



International Schools and Educational Programs: A Critical Analysis from a Cultural Perspective

Muhammet Ü. Öztabak

Scientific, technological, and economic developments in one part of the world also affect the other parts. The factors increasing the speed, severity, and prevalence of this effect are as follows: increased power of the financial oligarchy as a result of the development of information technologies, the overreaching production and dissemination of information, the development of trade through the development and spread of transportation vehicles, quicker and cheaper access to the market, financial markets' ties through information and the concentration of capital in some multinational companies, the development of the culture manufacturing industry, the feeling of inferiority among intellectuals and people of underdeveloped countries, and the establishment of colonial consciousness (Çınar, 2006, p. 125).

Globalization is a comprehensive concept that includes increased economic, technological, political, and cultural relations among groups, countries, and regions; more mutual interactions; and weakening of

M. Ü. Öztabak (✉)

Fatih Sultan Mehmet Vakıf University, Istanbul, Turkey

e-mail: muhammetoztabak@gmail.com

national borders through unlimited developments and processes, agreements, and sanctions that accordingly develop global society and citizenship awareness (Karabağ, 2006). Globalization means that the ties and interdependencies among countries have gotten tighter and nation-states have moved away from being the basic unit in economic, social, and cultural fields. In this process, the global significantly affects the local and national, most of the time even playing a decisive role. Although this effect is not always unilateral, it does have the potential to affect daily functioning and life all over the world, including all elements of the strong and dominant global education system (Karip, 2005).

The globalization process is primarily shaped by the interests of the United States of America and Europe and their affiliated multinational companies and financial resources. These interests are imposed on societies under the name of multiculturalism. Globalization enables these companies to spread all over the world in a way that increases the effect of cultural hegemony. Societies attempt to adopt the culture produced through the cinema industry, social media tools, fashion, music industry, and various branches of the arts. Thus, national textures and national identities have become worn out, weakened, and been attempted to be destroyed. Global powers have declared war on the national and have become allies with every anti-national thought. In order for nations to survive, they need common values that can sustain them and provide unity and solidarity. With globalization, schools are asked to raise people who produce and consume in accordance with market conditions as opposed to people who produce virtues, ideals, and values.

The main problems arising through globalization can be listed as follows: forcing countries' unitary structures toward multiculturalism, weakening national identity and national resistance, increasing the importance of English instead of a nation's mother tongue, highlighting education and training in a foreign language that creates global intellectual dependence, isolating individuals and social groups from society (i.e., regarding the individual as independent of society), transferring a certain extent of sovereign rights to global powers, making concessions to multinational companies and struggling against nation-states, weakening citizenship awareness, increasing the brain drain in globalized countries, making consumption preferences based on the goods and services produced by dominant economies, and uniformizing over a range from music to clothing and diet. Yinger (1994) defined the overcrowding of nations as new tribalism. The emphasis on tribe, community,

sect, clan, and ethnic bigotry has emerged as the negative cultural effects of globalization (as cited in Erkal, 2016). The responsibility of raising well-equipped individuals who are resistant to the negative effects of this economic and cultural gristmill makes education even more important.

Various parallelisms and similarities can be seen among countries' education systems as a result of cultural influences or adoption of similar policies, as well as from being a natural result of cultural interaction. Many innovations such as international electronic universities, diploma and certification programs, interactive distance education systems, e-libraries and electronic databases, and mobile phone applications have become widespread; the concept of e-learning has developed, increasing individuals' self-learning opportunities and options. The absence of electronic borders among countries has increased and accelerated communication, information sharing, cultural exchange, and permeability; as a result, the dominant powers and paradigms have become widespread throughout the world.

The dominant presentation of the idea that the development of national education systems and programs should be according to universal education models is sufficient to explain the impact of globalization on education. In accordance with this thesis, concepts have formed such as universal culture, global education, and global citizenship; individuals are asked to grow up this way, and even states are asked to shape their education policies in accordance with these universal norms. However, the fields of education, culture, and defense are critical areas related to national sovereignty and not allowing others to interfere in a state's own policies should be seen as the most natural right of every nation.

While nations attempt to raise individuals to have their own national values with more local content, they may however fall into the dilemma of having to raise world citizens with universal values who can approach others' values with tolerance. Achieving the balance between local and global education does not appear easy. As Dale (2000, p. 428) stated, "Universal culture means modern Western culture." Education is used as a tool of global competition; while the dominant actors of globalization impose this education on weaker nations, these nations also try to protect themselves from the negative effects of globalization.

Globalization shows its effects on the world's education systems and schools just as in every other field. The economic structures that have become globalized and multinational also increase the expectations from nations' education systems. Behind these expectations lies the desire to

increase the quality of manpower. The fact that schools raise individuals who can meet the expectations of business fields in society also reveals new quests. The implementation of international diploma programs in schools is considered a reflection of this quest. In addition to the programs preparing to be implemented in national education systems, international programs have been prepared and implemented by various organizations in the world in thousands of schools in many countries.

Today, the international school and education sector is highly developed and diversified. International schools are often schools established by the country of origin in the territory of another country. The concept of international education is also quite broad. Local schools that implement an international diploma or certificate program together with international schools are also included in the scope of international education. Schools that implement an international diploma and certificate program are accredited by the institutions that develop these programs. The level of international culture in these schools also varies from school to school. While some schools adopt a mixed approach in terms of language and culture, others can organize all their education in a foreign language. International schools operate in different ways depending on their founders, missions, and whether they are for-profit. For example, Hayden and Thompson (2013) described three types of international schools (A, B, and C): Type A are the traditional international schools that are non-profit schools for expats' children, Type B schools are ideological international schools with an international understanding and mission that promote a global approach, and Type C schools are non-traditional schools that provide for-profit educational services mostly for the children of the local elite (Hayden & Thompson, 2013). The main feature of the Types B and C schools is that students receive education centered on culture other than their own. Although the concerns about education belonging to another culture in higher education are limited, having children and youth at the K-12 level who are still in the early stages of identity development be educated in another cultural structure raises various concerns.

The analyses in this section include schools operating at the K-12 level regardless of their international school status that offer education programs to their students in a language other than their mother tongue and outside the local curriculum of the country in which they are located. This article will critically evaluate international programs around the debates on universality, global citizenship, cultural imperialism, and cultural hegemony.

INTERNATIONAL EDUCATION PROGRAMS

International education has emerged as a concept that aims to raise citizens with common values. In this context, international education is also stated to serve important purposes such as establishing world peace and ensuring the recognition of different cultures. According to Cambridge and Thompson (2004), international education is a transferred national education system that serves people who come from or live in a different country as well as the citizens of the host country. According to Walker (2002), international education is a learning environment where students read a multilingual, multicultural, and global-oriented curriculum. The aim of international education is to provide the diversity desired for improving the human condition by promoting understanding and respect for oneself and other cultures, promoting knowledge of global problem areas, recognizing the benefits of a humanistic education, and sharing an understanding of the human condition with others.

Parallel to these goals, international education was hoped would change national and racial prejudices after World War II, leading to the development of better world citizens, revealing the causes of war, and ensuring world peace. In this way, individuals would have certain attitudes and values such as international understanding, tolerance, respect, and cooperation for solving global and international problems (i.e., to create a better world). The aim in giving international education programs to national schools was to prevent international and national conflicts (Kieran, 2005).

In practice, many international curricula have traditional structures emphasizing certain forms of knowledge and valuing certain skills while not widely valuing interpersonal skills or interpersonal understanding. The aims of international education are related to international understanding and knowledge as well as perceptions and attitudes of international-mindedness and world-mindedness for developing global citizenship. According to Walker (2002), these terms enable people to live together in harmony and therefore should be called interpersonal or intercultural values.

International schools use the international education curriculum for students in a wide range of countries. They do not comply with the national curriculum of the country in which they are located. While the vast majority of students in international schools have in the past been immigrants, this is no longer the case. This is because the citizens of the

host country want their children to learn another language and receive an international education (Mark, 2011).

Implementing an international curriculum enables students to understand the priorities of other nations, promotes an understanding of different national characteristics and behaviors, and examines issues that transcend national borders such as environmental issues, health and safety, economics, and politics. Thus, this implementation is expected to demonstrate a genuine awareness of the interdependence and appreciation of other cultures from a global perspective. Therefore, the product of a successful international education is international mindedness (Hill, 2012a). International mindedness can be defined as an openness and curiosity toward people of the world and other cultures and an effort to reach a deep level of understanding of the complexity and diversity of human interactions. Although this term is not commonly encountered outside of IB, basic concepts such as multilingualism, intercultural understanding, and global participation can define the conceptual framework of what international mindedness means (Castro et al., 2013). A universally agreed-upon definition should be noted to not exist. Therefore, no effective tool exists for assessing international mindedness or the effectiveness of school practices.

International Baccalaureate (IB) is one of the influential institutions in international education and is known for bringing international mindedness to the fore in international education with its first emphasis being on intercultural understanding. Promoting international awareness became evident when IB first introduced it through the Diploma Program (DP). When international mindedness was first introduced through DP in the 1960s, IB focused on “providing intercultural understanding, awareness of global issues, critical thinking skills, education for all individuals, and a world-class university entrance qualification” (Hill, 2012b, p. 251).

Looking at the IB system today, international mindedness is seen to be based on three dimensions: multilingualism, intercultural understanding, and global engagement. These dimensions are embedded in the IB learner profile. Multilingualism means being able to speak more than two languages; intercultural understanding means individuals’ abilities to understand their own culture and perceptions of other cultures, to negotiate between the two, and to develop positive attitudes toward others; global participation refers to growing up as responsible citizens by developing an understanding of global issues. Attitudes toward international mindedness can also be developed through a curriculum that

includes learning and teaching practices enriched with international and intercultural experiences (Bailey & Harwood, 2013).

When looking at the international accreditation institutions related to education in the world, these institutions can be seen to be grouped under two different categories (Gedikli, 2020):

1. Curriculum accreditation is most common (e.g., IB, Cambridge programs).
2. Education system accreditation is most common (Council of International Schools [CIS], Central Agency for Schools Abroad [ZfA], The Agency for French Education Abroad [AEFE], Council of British International Schools [COBIS]).

International Baccalaureate (IB)

International Baccalaureate (IB) was originally established in 1968 as the International Baccalaureate Organization (IBO) in Geneva, Switzerland. The Middle Years Program (MYP) was put into practice in 1994 within the scope of IB, which was initially implemented at the high school level within the International Baccalaureate Diploma Program (DP). Later, the Primary Years Program (PYP) was put into practice in 1997 and the Career-Related Program in 2012 (IB, 2021). Their mission is to create a better world with an education program that develops the intellectual, individual, emotional, and social skills required by the changing world. They define their aim as “raising world citizens who will contribute to world peace, have self-confidence, self-discipline and high-level thinking skills, adopt lifelong learning, are aware of their responsibilities, and know and understand different cultures” (IB, 2021). These programs aim to encourage students around the world to be active, compassionate, lifelong learners who understand that other people have the right to be different (IB, 2021).

IB interacts with more than 1.4 million students between the ages of 3–19 in more than 5400 schools in 158 countries (IB, 2021). Students are offered four educational programs, with a total of more than 7300 programs being offered around the world. Of these programs, 50.6% (3699) are offered in the United States; 28.1% (2057) in Africa, Europe, and the Middle East; and 21.3% (1561) in the Asia-Pacific (IB, 2021). IB-DP is implemented in three languages (i.e., English, French,

and Spanish). However, the program can be adapted in each country according to its culture and needs (IB, 2021).

IB-DP offers students an internationally recognized diploma. In order to have this diploma, one must complete courses in the six course groups the program offers; a long essay on one of these six courses (Extended Essay); an article on the theory of knowledge; and creativity, sports, and social work studies (Creativity, Action, Service). Presented as a hexagon, the main subject groups of the program are language and literature studies, language acquisition, individuals and societies, experimental sciences, mathematics and computer science, and the arts. Each student must successfully complete these courses in order to receive a diploma. The extended essay task aims to enable students to put forth an argument and study that subject in depth, thus understanding an academic discipline. The article on the theory of knowledge aims to make students think about the qualities, similarities, and differences of the knowledge they use in various courses and how knowledge is acquired. The creativity, sports, and social work studies are also a requirement for obtaining a diploma; these studies support students' social development. The aim is to have IB graduates possess 10 characteristics (learner profile): inquirer, knowledgeable, thinker, communicator, principled, open-minded, sensitive, risk-taking, balanced, and reflective (IB, 2021).

Within the scope of IB-DP, exams for determining student success are held in two of the four semesters throughout the year. Except for the courses required by the country in which they live, students study in a foreign language within the scope of the IB-DP program in order to fulfill its international requirements. As part of the program, the homework prepared by the students and the portfolios they fill out in line with various activities throughout the year are evaluated by IB and included in the scope of diploma validity. Students who cannot perform the necessary studies, especially in the activities carried out within the scope of creativity, activity, and service components, are not entitled to receive a diploma. Within the scope of this program, study groups can be formed for students in order to prepare for the exams; they are able to apply up to six hours of study. Social activity studies implemented in IB-DP are not evaluated with a grade (IB, 2021).

Various curriculum management practices are carried out within the framework of IB-DP in order to improve students' academic and social skills. The program includes many additional activities aimed at increasing

teachers' and school administrators' standardization and quality. The program obliges teachers to attend conferences, workshops, and seminars organized by the center in order to measure student success and develop the program throughout the year. Schools implementing the program can apply the measurement and evaluation processes themselves within the framework of the determined standards, as well as participate in the evaluations made by the IB center. The IB center frequently visits schools to inspect the implementation of the program. This situation is seen as an important reinforcement for both teachers and school administrators to keep their program management skills at a high level (Sperandio, 2010, pp. 143–144).

Council of International Schools (CIS)

The Council of International Schools (CIS) defines itself as a membership community working collaboratively to shape international education through professional services to schools, higher education institutions, and individuals committed to high-quality international education. This community includes more than 1360 institutions, including more than 740 schools and 610 colleges and universities representing 122 countries (CIS, 2021).

As a global non-profit membership organization, CIS provides services to primary and secondary schools, higher education institutions, and individuals who share these ideals. These services include the desire to provide students with the knowledge, skills, and abilities to live their lives as citizens of the world and a commitment to high-quality international education (CIS, 2021).

CIS expresses its vision as inspiring the development of global citizens through high-quality international education by connecting ideas, cultures, and educators from all corners of the world. Its members are committed to actively promoting global citizenship. The institution is committed to providing international accreditation in the field of school evaluation and accreditation worldwide, with a focus on the development of students as global citizens (CIS, 2021).

CIS considers all aspects of school life educationally and operationally. It authorizes the adoption, implementation, and use of the IB curriculum in a school. CIS and IB are working together to enable schools to align IB reauthorization visits at the same time as CIS International Accreditation assessment visits.

Agency for French Education Abroad (AEFE)

Established in 1990, the Agency for French Education Abroad (AEFE) is a national public institution under the control of the Ministry for Europe and Foreign Affairs. It carries out public service missions related to the education of French children residing outside of France by taking into account organizations' admissions capacities; AEFE contributes to the strengthening of relations between French and foreign education systems as well as the influence of French language and culture. The main purpose of AEFE has been defined at the beginning of the 2020 academic year as serving and promoting a school network of 535 organizations located in 139 countries (AEFE, 2021).

The agency manages all humanitarian and financial assistance provided by the state for the operation of French educational institutions abroad. It recruits, pays, and supports national education personnel (approximately 6500 people) that it appoints to the organizations it directly manages (71) or is associated with by agreement (155). It maintains a policy of continuing education for all staff in the network, including locally contracted staff hired directly by the organizations. AEFE also develops joint systems that strengthen the assets of French education in an international context (AEFE, 2021).

Providing educational assistance to French families in the form of scholarships, the agency offers the Excellence-Major Scholarship to bright foreign students who wish to continue their higher education in France. The network of French educational institutions abroad is said to contribute to the development of French companies operating in the international arena and to the attractiveness of France; AEFE also supports French economic diplomacy (AEFE, 2021).

Central Agency for German Schools Abroad (ZfA)

Founded in 1968 and headquartered in Bonn, the Central Agency for German Schools Abroad (ZfA) deals with school affairs abroad, with more than 100 employees, more than 50 expert advisors for German as a foreign language, and 16 process facilitators. Around 1200 schools worldwide receive personal and financial support, including 140 German schools, most of which are privately run. ZfA has approximately 452,000

students in subsidized schools abroad, around 84,000 students (20,200 German and 63,800 non-German students) in German schools abroad, and more than 368,000 German students in German Language Diploma (DSD) Schools (ZfA, 2021). These facilities have approximately 2000 teachers in various positions. During their studies abroad, they receive organizational, educational, and financial support from the Overseas Schools Head Office (ZfA, 2021). The focus of the institution is to have students encounter the culture and society of the host country, introduce them to the German language, provide school care for German children abroad, and support Germany as a business and education center (ZfA, 2021).

As can be seen, international diploma institutions have formed a network thanks to the thousands of schools scattered all over the world that put their own language at the center. These institutions act as a kind of World Ministry of Education. They conduct continuous research and development in their centers, develop curricula, and create new educational materials. Because all assessments are made centrally, the diplomas obtained are valid all over the world; many higher education institutions accept students with this accredited diploma without asking for another exam.

GLOBAL EDUCATION AND GLOBAL HEGEMONY

The constant tension between universality and locality is accepted as the main feature of globalization (İçli, 2001). Global political practices and national-local-ethnic conflicts appear as cultural heterogeneity. The central problem of cultural interactions today clearly is the tension between cultural homogenization and cultural heterogenization (Appadurai, 1990). Definitions that assume the titles of global, universal, and international often mediate this homogenization motive.

Universalism holds that scientific truths are valid everywhere in time and space. In other words, it combines the past and the future with the present. The claim of universalism appears as a concept whose reality is questionable when faced with many different cultures. As an umbrella concept, universalism defends the idea that many cultures can unite under the same values. Universalism is often an ideology put forth by those in power to shape the world in their own interests; it actually mediates the imposition of Western cultural forms on a global scale. This cultural

suppression is often presented under the guise of universal values so as to avoid meeting with harsh resistance.

Raising individuals who feel responsible not only for their own country but also for the whole of humanity is to a certain extent among the aims of all education systems. International schools and programs take this concept further and define it as global citizenship. Bates (2012) asked whether global citizenship is possible and if international schools are able to provide it. While global citizenship is not possible in strict legal terms, a number of different possible definitions and categories of global citizenship and global citizenship education are possible in figurative terms. Davies (2006) argued the idea of global citizenship to simply be a metaphor because people cannot be citizens of the world if they are citizens of one country. Thus, Davies asked, “Is global citizenship a fiction, an apparent paradox, or an oxymoron?” (2006, p. 22), stating a reasonable consensus to exist on the importance of global citizenship and knowledge, skills, and behaviors. In fact, he stated that schools have an important role in developing a curriculum and extracurricular program that contributes to the development of global citizenship education.

Schools impose their dominant class cultures, worldviews, and ideas on other layers of society. Thus, society perceives hegemony as a natural, necessary, beneficial, and indispensable condition. Hegemony cannot be achieved by simply using top-down force and pressure. For this reason, subgroups and dominant groups exchange ideas, with even this process continuing by making concessions to the subgroups (Storey, 2009, pp. 80–81). In other words, it in a sense obtains consent from the subgroups. However, the interest of the dominant group is spread widely and presented as being in everyone’s interest. Both the giver and the receiver are satisfied. In this way, consent is generated, and subgroups voluntarily pursue ideals (Gramsci, 2009). International schools and programs, which are mostly supported by state apparatuses, seem to be structured as political institutions that aim to produce such hegemony at the international level. When examining the aims of the educational accreditation institutions mentioned in the previous section, the cultural, diplomatic, and economic functions of these institutions are seen to be clearly expressed.

EDUCATION IN FOREIGN LANGUAGE AND CULTURAL ALIENATION

One of the issues that European countries gave the most importance in their colonial practices was opening educational institutions in their own language in the countries they exploited. While the British were opening schools in India, they aimed to raise individuals with an Indian body and a British soul who would meet the needs of the British state and companies. Traces of this tradition can be followed in international educational institutions opened by countries with a colonial past.

In Daniel Defoe's novel *Robinson Crusoe*, Crusoe teaches English to Friday after meeting him and determined the language of communication; this can be considered as a reflection of colonial understanding. European states primarily resorted to language exploitation in the overseas countries they occupied. When talking about the position of English today, it would be more accurate to talk about an expansionism, namely of scientific imperialism, which has a certain Anglo-American and European/Western centrist imperial heritage as its background and is a reflection of the same scientific tradition and academic attitude (Phillipson, 1992, p. 82).

Language is a living organism that contains social codes. Language shapes the thought systems of individuals and societies. Language is also a reflection of culture. Language teaching also means teaching culture. Language and culture form an intertwined structure. Therefore, for culture to survive, language must also survive. A reciprocal relationship exists between language and thought: thoughts create language just as language creates thoughts. It can also be said that language education is thought education. This is reason why national values are created, explained, and transferred in the mother tongue. Thanks to a common written and spoken language, unity and solidarity can be achieved.

In education, teaching individuals what meaning they will attribute to the situations they encounter is carried out through character building. Although meanings are mental, they take their roots and importance from the culture in which they are created (Bruner, 1966). While learning a foreign language, students need to be aware of what the elements in that language mean in their own culture so that they can make sense of and rebuild knowledge. In foreign language teaching, cultural differences should be taken into account; in other words, cultural awareness should be created.

Cultural imperialism is the sum of the processes in which a country is oppressed and forced by another country or society that is more powerful in terms of economy, language, and culture; its ruling layer is rendered impotent; and sometimes it is included in the modern world system after compromising its own values and being shaped (Sreberny-Mohammadi, 1997; as cited in Coluzzi, 2012, pp. 117–118). Linguistic imperialism is the belief that individuals are superior when taught a second language; this belief is embedded in one's mind, attitudes, and hopes. However, linguistic imperialism expresses that a mother tongue lacks this dignity and competence (Ansre, 1979, pp. 12–13). When mentioning linguistic imperialism these days, English comes to mind. Language imperialism views other languages as having a low status and not desired for use in education. It encourages speaking one's own language as the criterion of progressiveness while belittling and deliberately neglecting other languages.

Because the dominant language is also the language of fields such as science, technology, music, fine arts, fashion, and sports, governments and families feel the need to learn the dominant language in terms of developing, coming to a better place in society, and improving their welfare; they make plans to teach the dominant language. This leads to a one-way flow of information, concepts, and words from the dominant language to the local language; as a result, the local language gradually weakens and comes under the influence of the dominant language (Pennycook, 1990).

Teaching a foreign language to children at an early age carries the danger of forming a imitative mass who become alienated from their own culture in the future. What will emerge is a group of people trying to copy the foreign culture whose influence they are under in many areas such as food, clothing, and music; this group may look down on and otherize their own society. As a matter of fact, colonizing the brains of a country's people is more disastrous than colonizing the territory of a country; a country's soil can be saved from being a colony one day, but eroded selves are more difficult to save (Pennycook, 1996). A mentality that has been alienated from its own culture and that transmits from others instead of being fed from its own resources always remains an imitator and loses its originality. The ease of imitation overwhelms the challenge of creativity. Instead of asking new questions, ready answers are preferred. Imitation turns into something imitated over time, and this process is very insidious.

Considering language and culture separately is impossible. Language is the transmitter of culture. While globalization increases interdependence

among countries, it gradually decreases the cultural differences among societies and increases similar tendencies by melting them in a single pot. Economic, political, and cultural standardization can be said to have been created in line with the interests of globalization. One of the most important factors mediating this uniformization is language. Foreign language teaching and multilingual policies in international diploma programs can also be viewed from this perspective. An intensive language and culture transfer takes place when implementing these programs. As a result of these programs, an anxiety about individuals becoming uniform can now be talked about.

Expressing the concept of uniformization, George Ritzer (as cited in Göker, 2015, p. 397) defined McDonaldization as, “McDonald’s represents a paradigm, a prime example of a wide-ranging process. This process, which I call McDonaldization, is the process by which fast food restaurant principles increasingly dominate both American society and other countries around the world.” Ritzer’s thesis on the McDonaldization of Society states that the fast food industry principles pioneered by McDonalds have spread imperialistically and led the whole world toward a uniformization. Fast food, which started as a point of departure for the poor American people to eat and have fun after the war, had to turn to different directions and use different techniques in order to meet expectations over time (Kuzuloğlu, 2009).

People can best express their feelings and thoughts in their mother tongue. Language is not only individuals’ area of existence but also societies’ source of life. The disappearance of a language in the world means the disappearance of the culture and people that it represents. No nation can exist without its language. Those who lose their language also lose their national identity. In this sense, the scope of foreign language education offered by international schools should be carefully regulated.

INTERNATIONAL EDUCATION AND BRAIN DRAIN

One of the phenomena that is often brought up with international education programs is brain drain. Brain drain is the situation in which a well-educated, thinking, productive, and qualified workforce goes to another country to do research or work where they are the most productive and does not return to their home country (Kaya, 2003). Various factors such as multinational and international affiliated companies, international employment agencies that provide a large number of skilled labor

flow, many small employment agencies and ethnic networks, the Internet, and the globalized education system are also effective in the functioning of the brain drain mechanism (Sağırılı, 2006, p. 86).

Opinions about the direction of movement of qualified workforce parallel that of the brain drain. Brain drain is a three-way movement from underdeveloped countries to developed countries, from developing countries to developed countries, and from developed countries to other developed countries (Sağırılı, 2006, pp. 13–14). However, the direction of the movement is generally in the form of a chain from underdeveloped countries to developed countries and then to highly developed countries because industrialized countries have a geometrically increased need for scientists, technicians, and experts (Tezcan, 1985, p. 251). According to a UNESCO (2016) report, USA ranks first in the world in terms of student immigration from all over the world, followed by the UK and Australia. The countries with the highest number of student immigrants are China, India, and South Korea.

These days, the experience of brain drain has emerged with the effect education has on social mobility. People have had the opportunity to raise their socioeconomic levels through education and gain status through their profession. This makes studying in developed countries attractive. Human resources that leave a country through brain drain cause an economic loss. Knowledge production, research and development studies, technological development, innovation, and entrepreneurship performance decrease. Brain drain also creates an imbalance in favor of developed countries. While these countries get richer, the dependency of the country sending the workforce increases.

International diploma programs are accredited to universities, and successful students who complete the program are offered greater education and scholarship opportunities in the countries where the program originates. For example, AEFÉ offers attractive scholarships to bright foreign students who wish to continue their higher education in France. Students enrolled in these programs are mostly from families with high socioeconomic status in their communities and generally have high academic achievement. In this respect, international programs function as a kind of recruitment. This means a brain drain in terms of the country where the student is located. In summary, international education programs alongside other factors can be said to facilitate and encourage brain drain.

CONCLUSION

After the destruction from World War II, certain developments were effective in the emergence of globalization in the economic field. These are namely the end of ideological and political polarization, more liberalization trends, the idea of free trade, and the increasing importance of multinational companies, rapid development in production technologies, increased competition, international trade, and the formation of economic alliances (e.g., OECD, IMF, NAFTA, APEC). The phenomenon of globalization first started in the economic field, then spread and showed its effect in political, social, cultural, and educational fields.

States, institutions, and individuals want to adapt to the structural changes that occur with globalization and want to compete with the world. Training the qualified manpower required for this has made international education attractive. Foreign language learning has become a major industry in the world. Student mobility at different levels, especially in higher education, has increased; international program contents have become widespread, and joint projects have been carried out with more institutional cooperation.

This mobility in education has also increased the number of international schools in countries. These schools were opened primarily to provide a better education to the children of families living outside their own countries for diplomacy or trade. As other people in the country over time wanted their children to be educated in these schools, the demand has increased, and the segment addressed by these schools has expanded.

Along with globalization has been an increase in the number of schools implementing international education programs. International education claims that it aims to educate students who are multilingual and multicultural, have common values and world citizen standards, approach different cultures with tolerance, are sensitive to global problems, contribute to world peace, and have international understanding and thoughtfulness. Along with this, phenomena such as cultural corruption, weakening of national identities, standardization, foreign language exploitation, cultural imperialism, brain drain, and global hegemony have emerged.

When looking at the experiences of the twentieth century, once the balance of equality among cultures has deteriorated significantly, cultural interaction appears to turn into cultural imperialism. In the last century, Western cultural imperialism can be said to have created an area of influence for itself through the education systems that were seen as the soft

underbelly of countries and to have supported the spread of the Western worldview in underdeveloped and developing countries. Globalization has also had a destabilizing and accelerating effect on cultural diffusion in this context. The international schools and programs that in a sense emerged as a result of globalization has over time continued to exist as an important and soft tool in the spread and reproduction of global culture.

One of the main purposes of education is to leave a society's own cultural heritage as a healthy legacy for new generations. From this perspective, international education programs can be seen as a risk in terms of how they transform the heritage; however, keeping such concerns at a certain level is accepted, considering that cultures have had international interactions throughout the history of the world and been able to maintain their existence with this change.

One of the most important challenges faced by twenty-first-century education has been to establish the correct balance of locality and universality. This problem is generally approached from three different perspectives. One view advocates locality, other advocates globality, and the alternative view argues both to be interactive. The third of these basic views seems more reasonable than the local–global dilemma and is widely used with the slogan “Think global, act local.” In other words, the third view intends to provide education and training in accordance with local conditions in order to meet the human profile the world needs. This balance can be established by raising individuals who are aware of global problems and needs but adopt their own culture and prioritize producing solutions where they are.

When considering the virtues and risks of international education programs together, having individuals and policy makers approach international programs cautiously and soberly is beneficial. Structuring international education institutions on the basis of respect and equality is important in the twenty-first century. For this reason, international education programs should be expected to show sensitivity to the culture of the countries in which they operate, support the development of students toward their own culture, not impose their own culture beyond promoting it, and show respect for other cultures.

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