reinforcement (Stevenson, Thomson, & Fox, 2014)), it also equips the director with a degree of moral imperative. This in turn is facilitative of rallying and building groups in a transformational context.

The central role of (Christian) religion for the large majority of participants may come as a surprise for leaders of a secular and international system such as the IB. However, as discussed in chapter two, the ‘philosophy’ of the IB is of Western-Humanist nature. Much Western philosophy, has been claimed to be a Hellenization of Christianity, resulting in

... an appropriation of genuine Christian values in Philosophy. This process of appropriation has been passed down as heavily normative conceptual networks such as responsibility, autonomy and justification; history and remembering; new beginning, innovation, and return; alienation, internalization, and incarnation; individuality and community. (Habermas, 2004, pp. 13, translation Gardner-McTaggart 2016)

This ‘translation’ of Christian morals into Philosophy was shared by Teilhard de Chardin, C. G. Jung, Durkheim and Karl Rahner (Arzt, 2006, p. 127). It demonstrates how the central role of Christianity in these IB director participants’ narratives draws upon an inclusive and worldly origin of Christianity in close dialectic with Western Philosophy: It is a basis for tolerance, open-mindedness, and universal respect of every human life: regardless of religious orientation. ‘This translation, of man in God’s own image in equal and fundamental respected dignity, is just such a saving translation. It encompasses the content of biblical terms, transcending the

limitations of any one religious group, encompassing the general public with alternate beliefs and even non-believers.’ (Habermas, 2004, pp. 13, translation Gardner-McTaggart 2016).

In this way, the IB and its directors can be more readily understood *in every way* as a ‘Western’ product, and one that has progressed through a ‘journey’ which appears to reflect a transformational quality to become who they are. This last facet is not unsurprising given that they have transformed firstly from national teachers to international teachers, and secondly, from international teachers to international teacher leaders. However, the journey is related in close alignment with the Anglo-Christian.

In a telling summary of the search for the international schools’ Head, Roberts and Mancuso (2014 , p. : 103) quote a senior international schools’ recruiter who described the process as ‘Looking for God on a good day.’ A potent rhetorical device, this statement acts like a vignette on the role of leadership in the international school. It is illuminative of the *expectation*, the *material reward*, and the *orientation*. It is aimed at highlighting the flexibility and ability of the successful candidate. It also belies the freedom and power inherent in the position. It is unlikely that *Allah* or *Krishna* are meant, and a capitalised ‘God’ is most likely to refer to the Judeo-Christian version: a vengeful God, or perhaps as Keller (2014, p. p. 4) has extrapolated as regards senior international school leadership, a ‘dark side’ and ‘destructive leadership’. Hence, perhaps the call for ‘God...’ but ‘... *on a good day*.’

Transformational Contingency

Despite a fourfold focus on transformational leadership (Roberts & Mancuso, 2014), the ‘preferred’ leadership model of the participants tended towards distributed leadership. This is consistent with the observation that distributed leadership is the preferred model for the 21st century (Bush, 2013), or the only

real option for autonomous schools (Schleicher, 2012), and supported in research on leadership in the international schools' context (Moosung, Hallinger, & Walker, 2012; Tooher-Hancock, 2014; Hunter Lewis, PhD Thesis, 2015). This runs in line with findings (Bunnell, 2006) suggesting that recruitment and overall administrative workload make distributed leadership a preferred model in the international school. It is also worth noting that the above researchers (Roberts & Mancuso, 2014 ; Tooher-Hancock, 2014; Hunter Lewis, PhD Thesis, 2015) found the incidence of transformational leadership powerful in the international school's leadership, yet tended to defer to the distributed model as being 'preferred'. The elevation of distributed leadership to the preferred IB leadership strategy is challenged by Phillips' research (2013). He finds no particular evidence for this claim, and calls for further qualitative work in this area, a call that this study may be in a position to answer. As with Bunnell (2006) above, it is clear that distributed leadership appeals as it is connected with ideas that school administrators have too much work, especially in decentralised school systems (Hartley, 2010), and that the collegial nature of this model underscores the importance of interactions between people over exact conceptions of leadership (Harris, 2008; Harris, 2013). More critically, collegial models such as this one may also hold further appeal to administrators due to a supposed function of burdening teachers with a higher workload, whilst actually doing little to change power relations in an environment of emancipatory rhetoric (Gunter, 2013; Lumby, 2013). (This last is perhaps conceptually analogous to the IB international school's purported intention of 'creating a better world' amidst privilege and instrumentalism that does little but reproduce inequity). This would support previous research findings that severe pressures may emerge for international administrators in the form of recruitment need and overall administrative workload (Bunnell, 2006), further confirming the idea that distributed leadership is a convenient model. As introduced above, an a priori assumption

which steers towards distributed leadership is proposed and explored in two theses relating to international IB leadership (Tooher-Hancock, 2014; Hunter Lewis, PhD Thesis, 2015). This confirms research on international school teacher perceptions of positive leadership, which found that ‘supportive’ leadership was directly linked with *transformational* and *distributed* forms of school leadership (Mancuso, 2010). Moosung, Hallinger and Walker (2012) find the presence of the instructional-distributed leadership in South East Asian IB schools (their study utilises mixed methods and no element of critical analysis). However, Subrahmanya and Mhunpiew (2015) found a combination of transformational and instructional leadership models as ‘recommended’ for international IB principals in Thailand.

As Caldwell and Spinks (2005) comment above, the transformational leader is required in transition. She/he is required in autonomous schools. In analysis it emerges that this trend towards a collegial model (*distributed-collegial*, or the contested *transformational-collegial*) is given. It is clear the IB and much scholarship point to distributed leadership as the ideal model in this challenging leadership context. Our case study participants appear to acknowledge this trend in findings. However, analysis of their data points less towards a distributed model and more towards a transformational model, or a distribution of administrative workload, which serves the leader’s transformational outlook. It appears as leadership of the *transformational* cloaked in the *distributed*, analogous with pressures of the *rigid* and the *normative* (Hartley, 2010), or on a personal level: the *perception*, and the *practice* (all respectively).

The tensions of the market place in an autonomous and highly competitive school sector, characterised by transience, promote the ‘value added’ aspect of personality and purpose. It is the commodity that can fix the school, its culture, its outlook, its performance and staff.

Transformation by any means

Both Barry and Charles mention the ‘transformational leader’ as a model they are either ‘working on’, or ‘could be better at’. This infers that these IB directors feel a need to be transformational in an IB schools setting and this supports research undertaken in this area (Roberts & Mancuso, 2014) where the transformational leader is considered to be the most sought after in the international school sector: despite the recommendation of distributed leadership by scholars and the IB itself.

Alfred is well established in his school, and so perhaps does not foreground change. Alfred talks of leaders drawing on a basket of resources, and when questioned on leadership outlook (e.g. distributed, instructional, or ethical), does not appear to wish to see himself defined by any particular framework. Similarly, Barry explains how he used different approaches at different phases of his leadership as director in order to achieve different goals. Charles too mentions three different models (below), relating a contingent model. Whilst this description is comparable with Alfred’s purported contingent approach, Barry, much like Alfred, points out that the whole purpose of this was for *change*: he calls it a ‘culture of change’. Transformation of the school was paramount to Barry, who adds that he had to wait until he could recruit new principals supportive of his vision and mission, and seeking a new direction.

Despite Alfred’s purported contingent approach, he tells of one incident involving a broad swathe of ‘non-renewal’ (mass sacking) of teaching contracts for a whole cohort of teachers approaching their tenure. This tactic was solely devised in order to transform the school culture, and change expectations. Alfred relates how he let every teacher go regardless of performance, service, attitude or results: he was ‘sending out a message’. As discussed in chapter two, this transformation may tend towards the despotic (Bush, 2011) especially when used as a cloak for leadership values. (Indeed, Alfred’s’ purpose was

values based: 'it is a privilege to teach here, not an expectation'.) Here, Bush and Hartley appear to be rationalising analogously, as Hartley points to a distributed veneer of normative discourse to promote the rigid market-place agenda (Hartley, 2016). Both scholars caution of non-collaborative leadership 'hidden' behind presumed collegiality. Indeed, as far as Alfred is concerned, this is somewhat in contrast to his previous presentation of himself as equitable and fair: further cognitive dissonance. This power play of reward or 'non-reward' would be typical of transactional forms of leadership '... where the leader exchanges rewards for appropriate levels of effort or performance.' (Kezar & Eckel, 2008, p. 382). This has been linked with transformational leadership (Bush, 2011) as '... transformational and transactional leadership are so highly related that it makes it difficult to separate their unique effects (Judge & Piccolo, 2004, p. 765). However, the transactional depicts teacher administrator interaction as '... usually episodic, short lived, and limited to the exchange transaction.' Whereas transformational leadership is supposedly 'more potent and complex' and 'through the transforming process the motives of the leaders and followers merge.' (Miller & Miller, 2001, p. 182). Similarly, Charles follows this pattern of transformational with transactional. He relates that he would like to be better at being transformational. He believes that there is a need for an element of the transformational approach and a degree of the transactional, 'because you still have to be a manager' and so his view echoes Judge and Piccolo (2004). Further to this, Charles believes an element of instructional leadership is important for teaching and learning. However, this is somewhat contradictory, as Charles makes it clear that his role as director does not allow him to have direct contact with teaching and learning, supporting Roberts and Mancuso's (2014) findings on the contradictory demands made of the international school leader. This is much in line with Littleford (1999): something Charles relates as being a frustration for both him and his staff, and the root of much of his discontent. This would support

research into fragmented building structures on campus resulting in a climate of enclaves, isolation, micro politics and fragmentation (Caffyn, *We Are in Transylvania, and Transylvania Is Not England': Location as a Significant Factor in International School Micropolitics*, 2010), and further confirms Judge and Piccolo above on episodic/short-lived transactional practice.

It appears that the operational aspect of school leadership for Charles is reminiscent of the managerial leader pre 1990s, before the semantic shift from management to leadership (Bush, 2008), where school heads had little to do with teaching and learning.

Similarly, Fiona talks about how she does not use the IBLP to steer leadership change, and how she brought about changes in her organisation through the appraisal process. Fiona does not give specific examples, but the process of appraisal receives much attention in the leadership literature. Dorothy and Elvin also mention using the appraisal process yet quite differently. For Dorothy, it is to model global citizenship (GC). Dorothy scores high on the emotional/intellectual matrix (in the previous section on service), and so this approach of an emotionally intelligent leader promoting GC supports Hunter Lewis' research (2015). In addition, the use of GC as in appraisal confirms Cambridge's (2014) conceptual angle on the use of global citizenship as pedagogical discourse. Conversely, Elvin discards appraisal altogether: in his transformational 'shake up', emphasising *growth over evaluation* and rejecting the established academic orientation of academic degrees as 'capital' in step increases. Teacher appraisal is long recognised as one of the most significant factors for promoting educational quality, and encouraging instructional improvement in teachers (Zhang & Ng, 2011; Hallinger, Heck, & Murphy, 2014). In the same vein, Fiona mentions how she is trying to work towards a more distributed model of leadership, implying she is not there yet, but her collaborative, non-threatening and 'mindful' approach appears to be met with

general acceptance. On this note, Donaldson (2013) argues that ‘a culture of nice’ in school administration is not conducive to effective critical feedback for the benefit of teaching and learning. However, McLaughlin and Pfeiffer (1998) assert that ineffective appraisal is rooted in the organisational, and less in the technical: Fiona appears to be addressing the organisational by focusing more on the day to day of teaching and learning, rather than the mode of appraisal process. In this way, Fiona places her particular flavour of ‘change agent’ in the instructional appraisal. It is of note that Fiona chooses such a contested process of data collection on performance in order to facilitate change. In one view, the appraisal is a regulatory evaluative organ which runs parallel with a creeping performance based model - ‘merit pay’ (Zhang & Ng, 2015), as discussed enthusiastically by Elvin: moving away from recognising academic and professional credentials in remuneration towards performance in school. It is one where, increasingly, pay and rewards are linked to positive appraisal, with the corresponding negative component of transactional reward or punishment. Further, such regulatory processes may be said to encourage political affiliations and ‘friendship cultures’. It echoes the move away from developmental appraisals in the face of neo liberal globalising pressure for performance evaluation (ibid). This unfettered freedom enjoyed by international schools’ senior administrators’ in strategy and goals is addressed in previous empirical work (Benson, 2011), and these findings from participants confirm the transformative ‘free hand’ an international school’s director may come to expect. Indeed, Elvin criticises the ‘broken’ nature of the US education system, and juxtaposes it with the benefits of the international school system, where he can make a change.

Change is also reflected in leadership structures. Alfred changed his *senior management team* to a *senior leadership team*. As discussed in Bush (2008), this move can be interpreted as substantive, but also as semantic. If substantive, this may

be indicative of change that reflects increasing responsibility and autonomy placed upon administrative positions: as a result of the market forces of globalisation. If so, then Alfred facilitated deep-seated change in moving the school further into the competitive globalised arena.

If semantic, this may reflect a ‘rebranding’ of administration, a conceptual transformation of school leadership and structure. If substantive, the move could be considered a transformational one, less so if semantic, as transformation would only be skin deep.

In Alfred’s case outlined above, it appears that the transactional and the transformational co-exist in some form of contingency model (he himself uses the term ‘basket’), based around Alfred’s perceived needs to pursue his vision. Alfred’s non-renewal of staff was the end of one transaction, yet his purported reasoning was transformational; to break the culture of easy going tenure, to make teachers aware that it is a privilege to work for the school and not an expectation. Miller and Miller describe this as transformational: ‘... engage teachers in such a way that that administrators and teachers raise one another to higher levels of commitment and dedication, motivation and morality.’ (Ibid). So it appears, the goal is transformational whilst the tool is transactional, and this may confirm Judge and Piccolo’s research above.

Change by design

In contrast to Alfred, Barry, Charles and Fiona all play down the transformational, Dorothy calls herself a ‘change agent’ and Elvin talks at length about transformational aspects of his practice. Like Dorothy, Elvin appears outwardly as the charismatic, vision driven, team-building, motivational leader. Whilst this may be typical of the transformational type, Elvin is modest about this (as is Dorothy), and sees himself as more introverted: although it is unclear as to why this is important. Dorothy relates

how there was a culture of hate when she joined her school, essentially, there were problems requiring fixing. She mentions the term 'transformational, but says '... You know, it sounds funny to call yourself transformational.' Even so, she relates how other staff have taken over her 'way of being', by adopting similar ways of working (standing, rather than sitting at a desk, ordering the same modular tables) and by viewing herself as a change agent, she clearly positions herself in the above discussion as a 'winning' construct for International Schools.

Elvin relates the substantial change of culture he had to set in motion, the appraisal shake up, (Dorothy too remodels the appraisal towards GCE) the clear direction: his direction, and one he maintains he has had to fight for with the board, relating operational frustrations similarly to Charles. However, Charles appears to have been less successful in the transformational than Dorothy and Elvin, and states that he '... had to move away from what I call low key transformational leadership' due to the rigid systems he encountered in the host country and did not allow for the kind of change he envisaged. It appears that Charles views himself as a low-key change agent, unable to facilitate change due to structures beyond his control.

It is a clash of ideologies, and board issues can also be seen as a leadership resource drain (Littleford, 1999; Blandford & Shaw, 2001a) and both Charles and Elvin tell of significant time spent with the board. Charles even bemoans this administrative aspect as impacting him negatively in fostering relationships around the school. Elvin relates a struggle with the board, especially as regards his conception of 'risk taking'. One project failed, and the board took a very dim view: an example of how international school boards work. As related in the literature review, they are very often market oriented, transient, not educationally oriented and vary greatly (Bunnell, 2005). Elvin argues that, from a constructivist approach, risk taking implies learning, yet the board were not

open to the concept at an operational level and do not tolerate ‘mistakes’, which Elvin views as ‘risk taking’. This is perhaps a very pertinent example of the responsibility put on an IB director to ‘translate’ the rigid market-driven economics of globalised board parameters into normative educational parlance. Alternatively, it may simply be the board expecting the director to be ‘finished with his learning’, and not a ‘lifelong learner’. This could be construed as a convenient way for Elvin to reinterpret the IBLP according to his needs, (a feature Charles found problematic in using the IBLP with the issue of being ‘principled’ used by himself and his teachers in different ways: underlining the IBLP paradox of Stevenson et al. (2014)). This would confirm Kaplan and Kaiser’s (2003) proposal that an understanding of the dualities of leadership does not give permission to switch sides to avoid conflict. More, it is a call for integrity and the IBLP and IB mission statement provide the framework for such integrity; it could be precisely the ‘unifying ethos’ required for leadership in the disparate International schools sector (Matthews & Sidhu, 2005; Hill I., 2006). However, in the eyes of the board, this may be simply blaming failure on the IB – switching sides for convenience. Whichever way this is treated, it serves to underscore the tensions apparent in the international IB school. Dorothy too comments upon the change in ‘risk taker’ to ‘courageous’ and comments (as with Elvin) that this is a central facet of the constructivist pedagogy underpinning the IB. Elvin aligns his leadership approach with the IBLP at a leadership level, and further demonstrates his transformational credentials by talking about his ‘failure day’ where all teachers get to share one of their most poignant failures, in order to motivate and share. This trend towards the transformational confirms previously mentioned findings on educational leadership in international schools (Roberts & Mancuso, 2014 ; Subrahmanya & Mhunpiew, 2015). Both Elvin and Dorothy combine a deeply transformational approach with the IBLP: in the emotional and intellectual. Both are clear about being transformative, and both originate from the USA,

as opposed to the other four participants who have a British cultural background.

Globalisation as change culture

It is acknowledged that the simple feature of ‘changing’ things is not indicative of transformational leadership, and that all leaders appear to employ (or aspire to) various aspects of recognised leadership models. Indeed, it has been argued that the aspect of change is hardwired into an international schools due to the continual change in staff and students, which brings with it continual redefinition (Hayden & Thomson, 2000). The change that Hayden and Thompson denote is due to the nature of the international community: changing people, changing personalities and changing ideas. This does not support an idea of consistency of inbuilt structures and routines. In leadership, the focus on the leader as a driver of change, from a ‘people’ perspective, is more reminiscent of the transformative leader, than of the distributed. Indeed, it is clear that every director in this sample inherited a school, which (from their narrative), ‘required’ major shifts in vision, culture, or outlook. Consider the obviation of institutional continuity (in favour of leader-driven change) in this sample. There is no statement along the lines of: ‘the previous leadership had done a great job, and all I had to do was to continue this vision and build on the work in pre-established systems with well-formed groups, and effective teaching and learning.’

Contrary to findings suggesting ‘...leadership in international school’s as a diffuse and distributed phenomenon’ (Bunnell, 2005, p. 62), the phenomenon under analysis here finds a grouping of leaders with much in common, facing similar challenges, and reacting in what appears to be a common *transformational* way. It emerges above that all participants appear to have undertaken transformational ‘reform’ of their schools in their time, but often state an

affiliation to distributed leadership. On the topic of transformational leadership, they either avoid the theme (Fiona and Alfred), wish they could be better at it (Charles and Barry), or portray a modest view of their own transformational leadership qualities (Dorothy and Elvin), yet are bold in their narrative of change.

As Elvin relates in his conversations with the board on ‘risk taking’, the board saw failure as a defeat, and a loss of achievement. Elvin saw failure as the very nature of education: we learn from our mistakes and try again: the constructivist pedagogy of the IB itself. Charles also laments the rigid nature of organisational structure that has thwarted his attempts to effect change, including what appears to be the involvement of the board, confirming previous research in this area (Hawley, 1994; Hawley, 1995; Littleford, 1999; Blandford & Shaw, 2001a; Benson, 2011). This is a clear example, from the study, of how a rigid and normative outlook is at odds with each other in education. Hartley has argued that this is a situation where the ‘... discourse of distributed leadership may persist, even if as a practice it does not. It may provide a collegial and democratic veneer to the creeping rational real-time digitisation of the management of education.’ (2016, pp. , p. 181).

The ambiguity of contingent change

In confirmation of empirical work on international school leadership requirements (Roberts & Mancuso, 2014), these IB director participants appear to be valued for their transformational qualities. However, it does not follow that the idea of change is shared by director and board, or that if it is shared, that it will remain so, given the shifting tenure of board members and their backgrounds (Bunnell, 2005). The ‘rigid’ appears to Elvin to be endemic in the IB leadership structure. As presented in the findings, Elvin chastises the highest leadership in the IB as being overly bound by rules and agenda, as

inflexible, pointing towards a culture of managerialism. From the data gathered here, it appears there are three ways to lead an international school torn between the discourse of globalised pressure, and school practice. Elvin highlights the *difficult* way to do this: to challenge the board. Elvin did this by quoting the IBLP ‘risk taker’. However, Elvin appears to be able to link the IBLP to distributed leadership, and his change to a competitive market model of teacher merit/reward, revealing perhaps a rigid agenda behind the normative speak. Charles’s strategy is more common in the empirical literature: *to leave*. Hartley’s work presented here represents a third way: pursue the rigid global agenda; yet cloak it in collegiality and a skin-deep image of the normative. This third way may indeed be what Alfred, Fiona and Barry have accomplished: by following a rigid model of transaction (mass firing, culture change through appraisals, culture change by swapping out principals), yet linking this to a normative model of student centred learning, and teacher commitment and engagement.

When reflective of their own work, IB directors follow the trend, and orient themselves most comfortably towards distributed leadership. However, they appear at times to embody the transformational model of leadership, which this analysis has linked with the competitive globalised market, and their own chosen commodification of personality as product. This confirms findings on leadership in international schools (Roberts & Mancuso, 2014 , p. 103) which demonstrate a requirement for multiple approaches; ‘Managerial, Instructional, Collaborative/Distributed’ as well as a communicative approach with a ‘sense of humour’ but a general and overarching trend towards transformational leadership. Previous research shows how challenging the role is; the IB director must be ‘the solution’ and exist between at least two contrasting ontologies. In living between the rigid and the normative, it appears, in this research, that a contingent model of leading may allow sufficient ambiguity to serve ‘two

masters'. Whilst a transformational outlook can gather support and understanding in the community, it may belie a pursuit of new practices that ultimately serve a rigid agenda more in line with the marketplace, than with the altruism associated with education in general, and the IB in particular.

Critiques of IB

All participants criticize the IB at some point. This ranges from the operational aspect, where Dorothy relates how compartmentalised the IB has been, to a stringent criticism of the direction the IB is embarking on (selling its identity for market share), and a need to return to its roots (Charles, Barry, Fiona, Alfred). The directors believe that the IB may need to re-connect with its original philosophy, that the massive expansion of the IB's market (especially in the global South – see Gardner-McTaggart (2016)) is more negative than positive, feeding the consolidation and perpetuation of wealth and exploitation, rather than the pursuit of equitable global education.

Cognitive certainty, affective equivocality

The above cognitive outpouring appears to have little or no representation in the affective practice of these same leaders. As an interviewer, the 'elephant in the room' was naturally that the director before me was a recipient of (for educational standards) enormous symbolic, economical, cultural, and social capital (Bourdieu, 1984). The directors were all critical in one way or another of the IB, yet uncritical of their own role in the IB: as presented above, Bourdieu is helpful in understanding this form of cognitive dissonance, which is the theory that inconsistencies among a person's thoughts, sentiments and actions create an adverse emotional state (dissonance) that leads to efforts to restore consistency (Festinger, Riecken, & Schachter, 1988). The efforts to

restore consistency may be articulated in concepts of ‘Changing through teaching’.

As apparent from the findings, IB directors inhabit a very powerful position in the autonomous school sector, influencing their school, but also influencing the IB, on committees, conferences and in feedback and pilot programmes. All the directors were keen to position themselves as:

1. Equitable, socially responsible and globally aware.
2. Leaders of advantage, excellence, competition and guarantors of *distinction*

Qualification capital

Charles believes that, in certain parts of the world, the IB was adopted for instrumental reasons alone, University entry, what he terms ‘qualification capital’. Dorothy acknowledges this phenomenon, and claims to resist the pressure from parents in driving towards elitist University systems: she seeks the best fit for the child. These views reflect the established outlook as explored in the literature review (Hayden & Thompson, 1998b; Hayden, Rancic, & Thompson, 2000; Pearce, 2013). Elvin echoes Dorothy, and calls the IB a high level preparatory programme for Cambridge and Harvard, yet draws on his school mission statement *to find the best fit for the child* thereby connecting with the IBLP (IBO, 2006) and constructivist pedagogy (Vygotsky L., 1978). Fiona points out how she has experienced the IB as an instrumental vessel for education, as opposed to a balanced curriculum offering a holistic education. She sees this as a branded entry vehicle to University, much as outlined by Cambridge (2002). In terms of access to the IB, Charles is critical of IB market expansion and feels the IB needs to return to its roots. Conversely, a move away from the roots of the IB (Anglo-European) has

already been charted, but is linked with global expansion and a need to be flexible enough to reflect East and West (Bunnell, 2009; Walker, 2010). Further, Charles sees the IB mission losing out in the increasingly *instrumental* nature of schooling in the globalised market-place. It appears then that Charles is pointing out a vacuum where the core educational IB values are being seconded to the instrumental nature of IB expansion (IBO, 2012). In this vein, Fiona makes an analogy between *iPhones* and the IB Programme: only 20% of the world has access to them (it is actually far, far fewer who experience the IB) and that only richer schools can afford the IB, or schools from wealthier countries. Charles even challenges the qualification capital as being in opposition to the very IBLP itself, as it is not caring. Barry sees a win-win scenario. He believes that parents value the GCE aspect as this grants advantage to their children, as they can communicate in the world; as well as getting them into the top universities.

Planting the seed

A key conceptual connection that allows participants to relegate the cognitive dissonance to a 'worthy' issue is the concept of 'planting a seed'. What is meant here is that future world leaders who are IB graduates will embody the equitable nature of the IB mission statement and be responsible global citizens (Cambridge, 2003; Gardner-McTaggart, 2014). Alfred points to how he is potentially lighting a [equitable] spark that will become a bigger flame. Alfred (as Barry) sees his school as truly inclusive in every way, for any student, with any need, of whatever degree. Charles foregrounds cultural competence and tolerance. The culturally diverse reality of leading an international school is indeed something that all participants address in some shape or form, very often in their conceptualisation of global citizenship, but also in the day-to-day realities of hosting children and parents from very diverse backgrounds. This

is where most participants can see value in the IBLP as a common language, as dealt with below in the section *IB as a Shared Framework*. Indeed, bridging cultural barriers is well recognised as one of the main challenges facing the international school (Hayden & Thompson, 1995; Leach, 1969; Matthews & Sidhu, 2005). Elvin talks of self-directed learners and global citizens, going out responsibly into the world – he mentions entitlement, and linking this to philanthropy: something he is scaffolding in school projects. Dorothy's *ISIS* and *Israel* example shows her planting a seed of tolerance. It is an idealistic view that sits comfortably in the elitist purview, without criticism; at no point does Dorothy address inequity and elitism. Barry, Fiona, Charles and Alfred are more analytical. Barry highlights critical thinking and questions: how else are students in IB schools (who will potentially be a part of that global elite) going to 'know what it means ... is it fair, is it the right thing to do?' In this way, we find individuals who embrace and serve the world of privilege, yet see themselves as fair and in pursuit of equity. Alfred makes his equitable mission clear in relating how elitist systems drew him to leadership, as he strives to create a more meritocratic world.

The IBLP as a Leadership Tool

This section will deal with the aim of the IBLP and its operationalization.

As shown in the analysis above, the pressures of globalisation mean that these IB leaders face a challenging working environment. Their values are central to the ethos of what they do in order to move from a responsible national sense of being, to a globalised and international one (Marshall, 2011a). It can be easy to lose sight of educational values when faced with a competitive market place. This tension between the normative and the rigid is never far from the IB. As Morfea (2013) finds, leaders of IB schools must foster values of collaboration and international mindedness, 'from the heart', as they are equally important

as the IB curriculum itself. This finding is confirmed by Glass (2011), who reports higher levels of learning and development in IB students who partake in ethnically diverse and intercultural activities at school. The IB mission statement in action provides this equitable and secular set of values. As outlined in the IBLP handbook (IBO, 2006), it is considered a valuable tool for teaching and learning, but equally for leadership. Hence, an orientation around the IBLP may indeed supply the capital of ‘values’ in a situation where globalisation is diminishing the very nature of values (Habermas, 1970; Bourdieu, 2003).

Teachers in IB schools note that positive leadership will be more likely to model the practices and values of the IB mission statement. Recruitment of more experienced IB continuum teachers will ensure less variation between IB (PYP) practices (Day, Townsend, Knight, & Richardson, 2016). Further, the curriculum coordinator is valuable in a leadership role if the IBLP is to enjoy increased success in implementation (Tooher-Hancock, 2014; Day, Townsend, Knight, & Richardson, 2016). Indeed, Tooher-Hancock stresses the vital role of the senior leader in providing clarity and self-efficacy in the coordinator, supporting Day et al.’s finding that incorporation of the curriculum coordinator into the SLT is important in a successful implementation of the IB continuum. This echoes findings that the IBLP appears to play a crucial role in shaping a cohesive school culture through explicit use of the IBLP in teacher recruitment, student selection and classroom discourse (Walker, Bryant, & Lee, 2014). Further, ‘the IBO believes that the learner profile will provide a shared vision that will encourage dialogue and collaboration among teachers and administrators about how to create the best environment for learning.’ (IBO, 2006, p. 2). Research has found that there is resistance from staff to systematic use of the IBLP (which runs in line with the research presented below). This same research found this paradoxical, and highlighted

the need for the IBLP to be systematically built into professional dialogues (Stevenson, Thomson, & Fox, 2014, p. 6). The issue of how leadership may cope with this ‘paradoxical’ situation is dealt with here.

Explicit implicit

Like Barry and Fiona, Alfred’s use of the IBLP, is not explicit. Unlike Barry, (who does not profess a strong connection to the IBLP) Alfred sees (and saw) certain aspects of the IBLP as ‘touch points’, even before he had ever heard of the IB. This is like Fiona, who terms the IBLP a ‘foundational pillar’. Alfred’s touch points are *principled and caring*, much as with Barry. Fiona too stresses *caring*.

Barry states that he also does not use the IBLP explicitly; despite this he states that he makes it visible all around school, denoting an implicit application in school, even if not in his interactions with colleagues. Charles believes that the IBLP comes through in the culture of the school, rather than as an explicit feature of his school. In contrast, in line with Stevenson et al. (2014), Dorothy uses the IBLP as an explicit and implicit tool to guide her leadership and appears to ‘systematically build it into dialogues’. Dorothy demonstrates total ‘buy in’ which, as highlighted earlier in empirical examples (Van Vooren, Lai, Ledger, & Steffen, 2013; Walker, Bryant, & Lee, 2014; Day, Townsend, Knight, & Richardson, 2016), is the main guarantor of student success in the IB continuum. Elvin is a little contradictory, as he states first that he does not feel quite comfortable using the IBLP in leadership conversations, due mainly to his own personality and use of language. Although his language is analogous to the IBLP, it is not a lexical promulgation of the IBLP. Subsequently, he states that there is no doubt that the IBLP is useful and used all the time in ‘teacher mentoring, and coaching...’. It follows that Elvin sees the scope of the IBLP as being didactic in nature, rather than an operational feature. This would

support previous analysis above, that evidences a disconnect between the rigid and the normative. This is understood as where the normative values language of the IBLP may not fit the rigid discourse of operational leadership of the school. If so, then Elvin appears to be following the general trend above, with this pedagogical orientation of the IBLP, as opposed to a general leadership orientation. Fiona, like most except Dorothy, is clear that the IBLP is neither used explicitly nor implicitly in her approach to leadership: although she contradicts herself later by stating that the IBLP provides a framework for her management team.

IB doctrine

Walker et al. (2014) find that the specific language of the IB can be challenging for students who move from one programme to another. In an echo of Day et Al. (2016) and Stevenson et Al. (2014) above, Van Vooren, Lai, Ledger, & Steffen (2013) highlight that buy in to the IB programme and strong leadership in support of the beliefs of the IB continuum are critical for its successful implementation.

Alfred comments that the IBLP sometimes can become almost like a mantra (similarly to Charles below), plastered on the walls and in every classroom. Alfred points out that this does not mean people working there live in that belief system (of the IBLP), ‘... just because it is visible on the wall’. Conversely, Barry highlights the great emphasis he has placed upon displaying the IBLP around the school, linking this to his own philosophy of a ‘culture of change’. Similarly to Alfred, but in contrast to Barry, Charles has little of the IBLP visible in his school: toilets and (perhaps) principal’s offices. Charles sees the IBLP as too prescriptive, too much of a doctrine and makes comparison to monotheism, and the dangers inherent in interpreting the ‘truth’: he does not believe that this can accommodate the diversity of an international school.

Similarly, Dorothy is cautionary on an overly zealous approach to the IBLP, making parallels to religious fanaticism. Elvin does not appear overly zealous on the IBLP; it appears to be a convenient tool for him when needed. Fiona, like Dorothy, is cautious of the IB's 'myopic allegiance to the IBLP'. Fiona feels that the IBLP can probably do no better as 'the product' is already very effective, yet she criticizes it for being too much of a formulaic brand: with Fiona the distance between the secular IB product and her own background is made quite clear, almost in direct contrast to Dorothy's case, similar to Elvin's, yet more critical. Fiona also believes the IBLP is restrictive, and advocates for a responsive curriculum (with project work) in order to best field the IB continuum. All of these reactions confirm Stevenson et al.'s (2014) findings that the IBLP is interpreted with much freedom.

Rhetoric and reality

Like Charles, Alfred mentions feeling a definite frustration with the conflict between rhetoric and reality, and how the 'lived' aspect of the IBLP is not a given in the school environment as he would hope or expect. This is similar to Fiona who views the IBLP as too narrow, too limiting for the international context: that some schools actually add to it. Alfred hopes for a lived IBLP reality but, like Barry, notes teachers' limitations. Charles mentions how the concept of balance is thwarted by the IB itself; i.e. group six subjects (the arts) invariably lose out when a student chooses two subjects from another group. Balance is focal, yet undermined by 'the IB system'. The focus on instrumental advantage is again in direct opposition to the IBLP '...as it is not caring'. Dorothy talks of how the IB fails to attract some schools because it does not represent an 'off the shelf' curriculum and requires more planning and more effort from the school, an issue raised also by Barry, who saw this as a negative aspect of the system. However, Dorothy also outlines how the IBLP was very

helpful for her in building trust and creating a common language to do this. Dorothy mentions operational challenges in dealing with the IB, which has already been identified as one of the two main pressures facing IB educational leaders (Walker, Bryant, & Lee, 2014), and how this has improved as the IB has restructured. Fiona clearly picks up on the challenge between the normative and rigid discourse in the IB (she terms it idealist and pragmatic in an echo of Bates (2011)), and points out how this is a point of tension for many individuals. Less critically, and more instrumentally, Elvin uses the rhetoric of the IB to support his own reality. Bear in mind, this is the participant who considers the state system of his origin to be 'broken', and values the international school sector for the change he can affect. He points out how the IBLP supports his move away from qualification-based merit (steps in pay-scale), towards what he views as a model of growth over evaluation. In doing so, Elvin clearly uses the normative model of the IBLP to insert a market oriented (rigid) element into the fabric of the school. He does this despite the fact that he himself holds a doctorate. While this appears to display cognitive dissonance, it also supports the earlier discussion on alienation from self (Marx, 2009), and the idea that the market place can do nothing but commodify things (Bourdieu, 2003): including the professional practice of a highly educated educationalist. This is a strong indicator in further support of the above discussion on 'colonisation of practice' (Gunter, 2013) and the rigid agenda cloaked by the normative discourse (Hartley, 2016). This also appears to confirm the concern in educational leadership circles of a rejection of intellectualism in the school context (Gunter, 2001). When Elvin says 'do you want to emphasise evaluation? Or do you want to emphasise growth?', it is unclear as to whether personal or financial growth is the focus of such change. This market view is clearly apparent in Fiona who sees the IB as a branded product, and explains (with the example of marketing 'Coca-Cola') how her job is to see that the product (education) has to be the best fit

for the customer (parent/student). Further, Fiona is critical of the IB having gone for expansion and market share, especially in the Global South. In an echo of Charles above, she believes the IB is ‘is exploiting a market rather than focusing on its core educational values’. These are valuable observations, as the Anglo-European IB appears to offer instrumental advantage based upon a post-colonial conception of the world, one that even Charles and Fiona appear to view as disingenuous.

IBLP as a shared framework

It has already been argued that an international school requires a unifying ethos (Matthews & Sidhu, 2005; Hill I. , 2006), and that the IB provides just this type of unifying bond, much more effectively than other curricula explored in chapter two. It does this because it goes beyond curriculum and incorporates a mission statement, and values inherent in the IBLP. However, Walker et al. (2014) find in their second participant, a leader doubting the ability of the IBLP to provide a common language for the school’s stakeholders. This participant saw the IBLP as being useful for recruiting staff and as a pedagogical framework. Alfred offers a different view and positions himself much more in line with the outlook of the IBLP as a common language, to bridge the cultural divides in international schools (Hayden & Thompson, 1995; Leach, 1969; Matthews & Sidhu, 2005). He views the IBLP as a framework for articulating big ideas. Like him, Barry suggests it as a framework for explaining things to parents, but also as a framework for discussing education in the international context (to parents with varying cultural views), but not useful in leadership. Conversely, Alfred suggests it as a framework similar to the language of leadership: thereby echoing the IB’s view on the IBLP in the *Learner Profile Booklet* (IBO, 2006) and in line with much research on this topic (Lee, Hallinger, & Walker, 2012; Stevenson, Thomson, & Fox, 2014; Tooher-

Hancock, 2014; Walker, Bryant, & Lee, 2014; Hunter Lewis, 2015; Day, Townsend, Knight, & Richardson, 2016). Dorothy too emphasises the IBLP's usefulness in talking to parents, making explicit how the values of the IBLP are indeed what drives the parent's decisions to go for the IB over the state system. Further, as with Alfred above, Dorothy talks of the IBLP as an important shared framework with teachers and also with the schoolteacher's union. Conversely, Barry highlights the difficult discourse with the union, with no mention of using the IBLP. Elvin points out the use of the IBLP and resistance from the board; 'touchy feely' was the term used by the board. Whilst this reinforces Benson's (2011) findings on the 'micro managing board' and much other research on the challenges of international school boards (Hawley, 1994; Hawley, 1995; Littleford, 1999; Blandford & Shaw, 2001a; Benson, 2011), it also appears to mirror the rigid discourse at board level and the director's attempt to enforce the language of the IBLP. Elvin, like others, mentions how the IBLP can be useful in talking to constituents about 'self-directed learners', and values the consistency of the language and the philosophy, but finds other frameworks equally compelling. Conversely, Fiona finds the IBLP useful, but only as part of a broader framework (one of four such constructs); she views the IBLP as a *foundation* not a *framework*. However, she explains how the IBLP has been used schematically by herself and her team in their management process and is perhaps most like Dorothy, who claims to embed the IBLP in her own management processes.

Risk

Some aspects of the learner attribute 'risk taking' are addressed above in support of other themes, but here it is presented as an emergent theme itself, due to the attention it draws from participants.

Dorothy comments on the much-discussed semantic movement in the attribute of the learner profile from *Risk-taker*, as dealt with by Walker (2010). Here Dorothy refers to the optional alternative of 'courageous'. Dorothy points out that these are two very different things. For the IB, *risk taker* is understood as being an attribute that encourages being brave in approaching unknown territory, exploring new ideas and strategies (IBO, 2006). Indeed, this is very much in line with constructivist pedagogy, as discussed earlier. However, to change this central aspect of the IBLP to 'courageous', shifts the emphasis. Perhaps it shifts culture, and as discussed by Walker, this may indeed signify a gradual change in the IB towards a less Anglo-American based approach. Indeed, Dorothy complements this theoretical approach by underscoring how important 'risk taker' is in promoting learning. Like Dorothy, Elvin relates 'risk-taker' to the educational process, and exemplifies this in an account of the external (rigid) forces in the form of the board, who see risk as negative (when it means failure), whereas the normative educational outlook is that failure is a central component of learning. He believes risk taking is easier on the young, but more difficult with age: which would not support the idea of the 'lifelong learner', and runs in line with emerging analysis here suggesting that senior leadership views the IBLP as a 'junior' framework, not so well suited to more senior issues. Elvin also links this to his 'failure day', as a chance to grow.

Barry sees risk-taker and reflective as critical, and links this to his own Methodist values. He is more likely to use the term unethical, than unprincipled, and believes inquirer is central to the IB continuum. In referring to parent-student conversations, Charles relates 'risk-taker' to being more North American (culture of entrepreneurship): he had to learn to be a risk-taker. He links the IB leadership approach to a US driven model. This is an interesting observation given that, in the previous section, the two US

participants appeared less critical of the IB and more at ease with ‘risk taking’. In further support of this, Fiona, like Charles (both UK in origin), highlights the challenges she faced in risk taking in leadership and had to *learn to be a risk taker* with many different activities unrelated to work.

It must be understood that there may be a difference between risk taking of a student and risk taking in the workplace: as an educational leader. The first belongs to learning; the second belongs to operational responsibility. This is possibly what Walker et al. (2014) identified as the two major areas in which IB leadership faces challenges: *internal contexts* and *external influences*. For the student the first is a daily classroom occurrence, for the senior administrator, the second is potentially damaging when faced by a market-oriented board: or a board with little or no educational background. By mixing the semantics of risk taker (as with Elvin), the IBLP can work as a tool for educationalist in an autonomous and market oriented school. The IB’s central tenet of being the ‘lifelong learner’ is key in the IB mission statement, and infused throughout the IBLP (IBO, 2010). Charles points out how this US form of ‘risk-taking’ (entrepreneurism) was at odds with the central European mentality of his board, and he himself had to learn to be a risk-taker, praising a US outlook. Barry also points out that, in becoming international and being prepared to take risks, US thinking was valuable. (He actually praises his US post graduate qualification in producing this more international reorientation). This begs the question of whether risk taking is not a US oriented model for business success, colonised (Gunter, 2013) as practice into the IBLP. Fiona points out that risk taking in Manhattan looks very different to risk taking in an African village.

IBLP in action

Charles does not see the need for the IBLP in leadership, as ‘the conversation’ is ‘pragmatic and ethical’. Charles only sees the value of explicit use in a bullying situation, but still this would not signal a definite need to use the attributes. However, Charles recognises that use of the IBLP in an established school is not so explicit as it is already part of the school culture: apparently only on a curricular level. Conversely, Dorothy stresses the attribute of ‘open minded’ in her leadership practice with both teachers and union, and makes the point of exploring her leadership style in front of the interviewer and being surprised at her own self assessment. Unlike Dorothy, Elvin views the IBLP as a point of reference rather than a guiding norm. He sees balance as important, and refers to a balanced lifestyle, sport, and connection as a balance to his supposed introverted personality. Elvin ponders his own leadership style, suggesting he may not be quite so reflective of his own practice. Both Dorothy and Elvin are in this way similar, presenting themselves as momentarily open for reflection (open minded), and without too much premeditation of their own leadership approach. Fiona highlights learning and caring as central. She sees no apparent leadership influence from the IBLP, but concedes it may have some implicit inference. Her management team uses it as a schematic and this may be one such example.

With the notable exception of Dorothy, this mixed approach towards using the IBLP as a leadership tool runs counter to research findings on the importance of such reinforcement at leadership level (Walker, Bryant, & Lee, 2014; Stevenson, Thomson, & Fox, 2014; Day, Townsend, Knight, & Richardson, 2016), and again supports the findings of the paradoxical nature of the IBLP as being free and up to interpretation, despite a clear IB definition and understanding of the terms (Stevenson, Thomson, & Fox, 2014).

IBLP values rooted in the individual. All participants make their own connections and interpretations of the IBLP, supporting Stevenson et al.'s (2014) findings on the 'freedom to interpret' the attributes. Alfred connects the IBLP to values of caring and principled, and links this to the values instilled by his father (with background in global equity). Conversely, Barry links the IBLP to ideas of cultural awareness and communication in his leadership practice. Charles distances himself from the IBLP. He steers away from the IBLP values, seeing his global orientation manifest in his 'makeup' and not in the IBLP. Dorothy links clearly with the IBLP, in her third culture childhood, and in practice relates her 'exit interview', where students chose IBLP attributes to take with them on their way, facilitating a reflective action towards the IBLP values: this reflective practice is precisely as outlined by the IB Learner Profile Booklet (IBO, 2006). Elvin, like Alfred and Barry, reinterprets the IBLP and finds it is associated with learning, caring, challenging, developing, nurturing and he sees it as people centred, and supportive of a positive psychology for empowering self-directed learners. For Fiona, what she does centres around caring: 'care is the driving value'. However, Fiona, and Barry and Alfred, stress the element of care in their schools, and obviate the private autonomous aspect of this statement.

Barry believes that any particular IB 'resonance' comes from within the individual, again confirming Stevenson et al. (2014). Charles believes that individual schools should have the ability to modify the profile to fit their needs: the IB is too rigid with the IBLP, and may produce clones. Quite in contrast, Dorothy sees the IBLP as a model for all schools due to its appropriateness in a globalising age confirming the IB itself (IBO, 2013). Elvin asserts that his own values are not so different from those of the IBLP, but does not find the IBLP central to who he is or how he works in leadership. Similarly, Fiona finds the IBLP values 'no different from her own'. However,

her (leadership) thinking predates the IB and is clearly rooted in her background as a third culture kid and with Opus Dei. In line with Charles, she believes the IBLP is not enough for an international educator. Essentially, all participants find parallels to the IBLP from their Western background. The IBLP synergises to varying extents with these leaders' values, whether these be for religious reasons, or philosophical outlook, or both. Their values are rooted in a Hellenic/Christian cultural paradigm (Habermas, 2004). This 'individual' orientation, invoking a Western interpretation of the IBLP, further supports the above analysis in the section entitled 'Heroes Journey'.

IBLP usage in different positions. Barry mentions how he used the IBLP more as a principal: he indicates a higher usage when in contact with students and parents. Charles believes that it is used more in primary school, but is less prominent in secondary, and sees TOK as an implicit vessel for it in IBDP. He mentions how his middle school principals focus on three IBLP attributes every year, but that he in no way views the IBLP as a tool for leadership. Dorothy makes it clear that the IBLP is the basis for leadership thinking and practice, for all members of her leadership team. Fiona believes that the IBLP may be useful as an 'entry level' tool for the younger generation, in getting to terms with the basics of international education, but not important for her leadership role. Most leaders in this sample value the IBLP for internal issues relating to curricular and pastoral issues. It is significant that, by relating how little some of these heads use the IBLP, that they have very little to do with the instructional side of leadership. It is also significant that Alfred, Barry, Charles and Fiona's' value of the IBLP does not extend to using the IBLP as a tool for dealing with external issues, whereas with Dorothy and Elvin, it does.

Leadership appears to take a selective view of the IBLP and its implementation, far from an overarching ethos (Matthews & Sidhu, 2005; Hill

I. , 2006). It is of note that the leaders here tend to see more value in the IBLP in the lower years of school (in an instructional context) and correspondingly, in the lower echelons of school teaching/leadership. The more senior the teacher/leader becomes, the less is the perceived need for an engagement with the IBLP. This causal connection between increasing seniority and lessening engagement with the IBLP is reflected in the student body and continuum of the IB itself. Rizi et al. (2014) find very little student engagement with the IBLP in the most senior post 16 programme: the IB Diploma. Others (Stevenson, Thomson, & Fox, 2014; Day, Townsend, Knight, & Richardson, 2016) find significant engagement in the more junior programmes (MYP and PYP respectively). In Day et Al. (p. 32) the connection is specifically related to leadership, where the PYP coordinator appears to ‘... show more characteristics of the IB learner profile than the Principal. The connection appears to belie an implicit understanding that the IBLP is most certainly *not* connected with highest leadership positions, either as student leadership of senior peers in the Diploma, or as a tool used by senior school leadership. Dorothy, the exception, proves the rule. This uncovers yet one more paradox of the IB, the mission statement in action is a set of values and attributes that is relegated to a junior orientation and not valued as an overarching and cohesive set of values by which to navigate the adult world: global market place. More, it appears that the IBLP does not move beyond school and engage with global inequities in the form of lifelong learners, with an intact and secular set of values. In this way, the IBLP appears to act as a set of training wheels, as used with children on a bicycle. It scaffolds behaviours at school, yet seniority and relative power appear to have no further use for it. Whilst an argument may be made for the idea that the IBLP infuses the school environment without a need for obvious exploration, discussion and even reinforcement, the analysis here is clear that senior leaders do not appear to live by this recommendation. For most, the IBLP is ‘fortunately analogous’ to

the values of participants, and therefore merged with their Christian worldview. The IBLP is at best a tool for explaining the IB and, not particularly foregrounded in senior professional practice. This finding is once more iterative (Lee, Hallinger, & Walker, 2012; Stevenson, Thomson, & Fox, 2014; Tooher-Hancock, 2014; Walker, Bryant, & Lee, 2014; Hunter Lewis, 2015; Day, Townsend, Knight, & Richardson, 2016) of the stark necessity for IB leadership to engage clearly and meaningfully with the IBLP in order to realistically approach the lofty ideals of the IB Mission statement. The IBLP is a tool to redress the inequity (Van Vooren & Lindsey, 2012) these schools supposedly challenge, yet arbitrarily reproduce. As this analysis lays out, senior administrators of international IB schools may need to engage more critically with the IB mission statement, the IBLP, and their own position. It is then of vital importance that the IBLP becomes active and central to the affective domain of senior school leadership in IB international schools.

Overview

Central in this analysis, is the commodification of self via biography. The research approach here explores the character of the educational leader, and in doing so indulges in a biographical exploration of character. What transpires from various data-sets is a presentation of self which seamlessly supplies the social and cultural capital for the job of IB international school director. These individuals are keen to highlight how their own very personal make up, upbringing and way of being is perfectly suited to their professional (IB) role, yet paradoxically most obviate the need for IBLP usage in their senior leadership positions.

Service is central to how directors view their work. An exploration of their emotional and intellectual expression of service reveals the two female participants as most balanced in this approach (with the most authentic

connection to emotional intelligence), and according to the literature, thereby potentially more successful in being service oriented. Charles is by far the least emotionally oriented and most intellectual, and makes no connections to religion in his narrative.

Directors link service in work to a service of selflessness and a service of commodity. They take pains to explain how their *life trajectory* has been one of service, and how this service orientation is (mostly) linked to religion. Service is a commodity, which places the director in a powerful position of cultural capital, rooted as it is in a biographical construct of identity. They fall neatly into the technical solution to a problem, as they offer more than attributes of service, but an ontology of service. In this way, they construct a commodity of themselves. (Charles the exception). This commodity is able to ‘fix’ a school and engenders the technicist Neo Liberal solution to a problem. However, under analysis, their presentation of service does not always appear to be selfless, as there may be a tendency to obviate forms of capital other than economic: as in Alfred’s example. In further support of this, directors equate service in a Neo-Liberal way: service to the customer. Participants tend to not link service towards middle management or teachers, but towards students and parents.

It emerges that selflessness itself is a valued commodity, and this in some part explains the importance of religion in their narratives: the Judeo-Christian conception of selflessness and charity.

It emerges that religion plays a significant role in the make up of these leaders. It is connected with who they are, and who they are is central to their value in the marketplace of school leadership. This aligns the directors with the Hellenic-Christian tradition as apparent in the IB itself, but also conveys considerable cultural capital. In their own way, directors are aligning themselves with an altruistic, inclusive, international and charitable frame of

mind. However, this frame is deeply Euro-Anglo. The ramifications of post-colonial disadvantage appear therefore not only in the staffing of Directorial positions (it clearly pays to be Anglo-Christian), but in the replication of inequity from the highest level (directors) down. These directors appear to confirm Bourdieu's continual comparison of the church and the school. Bourdieu's findings are further confirmed, showing these educated individuals with religious background as being easily able to avoid issues of equity and critical reflection on self. In this way, the mission statement of the IB is interpreted with what appears as cognitive dissonance. The IB states a call for peace and global equity, yet IB international schools directors set the tone of a school and are responsible for channelling this through a system that feeds and replicates global advantage and distinction.

The preferred model of distributed leadership appears in analysis to be more of a discursive tool, belying a transformational approach. Transformation is the goal, and it appears that the transactional is the tool. The two US participants appear most readily to work in this transformational space. Indeed, all participants appear to work towards transformation of one kind or another, whilst espousing distributed leadership or contingent approaches. All in all, it appears that the transformation and transactional forms of leadership emerge in analysis, albeit cloaked in a distributed mantle.

All participants are, in varying degrees, critical of the IB, and uncritical of themselves. To bridge this dissonance, directors point to their influence on potential world leaders in exposing them to concepts of equitable global citizenship education through the IB and more. In doing so, IB leaders sidestep any unpleasant issues pertaining to their own position of wealth and power.

All participants bar one intimate how the IBLP is not particularly valued or useful to them in leadership. This finding runs counter to the entirety of research taken in this area, which finds a consistent and clear use of the IBLP

at all levels of school and leadership is the best guarantor for success of the IB implementation. Further, the analysis uncovers an underlying belief that the IBLP is a junior tool. It is valued both in primary school, and with new teachers – not in senior school, nor with senior leadership. Analysis confirms findings that the IBLP is interpreted with much freedom. Two of the participants find the paradox of rich IB and proposed equity is disingenuous. Most find the IBLP useful as a tool to talk to stakeholders such as parents, students and even the board: explaining the business of school. Risk taking emerges as a vital component of the constructivist pedagogy in the IB, yet also as a concept culturally bound to US American conceptions more in line with the market-place and business culture. One that the two US Anglo participants are most voluble on.

All in all, it emerges that the IBLP is not valued as a senior leadership tool, leaving leaders exposed to the market place without a guiding and common set of values, other than their own, mostly religious or Anglo-Religious values.

Chapter Eleven - Conclusion

Introduction

This final chapter begins with a review of the IB international schools' context and provides a theoretical overview leading into a systematic question-by-question discussion about how the research questions have been answered through the data. The second main section provides a discussion about the significance of the study.

Three elements emerged from the literature review (chapter two). These were equity (how the school relates to responsible global views), distinction (how the school marks itself apart), and market-place (how the market forces work upon the school and influence its countenance).

Habermas is helpful in understanding power structures in the globalising world, and how they impact on the social and individual fields. Bourdieu provides the clearest connection of such critical purview to the issues facing education. Together with theories of educational leadership, they have provided theoretical triangulation in analysis. This, together with phenomenological approach over a period, developing over a two-year time frame, contributes to the depth of understanding explored in this study.

The literature review also shows that international schools exist in a different paradigm from both state schooling and national forms of private schooling. The (IB) international school is both private and often disconnected from national agendas: education is geared towards a global (or at least international) citizen, as opposed to a national citizen. This allows the international school a degree of autonomy and self-regulation, which is only loosely bound by the understanding and agreements inherent in the values of the IB mission statement, and other supporting documents linked to them. The international IB school exists in continual redefinition (Hayden & Thompson, 2000) and

transience, the IB franchise and the IBLP offer scope for organisational consistency (Stevenson, Thomson, & Fox, 2014; Day, Townsend, Knight, & Richardson, 2016).

Preedy, Bennett and Wise (2012, p. : 1) outline seven pressures and challenges facing the educational leader in the UK, the USA and many other countries. Of the seven, five match the information presented and discussed in chapter one and two on the nature of IB International schools:

- Increased autonomy of schools and colleges,
- Market accountability driven by competition.
- Incentives to develop partnerships with other educational organisations
- Tensions between external stakeholders and internal priorities
- Diversity and heterogeneity of students and parents: celebrating diversity whilst building consensus on values and purposes.

The international IB Head is not usually responsible to the state for curricular and operational matters. Rather, she/he is responsible to the board. Although the IB and external regulatory bodies may play a part in assessing the efficacy of curriculum implementation, the board remains the ultimate ‘overseer’ of the school. In turn, the role of the IB international school director *is central in interpreting and negotiating what the IB means*³. In line with previous research, directors here relate a continual ‘struggle’ to mediate (as educators) with the board: the board (unlike the State) may know little of the curriculum and how this works on an operational level. Further, not only is the IB director an island in this shifting sea, but (as emerged from Arthur, Dorothy and Fiona) s/he appears to also inhabit a canvassing role which in its own way contributes to

³ Emphasis added.

the direction of the IB. Being both an independent administrator, and an influence on the IB itself, places the IB director in a position of much power.

Answering the Research Questions

IB international school directors in this sample enjoy freedoms quite unlike national or state heads. Acting as overarching CEOs they are in a position to define the policy; mission, vision and ultimately culture of a school. They have little or no state of expert oversight, yet until now, little to nothing is known about who these powerful school leaders are. Data collected shows that they establish themselves professionally as individual interpreters of the IB rather than a cohesive group of IB followers: one exception proves the rule. In this way, they establish themselves as authorities, cloaking themselves with the mantle of the IB, whilst simultaneously pursuing their own 'change agenda'. It is clear that the participants are successful, yet this research questions These participants operate in a liberal space, characterised by opportunities to move the school as they see best. Indeed, vision and leadership in this context appears to be highly influential, and connected directly with the leader; their orientation, background and goals. Due to the liberalised school system, the senior leaders appear to take on a great deal more of what would normally fall to governments. It is worth noting that all three countries here have very stringent employment regulations, and despite these, participants appear to be able to find ways to work around the state structure (mass non-renewals and goals) and exert their own power: clarifying themselves as the 'last word' in school administration.

The study addressed seven research questions.

1: How do IB school leaders conceptualise leadership?

Barry, Charles, Dorothy, Elvin, and Fiona all have post-graduate degrees, and referred to the theory explored therein as significant in influencing them in

their role as international school leaders. Undergraduate study did not register as meaningful in the same way. Barry, Fiona and Elvin (half the sample) added that they had been influenced by other leadership practice not specifically related to education. Barry went into some detail on his fortnightly meeting with the SLT as a form of book study, the book being *The 21 irrefutable laws of leadership* (Maxwell, 2007): material not related to the educational context. It was felt that these other elements worked more effectively as a leadership guide, supported the IB, (which was too limiting), or provided more international connections.

Alfred felt that he drew upon a 'basket' of leadership strategies, indicating a contingent approach. All other five leaders preferred to see themselves as operationalizing a distributed approach to leadership. In terms of the IB, all six leaders saw value in the IB learner profile and especially in Global Citizenship Education (*GCE*). However, their approaches to the use of the IBLP in leadership varied considerably. Dorothy actively sought to involve the attributes of the IBLP into her leadership role in every way possible, making a point of operationalizing the IBLP in meetings, with staff, with parents, and in her use of language. It was a remarkable and unexpected finding that Dorothy was alone in this approach towards the IBLP as a leadership tool, and pointed to her own 'third culture kid' experience as making the IBLP her ideal. She went so far as to call the IBLP 'the ten commandments of leadership and learning.'

All other participants recognised the value of the IBLP (mostly as a common language framework in dealings with parents and students), but did not seem to value it overly as a leadership tool, or as a way of communicating with members of staff. Charles made it clear that the IBLP had not influenced his leadership style. Indeed, most of the sample pointed out how previous biographical experience had formed their values pertaining to education, (not

the IB) and these values were what guided them in leadership. These values were (for them) analogous to the IBLP. In explanation, in all cases (bar Charles), these approaches and values appeared to gel with a lived experience of Christianity⁴, and of being white and English native (US/UK). In Charles' case, the values stem from a middle class white background in England.

2: How far do IB leaders go to incorporate the IB system?

Dorothy is most enthusiastic about the IB system. Her exposure to the IB system stood at around five years (in two schools), and she espoused being very active in working together with the IB (in pilot teaching projects for example), and in using the IBLP in her day to day work. Other participants all appear generally positive towards the IBLP. Both Alfred and Fiona underline the important part they play in working directly with the IB on matters of policy and development, and it would be fair to say that they see themselves as a part of the IB itself.

The six leaders all appear to embrace the system and, in doing so, they embrace a way of life, at odds with itself. Arguably, the IB international school emerges as an international 'club' (membership guaranteed via economic capital) for the rich and privileged. This type of school cannot truly address issues of inequality, because to do so would diminish its own power and capital (see Bourdieu (1998). Directors straddle this tension, and all, (most especially UK participants Alfred, Barry, Charles, and Fiona) may be seen to be 'feeding the system', yet, in varying degrees, criticizing it. (US participants are far less critical). Charles even goes as far as to challenge the IB *qualification capital* as being in opposition to the very IBLP itself, as it is not 'caring'.

⁴ Dorothy experienced an eclectic but rigorous religious upbringing, which whilst not exclusively Christian, predominantly explored the various aspects in the Judeo Christian faith.

Alfred and Dorothy related a strong connection to the IBLP to their own values and family background: for Fiona this was especially due to her being a ‘Third Culture Kid’ (*TCK*). Barry and Fiona found the IBLP less helpful, in terms of values and background, although Fiona did find strong connections to the IB through her international background and concepts of internationalism, corresponding also with her experience as a TCK. Charles saw a partial connection between his values and those of the IBLP, relating the attributes as being of varying importance to him. Unlike all the other participants, he saw no connection between the IBLP and his higher education. Elvin found his family background imbued him with confidence, which he connected to the IBLP in terms of being an inquirer and explorer. Essentially, all directors embrace the IB system to varying degrees.

3: How do IB School Leaders Operationalize Leadership Approaches?

As is to be expected, all participants refer to previous personal experience as being very influential in their leadership approach. Mostly, the directors refer to their *school* mission statement rather than the IB mission statement, although they explain that they are (to varying degrees) either analogous with, or derivative of, the IB mission statement.

The value of change

‘Le Distinction’ (Bourdieu, 1984) is relevant to how participants make themselves and their schools distinctive, in order to generate value. When participants describe ‘their’ leadership style, and link it to established educational leadership terms, they tend towards ‘distributed leadership’, although Alfred aligns it with more of a contingent approach. However, it emerges that the ‘change culture’ that all new directors bring with them is more consistent with transformational leadership. In this disparate and loosely

linked international schools' system, it is easy to understand how each school has its own individuality, and therefore, how each new director enters a school where her or his identity may clash with the previous one, and require a change of culture. This is despite this sample suggesting the homogeneity of the IB directors' group. This also suggests that directors are pursuing change for their own *perceived leadership values* over change for *improvement* of the school and its community: i.e. change for changes' sake, or change for normative improvement.

Dorothy talks of herself as a change agent while Elvin goes into some detail about his transformational practice as leader. Charles sees himself as a transformational leader who has been thwarted by the systems in place around the school, which he sees as typical of the risk averse culture of this particular location in Europe. After several setbacks, he sees himself having become a low-key change agent. Barry talks at length about his form of transformation in the school, by addressing the school culture, and crafting a new identity with plenty of 'visual artefacts' reinforcing the IB, and recreating the school mission statement to reflect a more ambitious edge. As director, he also mentions needing to employ new principals (who report to the director) in order to facilitate the change he needed, waiting and 'cheerleading' in the time prior to this change. Alfred transformed the school staff culture through a wholesale non-renewal of contracts, moving transactionally through his process to transform the school. Fiona relates change as being in her instructional appraisal, and in her approach to transformation, yet she avoids the theme, as does Alfred. Charles and Barry wish they could be better at it, and Dorothy and Elvin are coy on their own clear and overt transformational qualities.

In relating back to theoretical literature, value may be considered as being generated through change. International schools are businesses where the 'customer' (parent/student) is presented with the IB, which provides symbolic

capital in the globalised world. The school is much more than a classroom, it provides social, cultural, and symbolic capital which is geared to the globalising world. As Bourdieu (1998) explains, economic capital alone is not enough to warrant a robust form of distinction.

Global citizenship as leadership

As already discussed, global citizenship education provides a secular conscience for the international school. It is a globalised version of what ‘chapel’ was for nation forms of elite schooling, providing valuable cultural and symbolic capital (Gardner-McTaggart, 2014).

This conscionable substitute for ‘religion at school’ is most readily embraced by all, much more so than the IBLP. Directors here find GCE to be central to their job, and thereby acknowledge its importance in providing valuable capital: characteristic of the international school, but also of Christian religious organisations in the Catholic, Anglican and Methodist churches (Boles, 2011; Prolman, 2015; United Methodist Women, 2016). The link with the rational, Hellenic/Christian tradition as discussed in the previous chapter, is clear here. In this foregrounding of Christian experience with Alfred, Barry, Dorothy (Judeo-Christian), Elvin and Fiona, each ‘version’ of Global Citizenship varies slightly from participant to participant. For example, Alfred viewed it as international, and found that the global citizen would be offended by inequality and or inhumanity. Barry felt a pull towards pluralism but found that this was accompanied by ‘a tug’ to Western culture. Barry’s view here acknowledges the post-colonial trend in GCE. Charles saw global citizenship as being connected with several IBLP attributes, which he named as: open-minded, caring, principled, communicators and knowledgeable. In addition, he supplemented the attributes with further terms, such as being inter-culturally aware, inter-culturally sensitive and inter-culturally competent. Dorothy suggests that a

global citizen is someone who seeks understanding and respect, and at the very core of this was an understanding of respect, and a belief in the human rights of all. Elvin considers global citizenship as a personal and professional value and points to the conscious decision to raise his children as global citizens. With his school's 'global citizenship diploma', in place with five other schools, he saw a global citizen as someone who cares about people and helps others to grow, regardless of status, ethnicity, etc. Fiona expressed that the global citizen should be able to engage in complex and contradictory conversations with empathy, sensitivity and resilience.

It is noteworthy that the one participant (Charles) with no association with the church, articulates global citizenship using the language of the IBLP. Conversely, none of the others articulate in this way, beyond mentioning *caring* (Elvin). Despite such differences, all stress the importance of GCE in their leadership role. They all would like to believe that they see evidence of GCE happening in their schools every day. This speaks clearly in favour of Cambridge's (2014) proposal of viewing GC as pedagogic discourse, (more than the IBLP as pedagogic discourse), albeit aligned with senior leadership.

The results here show a strong tendency among leaders to articulate their leadership approach in connection with global citizenship (education), and this suggests that, despite what emerges as a generally transformational form of leadership, this is overlain with a purported *leadership for global citizenship*. Seen from the point of view of Bourdieu (1984), an alignment with a discourse of global citizenship, or *Leadership for Global Citizenship*, supplies important personal cultural and symbolic capital to the leadership practice of the senior administrator. It is important symbolic capital that is globally malleable, adaptable, and thereby powerful.

4: What is the relationship between the IB learner profile and IB leaders?

All participants find personal connections with the IBLP, yet none (save Dorothy) use it in their professional practice. Dorothy actively involves it in her decision-making processes, and views it as central to her leadership approach. The IBLP does play a part in the school operation, but not in leadership.

For Alfred, Barry, Charles, Elvin and Fiona, the IBLP emerges as a ‘junior’ framework: valued for primary school, and for (new) teachers. The relationship between the IBLP and the directors is clear, yet is expressed in what appears to be an undercurrent.

Alfred, Elvin and Fiona say they never explicitly, nor implicitly, use the IBLP in decision-making processes in school. Barry and Charles consider that, for decision-making at school, they may use the IBLP explicitly from time to time: they might use an attribute in conversation. They never use it implicitly: to structure their thinking or orientation. Dorothy is very clear on how she uses the IBLP, both explicitly and implicitly, in her day-to-day leadership decisions. [this is clearer now]

Alfred generates large amounts of cultural capital with strong social values, articulated through service and the church, and solidified in the social domain of 1980s England. He sees the IB as the strong and logical partner in articulating the school mission statement and forming school identity. However, he does not use it in his leadership other than as ‘touch points’. Barry is Methodist, values ‘hard work’ and regards the IBLP as a poor excuse for a set of values. He appreciates its value in an IB school, but does not use it in leadership. Charles considered that the IBLP values were ‘one to one’ with the values of the school; this was his own transformation of school culture. However, he finds using the IBLP in leadership would be contrived, so he does not use it. Dorothy (the third culture kid) aligns very closely with the IBLP and uses it as a leadership tool and to generate significant (IB) cultural

capital. She encourages its structured use around the school between teachers, leaders, students and parents. Elvin stresses Christian values and a lived spirituality in a secular environment. He underscores the importance of values in his school, finds some personal common ground with the IBLP but does not use it in leadership. Fiona (also third culture kid) found her Catholic values limiting at times but was able to bring them into the workplace: Christian values in her personal life incorporated into her professional practice. Operationally, Fiona and her school look at ideals and dispositional attributes. In her view, the IBLP is often interpreted too narrowly, and Fiona sees no value in the IBLP in her leadership practice.

A main finding is that for all, except Dorothy, the IBLP does not appear to be a significant aspect of IB school leadership. Furthermore, cultural capital is expressed here through values and religion, which overrule the IBLP. It is therefore unclear how directors model, and promote, 'the IB experience'. Dorothy is the exception, her approach appears to be very much aligned with the IB learner profile booklet, and she fosters use of the IBLP as a tool in leadership and middle management.

5: Are leaders' backgrounds in any way connected to their outlook on IB values and global citizenship?

The biographical element of this study reveals a great deal on how religion and conceptions of service have formed these leaders' impressions of who they are and how they operate in IB international schools' leadership. Bourdieu (2003) posits that identity in the job market undergoes a process of negotiation where academic credentials form a base point of bargaining: the rest is made up by social and symbolic capital. The next three sub sections show how leaders' backgrounds are framed to generate such capital, but also how the IBLP fails to stimulate leadership in the way that GCE does.

Shared narratives, shared identities

The position of International School IB director is disparate and ambiguous, and yet, this research finds an established ‘discourse community’ (Swales, 1990). In the international schools’ market, different schools in different locations (and of different sizes) will expect different things of their director. In effect, there can be no globally standardised job description as IB director and flexibility and ‘freedom’, as Elvin put it, are part and parcel of the job. For example, IB directors may have no instructional leadership role, or it may be an expectation to engage with teaching and learning (Roberts & Mancuso, 2014). These leaders are often faced with contradictory demands (Littleford, 1999). It is clear that, in this field, stability and longevity are of great value. Bourdieu (1998) finds that, with this kind of room for interpretation of roles, there is increased personal freedom in the way they navigate their way to power.

Bourdieu found that holders of significant social and cultural capital can derive a high return on their academic capital through narrative. It is clear that the narrative of each participant outlines significant social capital (the English/US middle class up-bringing) and instrumental cultural capital (founded in religion, sports, academics). It confirms their suitability for the task, their employability, and, seen from a critical Bourdieu perspective, serves to establish a ‘... high return on their academic capital.’ (Bourdieu, 1998, p. 122). This is a unifying element, confirming a nascent group identity.

In this discourse community global citizenship ‘speak’ becomes cultural capital (Bourdieu, 1984), generating shared social capital.

GCE versus the IBLP

Participants' data showed a clear separation of the IB mission statement in action (the IBLP) and GCE. This may be evidence of Durkheim's separation of the sacred and the profane. 'The sacred ... is that which is set apart, that which is separated ... What characterizes it, is that it cannot, without losing its nature, be mixed with the profane.' (Durkheim, 1974, p. 70).

With the exception of Dorothy, all participants showed a discrepancy between their uptake of the IBLP and GCE. Except for Charles, all participants conveyed significant cultural capital (Bourdieu, 1984) in the form of formative religious schooling and experience. The conceptualisation of GCE has long been a facet of religion (Boles, 2011; Prolman, 2015; United Methodist Women, 2016), and the language and moral imperative behind it is accepted into the realm of the church, i.e. *the sacred*. The IBLP, on the other hand, belongs to the world of the profane: it is secular. It is a collection of attributes that do not support any sacred association with morality.

Whilst Charles has no religious GCE connection, he is still a part of the GCE leadership discourse community, deriving cultural capital from GCE: which he, alone, describes using the language of the IBLP.

The Global Citizen

In pre-interview data, Alfred considers that being a Global Citizen (GC) is a driving force as an educator, linking with his deeply held family values. Barry is more objective and relates that it is easier to lead an IB school, if the director is aligned with GC. Charles finds it extremely important, Dorothy 'critical', Elvin considers it to be very important, and Fiona as 'extremely important'.

Moving from an initial expression of importance, to a personal connection to GC, it emerges that those with the strongest religious ties express more enthusiasm for this connection. Alfred draws deeply felt emotional

connections to GC through Catholicism, and his father's role in the Catholic Church, appearing as part of his most inner make up. Barry expresses how the Methodist Church opened him up to concepts of service and global citizenship, and that this was key for him in becoming who he is. Dorothy relates a firm grounding in many of the forms of religion in the United States, an eclectic and pluralistic experience throughout her childhood. Elvin considers global citizenship to be a personal and professional value, passed on to his children. Dorothy is unequivocally enthusiastic for both GCE and IBLP yet, unlike her peers, she is rooted in a developmentally religious pluralism with no faith. For her, there is no sacred value to GCE, and therefore she has no perception of the IBLP as the profane. Fiona also makes strong personal connections to GCE, yet is critical of the IB in this regard. She is critical of the costs associated with being an IB school, relating how GCE through the IB is an economic matter. This may explain in some part why these 'religious influence leaders' do not buy in so much to the IBLP, as they have a 'higher loyalty'.

Overall, leaders' backgrounds illuminate understandings of GCE and the IBLP. The more mediocre support for the IBLP, as shown in the findings, can be understood more easily because participants tend to view the IBLP as a worldly, or 'pre-defined', franchise embodiment of global mindedness. Conversely, GCE finds strong approval, as it is sufficiently open to be individually interpreted, and comes with strong ties to familiar ways of thinking about global mindedness. The latter are rooted in the church and Anglo-middle class backgrounds of participants. It is, therefore, this 'background' that marks GCE as the definitive characteristic of an IB director's shared identity. Christianity appears to be a distinct advantage as an IB director. However, this appears to lessen operationalisation of the IBLP and modelling of the IB ideal.

6: How do IB leaders perceive their own leadership?

Distributed leadership is the normative leadership model for Charles, Barry, Elvin and Fiona while, for Alfred, and somewhat for Charles, it is a contingent model.

Barry 'believes in the idea of distributed leadership', Charles agrees with a distributed leadership model 'up to a point', but relates his practice in his distributed and disparate school campus with a level of contingency. Dorothy sees herself as collaborative. Alfred sees leadership as incredibly complex, contextual and time-bound. He sees eclecticism in his approach, most similar to a contingent approach to leadership. Fiona reflects that she brought a culture change towards distributed leadership. Elvin too sees himself as a distributed leader, being totally collaborative where he relies upon good ideas from other people. Barry, Elvin, Dorothy and Charles all consider transformational leadership to be desirable.

Fiona appears most distributed, Alfred most contingent, Charles most transactional. However, all participants come across, in varying degrees, as transformational in the fundamental premise of defining their leadership by the nature of change they have brought.

When describing leadership process, Elvin makes a comparison with 'putting a man on the moon' and admits, 'Well, if that's transformational, then it's transformational'. Dorothy essentially describes the empowerment typical of a transformational leadership model, where she wants to 'grow leadership, whether it is teacher leadership or those that are in management, calling herself a 'change agent'. 'Charles sees himself as a 'low key transformational leader' (as he is not a big personality), seeking to empower people, and concedes that there is a need for a degree of transformational leadership, and also of transactional leadership: because he feels you still need to be the manager. Fiona describes how she implements distributed leadership in meetings,

‘sharing responsibility for the strategic direction’, but also how she is transforming the school and changing the culture.

The findings show that directors all claim to be collegial and, in most cases, to be operating a distributed form of leadership. However, the overall analysis suggests a trend towards the transformational in general, and transactional leadership in particular cases.

7: What do IB leaders perceive to be the most valuable attributes of leadership in a globalized world?

Global Citizenship

In pre interview data collection, participants discussed whether their staff are good global citizens. Alfred and Dorothy were completely convinced that this was the case. Barry agreed, and believed that it was vital for staff to model global citizenship. Charles, too, was very positive, and referred to his own published work in this area. Elvin was also positive, recognising pluralism in GCE. Fiona too was positive, acknowledging challenges in being a global citizen.

As is clear from discussion of the earlier research questions, GCE is centrally important to leadership in this sample. However, post colonialism remains a challenge facing GCE (Grosfoguel, 2008; Andreotti, 2011; Balarin, 2011), especially in such contexts of international privilege (Gardner-McTaggart, 2016). This white ‘English’ Christian sample provides further evidence of this challenge.

British directors tend to criticize the IB for moving away from its altruistic ideals: Alfred questions whether the values and beliefs of the IB are as clearly articulated now as they were 40 years ago. Charles cautions the IB on being too prescriptive in its framework, and questions its direction in the face of expansion into the new market of the global South. Fiona comments on how

Western/Anglo centric perceptions of the IBLP are, pointing out the difference between risk taking in Manhattan and an African village.

Elvin praises the IB as a standard, but is highly critical of IB directorial colleagues he interacted with at the IB directors' conference. He says that they did not embody IB values, like risk-taking, principled and caring. He finds them bureaucratic and inflexible, and related an incident where they were so focused upon one transaction, that they were unable to adapt to a very serious 'matter arising'. Dorothy merely mentions how the internal organisation of the IB has improved.

Participants reflect critically on the IB, however, their critique is focused upon the body of the IB, and not on their own role in this: as global citizens and privileged educators with significant capital. Understanding 'commodification' (Bourdieu, 2003) provides insight here, as 'global citizenship' offers great social and cultural capital (Bourdieu, 1984), and individuals commodify values in the global market place. Directors 'societal values', (e.g. religion & GCE) merge with 'operational values' (Walker & Dimmock, 2002) providing market value, as in Fig 11.1.

IB mindset

The IBLP is used by participants in talking about the big issues of international education. This is an important attribute of being an IB director.

Alfred sees the language of the IBLP as analogous to a leadership language. Barry suggests it as a framework for explaining things to parents, and for discussing international education, as does Dorothy. Elvin likes to use the IBLP to talk about his ideas of education and values, and as with Fiona, uses the IBLP in such orienting conversations. Charles is well versed in the IBLP and sees it as a beginning that could and should be built upon. In this way, it may be understood that there is a particular 'IB mindset' that is valuable as a

professional attribute for these leaders, further supporting the idea of an established discourse among IB directors.

Service

Service is a centrally important attribute in this globalised job. However, market forces pose a challenge for the IB leader who tries to implement a pedagogy based upon equity: as is the basis of the IB. The market-place is at odds with equity, and in true neo-liberal (Bourdieu, 2003; Habermas, 1987) fashion, the director is the *solution* (Ball, 2003) promising both competitive excellence, and open-minded equity. This will be discussed further in the ‘theoretical significance’ sub-section below.

Leaders merge societal values with organisational values (Walker & Dimmock, 2002) and express service as a societal value through the social and cultural capital of religion and upbringing. Correspondingly, their organisational competence is expressed in terms of societal capital. In this way Service, GCE, and (religious) values inform their leadership in the *affective professional domain* and service emerges clearly as a key commodity of leadership itself.

Significance of the Research

In this section, I discuss the contextual, empirical and theoretical significance of the research.

Contextual Significance:

International IB Schools and Western Europe

There follows a treatment of the contextual distinctiveness of my work, in terms of geography, a specific focus on IB leadership and, the particular stress on directors. This is deployed against the relevant literature.

Western Europe

This research is distinctive because it is the first major study of IB senior school leadership in Western Europe. This is reflective of the very heartland of the IB from its birth. As the systematic review of literature in chapter two shows, there is little empirical literature on IB leadership and none focused on Western Europe.

The IB is founded upon Anglo-European conceptions and values. As with Walker and Dimmock, context is centrally important here as ‘the field of educational leadership and management has developed along ethnocentric lines, being heavily dominated by Anglo-American paradigms and theories...’ (Walker & Dimmock, 2002, p. 2).

The IBO was first registered in Geneva, Switzerland in 1968, and in 1970 the first 12 IB Diploma programmes were taken by 12 schools, from ten countries, including two state schools in Germany and France (IBO, 2015 B). The private schools in this sample are all prestigious and managed to convey the impression of excellence in many ways: from location, to grounds, to buildings, to international staff, and international students.

The study demonstrates that the leadership orientation of this sample is homogenous: it is ‘English’ (US or UK), in an area where there is no shortage of developed educational leaders (Switzerland, Germany and Austria) with international experience and excellent command of English. A cosmopolitan mix abounds, the IB organisation celebrates diversity and global mindedness, and the leadership of this particular sample is culturally monotone, although the parameters for this purposive sample were only this European location, and a predominantly IB school.

IB leadership

There is a dearth of literature on IB leadership, and what does exist has a wider remit: coordinators, teachers, principals, etc. In contrast, my study takes IB senior leadership as its focus and explores senior IB leadership as the phenomenon. The value in my study is clear due to the position of the director as the holder of significant cultural, social and economic capital. The senior leader sets the tone for the school, (implementation of the IB), and it is therefore important to know how these individuals orient towards, and interpret, the IB.

Stevenson, Thomson, & Fox (2014) conducted mixed methods research, also in the European international IB schools' context, albeit with a much wider remit. Their study dealt with mixed participants, while my research has a specific focus on most senior leaders. Their study found a central need for a systematic implementation of the IBLP in promoting a cohesive school culture, echoing previous research in the non-European context (Bryant, 2015). With such a contextual background, it is clear that the IBLP represents the 'quintessential IB student' – this is the aim/outcome of an IB education. It is questionable how IB leaders can create this if they do not flag it as important and model it. It is unclear how IB leaders meet the aims of the IBLP, and furthermore, how can they be 'effective leaders'.

The participants all agree that the IBLP is important to school culture but with the exception of Dorothy, they do not see this as part of the leadership culture of an IB school. Moreover, values are key to all IB leaders, just as the values of the IBLP are central to the IB itself. Here both leaders and the IB position themselves in line with theorists who posit that elements of culture and values allow organisations to respond to the uncertainties of a globalising world, in the absence of definite structures (O'Neele, 1994). Values may also confer uniqueness (Beare & Millikan, 1989): in the case of the IB, its 'particular'

franchise flavour; in the case of directors, their societal-organisational orientation. In both cases, these values represent ‘Western’ views, or what has been referred to as cultural globalisation, an uncritical adaptation of Western norms (Bottery, 2004). Within this Anglo Western model, values vary from those clearly rooted in a religious firmament (e.g. Barry and Fiona), to those perfectly aligned with the IBLP (Dorothy, and to some extent Alfred). Where a study such as Stevenson et al focused upon the learner attribute of ‘open minded’, this study probed the background and values of IB leaders. In this way, being open minded sits comfortably with an educated Western humanist outlook, confirming Stevenson et al, but also providing critical understanding as how this ‘open mindedness’ has come to be an important part of leadership in the international IB context.

As the exception, Dorothy confirms Stevenson et al (2014, p. 6) in that she ‘... ensures that the IBLP is systematically built in to professional dialogues’. All the other directors articulate the previously discussed ‘junior’ outlook towards the IBLP: useful for new IB teachers, and lesser leadership positions: not in senior leadership. In the competitive world of elite schools, this lends weight to this study’s finding that a senior IB international school leader navigates globalising pressures, and so *relegates the IBLP*⁵ to an instructional and pedagogic matter. Its use is in ‘explaining the IB’, not as an ‘overarching ethos’ to infuse the whole school (Matthews & Sidhu, 2005; Hill I. , 2006) and modelled by senior leadership. It is contextually significant that these IB directors can and do use the IBLP as part of their affective professional skill-set, for the most part however, this is not an ethos, it is an attribute and skill relevant to this particular job. This is helpful in understanding the lack of involvement of the IBLP in leadership. The IBLP is a set of organisational values in line with an organisational culture, rather than a set of societal values,

⁵ Emphasis added.

as expressed in a societal culture, and is explored below in the discussion of ‘values’ (see figure 11.1).

In summary, this European context of private international education affects leadership through fierce competition and significant rewards in power and capital(s): with a corresponding commodification of values within the organisation. These islands of international culture are led by Anglo language and values. Despite distance, the directors themselves are similar, aligned on values, and leadership approaches, manifesting as a recognisable collective. They are a product of the globalised market place.

Empirical Significance:

Repeated Engagement with the Directors

Most previous research on (IB) international schools are in survey form and/or ‘snapshot’ case studies (Day, Townsend, Knight, & Richardson, 2016; Gilliam, 1997; Hall, Elder, Thompson, & Pollack, 2009; Hallinger, Walker, & Lee, 2010; Hartman, 2008; Lee, Hallinger, & Walker, 2012; Stevenson, Thomson, & Fox, 2014; Van Vooren, Lai, Ledger, & Steffen, 2013). In contrast, this study involved repeated multi-stage contact over two years. It provides depth and trust where ‘snapshot’ studies may offer a surface view, based around a one-off survey, or a single encounter.

This study sought proximity to IB leaders; evident in the choice of methodology and methods. The purposive sample is from German-speaking Europe in private autonomous schools with a strong IB offering. Prior to ethics, repeated contact provided good rapport and trust. Subsequent email, face to face, and review continued to develop trust, ethical understanding, and mutual professional respect. The considerable logistical challenges of visiting the six participants in three nations acted to authenticate the commitment of the research. In this way, over the course of months and years, a relationship

developed, and was helpful in understanding the participants and their contexts. This methodology was demanding, detailed, and dependent on the quality of data.

Such critical engagement is challenging, given the relationship building with participants. However, a critical examination of data ensured understanding of the phenomenon, and moved beyond personal relationships. This extended engagement with the participants provided depth of understanding believed to be unprecedented for a study of IB directors.

Theoretical Significance:

Modifying or Challenging Established Theory

The research on IB international school directors suggests that established theory, arising from research in very different contexts, does not serve to explain leadership practice in this distinctive setting. In this section, I show how theory might be adapted to fit these new data.

Values

Values emerged as being central to participants' perception of leadership. Values are easily associated with the IBLP, linked to a cultural model of management, and to moral leadership.

Bush (2011) highlights that culture in leadership 'may be both operational and normative'. Gerritz and Bartlett (2007) found that the values-based outcomes drive school performance in IB international schools, stressing a focus on learning, learning leadership, strong professional communities, emphasis on results, evolutionary planning and critical friends. Indeed, 'the stress on the intangible world of values and attitudes ... helps to produce a more balanced portrait of educational institutions.' (Bush, 2011, p. 166). As this research shows, the participants 'narrate' (Bourdieu, 2003), a balanced portrait, replete

with continuity and commitment (Cialdini, 2007). It is a *power narrative*. Bush's view is strengthened by theory, as discussed, on the decline and commodification of values in the face of globalisation (Habermas, 1970; Bourdieu, 2003).

In the operational, participants express a belief in the power of the IBLP as a way of orienting in international IB education: not a systematic usage in leadership or staff communications. This is further evidence of a cultural model at work in this context, where '... the way of life of a given collectivity (or organisation), particularly as reflected in shared values, norms, symbols and traditions.' (Mitchell & Willover, 1992, p. 6). However, as Bush points out, these values are often not made explicit (Bush, *Theories of Educational Leadership and Management* fourth edition, 2011, p. 174). This revises current thinking on the IBLP where a systematic usage of the IBLP in staff communications is considered central to a successful IB school (Morfea, 2013; Stevenson, Thomson, & Fox, 2014; Day, Townsend, Knight, & Richardson, 2016). Indeed, the IBLP is clearly a powerful tool of remediation and focus for moral leadership against the globalising market place. It is significant that the directors do not all follow the IB and its learner profile, and do not all make their values-based cultural model reflect the IBLP. When, as in this case, societal values merge with the operational, directors' individuality overlies the IBLP. Indeed, Walker and Dimmock (2002) relate how societal values are unchangeable, but the organisational values are changed by the leader. By commodifying the societal, participants are predestined to 'change' and transform their organisational environment in accordance with their societal values first and foremost, as represented in figure 11.1.

International values are central to the successful orientation of the international school (Cambridge & Carthew, 2007) and other scholars find that international education may already reflect the best of East and West in at least

two facets; organisational culture, and values (Bunnell, 2009; Walker, 2010). Such theory about values may be in need of revision. These directors' societal values reflect their white, 'English', Christian background. With no separation between societal values and operative values, and without disengagement from the power narrative, there is no operationalisation of the IBLP in leadership.



Fig. 11.1 The cycle of power narrative

Leadership models

The operational leadership models of these six directors are predominantly transformational and transactional. Distributed leadership is also mentioned by the participants, but this appears to be normative.

Transformational leadership is a particularly common aspect of leadership in the participants' schools, suggesting a school context of 'permanent

transformation'. It is the globalising force of competition that evinces a change culture related to the 'market value' of the leader. The successful leader is able to be the *change agent* and link this with their values and those of the IB. Transformational leadership is assumed to enhance motivation and lead collegially, and with increased participation, in order to facilitate transformation (Bush, Theories of Educational Leadership and Management fourth edition, 2011). In this sample, aspects of transformational leadership are described, notably in terms of significant change. Yet, in many cases, the means to implement such change lie in isolated transactions, which are rigid in nature, not necessarily collegial, and clear reminders of the directors' power.

This adds to current theory on leadership models on the interrelatedness of transactional and transformational models of leadership (Judge & Piccolo, 2004), especially the short term and episodic nature of international schools' leadership (Blandford & Shaw, 2001a). This fits quite clearly with the short termism inherent in this system, and the need to 'make your mark' by fixing the problems (Ball, 2003). Indeed, this study shows how the autonomy and competition, (more similar to a business orientation), bring with them a colonising of practice (Fitzgerald, White, & Gunter, 2012; Gunter, 2013) in the form of a normative (distributed/transformational) stance, as a veneer to a transactional reality, much as suggested by Hartley (Paradigms: how far does research in distributed leadership 'stretch?', 2010). Directors neatly follow the Neo-Liberal agenda, as the transformational end is justified (if need be) by transactional means. In this context, transformational leadership does indeed appear to work hand in hand with transactional leadership.

Context

International schools do not appear to engage well with local communities (Bunnell, 2005, p. 56) and, as researched here, do not appear to be part of a

wider system, as in districts, for example. They are 'islands', responding more to the perceived needs of their own stakeholders, and less to wider concerns. There is a strong theoretical orientation regarding context in educational leadership (Bush, Quiang, & Fang, 1998; Walker & Dimmock, 2002; Southworth, 2005).

The context in international IB schooling is unique as staff are far from their home cultures, their conceptions of the societal and organisational (Walker & Dimmock, 2002) appear to merge, as witnessed by participants' linking of values and societal upbringing and background to their 'personified leadership': as discussed previously (Bourdieu, 2003). It could be argued, therefore, that individualism is more pronounced in this leadership context: Anglo leaders - islands of their own culture. Walker and Dimmock point out that the field of educational leadership has developed along Anglo-American paradigms, with the frequent assumption made that '... findings in one part of the world will necessarily apply to others.' (2002, p. 2). Individualism is highly placed in both US and UK culture, (Hofstede, 2001). This study has shown that this singular educational context does indeed follow a very Anglo-American model one that can be argued to sit comfortably in the Neo-Liberal paradigm (Habermas, 1987; Bourdieu, 2003).

In this 'island' culture context of leadership, schools' directors appear in two ways: as isolated islands of Anglo culture, but also as colonising islands of Anglo culture. It is a discussion of 'frame' (Heidegger, 1962). The entire context of internationalism here orients uncritically within the understandings of being post-colonial and 'English', because this globalising 'class' (Sklair, 2000; Brown & Lauder, The political economy of international schools and social class formation, 2011) exists within a predefined frame: an island of Neo-Liberal English. The 'English' leader is expected to navigate between the IB identity of the school, and that of her/his vision. The freedom experienced

by the director in facilitating this process leads to continual change framed within the 'English post colonial'. Each school island appears to be undergoing the same process: always changing, always in flux, yet always framed in 'the English' as it aligns with the island-director's societal values. It appears that this is not a process driven by the IB, but driven by the individual, the island: *the director*.

In this mix, (with the exception of Dorothy,) it is the concerns of the school island that are foregrounded over the intention of making the IBLP 'the oxygen of the school', modelling its attributes, and aligning the culture with the secular IBLP.

Power

The power of directors in this sample is significant; Alfred's mass non-renewal of staff contracts and Elvin's or Fiona's complete reorientation of the appraisal system, illustrate this. In line with the globalised market place (Habermas, 1987; Ball, 2003; Bourdieu, 2003), participants' data show change as a significant feature of this sector, both as a desirable factor (as expressed in recruitment – see chapter ten), but also in the very make up of the preferred leadership profile. The power to affect change (best expressed by Elvin, when contrasting IB international schools with US state schools) is both a responsibility, and a freedom enjoyed by participants.

Whilst strong value connections were expressed with GCE, leaders still found a way to connect values to the IBLP. This brings to mind Bush's finding in the English context where 'to disagree [on values] is to risk censure ...' leaders being '... free to pursue their own values only if they are consistent with those of central government.' (Bush (2008, p. 278). This reduced personal engagement with the IBLP highlights how, in lieu of Government, the director

experiences increased autonomy and power: explored below in the sub-section on ‘power’.

What then emerges is a director who enjoys substantial freedom: and power. The IB accredits through a five-year cycle culminating in a short five-day visit (Fox, Allende, & Clarke, 2014), consider that tenure among heads can be significantly less than this timeframe (Hawley, 1994; Hawley, 1995; Benson, 2011). The regulatory body in this situation remains the board, usually transient itself, which is typically stocked with members of the community, or supporting companies, or embassies, but *rarely* experts on international education. How far a board of this type can monitor the implementation of the IB is debatable. In this context, the power of ‘the State’ is diminished, allowing the director to levy ‘State magic’ (Bourdieu, 1998) as a powerful authority on curriculum, direction, aims, and mission. This power also manifests in directors’ purported influence in participating in the direction of the IB itself.

Whilst Charles and Elvin express some limited frustration at dealing with the board, further frustrations to power can come from below. In most contexts outside of Europe international teachers have little or no union or legal representation. In this Western European context there is a union, and both Charles and Barry express frustrations there. It is worth noting that both of these directors have moved on to new schools in countries with much weaker, or no, teacher union representation.

International schools enjoy many freedoms common with non-national corporations and companies in the globalising world: their directors appearing to face fewer constraints than their State school colleagues. As discussed in the introduction, this throws up many questions pertaining to a system of authentic checks and balances. All in all, IB IS directors embrace a great deal

of responsibility, and enjoy a very different kind of freedom and, in this case, as in many, freedom is power.

Colonised Business Practice

What is the Colonised Business Practice theme in current literature?

The *colonisation of practice* was a phenomenon greatly debated under New Labour educational reforms in the UK, with the introduction of measures into education that were ‘colonised’ from the non-educational (and private) sector, as policy makers believed these to be more efficient (Fitzgerald, White, & Gunter, 2012; Gunter, 2013). Ball (2003) terms this an embodiment of living an existence of calculation, and performativity. Colonisation of practice in this context is understood as implementation of rigid business practice (with business like goals) on the back of globalisation, in the international school.

Elvin’s plans for performance based evaluation, that no longer takes academic qualifications into consideration, or Alfred’s mass non-renewal of staff contracts, are examples of business practice. Barry talks at length of visibly making (changing) the school culture, but also of a need to replace his principals in order to effect the change he requires. Barry also finds himself working with a ‘passive aggressive’ teachers’ union, and does not appear to find easy conciliation or agreement in this relationship. Barry does not refer to scholarly material on educational leadership, but to ‘business leadership’ literature (Maxwell J. , 2007). Charles mentioned teachers who use his own IBLP values’ rhetoric ‘against him’, and further expresses frustration at the continuity and structure he encounters in Western Europe, which does not allow him to effect change as he would wish. This is a ‘problem-fix’ culture, equally at home in a global corporation where ‘the new’ bears material and shareholder value.

Mixed Messages in Approaches to Leadership

Transformed by the light

Another lens by which to view the paradox inherent in this context is given by Keller (2014). He explores the dualities inherent in the international schools' system and interprets them in metaphor as *Janus*, the two-faced god. His recommendation is for leaders to make sense of oppositional forces, and lead their school community to do the same. Heidegger's metaphor of light is helpful here, where the concealed is revealed by the light. This research finds that participants' *leadership* appears as distributed leadership. However, as this appearance is 'brought into the light', the manifest part that does not show itself: the hidden emerges.

Manifestly it is something that proximally and for the most part does not show itself at all; it is something that lies hidden in contrast to that which proximally and for the most part does not show itself but at the same time it is something that belongs to what this shows itself and it belongs to it so essentially as to constitute its meaning and its ground.

(Heidegger, *Being and Time*, 1962/1927, p. 59)

That hidden meaning is deeply and firmly rooted in the transformational, as a CEO who raises the 'value' of the organisation. It is a colonisation of practice from the business sector, and potentially a confirmation of research, which finds no particular evidence of distributed leadership in this context (Phillips, 2013). Further, there is confirmation of the distributed discourse cloaking a 'rigid agenda' (Hartley, 2010). This is a confirmation of leaders 'emancipatory

rhetoric' via distributed leadership in an environment that does little to change power relations (Gunter, 2013; Lumby, 2013). This is theoretically significant, as it challenges previous research that finds collegial models of management and leadership at work, finding more evidence of the criticisms of collegial models (Bush, *Theories of Educational Leadership and Management* fourth edition, 2011) as explored below. It challenges the participants' (and the IB's) assumption that schools are oriented towards equity in this context: 'making the world a better place'; instead they live and work, enframed in their Englishness, framing *their form* of equity in Neo-Liberalism as discussed above with regard to 'islands'.

Permanent transition

'Permanent amnesia' describes the power of 'the new' regardless of past connections and continuity: 'the negative obverse of the exaltation of the new' (Bourdieu, 1998, p. 72). Lingard develops this term as 'structural amnesia' in describing this process as it affects policy in education.

The on-going restructuring of educational systems, the contractual employment of senior policy officers, the mergence or generic managers, all ensure the loss of policy memory within the process of educational policy and text production. Those educational policies that have their gestation in the political process are also caught in attempts to ever make it new. (Lingard, 2014, p. 136)

The IB director embodies state magic, and thereby is the *conductor* of a 'political process', in a process of 'ever new'. In the Neo-liberal 'problem-solution' thinking, successful leadership depends on locating problems, and fixing them

(Ball, 2003; Bourdieu, 2003): the change agent, the transformational model. However, the problem-solution outlook challenges the transformational model, as it is not reliant upon the human touch (unless for instrumental reasons) (Habermas, 1987), moving from transaction to transaction in pursuit of change.

It is known that international schools are transient places, continually redefining themselves (Hayden & Thompson, 2000), expressed by Blandford and Shaw (2001a, p. 28), as ‘... a disease of short termism, where the school lurches from one crisis to the next’. Whilst this study is not oriented to investigate such claims, it does identify how transience affects the highest level of leadership here: it is leadership of change.

All directors in this study were keen to point out how they had changed their schools, not how they had nurtured the previous systems and culture. Participants highlight the value they have brought by talking about the changes they made: in staff, in orientation, in approach to curriculum, in staff motivation.

It is theoretically significant that the transitional nature of the IB international school is a major factor driving school leadership. In this context, ‘le distinction’ (Bourdieu, 1984) is valued in an area of high competition, (even amongst IB schools), allowing the schools in question to frame their own unique selling point (*USP*) and by default, the director’s *USP*, as discussed earlier as ‘colonisation of practice’. In this way, it is clear how globalising forces influence this sector of education with what appears as leadership characterised by its potential to change, rather than by its potential to consolidate.

The trend towards the transformational may also be viewed as the participant understanding improvement – *as transition*. Caldwell and Spinks (2005) maintain that the transformational leader is required in transition lending credence to the idea that the international school may be in *permanent transition*.

Indeed, the author's data found a transactional process to the transformational drive, *transactional goal - transformational tool*. This is reminiscent of discussion on the interconnectedness of transformational and transactional leadership (Bush, Theories of Educational Leadership and Management fourth edition, 2011, pp. 119-120), wherein Bass (1998, p. 11) points out how a consistent honouring of transactional agreements builds trust, dependability, and perceptions of consistency with leaders by followers which are each a basis for transformational leadership.' This binary relationship between the transformational and the transactional appears to provide a salient theoretical framework in understanding this leadership perspective.

When directors talk of global mindedness, the bottom line is the success of the school in a globalised market place. When directors talk about distributed leadership, the hidden meaning is transformational. When they talk of transformational, they explain this through transactions.

Overview

Participants felt very deep personal and operational connections to global citizenship; strong personal connections to the IBLP, but only one of the six actually used it in leadership.

Directors generate substantial shared capital from being white, 'English', middle class, with a strong foundation in (Christian) religion. In this way, they manage a high return on their academic capital, through narrative. GCE fits a more 'sacred' purpose than the IBLP, and is subsequently operationalised: the secular IBLP is not, which suggests a conundrum for the IB.

Leaders perceive themselves as distributed or contingent leaders, yet they describe transformational and transactional practice. GCE grants them great social and cultural capital, but a critical reflective engagement with GCE is not given. Directors exist in a rich and cosmopolitan 'UN' style environment, yet,

paradoxically, they all share the same 'English' cultural monotone. They do not operationalise the IBLP (except for Dorothy), hence it is unclear how they can be effective IB leaders. Due to repeated long-term contact, very 'un-IB' like aspects emerged, such as the importance of religion, or the drive to 'up' the personal USP through change and transition, by 'any means', whilst wielding substantial power.

Through formative religious experiences and GCE, directors espouse a cultural form of management and a moral model of leadership, giving further credence to the merging of societal and organisational values. Participants create a power-narrative by commodifying societal values, manufacturing social and cultural capital. In this way, they embody the 'passpartout of IB leadership', and employ personified 'State magic'. A challenge for the IB is that, only when societal and organisational values are perfectly aligned, do directors operationalise the IBLP in leadership, as is the case only with Dorothy.

Leaders generate capital by the change they bring, but are also measured by the same. It occurs to the researcher that there is an implicit assumption that there is something inherently 'wrong' with the school, in true Neo-Liberal fashion, and directors move quickly in their short tenures to fix things, transact change, with a collegial veneer purported to be a transformational model. One result of the Neo-Liberal influence is found in a colonisation of practice from the non-educational sector to fit the school. In general, directors continue to be 'English' white, Christian-backgrounded. Their societal values over-rule the organisational and secular IB. With the exception of Dorothy, the IB's primary function is its franchise and qualification capital, with less attention paid to its secular and progressive values.

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Appendices

Appendix 1 – Pre Interview Data Collection

Dear Participant,

Thank you once more for taking part in this study.

The following questions will open up the context of the research and can take the form of a personal journey of reflection. We will explore biographical events and link these to professional practices and understandings. The aim is to give us a deeper understanding of leadership in your context.

Questions are divided between your biographical and operational contexts, and relate to the IB learner profile, and global citizenship.

Lead Question: How does the IB learner profile influence your work as a leader?

Answer here:

Biographical context

Sub-question: Does the learner profile resonate with your personal values?

B-IBLP-PV

Answer here:

Sub-question: If so, did your family background influence this, if so how?

B-IBLP-FB

Answer here:

Sub-question: If so, did your school background influence this, if so how?

B-IBLP-SB

Answer here:

Sub-question: If so, did other elements influence this (travel, friends, etc.), if so how?

B-IBLP-TrF

Answer here:

Sub-question: If so, did your higher/further education background influence this, if so how?

B-IBLP-HE

Answer here:

Operational context

Sub-question: Do you implicitly make reference to the IB learner profile in order to guide your decision making process at school? Is so, please give examples.

O-IBLP-ImpDM

Answer here:

Sub-question: Do you at any time explicitly make reference to the IB learner profile in order to guide your decision making process at school? Is so, please give examples.

O-IBLP-ExpDM

Answer here:

Sub-question: Where would you be most likely to view the IB learner profile as a decision making ‘compass’? In interactions with students, teachers, middle management, SLT, parents, etc.

O-IBLP-COM

Answer here:

Sub question: Can you give an example of how this may have worked for you in the school in the past?

O-IBLP-PS

Answer here:

Lead Question: How important is it to be a global citizen as a leader of an IB international school?

Answer here:

How would you describe a ‘global citizen’?

Answer here:

Biographical context:

Sub question: How (if at all) does the ‘global citizen’ resonate with your personal values?

B-GC-PV

Answer here:

Sub question: Did your family background influence this, if so how?

B-GC-FB

Answer here:

Sub-question: If so, did your school background influence this, if so how?

B-GC-SB

Answer here:

Sub-question: If so, did other elements influence this (travel, friends, etc.), if so how?

B-GC-TrF

Answer here:

Sub-question: If so, did your higher/further education background influence this, if so how?

B-GC-HE

Answer here:

Operational context:

Sub question: Do you see global citizenship being promoted to students at your school at school?

O-GC-SS

Answer here:

Sub-question: Do you actively promote global citizenship at school? If so, how?

O-GC-PT

Answer here:

Sub-question: Do you think teachers and managers at an international IB school should also strive to be global citizens?

O-CG-LP

Answer here:

Sub question: Do you think teachers and managers do a good job of being global citizens?

O-CG-LO

Answer here:

Sub question: Do you think it is helpful for stakeholders in the IB continuum system to be (or strive to be) global citizens?

O-CG-LSt

Answer here:

Thank you very much for your time.

Appendix 2 – Example of Instrument in Initiation of Unstructured Interview

Timecode	Speaker	Transcript
00:00:00	S1	NAME OF PARTICIPANT, interview one, 18 th of March 2015. Thank , you very much for taking part in this study. As you know all the results from the study are anonymised, so any statements or utterances that you might make are completely confidential. They will be published, but they'll be published in an anonymised form. At any point, you're free to identify yourself and say, "I am Director D or A," or whichever one you are. But I won't do that for you. And so, the idea being you can be absolutely free in your comments upon the International Baccalaureate learner profile concepts of global citizenship and your leadership style within that. Clear?
00:00:42	S2	Yeah.
00:00:43	S1	Okay (Overlapping Conversation). Great. So, I sent you – if you remember – some pre-interview data to have a look at. Do you remember? You did have some really nice answers for me and got back to me. And that was great. Now, is there anything that... The questions were focused around a lot about your biographical background, about your supportive family. You mentioned how your family had been very facilitative for you to develop as a confident and I suppose leadership-oriented individual. Could you explain a little bit more about how your family enabled you to fill a role like this?
00:01:25	S2	Well, I think to be quite honest, I think it was just innate in them as parents to be nurturing and very open-minded regarding my interest and opportunities I chose to take advantage of than versus the ones maybe I didn't choose to take advantage of. I think one example where my father was a musician and he really wanted me to focus more time and energy on musical instruments – piano, clarinet, that kind of thing – which just wasn't the passion and interest area of mine. But he was certainly open-minded then for me to pursue other areas of interest. I think one of the things my parents did that really was powerful is they would just make comments. When I hear them talking about me to other people, their comments would be similar in saying you know, things like "When Jeff says something, we listen," "When Jeff says we should do this, we really think about it seriously and often, we end up doing what Jeff has suggested." And that was from when I was very young to much older. And I really never knew what it is that I did that caused them to have that kind of confidence in me as parents. So I mean they would just make comments of that nature that I found almost become self-fulfilling later in life.
00:02:44	S1	Are you part of a large family or...?
00:02:47	S2	Four kids, but I'm the oldest.

00:02:47	S1	Okay.
00:02:48	S2	So I know they left, but all mistakes they made with me as being the oldest, but I think by and large, they really trusted that their kid was going to be perfect and their kid was going to do all the right things and make all these right choices. And I certainly did not do that, but I was certainly a kid, a child that had a relationship with his parents and trusted them too.

Appendix 3 – Project Information Sheet

The International Baccalaureate and Globalisation: Implications for Educational Leadership

Alexander Gardner-McTaggart

Professor Tony Bush (Supervisor)

Professor Howard Stevenson (Supervisor)

You have been invited to take part in a research study. Before you agree to take part it is important to understand why the research is being done and what it will involve.

Please take time to carefully read the following information. Please ask me if there is anything that is not clear, or if you would like more information. Please think about it carefully and then decide whether you would like to take part or not.

What is the project about?

The focus of this project is on the 'Educational Leadership in IB schools'. It is looking at the way educational leaders approach their role when working in the IB system.

What are the aims of the research?

This project has three broad aims:

1. We want to explore top-level educational leaders in the IB and potential commonalities.
2. What role if any do the IB values and mission play with IB educational leaders?
3. How do IB educational leaders view global citizenship?

Who else is and can be involved?

We are inviting between six and eight IB schools Directors and Heads in the European region to take part in this study. Research will be conducted outside of the UK. No children or other members of staff or community are involved.

I will not interact with children and hence have no current DBS certificate.

During observation, the participant will go about normal business for between 1 to 2 hours, and I will accompany.

What sorts of methods are being used?

Data will be collected in a number of ways. We want to understand the views of educational leaders, and something of their background and experience. This will involve some observation, individual interviews via email and face to face and a Skype interview to conclude and verify.

Why have you been chosen?

You have been invited to participate in this study because you head an IB School, which offers students all the IB programmes (PYP, MYP and DP). You are part of a sample of between six to eight such leaders. I have solicited your participation via a review of international schools fitting the above criteria, and a further exploration of your biographical data which is freely available online. I have chosen email as the most convenient medium for doing this.

What are you being asked to do?

You are being asked to participate in a face to face interview, three emailed interviews, one Skype call, and a (short) period of observation in your school. The face to face interview will last for approximately one to two hours. The discussion will be recorded using a digital voice recorder. The observation will be of your interaction with colleagues, staff, and pupils for a period prior to your face to face interview. The emailed questionnaires will be semi structured, and unstructured, and take between half an hour and two hours each (depending on how much you write). The Skype interview will take between 20 minutes and an hour. The questions you will be asked will be of a biographical and (professional) operational nature, and also questions that probe your perceptions of leadership in an international context, especially with regard to the IB and its values.

Will my taking part in this study be kept confidential?

The data we collect will be treated confidentially, and only members of the research team will have access to the raw data. All information collected while carrying out the study will be stored on a database, which is password protected and strictly confidential. The digital and textual data resulting from the interviews will be kept in a secure and confidential location. Your name will not appear on any database or any information, which is then published. Instead, a number will be used as an identifier on all data associated with you. The master copy of the names associated with each number will be kept in a secure and confidential location.

We will report the results anonymously. When results are reported all individuals and institutions (individual schools) will be anonymised, so neither you nor your school will be identifiable. You will have the opportunity to look at the results of our study before we publish them, and ask us not to include the information you have given us if you so wish. By offering 'member checking', participants see transcripts of their interviews, so they can agree or amend them.

Ethics guidelines

We are committed to carrying out our research according to the highest ethical

standards and the University Code of Conduct provides both the governance and framework for research conducted at the University of Nottingham - for members of the school of education: <http://www.nottingham.ac.uk/fabs/rgs/documents/code-of-research-conduct-and-research-ethics-approved-january-2010.pdf>

The British Educational Research Association (BERA) ethics are recommended for non-members, and are included here: <https://www.bera.ac.uk/researchers-resources/resources-for-researchers>

What will happen to the results of the research study?

The data collected from this research will be reduced, coded and all data kept on the researcher's private password secured hard disk. All original recordings will be deleted when the study concludes. A copy of reduced data will be kept on the researcher's hard disk for any further study. The results of study will be published as a PhD thesis. We also expect to present findings at professional conferences and in academic and professional journals.

Do you have to take part?

Your participation is entirely voluntary. It is important you understand that you do not have to participate in the project at all, and even if you decide to take part you are still free to stop at any time and without giving a reason.

We will not ask you to participate without you formally providing your consent. If you do decide to take part you will be given this information sheet to keep and asked to sign a form giving your permission to take part.

What are the possible disadvantages of taking part?

As outlined in my initial email, the interviews will take up between 4 and 8 hours of your time. The face to face contact with observation between 4 and 8 hours depending on your wishes. We realise that some people may find this tiring or difficult. We will ask you to reflect on your leadership within the IB and we understand that for some leaders this may cause feelings of discomfort or anxiety. Otherwise, we do not believe there are any risks or disadvantages to you in taking part.

What are the possible benefits to me of taking part?

We hope that your views, and those of others, will be used to develop an understanding of Educational leadership in the IB, and to help people in your position (and those aspiring to them), schools and the IBO understand how educational leadership can occur within the IB.

Who is paying for this research and who is carrying it out?

The research is the integral part of the Ph. D. work being undertaken by Alexander Gardner-McTaggart. It is hoped the research will help foster an understanding of

educational leadership in this particular international context. The work is being undertaken by myself, a part-time researcher with University of Nottingham School of Education. I am supported by my supervisors Professor Tony Bush and Professor Howard Stevenson – if you have any questions or concerns about the research you can contact me, or either of my supervisors by email or by phone.

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You can also raise issues with the Research Ethics Committee, University of Nottingham School of Education
educationresearchethics@nottingham.ac.uk
phone.