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Demystifying international education: Concepts, ideas and ideologies

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ABSTRACT *International education is an ambiguous term often used interchangeably as comparative education, development education and multicultural education. However, research shows that little attempt has so far been made to demarcate the boundaries of international education and clarify the concept. Consequently, most international schools who claim to provide international education all too often end up in providing just the same 'education' as any other school, because they fail to focus on the key components of international education which originally inspired the very concept. Therefore, in this paper, various paradigms for defining 'international education' and its original aspirations are explored in the light of historical accounts of international education and contemporary literature. The review showed that the concept was initially inspired by the need to promote mutual understanding among different countries, and the desire to enable socioeconomic mobility in the face of increasing globalization. Based on these concepts, 'international education' has been defined as education geared towards developing global citizenship by promoting internationalism and international-mindedness, and facilitating mobility of human resources in an increasingly global world by enhancing the competence and confidence of students. It is concluded that any educational programme or system that claims to be international must concentrate on the ideology of internationalism and the pragmatics of globalization.*

Introduction

The term 'international education' has, over time, acquired a number of different meanings. 'Development education', for instance, could be considered one such interpretation when focusing specifically on the promotion of awareness of development issues in schools, while 'comparative education' is sometimes used interchangeably with international education (Marshall, 2006). However, as Crossley and Broadfoot (1992) point out 'comparative and international studies in education have evolved in different ways and there are significant differences in emphasis in approach that distinguish the two' (p. 101). The former is associated with (a) describing and comparing educational systems, processes or outcomes, (b) assisting in the development of educational institutions and practices, (c) highlighting the relationship between education and society, and (d) establishing generalized statements about education that are valid in more than one country

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(Noah, 1985 cited in Noah & Eckstein, 1998); while the latter is concerned with a curriculum of trans-disciplinary skills and international attitudes (Hayden, 2006).

Another dimension of education which is popularly equated with international education is 'multicultural education' (Cambridge & Thompson, 2004; Vestal, 1994; Mattern, 1991). However, it must be noted that while both of these may be related, they are entirely different. Multicultural education, for instance, is primarily concerned with educational practices in multicultural settings such as international schools where there is a mix of students from different cultures or an integration of multicultural issues into the local curriculum (National Association for Multicultural Education, 2003). Nevertheless, as far as cultural perspectives are concerned, international education, as we shall see, is all about inculcating international-mindedness; not just promoting multicultural awareness. In this sense, therefore, international education is broader in scope than multicultural education. Besides, whether such education takes place in a multicultural setting or not is not a major concern in international educational context – albeit, as evident from "aspirations for international education", a multicultural setting might be an ideal context for fostering of international-mindedness.

By implication then, "international education" is an ambiguous term. However, little attempt has so far been made to clearly demarcate boundaries of international education or to clarify the ambiguities associated with the concept (Bray & Mark, 2010; Marshall, 2006). Consequently, without a clear conceptualization, most international schools7 who claim to provide international education all too often end up in providing just the same 'education' as any other school, because they fail to focus on the key components of international education which originally inspired the very concept (Hayden & Thompson, 1995).

The aim of this paper is to offer a more concise definition of international education which could capture the notion of international education as it is currently practised by institutions such as the International Baccalaureate Organization (IBO); and to delineate key components of a successful international education programme. To this end, various paradigms for defining 'international education' will be explored through an examination of the key concepts emanating from traditional definitions of international education and a synthesis of those definitions. In this regard, major aspirations for international education and its main components are identified in the light of literature and the implications for international education based on those aspirations are then discussed. This is followed by a brief discussion of some of the challenges in international education. Finally, it is concluded that, in order to fulfill the aspirations of international education, any educational programme that claims to be international must concentrate on two major issues – one ideological, which is internationalism and one pragmatic, which is globalization.

Demystifying International Education

Recent research into the practice of international schools reveals a significant difference in the marketing of the concept of international education in different countries (Deardorff & Jones, 2012; Theresa, 2008). While some institutions market the concept of international education as one involving the fostering of international attitudes and intercultural awareness, there are others who equate it

with "education in a multicultural setting" (McMahon, 2011; p. 14). For the latter, therefore, a school becomes 'international' if it has a heterogeneous mix of students from different cultures. Still, there is a third category of institutions who believe that conferring an international qualification is sufficient ground to prove or claim that the education they provide is 'international' (Deardorff & Jones, 2012).

These misconceptions and the nebulous nature of the concept of international education necessitate a demystification or clarification of the concept in terms of the historical forces that inspired the concept, its traditional definitions and major components. Many authors (e.g. Bray & Mark, 2010) have already expressed the need for greater definitional and conceptual clarity of the notion of international education. The rest of this paper, therefore, focuses on clarifying international education.

The Traditional Notion of International Education

Traditionally, most definitions of international education involved explaining different forms it might take, all of which had the notion of some form of 'travelling abroad for educational use' as a shared feature. For example, Arum (1987) described international education as a tripartite manifestation: international studies, international educational exchange and technical assistance. The first of these, that is, international studies, is identified with "…educational activities of any kind (i.e., teaching, studying, doing research or providing technical assistance), involving people of two or more nations, either individually or in formal programs" (Arum, 1987; p. 8). International educational exchange, on the other hand, would involve local students and faculty engaged in educational activities in overseas institutions while foreign students and faculty are similarly engaged in educational activities in local institutions – that is, there is an exchange of students and faculty between two or more countries. Finally, technical assistance, according to Arum (1987), involves local educational experts working to improve institutions, doing research and developing human resources in overseas countries, usually in the Third World countries. This might take the form of development aid of some kind; for example educational consultancy services of major institutions such as UNICEF in different countries.

A similar account of international education has been offered by Leach in 1969 – much before Arum. He explained the concept of international education in terms of internationalism which concerns "the maintenance of relations between different countries" (p.7). In doing so, he described three ways in which internationalism might be applied to international education. First, there is the unilateral internationalism where a country might train its educational personnel in an overseas institution based in a different country. Second is the bilateral internationalism where there is an "exchange between and among students of two countries, chiefly at university level" (p.8). Finally, multilateral internationalism would involve "those founded by joint action of two or more governments or national groupings" (p.9).

Both Arum's tripartite conceptualization of international education and Leach's 'internationalist' international education (Cambridge & Thompson, 2004) construe international education as a dynamic concept – one that involves movement of people across national borders. In other words, the notion of students or faculty being abroad for a certain period of time is prevalent in the

aforementioned conceptualizations of international education. The reason for such cross-border experiences as an integral part of international education is not surprising or inexplicable. For instance, students who go abroad will learn that there are differences between the host culture and that of their local culture (Hansen, 2002). By living in the host country, they can become proficient in the language spoken in the host country and this could develop in them 'a can-do attitude' as a sense of independence emerges (Hansen, 2002; p.7). Also, the sense of identity one feels as a 'foreigner' in a foreign country might cause students to make keen observations about their home country. These are essential goals in themselves for students' personal development, besides developing international-mindedness and contributing to internationalism (Jackson, 2010; Klineberg, 1970).

Furthermore, as seen from Leach's conceptualization of internationalism, an exchange of students between two countries is also a gateway to fostering internationalism between the two countries (Leach, 1969). International education is seen, in this regard, as a way to strengthen bilateral ties between two countries. Since students and faculty from one country would travel to the other, it is hoped that such meetings would facilitate understanding between two countries. For this reason, the traditional conceptualizations of international education had the tendency to emphasize on the notion of student exchanges and/or overseas stay.

However, tensions exist within this paradigm. First of all, it posits international education as an exotic phenomenon – that international education should have some form of 'movement across geographical borders'. Nonetheless, it is not a necessary condition for international-mindedness. A person might travel globally in pursuit of education and yet remain only as a 'cosmopolitan' without necessarily becoming 'internationally-minded' in that he/she might 'float across the surface of the world having little deep connection with any part of it' (Tate, 2004; p. 10). As Marginson & Sawir (2011) point out, without explicitly teaching for intercultural understanding, students in an exchange programme may be awed by the exotica of the host country or unable to recover from cultural shocks they experience. Consequently, they may be preoccupied with a single cultural aspect and distracted from exploring the rich culture of the host country.

Second, in the same vein, cosmopolitan experiences may not yield desired outcomes because the host countries to which international students visit are not as 'welcoming and respectful of multiculturalism' as they claim to be. Since international-mindedness includes a deep understanding of cultural differences (as opposed to 'cosmopolitan awareness') and a sincere appreciation of and respect for those differences, what is more important in an international school is, therefore, the curriculum and instruction that could develop such a mindset in students; regardless of whether or not the school has a multicultural student population (Mattern, 1991).

Finally, a mere exchange of students and faculty may not lead to increased internationalism between two or more countries. According to Cambridge and Thompson (2004), both unilateral and bilateral internationalism promotes international relations only to a limited extent. For example, they argue that since unilateral internationalist schools are "devoted to preparing their students for rapid integration into the life of the nation of origin at whatever point the clientele goes home" (Leach, 1969; p. 9), there is reason to believe that students in such schools would only have minimal exposure to local culture of their educational setting.

Critiquing internationalist arguments for international education, Cambridge and Thompson (2004) further argue that unilateral internationalism is also an "expression of a lack of confidence in the indigenous educational system of the host country" (p. 166). Thus, goes the argument that, such approaches may only lead to suspicion and misunderstanding among countries, which is, in fact, hostile to globalization and international-mindedness (Cambridge & Thompson, 2004). Bilateral internationalism has also been viewed as a cold war weapon, and only multilateral internationalism is considered conducive to internationalism as schools under such an approach often have "a policy of student recruitment from all countries in the world…are wholly residential (such as some of the United World Colleges)" and offer a global curricula (Cambridge & Thompson, 2004; p. 166; emphasis added; Wilkinson, 1998; Mattern, 1991).

Hence, it can be said that the ultimate goal of international education is not merely an exchange of students and faculty between two or more countries, nor being educated in an overseas institution. More than being a movement of people across national borders, international education is also "a journey or movement of people, minds, or ideas across political and cultural frontiers", not just across geographical frontiers (Hayden & Thompson, 1995; p.17; emphasis added). In fact, the internationalist view of education (as described by Leach, 1969), to some extent, captures this notion of international education, since, from his account of international education, it is clear that international education was inspired by the need to create mutual understanding between two or more countries. But was this the only or the original aspiration for international education? In the following discussion, I will explore the major aspirations for international education in the light of literature.

Aspirations for international education

Since its very inception, internationalism has been one of the major aspirations for international education (Walker et al, 2002; Cambridge & Thomson, 2004). For example, following the signing of Treaty of Versailles, the League of Nations was formed with the intention of promoting international understanding which marked the first appearance of international education (Walker et al, 2002; Vestal, 1994). Internationalism was seen as a path for greater fraternity, more tolerance and world peace. This was the motivation for international education as it emerged after the World War I (Goodings & Lauwerys, 1964). The same ideology of internationalism underpinned the formation of International School of Geneva in 1924 and the United World Colleges movement in 1962 (Leach, 1969; Scanlon, 1965). For example, Robert Blackburn, a former deputy headmaster of the United World College of the Atlantic and Deputy Director General of the IBO, maintained that 'education must be used as a tool to break down the barriers of race, religion and class which separate our students' (Jonietz, 1991, p. 222).

In more recent history, UNESCO has taken a number of important steps in promoting peace through international education. Some of these measures are identified in UN Secretary General's Report on International Decade for a Culture of Peace and Non-Violence for the Children of the World (2001-2010). An example is the UNESCO-organized Copenhagen Conference on "Education for intercultural understanding and dialogue" in October 2008, which focused on the

development of special platforms for cooperation across cultural boundaries, with a particular focus on young people as key agents of change. Another prominent example is UNESCO's attempts to revise textbooks and curricula to help ensure the removal of hate messages, distortions, prejudice and negative bias from textbooks and other educational media and ensure that basic knowledge and understanding of the main cultures, civilizations and religions of the world are taught. Specifically, this included, among many others, the completion of the History of Humanity and the General History of Latin America – as part of a long-term programme of UNESCO histories, which has received the intellectual cooperation of more than 1800 eminent specialists from all regions of the world (United Nations, 2009).

Thus, it can be seen that greater international understanding has always been a major source of motivation for international education. As mentioned earlier, the different forms of internationalism Leach (1969) described had the goal of promoting international relations among countries, and education was seen as "a means of changing the world by increasing international understanding through bringing together young people from many different countries" (Cambridge & Thomson, 2004, p. 167).

This perspective on education, as noted by Cambridge and Thompson (2004), aims more at the personal (affective) development of the individual (through inculcating international attitudes) than the cognitive growth (which is largely a product of factual knowledge), by construing education as a process rather than a product. History shows that such an internationally-minded view of education is largely a response to poverty, political oppression and war in the world (Vestal, 1994). Following the World War I, international education was seen as an upholder of peace in the world. This orientation towards internationalism has always underpinned virtually all international educational movements. Cambridge & Thompson (2004) cites the example of IB Diploma Programme whose compulsory core components, namely the Theory of Knowledge (TOK), the Extended Essay, and Creativity, Action, Service (CAS), provide learners an opportunity to serve their community (Thompson et al., 2003).

However, the same IB program shows that, along with the ideological aspirations of internationalism, there has also been the pragmatic notion of globalization and socioeconomic mobility afforded by an internationally recognized qualification. For example, the original purpose behind the formation of IBO in 1968 was to facilitate the international mobility of students preparing for university by providing schools with a curriculum and diploma qualification recognized by universities around the world (Leach, 1969; Thompson et al., 2003). Apart from instilling values that would help increase international understanding among students, an internationally recognized qualification was seen as essential for mobility of students across national borders for purposes of higher education, career and jobs.

Therefore, international education had two main aspirations: a desire for international understanding (internationalism) – the ideological aspect of international education, and a desire for socioeconomic mobility in the face of increasing globalization – the pragmatic aspect of international education (Cambridge & Thompson, 2004). The achievement of these aspirations would help realize the prospect of a global village through development of global citizenship in successful graduates of international schools.

Implications of internationalism and globalization for world citizenship

World citizenship can be defined as the belief that one do not belong exclusively to a particular nation (White, 2008) – the belief that one is not particularly inclined towards a specific country in terms of his/her attitudes (preference) towards the culture, race, ethnicity, religion and/or other aspects of that country. This belief can only develop if one is wholeheartedly subscribed to a philosophy of internationalism and international-mindedness, which is what the international education aims to build in its students. In fact, the IBO's definition of international education has, as a central focus, that of 'developing citizens of the world in relation to culture, language and learning to live together' (IBO, 2011). To understand how international education can achieve this, we need to first explore the dimensions of citizenship and then the implications of internationalism and globalization for world citizenship.

According to Richardson (1996), citizenship has four main strands or dimensions. They are: social rights and obligations (rights), social inclusion and active participation (inclusion), sentiment and social identity (identity), and political literacy and skill (competence). The dimension of "rights" concerns formal status and rights, such as the rights to certain welfare benefits, the rights not to be discriminated against in the labour market and so on, while "inclusion" goes beyond the absence of discrimination to cover 'the lively presence of many opportunities and spaces for citizens and residents to take part in the cultural, economic and political affairs of the community" (Richardson, 1996). On the other hand, "identity" refers to personal, ethnic and cultural identity which needs to be "confident, strong and self-affirming; open to change, choice and development; and receptive and generous towards other identities" (Runnymede Trust, 1992 cited in Richardson, 1996), whilst "competence" can be identified with knowledge and skills which would enable a person to be more mobile in the international arena. The first of these, as explained by Richardson (1996), is largely structural or political while the second two are largely personal and cultural.

Based on these four dimensions, it can be postulated that the ideological aspect of international education (that is, the ideology of internationalism) maps onto the first two dimensions in Richardson's model of citizenship, while the last two dimensions in the same model capture the pragmatic aspect of international education (which is the mobility required of individuals for global citizenship and international job market). This is shown in Figure 1.

From the model shown in Figure 1, it can be seen that the dual aspirations for international education, which is internationalism and globalization, have the potential to prepare students for world citizenship. This is in part because, a programme of international education based on internationalism could foster international-mindedness, international attitudes and international and intercultural understanding in its students. This would be possible through inculcating in students core values such as peace, respect, empathy and tolerance and teaching trans-disciplinary skills (Cambridge & Thompson, 2004; Hill, 1994), thereby building in them a personal, cultural and ethnic identity that demonstrates confidence as a world citizen, and acknowledges open-mindedness, and receptiveness and tolerance to other identities. Such an identity would help students interact more successfully with people from different countries, thus

building in them a sense of belongingness as a citizen in the global community (after Wilson, 1993).

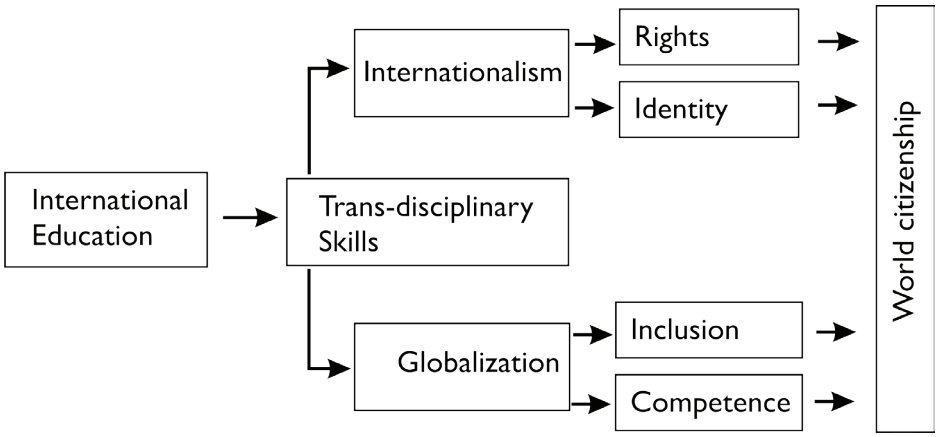

Figure 1. Conceptualizing international education (based on Richardson, 1996; Cambridge & Thompson, 2004).

In addition, a truly international education programme would incorporate the pragmatics of globalization in its pedagogy both to promote international-mindedness and to cater for the needs of the contemporary globalizing world. This means that such programmes would involve imparting knowledge and skills in such areas of instruction as numeracy, basic science, communication and information technology, language, music and arts, media studies, social sciences and humanities, ethics and religion and so on that are trans-disciplinary and highly transferable across international institutions (Mattern, 1991; Piper, 2006). Since such educational experience embodies a process of both inculcating international attitudes and core values conducive to internationalism and trans-disciplinary skills requisite for the global job market, it can translate itself into an internationally recognized educational qualification through international standards and benchmarking. It could thereby facilitate mobility of students across countries, in terms of higher education, careers and jobs. This mobility per se is crucial for economic globalization since it would facilitate free movement of people across national frontiers (Banks & Bhandari, 2012).

However, caution should be taken in order not to get preoccupied by rigorous testing and assessment because a heavily test-based approach can only mean international education being viewed as a product. Nonetheless, as mentioned before, international education should be viewed more as a process of inculcating values and trans-disciplinary skills (Cambridge & Thompson, 2004).

Therefore, in order to facilitate globalization at large (not just in purely economic terms), international education should focus on developing international-

mindedness and intercultural understanding. That is, it should make students more tolerant of and receptive to intercultural and personal differences that might otherwise lead to prejudice, discrimination and conflict. This could be done by showing them that different people from different backgrounds often hold different views, and teaching them how to examine the reasons for such differences and avoid stereotyping (Stathers, 2008). To help students understand cultural differences and become international-minded, any international education programme should include five components.

They are:

(a) exposure to others of different cultures within the school: In an international school with a multicultural student population, this would mean providing opportunities for students to discover cultural differences and similarities between their cultures and those of the other students. As a whole school process, such cultural discovery could be extended to include cultures of staff working in the school.
(b) teachers as exemplars of international-mindedness: Teachers must role-model international-minded behaviour for students through formal and informal curriculum. This might include voicing his/her viewpoints and thinking aloud on cultural aspects related to different cultures in a way that shows students how appreciative the teacher is of different cultures. Teachers must also plan and implement activities that provide opportunities for students to improve intercultural awareness and communication.
(c) exposure to others of different cultures outside the school: This would involve assigning students project work and (guided) inquiry tasks into cultures outside the school and students reporting back and reflecting on their experience.
(d) a balanced formal curriculum: This primarily means planning and implementing schemes and programmes within the formal learning framework/mandate of the school that target the development of the whole person.
(e) an executive structure that is value-consistent with international philosophy: In short, this means the organization as a whole must believe in and be committed to promoting international-mindedness (Thompson, 1998; Hayden & Thompson, 1995).

A programme of international education based on these components can promote both internationalism and globalization and can be a catalyst for social change (White, 2008). For example, exposure to other cultures and modeling of international-mindedness are particularly important for creating intercultural awareness and hence internationalism through international education. This would also create a positive mindset conducive to globalization and thus promote globalization to some extent. However, a balanced formal curriculum and an executive structure that is value-consistent with international philosophy also suggest a third dimension which is the proposition that a programme that claims to be international should have a balanced focus on the ideology of internationalism and the pragmatics of globalization. The executive structure supporting the international programmes needs to acknowledge the dual aspirations of international education and develop a global curriculum that takes a balanced focus on internationalism and globalization.

The successful experience of IB Diploma programme shows the importance of an international-minded and skills-oriented view of international education. Not

only do such programmes prepare students for an increasingly globalizing world by developing their international-mindedness (what is "international" about IBO), but also make them highly mobile in careers, jobs and higher studies by equipping them with skills that are highly transferable in the international context (what is "baccalaureate" about IBO) (White, 2008). This is evident from a recent case study of eight Texas schools implementing IB programmes by Stillisano et al (2011). The study found that students who successfully completed IB programmes had broader thinking perspectives, a higher multicultural competence and improved vocational skills compared to students from other educational programmes in those countries.

In fact, there are limitations of such studies, and criticisms on IB programmes for them being 'prestigious and unaffordable except for the elite and highly motivated learners' (Pound, 2003; p. 10). In this sense, some people believe that it is ironic for IB programmes to have issues of access to the disadvantaged groups of the international community when they appear to promote 'international education' (Pound, 2003).

However, despite these limitations, many believe IB programmes to be highly successful. For example, Baker (2012) notes that the secret behind the success of IB programmes lies in the fact that those programmes strive to address all the learning domains of holistic education. That is, they have a balanced focus on teaching knowledge (cognitive domain), developing skills (psychomotor domain) and instilling a positive mindset (affective domain) requisite for competing and surviving in a globalizing world. This was the conclusion reached earlier by Hill (2007) in a comparative analysis of the IBO conception of international education and the philosophical foundations of international education found in literature. He concluded that the knowledge, skills and attitudes of IB programmes correspond very closely with those identified in the literature on international education. Based on this, he proposed that international education must incorporate the three learning domains in the following ways:

a) Knowledge: This must include knowing about world issues (such as population concerns including migration, ethnicity, refugee issues; fresh water, terrorism); social justice and equity; interdependence and globalization; sustainable development (including ecological/environmental issues); cultural diversity; peace and conflict; languages and religions.
b) Skills: These must include skills of critical reflection, problem-solving, inquiry, working collaboratively, language learning, cultural literacy, lifelong learning, conflict resolution, trans-disciplinary and holistic learning.
c) Attitudes: These must include a commitment to peace, social justice and equity on a world scale; compassion and empathy for the feelings, needs and lives of others in different countries; respect for cultural diversity and human rights; caring for the environment; commitment to sustainable development; friendship and solidarity amongst peoples; a belief that people can make a difference.

In short, educational programmes which incorporate international-mindedness and the pragmatics of globalization have the potential to empower students to become active world citizens or participants in the international community. This is because they focus on the development of the whole person and equip students with international attitudes and global skills. In this sense, international education

has much to offer the international community in terms of education for the 21st century (Delores, 1998).

Challenges in Implementing International Education

The discussion so far in this paper on international education might give the impression that an internationally-minded, globally pragmatic view of education is idealistic and without challenges. Nevertheless, there are several challenges in implementing a truly international education. To mention a few, firstly, there is a misconception about what comprises international-mindedness. To many, it is as nebulous as international education. They think that international-mindedness is about "total immersion" in a foreign culture, whilst others believe that it is synonymous with "multicultural awareness" (Theresa, 2008).

Secondly, there is scepticism about whether international education would promote multicultural awareness (Theresa, 2008). Some are of the opinion that international education would only promote dominant cultures and dissolve minority cultures. When this happens, 'multicultural awareness' might only mean an awareness of the dominant cultures. At a time when globalization trends call for a global culture, such scepticisms might be well justified in terms of which cultures might thrive to become part of the 'global culture' and what might happen to other cultures (Smith, 1990). Since all cultures are not equal in terms of prevalence, chances are that the few dominant cultures will have a major influence on the 'global culture'. From a sociological viewpoint then, international education might be seen to be an agent of such change: one that perpetuates majority cultures at the expense of minority cultures.

Finally, some might even believe that the prospect of international schools providing international education as advocated in this paper is somewhat unrealistic. This is because students in most parts of the world still do not have opportunity to study and work overseas. In other words, international mobility of students is still a concern.

For these reasons, the concept of international education needs to be researched further, more widely discussed and redefined if necessary so as to find ways to overcome its challenges and maximize the benefits of international educational programmes.

Conclusion

The historical accounts of international education movements (e.g. Leach, 1969; Scanlon, 1965) show that it is inspired by an ideology of internationalism, aimed towards creation of international attitudes, international-mindedness and intercultural understanding that would facilitate tolerance, respect and fraternity needed for world peace. Therefore, it becomes essential for any system of education that claims to be 'international' to embrace this ideological view of international education. However, globalization trends also call for greater mobility of human resources across national frontiers. This entails not only a positive mindset, as that instilled by an internationally-minded education system, but also a pragmatic component such as an internationally recognized educational qualification that might, by increasing student competence, enable them to enter higher education institutes and job markets across nations, without much difficulty. Together,

these two components – that is ideology of internationalism and pragmatics of globalization – confer world citizenship to the successful graduates of international schools.

Hence, it can be concluded that any international education programme, to fulfill the aspirations of international education, must have a balanced focus on both the ideology of internationalism and international-mindedness and pragmatics of globalization. In this regard, international education can be defined as "education geared towards developing global citizenship by promoting internationalism and international-mindedness, and facilitating mobility of human resources in an increasingly global world by enhancing the competence and confidence of students."

From this perspective, then, any school even if it does not necessarily enrol students from different countries, can be truly international if the education it offers is 'international' (Walker et al, 2002; Fraser & Brickman, 1995; Hayden & Thompson, 1995). That is, if it addresses the needs of globalization and internationalism. On the contrary, an international school even if it holds 'a heterogeneous mix of students from different countries' might not be providing international education if it has no 'philosophy of international education' which embraces the ideology of internationalism and the pragmatics of globalization (Hayden & Thompson, 1995; Mattern, 1991).

Therefore, what is most important for an international school is a philosophy of international education consistent with internationalism and globalization, because without such a philosophy, international schools might only be producing 'people who are not receptive to cultural differences but perpetuate cultural stereotypes' (Vestal, 1994; p. 2). Only an international-minded education can teach students how to celebrate cultural differences without stereotyping others and without eradicating individual, native cultures (White, 2008). The question of national identity, culture and language would remain intact in the face of globalization only if all international education programmes acknowledge the dimension of international-mindedness.

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