Reconceptualising International CPD as a Form of ‘Living Citizenship’

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Abstract

This short paper considers how a pedagogy for citizenship education can be developed from an international educational partnership to enable participants to become better citizens. The principal researcher for this PhD project is an educational practitioner-researcher who seeks to live out his values more fully in his professional life, with the aim of making an original contribution to educational knowledge and theory that will inspire others to do the same. Building on the African notion of Ubuntu the project seeks to bring humanity closer together and to influence the education of others through the establishment and development of a partnership between a UK and South African school. Putting values at the heart of education, this research seeks to reflect on and evaluate how the education of the (principal) researcher, colleagues and students have been influenced through working with some students and their families in the township of Kwamashu in Durban, South Africa. The methodology adopts an autobiographical study undertaken from the self-critical perspective of a lead teacher operating as a participant action researcher (Carr & Kemmis, 1986). Qualitative evidence in the format of video and narrative commentary is being captured throughout the period of this project.

The literature suggests a lack of pedagogical guidance for teachers of citizenship education. Sayers (2002) notion of effective citizenship education as “touching” the hearts of participants is used as a benchmark for the activities of the partnership as the impact is considered. Evidence is collected of the influence on the learning of the participants, as the researcher seeks to identify the activities that have had the most impact on learning through challenging pre-conceptions, changing values and dispositions and motivating new action. The narrative traces the development of activities that touch the hearts of participants and encourage them to live out their values more fully, thus becoming active, socially responsible citizens.

A series of pedagogical protocols for the delivery of citizenship education through an international educational partnership are suggested. Conclusions are drawn as to the implications of the project for educational practice and in terms of the future design of and policy for international CPD.
The Research Context
This paper originates from the principal researcher's perception that there is a lack of pedagogy underpinning the teaching of citizenship education, which was introduced as a compulsory subject in UK Schools from 1999. Since then the UK Government has promoted strongly the notion of international educational partnerships between schools (DfES, 2004). Despite this concurrency of policy, there has not been an attempt to rigorously research the pedagogical potential and benefits of international CPD educational partnerships. There has been a failure to address questions about how to deliver the goal of more informed citizens, or indeed, to address the question as put by Gearon (2003) in the British Educational Research Association’s (BERA) professional user review of 2003: How do we learn to become good citizens? This is what the principal researcher aims to do in his PhD research project from which this paper overviews.

The research project
The principal researcher for this PhD project is an educational practitioner-researcher who seeks to live out his values more fully in his professional life, with the aim of making an original contribution to educational knowledge and theory that will inspire others to do the same. Building on the African notion of Ubuntu the project seeks to bring humanity closer together and to influence the education of others through the establishment and development of a partnership between a UK and South African school. Putting values at the heart of education, this autobiographical self-study research into professional practice seeks to reflect on and evaluate how the education of the (principal) researcher, colleagues and students have been influenced through working with some students and their families in the township of Kwamashu in Durban, South Africa.

Using Sayers (2002) notion of effective citizenship education as something which touches students and encourages them to be good citizens, the researcher seeks to show how through establishing, developing, embedding and sustaining an international educational partnership the participants in it can become better citizens as they live out their values of social justice and humanity (Ubuntu) (Louw, 1998) more fully.

The PhD research project addresses the following action research questions:

1. To what extent have the values of social justice, equality of opportunity and humanity (Ubuntu) been put at the heart of the international partnership between the schools? To what extent have shared values and a shared language for expressing these values been developed in establishing the partnership?
2. To what extent has the principal researcher encouraged participation and democracy through his actions in the partnership?
3. What has been learned from the activities of the partnership by the participants and to what extent have they become better citizens of the world?
4. What are the transferable pedagogical protocols for designing and developing international education as part of a new CPD framework?
5. What advice can be provided for government ministers and other policy makers on how best to extend educational partnerships and implement international CPD between UK and South African Schools?

**Literature Review**

*Critique of School Linking*

Martin (2007) highlights the potential difficulties of international education partnerships and writes of the importance of avoiding developing North/South links that Disney (2004) says can “come dangerously near to epitomising a new form of colonialism which endorses the traditional stereotype of the dependency of people in the South and the exploitative nature of western culture” (p. 146).

Martin suggests that there are three reasons why schools’ establish a partnership: educational context, political context and teacher dispositions. The educational context is identified as the need for meaningful citizenship education in schools. In addition, the researcher would argue that values are an important aspect of education and that educational partnerships provide potential for the exploration of values. The learning of values cannot be regarded as purely a part of citizenship education. The political context is the push from government to develop international partnerships as characterised by various government papers and strategy documents, such as the DFES (2004) “Putting the World in to World Class Education”. The teacher dispositions are to do with teachers views of school partnership, including “personal experience of other countries, friendship and world views of how to respond to economic disparity” (Martin 2007, slide 6). Teacher dispositions are shaped by the educational and political context, but also are developed through individual experience.

The impetus for the partnership between Salisbury High School and Nqabakazulu School came out of a Teachers International Professional Development (TIPD) visit by the researcher and subsequent discussions between the researcher and members of the South African school. Common goals were agreed and a Partnership Agreement was reached stating the aims and objectives of the partnership with the focus on learning and shared values. This paper will explore the extent to which the partnership has delivered in terms of influencing learning and the development of shared values.

Scott (2005) suggests that learning from partnerships is particularly strong when the participants have incompatible values, offering opportunities for participants to question their own values and prejudices and reassess their views of the world. Nevertheless, such learning needs managing, it will not automatically happen. Activities need to be designed to encourage this learning to take place. This research will examine the extent to which the activities have influenced the learning of the participants as they reassess their world views and live out their values more fully.
An outcome of the research will be to identify which activities are most successful at enabling participants in the link to become aware of their own stereotypical beliefs and to help to change them through personal reflection.

**Values in Education**

Are schools losing site of the importance of making our children more humane, which as Haim Ginott (in Vybyral, 2005) points out is so vital? There is currently a great pressure from UK Government to focus on the measurable? What is interesting is that at the same time that the UK Government is emphasising to schools the importance of high levels of attainment, they are also encouraging schools to develop international educational partnerships as a way of delivering an agenda of community cohesion and global awareness. Both of these are based upon developing pupils’ values.

Shaver and Strong (1976) define values as: “Our standards and principles for judging worth. They are the criteria by which we judge ‘things’ (people, objects, ideas, actions and situations) to be good, worthwhile, desirable; or, on the other hand, bad, worthless, despicable” (p.15).

These criteria affect our cultural, political, pedagogical and epistemological assumptions. The shared core values that the partnership espouses of equal opportunities, social justice and Ubuntu shape the cultural, political, pedagogical and epistemological outlook that the participants have. Thus, it is important for participants to understand these values that underpin the partnership so that the influence on these assumptions is made clear.

Senge (1990) talks about the importance of developing a shared vision that is uplifting and can foster a sense of the long-term. A vision that provides “..a shared picture of the future we seek to create” (p.9). The vision is underpinned with values and as the participants talk about these values and the vision for the future that they seek to create, it grows clearer and people’s enthusiasm for it grows. Thus, according to Senge, **values** are an intellectual agent for enabling change management in learning organisations.

Halstead (1996) identifies two ways in which values are central to education: Firstly, as a way of influencing the developing values of the students’; and secondly, as a reflection and embodiment of the values of society. Brighouse (2005) supports the crucial point that values are central to education. “It is essential not to separate values (as some lofty ideal) and practice: you have to address how you as a teacher walk the talk and empower learners to walk the talk as well by giving them the wherewithal to become effective citizens”.

The work that the researcher does as an educator in developing opportunities to influence the education of himself and other participants in the international partnership has at it’s heart the desire to provide the wherewithal to be more effective global citizens with an emphasis on social justice and humanity (Ubuntu).
Ubuntu
Given that the educational partnership is with a South African school in a Zulu township, it seems appropriate to use a Zulu term to help to examine the values that underpin the partnership. Therefore, how to explain the notion of Ubuntu?

“This ancient African concept roughly translated means wholeness or humaneness” (Hughes, 2005).

And it is interpreted in it’s humaneness as:

“Each individual’s humanity is ideally expressed through his or her relationship with others and theirs in turn through recognition of the individual’s humanity” (Whitehead, 2004).

Ubuntu describes very well the values being lived out in the partnership and coming out of Africa it carries with it a postcolonial cultural context, challenging often portrayed media perceptions of Africa as a continent without hope. Ubuntu carries with it a message of hope. It is the researcher’s intention that this research project promotes this value which comes out of Africa. There is talk of “getting the Ubuntu going.” This means generating a sense of community and togetherness, including all members of the community. In Zulu culture this is often fuelled by music and dance. The intention is through the activities of the partnership to develop a greater sense of community and togetherness in and between the two schools based on a sense of common humanity and friendship.

Citizenship education
The teaching of values is seen as a component of citizenship education in the UK. Bernard Crick (1999) launched the new subject of Citizenship as part of the national curriculum;

“Citizenship is more than a statutory subject. If taught well and tailored to local needs, its skills and values will enhance democratic life for us all, both rights and responsibilities, beginning in school, and radiating out” (Crick, 1999).

Bernard Crick’s comments about the value of citizenship education resonate with the researcher. It ought to be about more than delivering a content curriculum. It should also be about exploring values, developing human relationships and enhancing the democratic process. This research project can be directly related to the programme of study for Citizenship, which says that in order to be informed citizens, pupils should be taught about:

“the opportunities for individuals and voluntary groups to bring about social change locally, nationally, in Europe and internationally”.

And,

“the wider issues and challenges of global interdependence and responsibility” (QCA, 1999).

To what extent can international educational partnerships and international CPD provide the opportunity for individuals to bring about social change and to take responsibility in facing the challenges of global interdependence?
Although the curriculum for citizenship is clearly prescribed (QCA, 1999 and QCDA, 2007), what the government body 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?*

This lack of pedagogy for citizenship is not unusual, for as Kymlicka and Norman say in their article in 1994, “...most citizenship theorists either leave the question of how to promote citizenship unanswered (Glendon 1991, p. 138) or focus on ‘modest’ or ‘gentle and relatively unobtrusive ways’ to promote civic virtues (Macedo 1990, pp. 234, 253)” (Kymlicka and Norman, 1994 p. 368).

The researcher aims to provide some transferable pedagogical protocols for the development of international education and in so doing identify how we can become good citizens through participation in international partnerships. 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.

Writing about the pedagogy of citizenship Sayers (2002, p14) makes several valid points in this statement:

“In a world where negative role models, the glorification of violence, and materialism abound, older children rarely acquire positive social skills or values simply by being told to do so. While many students may adopt values-based behaviour of their own, more resistant or marginalized students will generally turn away from a moralising approach to character education. The qualities of a good citizen must come from within the child; otherwise such qualities cannot be sustained and will not be genuine. Imparting citizenship is 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” (Sayers 2002).

Sayers (2002) use of the word “touching” (hearts) in the context of teaching about citizenship resonates. The researcher seeks to touch the hearts of the participants in the partnership through the activities. Through the images as portrayed through video and photographs the aim is to give the values of social justice and humanity meaning to the students and teachers. The intention is that visiting South Africa and visits from Nqabakazulu School students and staff will provide personal contact with people of a different culture allowing personal relationships and friendships to develop. Through assemblies and sponsored events both students and adults will be given 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 students and staff. There is a sense in which the researcher seeks the development of these qualities within people using the term “development” in the same way that it is used by Nick Maurice of U.K.O.W.L.A. (2007) as
developing their self-confidence and helping them to reach their potential, or in the words of McNiff (2006), live out their values more fully. Developing this pedagogy that touches the heart of the other and illustrating it through this narrative is a key aim of the research project.

**Methods**

*Methodology*

The researcher’s aim is to find a different perspective on action research from which to synthesise a useful and unique approach that also develops McNiff’s (2006) concept of a living educational theory as narrative-based inquiry. Thus, the researcher intends to extend his own learning of South African culture and education from which to develop his own and other participant teacher values as international educators.

The research methodology adopted is a self-study participant living theory action research approach. This authentic action research field approach enables methodological inventiveness within practitioner research and validates the importance of allowing practitioners the opportunity to account for their own learning and the learning of others through a range of creative means and methods. Such a biographical case study approach towards action research is validated by McNiff (2006) who proffers the living educational theory paradigm of developing case study narrative as authentic research evidence. Engaging in a self-study reflective research paradigm one can see how practice as a professional educator can be improved through such narrative-based inquiry and fed back as improvement to teaching (Doyle & Carter, 2003). Such an applied research process underpins Doyle and Carter’s concept of ‘Learning to Teach’ and espouses the ethical virtues of Schön’s (1995) reflective practitioner as a means of authentic on-the-job CPD. Consequently, the researcher has formulated his own question(s) and has found meaningful ways of solving it. Wright-Mills (1959) maintains that the “methods must not prescribe the problems; rather, problems must prescribe the methods”.

Using a typology of research that distinguishes between the experimental paradigm assumptions of “prove” versus “improve” (Coombs & Smith, 2003), this work lies firmly in the “improve” social manifesto paradigm (Coombs, 1995 and Gardner & Coombs, 2009). It is recognised that this approach to research is not a traditional one and that it sits firmly within the so-called category of “new paradigm research” for social sciences (Reason and Rowan, 1981).

*Methods*

Video footage is chosen as the prime source of data. Video also acts as a potentially motivating tool for learning and therefore represents a rich learning resource, one that has the potential to change the practice of teaching (Stigler and Gallimore, 2003). Seeing oneself on camera is often a novel experience for people and the intensity of the learning experience is greater and more enriched, thus enhancing the learner’s Capacity-to-Learn through raising greater self awareness and critical reflective learning (Harri-Augstein &
Video therefore serves as a useful tool for participation in authentic learning environments and has the ability to enhance the criticality of a learner-learning event, which is where it can support real-time field learning engaged in by the participatory action researcher.

There is extensive recording of images and video data from reciprocal visits between participants in the partnership, interviews with participants and recording of events. This qualitative data is then systematically analysed using discursive discourse procedures (Gardner and Coombs, 2009) to elicit findings. Indeed, a major contribution of this project is the development of a conversational learning taxonomy from which to make sense of and analyse the real-life video captured narrative and other reflective data evidences obtained through participative action research. This conversational learning taxonomy builds upon the self-organised learning action research paradigm of Thomas and Harri-Augstein (1985) and Coombs (1995). The work of Reason and Rowan (1981) and Heron (1981) is drawn upon to highlight the social inquiry importance of dialogue within a participative approach to research that leads to conversational learning (Thomas and Harri-Augstein, 1985). This participative approach is also strengthened by the ethical arguments for a more democratic approach to research that is advanced by Hall (1981) and Chomsky (1969).

The video data is supplemented by other data as sources of corroborative evidence:

- A reflective diary kept by the principal researcher as action researcher.
- Emails, faxes and letters with participants and using these as independent sources of corroborative evidence.
- Interviews and questionnaires with participants.

This range of qualitative methods will enable triangulation across these diverse sources of evidence.

Focus groups of participants and non-participants in the partnership have carried out checks that ethical procedures have been followed and that findings, conclusions and recommendations made in the research project are consistent and corroborate with the evidence that is presented.

**Findings**

*Values at the Heart of the Partnership*
Figure 1 – Developing a shared language

Rose Miyakho – “What you are doing guys, its more than Ubuntu and I don’t know how much to thank you.”

My Speech – “Our partnership is based on the principle of umuntu, umuntu, ugabletu, which in English means, a person is a person through other persons.”

My Speech – “It’s also about friendship, building bridges between communities. It’s about Ubuntu and the idea of humanity, we are all together as human beings But mostly I think it’s about learning, it’s about us learning from you and about you learning from us.”

Mr Ngobo – “May the spirit of togetherness, the spirit of ubuntu, the love and the appreciation thrive between us.”

The phrase *umuntu ngumuntu ngabletu* is used by the researcher to describe the core values of the partnership in his speech to the South African School Assembly and this is greeted with delight by the students and staff.

Mr Ngobo in his speech uses the term “love” to describe the relationship between our communities, alongside reference to the notion of Ubuntu. He also uses the phrase “appreciation”. This could be a description of the mutual respect the participants have for each other.

These quotes from three different sources show that we are reaching a shared understanding of the central importance of Ubuntu to the partnership. It is also evident in the fax from Mr Shezi, the Headteacher of Nqabakazulu School, in his words describing our actions in funding the students through their first year of University, “R12000 will be distributed among 4 learners, 2 girls and 2 boys. It will come in handy for their registrations.” This will enable more young people to access higher education and give them the opportunity to improve the quality of life for themselves, their families and their communities. The Headteacher goes on to say in his fax:

“Last years’ recipients are progressing well. They are always close to the School, and are serving as role models and motivators to our learners. All of them are from struggling families. So you did UBUNTU by making them realise their dreams. It was an act of HUMANITY. To assist the poor of the poorest. It is an upliftment exercise. BLESSED IS THE HAND THAT GIVETH!!”

This from the Headteacher, who himself is a Zulu, gives validity to the claim that the activities of the partnership are in line with the notion of Ubuntu.

It is evident from the visits to Nqabakazulu School and the video footage that is shown to students and staff in the UK that there is inequality of opportunity. Indeed, it is usually the main impression that is left when people have visited South Africa, or when they have watched the researcher’s video footage. Cath’s comments on the inequality of opportunity between the two schools
indicate this, as do the following comments from pupils at Salisbury High School:

“It is very different to our School”
“The teachers are paid low salaries”
“Children have to walk a long way to School”
“They don’t do as many subjects as us, like PE and ICT”

The evidence suggests that the partnership provided a means of raising awareness for participants on a personal level, on a scale to which they could relate and understand. At the same time it was helpful in mobilizing the participants to act that these issues were also gaining a great deal of media coverage. The sense of injustice that was felt by the participants in the partnership is why so many people have been inspired to act in various ways to address the issue. The researcher recognises his actions as political actions in that he and the other participants are designing opportunities to influence the education of others with the intention of developing social change. The researcher seeks to represent the injustice of the situation in the black township and advocate change and would argue that through the development of the partnership the participants have mobilised people to recognise the lack of social justice and equality of opportunity and to take action to change the situation. In this sense these values have become central to the work of the international partnership.

As a result, many participants engage in fundraising activities for the partnership to provide more equal opportunities arising from their concern for individual and societal well-being. Three examples here illustrate this response:

1. There is the publication of a book by an internationally renowned author, Graham Joyce, in aid of the School. Bob Wardzinski, a colleague of the researchers at Salisbury High School, mentioned the School link with Nqabakazulu School to Graham Joyce, fantasy fiction prize winning author, at a convention. Graham agreed to write some short stories and publish them as a book, called Black Dust, to raise funds to support students from Nqabakazulu School through their first year of University. Bob worked hard in involving a number of other contacts: designers; proof-readers, printers to make the publication happen. He engaged his students at School in marketing the book. Many advance orders were taken and Black Dust was published in 2005. It has raised sufficient funding to offer scholarships to Nqabakazulu students for five years and sales of the book continue to this day.

2. An annual sponsored walk arose from the desire to raise funds for Nqabakazulu School to help them to improve their facilities and provide more equal opportunities for their students. The idea of a sponsored walk came from a meeting of the first group that went to South Africa in 2005. The decision was made to organise this as it is a relatively easy event to organise and it gives many people the opportunity to participate. A number of staff were enrolled and then the idea was announced to sixth form students.
response here was very positive with many of them taking sponsor forms. It seemed that the descriptions of the lives of the Nqabakazulu students had touched a chord with them and they were making a positive choice to try to change the lives of their fellow students.

For the younger students a lunchtime meeting was called a week later to launch the walk and more than 50 students turned up. It was deliberately held at a lunchtime, so that only those committed to the cause would attend. The walk was successful in its first year raising over £1000. Students participating in the walk were asked why they were doing it. Many of them responded that they were doing it to "help the students in South Africa". The walk has become an annual school event with 60 to 80 participants each year and each event raising over £1000.

3. A participant actively seeking to increase social justice and involving others in doing so is Aurore. She is one of the teachers that visited Nqabakazulu School in South Africa in February 2005. On her return, she says;

*I've started doing things with my tutor group, 9X1, we have set up things that we can do to raise money so that we can send Lunga to University next year for Art. I am really excited about it. One of my friends is going to run the Newcastle marathon and all the funds from that are going to support Lunga at University".*

She had already, within ten days of returning from our visit, acted to involve more people in the link by organising fundraising events to raise money to support a student, Lunga, that she met at the School. He is a talented artist and he had demonstrated this whilst working with staff and students on art projects at the School. There is evidence in her actions that she is committed to the values of social justice and equality.

The evidence suggests that values are at the heart of the partnership and that those values are shared by the participants. They have emerged through constant dialogue and a shared language to express the values and the partnership’s vision has been developed.

**Extending Participation and Democracy Through the Conduct of the Research Project**

An illustration of the democratic nature of the decision making process is evident in the decision about where the money raised from fundraising goes. This decision has been made by a wide range of people as follows:

- The researcher’s wife suggested that the money be used to support Nqabakazulu students through University. Participants at Salisbury High School and at Nqabakazulu School supported this suggestion. The decision as to which students receive the bursaries is made by a group of teachers at Nqabakazulu School.
- The Headteacher at Nqabakazulu School and his colleagues decided to spend some money on a new computer and chairs for the students.
- The participants in the Black Dust project decided to raise money to support students through university.
• Salisbury High School and Nqabakazulu School participants decided to use some of the money to bring extra students over from South Africa to the UK.
• The Headteacher and his colleagues decided to use some of the money to repair computers, some towards supporting the feeding scheme and some to help to build a School Hall.

The locus of decision-making has therefore been distributed amongst many participants. There has been no single dominant voice. Suggestions which have been implemented have come from many quarters, illustrating the democratic nature of the process.

The researcher claims to have evidenced the level of democracy and participation in a number of ways in the research account

- By recounting the stories of the participants in the partnership in this research project. By giving a voice to their narrative and putting it in the public domain the narrative itself and the claims that are made from it are subject to public scrutiny.
- The researchers’ own accounts and the accounts of the participants show how others have been involved in a democratic manner in the development of the international partnership. The success of this can be gauged from their own participation and the mass participation in activities, such as sponsored walks, related to the partnership.
- There is evidence to suggest that the activities of the partnership are empowering individuals to live out their values more fully and to improve their lives. It is in this sense that democracy, in the way that Paulo Freire (1970) uses the word, is being encouraged. Lunga, the South African student interviewed that has received a bursary, was clear that it has empowered him to improve his own situation and that of his family. Siyabonga talked in his interview about how receiving a bursary would enable him, and others from the School, to realise their hopes and dreams.
- By involving the participants as co-researchers in the research project.

There are several examples of the involvement of participants in the partnership as co-researchers:

The voices of Cath, Stacey (teachers at Salisbury High School) and Siyabonga (student at Nqabakazulu School) are very clearly represented in the evidence presented and analysed. They are co-participants in the research. It was Cath who took the video footage on the 2008 visit to South Africa. The research project was discussed with Cath before she went to South Africa and the sort of footage that she might take in order to provide data was agreed. It was she who interviewed Stacey and asked the questions that enabled the researcher to elicit findings for the research project.

A video interview with Lunga (students at Nqabakazulu School) was conducted by Bob Ainsworth (teacher at Salisbury High School) during his visit to South Africa with one other member of staff, eleven students and a parent in May 2009. The researcher provided Bob with the video camera prior to the trip and the footage that he might take was discussed.
Furthermore, during the South Africans visit to Salisbury in May 2009 the researcher was given two reports of reflections from Nqabakazulu students who had visited the UK and written responses to questions from three students and one member of staff from Salisbury High School. The questions had been written and interviews conducted by one of the Nqabakazulu school students who had visited the UK in 2008. She knew about the research project and unknown to the researcher she had conducted this research on behalf of the project. These accounts have been drawn upon to validate the findings of the research project. This participative approach has enriched the evidence base.

Similarly, a report was received from David Ngcobo, the Chairman of Nqabakazulu School External Relations Committee, who had visited Salisbury High School in 2008 which contributed to the project. Again, this was not explicitly asked for by the researcher. The participants seemed to want to engage in the project as co-researchers, not merely as passive participants.

Extending participation in the research project in this way helps to sustain the project and increases capacity. It is an indication of the democratic values that underpin the research project and the partnership. By asking questions of the participants about how the partnership should develop the researcher is consulting and demonstrating those democratic values. It is also a way of avoiding the post-colonial pitfalls of imposing western culture. Consulting on how the partnership should move forward provides ownership for the participants and makes them think of appropriate activities, contributing to their learning.

Thus, extending participation and democracy are values that underpin the partnership. Alongside Ubuntu, social justice and equal opportunities, these values are highly significant in driving the partnership forward.

*Influencing Learning, Touching the Hearts of Participants and Making them Better Citizens.*

As dialogues progressed the emphasis of the partnership shifted from purely fundraising for equipment towards exchange visits and the provision of bursaries for students of Nqabakazulu School to attend University. This represented an important change in that there was no longer the assumption that in the UK there was a superior system that could be transferred and imposed on Nqabakazulu School. The emphasis became how to help Nqabakazulu School and Kwamashu community to help themselves. The provision of funding for higher education would help to transform the lives of some of the learners and their communities whilst retaining their cultural identity and integrity. This shift in emphasis represented a critical learning episode for the researcher.

One of the critical learning episodes for the researcher has been recognising the impact that individual human beings can have on ones’ feelings. Individuals’ words and actions can touch the hearts of others. There have been several instances of this: the gaze of a student in a photograph; the words of Siyabonga, the Nqabakazulu School President captured on video.
It is not only the researcher whose learning has been influenced by the activities of the partnership. Many participants' hearts have been touched by individuals and they have responded accordingly. Both Cath and Stacey, teachers at Salisbury High School, are very clear that they are learning from the partnership and express this learning in terms of changes in perception and changes in behaviour. This learning can be demonstrated by their actions which show them living out their values more fully as they participate in the activities of the partnership, passing on their knowledge to students through Assemblies and encouraging them to be reflective as they talk about pride and inequality of opportunity. This evidence is captured on video. Comments made by Cath and Stacey about student learning can be associated with the “touching” of the hearts of students in the sense that Sayers (2002) means it in talking about citizenship education. Cath says that students from Salisbury High School visiting Nqabakazulu School and visits from Nqabakazulu School students and staff to the UK have provided personal contact with people of a different culture allowing personal relationships and friendships to develop. Through these visits the opportunity has arisen to explore, reflect upon and experience their own qualities and to decide how to act in response to the issues raised. The students hearts have been “touched” and this has made the meaning of good citizenship real to the students and staff. Cath uses the phrase, "they have grown as people as a result of it", to describe the impact of the visits on our students. Stacey says how the visit has changed her as a person. It has had an impact on her perceptions of herself and of the South African school.

There is evidence to suggest that the impact of the activities of the partnership on the South African pupils has also been significant. In a joint report completed by Salisbury High School and Nqabakazulu School for the British Council in 2008 on the impact of the activities of the partnership the section completed by representatives from Nqabakazulu School gives a judgement of “dramatic” for the impact of the partnership on pupils attitudes, pupils knowledge and pupils interest in development issues. In judging the extent to which the exchange visit has broadened pupils understanding of other countries they have responded “completely”.

Four examples illustrate the influence that the activities of the partnership have had on the education of others and at the same time allow others a voice in this narrative.

1. The publication of a book called Black Dust by fantasy fiction award winning writer, Graham Joyce. A colleague of the researchers at Salisbury High School, was touched by the accounts of the lives of the students in Nqabakazulu School as told in Assemblies and personally to him by students and staff who had visited the School. He made contact with Graham who agreed to write the book and with publishers, artists and printers who gave their services for free. The sales from the book fund the bursaries for Nqabakazulu students to attend University. Graham’s words at the book launch give some insight in to why he did this project,
“When I was eighteen I wanted to change the world and everyone told me that you can’t change this world. Well, maybe they are right, but what is true is that you can change the world for one person and you can change the world for ten people and projects like this are here to remind us about what you can do.”

“The end product is beautiful, but the process behind it and the involvement of all the young people in it is even more beautiful than the product”

(Dvd – Black Dust, Roberts, 2005)

2. The actions of Aurore in raising over £2000 to send Lunga, a talented art student at Nqabakazulu School to University. Aurore recounts her meeting with Lunga and the impact it had on her,

“...We talked about his life and family. He lives in complete poverty with his mother and numerous siblings as his father died when he was younger and his mother’s unemployed. He has only one dream, which is to go and study architecture at University. But when he talked about it he knew it was only a dream and that it would never happen. And when I thought of it, I realised how easy it would be for me to send him to University. I would need to raise £2000 in ten months. I started the charity events after Easter.”

3. This next example to illustrate the influence that the activities have had on the learning of others is an example of a project that has been initiated by Nqabakazulu School. During the Salisbury High School visit to South Africa in 2007 the researcher was approached by one of the teachers, Neliswa, and asked whether zulu crafts made by the students at the School could be taken to the UK and sold with profits being shared between the two communities. On return to the UK the researcher spoke with the Head of Business Studies at Salisbury High School, Bob Ainsworth, and asked whether he thought this was a viable business proposition. Due to his positive response he was put in touch with Neliswa and an agreement was drawn up for a joint business venture. A few months later a large package containing many hand-made items of jewellery arrived through the post. The Salisbury High School business studies students have been marketing and selling the jewellery. Over £1000 worth has been sold and the project has provided an income for residents of Kwamashu township and a real business experience for the students. Furthermore, it has been built into a project on fair trade in the Humanities curriculum and the school is now seeking a fair trade award with the involvement of the local community for its work in this area.

4. During the 2007 Salisbury High School visit to Kwamashu township a visit to a Children’s Home and AIDS Hospice was organised. Many of the children attend Nqabakazulu School. Whilst there, participants were told about their efforts to raise funds to buy a minibus to take patients to hospital and the orphans to School. There is a danger of
girls being raped on the way to and from School. This appeal touched the hearts of the participants and discussions took place as to how help might be provided. A Salisbury High School Governor who was on the trip, Gillian, is involved in the local church in the community in Salisbury. She agreed that she would seek to get her church community involved. On our return she spread the message about the appeal to raise funds for the minibus. Individual donations were forthcoming and the church decided to make it one of their chosen charities to support in the coming year. At Salisbury High School some additional funds were raised through sponsored events. Gillian approached the local Rotary Club and they agreed to support the fundraising efforts. The appeal was publicised on the local radio and in the local press. Within a few months sufficient funds had been raised to pay for a minibus. Further partnership activity between the two communities of Bemerton, Salisbury and Kwamashu township was initiated when members of Nqabakazulu school visited Salisbury accompanied by the matron of the Children’s Home/Hospice. She was introduced to the local community and friendships were forged. She visited the hospice in Salisbury and a link between the two hospices has now been created. Thus the work that Gillian started has grown and led to the participation of more people in the partnership. The church community have adopted the Children’s Home/Hospice as one of their charities and most recently they have paid for legal advice for them on how to achieve charitable status in South Africa so that they can access various government grants to provide for themselves. The aim is to provide a sustainable source of funding for the Hospice, instead of one-off funding from the UK.

Conclusions and Recommendations
Review of the literature established that there was a lack of pedagogy for citizenship education. This research project set out to suggest a series of pedagogical protocols for the delivery of citizenship education through an international educational partnership.

Pedagogical Protocols
- It is important to establish a network of dialogue to promote discussion of socio-educational values for the partnership so that these can be agreed and to develop a shared language to express the agreed values. These shared values are crucial in developing a shared vision (Senge, 1990) and in sustaining a partnership.
- In developing the partnership it is important to encourage mutual participation and adopt a democratic approach to decision making.
- Work on the development of activities that challenge perceptions, touch the hearts of participants (Sayers, 2002) and change values and dispositions that in turn changes actions and can influence policy.
- Provide opportunities for participants to live out their values through partnership activities. This may be through fundraising.
- Focus on the development of activities from the partnership that have a long-term impact on learning.
**Figure 2 Implications of evidence.**

<table>
<thead>
<tr>
<th>Evidence in Terms of Implications for Educational Practice.</th>
<th>Evidence in Terms of Implications for Future Design of and Policy for International CPD</th>
</tr>
</thead>
<tbody>
<tr>
<td>The importance of establishing international educational partnerships as a means of delivering effective citizenship education.</td>
<td>Government should be encouraging the establishment of international educational partnerships.</td>
</tr>
<tr>
<td>The focus on values as a key part of citizenship education.</td>
<td>Government agencies should provide guidelines which emphasise the importance of values in establishing an international educational partnership.</td>
</tr>
<tr>
<td>The establishment of a network of dialogues between participants to encourage discussion of the underpinning socio-educational values.</td>
<td>Participants in international partnerships should develop channels of communication to encourage discussion of values so that they can reach agreement on the underpinning values.</td>
</tr>
<tr>
<td>The extension of participation and the importance of a democratic approach to decision making.</td>
<td>Guidelines should emphasise the importance of the adoption of a democratic approach to decision making.</td>
</tr>
<tr>
<td>The development of a shared language to communicate the values and the vision of the partnership.</td>
<td>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.</td>
</tr>
<tr>
<td>The development of activities that touch the hearts of participants and encourage them to live out their values more fully, thus becoming active, socially responsible citizens. Identification of the activities that have had the most impact on learning through challenging pre-conceptions, changing values and dispositions and motivating action.</td>
<td>Guidance can be given on the sorts of activities that can encourage wider participation and that promote learning and active citizenship. Emphasis to be given to those activities that challenge values, change dispositions and lead to actions and the embedding of the partnership. 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. Implications for the design of international CPD with a focus on an action research approach with attendant accredited postgraduate module qualification. Possible transferability to other cultural contexts, e.g. disability</td>
</tr>
</tbody>
</table>
In this paper evidence has been presented which suggests that citizenship education 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 their values more fully. These 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.

There is the potential for citizenship to become “lived” through an international educational partnership in the sense that the activities generated by the participants can challenge perceptions, lead to changes in values and determine their actions over a prolonged period of time, providing an answer to the question put by Gearon (2003): How do we learn to become good citizens?

There are implications of this for CPD policy in terms of embedding shared values to bring about educational change. This has resonance in both an international dimension and in work-based settings.

There is a recommendation for the development of a framework for enabling international CPD policy for in-service teacher education. The focus should be on an action research approach linked to a school improvement agenda as part of the improvement paradigm. These international CPD research objectives are then linked to an accredited postgraduate module qualification.

References

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