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LEARNING FROM THE WORLD AND  
LEARNING FOR THE WORLD:  
AN ESSAY ON WORLD SCHOOLS

向世界学习，为世界学习  
一篇关于世界学校的论文



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Malcolm McKenzie是北京鼎石国际学校创校校长。在南非开普敦长大。开普敦大学读完本科之后，获得有“全球本科生诺贝尔奖”美誉的“罗德奖学金” Rhodes Scholarship 前往牛津大学攻读英文硕士，此后又获得兰开斯特大学应用语言学硕士学位。他在博茨瓦纳的Maru-a-Pula中学及威尔士大西洋联合世界书院（United World College of Atlantic）做了20年校长。2007至2013年在美国“八校联盟”之一的著名私立高中The Hotchkiss School担任校长。他经验丰富，热爱挑战，是多个世界级教育会议的特邀演讲嘉宾。

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# Learning from the world and learning for the world: An essay on world schools

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## **Abstract**

This essay draws on the author's personal experiences as a head of school on three continents, over 20 years, as well as on some of his recent writings and talks. From Martin Luther King Jr's idea of a world house is derived the concept of a 'world school'. This project charts a way for national schools to develop worldminded graduates. It is claimed that the current state of international education has created an open space for all interested schools to learn both from and for the world. Five thematic visions of learning for the benefit of our world are discussed. Also outlined is a teacher profile for world school teaching, and the article concludes with a case study drawing on the author's current school and changes that it has implemented over five years.

## **Keywords**

Experiential doing, intellectual questing, intercultural journeying, national school, spatial sensitizing, sustainable living, world school

## **World schools – what's in a name, and slogan?**

The word 'international', as we know, has been used extensively in the appellation of many schools, from those that are of the now traditional international type to some speculative, fragile projects that trade on the term in the hope that being called an international school will lend lustre to their enterprise. I am not aware, however, of any similarly extensive use of the word 'world' in this context. There is a World Academy, and there are the United World Schools. In the movement that predates this recent venture, the United World Colleges, the ligature seems to be between the first word 'united' and 'world', more than between 'world' and 'colleges'. The same is probably true of the phrase 'IB World Schools', which describes schools authorized to offer one or more of the four International Baccalaureate (IB) programmes: Primary Years Programme (PYP), Middle Years Programme (MYP), Diploma Programme (DP) and the new Career-related Certificate (CC). We are relatively open to the descriptor 'world', in the way that I wish to develop it. What is in the name 'world school', therefore, is the potential to generate guidelines and descriptions such as those in this essay.

The 'way' that I wish to develop tracks back to Martin Luther King Jr and his Nobel Peace Prize speech of December 1964, The Quest for Peace and Justice. Towards the end of this presentation, King advances the potent image of a 'world house':

*Some years ago a famous novelist died. Among his papers was found a list of suggested plots for future stories, the most prominently underscored being this one: 'A widely separated family inherits a house in which they have to live together.' This is the great new problem of mankind. We have inherited a big house, a great 'world house' in which we have to live together – black and white, Easterners and Westerners, Gentiles and Jews, Catholics and Protestants, Moslem and Hindu, a family unduly separated in ideas, culture, and interests who, because we can never again live without each other, must learn, somehow, in this one big world, to live with each other.*

What a challenging problem, and what a scintillating emblem. The world house combines the global and the domestic, the planetary and the parochial. This world house must establish within it the world schools that will be exemplars for the future.

Quick and easy travel is one of the foundations of our world house. In a ruminative essay about world schools and their leading, pioneering capacities, it seems fitting therefore to say something about travel. Air travel is our most rapid form of mass, global journeying. Airports are shrines to contemporary life. Impermanence, bustle, congestion, cosmopolitanism, anxiety and excitement are just a few features of these mansions, some might say cathedrals, that are the locus of this form of travel. These features make airports fine places for pithy advertising slogans. HSBC, originally the Hong Kong and Shanghai Banking Corporation, frequently displays its favoured slogan in airports. It styles itself, here and elsewhere, as the world's local bank. I have often tried to imagine how the global educational landscape would be changed if every one of our national schools, around the world, saw itself as the world's local school. We know that the number of inter-

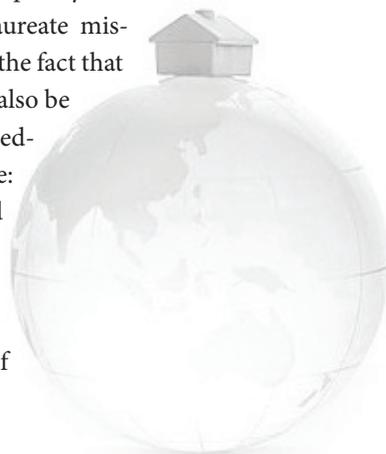
*What might happen if most of our national schools, around the world, envisioned themselves as the world's local schools? Take this a step further and imagine national schools becoming the locals' world schools, bringing the world in various ways to local people and communities.*

national schools around the world can be counted merely in the few thousands. We know, too, that the vast majority of schools – millions of them – are national institutions, and will remain so for a long, long time. It is the great educational challenge of our times to transform many of these national schools into world schools.

So what might happen if most of our national schools, around the world, envisioned themselves as the world's local schools? Take this a step further and imagine national schools becoming the locals' world schools, bringing the world in various ways to local people and communities. Such schools would be characterized by students who are curious, who are trained to ask critical questions, who reach judgments after weighing wide-ranging evidence, and who can move when appropriate from one knowledge or epistemological system to another. Diverse and blended pedagogical styles would be encouraged in such schools. Students and teachers would be knowledgeable about the world, they

would want to learn all the time from the world, but at the same time they would be learning for the world. They would, therefore, apply their learning to change our world for the better and to address the great challenges of our time. A deep sense of public purpose, of learning to serve, would be systemic in such

schools. Above all, perhaps, they would develop a positive instinct for difference, and a desire to learn from otherness. World schools like this would most definitely be producing national and global citizens, comfortable in their local identity but also cosmopolitan, completely at ease with otherness. The International Baccalaureate mission statement makes reference to the fact that 'others, with their differences, can also be right'. Another HSBC airport medley makes play with this sentence: 'Since 1865, we have understood that differences are what make the world such a remarkable place.' True, indeed, and how much more remarkable might this world be if populated by world schools?



## ***International education***

There was a time, clearly, when international education was seen as the preserve of international schools. Such schools (and, as I have already mentioned, there is a limited although significant number of them) are predominantly day schools in large cities, their students are often enrolled from a globally itinerant community, their teachers tend habitually to travel the international circuit, their boards and their heads change regularly, and their academic curriculum is frequently one or more of the programmes of the International Baccalaureate. George Walker (2011) has recently identified three phases of international education. In the first, a blend of pragmatism (the need for educational rigour and consistency for globally mobile families) and idealism (the promise of the covenant of the League of Nations and, later, the United Nations) saw the founding of about 50 international schools in the middle of the 20th century. Notable among these were the International School of Geneva (often known as Ecolint, an abbreviation of the French version of its name) and UNIS, the United Nations International School in New York. In the second phase, it became clear that both the practical benefits and the idealistic values of an international education need no longer be confined to international schools. Any national school that was forward looking and worldly minded could prepare its students successfully to be global citizens. In the third phase, according to Walker (2011: 16), the IB becomes a service and consulting organization for such institutions who are 'looking to the IB, perhaps less for its programmes and more for its advice, support, development opportunities and recognition.' These three phases are outlined in a book specifically about the IB. In this article, I would open up additional frames of reference. World schools, whether international or national, should be seeking advice wherever it is available on how to become both the world's local school and the locals' world school.

## **Learning from the world**

One way of doing this is to learn from, and assimilate, new ideas and practices from elsewhere. Learning from the world, our world of differences, would seem to be so very obvious. Yet most of us tend to benchmark ourselves against what we already know something about. Comparison with similarity is all too common: as the poet Shelley

writes in his 'Ode to a Skylark', trying to describe and define something illuminating and full of wonder ...

*What thou art we know not;  
What is most like thee?*

National systems of education are notoriously inward-looking in this regard. Even in a highly interconnected world, where we should know easily the strong points of other ways of doing things, the conservatism and resilience of national systems is often astonishing. Comparative educators, and what I am suggesting has the potential to go much further than mere comparison, know exactly what I mean when it comes to bending one system in order to blend in aspects of another. Benchmarking with curiosity, humility, and comprehensiveness is now an essential criterion in any serious endeavour at local improvement. So what can we learn from the world, relatively speaking? Here are just a very few thoughts.

At the curricular level, we might ask why geography is so established in British-based systems and almost absent from American ones; we might insist on being able to learn from the French predilection for philosophy; we might wonder about the lowly place of economics and entrepreneurial studies in liberal arts academies; and we might speculate that mastery of two languages is essential, and perhaps that three is not abnormal, nor impossible. These are just a few, indicative examples.

When it comes to pedagogic practice, we might consider the positive effect of the limited use of mathematical calculators at the school level in China; the value of including participation in class discussions as a gradable element in the USA; the importance of memory training (by which I do not mean rote learning) in some eastern practices; the significance of enquiry-based Socratic learning through dialogue in the best of the west; the role of extensive reading in some systems; and the need for all teachers to understand the differences between norm-based and criterion-based assessment.

With regard to structural differences, let us look at differing perceptions of acceptable course load; multi-grade elementary school teaching of Mathematics in China; the later start to formal schooling in Finland; the distinctiveness of the house system in the British-based boarding school tradition; different ways of arranging and giving weight to

sport or athletics; the importance of the gap year in some countries; and the markedly varying degrees of importance placed on teacher training and professional development.

Finally, in considering overarching philosophical frames, what might be learned from the influence of Buddhism in Thai education, theories of Ubuntu in southern Africa, or the implicit questioning by some traditions of those universality assumptions of the Enlightenment, the liberal values that underlie much of western educational thinking?

The possibilities are numerous. Learning from the world should be exciting, productive, challenging, and uplifting in a data demonstrable manner. The above are merely a few examples.

## Learning for the world

For the purposes of this essay, I am selecting five areas when considering learning for the world. I like to think of them as visions for world schools that, if learned and practised meaningfully, will impact positively the world that current students will inherit, live in and change. They are, clearly, a selection from a potentially larger list, and by no means comprehensive. And they are thematic, and therefore do not address the structural realignments, including exterior and interior architecture, that schools are surely going to face, and the technologies that are changing how we do business. Nor do they necessarily address directly what are fashionably called 21st-century skills, although there are some areas of commonality with these. I remain sceptical about skills for a whole century when we are only just over one decade into it, and when all commentators readily admit that the pace of change is faster and deeper than ever before. I am not sure what skills for the past century might have been predicted with confidence and accuracy in 1912.

My five visions, all connected and overlapping, are not unexpected or novel. But all are of vital importance to world schools and, taken together, they form a powerful quintet. They are:

- *intellectual questing;*
- *intercultural journeying;*
- *spatial sensitizing;*
- *experiential doing;*
- *sustainable living.*

## *Intellectual questing*

My first vision is intellectualism. As I am approaching what I call intellectual questing, which means for me both searching and asking, as a practising head of school, I shall refer to one aspect of my own practice. At the end of every term, for 20 years now, I have written a letter to the extended family of the school of which I am a part. Here is an extract from a letter not too long ago. The paragraph below came immediately after a typical catalogue of successful achievements, by the students, in the artistic and athletic domains:

*As it must always be, the foundation for all this activity is intellectual, the love of learning through the life of the mind. I went to Scotland during the Thanksgiving break as a guest speaker at an annual symposium called Scotland International. The title that I crafted was deliberately bivalent: Leading Skills for Leading Schools. At the institutional level, I urged that our schools should become ever more intellectual, a quality broader and deeper than the merely academic. In our world of such great complexity, desperate for leaders of caliber, the old saw that the best leaders are those with second-class intellects and first-class characters is insufficient. We need leaders with both intellect and character of the highest quality.*

Character and intellectual development are often separated. Kurt Hahn said that the destiny of character occurs outside the classroom. However, classrooms can, should, and must be different now. Our schools must try to bring together character building and intellectual development. In the spirit of intellectual questing, we must ensure that our students, and their teachers, place a high priority on the interrogative mood. Asking probing questions must be at the heart of our learning. We must be more concerned to uncover syllabuses and content, rather than slavishly covering them. Too often the teachers' lament is this: 'There is just not enough time.' I would rather hear the cry: 'There is just not enough probing!'

To enlist a specific example, the IB Diploma Theory of Knowledge (TOK) course, and courses like it, have tremendous value in this context. Independent, critical thinking makes epistemological nomads of learners, and so does TOK. It also leads us to make interdisciplinary links that are unusual and creative. Schools concerned to foster this

kind of intellectualism should consider more interdisciplinary courses and more collaborative group projects. It is heartening to see a revival of interdisciplinary courses in schools, and a different emphasis in these courses from that of the 1970s. Now there tends to be a genuine interfusion that honours the integrity of disciplines but that also makes the whole greater than the sum of the different disciplines that are being linked.

In high schools, especially in the USA where I currently work, we are too often constrained by what we think universities demand of us. My vision of intellectual questing dictates that we should protect and cherish the intellectualism that we seek to promote in our schools. We must retain these questioning, critical and creative aspects and not allow the universities to dictate matters. In the final analysis, universities respect this. If we are preparing our students in a properly intellectual, questing manner, the most rigorous universities all over the world will welcome them gladly.

### ***Intercultural journeying***

Let me move to my second vision, intercultural journeying. This is a move, from first to second, that ought to be more obvious than it sometimes seems. It is instructive to refer again to the IB Diploma. In the early history of the development of the Diploma Programme, in the late 1960s, there was an explicit link between critical thinking (one part of what I am calling intellectual questing) and interna-



tional understanding. I feel that we sometimes lose sight of the need for and power of this connection. At Hotchkiss in the past few years we have created a new centre, the Center for Global Understanding and Independent Thinking. That coupling reinforces a link which we sometimes take for granted, or lose sight of completely. We should expect our world schools to practise and celebrate this as a matter of course. There is an easy movement from the spirit of

inquiry and making creative links to the promotion of the international understanding underpinning pannationalism. On one level, each is an analogue for the other.

In the later years of the 20th century, people who were geopolitical progressives were very much focused on international understanding. Such a focus could often cut across

party and partisan lines. It gave rise to the proliferation of concepts such as global citizenship, world-mindedness, and cosmopolitanism, all useful outgrowths of the debates around international understanding. I am now inclined to substitute the term intercultural understanding for international understanding. This allows for the possibility of celebrating and learning from difference across groups that might not be only national. After all, age and gender groupings have distinct cultures, and this can be obvious, and obviously utilized, within schools. It is hugely significant to realize, taking to heart the IB mission statement, that others with their differences can also be right. It can be even more startling to learn that we, with our apparent similarities, can ourselves be different – in other words that there are heterogeneities close to home that we sometimes do not see. Intercultural journeying, distant and local, produces such revelations. We must remember that to change the world, in ways small and big, we have to start doing new things but also stop doing some things that are habitual. One of those to stop is the complacency of resting within our own cultures, and of seeing these as seamless. World schools should insist on this.

### ***Spatial sensitizing***

Community building in schools flows naturally from

intercultural awareness, from the harmonizing of differences. I am approaching such a sense of community, and community service, in spatial terms. This is an unusual angle on the topic. Let me explain. The author John McPhee (1965) once wrote about Bill Bradley in his basketball playing days at Princeton. Senator Bradley later ran unsuccessfully for the Presidency of the USA. The book is called *A Sense of Where You Are*. Its title derives from Bradley's response to a question about how he always seemed to be in the right place on the court at exactly the right time, both to assist his fellow players and to execute extraordinary individual plays. Bradley used the phrase 'a sense of where you are' to describe the perfect intuitive knowledge, born of thousands of hours of practice, that allowed him to see the court and both teams as a moving map drawn around him and his place in the game. Such spatial sensitivity is a useful metaphor for developing a sense of community, individually and collectively. If we have a sense of where we are, and that entails knowing where others are, this enhances our capacities to intuit the flow of the whole game. We need to make opportunities in our schools for practising this skill. Our students will be learning for their world by doing so.

This third vision, connected to the second, grows from the insight that genuine intercultural literacy recognizes human interdependence at a profound level. Community



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service certainly builds upon this and once we feel our near and far interdependence in the heart, we understand and value humanness and humility quite differently. This is one of the defining features of our humanity and our human nature. For me, a South African, the insight is encapsulated most elegantly in a Zulu saying: *umuntu ngamuntu ngabantu* (a person becomes human through others).

Many schools speak, in mission statements and brochures, of community. A significant purpose of all schools is to be builders of community, and schools – of all types – are very well positioned to do this. People in schools share

a defined space and a common purpose. Most people in schools, the students, are in their early years and formative stages. Owing to changing family patterns and the pressures on a sense of community in our fragmented and fractured world outside the school, the world of the school can provide a healing balm for

its participants. Teachers recall only too easily how often parents tell them, directly and indirectly, that they must provide the structures of pastoral care and community that the parents cannot.

What should we expect from such respectful communities, exemplary worlds in miniature? The recipe is quite simple and here are a few basic ingredients: cooperation, encouragement of teamwork, discouragement of rampant individualism, the delaying of gratification, the building of trust and the care for those in need. The community service that more and more schools require, quite rightly, builds and reinforces this. I use a working typology that recognizes three types of service typical in schools: the first is when students, and teachers, perform essential tasks for the benefit of the school community, such as cleaning classrooms; the second consists of doing productive work for members of disadvantaged communities outside the school, like raising funds for deserving individuals and organizations, or making things (blankets for example) for those in need; the third is the face-to-face work that we know affects the doer as much as if not more than the receiver, such as working with elderly people, or those with disabilities, or victims of illness. Any or all of these types might stimulate an inter-

est in public service, the training of agents of social change, which can also be a distinct type of its own.

### ***Experiential doing***

Community service is a substantial genre of experiential learning, and leads naturally into this my fourth vision. But learning by doing, through hands-on experience, includes much more than service. In 1996, UNESCO published a report on education in the 21st century. The international commission chaired by Jacques Delors (1996) called its challenging and exciting document *Learning: the Treasure Within*. The Delors Report, as it is usually known, identified four general 'pillars' of learning (chapter 4). These are:

- *learning to know;*
- *learning to do;*
- *learning to live together;*
- *learning to be.*

I gloss these as cognitive, experiential, social (to some degree intercultural), and existential knowledge. The inclusion of experiential learning is surprising, and notable.

My working definition of experiential education is that it promotes learning through direct experience, often outside the classroom, at times not directly related to academic courses, frequently not graded, and sometimes not mediated through language, or academic discourse and practice. But as with service, it is useful to work with a three-way typology: experiential learning that takes place in the classroom, through the immediate apprehension of what is imaginatively shown rather than told; that which occurs outside the classroom but is related directly to the discourse of the classroom, such as field studies or focused trips; and then the work of doing things, such as growing food or learning a sport, which has a value in and of itself that is not academic. All three, but especially the last, can act as useful counterbalances to the virtual, electronic learning that is more and more a modern, and desirable, aspect of the way we do things now. And all three promote learning for the world in forging links between the academic and the practical, learning and labour.

John Dewey is one significant name in the annals of experiential educators. Although he never uses the word 'experiential' in his brief classic published in 1938, Experi-

ence and Education, he writes insightfully about his topic in ways that are strikingly contemporary: progressive education is based on experience but experience-based learning can occur in traditional classrooms; experience can lead both to educative and to 'miseducative' outcomes; educative experience is characterized by continuity and interaction; and it is important to select experiences so as to construct a curriculum of experiences that build on each other and move away from the merely episodic.

Schools seeking to become world schools, and to build experiential learning more deliberately into their curricula, will need to make the time and provide the training for this. When they do, they will quickly discover that experiential education enhances traditional academics. This type of learning builds confidence, encourages risk taking, reduces the fear of failure, gives oxygen to collaboration, nurtures imagination, allows reverie, and grows a taproot for academic learning.

### ***Sustainable living***

Environmental education has become a powerful locus for experiential doing, and learning. The Brundtland Report of October 1987 is a milestone in environmentalism. Many are familiar with its categorization of sustainable development as that kind of development that meets the needs of the present without compromising the ability of



future generations to meet their own needs. Fifteen years before Brundtland, however, the Club of Rome (1972) released *The Limits to Growth*, a work that has sold over 12 million copies and is one of the best selling environmental books published to date. The idea of limits in the ecological context has given rise to the slightly different concept of sustainable living, which I would gloss as the ethics, culture and practices of a lifestyle that is based upon limits and regeneration, and not the inevitability of growth and development.

Even if we take the practice of sustainable development seriously, much, much more so than recent world conferences have succeeded in doing, there is the possibility that we are inexorably making our one, blue planet unfit for human habitation. The responsibility of the educated for this has been alarming. We need to acknowledge that our educational programs have assisted this failure but that they also possess the power now to do something about it. We might be faced with educating our students for human survival. What are our schools doing about this, about promoting sustainable living? What they should be doing is insisting on the primacy of environmentalism. There are clear dangers in suggesting that one academic area is the mother of all others. I am not doing that. In making environmentalism primary, I am not advocating an epistemological but rather an ecological and social imperative. As I have written elsewhere (in Walker, 2011, p 168), all education, for now, must be environmental education in certain respects. Not only must we combine economics and ecology, and geography and the environment, and statistics with patterns of demographic change, to give just three examples, but we must expect teachers to infuse their practice with a spirit of environmentalism. There must be a place for ecological literacy in the core of our school programs and graduating requirements. There should also be practical challenges and projects that schools should be required to take up. In the USA, some of these are

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the Green Cup Challenge, the Green Schools Alliance and the 20/20 program sponsored by the National Association of Independent Schools.

We need also to find ways of communicating these issues graphically. Asking probing questions in this area returns me to the interrogative mood of my first vision. Did you know that some humans are now suffering from Nature Deficit Disorder (Louv, 2005)? With more than half of humanity already living in urban environments, and the number of megacities (those of

over 10 million people) reaching 26 by 2020, did you know that many people actually believe that milk is made in plastic bottles? Did you know that the average annual water consumption of a golf course is the same as that of a village of 15,000 people? Did you know that in the 22nd century, in the same way that we look incredulously at intelligent ancestors who accepted slavery, humankind will look back at us and say: how could they have eaten meat, when they knew all about the environmental cost

of raising animals? Did you know that 300,000 people (and rising) die every year now because of climate change (Global Humanitarian Forum, 2009)? We need to be forceful and intentionally shocking in ways such as these, because the silent crisis demands volume. World schools need to be loud in this area.

## Teachers and world schools

Near the beginning of this essay, I touched on some of the qualities that we might expect to cultivate, and find, in the students who inhabit world schools. The IB learner profile characterizes succinctly such attributes (IB, 2012). So, too, do many individual institutional statements produced by teachers in particular schools. What is not nearly as common are statements about the qualities that we might expect from teachers in such schools. Here is a basic, work-in-progress typology that addresses this matter.

A few years ago, in one of my end-of-term letters to the extended Hotchkiss family, I invited responses to the question: 'What makes a great teacher?' I selected those that seemed to me the strongest and most striking. Then I worked with a colleague, Dr Manjula Salomon, to couple each of these with a complementary quality that had more of a world reach to it. Figure 1 (overleaf) shows that composite list. World schools need, and must aim to produce, such instructors in their classrooms.

## A specific example

In the spirit of having a 'sense of where you are', I shall use my current school as a specific example. The Hotchkiss School was founded in 1891. The founders and first leaders of Hotchkiss saw their school as a national school from early on. This was implicit in the joint motivations of Maria Bissell Hotchkiss and Timothy Dwight. She, a wealthy widow, wished for an unassuming academy to educate village and farm boys, and provided (most unusually for the time)

### Great teaching, world-minded teaching: a profile

Great world-minded teachers:

Are passionate about their students, their subject, and teaching

*Exemplify world-mindedness and the movement of ideas across frontiers*

Demand high standards in a supportive and enabling atmosphere

*Approach unusual teaching situations with enthusiasm*

Make learning inspirational, however hard it might be

*Know the challenges and rewards of struggle, especially in unfamiliar contexts*

See teaching as a calling and call their students to learn

*Relish the challenge of learning from difference*

Stay up-to-date in their field and in how to impart that knowledge

*Aim for fluency in more than one language*

Allow their students to develop confidence in their voice and identity

*Develop deep knowledge of other frameworks through a culture of exchange*

Pay attention to individuals and to personal detail

*Ponder and understand human commonalities*

Model character, by example

*Move beyond tolerance to engagement and celebration of otherness*

Encourage independent, interrogative thinking

*Expect flexibility in knowledge and conceptual constructs*

Listen with respect

*Speak with intercultural awareness and sensitivity*

Use up-to-date information technology seamlessly and appropriately

*Illustrate their teaching with rich and diverse examples*

Are curious

Figure 1. Profile of great world-minded teachers

a substantial scholarship endowment of US\$200,000 for this purpose. Meanwhile he, the President of Yale University, wished for another feeder school to Yale. Meld these, and the resulting amalgam is a potent blend of the local and national, focused intently on academic excellence and public purpose.

The national perspective soon becomes explicit in Hotchkiss publications. In the 1920 publication *Hotchkiss School: Its Record, Its Needs*, the phrase 'a great national school' is repeated. Here's one instance:

*The first Trustees and masters included distinguished educators whose avowed purpose was the creation of a great national school which should be devoted to the highest type of education and public service, and which would be freed by its unrivalled location and its initial endowment from many of the difficulties that beset other schools.*

In this document the conception of 'a great national school' entails drawing students from all over the nation. Much more important, on the qualitative side, the document spells out certain values and characteristics: a dedication to service, the development of character, democracy, mental and physical training, and leadership.

In a Hotchkiss campaign document published just after the Second World War (*The Hotchkiss School*, 1946), explicit reference is made to 'the attitudes of international living'. This precedes the following matter-of-fact statements: 'the job we face as a people is no less than the expanding, the regeneration and redirection of the foundations of American culture and democracy. In the coming atomic age, we shall have either a unified world founded on peace, good will and international law or no world at all'. This has a resounding contemporary ring to it. America needs the world and the world needs America. This symbiosis and synergy possesses the potential to revivify both.

So how exactly do we make a national school like this more of a world school in its conception of itself, its reach and the experience that it offers its students, faculty and staff, without losing any of those local and national traditions that are so endearing and enduring? And, more important, how might other schools, different in context, resources and traditions, effect similar changes and reorientations? Are there lessons that can be shared, and made

replicable in certain ways? Is it possible for all schools, rich and poor, to become world schools in meaningful but different ways?

In conclusion, I shall outline very briefly some of the more important steps that we have taken in recent years to become more of a world school. I shall not spell out in any formalistic fashion the ways in which these relate to earlier parts of this essay, but it will become clear that these derive from what I have described as learning from and for the world. Hotchkiss is now part of the Global Education Benchmark Group. Although still a body which is essentially national, we are endeavouring through this group, and in other more individual ways, to learn from and incorporate productive ideas and practices from elsewhere. At the curricular level, we have used the IB Further Mathematics course as a guide in developing our own Further Math: Statistics and Analysis course. We are also trying out, as a pilot, a course called Ways of Understanding that draws on, and extends, many of the essential insights of the IB Diploma TOK course.

In the area of interdisciplinary studies, we have spent some years designing a most exciting humanities program for all students in Grades 9 and 10. This brings together English, history, philosophy and religion, and an arts elective. The collaborative teamwork of both teachers and students that is characteristic of this course, and the skills it promotes of making links across previously unconnected areas, are changing the cultural landscape of the school. Interdisciplinary courses like this function almost as an analogue of the interdependence at a social level that is an essential feature of world-mindedness. In a new course on humans and water, we are trying something similar at the elective level in the final two grades.

We are building a curriculum in experiential education. Each year has a class theme, starting with sustainability in Grade 9 and moving through interculturalism, and then community service, to citizenship and leadership. Our location in the country, with acres of woodland and a recently acquired working farm, provides a ready laboratory for work in sustainability. A new biomass heating plant for the entire campus, which will burn wood chips from sustainably harvested local forests, is nearing completion. We are committed to becoming energy neutral by 2020, and we are using this as a forum for educational as well as practical opportunities.

Our membership of organizations such as Global Connections and the Round Square is helping us to see ourselves much more as a world school. The Round Square is an organization of close to one hundred schools around the world, all linked to the educational thinking of Kurt Hahn, that espouses the acronym IDEALS: internationalism, democracy, environmentalism, adventure, leadership and service. We use technology to link in real time with students in their classrooms in other countries. We have formal partnerships with schools in different parts of the world that also see themselves as what I am calling world schools.

In the intercultural domain, our growing diversity as a community, and our growing sense of the nuances of diversity beyond such surface features as skin colour, allow us to use our own intercultural resources in addition to those from outside the school community. Some students recently made an award-winning short documentary called My Flag about a school-wide debate initiated by some Chinese students concerning whether we should display the Tibetan flag in our dining hall, alongside the flags of other nations represented in our community. In schools such as Hotchkiss, we are able to create a world school demographic through the judicious use of financial aid to build a varied student cohort of inclusive excellence.

In human resources, we have created posts at the assistant head of school level for a director of global initiatives and a director of environmental initiatives. A gap year coordinator encourages students to take a year out before college, not an American custom at all, and our students are thinking more about the possibilities of college and university study abroad. They are also more and more aware of the world outside this boarding community in the country, and of their place in it. They initiate projects readily and comprehensively that focus on and, in some cases, try to ameliorate national and international issues. Their awareness and attitudes are changing. This is exciting, transformative, and meaningful.

Parents are sharp observers of such changes in their children, and I conclude with a comment from a parent. This comes from an e-mail commenting on the growing diversity, nationally and internationally, among our students: 'this (diversification) is precisely what makes Hotchkiss such a remarkable place, by allowing students the ability to get to know the world through personal friendships with peers from different cultures and geographies. We believe

that it is through this open understanding of each other that a Hotchkiss student can become a true citizen of the world, and a more compassionate human being.'

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# 向世界学习，为世界学习

## 一篇关于世界学校的论文

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### 内容摘要

作者基于自己20多年来在世界三大洲担任校长的经历，并结合近期的文章和演讲，著成此文。“世界学校”（“World School”）源于马丁·路德·金提出的“世界房子”（“World House”）理念。它为本国学校培养具有国际视野的学生指明了方向。当前国际教育的有利局势已为有志于此的所有学校创造了开放宽松的环境，它们可以向世界学习，同时也应当为世界学习。本文将讨论与全世界共同利益相关的五个学习主题，同时略述了世界学校优秀教师所应具有的基本素质，最后以作者本人目前所在的学校为例，说明过去五年来所经历的变化。

### 关键词

体验式学习，智识探索，跨文化交流，本国学校，空间感，可持续生活，世界学校

### 世界学校——名称及口号的含义？

“国际”这个词，众所周知，已经广泛地应用在学校名称当中。有些是传统意义上的国际学校，而另一些则是投机取巧，把“国际”一词当做金色招牌的学校。但据我所知，“世界学校”这个词还没有被滥

用。目前有学校叫做“世界学院”，还有的称作“联合世界学校”。在此之前，有“联合世界书院”，但这个名称似乎更强调“联合”与“世界”之间的联系，而不是仅仅用“世界”来修饰“书院”。同样地，“国际文凭世界学校”（“IB World Schools”），是用来描述获得一个或多个国际文凭组织<sup>1</sup>（简称IB或IBO）项目授权的学校：PYP（小学项目），MYP（中学项目），DP（大学预科项目），以及新推出的CC（职业教育证书项目）。因此，对“世界”这个词的使用，公众还抱着相对开放的态度。而“世界学校”的含义，随后我会在本文中进一步挖掘和阐述。

“世界学校”这个词，源自马丁·路德·金及他于1964年12月接受诺贝尔和平奖时所做的获奖演说《寻求和平与正义》。演说接近尾声时，他描述了一幅“世界房子”的图景：

多年以前，一个著名的小说家辞世了。后人在他的手稿中发现了一些计划中的故事提纲，其中最引人瞩目的是这么一段：“早已分散在各地的家族成员们继承了一幢房子，条件是他们必须同住一个屋檐下。”这也是人类面临的新难题。我们共同继承了一幢大房子，一个巨大的“世界房子”。无论我们是黑人还是白人，东方人还是西方人，犹太教徒还是非犹太教徒，天主教徒还是新教徒，穆斯林教徒还是印度教徒，都必须生活在一起。我们都是人类这个大家庭中的一员，本不应因理念、文化或兴趣的不同而分裂，因为我们的生活已经密不可分，我们必须学会在同一个世界中和平共处。

<sup>1</sup>国际文凭组织(International Baccalaureate Organization)是一个经联合国教科文组织注册的非营利性质的国际教育基金会，成立于1968年，总部设在瑞士的日内瓦。国际文凭组织是目前世界公认的国际教育的领跑者。它面向全世界的儿童和青少年（3-19岁）提供4个教育项目：小学项目（PYP）、中学项目（MYP）、大学预科项目（DP）和职业教育证书项目（CC）。迄今为止，它与145个国家的3588所学校建立了合作关系。

这是一个极具挑战的问题，也是一个十分生动的比喻。“世界房子”的理念涵盖了本土与全球、宗教与世俗这几个方面，而世界学校应当确立这样的理念，成为人类社会发展的典范。

迅捷的交通是我们共享一幢世界房子的根本原因之一，因此在论及世界学校及其开创性的本篇文章中，很有必要谈谈交通。飞机是我们最快捷的公共交通工具，而机场几近是当代生活的神圣之地，有人可能会把它比成大教堂。短暂、匆忙、拥挤、不安、兴奋、世界主义，是这些庞大楼群的特点，它们是现代交通的核心。也因此机场中总能看到精辟的广告词。HSBC，香港汇丰银行，就经常把它的广告投放在机场，它的广告口号是“世界的本地银行”。因此我经常想象，如果每所学校都把自己当成世界的本地学校的话，全球教育会是一幅什么样的图景。我们知道，全世界的国际学校加起来也不过只有几千所，而占绝大多数的是几百万所、实施本国教育的学校——这种情况，还会持续很长、很长一段时间。把本国学校变成世界学校，是我们这个时代所面临的极大的教育挑战。

那么，让我们设想一下，如果每个国家的本国学校，都把自己当作世界的本地学校，会有什么样的改变？如果再进一步，本国学校变成本地的世界学校，引领当地人和社区以各种方式认识世界，又会造成怎样的影响？这样的学校里，学生们都会有强烈的好奇心，善于提出批判性的问题，懂得在做任何判断之前须权衡、比较各方证据，并能适时调整自己的知识或认知体系。这种学校必然鼓励多样化的教学方式。学生和教师都博学多闻，他们学习的对象是整个世界，学习的目的也是为了造福整个世界。他们希望通过应用所学的知识，应对时代的挑战，使世界变得更加美好。公共意识和学习服务的理念，将深植于世界学校的教学体系当中。而最重要的，很可能是他们都拥有一种积极看待人类差异的心态，以及向他人学习的强烈愿望。这类世界学校必将培养出兼具民族与世界身份、能够与他人和谐相处的本国公民，同时也是世界公民。IB在其使命中特别提到：“尽管人与人之间存在差异，但他人也可能是正确的。”另一个汇丰银行的机场广告正好呼应了这句话：“早在1865年，我们就已经了解，因为你我不同，世界才如此精彩。”确实是这样，如果世界学校在全球遍地开花，世界将变得多么美好。

## 国际教育

很显然有段时期，人们认为国际教育专属于国际学校。这样的学校（正如我上文中提到的那样，虽然总数不少，但从世界范围来看，数量是极其有限的）主要都是大城市的走读学校。它们的生源来自国际间流动的群体，教师队伍并不稳定，董事会和高层领导经常变换，学术课程大多采用一个或几个国际文凭项目。George Walker曾在2011提出了国际教育的三个阶段。第一阶段，基于实用主义（满足国际流动家庭对教育

让我们设想一下，如果每个国家的本国学校，都把自己当作世界的本地学校，会有什么样的改变？如果再进一步，本国学校变成本地的世界学校，引领当地人和社区以各种方式认识世界，又会造成怎样的影响？

严谨性和一致性的需求）和理想主义（国际联盟盟约及后来联合国的承诺），在20世纪中叶成立了约50所国际学校，其中有著名的日内瓦国际学校（法语简称Ecolint），和纽约的联合国国际学校（UNIS）。到了第二阶段，人们渐渐认识到这种实用主义和理想主义的价值，不必仅限于国际学校，任何一所具有前瞻性和国际胸怀的本国学校也可以成功地

把自己的学生培养成世界公民。第三阶段，许多开办国际教育的学校采用国际文凭项目，而更多的学校则寻求IB的建议、支持、发展机会和授权认可。IB成为一个提供服务和咨询的组织。这三个阶段列在了了一本专论IB的书中。我在本篇文章中会提出其他的参考框架。世界学校，不论是国际学校还是本国学校，都应尽可能地寻求建议，从而成为世界的本地学校，同

时也是本地的世界学校。

## 向世界学习

向世界学习的方式之一是从别的地方学习和吸收新的想法和做法。向我们这个蕴涵着种种多样性的世界学习，似乎没有什么新意可言，但事实上，我们中的绝大多数人还是倾向于用自己的标准去评判事物。我们总拿类似的事物来作比较，正如英国诗人雪莱在《致云雀》一诗中试图描述、定义某种让他惊讶不已的事物：

我们不知，你是什么  
什么和你最为相似？

众所周知，每个国家的教育体制都相对狭隘，更关注自身的利益与发展。尽管如今国家间的联系非常紧密、很容易了解和借鉴他国成功的教育经验，但执行起来，常常会引起本国体制内保守力量的强烈反弹——相信那些试图迈出学术领域、借用国外经验的比较教育学学者，对此深有同感。因此，始终保持好奇心和谦逊的态度，事事考虑全面，才能真正地提高本地的教育水平。至于我们究竟可以向世界学些什么？以下是我的一些想法。

课程设置上，我们可以思考的是：为何在英式教育体系中如此重要的地理，却在美式教育体系中几乎缺席？法国教育对哲学为何如此偏爱？是什么导致了经济和企业研究在人文学科中地位较低？是否将来的学生至少都需要掌握两种语言？掌握三种语言的也不少见？

再看看教学实践，值得我们借鉴的也有很多，比如中国学校限制使用计算器所带来的积极作用；美国学校中把参与课堂讨论作为一项评分标准；东方国家对记忆力训练的重视（我指的不是机械的死记硬背）；被



誉为西方国家教育精粹的苏格拉底讨论式教学法；广泛阅读在一些教育体系中的地位；以及要求所有教师理解不同评估模式的差异之处。

从结构差异的角度来看，可以看看不同国家的课程负荷：中国小学中的多级数学教学；芬兰的孩子较迟才开始上小学；英式寄宿学校中鲜明的学院制传统；不同国家对体育课的安排和重视程度；“间隔年”<sup>2</sup>在一些国家中的重要性；以及对教师培训及职业发展的重视程度。

最后，谈到整体的哲学框架，我们可以从泰国受佛教影响的教育体系中学习到什么？或者非洲南部的乌班图<sup>3</sup>精神？基于欧洲启蒙运动理性求知传统之上的推理与质疑？抑或构成西方教育思想基础的自由价值？

以上只是举例说明，事实上有太多值得学习和借鉴的地方。向世界学习是一个令人振奋而充满挑战的过程。这个学习过程所带来的成效，已被很多数据材料所论证。

## 为世界学习

本篇文章将从五个方面来讲述如何为世界学习。我个人把这五项内容看作世界学校的愿景，如果这些愿景得以付诸实践的话，将对我们的生活这个世界产生积极的影响。很显然它们并不全面，并不能解决学校将要面对的内外结构体系重组问题，也不涉及改变我们做事方式的技术细节，更不是如今很时髦的21世纪技能，尽管可能有些交集。21世纪仅仅过去十几年，人们也都承认其变化的速度和深度都远超从前，所以我对所谓的21世纪技能的提法深表怀疑，正如我怀疑1912年的人能准确预测出20世纪所需的技能一样。

这五项彼此联系且有交集的愿景，并没有什么新奇之处，但对于世界学校而言都十分重要，放在一起组成了强大的五重奏。它们是：

- 智识探索
- 跨文化交流
- 空间感
- 体验式学习
- 可持续生活

### 智识探索

第一项是理性意义上的愿景。智识探索，意味着寻找和提问。作为一校之长，我想谈谈我的做法。20年来，每学期结束之前，我身为学校这个大家庭的一员，都会给大家写一封信。以下是不久前我写的信中的一段，在祝贺学生们在本学期中取得的艺术和体育成就之后我写道：

所有这些活动都是以智识为基础的，是由心灵产生的对学习的热爱。感恩节假期我参加了一个叫做苏格兰国际的年度座谈会。作为演讲嘉宾，我特地选择了“顶尖学校的顶尖技能”作为题目。希望我们学校的智识水平越高越好，不要

仅仅停留在学术上，应该向更广更深之处发展。我们的世界错综复杂，急需有真正才干的领导者。过去人们以为最好的领导者是那些品德极佳、才智稍逊的人。而今天，我们需要的是德才兼备的领导者。

品德和智识的发展往往是分开的。德国教育家库尔特·哈恩 (Kurt Hahn) 曾说品德的培养发生在课堂之外。然而，课堂可以、也应该、而且必须和以前有所不同。我们的学校必须把品德塑造和智识培养结合起来。本着探索的精神，我们应该充分鼓励学生和教师提出各种疑问。提出有探索性的问题，必须是我们学习的核心。与其盲目地遵照教学大纲，我们更应该去发现、探索教学大纲。教师们总抱怨“时间不够”，但我更愿听到“探索得还不够”。

举例来说，国际文凭大学预科课程中的知识理论 (TOK, 全称 Theory of Knowledge)，以及类似的课程，有着极为重要的价值。独立的、批判性的思考，将会产生真正的认识。TOK这门课程正是如此，它引导我们在学科之间建立罕有的、创造性的联系。注重智识发展的学校必然会考虑设立更多的跨学科课程，也鼓励更多的合作项目。令人鼓舞的是，自上世纪70年代起，跨学科课程得以复兴，受到前所未有的重视。把各学科结合在一起，并无损于每个学科本身的完整，而产生的效果，远大于各学科之和。

许多高中，尤其是美国的高中，会去迎合大学的要求，以至限制了自身的发展。我提出的这个愿景，是希望我们能够在中学阶段保持并珍视对智识的探索，真正地提升自己的水平。我们应该坚持质疑、批判和创造的优良传统，而不应该让大学来主导中学的教学。归根结底，大学会尊重这样的坚持。如果我们的学生在智识探索上做好了准备，全世界最优秀最严格的大学反而会敞开大门接纳他们。

效果，远大于各学科之和。

许多高中，尤其是美国的高中，会去迎合大学的要求，以至限制了自身的发展。我提出的这个愿景，是希望我们能够在中学阶段保持并珍视对智识的探索，真正地提升自己的水平。我们应该坚持质疑、批判和创造的优良传统，而不应该让大学来主导中学的教学。归根结底，大学会尊重这样的坚持。如果我们的学生在智识探索上做好了准备，全世界最优秀最严格的大学反而会敞开大门接纳他们。

### 跨文化交流

我接下来要谈谈跨文化交流。从第一项到第二项，实际上前进了一步。同样以国际文凭项目为例，在该项目发展的早期，即上世纪60年代，就明确提出了批判性思考（即我所说的“智识探索”的一部分）与国际理解力之间的联系。可惜我们常常看不到两者联系的必要，也看不到两者联合起来的力量。通过几年的努力，我们在Hotchkiss建立了一个新的中心，叫做“全球理解和独立思考中心” (The Center for Global Understanding and Independent Thinking)，以加强两者之间联系。我相信这样的举措值得在世界学校中推广。通过独立的探索，创造性地把看似不相关的事物联系在一起，从而促进了不同国家之间的相互理解。

在20世纪末期，地缘政治的改革派人士非常关注国际理解这一

<sup>2</sup>间隔年，即Gap Year，发源于二十世纪60年代的英国，一般指青年在大学升学前或工作前，用一段时间（通常为一年）来体验与自己生长环境不同的生活方式，有旅行、做义工、工作实习等多种形式。

<sup>3</sup>乌班图：Ubuntu，非洲南部传统的一种价值观，相信“我的存在是因为大家的存在”。

我们应该坚持质疑、批判和创造的优良传统，而不应该让大学来主导中学的教学。归根结底，大学会尊重这样的坚持。如果我们的学生在智识探索上做好了准备，全世界最优秀最严格的大学反而会敞开大门接纳他们。

话题，甚至常常跨越了党派之争。全球公民、国际视野、世界主义等概念随之兴起，围绕着国际理解展开了许多有益的争论。我个人目前更倾向于用跨文化理解这个词来代替国际理解，因为仅仅学习和赞美不同国家间的差异是不够的。显而易见，不同年龄段、不同性别也拥有属于自己的群体文化，在校园内也是如此。而学校应当充分利用这样的群体文化来促进彼此的理解。IB的使命中有一条“别人可能也是对的”，其重要性值得每个人深思。此外，还需要强调一点：即使同属于某个群体、有着种种相似之处，但每个人仍然还是非常独特的个体——人们有时会忽视彼此间的显著差异。无论在国内还是在国外，人们在进行跨文化交流时，往往都会有这样的意外发现。总之，如果我们想改变世界的话，不但需要开始尝试新的事物和做法，还要终止旧有的习惯，要走出原有文化带给我们的舒适感，不再把原有文化看作是完美无缺的——世界学校需要坚持这一点。



### 空间感

每个人都具有跨文化的意识，彼此尊重，和而不同，自然创造出和谐的社区氛围。接下来我打算从空间的角度来谈谈社区感和社区服务，请允许我先解释一下。John McPhee曾为大学篮球球星、后来成了参议员的Bill Bradley写过一本传记。这本传记叫做《清楚所处的位置》(A Sense of Where You Are)，书中提到了他在普林斯顿大学打篮球的日子。曾经有人问他如何总能在正确的时间出现在正确的位置，既可以助攻，又适合投球。他使用“清楚所处的位置”用来描述自己出色的直觉。经过几千个小时的训练，在他眼里，球场和双方队员构成了一张以他为中心的移动地图。个人或集体的社区感，其实也相当于一种空间感。如果我们都清楚自己所处的位置，也注意到他人的位置，就掌握了游戏场上的局势。学校应当提供机会让学生磨练这种技能，这样做便是为世界而学习。

第三项愿景是与第二项紧密相连的。只有认识到人类深层次上相

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持这一点。

互依存的关系，才能达到真正的跨文化理解。社区服务正是基于这样的认识之上。一旦我们内心感受到彼此的相互依存，就会对仁慈和谦逊有了完全不同的理解和评价。而对我这个南非人来说，有一句祖鲁谚语很好地诠释了这一点：“经由他人，我们才成为人。”

许多学校都会在使命和手册中提到“社区”这个词。所有学校都是社区的建设者，拥有许多有利的条件：校内成员同处一个空间，拥有相同的目标；学生作为学校的主要成员，正处于人生的早期，同时也是性格的形成期；家庭模式的变化、以及

校外复杂的世界，使校园成了学生的庇护所。比如我们经常遇到这样的状况：家长直接或间接地告诉教师，学校必须为孩子们提供家长无法提供的生活上的辅导和安全的环境。

那么，如何才能建立一种受人尊重、可以成为社会榜样的小型社区呢？事实上并不复杂，只需要以下这些基本要素：善于与他人合作，崇尚团队精神，防止个人主义泛滥，延迟享乐以训练自律能力，建立互信，关爱需要帮助的人。越来越多的学校要求学生参与社区服务，从而建立、加强了社区凝聚力。社区服务可分为三种：第一是学生和教师为本校利益承担的一些必要的责任，例如打扫教室；第二种是为校外的弱势群体提供有益的服务，例如为个人或组织募集善款，或者制作必需品（例如制作毯子）；第三种是面对面的服务，服务者也许无法象被服务者那样有深刻的体会，但至少能够直接了解到服务所带来的影响，例如帮助老人、病人和残障人士。以上任何一种都会引起学生对公共服务的兴趣和热情，培养改变社会的积极力量（培养公共服务人员本身也是一种社区服务）。

### 体验式学习

社区服务是体验式学习的重要类型之一，然而，亲身体验、通过切实地做事来学习，还包括服务以外的许多内容。这就涉及到了第四项愿景。1996年联合国教科文组织 (UNESCO) 发布了21世纪教育报告。



时任该组织主席的Jacques Delors (1996) 给这份激动人心而又充满挑战的报告命名为《学习：财富蕴藏其中》。该报告第四章提出了“教育的四大支柱”，即：

- 学会求知
- 学会做事
- 学会共处
- 学会生存

四大支柱分别代表了认知、体验、社交（某种程度上也包括跨文化交流）、以及人类存在这四个方面的知识。其中很显然包括了体验式学习。

我对体验式教育的定义是：通过直接经验来提升学习效果，且这种体验往往发生在课堂之外，有时甚至和学业、成绩无关，或者也无法用语言、学术论文、训练来传授。和社区服务一样，体验式教育也可以分为三类：一类是在课堂上展示富有想象力的内容，而不是单调地讲课，从而使学生迅速领悟到所学的知识；另一类是在课堂之外，但与课程直接相关的活动，比如实地研究或有目标的旅行；第三类是实实在在地参与到事情当中，比如食品生产，学习一个体育项目。第三类活动本身就很有意义或者能够产生价值。以上所有体验，尤其是第三类，会给越来越多采用电子科技的现代教育，带来有益的平衡。而且，这三类体验都很好地吧学术与实践、脑力劳动与体力活动结合起来。

约翰·杜威 (John Dewey) 在体验式教育的历史中是一个重要的人物。虽然他从来没有在其1938年出版的经典教育著作《经验与教育》中使用过“体验”这个词，但他非常有远见地阐述了一个今天看来相当现代的课题：进步主义教育以经验为基础，但以经验为基础的学习可以在传统课堂中进行；经验既可能产生教育的效果，同时也可能导致相反的效果；有教育效果的经验应该是持续一致、相互作用的；选择合适的经验，并制定相应的课程非常重要；要选择那些效果可以不断累积的经



验，去掉那些偶尔发生、没有持续作用的经验。

一所学校若以成为世界学校为目标，就需要把体验式学习纳入课程，并抽出大量的时间提供相应的培训。它会很快发现体验式教育对传统教育多么有帮助。这种学习方式能够大大地提升学生的自信，鼓励冒险精神，减轻对失败的恐惧，为合作带来新鲜感，呵护想象力，包容各式各样的异想天开，并且为学习打下牢固的基础。

### 可持续生活

环保教育已经成为体验式学习的核心。1987年10月出版的布伦特

## 图解：世界学校优秀教师的素质

### 优秀的教学，具有国际视野的教学

优秀的、具有国际视野的教师应具有如下特质：

对学生、课程、和教学充满热情

是国际视野和跨界创意的典范

在一个提供支持和充满机会的环境中坚持高标准

即使在非常规的教学场景中也能投入极大的热诚

不论多么困难，总能使学习过程富于启发性

懂得困境所带来的挑战和回报，尤其是在不熟悉的环境当中

视教学为心灵的召唤，引导学生学习

享受差异所带来的学习挑战

始终站在专业领域和传播知识的前沿

至少掌握两种语言

鼓励学生自信地发出自己的声音，发展自身的特质

通过文化交流以增进对其他体制的了解

关注个体和细节

思索并理解人类的共性

以身作则

不仅包容，还要赞赏他人的不同之处

鼓励独立思考和质疑

灵活处理知识和观念结构

尊重他人，用心倾听

说话时要有跨文化的意识与敏感

在合适的时候，自如地使用最新的信息科技

在教学中使用丰富的材料

保持好奇心

兰报告<sup>4</sup> (Brundtland Report) 是环保主义的里程碑。许多人都熟悉报告中对“可持续发展”的定义：可持续发展意味着既满足当代人发展的需求，又不损害后人发展的需求。而早在这份报告发表的15年前，罗马俱乐部<sup>5</sup>于1972年就发表了名为《增长的极限》的研究报告。它是至今为止有关环境问题最畅销的出版物之一，卖出了超过1200万本。生态环境的限制导致经济增长不可能无限持续下去，从而产生了“可持续发展”这一概念。我个人认为，可持续发展并不强调增长和发展，而是体现了基于环境限制和再生资源之上的道德、文化、和生活方式。

近年来有许多世界论坛关注可持续发展的问题，但即使我们非常认真地对待这个问题，比这些世界论坛做得更好，我们还是可能会破坏这个唯一的蓝色星球，使之不再适合人类居住。这给我们的教育敲响了警钟。要知道走到今天这个困境，教育难辞其咎；但同时也要知道，教育仍然有能力改变这种状况。我们需要教导学生人类应如何在地球上生存。我们需要问自己：学校做了哪些事情来推动可持续发展？我们需要坚持把环境保护放在第一位——这并不是说环保比其他学科更重要，而是从生态和社会意义上的角度来说，环保是头等大事。我曾在另一篇文章 (Walker, 2011年, 第168页) 中写道，目前所有的教育，在某种意义上都必须是环保教育，比如经济学与生态学，地理和环境学，以及统计学和人口变化的模式，都需要结合起来。我们的教师需要把环保精神融入教学实践。生态知识在我们

学校的核心课程和毕业资格中须占有一席之地。学校还应要求学生参与实际的挑战和项目。以美国为例，有中学之间的“绿杯挑战赛”，“绿色学校联盟”，以及由美国独立学校协会赞助的“20/20”全球问题挑战赛。

为了传播可持续发展的理念，我们需要提一些尖锐而生动的问题（这正呼应了“智识探索”中的寻找与提问）。比如：你知道现在有些人得了“大自然缺失症”<sup>6</sup>吗 (Louv, 2005)？全球大概有一半以上的人口居住在城市，到2020年超大城市（人口超过1千万）的数量将达到26个，因此有人

真的相信牛奶是从塑料瓶中制造出来的？像我们很难相信祖先认同奴隶制一样，22世纪的人回头看我们，会惊奇地说：这些人很清楚养殖动物需要付出高昂的环境代价，怎么还会吃肉？你知道每年约有30万人死于气候变化（全球人道主义论坛，2009），而且这个数字还在逐年增加？我们需要加强自己的说服力，有意地造成心灵的震动，因为沉默的危机容易让人忽视，世界学校需要在这方面发出自己强劲呼声。

## 教师和世界学校

在本篇文章的开头，我谈到了在世界学校中，我们希望培养、发掘的一些学生特质。国际文凭学习者培养目标 (IB Learner Profile) 非常简洁地概括了这些方面 (IB, 2012)。许多教师们也制定了符合自身学校要求的学生培养目标，然而，很少有文件提到对教师的期望和要求。关于这个问题，目前有一个大致成型、还未确定的方案。

几年前，在我给Hotchkiss大家庭写的期末信件中，邀请大家一起回答一个问题：“优秀教师何以优秀？”我选了一些具有说服力并且打动人心的答案，然后与我的同事Manjula Salomon博士一起，列出了世界学校教师所应具有素质。请参见图解1的描述。世界学校需要，也很有必要以培养这样的教师为目标。

## 具体的例子

前文既然谈到空间感，我想我该以自己所任职的学校为例。我所在的Hotchkiss建立于1891年，创始人和第一任领导从最开始就把学校看作是面向全美的学校，这清楚地体现在创始人Maria Bissell Hotchkiss和Timothy Dwight的合作中。前者作为一位富裕的遗孀，希望为当地乡村和农场的男孩提供一个亲和、不高高在上的就学环境，并为此投入了20万美元的奖学金，这在当时是一大笔巨款。而后者作为耶鲁大学的校

长，则希望这所新学校能为耶鲁注入新鲜的血液。两者的美好愿望结合在一起，成就了这所既带有本地文化又面向全美、既追求学术卓越又强调公共服务意识的名校。

这种着眼全美的意识，在学校出版物中也明确地表述了出来。在1920年的一篇文章《Hotchkiss学校：它的历程，它的需要》中，反复提及“一所伟大的美国学校”。比如以下这段话：

前几任的理事和校长，其中包括杰出的教育家们，都公开表示要创建一所伟大的美国学校。这所学校以最高水准的教育和公共服务为宗旨。而无与伦比地理位置和强大的资金支持，使其免受办学过程中许多问题的困扰。

文中“一所伟大的美国学校”的理念，吸引了来自全美各地的优秀学子。更重要的是，文章从本质上传递了这样的价值观和特色：对公共服务的奉献，对性格的培养，对民主的尊崇，对精神和体格的训练，以

近年来有许多世界论坛关注可持续发展的问题，但即使我们非常认真地对待这个问题，比这些世界论坛做得更好，我们还是很可能会破坏这个唯一的蓝色星球，使之不再适合人类居住。这给我们的教育敲响了警钟。要知道走到今天这个困境，教育难辞其咎；但同时也要知道，教育仍然有能力改变这种状况。我们需要教导学生人类应如何在地球上生存。

<sup>4</sup>布伦特兰报告：也称《我们共同的未来》，1987年由世界环境与发展委员会 (WCED) 主席布伦特兰 (Brundtland) 起草。它提出了“可持续发展”的概念，强调代际公平 (正义)，并在42届联合国大会通过。

<sup>5</sup>罗马俱乐部是一个研讨国际政治问题的全球智囊组织，由意大利学者和工业家Aurelio Peccei、苏格兰科学家 Alexander King于1968年发起成立。其成员是“关注人类未来并且致力社会改进的各国科学家、经济学家、商人、国际组织高级公务员、现任和卸任的国家领导人等”。约旦王子El Hassan bin Talal是罗马俱乐部的现任主席。

<sup>6</sup>大自然缺失症 (Nature-Deficit Disorder) 最早由美国作家理查德·勒夫在2005年提出，指的是现在的青少年接触大自然的时间越来越少，可能导致的症状包括抑郁、多动、无聊及孤独。

及对领导才能的注重。

二战后 (1946年) Hotchkiss在一份推广材料中, 公开引用了“国际生活态度”这一观点, 并实事求是地提出: “作为一个民族, 我们面对的不是要扩张、重建美国的文化和民主, 或者使之改变方向。在未来的原子时代, 我们要么拥有一个建立在和平、善意、国际法之上的世界, 要么整个世界都将不复存在。”这个说法具有很强的当代特色。美国需要世界, 世界也需要美国。两者互惠互利, 共同协作, 才能达到双赢。

那么我们才能把这样一所拥有独特构想、深深影响了教职员和学生的美国家学校变成一所世界学校, 而不失它自身悠久而珍贵的传统? 而其他不同背景、拥有不同资源和传统的学校, 又如何重新定位和改变? 有没有可以分享或复制的成功经验? 所有的学校, 无论贫富, 是否都可以通过不同的、但有意义的方式, 达到世界学校这个目标?

总而言之, 接下来我会简单地介绍一下近年来为建设世界学校, 我们采取了哪些措施。我不打算详细说明这些措施与本文之前所谈内容如何对应, 但毫无疑问它们都源于我所阐述的“向世界学习及为世界学习”的理念。Hotchkiss如今是全球教育基准组织 (Global Education Benchmark Group) 中的一员, 目前该组织的成员主要还是美国本国的学校, 但我们正在通过集体和个人的力量, 学习和吸收外界的想法和实践。在课程设置上, 我们已经借鉴IB高等数学来发展我们自己的高等数学课程: 统计和分析。作为试点, 我们吸收并扩展了IB知识理论中的精华, 开设了一门叫做“理解方式”的课程。

在跨学科的学习领域, 我们花了几年时间为9、10年级的学生设计了一门精彩的人文课程。它把英文、历史、哲学、宗教以及一门艺术选修课融合在一起。师生间的团队合作是这门课中非常突出的一点。它所提倡的技能使得原本互不相关的课程连接起来, 并改变了整个学校的校园风貌。这种跨学科的课程, 反映了社会中彼此互相依存的关系, 是国际视野的主要体现。在另一个需要跨学科合作的人类和水资源领域, 我们正在高中最后两个年级中进行同样的教学试验。

我们还在设置一个体验式教育的课程。每年有一个班级主题, 从9年级的可持续发展开始, 逐步过渡到跨文化主义、社区服务、公民权和领导能力。我们所在的地理位置, 周围有大片的树林, 近期还购置了一片农场, 两者皆是可持续发展的绝佳试验场地。校内即将建好一座以当地可再生木材为燃料的发电站, 可满足整个校园的供暖需求。我们承诺在2020年实现能源平衡, 这既引发了热烈的教育讨论, 也提供了大量的实践机会。

我们还是“全球联络” (Global Connections) 和“圆形广场” (Round Square) 的会员学校之一。成为世界组织的一员, 时时提醒我们从世界学校的角度看待自己。“圆形广场”是世界著名的学校联合组织, 成员包括近百所来自世界各地的学校, 大家因库尔特·哈恩的教育思想而相聚在一起, 支持以IDEALS六个大写字母所代表的精神: 国际主义, 民主, 环保主义, 冒险, 领导力, 服务。我们使用科技手段与其他国家课堂里的学生同步联接。我们与那些同样把自己看作世界学校的学校们建立了正式的伙伴关系。

在跨文化领域, 学校生源的多样化, 使我们对肤色之下细微的文化差异有了更深层次的了解。这样, 除了校外的资源, 我们有了校内的

跨文化资源。比如由我们学生制作的获奖短片《我的旗帜》 (My Flag) , 讲述了由几个中国学生引起的、关于可否把西藏旗帜与其他国家旗帜并列悬挂于食堂墙上的一场争议。另一方面, 在Hotchkiss这样的学校中, 我们有能力通过谨慎地发放助学金, 吸引来自世界各地的优秀学子, 共同组成一个多样化的学生群体。

在人力资源方面, 我们设立了两个相当于副校长级别的职位, 一个是全球行动项目总监, 另一个是环境行动项目总监。间隔年协调员还会鼓励学生们在进入大学之前, 花一年时间体验不同的生活方式, 而这原本并非美国的传统。我们中有些学生也会考虑申请其他国家的大学。学生们越来越清楚地认识到这个寄宿学校以外的世界, 以及他们自己在这个世界中所处的位置。他们乐于发起各种项目, 尝试从多个角度去思考, 试图解决国内和国际问题。在此过程中, 他们的认识和态度都发生了变化, 这是一个振奋人心的、很有意义的转变。

家长们敏锐地感觉到了孩子身上的变化, 因此我打算以一段家长的评论作为结尾。这位家长谈到了日益增加的多样性: “这 (多样性) 正是Hotchkiss之所以如此不凡的原因。学生可以结交来自不同地区、有着不同文化背景的朋友, 通过同龄人之间的友情来了解世界。我们相信这种坦诚和理解能让Hotchkiss的学生成为真正富有仁爱之心的世界公民。”

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