

## **Chapter 6 – DISCUSSION, CONCLUSIONS AND RECOMMENDATIONS**

### **How Can I Reconceptualise International Educational Partnerships as a Form of ‘Living Citizenship’?**

#### **6.1 Introduction**

Having outlined the emergent findings in the previous chapter and organised them as themes to respond to three of the sub-research questions, this chapter brings together those emergent findings and themes to address the remaining research questions and also provides recommendations for future pedagogical practice.

Firstly, conclusions are drawn from the body of evidence presented in the previous chapter in terms of the transferable pedagogical protocols for citizenship education that can be derived from the establishment of an international partnership (Research question 4). These protocols lead to a proposed model for developing a sustainable international educational partnership for learning. Next, an original notion and also conceptual framework of ‘Living Citizenship’ is explained, the key features of the idea outlined and its value as an educational concept explored.

On the basis of these conclusions, recommendations are then made for government policy on how best to extend educational partnerships and implement international CPD between UK and South African schools (Research question 5).

Finally, the researcher reflects on the research approach, the limitations of the research, the value that it has to practitioners and the original contributions that it has made to the field.

## **6.2 Towards a Pedagogy for Citizenship**

**Research Question 4 – What are the transferable pedagogical protocols for citizenship education that can be derived from the establishment of an international partnership?**

As outlined in section 2.4.2, although the curriculum for citizenship is clearly prescribed (QCA, 1999, updated QCDA, 2008) what the QCDA fails to do is to provide a pedagogy for citizenship. It fails to address questions about how to deliver the goal of more informed citizens, or to address the question as put by the British Educational Research Association (BERA) in its professional user review of 2003: *How do we learn to become good citizens?* The researcher proposes some transferable pedagogical protocols for the development of international education that emerge from the research and in so doing identifies how participants can more fully live out their socio educational values through participation in an international educational partnership. It is in this sense therefore a pedagogical approach and it is an attempt to address the question posed by the BERA review about how we learn to become good citizens.

### 6.2.1 The Importance of Developing Shared Socio-Educational Values For the Partnership

In section 5.3.1 it was shown that through the development of a network of dialogues a shared language has been developed by participants in the partnership, e.g. Use of the term Ubuntu, which expresses the participants' shared values in deepening the partnership. The evidence shows that these shared socio-educational values underpin a shared vision of the partnership. Through dialogue the future that the participants seek to create has grown clearer and people's enthusiasm for and participation in the partnership has grown. This vision helps the participants to develop a frame alignment (Goffman, 1974, Snow and Benford, 1988) in the sense that they can develop a shared view of how the partnership is developing and how it can be perceived by both the participants themselves and those outside the partnership. This frame alignment depends on constructive dialogue. The formation of shared socio-educational values through dialogue provides a rationale for agreeing common action by the participants.

Martin (2007) suggests that the way forward for international educational partnerships to be successful might be to develop a sense of connectedness before encouraging participants to consider the differences and the reasons for them, motivating them to take actions to address the inequalities and challenge the *status quo*. The findings from this research project strongly support this suggestion. The focus of the Salisbury High School/Nqabakazulu School partnership has been on the Zulu value of Ubuntu (humanity) to connect the participants as human beings. At the same time, there has been

recognition of the differences between the participants and the need to correct the inequalities by focusing on the values of social justice and equal opportunities. This has been a key factor in the sustainability of the partnership.

The discussion of values is a key element in citizenship education as indicated by Crick (1999) who emphasised the importance of citizenship education in exploring values, developing human relationships and enhancing the democratic process. The UK programme of study for Citizenship (QCA, 1999, updated QCDA, 2008) says that in order to be informed citizens pupils should be taught about how to bring about social change. This goes beyond mere discussion of values and suggests engaging in activities that encourage the living out of values to redress unequal opportunity and social injustice. This links to Sachs (1999) notion of an activist teaching profession that is concerned with reducing or eliminating exploitation, inequality and oppression and to Coombs (1995) idea of a social manifesto approach that levers authentic change.

The evidence presented in this study (See section 5.3.3) suggests that an international educational partnership can provide opportunities for individuals to live out their values more fully and act as a social lever to bring about social change and to take responsibility in facing the challenges of global interdependence.

Recognising the significance of the development of shared socio-educational values to the success of an international educational partnership is one of the original contributions of this research project. It is one of the pedagogical protocols for citizenship education that can be derived from an international educational partnership.

### 6.2.2 .Developing Activities That Touch the Hearts of Others

A second pedagogical protocol concerns the development of activities that touch the hearts of participants. Sayers (2002) comments about citizenship education being *“not just about teaching but “touching” something that is real and has meaning to the children – living the life of a good citizen, teaching by example”*, provide a framework for a new pedagogy of citizenship education.

The examples provided in chapter 5 (Section 5.3.3) show that the activities of the partnership have touched the hearts of individuals to the extent that they have wanted to become active participants in developing and extending the partnership. They have been galvanised to act and to live out their values more fully. There is evidence that their actions have in turn influenced others to act and to get involved and live out their values more fully. This evidence provides a core rationale behind the concept of ‘living citizenship’ (See section 6.4) and also helps to define the practical methodology of its approach and adoption by international education projects.

In Goleman’s (1998) terms the conditions have been created where these people have developed themselves. Similarly the findings suggest that these

are examples of Jack Whitehead's (2005) notion of personal actions influencing the education of others. The participants have facilitated the personal development of others through the design of opportunities for them to live out their values more fully. In another sense the activities have encouraged people to connect to their higher self and respond in a thoughtful way (Claxton, 1997). The response of the participants to the activities of the partnership shows that, as Chomsky (1971) suggested would be the case, the participant's brain, the rumination of their mind has led them to understanding, and then to actions, that further the values that they believe in, values such as social justice and equality of opportunity. Their motivation to action has been influenced by the designing of opportunities for them to further their understanding of the injustices and inequalities that exist. It has then been left to them to ponder this and decide what actions to take to correct the situation. They have responded by taking action to create a more decent society. The research and partnership has therefore scaffolded Sachs' (1999) educational activism. The evidence suggests that the activities of the partnership have stimulated participants souls and entered their very being as Chomsky (1971) suggested can be the case with moral actions that spring from free choice (See section 2.4.2).

Thus the activities have helped participants to recognise the importance of living out their own values by acting to enhance the lives of the learners at Nqabakazulu School and their families in the black township of Kwamashu. By taking positive actions to improve the lives of the learners at the School

participants develop and enrich their own lives as well as the lives of the students, staff and community in South Africa.

The influence of the partnership can be seen as educative in the sense that Pring (2000) uses the term, in an evaluative sense to imply that the learning from the education is worthwhile, contributing to personal well-being, providing the knowledge, understanding and values which enable people to think in a way that is considered worthwhile and to live their lives more fully (See section 2.4.2).

The activities of the partnership and the associated research can be regarded as successful educationally in Goodson's (2005) terms because they are built on personal experience and develop a personal narrative. Because of the deeply personal nature of the research the outcomes are not merely symbolic but are significant in terms of sustainability and in terms of bringing about personal and social change and a new educational identity for the participants engaged in this process of change.

The research has considered why those touched (Sayers, 2002) by it find value in the experiences connected with the partnership. The enquiry has focussed on the feelings of the participants and on the quality of learning that has taken place, not only what has been learnt, but how the learning has taken place. Furthermore, this research has examined how the learning has transformed the learner as a person and has been educative in the same

sense that Pring (2000) uses the term education to mean development as a person.

Chomsky (1999) comments about the difficulties of dealing with human affairs in their great complexity and the aim of research being to discover a perspective from which interesting things seem to appear. The perspective that this research has discovered is the potential significance of an international educational partnership as a way of delivering citizenship education by touching the hearts of participants. The activities of the partnership have given the values of social justice and humanity meaning to the participants. Visiting South Africa and visits from Nqabakazulu School students staff have provided personal contact with people of a different culture allowing personal relationships and friendships to develop. Other activities: Assemblies; sponsored events; book launch; fundraising; writing articles; curriculum projects; allowed both students and adults the opportunity to explore, reflect upon and experience their own qualities and to decide how to act in response to the issues raised. These are ways of “touching” those involved and making the meaning of good citizenship real to the participants (See section 5.3.3).

The activities of the partnership have been sufficiently engaging to touch the hearts of participants and they have in turn encouraged others to participate so as to live out their values more fully. This is part of the narrative of the partnership and provides a second pedagogical protocol for the design and delivery of citizenship education.



### 6.2.3 Promoting Learning that Tackles Stereotypes and Negative Prejudice

Martin's (2007) warning about the potential for reinforcement of negative prejudice and stereotypes arising from differences in ideology and culture amongst the participants in an international educational partnership is well heeded. The establishment of a network of dialogues which were kept open over a sustained period of time (See section 3.3.3, figure 3d) led to agreement about the aims of the partnership. Values were identified and worked out over a period of time. The constant reflection and discussion about the purpose of partnership activities and the encouragement of a reflective approach in the participants led to the articulation and development of shared values and a shared language to express those values (See section 5.3.1). This avoided any difficulties arising from differences in ideology.

Through planning and organising the visits the participants were engaged in purposeful discussion for common goals in accordance with T-group social theory related to motivation of groups (Yalom 1995). The curriculum projects were designed to encourage the sharing of views between the participants from the two schools and communities. Use of video to record these views facilitated the process, enabling the viewer to interpret the message being given both verbally and visually and to reflect on the message at a later date.

The findings therefore support Martin's (2005) suggestion that participants' willingness to engage with and question their own assumptions and values about global development issues is fundamental to good practice in school

linking. The evidence suggests that a partnership needs to be sustained over a long period of time for this to happen.

Activities such as reciprocal visits afforded the opportunity for participants to question their own values and prejudices and reassess their views of the world (See section 5.3.3.4). As Scott (2005) suggests this makes learning from partnerships particularly strong. Activities organised during the visits were designed to encourage this learning to take place. The evidence suggests that some of the most influential activities included participants leading lessons in the other school, discussion with members of the other community and sharing their culture. What emerges most strongly is that spending time living amongst the other community with a carefully planned programme designed to encourage dialogue and reflection is the most powerful means of tackling stereotypes and negative prejudice (See Section 5.3.3.4). This research project also indicates that much of the critical learning takes place informally as friendships develop and the spirit of Ubuntu (humanity) takes over (See section 5.3.3.3).

Learning from international educational partnerships is about learning and about diversity. According to the DFES (2004) this is to do with understanding and respecting differences, and relating these to our common humanity. The notion of common humanity sits very much with the idea of Ubuntu, one of the shared values developed by the partnership. Learning to value different religious and ethnic identities within the partner communities is a crucial element in the development of Ubuntu. In this partnership sharing cultural

activities that are rooted in ethnic identity developed mutual respect for the different national, religious and ethnic identities. Thus, Zammit's (2008) question regarding what a partnership based on equality, mutual respect and understanding looks like (See section 2.2, figure 2a) is addressed in this narrative. The Zulu culture is rich in musical and dance traditions and these are means of learning about the ethnic identity of the Zulu race. Capturing these activities on video and using them in lessons and Assemblies brought this culture to a wider audience.

Gaine's (1995) argument that cross-cultural contact that focuses on similarities between people in the different contexts is more likely to lead to positive attitudes and a sense of connection, rather than focusing on differences which can foster a negative attitude, is borne out by the findings. Thus it is through the focus on our common humanity and experience as human beings that a connection is made and attitudes are changed.

Similarly, Martin's (2007) suggestion that the development of a sense of connectedness is important before encouraging participants to consider the differences and the reasons for them is well made. The evidence suggests (See section 5.3.3) that in the international partnership between Salisbury High School and Nqabakazulu School this connection was made in many cases and that this motivated participants to take actions to address the inequalities and challenge the *status quo*. Through their actions they demonstrated that international partnerships can provide an education that develops autonomous, critically reflective citizens.

Thus a third pedagogical protocol concerning the development of activities that challenge stereotypes and negative prejudice emerges from the research project. These activities need to encourage discussion and reflection and demonstrate the cultural value of different national, religious and ethnic identities.

#### 6.2.4 Frame Alignment and Delivery of Social Change

The evidence suggests that the activities of the international partnership have challenged people's cultural perceptions and that this has led to challenging their values which in turn has led to them challenging their disposition. This has then led to them acting for change. Thus participants such as those exemplified in section 5.3.3 can be said to have been change agents in the sense that Lewin (1948) and Yalom (1995) described them as part of social theory. This process mirrors the living theory action research change model (Whitehead, 1989), which sees the individual as motivated to change by the desire to live out his/her values more fully as she/he experiences a contradiction between his lived values and the values that she/he aspires to.

According to Whitehead (2005) this individual change can then influence the social formations in which we are living and working. So as individuals change their dispositions and act according to their new set of values they can bring about social change. Applying this notion to the activities of the partnership, it has been shown through the examples of the influence on individuals (See section 5.3.3) and through the video evidence captured that dispositions were changed and consequently actions were taken. These

actions have had an impact on the lives of individuals, so for example, the bursaries that have gone to students to enable them to access higher education and improve their life chances, the purchase of the minibus for the AIDS Hospice and the impact of the partnership activities on the life of Christine. The international partnership can therefore claim to have influenced the social formations in which we are living and working.

It is in this sense that the partnership has delivered the type of transformative citizenship education that Brian Simon (1991) refers to and that the work can be said to be part of a social manifesto (Coombs, 1995) with the aim of research as a vehicle for leveraging social change. Participants have demonstrated an active commitment to promoting social justice and increasing equality (Fountain, 1995) and it can be claimed that the international educational partnership has delivered social change. The evidence would suggest that this change has been brought about, as Fountain suggested it could be, by cooperation by the participants to promote the attitudes and values of Ubuntu (humanity), social justice and equal opportunities.

Frame-alignment is regarded by Snow and Benford (1988) as an important element in social mobilization or movement (See section 2.4.4). The conditions for this social movement to occur have been met by the partnership. Firstly, the participants in the partnership have identified the issue; they have developed strategies and tactics to establish the partnership, to develop it and to embed it; they have provided a rationale for action through

espousing the underpinning values of the partnership. The action research approach has enhanced this process through the re-visiting of the issue and repeated consideration of how to move the partnership forward. Attention to these tasks has led to significant participant mobilization. The extent of this mobilization is evident in the responses captured on video and in the case study examples provided (See Section 5.3.3.3). Secondly, the core values of social justice, ubuntu, equality of opportunity, participation and democracy that underpin the partnership are significant in any larger belief system, be it Christian based or humanist. Therefore the development of the partnership is unlikely to be discounted or dismissed by the participants as of little consequence. By emphasizing these core values in the development of the partnership it has been possible to highlight the congruence with the larger belief-systems. Again, this emphasises the importance of putting values at the heart of the partnership. This focus on values is firmly becoming a transferable pedagogical protocol for citizenship education from the establishment of an international partnership. Thirdly there can be little question that the partnership is relevant to the lives of the participants, in particular the students from Nqabakazulu School who are benefiting from experiences that they would not have had without the partnership, such as the recipients of the bursaries who have been able to access higher education. This highlights the importance of a participative approach to research. The participants' own experiences are shaping the nature of the partnership (See section 5.3.2). Its development fits within the existing cultural milieu. Finally, according to Snow and Benford for frame alignment to lead to social movement the frame must fit with the cycles of protest. The issues of poverty

and AIDs are very much in the news. UK and South African government policy statements, charity concerts and media coverage have raised the profile of these issues and led to much discussion about possible solutions.

Snow and Benford (1988) propose that once these proper frames have been constructed large-scale changes in society such as those necessary for social movement can be achieved through frame-alignment. Through this international educational partnership large-scale changes to individual lives within communities are being achieved. Lives are being transformed, thus fundamental changes in society are taking place, albeit on a small scale and at a local level. It is important to recognise the limitations of the project, but the evidence shows that the impact is spreading beyond the Schools and in to the two communities concerned (See sections 5.3.3.3 and 5.4.1.3). If similar international educational partnerships can be replicated then their impact can be more widespread and together with the push from government organisations and others, large-scale social change is possible. Thus, it is suggested that participants in international educational partnerships should aim for frame alignment in order to deliver social change and it is recommended that UK international development policy should integrate educational international CPD as a vehicle for social and educational change (See Section 6.5.7).

The focus of the UK Government in 2010 is less obviously on bringing about social change and the media spotlight has moved on. Nevertheless there is

plenty of evidence to suggest that people, agencies and governments are willing to support practical projects that contribute to the social manifesto improvement agenda and take actions as active participants that lead to improvements in the lives of people in Africa and try to redress the injustice that exists. However, the aims of this support, particularly from some governments, may not always be the same as those of the participants in the partnership, seeking to live out their beliefs in social justice and humanity more fully.

#### 6.2.5 Raising Awareness of Social Justice

Implicit in the delivery of social change is the achievement of greater social justice. The partnership aimed to tackle social injustice in the form of inequality of opportunity. Participants' comments suggest that awareness of issues concerning social justice and equality of opportunity was raised through the partnership, thus pupils make comments on the differences between the schools, *"It is very different to our School"*

*"The teachers are paid low salaries", "Children have to walk a long way to School"* (See Appendix N, Figure Nd, PpN8-N9). Many participants take positive action to address the inequality, including Aurore with her support of Lunga, Graham with his writing of the book, Black Dust and his comments about changing the world and making a difference (See Section 5.3.3.3).

These actions stem from an understanding of the issues of social justice and equal opportunities brought about by the activities of the partnership. For example, the pupil's response in volunteering for the sponsored walk after the



Assembly (See Section 5.3.2.4) ties in with Fountain's (1995) assertion that a better understanding of these issues will enable young people to work for greater social justice in their own countries and abroad. Hence the link between the objectives of achieving social justice and delivering active citizenship education. This is illustrated in the long-term impact on individuals like Christine (See Section 5.3.3.3, Example 6), who has opted for a career in a charity working to tackle these issues. The educational partnership between the schools has taught about social justice in a meaningful context and provided opportunities for the participants to live out their value of social justice more fully in their lives with evidence of social impact.

The morally fairer and more equitable world that Short (2006) and Wilby (2005) seek is brought a small step closer by the activities of the participants. The opportunities that the partnership provides through higher education bursaries to students enables those who may otherwise find it difficult to be active contributors to the world economy (Landes, 1999), due to the 50% unemployment rate in Kwamashu, to have a much greater chance of doing so. Participants are empowered to further the cause of social justice (World Declaration of Human Rights, 1990) in several ways. There are participants who are contributing to supporting Nqabakazulu School students through University (See section 5.3.3.3, examples 1 and 2) and others who are embedding the link in the curricula of the Schools (See section 5.3.3.3, examples 3 and 4). The recipients who are being supported by the bursaries through higher education are improving their education and being empowered to further the cause of social justice in their own communities, thus Lunga

says how he will be able to provide for his family (See Section 4.3.3, Figure 4f) and Siyabonga says how he will be able to help his community once he is qualified (See Section 4.5.1.2, figure 4n, memo 3). In promoting social justice the partnership is engaged in social acts to increase equity and fairness as part of the social improvement research goals and the declared “social manifesto” (Coombs, 1995) that underpins the living action research rationale and objectives of this research project.

Thus, it can be seen that many participants have moved beyond reactions of guilt, blame or resentment and instead made an active commitment to promoting justice and equality on all levels, whether personal, institutional, national or global (Fountain, 1995). The improvement of social justice through the delivery of social change is another pedagogical protocol for citizenship education that emerges from this research project.

#### 6.2.6 Fundraising as a Means of Providing More Equal Opportunities and Social Justice

It is recognized that engaging in fundraising is a contentious activity when it comes to international educational partnerships. The British Council (2006) and Martin (2007) warn against the dangers of fundraising in reinforcing stereotypical views of partner southern hemisphere schools as somehow inferior. The counter argument to this view is that the inequality of condition (Chomsky, 1976) in southern schools impairs the exercise of equal rights and therefore needs to be overcome (See section 2.3.4).

What the researcher has learned from the activities of the partnership is that in terms of the opportunities to further their own education there is inferiority on the part of the students at Nqabakazulu School. This is a result of financial inequality and can in no way be regarded as a human inferiority. Therefore dealing with the central issue of poverty as a key socio-economic divide becomes of paramount importance. Developing a partnership based on shared values and a shared language has been significant in leading to a shared ideology based on agreement on the reasons for establishing the partnership and on attitudes to learning. The learning that has taken place as a result of the partnership as evidenced by the extracts from participants such as Graham Joyce and Aurore (See Section 5.3.3.3) and the interviews with participants (See Appendices B and N), indicates that the motivation for their actions as citizens is rooted in a moral imperative to address the financial inferiority (injustice) in the spirit of Ubuntu. It is from a powerful sense of social injustice that the participants set out to support those that are poorer and for whom poverty presents a barrier to a better education and an improved quality of life for themselves, their family and their community. Improving social justice is a powerful reason for establishing the educational partnership between the two schools, thus there is a shared ideology, as quotes from Rose (Deputy Head) and Mr Shezi (Headteacher) at Nqabakazulu School illustrate *“I told them that you had raised funds to send more learners to the UK. You know what that is, that is Ubuntu.”* (Appendix B, figure Ba, pB2) and *“We are expecting much, much more. Not because we are beggars but we lack the fundraising skills.”* (Appendix B, figure Bc, pB10)

In the context of an educational partnership where it is agreed by both parties that fundraising will be a significant element in the partnership to address injustice and that one of the partners will learn from the other how to organise activities to raise funds, the dangers alluded to by the British Council and by Martin (2007) can be avoided.

Furthermore, fundraising as a means of helping is a very human response to the economic and social circumstances that participants witness. When faced with the stories of young people whose hopes and dreams may otherwise be unfulfilled, raising money to help them is an act of Ubuntu. As illustrated by the interview with Siyabonga (See Section 5.3.1.2), just because a student lives in a black township in South Africa where AIDS is rife and poverty ubiquitous, this does not mean that he/she does not have the same needs as human beings in the more economically advanced United Kingdom. The need for intellectual stimulation is universal.

Providing bursaries for students to access higher education can be justified on many levels. It can be viewed favourably in the sense that the University is akin to the spiritual life of a person (Chomsky 1969) and removing the economic barriers to higher education can be seen as providing the realisation of the human need to discover and create and to transform contemporary society (See section 2.4.6). Without financial support the students from Nqabakazulu School would be unable to further evaluate, understand and then act to change the social structures that exist in their

community. Providing bursaries can be seen as the partnership participants' creative act as human beings. They have explored and evaluated and come to understand with the help of others. They have analysed and criticised and through their actions they seek to transform the social structures that underpin the communities.

There are insufficient funds to support all of the students from Nqabakazulu School that wish to attend University. Those students that are being supported through university are chosen on the basis of their commitment to the community that they live in, the black township of Kwamashu in Durban. For example there is Siyabonga, the Student President of Nqabakazulu School for 2004/5. He is chosen to receive one of the scholarships because of his academic ability and his commitment to the community as already demonstrated in his actions. As Student President he was instrumental in setting up the food programme run by the School to feed hungry students. As the bursary helps him to fulfil his ambition to become a qualified doctor he will in turn help his community to become better off. Nqabakazulu School is choosing whom the funds are supporting and they are ensuring support is given to those students that they are confident will in turn support their community. This will create more equality as the poor become less poor. The funds that are being raised are from relatively rich people, who as a consequence of their giving are becoming materially poorer. Thus this represents a small transfer of funds from the world's rich to the world's poor. The many people who have given funds for this purpose must recognise this

and it can be deduced that there is a moral purpose behind their actions, a motivation to reduce inequality and promote social justice.

Their comments and stories (See section 5.3.1.2) show that they share the belief in the need to achieve a more equal society that gives students a more equal opportunity to learn. With more people acting in ways to reduce poverty by transferring money from the world's richer communities to poorer communities, a more equal world gradually becomes a reality.

Given a shared understanding of the purposes of fundraising and of the values that underpin the partnership, fundraising can be a positive way for participants to respond to further social justice and embed social change. Under these circumstances engagement in fundraising activities becomes a pedagogical protocol for citizenship education emerging from the international educational partnership. Not acting to address the inequalities that exist is an abrogation of moral duty.

#### 6.2.7 Developing Activities That Sustain the Change Brought About by the Partnership

The shared values and vision for the partnership was developed over a number of years (See Section 5.3.1). This enabled the formation and delivery of activities that challenged perceptions, dispositions and values and that led to social change and sustainability (See Section 5.3.3). As Zammit (2008) (See section 2.2, figure 2a) identified, sustaining the partnership is a

challenge given the limitations on funding but as the partnership between Salisbury High School and Nqabakazulu School has shown, it can be done.

Fullan (2005) identifies eight elements of sustainability (See section 2.4.5).

These elements can be found in the partnership in the following ways.

1. Public service with a moral purpose – the emphasis on values and the development of a shared language to express those values (See section 5.3.1) gives the partnership a moral purpose in performing the public service.
2. Commitment to change at all levels – there is clear evidence of commitment to change as participants recognise the social injustice of the existing situation and actively seek to change it (See section 5.3.1.2).
3. Capacity building through networks – the network of dialogues that has been developed illustrates the capacity building that has taken place. There is significant evidence of widening participation in the partnership (See section 5.3.2).
4. Intelligent accountability and vertical relationships – the evidence shows that the participants are accountable for their actions to each other. The involvement of the senior management at both schools and of leaders in the two communities has meant that there is accountability for the actions of the participants.
5. Deep learning – Evidence from the video footage and from other sources of data indicates that significant episodes of learning have taken place (See section 5.3.3).

6. Commitment to short-term and long-term results – The partnership has lasted for ten years. Throughout this time there has been a focus on short-term outcomes from particular activities, e.g. exchange visits, as well as consideration for the long-term development of the partnership.
7. Cyclical energizing – There has been repetition of practices and activities to build on prior successes. For example, the regular exchange visits have provided new curriculum projects that have re-energized the partnership. In addition, the researcher’s action research approach to the project has provided a cyclical energizing.
8. The long lever of leadership – the partnership has been led by two committed participants, one the researcher (Deputy Head at Salisbury High School) and one South African who is a senior leader at Nqabakazulu School. This has meant that the Leadership teams at both Schools have been participants in the partnership. There have also been other curriculum leaders involved in both institutions. Also, pupils have taken on leadership roles in organising activities, e.g. the sale of Beautizulu jewellery (See Section 5.3.3.3, Example 4). Leadership roles have also been taken by members of the two local communities. The Director of the AIDs Hospice/Children’s Home in Kwamashu and Gill Newton in the Salisbury community have led the way in developing a partnership between the two communities (See Section 5.3.3.3, Example 5).

Thus, the activities of the partnership have led to there being sustained change in both communities. This change has been evident over the ten



years of the partnership and will also continue to develop as the outcomes from the on-going activities of the partnership are realised in the coming years. For example, the pupils from Nqabakazulu School who have been recipients of the bursaries to attend Higher Education institutions will be graduating and working to improve their own family and their community's situation in the next few years.

An analysis of the partnership can suggest how the change process (Fullan, 2007) has taken place. Fullan identifies four stages to the change process as follows: initiation; implementation; continuation and outcome. Decisions made in the initiation phase were made on the basis of advocacy for change drawing on arguments concerning social justice, equality and Ubuntu. This moral basis provided the impetus for change. In the implementation phase there was a strong commitment from staff participants and students. This was then extended to parents, governors and members of the wider community. There was external support from the British Council in the form of funding. The encouragement from national government for schools to establish international educational partnerships was also a factor. In the continuation phase participation was widened through the activities of the partnership and capacity was built through the network of dialogue that was developed. Participants were empowered to initiate activities and extend the partnership. The participants developed a shared vision for the partnership. The outcome has been that the partnership is now embedded in the two schools and communities.

The development of a shared vision is significant in that it provides a shared picture of the future. The vision is uplifting and fosters a sense of the long-term (Senge, 1991). Embedding the socio-educational values in the partnership leads to sustainability and to genuine change. The values become established in the organisation and lead to a paradigm shift (Senge, 1991). When the organisation changes the values transfer with it. Evidence of this is that the partnership has transcended three school organisational changes as the UK School changed from Westwood St Thomas School to Salisbury High School in 2006 and again to Sarum Academy in 2010, with new organisational structures on each occasion. The partnership, with its associated socio-educational values, has transferred across to the new organisation each time. This illustrates the embedded nature of the partnership in the culture of the school organisation.

The partnership has lasted ten years and there is a commitment from the participants to continue and strengthen it. Despite a re-organisation of staffing structures, the new leadership team at Sarum Academy (formerly Salisbury High School) are committed to strengthening the partnership. At Sarum Academy activities such as the sale of the book, *Black Dust*, to provide bursaries, sales of *Beautizulu* jewellery and the promotion of Fair Trade based on this business continue. At Nqabakazulu School the External Relations Committee continues to organise partnership activities. Links between the two communities beyond the schools continue with personal friendships and the strengthening partnership between the parish of Bemerton in Salisbury and

the AIDs Hospice/Children's Home in Kwamashu. Thus it can be seen that there has been a permanent paradigm shift.

Developing a partnership that can grow and can be sustained over a long period of time so that it becomes embedded in both schools' cultures and enables participants to live out their values more fully is another pedagogical protocol for citizenship education that can be derived from an international educational partnership.

#### 6.2.8. The Construction of Narratives from Participation in International Educational Partnerships

In the same way that the researcher has written his narrative concerning his participation in the partnership, others should be encouraged to do the same. These need not necessarily be in written form but could be photographic or in video format. These reflective narratives should be put in to the public domain for sharing, debating and contesting by others. This helps to create an activist identity (Sachs, 1999) for the participant. The democratic discourses around the narratives give rise to the development of communities of practice which can have a profound impact on participants' lives. These communities facilitate the values of Ubuntu (humanity), participation, collaboration and democracy. Teacher participants can use such narratives to evidence professional standards. Values are part of the professional attributes for teachers as indicated in the Professional Standards for Teachers in England (2007) by the phrase: *"Demonstrate the positive values, attitudes and behaviour they expect from children and young people"*. There is a clear

expectation that teachers model the values that the students are to adopt. The question for teachers and education is how to create opportunities for students to form these values and for teachers to demonstrate these values to deliver better educational standards. The evidence shown from this narrative on the international partnership between Salisbury High School and Nqabakazulu School, with the emphasis on the exploration of values, is that it has provided many opportunities for both teachers and students to form and demonstrate positive shared values. In delivering opportunities for the living out of values as a form of living citizenship international educational partnerships can deliver improved educational standards.

Thus, a final pedagogical protocol is that participants in international educational partnerships ought to be encouraged to construct narratives about their experiences. This would represent a reflective, action based approach to international CPD that will encourage the embedding of values and an activist approach. It gives additional status to international educational partnerships and links directly to the professional standards for teachers.

#### 6.2.9 Summary of Pedagogical Protocols

The pedagogical protocols that can be derived from this research in to the international educational partnership between Salisbury High School and Nqabakazulu School in Kwamashu, the black township in Durban, South Africa can be summarised as follows:

- The development of a shared set of socio-educational values and a shared language through dialogue between the participants. These

shared values serve to provide purpose and direction for the activities of the partnership (See section 6.2.1).

- The encouragement of participation and a democratic approach to the activities of the partnership. Widening participation leads to greater sustainability of the partnership and widens the sphere of influence of the partnership, providing more participants with the opportunity to live out their values. A democratic approach is important because of the opportunity that it provides for modelling this important value (see section 6.2.1).
- The activities of the partnership are most effective when they touch the hearts of the participants and inspire them to live out their values more fully. These activities give the values of the partnership meaning to the participants and engage them in becoming better citizens. Personal contact and the development of friendships between the participants is an important element in this (see section 6.2.2).
- The development of activities that tackle stereotypes and encourage a critical approach from participants. Participants must be challenged to assess their own prejudices and to reflect on their own views of each other so that a different perspective can emerge. This process is facilitated by emphasising the shared values and shared language of the partnership. Again, the development of personal relationships is important in this respect (see section 6.2.3).
- The activities of the international educational partnership should aim at nothing less than meaningful social change identified and agreed by partners (See section 6.2.4). In a partnership where there is clear

evidence of inequality and social injustice then correcting these injustices through social change becomes a key motivational factor for the participants (See section 6.2.5). Social change can be achieved through frame alignment (Snow and Benford, 1988), by reaching agreement between participants on the need for change and then through the development of activities that meet this need. These activities have been exemplified throughout this research project (see section 5.3). Fundraising can play an important role in achieving social change (See section 6.2.6).

- The importance of developing activities that have long-term impact and sustain the partnership. Funding from supportive bodies, such as the British Council, does not last forever. To sustain the partnership beyond the provision of external funding, activities with a wider scope are needed. Thus, involving members of the wider community, setting up sustainable curriculum projects and inspiring participants to continue their involvement over a sustained period of time are strategies that are needed (See section 6.2.7).
- Participants should be encouraged to construct narratives that are put in to the public domain to encourage discussion and debate, thus raising the status of international educational partnerships as a means of levering up standards and providing teacher participants with evidence of professionalism.

These protocols are transferable to other educational partnerships and can help to provide a pedagogical framework for the delivery of citizenship

education in a way that enables participants to become better citizens. In order to facilitate the process of implementation of these pedagogical protocols the researcher has produced a model outlining the actions that might be taken to produce a sustainable international partnership for learning.

### **6.3. A Model for Developing a Sustainable International Educational Partnership for Learning**

#### **6.3.1 Introduction to the Model**

The research project has provided an insight into how a partnership can be established, developed, embedded and sustained. A model has been developed by the researcher using these terms. The Development Education Association (DEA, 2001) produced a model showing five stages towards participative and experiential learning (See section 2.4.3, figure 2c). This model was found to be helpful in that it makes the point that it is not enough to simply put the issues before the participants, it is necessary to go beyond this and design activities that enable the participants to actively engage with the issues and become better citizens. The DEA model can however be criticised for assuming action to be the final stage of participation and experiential learning.

#### **6.3.2 The Model**

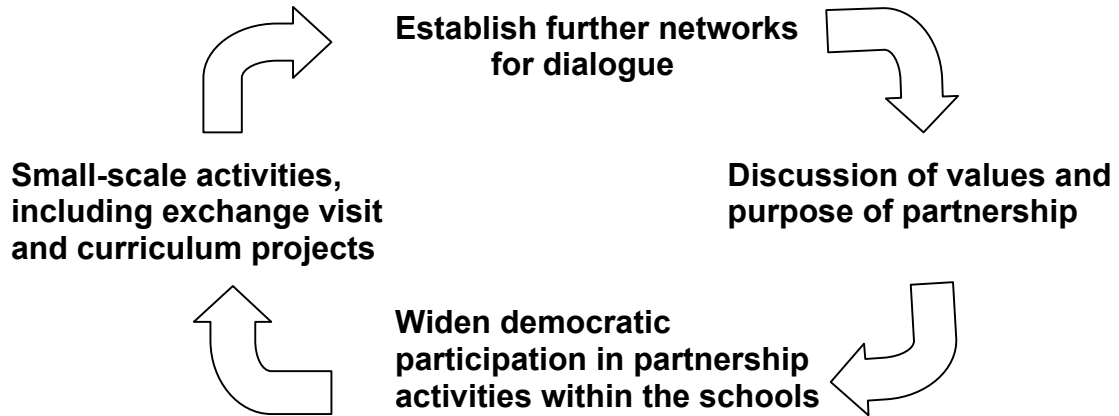
This piece of research has shown that a cyclical model is more appropriate with reflection on action followed by further activity. This aligns to Elliot's (1991) action research model of reflection. In this model the action reflection cycle is built in to the process of developing a sustainable partnership.

Several stages in developing an international educational partnership can be identified. After consideration of several possible titles for the stages the following are suggested: establishing; developing; embedding; sustaining. This theoretical model is supported by practical suggestions for colleagues to undertake in each stage of the partnership.

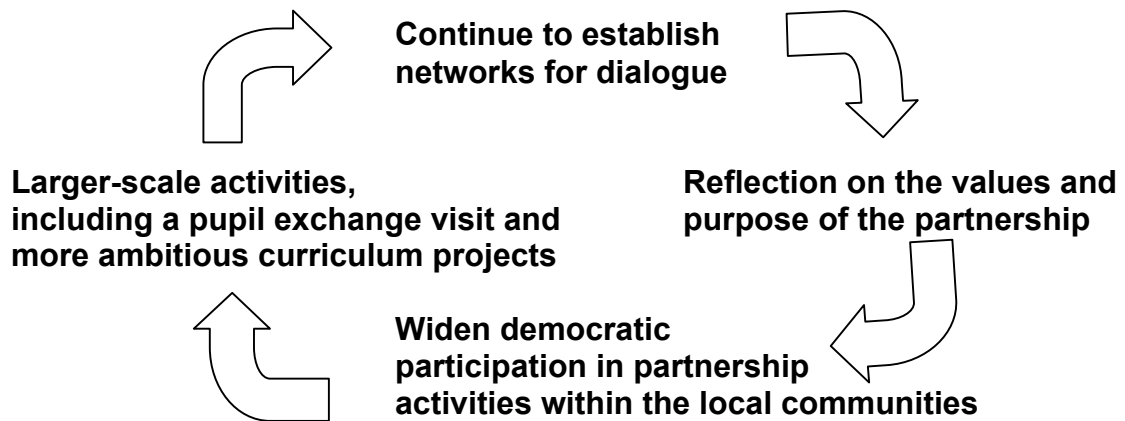


Figure 6a **Model of Stages in the Development of a Sustainable International Educational Partnership.**

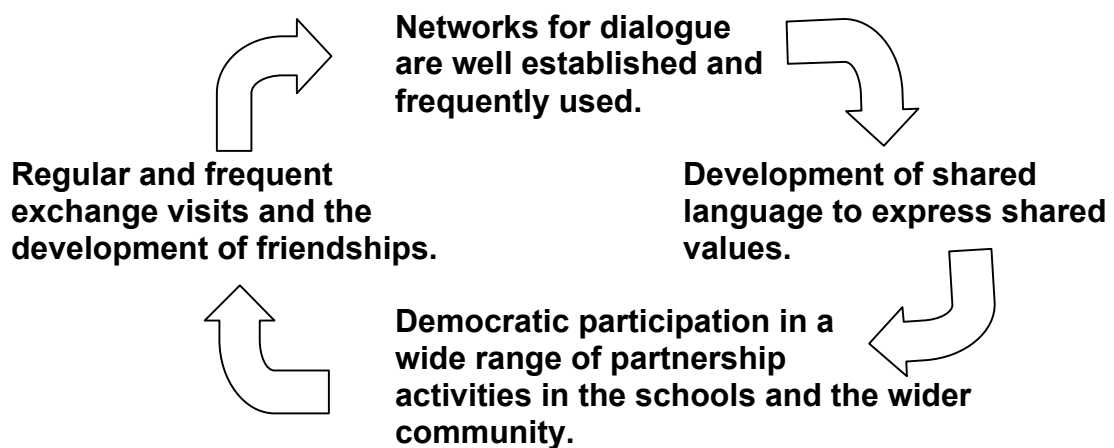
**1. Establishing the Link**



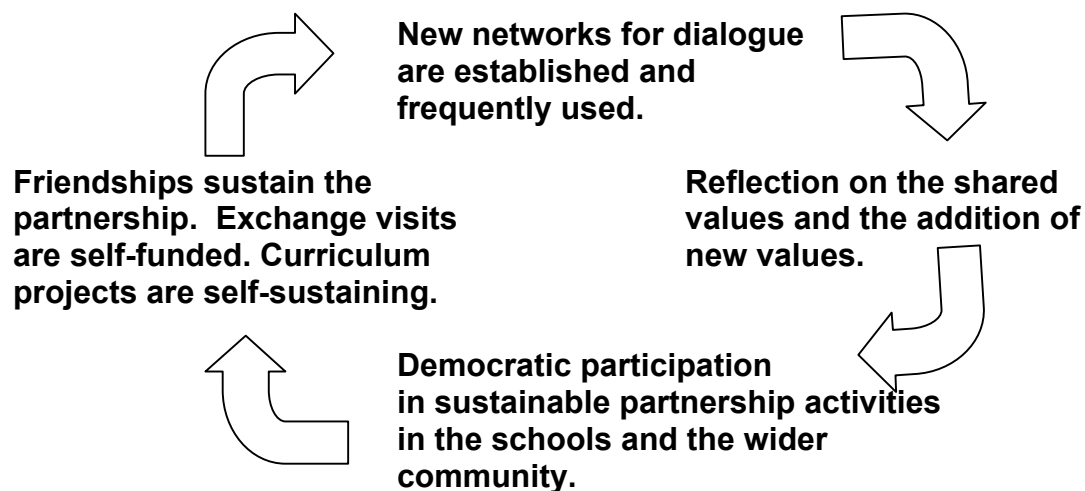
**2. Developing the Link**



**3. Embedding the Partnership**



#### 4. Sustaining the Partnership



The 2-dimensional written page does not reflect the 3-dimensional nature of the model. The model should show the process of building the partnership.

The establishing phase is a building block for the developing phase, which in turn provides a basis for the embedding of the partnership and this then leads to sustainability.

Each phase of the process is shown as a cycle because the research project has shown that several cycles were necessary before the next phase of the cycle begins (see sections 4.4 and 5.2). Each phase contains key elements which are:

- Networks for dialogue
- Shared values
- Democratic participation
- Partnership activities

Synthesis of the data from this research project (See chapters 4 and 5) has shown that these have been the four key elements in developing the sustainable international educational partnership between Salisbury High

School and Nqabakazulu School. Each stage and each of the key elements within each stage is now expanded upon to provide further insight for colleagues in to how to develop a sustainable partnership for learning. Such practical activity by teachers could be seen as an enabling form of CPD practice and linked to change would be living action research. Given the international and citizenship education context influencing pupils it can be argued that evidence from such international CPD engagement represents social impact as well as impact upon participant pupils 'learning' of the world. And this is embedded by the ethical framework implicit within an authentic living citizenship curriculum.

#### 1. Establishing the Link

The beginning phase was to establish the link. The initial steps were taken primarily by the researcher and an interested colleague at Nqabakazulu School. Suggestions for colleagues for this phase are:

- Make a communication link with someone reliable from the partner school. The person needs to be committed to establishing a partnership and to have a reliable means of regular communication.
- Swop information about each other's schools and communities (photographs, reports, newsletters).
- Agree what it is your schools wish to achieve from the partnership. What are the learning goals? What are the values that you share? Discuss these questions with colleagues in both schools in order to widen participation.

- Arrange a teacher exchange with funding available from the British Council. Equip the teachers with video equipment to film footage in each school to take back.
- Take every opportunity to inform colleagues and students about the link. Use Assemblies, staff briefings, governors' meetings to provide information from any initial visit. Use photographs and camcorder footage for visual effect.
- Organise a programme of activities for visiting teachers so that they can engage with as many pupils, staff, colleagues and members of the local community as possible.
- Involve staff and students from your own School in activities to promote the link. Writing letters to establish pen pals can be a useful activity and can build friendships, as can the use of social networking sites.
- Publicise the link to parents and the local community via the school newsletter, website and the local media.
- Discuss the benefits for learning of developing the link with the Senior Leadership Team. Highlight how it will support international CPD and enable living citizenship education. This gives educational status and value to the mission.

## 2. Developing the Link

Once others had been made aware of the link interest grew. The teacher exchange was a major catalyst in engaging others in the link. The next phase was to develop the link further. Suggestions for colleagues on how this could be done include:

- Set up a small steering/management group involving pupils, parents and staff colleagues who are committed to the goals of the partnership. Meet on a regular basis to review the learning goals and the agreed values and to plan and organise actions needed to achieve them.
- Continue regular, at least monthly, communication with the partner school. Communicate with other colleagues at the School, including the Headteacher, and/or other members of the senior team if possible.
- Make development of the partnership a feature of the School Development Plan and link activities to potential CPD projects for participant teachers. Also, link activities to levering up standards by reference to the emphasis on modelling values in the Professional Standards for Teachers (DCFS 2007). This means that the Leadership Team will give this status and recognise it as a key feature of the School Policy and resources will therefore be allocated to it.
- Include aspects of the partnership in as many areas of the curriculum as possible, in particular Citizenship and PSHE, so that pupils learn from each other. Develop curriculum activities that challenge pupils' perceptions and that build commitment to the values of the partnership. Encourage further communication between pupils from the two schools to share information and to build friendships.
- Use video footage taken from the teacher visits to bring the link alive for members of both communities. Use this video footage both inside and outside school to widen participation in the partnership. It can also be used as evidence by teachers engaged in officially backed international CPD projects.

- Broaden the number of people involved in activities concerning the partnership. Use contacts through students, parents, governors and colleagues to promote the partnership and to raise awareness.
- Organise a teacher and pupil exchange with funding from the British Council, or any other possible sources of funding, e.g. private foundations, United Nations Educational, Scientific and Cultural Organisation (UNESCO) or the European Union. Involve the visiting teacher and pupils with as many pupils, colleagues and members of the community as possible.

### 3. Embedding the Partnership

As interest is sustained through partnership activities, participation continues to grow and values are agreed and the language of partnership can be said to have developed. The link has turned in to a partnership between not only the schools, but the communities, due to the regularity of the communication, the expanding participation in activities and the friendships that are developing with their shared values. This partnership between the schools and communities can be embedded by amongst other things:

- Widening participation in the activities of the partnership by involving parents, governors and members of the local community in exchange visits and in regular dialogue.
- Developing student curriculum projects linked to funded international CPD teachers' projects with associated schemes of learning that can be used repeatedly with different groups of pupils. These projects should challenge stereotypes and tackle negative prejudice, raising

awareness of issues amongst participants and challenging them to participate as *active citizens* in bringing about social change. The active citizens being defined as relative to all 'learners' within the learning organisation (Senge, 1990), i.e. pupils, teachers, school managers, parents and members of the local communities.

- Regular exchange visits between the two schools that involve pupils, parents, governors, teachers and members of the local communities. The wider and deeper the participation the more sustainable the partnership is likely to become as strategic friendships are developed. During exchanges arrange visits to feeder schools and to other local community organisations.
- Promoting and explicitly defining the notion that the two communities are learning from each other and that each community has a great deal to offer the other in terms of developing a mutual learning agenda.
- Providing regular updates on the partnership to the Schools Leadership Teams and to the persons responsible for leading CPD.
- Promoting the partnership amongst the local business community and in the local press, i.e. wider societal stakeholding and involvement.

#### 4. Sustaining the Partnership

Once embedded in the school ethos through widespread participation in partnership activities then the partnership can be said to be sustainable. It no longer relies on external sources of funding to promote its values. Instead internal school CPD funds may be allocated as an investment into recognised international CPD projects linked to the school mission and development plan

agenda. The values are now expressed in a shared language and are well established. They are however, subject to scrutiny and new values may emerge. Sustainability has been achieved by:

- The establishment of curriculum projects that are self-sustaining and do not rely on large amounts of funding, or are self-funded.
- The involvement of the wider community in the partnership so that friendships have developed between members of the community outside the schools and they too are engaged in activities that bring the two communities closer together.
- Developing activities that are sufficiently engaging to motivate participants to want to visit each other's communities without the support of external funding. Thus exchange visits can continue and the partnership can continue to grow.
- Making the partnership part of the schools ethos and mutual development plans, i.e. part of an ongoing *educational manifesto* for action and change linked to the *social manifestos* of teachers' international action research CPD projects. It therefore becomes a strongly built-in feature in both schools and is capable of withstanding short-term changes of leadership and personnel.

### 6.3.3 Purpose of the Model

In providing this model the researcher seeks to show that there has been a communicable process involved in developing the partnership between Salisbury High School and Nqabakazulu School, which has educational significance. The reader can critically engage with the process and develop



his or her own approach to developing a similar international educational partnership based upon this pedagogical and organisational blueprint.

The researcher recognises that these stages will not always necessarily appear in the order in which they are placed here, or indeed some stages may be either very short, or even missed out altogether. These phases and the features that are associated with them should not be regarded as a template for automatic success in developing a partnership. Value-judgements are not attached to any of the phases in terms of saying which phase is “best”. The establishment of a link may bring benefits for those involved irrespective of the extent to which it develops into a formal partnership. There is an obvious point to make here however, that the more people involved in the link the greater the sum of the benefits are likely to be. There is also a need to be mindful of Martin’s (2007) criticisms of school linking that perpetuate stereotypes and embed negative prejudice. There is a temptation with a categorising model such as this that a feature will be put in to the wrong stage or that something important will be missed out altogether because it does not fit in to a particular stage. The researcher is not concerned about whether the feature is in the correct stage or not, as this will be debateable and these stages serve merely as categories for grouping examples of features or activities. Also, if a significant event or activity did not fit in to a particular stage then it would be necessary to re-assess the stages and dismiss them as unhelpful because their purpose is to help the reader to understand the process, not to hinder it.

This model is designed as a tool for learning, in that colleagues can use it to identify steps to take in developing a sustainable partnership. It can be analysed and added to. Whilst the researcher recognises the criticism that it suggests a *one type fits all model*, it is felt that any such criticism is outweighed by its potential value to colleagues.

#### **6.4 Reconceptualising International Educational Partnerships as a Form of 'Living Citizenship'**

This section takes the pedagogical protocols and the model for the development of an international educational partnership further by addressing the main research question directly and at the same time outlining a new conceptualised form of citizenship that can be derived from participation in an international educational partnership. This is the notion of 'living citizenship'. First, the development of the idea from the notion of living educational theory is explained. Secondly, the unique characteristics of 'living citizenship' are examined. The value of the idea in terms of citizenship education is then explored, compared and contrasted with the extant concept.

##### **6.4.1 From Living Educational Theory to Living Citizenship**

In chapter 3 the research methodology for this project was examined and the notion of a living educational theory approach to action research, was explored (See Section 3.2.8.2).

*"I want to see if I can captivate your imaginations with the idea of your living educational theory. I see your accounts of your learning, to the extent that*

*they are explaining your educational influence in this learning, as constituting your own living educational theory” (Whitehead, 2005: P.1)*

In this approach the aim of the researcher is to hold themselves accountable for their learning and their influence in the learning of others (McNiff and Whitehead, 2006).

Thus, a living educational theory approach is about explaining educational influence in authentic and meaningful learning environments. This is a particularly valuable notion for practitioners as it provides recognition of their potential as knowledge creators. Teachers can generate their own theories of practice, which they then make available for public testing, meaning that they are accountable. These can be validated as a meaningful professional learning activity if given the additional status of being recognised as a legitimate CPD project (Coombs and Harris, 2006). The individual practitioner who undertakes the research is at the heart of their own educational enquiry. The practitioner researcher is responsible for holding themselves to account for their potential influence on the learning of others. The researcher’s living educational theory comprises his educational influences on his own learning, on the learning of others and in the education of social formations.

The living theory approach to action research is the one that best suits the perception of people as human beings who live in relation to each other and who are participants in educating themselves and creating their own lives.

This links to a more authentic and humanistic research policy as espoused by Heron (1981), who argues that humans are intelligent creative beings who are

self-determining and who take up freely the thinking that determines their actions. It also fits with Rom Harré's (1998) notion of people as:

*“active beings using all sorts of tools, including their own brains, for carrying on their life projects according to local norms and standards”.* (Harré, 1998, p1)

Drawing on this notion of living theory, “Living Citizenship” in relation to an international educational partnership can be understood as explaining the educational influence of the participants' actions as active citizens on themselves, others in the partnership and on the social formations of the communities in which they live. The living citizen acts publicly and is accountable for his/her own actions. She/He holds himself to account for his actions as a citizen and for his potential influence on the lives of others in the partnership.

#### 6.4.2 Features of Living Citizenship

As with a living educational theory approach to action research various components of living citizenship through the partnership can be identified.

1. There is recognition by the person that they are not living out their values fully, or that they are not fully aware of what their values are. This recognition of a living contradiction motivates them to act as participants in the educational partnership. Thus, Heather says (Section 5.3.3.3 and Appendix E, pE1) that as a result of her visit to

South Africa she wants to do something different with her life and she goes on to fully participate in the activities of the partnership.

2. The values that they wish to live out more fully they share with the other participants in the partnership. These are values that have been developed and agreed through dialogue between a wide range of participants in the partnership. This is evident in the shared dialogue around the values of Ubuntu (Section 5.3.1.1), social justice and equal opportunities (Section 5.3.1.2).
3. The individual participant is central to the partnership. Thus, the significance of the “I” is recognised in relation to the other and carries status and validity in reporting such action research in the voice of the first person. The actions of the individual participant can have an influence on the lives of themselves, other participants and the communities in which they live. Evidence of these influences is found in Section 5.3.3.3 where participants’ own motivations for action are explored, as is the influence of their actions on other people and their communities.
4. There is a focus on continuous improvement or “*kaizen*” (Imai, 1987). The living citizen is not acting to prove anything, but is acting to improve a situation and thus falls within the ‘improve’ paradigm of carrying out authentic social research as argued by Coombs (1995) and Gardner and Coombs (2009). There are social benefits to this approach which produces social and organizational impact, as well as personal impact. Thus, there is a *social manifesto* for enabling social change.

5. The notion of living citizenship carries with it a message of hope for humanity. The participants in the partnership are actively and meaningfully engaged in living out their values more fully through the defined activities of the partnership and in so doing *real* lives are improved.

The notion of “living citizenship” can best be explained through examples of it in action. Thus the examples presented in Section 5.3.3.3 of Black Dust, Aurore and Lunga, Beautizulu Jewellery, Cath McKenna, Gillian and Christine illustrate the living out of values through acts to further social justice, equality and Ubuntu. These examples show how actions can influence others and serve to show that:

*“You can change the world for one person and you can change the world for ten people”* (Graham Joyce, Black Dust DVD, 2005: 10.40)

#### 6.4.3 Living Citizenship as a Means of Embedding Citizenship Education

The notion of living citizenship as presented here through an international educational partnership can help to address the question put by the British Educational Research Association (BERA) in its professional user review of 2003: *How do we learn to become good citizens?*

The intention of citizenship education, according to the UK’s QCDA in 2008, is to equip people to play an active role in wider society as global citizens. As QCDA has been discontinued by the current Government, there is an even

greater need to fill the vacuum left for the citizenship curriculum with projects that can deliver effective citizenship education where citizens are playing an active role as global citizens. The examples narrated in Section 5.3.3.3 not only show participants playing an active role as global citizens, but they also illustrate all three of the conceptions of the “good” citizen as outlined by Westheimer and Kahne (2004) *“personally responsible, participatory and justice orientated”*. The participants have taken personal responsibility in engaging in activities to further social justice.

They also provide an illustration of the way that the State can support groups in rewarding civic virtue (Cooter, 2000). The Teachers International Professional Development (TIPD) programme (British Council Learning, 2007) provided the impetus for the development of the partnership. The British Council provided some financial support for the activities of the partnership. It was then up to the participants to devise the activities to engage people in acts of civic virtue. According to Cooter, civic acts by citizens help the State to overcome agency problems:

*“Officials have remote relationships with citizens in modern States, the State lacks the information needed to reward virtuous citizens. Instead of promoting civic virtue directly, the state must rely on families, friends and colleagues to reward civic virtue”* (Cooter, 2000, P28)

Thus, the UK Government has promoted the notion of community cohesion in schools recognising that schools can play a central role in rewarding civic

virtue. In their 2007 document, *Guidance on the duty to promote community cohesion* to support schools, the Department for Children, Schools and Families (DCSF) defined community cohesion as:

*“Working towards a society in which there is a common vision and sense of belonging by all communities; a society in which the diversity of people’s backgrounds and circumstances is appreciated and valued; a society in which similar life opportunities are available to all. (DCSF, 2007: P.3)*

The examples of how participants have responded provide evidence of a commitment to valuing diversity and providing more equal opportunities for all, thus promoting greater community cohesion.

Nor has the response of the participants been an uncritical one resulting in the reinforcement of stereotypes and negative prejudice as feared by Martin (2007) and Disney (2004). Rather the evidence suggests that the participants have adopted a critical approach and have made a considered response to circumstances and one that promotes the fulfilment of potential within both communities (See section 5.3.3.4). As has been shown, the participants have shown a willingness to engage with and question their own assumptions and values about global development issues and as Martin (2005) says, this is fundamental to good practice in school linking. This process has taken time. The partnership has been sustained over a period of ten years and continues. There is evidence to suggest that learning has been particularly strong for the participants referred to in Section 5.3.3. The activities have been designed to



encourage the examination of pre-conceptions, thus the use of video to record thoughts and to promote critical reflection on practice prior to visits and after visits, and to challenge existing values. They have had the opportunity to reassess their view of the world and to act accordingly. As Scott (2005) suggested such learning from school linking needs managing, it does not automatically occur.

The Citizenship Education Longitudinal Study conducted by NFER (2010) showed that schools still require help to embed citizenship education, not just in the curriculum but also in the school culture and wider community. International educational partnerships offer an opportunity to embed citizenship education as an authentic and meaningful form of “living citizenship” into schools’ curricula, culture and community.

There is widespread public support for international educational partnerships as comments made at a meeting of Welsh and Scottish politicians to celebrate the achievements of partnerships between schools in the UK and Africa, Asia, Latin America and the Caribbean show. Participants talk about how partnerships broaden horizons, enrich teachers’ experiences, stimulate pupils and raise awareness of global issues. Also, how they foster better understanding between cultures and have a positive impact on learning for the whole community.

The evidence presented in this narrative demonstrates that international partnerships have the potential to embed citizenship education in schools by

raising awareness of international issues, challenging existing cultural perspectives, promoting discussion about values and encouraging more active citizens who live out their values with a view to making a difference to their own lives and the lives of others. Thus participants can become 'Living Citizens' and in so doing they promote greater community cohesion.

Therefore, traditional locally delivered and *passive* citizenship education in the UK, the US and in other countries can be reconceptualised using an international educational partnership as a vehicle for the development of activities that touch the hearts of participants and mobilise them to act to live out and identify their values more fully. These 'citizenship' values should be negotiated and agreed by the participants in the partnership so that they become shared and underpin the activities that are carried out. This process gives rise to the notion of 'Living Citizenship'

## **6.5 Recommendations for Government**

### **Research Question 5 – What advice can be provided for government ministers on how best to extend educational partnerships and international CPD between UK and South African Schools?**

#### **6.5.1 Introduction**

Given that there is a political and public will to extend partnerships between UK and South African Schools the following recommendations are made to the Department for International Development (DfID) and the British Council to ensure that partnerships deliver more effective citizenship education and promote the notion of 'Living Citizenship'. The evidence from this doctoral research project provides these implications for the future design and policy of international educational partnerships:

- Participants commit to partnership before public funding is agreed
- Partnership agreements are regularly reviewed and updated and include statements of agreed values (See example in Appendix U).
- Guidelines are issued which provide advice on how to develop a shared language for discussing the aims and shared values of the partnership and on how to increase participation and democracy in the partnership.
- Guidelines are issued providing examples of activities that promote learning and that enable participants to live out their values more fully.
- Guidance on activities that challenge values, change dispositions and reach frame alignment in order to encourage participants to act to

bring about social change and lead to the partnership becoming sustainable.

- UK international development policy should integrate educational international CPD as a vehicle for social and educational change. There should be a link-up of policies between DfID, the Dfes and the British Council to establish this programme as an international CPD template for not only schools but also other public and private sector involvement with international development.
- A CPD outcome based on an action research model is expected from a government funded visit. This should be linked to the school development plan and the CPD policy in general.

Each of these recommendations is now outlined in more detail.

### 6.5.2 Increasing Commitment to Partnership

In straitened economic times international educational visits could be seen as a luxury that the State cannot afford to provide. By no means all of the educational visits funded by the Teachers International Professional Development (TIPD) programme, lead to the development of international educational partnerships and those that do are rarely sustained beyond the period of funding by the British Council. A request was made to the British Council for data on this but this was not made available to the researcher. It is significant however, that the Teachers International Professional Development website (British Council Learning, 2011) announces the ending of the TIPD

programme from the end of March 2011 because funding from central government has been withdrawn.

The partnership between Salisbury High School and Nqabakazulu School is unusual in terms of the length of time it has lasted and the scope to which it has been developed. It is important therefore that research shows the potential benefits of such partnerships and provides pointers as to how successful partnerships can be sustained. This research project supports and complements the report from Edge, Frayman and Lawrie (2009) on the Influence of North-South School Partnerships which examines evidence from a number of partnerships.

Given the emphasis placed on value for public money in the Comprehensive Spending Review published in October 2010, the Department for International Development (DfID), the Department for Education (DfE) and the British Council need to work together to consider how more sustainable outcomes can be gained. One suggestion would be that participants are chosen by their commitment to establishing a partnership prior to receiving funding. The partner schools can be linked prior to the visit and an initial partnership agreement reached between them which would then be discussed and confirmed during the visit. The participating schools would need to provide evidence to the British Council that they are committed to the partnership before accessing any government funding.

### 6.5.3 Partnership Agreements

Currently partnership agreements are required by the British Council before exchange visits between partner schools are funded. The partnership agreement is a statement of the aims of the partnership, together with an agreed timeframe for the delivery of the project activities and for the evaluation. These are agreed early on in the partnership. The issue is that, as the narrative has shown (See Section 5.3.1); it takes time for the participants to identify and develop the shared values and the shared language.

Therefore, there is a need to re-visit the partnership agreement on a regular basis so that it does not become a redundant piece of paper. Review of the aims of the partnership should take place on a regular basis and the partnership agreement needs to be seen as an evolving document as the partnership develops. This would promote continuous reflection by the participants on the outcomes of the activities of the partnership. Revisiting the partnership agreement so that it encapsulates the current values of the partnership would make it a living document and one that could facilitate decision making by participants. An example of the Partnership Agreement between Sarum Academy and Nqabakazulu School that has evolved over time is shown as Appendix U. This proposal would be supported by the next one.

### 6.5.4 Guidance on How to Develop a Shared Language.

The British Council should provide guidance on how to develop channels of communication so that a shared language can be developed by participants. The guidelines should encourage the exploration of values that the

participants share. It is important that this includes values that originate in both cultures. The focus of the Salisbury High School/Nqabakazulu School partnership on the Zulu value of Ubuntu (humanity) (See Section 5.3.1) to connect the participants as human beings, whilst at the same time recognition of the differences between the participants and the need to correct the inequalities by focusing on the values of social justice and equal opportunities has been a key factor in the success of the partnership. Open channels of communication encouraged networks of dialogue (See Figure 3d, Section 3.3.3) about the core values of the partnership so that the language used became shared (See Section 5.3.1.1). This sharing of language has led to shared socio-educational values that underpin a shared vision of the partnership so that the future that the participants seek to create has grown clearer and people's enthusiasm for and participation in the partnership has grown.

The British Council guidance should include suggestions for extending dialogue and participation in international educational partnerships. It should encourage democratic processes so that participants' voices are heard. The recommendation outlined above (See Section 6.5.3) that the Partnership Agreement is reviewed regularly would support this process by encouraging the participants to re-evaluate the shared values and to formally document the outcomes as in Appendix U. The focus of the guidance should be on developing shared values as a means of embedding change in education and in society. International CPD funding could be assessed according to achievements linked to such *international educational impact* evidence.

### 6.5.5 Guidance on Activities That Promote Learning and Enable Participants to Live out Their Values More Fully.

The findings of this research project show that visiting the partner school can have a significant impact on participants (See Sections 5.3.2.4 and 5.3.3.3), Coming in to contact with visitors from the partner school can also be a significant learning experience as shown in the interview with Salisbury High School pupils (See Appendix N, figure Nd PpN6-N9). Therefore British Council support for exchange visits should continue. However, in a time of cuts in public spending it is important to consider other ways of impacting on the education of participants. The British Council should provide guidance on the implementation of these second-order impact tools and link this to international CPD impact evidence which can be tied into DfE policy and objectives. This research project has identified several tools that have had an impact on the learning of others in the partnership between Salisbury High School and Nqabakazulu School:

- Use of video as a tool for capturing data during educational exchanges has enabled the participants to reflect on their learning through viewing the footage and re-living the experience. Video has been used as a tool for enabling reflection on action.
- Assemblies led by participants who have visited the partner school, which include use of video footage taken, have been effective in extending participation (See Section 5.3.2.4 and Figure 5g).



- Recounting personal stories that touch the hearts of participants, such as Confidence's letter (See Section 5.3.3.3 – Example 1 and Appendix G).
- The development of curriculum projects that engage learners in considering the circumstances of each other, valuing the cultures of each other and challenging pre-conceptions such as the Citizenship project, Humanities project and Beautizulu projects. (See Section 5.3.3.3 – Examples 3 and 4)

Guidance should be provided on activities that develop a sense of connectedness, encouraging participants to consider the differences and the reasons for them, motivating them to take actions to address the inequalities and challenge the *status quo*.

This recommendation is made to help to fulfil the requirements of Citizenship education as it is outlined by QCA (1999) and QCDA (2008) which says that in order to be informed citizens, pupils should be taught about how to bring about social change. It is difficult to teach something as esoteric as this unless there is the opportunity to do it, as John Dewey (1916) espoused via his epistemology of learning by doing. Thus, guidance is required on activities that encourage consideration of the need for social change and on activities that will touch the hearts of participants, encouraging them to live out their values more fully to bring about social change and to take responsibility in facing the challenges of global interdependence. Given the discontinuation of the national curriculum framework in 2011 and the consequent vacuum left for

citizenship education, the need for guidance for Schools on how to deliver citizenship education becomes even more important and urgent. An emphasis on 'living citizenship' through international educational partnerships is a way forward for schools. This emphasis on 'living citizenship' can be linked to the DfE (2007) raising standards agenda via the modelling of suitable socio educational values by teachers and the development of such values by students (See section 6.2.8).

This recommendation could influence the work of the County Advisors responsible for the development of international partnerships and those Local Authority (LA) officers responsible for Citizenship education. Or, if LA advisers are sacrificed in the current round of spending cuts, then it could influence the work of the future champions for citizenship education or international CPD. It may also have implications for other educational exchange visits, such as language exchange visits, which could be used to develop aspects of citizenship education.

#### 6.5.6 Guidance on Activities that Challenge Values, Change Dispositions and Embed the Partnership.

Further guidance is needed on the types of activity that challenge values, rather than reinforce them. Given existing tensions, activities that encourage participants to value different religious and ethnic identities within the partner communities are a crucial element in the development of learning. In the partnership between Salisbury High School and Nqabakazulu School spending time living amongst the other community with a carefully planned

programme designed to encourage dialogue and reflection was a powerful means of tackling stereotypes and negative prejudice (See section 5.3.3.4). This research project also indicates that much of the critical learning takes place informally as friendships develop and the spirit of Ubuntu (humanity) takes over. In this partnership sharing cultural activities that are rooted in ethnic identity developed mutual respect for the different national, religious and ethnic identities. Capturing these activities on video and using them in lessons and Assemblies brought this culture to a wider audience.

These activities challenged participants' existing perceptions of the other culture, circumstances and identity. They changed the disposition of the participants and this frame alignment led to them becoming active in living out their values and bringing about social change. Once this had happened then the activities that were developed to support the partnership, such as Beautizulu Jewellery (Section 5.3.3.3), meant that it became sustainable.

Guidance on how to establish such activities that embed values and lead to frame alignment for participants in order to sustain the partnership after funding for exchange visits from the British Council has run out is urgently needed.

#### 6.5.7 Integrating International CPD as a Vehicle for Social and Educational Change.

This research project has shown the possibility of achieving change through an international educational partnership (See Section 6.2.4) by designing

activities that challenge participants' perceptions, values and dispositions. This social manifesto for change supports the work of the Department for International Development (DFID) in its work to *"provide aid for sustainable development ...and that is likely to contribute to reducing poverty"* (DFID website, 2011). It also supports the work of the United Kingdom One World Linking Association (UKOWLA) with its vision of equitable linking between individuals and communities helping to bring about a more just and sustainable world (UKOWLA website, 2011). Developing international educational partnerships that provide opportunities for participants to live out their values more fully and to bring about social change that is sustainable directly supports this work. Therefore, by integrating educational international CPD as a vehicle for social and educational change the government is increasing the possibility of achieving its own aims as expressed by DFID as well as delivering active citizenship education as required by the DfE. Thus, the linking-up of policies between DfID, the DfE and the British Council to establish international educational partnerships that deliver 'living citizenship' as an international CPD template for schools is a necessary step. This template can be extended to other public and private sector bodies involved with international development, e.g. charities.

#### 6.5.8 Improving CPD Outcome Opportunities From International Educational Partnerships

This research project has highlighted the importance of Continuing Professional Development (CPD) as an outcome from international educational partnerships. Teachers who are funded to participate in exchange

visits ought to be encouraged to engage in action research based enquiry and to develop projects that lever and lead to international CPD impact evidence. This would help to avoid the charge that funding of international educational visits for teachers is not sufficiently productive in terms of outcomes. This project has shown the value of such visits to professional educators (See Appendix N, figure Nf, pN13 and Section 5.3.3) in terms of professional learning. For the researcher this learning has been enhanced by his engagement in action based enquiry. The action reflection process has driven the partnership forward and enhanced the learning of participants.

Participants in international educational partnerships should be encouraged to generate their own theories of practice which they then put into the public domain making them accountable. It is important that they are also encouraged to get their theories of practice validated as a meaningful professional learning activity and given the additional status of being recognised as a legitimate CPD project (Coombs and Harris, 2006). Thus, integrating authentic action research projects (Gardner and Coombs, 2010) as official staff development CPD and also linking it to external recognition. Accredited CPD linked to universities and the outside world and public domain reporting is an important aspect of the research projects because such recorded CPD then becomes part of the professional knowledge base of the teaching profession, e.g. staff disseminating CPD research projects at BERA with papers appearing formally in journals but also in newsletters such as CPD Update.

The British Council can give consideration to how CPD can be built in to international educational partnerships. This should be linked to developing a new policy and mechanism that promotes a new living citizenship curriculum enabled through international CPD projects. The development of an accredited action research based module would be a first step. This could be a postgraduate professional development module. A partnership exchange module as part of an Educational Masters could also be developed. This would be available to any educator engaged in an international exchange, including languages exchanges. The principles of such a CPD action research based module could be applied to other public or private sector participants involved in international development projects, or indeed to other cross-cultural experiences, for example, disability. The module would focus on participation in professional work-based change as a means of leveraging organisational professional learning. A further step would be a new Masters level degree in International Educational Development (MIED). This could be designed and implemented for anyone who is engaged in international development work and wishes to have it accredited, including those who work for charities or participants in Voluntary Service Overseas. Nothing like this currently exists anywhere in the world.

**6.6 Summary of Implications for Educational Practice and Recommendations for Design of International CPD.**

Table 6b Implications of evidence.

<p><b>Evidence in Terms of Implications for Educational Practice.</b></p>	<p><b>Evidence in Terms of Implications for Future Design of and Policy for International Educational Partnerships.</b></p>
<p>The importance of establishing international educational partnerships as a means of delivering effective citizenship education and of leveraging up educational standards.</p>	<p>Government should be encouraging the establishment of international educational partnerships as a vehicle for social and educational change to support the work of DFID and other organisations and to fill the vacuum left by the discontinuation of the national curriculum framework.</p>
<p>The focus on socio educational values as a key part of international citizenship education in the UK curriculum and as part of the ‘civic education’ in the US.</p>	<p>Government should provide guidelines which emphasise the importance of values in establishing an international educational partnership.</p>
<p>The establishment of a network of dialogues between participants to encourage discussion of the underpinning values that are shared. This can take many years.</p>	<p>Participants in international partnerships should develop channels of communication to encourage discussion of values so that they can reach agreement on the underpinning values.</p>
	<p>Guidelines should emphasise the</p>

<p>The extension of participation and the importance of a democratic approach to decision making in the partnership.</p>	<p>importance of the adoption of a democratic approach to decision making. This is on two levels, between schools and in each of the communities, recognising the existence of hierarchies in some communities making the democratisation process difficult.</p>
<p>The development of a shared language to communicate the values and the shared vision of the partnership.</p>	<p>The Partnership Agreement between the partners should emphasise the values that underpin the partnership and provide a shared vision. Recognition that this document will take time to develop and will need to be reviewed and updated regularly.  (See example in Appendix S)</p>
<p>The development of activities that touch the hearts (affecting the engagement of the emotional side) of participants and encourage them to live out the agreed values of the partnership more fully, thus becoming active, socially responsible citizens. These values underpin the actions of participants.</p>	<p>Guidance can be given on the sorts of activities that can encourage wider participation and that promote learning and active citizenship. This to be linked to the DfE/QCA guidance on citizenship education and linked to raising standards through the development of socio-educational values.</p>
<p>The importance of embedding shared</p>	<p>Emphasis to be given to those activities</p>



<p>values for educational change.</p> <p>Identification of the activities that have had the most impact on learning through challenging pre-conceptions, changing values and dispositions leading to frame alignment and motivating action.</p>	<p>that challenge values, change dispositions and lead to actions and the embedding of the partnership as a form of 'living citizenship'.</p>
<p>Development of activities, other than visits, that effectively replicate the benefits of direct experience, e.g. embedding of video in to practice.</p>	<p>Consideration of the second order impact tools, those tools that have most impact for those who cannot afford, or do not have the opportunity to have, direct experience of the other culture through the partnership.</p>
<p>Pursuit of a reflective, action based approach to international CPD giving additional status to international education. This links to the national professional standards for teachers in modelling values for students.</p>	<p>Implications for the design of international CPD with a focus on an action research approach with attendant accredited postgraduate qualification.</p> <p>Encouragement of participants (teachers and others involved in international development work) to put the findings from research projects in to the public domain and to have them validated through accreditation by universities.</p> <p>Possible transferability to other cultural contexts, eg disability</p>

## **6.7 Reflections on the Research**

### **6.7.1 Critique of the Research Approach**

As outlined in chapter 3, the research methodology used for this research project sits within the new scholarship described by Schön. It lies firmly in the “improve” paradigm with the research question based on an agenda of social improvement (Gardner and Coombs, 2009), referred to by Coombs (2005) as a ‘social manifesto approach’. It is firmly outside the “prove” paradigm, in which a piece of research sets out to prove a hypothesis right or wrong. This social manifesto approach is a synthesis of the improve paradigm and the observe/understand paradigm (See taxonomy of paradigms, figure 3a, Section 3.2.3). My chosen research methodology was to get involved in the social and situated problem and find ways of solving it (Section 3.2.10). The adopted research methodology underpins a self-study action research approach in which the discursive analysis of the video footage and text based self-reflective diary leads to critical self-inquiry and in which full participation in the research process is crucial.

A criticism levelled at this participative action researcher approach is that because the researcher operates in a value laden way and participates directly in the research they produce tainted research findings that cannot be objectively proven. However, I have not set out to produce findings that prove anything; instead I seek to improve a situation. Therefore, the fact that I participate in the research and fully accept that I am responsible for exercising influence through my actions as part of the research strengthens rather than weakens the research. This full participation in the research process by the

researcher can be problematic, for as Yalom (1995) drawing on the work of Kurt Lewin identifies, it can be difficult to connect concrete emotional experience and analytical detachment. However, the ability to do this is seen as an essential part of the narrative and of the development of the partnership.

Baskerville and Wood-Harper (1996) argue that there is a lack of objectivity in the resultant research and that the findings cannot be applied for general use. However, my intention is not to suggest immutable laws that seek to predict or control human life. Instead I seek to narrate the experience of the work with participants at the partner schools and to better understand the value of relationships in bringing about change in the hope that these lessons can be used by others in other situations and contexts.

Avison and Wood-Harper (1991) argue that this approach does not allow for differences of opinion and leads to difficulties if the others involved in the research do not sign up to the same values. I would argue that this research project shows quite the opposite. By adopting a participative approach to the research others have been brought in to the project and through participation they have been persuaded of its value (See section 5.3.2.3). This is how I, as a researcher, have found a way of living more fully in the direction of my values within the context of being with others who share the same underpinning values and vision for the partnership.

It is also argued that the methodology of participative action research is too risky. The argument is that there is no clear plan or idea as to what will emerge from the research. This criticism is based on the methodological assumption that research should be planned and thought out in advance with a clear idea of expected outcomes. Action research does not work like this. It is an open ended process which is untidy, haphazard and experimental. It requires a different mental attitude towards research and a commitment to knowledge creation and following ideas where they lead. Action researchers look for a way forward and try it out. They are open to new possibilities all the time and understand learning as never complete, as they go through cycles of action and reflection.

Cohen, Manion and Morrison (2007) quote Winter (1982) who draws attention to the problem of interpreting data in action research:

*“The action research/case study tradition does have a methodology for the creation of data, but not (as yet) for the interpretation of data”.* (p. 312)

The problem for Winter (1982) is how to carry out an interpretive analysis of restricted qualitative data that cannot make a claim to being generally representative. I have taken seriously the criticism of qualitative research, and in particular of research that emerges from a participative action research approach, that it lacks rigour and reliability. One of my sub-questions has been:

How can the researcher validate the narrative and answer questions about the quality of rigour within the research?

I have been mindful of addressing such concerns from the start of the research project so that techniques have been designed in to the project to overcome researcher bias and to increase the validity of the work. Thus, in section 3.3.10 several methods are outlined that were designed to increase the reliability and validity of the findings including: the repeated process of gathering of data, analysis of it, reflection on it; participation by others in the capturing of data and analysis of it; triangulation of evidence from different sources, e.g. video and textual data; interviews with participants as a form of corroborative check on interpretation of the data and finally, the use of two systematic methods for the analysis of video data.

The two content-free systematic tools for analysis of the video data that have been used are shown to have increased the rigour of the analytical process and bring greater validity to the findings as they help to reduce researcher bias (Section 4.7). In section 5.4 the post-qualitative checks that have been used to check the validity of the findings after they have emerged have been fully explained. These include corroborative checks and peer review. Thus, being mindful of this criticism of qualitative research, there has been a serious attempt to address these concerns.

## 6.7.2 Issues Arising from the Research

### **6.7.2.1 One Partnership**

I recognise the limitations of this research. This narrative recounts the story of one partnership amongst many that exist. The findings drawn from it are peculiar to it and therefore there is a danger of over-generalising in drawing conclusions and making recommendations from the research project. Critics of participative action research argue that it does not generate knowledge that is useful because it cannot be generalised or replicated in other situations.

This criticism emanates from a different epistemological framework, one where knowledge is viewed as certain and unambiguous. Schön's (1995) view that knowledge is uncertain and ambiguous and answers are often contradictory, therefore generalisations are difficult is one that the researcher shares. Therefore, what can be gained from this research is not a set of generalised findings or a universally applicable template for the development and establishment of partnerships between schools. Instead, it is a form of knowledge that Sims (1981) describes as a "*cumulation of selectively retained tentatives*". He says:

*The implication of this position is that we do not strive for a finality of answer in applied behavioural science and, operationally, a once-and-for-all crucial experiment. We do strive for a patient and constantly alert evaluation of existing knowledge and current practices, holding on to what we have judged by explicit standards to be of 'value' and yet seeing what we are holding on to as nothing more than a set of selectively retained tentatives" (p. 26).*

For myself and the readers of this narrative, I am concerned with developing a way of understanding a situation which can be applied to other situations. My object was to end up with a “*set of selectively retained tentatives*”, which are useful to me and to others as a heuristic device for helping to think about other situations. The evidence that my research has value is when people use aspects of it, whether they are members of the team that engaged in it or not and when I talk with people about it and they relate examples from their own experience to what is being said. There is evidence to suggest that this is happening (Section 6.7.3 below). It may be that I can claim to be able to pass on some useful tips as to how to sustain an international educational partnership beyond the first few years and embed it in to the ethos of the School so that it becomes a distinctive feature.

#### **6.7.2.2 What the Thesis Hasn't Done - Radicalising Participants**

From a radical perspective the partnership could be criticised for not explicitly encouraging participants to be active in political campaigning against injustice and inequality of opportunity. Little evidence of this has been presented, although it can be argued that the formation of a group to promote fair trade in the community and to gain fair trade status for Salisbury High School is an example of this. The activities of the partnership have focussed on small scale projects to improve the life chances of individuals and small groups and on curriculum projects, rather than on engaging in national political campaigns and lobbying to change power relationships between countries. It is argued however, that awareness of these issues has been raised by the partnership and therefore participants are more likely to be receptive to national

campaigns such as fairer trade. The researcher himself is an active political campaigner with the charity Action Aid and conducting this research project has cemented that commitment to tackling social injustice and unequal opportunity through political campaigning. There is good reason to suggest that other participants may have been encouraged to participate in similar campaigns as they find ways of living out their values more fully. It is however accepted that there is little evidence of this presented in this project which focuses more on the curriculum aspects of global citizenship and on participants' response in the form of small scale projects that make a difference to people's lives.

### **6.7.2.3 More than charity work**

Throughout the work there has been a tension between the charitable aspects of the work and the curriculum projects. One of the key outcomes from this project has been the resolution of this conflict. Partnerships are often criticised for addressing the question first and foremost, what can we give them, rather than what can we learn from them? The research project has shown that it is possible to address both of these questions. There is not necessarily a contradiction as implied in these two questions; indeed they can complement each other. As shown in this research project, the learning through the partnership activities about social injustice, equal opportunities and ubuntu can lead to the touching of hearts and a response from participants which includes giving to address these issues and to make a difference to lives. Thus the notion of living citizenship includes both learning and giving as complementary elements. It is recognised by the researcher that an



international partnership based solely on the premise that it is the role of the UK school to 'give' to the South African partner school would be unsatisfactory, however it is argued that 'giving' as an educated response to circumstances and with a clear purpose in mind can be an aspect of living citizenship.

### 6.7.3 Validation of the Research Project

I would argue that my work should be judged on the basis of whether it shows that I am living out my values more fully as well as whether or not there is a new pedagogy for citizenship emerging from it that can be used by others. In my narrative I have recounted the stories of people whose lives have been touched by the sights that they have seen first-hand and by the descriptions and pictures that they have been given. Their stories show that they share my belief in the need to achieve a more equal society. With more people acting in ways to reduce poverty by transferring money from the world's richer communities to poorer communities, a more equal world becomes a reality (See section 6.2.6).

It is through this sense of a more equal world that I claim to have influenced the education of the social formations in which we are living and working. It is in this way that I have extended my influence beyond my classroom into a wider international context. I have extended my influence by sharing my narrative with the reader, who may be able to identify with the values that are embodied in my actions and find it in themselves to take similar actions. I ask

the reader to let their imaginations ponder the question: How can I create a more equal society?

In order to extend my influence I have made my practitioner knowledge public. I mean this in the sense that Karl Popper (1972) and Snow (2001) meant it as sharing ideas to be treated as public objects that can be stored and accumulated and passed along to the next generation.

This narrative about the development of a partnership with Nqabakazulu School has been created with the intent of public examination with the goal of making it shareable amongst educators, open for discussion, verification and refutation or modification as suggested by Hiebert, Gallimore and Stigler (2002). My work stands as a unique evidence base for the teaching profession to draw upon in several possible ways:

- As a piece of teacher research that exemplifies the autobiographical self-study approach. This is an approach that is attractive to practitioner researchers as it emphasises improvement in professional practice.
- As an account of how I have come to live out my personal values more fully in an educational and social context. This might inspire other educators to look at how they can live out their values more fully in their own professional lives.
- As an account of how I have managed through my actions to make a difference to the lives of people in my own School community and to the lives of people in a community very different to my own.

- As an example to other professional educators who wish to establish and then sustain partnerships with schools in developing countries. To this end, The British Council and Global School Partnerships, has expressed interest in my work.
- As a method for establishing, developing and sustaining a link with a partner School in a developing country. Although I have said earlier that I have created my own methodology through my action research approach, there are aspects of it that might be replicated by others in similar situations.

Most importantly, this narrative stands as a testimony to what can be done to create a more decent society, a society where there is more social justice and greater equality of opportunity.

#### 6.7.4 Contribution of this thesis

There have been several original contributions to research from this project.

Firstly, the research approach as outlined in chapter 3 (Section 3.2.10) is an original approach. It is a synthesis of paradigms and is a hybrid methodology that is 'fit for purpose' relative to the social context and the professional needs of the researcher (Gardner and Coombs, 2009).

Secondly, a transferable method for systematically analysing a large amount of qualitative data has been developed. This method using a manual review conversational paradigm Talkback (Coombs, 1995) procedure was

exemplified in section 4.3. There was considerable interest in this method when it was presented in a paper as: *A Review and Evaluation of two Methods for Analysing Video Evidence in Qualitative Research* at the BERA Conference (Potts and Coombs, 2009)

Thirdly, a range of transferable pedagogical protocols for citizenship education that can be derived from school international partnerships has been proposed, together with recommendations for government policy on how best to extend educational partnerships and implement international CPD between UK and South African schools. This has attracted interest from the British Council and extracts from the thesis are used on the online learning tool run by the Global Schools Partnership.

The final original contribution has been the development of the notion of 'Living Citizenship' and exemplification of it in practice through engagement in the activities of an international educational partnership. This idea is one that has interested other researchers such as Jack Whitehead.

#### 6.7.5 Post-Doctoral Ideas

The original ideas that have emerged from the research can be developed further.

1. There is the possibility of developing the work exemplified in chapter 4 into a co-authored book on methods for analysing video for educational action research.

2. The researcher has already been involved in discussion with the Global Education Adviser at the British Council regarding the use of materials from the thesis for their on line learning modules. This could lead to further involvement in the development of such materials for the British Council.
3. The researcher is co-authoring a paper for BERA 2011 on 'living citizenship' with a view to further examining this notion.
4. The development of an accredited course for people involved in the field in international development projects. This could lead to postgraduate accreditation.

#### 6.7.6 Recommendations for future research

Research in to international educational partnerships is thin on the ground. As shown in this research project they can be valuable in delivering meaningful citizenship education for schools and in providing opportunities for participants to live out their values more fully. International educational partnerships have been seen as an essential tool for UK schools in recent years and yet there has been limited research in to the benefits of such a partnership in terms of the learning that can result from it. There is therefore scope for further research in to the learning benefits that can accrue from such a partnership and how schools can maximise those benefits. International educational partnerships are often seen by schools as yet another government initiative that they are supposed to implement. Any research findings that can demonstrate the immense value that can be gained from such partnerships

and indicate to schools how those gains can be made would be welcomed. At the same time the research that Martin and others are doing in to the pitfalls of international educational partnerships is valuable in moving schools away from the tokenistic partnership that reinforces negative prejudice and stereotypes.

#### 6.7.7 Personal Reflections

I have completed this PhD over a period of 5 years whilst being a member of the leadership team of a mixed sex comprehensive school. During that period of time I have seen the school change from Westwood St Thomas, a 14-18 upper school, to Salisbury High School, an 11-18 school, and then recently to Sarum Academy, one of the last of the old Academies established by the Labour administration in socially deprived areas. During this time I have been a Deputy Head for four years. When the Academy was formed I became a Head of School, one of five within the Academy. Throughout this period part of my job has been to work with colleagues to develop the international dimension of the school.

Whilst it has been difficult to conduct the research project at the same time as holding down the day job, the nature of the research and my adopted approach to it has made it much easier. By adopting a participative action research approach it has meant that I have been able to carry out the research by engaging in the partnership. Thus, there has been a synchronicity between the research for my PhD and my regular engagement in developing the partnership between Nqabakazulu School and my own school in its

various guises. What my supervisors have always made clear is that I needed to adopt a systematic approach to the research. This has helped me to focus the work that I have done in developing the partnership. I have always been aware that I would be putting the work of the partnership in to the public domain through this research project and so I have been mindful of gathering evidence from many sources throughout. In doing so it is my belief that the partnership has been strengthened such that it has been sustained for a long period of time and has transcended three different institutions in the UK and three different senior management teams.

There has been difficulty in finding the time to write the research project up but on the whole I have felt sufficiently inspired by the partnership to the extent that once I have found the time then I have enjoyed relating the narrative. On a personal level the project has enabled me, with the support of my supervisors, to develop a wide range of research skills, including the use of video for interviews and for capturing evidence of partnership activities, the use of literature in research and how to write and present research papers. I have also developed useful technical skills, particularly with the use of video material. Engagement in the project has introduced me to a wide range of literature on research methodology, international educational partnerships, values in education citizenship education and the use of video as a research tool. The greatest benefit that I have gained personally from the research is the friendship that I have experienced with participants and the learning from my own participation in the partnership (See Section 5.3.3.2). I am a different person to what I was before the partnership. I am far more aware of my own

values and the limitations that I face in attempting to live them out more fully in my personal and professional life.

#### 6.7.8 Influencing the Academy

A social formation that I have sought to influence through the conduct of this research is the academy. It is important to recognise that educational institutions, like other organisations hold conceptions of what counts as knowledge and how we know what we claim to know (Schön, 1995).

Throughout this research project it has been a battle with members of the academic board at the University to accept the research methodology and the research project itself. Early on in the research I received a letter from the University saying that the Academic Board at the University were not happy with my proposal for the Phd because it focussed *“too much on what I personally will gain and not enough on what others will ultimately gain from my research”*. This criticism seemed to come from persons who see research from an empiricist or interpretive paradigm where there is an emphasis on generalizability of findings so that they can be used by others. The criticism seemed to ignore the impact of the actions which are a crucial part of the project. I was reminded of the words of Jack Whitehead (1981) about individual educators taking the responsibility for producing educational theory and having to overcome the problem of academic legitimation.

I recognise that my research is in Hall's (1981) words *“Blurring the distinction between research, learning and action”* (p.455). In my own school over the years I, and others, have grown used to blurring this distinction as we have



engaged in research that is an educational process and is a means of taking action. This combination of activities seems to present some difficulties for the academy.

I was cautioned against the academic institutional culture by the words of Chomsky (1969, p.180):

*“The doctoral dissertation not only is required to be a purely individual contribution, beyond this questionable requirement, there is a built-in bias towards insignificance in the requirement that a finished piece of work be completed in a fixed time span. The student is obliged to set himself a limited goal and to avoid adventuresome, speculative investigation that may challenge the conventional framework of scholarship, and, correspondingly runs a high risk of failure. In this respect the institutional forms of the university encourage mediocrity.”*

My aim was in the words of Van Morrison (2005) *“To keep mediocrity at bay.”*

I did not wish to have my imagination limited, or my creativity stifled by the academy. This partnership between our schools could have developed in many ways and has been shaped by many people. I wanted to be adventurous and bold in helping to influence the path that it took and my narrative reflects that path. There could not therefore be too many foregone conclusions and specified aims at the outset for this type of research. This approach challenges the current orthodoxy. Though I have doubtless made errors along the way, to echo Chomsky’s (1969, p.182) words, I sought to

*“pursue the normal path of honest inquiry,”* and in so doing have challenged the conventional wisdom. This has presented me with difficulties and made me a lonely figure at times and I have relied on the protection, support and advice of my supervisors. Universities ought to be subversive institutions, supporting those who challenge the prevailing ideology and who seek to change the social order. This is what I have aimed to do in a small way that gathers momentum through participants’ actions in the development of a partnership between our schools.

Richard Holloway has developed a perspective on institutional change that I am attracted to:

*“Institutions...are transient and have to adapt to the way the next generation wants to operate. Refusing to adapt to this dynamic principle of constant becoming is usually fatal to the resistant institution. Another paradox is that it is usually the unfaithful, the radicals and romantics, who Rumi the Sufi poet called ‘lovers of learning’, who secure the survival of human institutions by inoculating them with a foretaste of the future that is about to overwhelm them. It is their inability to commit themselves for life to anything except the reckless quest for something better that enables heretics to introduce the faithful conservative majority to new and different ways of doing things. By denouncing the injustices of the past and proclaiming the superiority of the future, they prepare society for what is coming. The dissident’s refusal to conform to received standards helps to save humanity from the ultimate stupidity of holding out forever against the emergence of new social realities”*

(Holloway, 2004, pp.187-188)

I am aware that my work is not typical of the kind of work that is produced for the academy. My evidence is qualitative in nature and the outcomes matter to me. What concerns me is that I write in a form that is accessible to my teacher colleagues. This is not a piece of research that I wish to sit on the shelves of academia gathering dust. It is a piece of work that I wish to be useful as a professional development narrative account of how the establishment and development of a partnership with a black township School can be educationally rewarding for all those involved in it. I sense that I am pushing the boundaries of academia here. By producing a piece of self-study practitioner research and a multi-media account of my narrative I am challenging the institution with a foretaste of the future that is about to overwhelm them. Thus, through this piece of teacher research I seek to educate the social formation that comprises academic institutions.