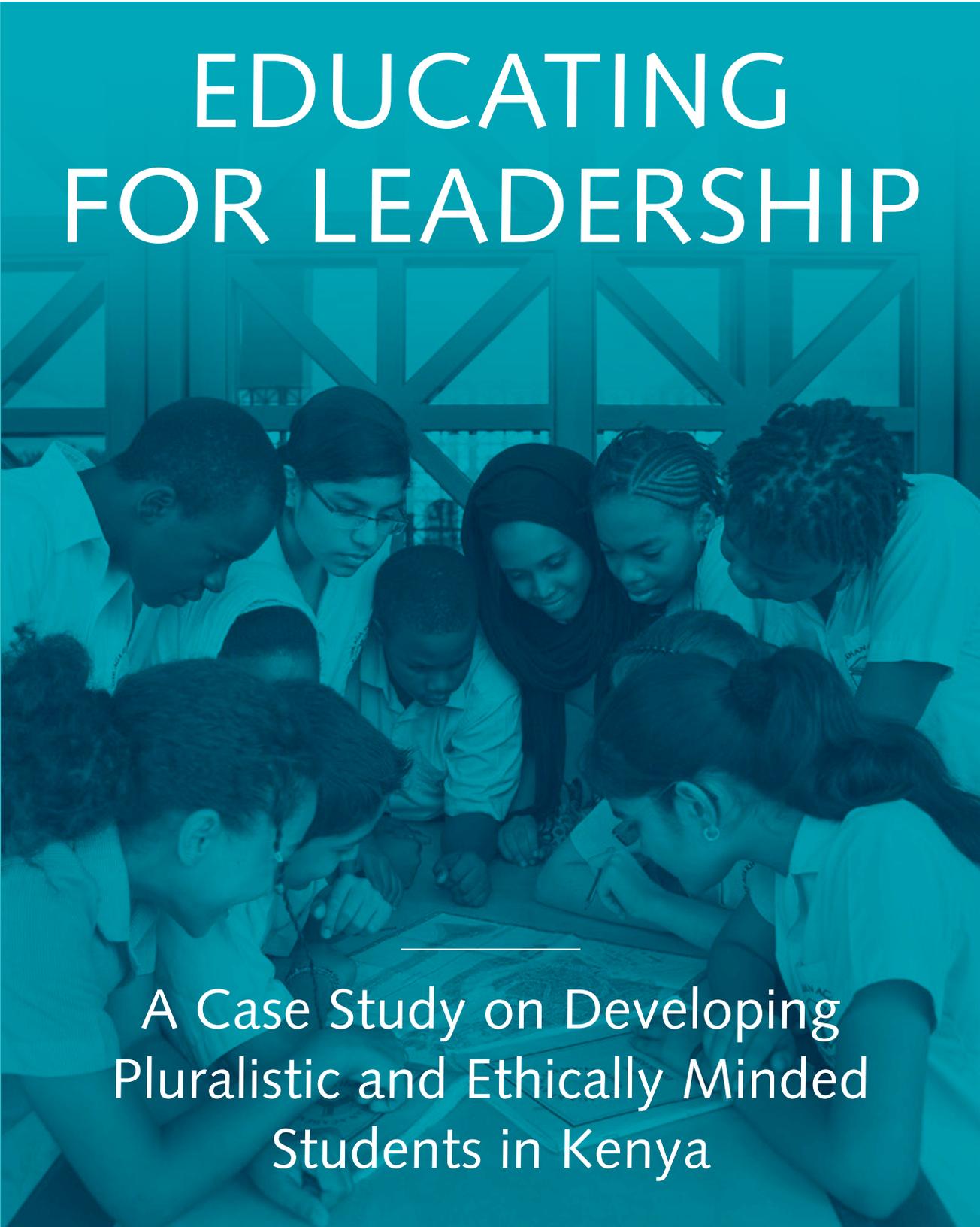


EDUCATING FOR LEADERSHIP



A Case Study on Developing
Pluralistic and Ethically Minded
Students in Kenya



GLOBAL
CENTRE FOR
PLURALISM

CENTRE
MONDIAL DU
PLURALISME

Global Centre for Pluralism © 2020

This work was a collaboration between the Aga Khan Academies and the Global Centre for Pluralism

Cover image: AKDN/Lucas Cuervo Moura

Founded in Ottawa by His Highness the Aga Khan in partnership with the Government of Canada, the **Global Centre for Pluralism** is an independent, charitable organization. Inspired by Canada's experience as a diverse and inclusive country, the Centre was created to advance positive responses to the challenge of living peacefully and productively together in diverse societies.

Global Centre for Pluralism
330 Sussex Drive
Ottawa, Ontario, K1N 0C7
Canada

pluralism.ca
 @GlobalPluralism
 /GlobalPluralism

Contents

Objective	2
Overview	3
Background on the Academies and Pluralism	3
The Pluralism Strand	4
Development and Approach	5
Being purposeful and explicit	5
Integrating Pluralism into the curriculum	5
Pairing with the Ethics Strand	7
Whole-School Engagement	8
Modelling intended behaviours across campus, faculty and staff	8
Working with the broader community through extracurricular activities, particularly service learning	10
Reinforcing values throughout the school day	11
Lessons Learned	13
Maintain focus	13
Recognise what you are doing well	13
Look for authentic opportunities	13
Content shapes mindset while pedagogy builds skills	15
Be prepared for bumps in the road	16
Conclusion	17
Appendix 1: Aga Khan Academies' Learner Profile	18
Appendix 2: Leaders and Stewards: Aga Khan Academy Additions to the International Baccalaureate (IB) Learner Profile	19
Appendix 3: Aga Khan Curricular Strands	20
Appendix 4: Jah and Kay Role Play Activity	21

Objective

Through examining the successes and lessons learned from the Aga Khan Academy Mombasa in Mombasa, Kenya, this case study presents a holistic approach to pluralism that extends from the Academy's vision and mission to school policy, curricular development and school culture. The insights provided are appropriate for the developing and developed world and for any point in an educational institution's journey of educating for pluralism.

Educating for leadership must imply something more than the mere development of rote skills. Being proficient at rote skills is not the same thing as being educated. And training that develops skills, important as they may be, is a different thing from schooling in the art and the science of thinking.

In a world of rapid change, an agile and adaptable mind, a pragmatic and cooperative temperament, a strong ethical orientation—these are increasingly the keys to effective leadership. And I would add to this list a capacity for intellectual humility which keeps one's mind constantly open to a variety of viewpoints and which welcomes pluralistic exchange.

*His Highness the Aga Khan, The Peterson Lecture,
40th Anniversary Meeting of the International Baccalaureate,
Atlanta, Georgia, 18 April 2008*

Overview

At the Aga Khan Academies, pluralism is understood as a core dispositional trait of young leaders who will go on to achieve positive change in their societies. Pluralism, as defined by the Global Centre for Pluralism, is an ethic of respect for diversity. In developing future leaders, the network of Aga Khan Academies, with schools currently in Kenya, Mozambique and India, has adopted an approach to pluralism that is infused throughout its culture—from a thoughtful engagement with curriculum and school policies to a carefully considered enrichment and community engagement programme.

The question of what students need to know to better serve their societies is one that must be uniquely addressed by a curriculum that strongly grounds students in their local context while also engaging them in international issues and challenges.

Weaving through the Academies' curricula and policy, the aim of the Aga Khan Curricular Strands (AK Strands) is to strengthen understandings and outlooks needed by future leaders. There are five AK Strands. Two Strands, Ethics and Pluralism, focus on developing the key values and attitudes needed to be an ethical leader. The other three, Cultures, Governance and Civil Society, and Economics for Development, equip young people to deal with the current and future challenges faced by their societies. This study looks at the first two strands, with a particular focus on Pluralism.

Background on the Academies and Pluralism

Established by His Highness the Aga Khan in 2000, the Aga Khan Academies are a network of schools created to develop young peoples' capacity to become future leaders of their societies. The network is envisioned to consist of 18 campuses across 14 countries in the developing world that, when fully developed, will provide education to 14,000 students irrespective of background, culture, race, religion or financial means.

In addition to developing world-class young leaders, the network works to enhance the quality of teaching and learning within the societies in which the Academies are situated, advancing the teaching profession and overall status of teaching in developing countries. Each Academy is expected to provide a rigorous professional development programme for teachers and school leaders from the Academy as well as government and other local schools.

The Aga Khan Academy Mombasa was the first Academy established, with its first class graduating in 2007. The majority of the student body are from East Africa, with Kenya, Tanzania and Uganda being the main countries represented. As the inaugural Academy, prior to the establishment of new campuses in Hyderabad, India, and Maputo, Mozambique, the Academy in Mombasa served as an incubator for an innovative curricular approach to respond to the challenge of educating for leadership in the developing world.

His Highness the Aga Khan views education as a means to prepare young people to lead and bring about positive change in the world. Following this vision, and using programmes from the International Baccalaureate (IB), the Aga Khan Academies have developed a set of curricular themes that uniquely position their students to better serve the challenges of their societies in the future. Defined as the Aga Khan Curricular Strands (AK Strands), these themes cover the necessary dispositions and understandings to prepare students for success in a world of rapid change and increasing diversity.

The Pluralism Strand

Pluralism is based on the understanding that diversity and difference are part of the human condition, with manifestations in all areas of life, and that acceptance of a pluralistic society is necessary to provide security and quality of life to all members of a community.

Across the curriculum, students are encouraged to explore diversity, consider what factors negate it in some cases and learn to respond positively to the challenges and rewards of a pluralistic disposition.

This AK Strand promotes active engagement with diversity, a negotiation of difference and a willingness to learn from people who are different from us, with the purpose of working together for the common good. Difference is seen as an opportunity to enrich the classroom— and not perceived as a threat or an ‘issue’ to be managed.

Development and Approach

Being purposeful and explicit

The Academy community reflects the full diversity of East Africa, with students drawn from different national, ethnic, religious and socio-economic groups. However, research has shown that simply immersing students in a diverse environment will not, on its own, build a pluralistic disposition: there is a need for intentional and explicit work with students for this to be achieved.

Definitions and outcomes for each Strand, including the Pluralism Strand, were developed in consultation with teams of educators working with teachers at the Aga Khan Academy Mombasa. Through workshops, external consultation and a peer review process with other educators from the Aga Khan Development Network's Aga Khan Education Services (an agency with a portfolio of managing more than 200 schools in Asia and Africa) and the IB, the outcomes provided a clear focus of what the Academy wanted to achieve and allowed for purposeful work in this area.

These outcomes were then broken down by teachers to provide specific goals for different age groups. The teachers identified that just incorporating curricular content which demonstrates the need for pluralism is not enough; the skill of being able to work collaboratively from a young age needed to be taught explicitly. This skill is relatively straightforward for educators to understand, implement and assess through pedagogy.

Integrating Pluralism into the curriculum

When viewed from a pedagogical lens, many aspects of differentiated and student-centred teaching already used by teachers also lend themselves to the development of a pluralistic disposition. For example, allocating group tasks based on different skillsets in an early-years classroom can develop this disposition, as can challenging older students to work more independently to resolve the challenges of working in groups to solve a problem. The ability to develop and maintain good working relationships with people that they are not usually friendly with can also be seen as an achievable indicator of a pluralistic disposition in high school. These are outcomes that teachers may already be familiar with and will intentionally seek to develop in their students; however, these can be explicitly linked to the goal of developing a pluralistic disposition with students seeing these skills as being key to overcoming the challenges of working effectively with people who are different from themselves - rather than leaving this as an implicit part of collaborative work.

THE VALUE OF ROLE PLAY:

As a part of their Humanities programme in Year 9, Academies students participate in a role play called 'Jah and Kay' to understand colonial and post-colonial attitudes.

The Jahs take the role of citizens/inhabitants of a recently independent nation with few resources, who are proud of their struggle to achieve independence and have a desire to use the resources donated by the Kays to mark their achievement and unify their new country.

The Kays are well-meaning citizens/inhabitants of a developed nation who want to help the new country. They have supplied the Jahs with many resources, but want the Jahs to use them to create the things that the Kays' society values.

The Jahs and Kays discuss their own points of view and then come together to decide how to use the Kays' resources. There is usually disagreement about what the priorities should be, and this can become very heated. Most groups are able to move beyond the initial disagreements to come to some kind of compromise, but this takes time.

While the activity highlights the differences in colonial versus post-colonial attitudes, it also emphasises the value, difficulty and necessity of listening to another's perspective, both historically and for the students in the role play.*

Tips for using roleplay:

- Get students to understand that role play isn't about acting. There is no need to wear a costume or to put on a different accent. Their focus should be on accurately representing the ideas of another person or group.
- Be prepared to allow a level of disagreement, and give students time to work through this towards consensus—don't step in too early.
- Make sure that you have enough time for a proper debrief of the activity. You will probably need as much time for the debrief as for the role play in order to cover all the issues raised and to resolve any lingering differences from the activity.

*Source unknown. See Appendix 4: Jah and Kay Role Play for the full activity.

Pairing with the Ethics Strand

Essential to the process of consultation with local teachers was a recognition that the definition of pluralism, alongside the other Strands, must make sense within a variety of country contexts where issues of differing worldviews (for example, based on cultural, ethnic or religious differences) can spill over into the school environment. In these contexts, the Academies broadly represent the diversity present in their respective countries, including demographic, religious, ethno-cultural, socio-economic and gender, among others.

In such environments, with a variety of differing worldviews, it can be tempting to avoid conflict through the adoption of relativistic thinking, where all beliefs are seen to be equal to one another. To avoid this approach, the Pluralism Strand has been designed to be in partnership with the Ethics Strand for three reasons:

1. A pluralistic disposition ensures that, while students can and should build their own ethical frameworks, students' ethics are grounded in considerations of the needs of humanity at large.
2. Pluralism can then be understood as a disposition which values positive engagement with difference.
3. A strong ethical framework prevents students from mistaking relativism for pluralism and allows them to critically analyse varying beliefs and worldviews.

For example, discussions in a Humanities classroom surrounding female genital mutilation should be able to acknowledge the cultural and historic roots associated with the practice, while also acknowledging the fundamental human rights afforded to women to govern their own bodies.

Together the Ethics and Pluralism Strands have also guided the development of the Academies' leadership and service learning programmes—all with the intent of creating a strong school ethos, culture and language around the concepts of ethically minded leadership with a strong concern for the viewpoints of all and respect for others.

Whole-School Engagement

Although the Academies offer an innovative approach to integrating pluralism in curriculum, both from a content and pedagogical perspective, this alone is not enough. What truly makes the Aga Khan Academies' curricular initiatives effective is the way in which they are supported by an integrated, holistic whole school approach that includes school policies, network level guidelines and relationships with the broader community.

For any school seeking to adopt a larger whole-school pluralism engagement strategy, three principles are key to successful implementation:

1. Modelling the intended behaviours across the campus, faculty and staff
2. Working with the broader community through extracurricular activities
3. Reinforcing values of pluralism at every point in the school day

Incorporated together, these principles are essential in ensuring that changes and actions in individual student and teacher behaviours contribute to lasting school culture.

Modelling intended behaviours across campus, faculty and staff

It is often easy to overlook the way in which school culture can be felt in the moments between classes—during lunch, breaks and at the start and end of the school day. In these transitional periods in the busy school schedule, relationships between faculty, staff and students, and the nature of their conversations, become apparent. This 'hidden curriculum', however, provides powerful messages to students about what is valued by the community, and this, in turn, influences their behaviour and actions.

To truly adopt a pluralistic culture, schools must be able to have open discussions of the way in which members of the campus model pluralism in their relations and conversations with others, both on and off the school campus. Schools should ask themselves difficult questions in order to consider how well a pluralistic disposition is really modelled to students. Here are some potential indicators of a pluralistic culture and questions that were posed at the AKA Mombasa:

-
1. **Members of the community see each other as equals and are comfortable forming friendships with people who are different from themselves.** What are the patterns of behaviour during lunchtime in the canteen—for students, staff and faculty? Are opportunities provided for different groups to mix? Do adults in the school community actively seek out engagement with people who are different from themselves in their free time on campus? Do the staff sit together in groups based on age, gender, ethnicity or role? Do the teaching and non-teaching staff mix as equals?
 2. **Members of the community proactively explore new and different cultures.** How do staff from other countries show their openness to the new cultures they are encountering? How do teachers model their interest in the different cultures present in the school community?
 3. **All languages are valued and given equal status within the school community.** What are the attitudes towards adults in the school learning languages? Is language seen as an essential tool to overcome difference? Are all the languages spoken in the community visibly valued on a day-to-day basis or are some explicitly or implicitly given more status than others?
 4. **The school community engages in reflection about its own culture(s).** How does the school community explore aspects of its own identities? Are members given opportunities to understand how their cultures may be seen by others?
 5. **The school deliberately promotes experiences which will develop students' pluralistic skills and competencies.** How does the school organise students in classrooms, in extra-curricular activities or in the residential programme? Are students required to mix with students who are different from themselves?
 6. **The school is actively engaged with people of difference within the local community. How does the school relate with its local community?** Are members of the community welcomed into the school? Are they encouraged to bring a variety of perspectives into the classroom? Do service learning activities encourage students to relate to people of difference in their own community or focus on the needs of groups in faraway places? When taking part in service learning activities, do students engage with the wider community as equal partners in the work being undertaken?

Answers to such questions can prompt difficult conversations but can lead to more open and equal relationships between staff in the school and ensure that the commitment to pluralism is something that is lived within the community.

SERVICE LEARNING OUTCOMES & THE AKDN APPROACH TO DEVELOPMENT

As an agency of the broader Aga Khan Development Network (AKDN), the Aga Khan Academies have drawn upon the AKDN's Approach to Development, which emphasises, amongst others, the value of community-centred action—bringing people together to solve problems and achieve a level of self-reliance.

Drawing on this framework and the notion of stewardship, the Aga Khan Academies have developed a Service Learning and Leadership programme for Years 7–12, whose outcomes have been aligned with the AKDN Approach to Development.

Highlighting the importance of building partnership skills from a young age through service learning (spirit of working together), the outcomes include a focus on community-centred action that emphasises self-reliance and dignity, demonstrated by the following:

- showing respect for people who are different from themselves by building meaningful pluralistic relationships with communities;
- behaving and acting in ways that show cultural sensitivity to the ideas and values of the people with whom they work; and
- working collaboratively with others, from both inside and outside the school community, to achieve a goal or solve a problem.

Working with the broader community through extracurricular activities, particularly service learning

In many countries, schools and campuses reflect the diversity of their nations and cities, but the school environment can often function as an independent bubble, distinctly separate from the broader community. Moreover, even with residential schools, such as the Aga Khan Academies, the impact on changing dispositions only goes so far without the proper engagement of parents and families and the broader community.

Particularly valuable in fighting against this bubble are co-curricular activities, which can push students into new and unfamiliar territories, forcing them to interact with people from different ethno-cultural groups, genders, abilities and socio-economic status. Service learning and sports, in particular, can serve as effective vehicles to promote this kind of interaction.

One example at the Academy is the FUNZA service group which started after students in Grade 11 completed a summer internship at a project run by the Aga Khan Foundation. Through their work with local primary schools, the Academy students decided to create a project that would help students in these schools develop skills in critical thinking, presentation and debate, which are often not possible in their schools due to large class sizes. Students started the activity assuming that they would be the ones 'teaching'; however, through their work, they came to realise that they also had much to learn from the other students, and the project developed to become a two-way exchange of learning and skills. As student Shekila Juma Athman says,

This CAS project aimed to instil confidence in learners from local government schools. In FUNZA, students came from schools in the Majengo, Mvita and Kongowea districts and were between 12 and 15 years old. We had a strong preconceived idea of what the local schools and students would be like. However, after visiting, I realised that some of these ideas were not accurate. For example, when we arrived, we had this idea that students in those schools would not have much confidence and would be very quiet and reserved. After working with the students, however, we realised that they had confidence, but in different things and that they maybe were just not confident with oral presentations. We actually realised that they had a tonne of good ideas when brainstorming. It was just about sharing these ideas in a different way. I also realised that it would not work for us to just try and do activities in exactly the same way as we experience them in our school because those students were used to different ways of working collaboratively. We had to adjust our approaches so that we could communicate effectively and work together for a common goal. We therefore adjusted the activities, sometimes taking longer to practice and giving students a choice to do role plays or debate.

The example above shows the importance of service learning within the community in developing Academies' students' skills as well as those of the people served. Service learning activities which are built on mutual respect for difference and recognition of a wide range of knowledge and skills, and which avoid the traditional power dynamic of the 'helper' and the 'helped', can work to develop students' pluralistic skills and dispositions in real-world contexts.

Using policy to shape practice

Lastly, school policy can play a strong role in reinforcing the values of pluralism at every point in the school day, making it known that pluralism is something the school really values and sees as having a positive impact on the way educators and learners all live and work together as a community.

Two examples can illustrate the effectiveness of these policies. The first is a behaviour management technique now adopted in AKA Mombasa's Junior School. Like classroom agreements signed by students and their teachers at the beginning of the year, Grades 1 through 5 now refer to ethics and pluralism when dealing with behavioural issues, embedding the vocabulary and mindset from a young age.

Similarly, new Aga Khan Academies' network guidelines for language learning have initiated a new standard and expectation for Academies that international staff be encouraged to learn the national language of the host school to model their engagement with the local context and culture. At AKA Mombasa, for example, international staff are encouraged to learn Kiswahili through after-school classes run by one of the Kiswahili teachers.

These examples are just a few of the many possibilities when considering how to ensure school policy can promote and respect human difference—from the minute parents drop off their children to the moment students return back to their homes and communities at the end of the day.



Photo credit: AKDN/Lucas Cuervo Moura

Lessons Learned

AKA Mombasa has had over 10 years of experience in implementing and adapting their approach to pluralism both in terms of content and pedagogy.

Included here are key lessons in weaving the Pluralism Strand into the IB curriculum.

Curriculum, as broadly interpreted here, includes both the explicit content (in this case, the IB) as well as pedagogy and teacher role modelling. It also includes extracurricular activities and school culture and ethos. Examples address these aspects of curriculum and can be applied to any school, in any context, with any type of national or international curriculum.

Maintain focus

First and foremost, schools must maintain their emphasis on respect for difference at all times and ensure that this visibly informs the development of the programme. This allows students, teachers and parents to be clear about the importance of the programme and to understand how this is realised through all aspects of students' experiences at the school.

Recognise what you are doing well

It is also likely that schools are doing much more than they realise to advance pluralism and respect for difference and inclusion. What is required is to recognise what you are doing well, identify it and draw attention to it—building momentum to go forward to more challenging areas.

For example, the Academies' approach to service learning has always emphasised working in partnership with local communities, which has provided a natural and established link to the focus on pluralism.

Look for authentic opportunities

When thinking about opportunities to highlight pluralism in the curriculum, it is essential to pick authentic places where there is a natural fit. Students can easily identify a forced connection and see when a school policy or vision is being paid lip service. In these moments, the goal of developing true understanding is hindered.

Instead, schools should be selective about the moments in the curriculum which offer a space for students to more deeply develop empathy and perspective or begin to interpret and explain new ideas in a way that leads to commitment and inspired action—as understood by Grant Wiggins’ conventional definition for ‘true understanding’ in *Understanding by Design* (1998).

At the Academies, an example of an authentic opportunity is the natural harmony between pluralism and the annual Peace Summit held for Year 9 students. With the support of their teachers, Year 11 students are tasked with designing a two-day conference for their Year 9 counterparts, with activities and sessions around a particular theme related to conflict.

In 2017, the Peace Summit focussed on conflict over resources. To help younger students understand the multiple perspectives associated with a given conflict or historical issue, older students divided them into two groups. Each group read a source that contained the same factual information but was written from one side’s point of view. The subsequent debate inevitably led to conflict, after which each group was given the other source to read. This gave them insight into the other perspective, thereby creating empathy for the alternate view point and allowing the students to understand how people can view the same information through different lenses. This simple activity can be adopted easily for Science, History and Humanities classrooms. Again, this is the type of activity that many schools may be using already, but it is explicitly linked to the idea of developing pluralistic learners and leaders.

Natural places to weave pluralism into the curriculum are not only found in the Humanities, Literature and Science. However it may be more challenging to integrate pluralism into the curriculum, from a content perspective, in some areas than others. Other subjects may find it more straightforward to integrate a pluralistic approach to pedagogy. In subjects such as Mathematics or IT a successful strategy used at AKA Mombasa is to ask students to come up with as many different ways as possible to solve a given problem. After providing them with individual think time, teachers can bring students together as a group to see if they can synthesise their individual approaches to come up with solution that is better than the sum of its parts. In an IT classroom, this might be a way of approaching building a database, with the aim of pushing students to create something better through an openness to new and different ways of approaching a challenge. What differentiates this activity from a focus on teamwork is the debrief, which must ask students what and how they gain from the generation and synthesis of different ideas.

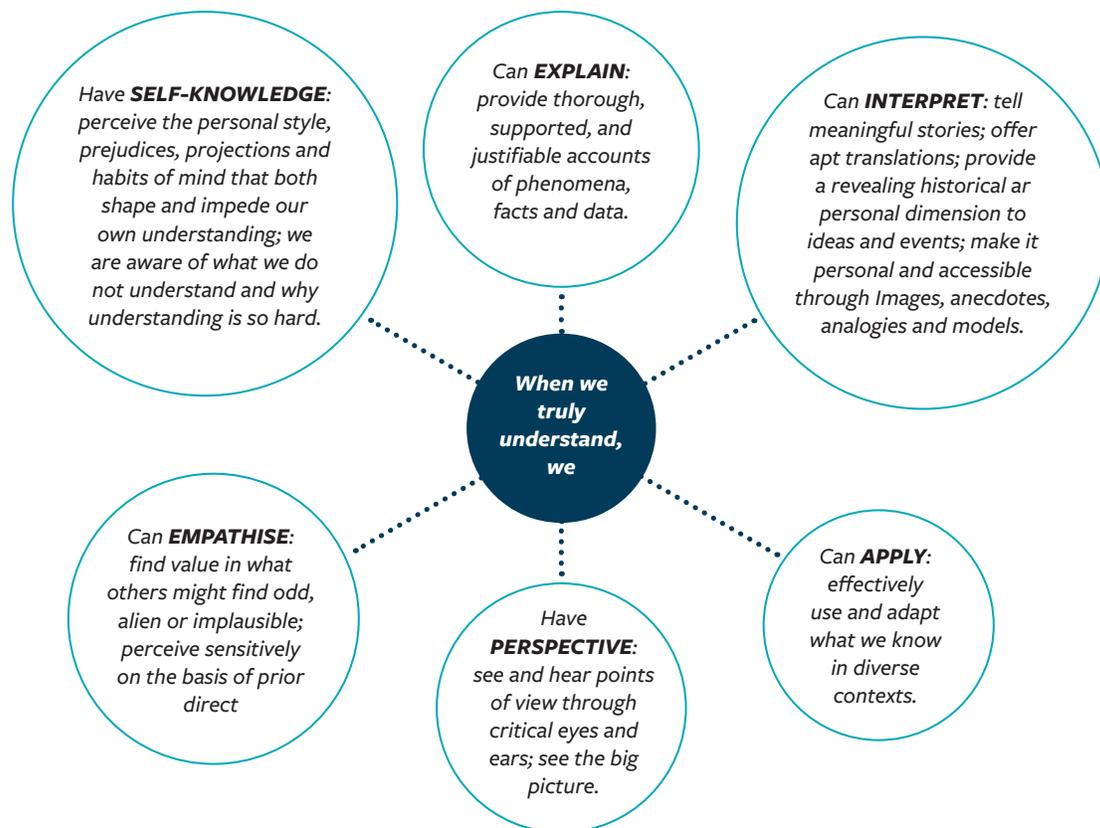


Illustration of Grant Wiggins' definition of 'true understanding', which may help educators think through natural and authentic fits between their classroom content and pluralism outcomes of examining different narratives and points of view.

Source: Grant Wiggins and J. McTighe (1998), *Understanding by Design*. Alexandria, VA: Association for Supervision and Curriculum Development.

Content shapes mindset while pedagogy builds skills

A key lesson learned from the Academy's experience is the absolute necessity to focus both on content and pedagogy. Content might help lay the foundation for a mindset that values difference, but the skills to work positively with difference are built through specific pedagogies. While the content aspect focusses often on identity and the questioning of one's biases, preconceived notions or previously held beliefs, these ideas only lead to dispositional change when employed with successful pedagogies, such as role play, reflection, evaluation, participation and collaboration. Together, content and pedagogy ensure students are fully engaged.

Problem-based learning (PBL) is another effective pedagogical tool to help students genuinely explore a point of view that differs from their own. Its value rests in encouraging students to engage with a problem from different points of view. PBL can be particularly effective when the problem is presented in different stages which can force students to engage with multiple points of view through the course of the activity. Another benefit is that students, when discussing

the problem and potential ways to resolve it, can learn to ‘agree to disagree’ in a respectful way, again something that can be linked explicitly to the development of a pluralistic disposition.

It is also useful to encourage respectful disagreement in class. Not all issues can, or should, be resolved, since students—and teachers!—bring in their own perspectives, opinions and experiences into a classroom. This diversity is a tool and opportunity. Disagreement should be encouraged, as long as students are practicing respectful disagreement—that is, voicing their opinions on issues but also practicing active listening while listening to others even if, and especially if, they do not agree with that person’s opinion. Sometimes just the ability to be present to a different perspective or way of seeing the world is transformative. Teachers might also wish to explore asking students probing questions about why they feel the way they do about a certain issue. They may also want to bring in missing perspectives to balance out a discussion if it is too one-sided. For example, sometimes students may all agree on an aspect of local or national history, or on a current news story. In these situations, the teacher can seek out other perspectives in order to expose students to different opinions.

Be prepared for bumps in the road

Although most of the strategies and examples mentioned so far have tackled the easiest ways to build pluralism into the school curriculum, educators should anticipate that some of these tools, and the resulting discussions/debriefs, may lead to a few disagreements, debates or conversations around difficult issues.

When handling moments of closed-mindedness from students, educators should be reminded that pluralism is having to encounter, with positivity, people whose attitudes and values are different than yours. To truly engage with one another, students and teachers must be willing to touch upon more difficult or controversial topics—within the boundaries of a safe, respectful space. If difficult conversations are not arising, then it is possible that the curriculum is not really engaging with difference. One useful strategy is to create an ‘Essential Agreement’. This is a list of classroom rules that students come up with themselves. By allowing students to participate in the process of creating classroom norms, teachers can then hold students more accountable to the standards that they themselves have set. As mentioned, in order to facilitate positive engagement, it is also important that students learn the difference between debate (trying to convince others of your viewpoint) and discussion (engaging with others for the purpose of understanding) and know which is appropriate at different points in the curriculum.

Lastly, in order for any curricular initiative to be successful, it must be delivered by an educator who models the spirit of curiosity and respect for different backgrounds, points of view and approaches—the heart of a pluralistic disposition. Some teachers can find this challenging, particularly when addressing issues which have personal relevance to their own lives, and so it is important to allow staff time to develop these skills as well as students.

Conclusion

This case study is grounded in the assumption that leadership requires a pluralistic mindset. Although there is no single experience of diversity, the lessons learned from the Aga Khan Academy in Mombasa can help direct educators and institutions on the importance of taking a holistic approach to pluralism that addresses school policy and culture as well as curricular content and pedagogy.

We hope we have raised some questions of significance and relevance to you and your setting, such as:

- To what extent does your teaching and learning explicitly foster pluralistic dispositions? How do you know if this is successful?
- Does your school feel confident in addressing the multiple forms of difference in the school and local community? Are teachers and students equally comfortable working across boundaries of gender, ethnicity, religion or socio-economic status?
- How do these dispositions help to develop leadership in young people?
- What characterises an ethos of pluralism in a school context?
- How would you assess how well your school is developing pluralistic leadership?

As the Aga Khan Academy Mombasa continues to develop its programme, it draws on the guidance of His Highness The Aga Khan:

In the process of nurturing a healthy sense of identity, we must resist the temptation to normalize any particular culture, to demonize ‘the other’, and to turn healthy diversity into dangerous discord. This is why the Academies’ curricula, in addition to using English as a connecting language, will emphasize areas of focus such as comparative political systems, global economics, and global cultures, along with the importance of pluralism and a sound ethical foundation.

*His Highness the Aga Khan, Foundation Stone-laying ceremony
of the Aga Khan Academy Dhaka, 20 May 2008¹*

¹ <https://www.akdn.org/speech/his-highness-aga-khan/foundation-stone-laying-ceremony-aga-khan-academy-dhaka>

Appendix 1: Aga Khan Academies' Learner Profile

The Aga Khan Academies have developed a curriculum within the framework of the International Baccalaureate (IB) programmes. As such, the attributes of our learner profile extend those of the IB Learner Profile. At the Aga Khan Academies we strive to be:

Inquirers

We nurture our curiosity, developing skills for inquiry and research. We know how to learn independently and with others. We learn with enthusiasm and sustain our love of learning throughout life.

Caring

We show empathy, compassion and respect. We have a commitment to service, and we act to make a positive difference in the lives of others and in the world around us.

Knowledgeable

We develop and use conceptual understanding, exploring knowledge across a range of disciplines. We engage with issues and ideas that have local and global significance.

Courageous

We approach uncertainty with forethought and determination; we work independently and cooperatively to explore new ideas and innovative strategies. We are resourceful and resilient in the face of challenges and change.

Thinkers

We use critical and creative thinking skills to analyse and take responsible action on complex problems. We exercise initiative in making reasoned, ethical decisions.

Balanced

We understand the importance of balancing different aspects of our lives – intellectual, physical, emotional and spiritual – to achieve well-being for ourselves and others. We recognise our interdependence with other people and with the world in which we live.

Communicators

We express ourselves confidently and creatively in more than one language and in many ways. We collaborate effectively, listening carefully to the perspectives of other individuals and groups.



Reflective

We thoughtfully consider the world and our own ideas and experience. We work to understand our strengths and weaknesses in order to support our learning and personal development.

Principled

We act with integrity and honesty, with a strong sense of fairness and justice, and with respect for the dignity and rights of people everywhere. We take responsibility for our actions and their consequences.

Leaders*

We understand that multiple perspectives will allow us to make better decisions, and seek opportunities to work with a variety of others. We perceive and anticipate needs and problems, and are able to motivate ourselves and others to tackle problems, confidently and cooperatively.

Open-minded

We critically appreciate our own cultures and personal histories, as well as the values and traditions of others. We seek and evaluate a range of points of view, and we are willing to grow from the experience.

Stewards*

We understand the interconnectedness of communities, striving to create harmony in our environment while considering the needs of all members. We are motivated to leave the world a better place.

© International Baccalaureate Organization 2013

* Unique attributes of the Aga Khan Academies Learner Profile.

Appendix 2: Leaders and Stewards: Aga Khan Academy Additions to the International Baccalaureate (IB) Learner Profile

Schools implementing the International Baccalaureate curriculum are encouraged to promote the IB Learner Profile, a set of 10 qualities that, once instilled in the IB learner, will enable them to successfully navigate the challenges of an increasingly international and interconnected world. Across all IB schools, learners strive to be inquirers, knowledgeable, thinkers, communicators, principled, open-minded, caring, courageous, balanced and reflective.

Given its emphasis on ethically minded, pluralistic leaders who are deeply aware of and committed to the challenges of their societies, the Academies have added an additional two characteristics to their learner profile: leaders and stewards.

As defined in the Aga Khan Academies' Learner Profile, leaders understand that multiple perspectives will allow them to make better decisions and seek opportunities to work with a diversity of stakeholders. They perceive and anticipate needs and problems and are able to engage others to tackle those problems confidently and cooperatively.

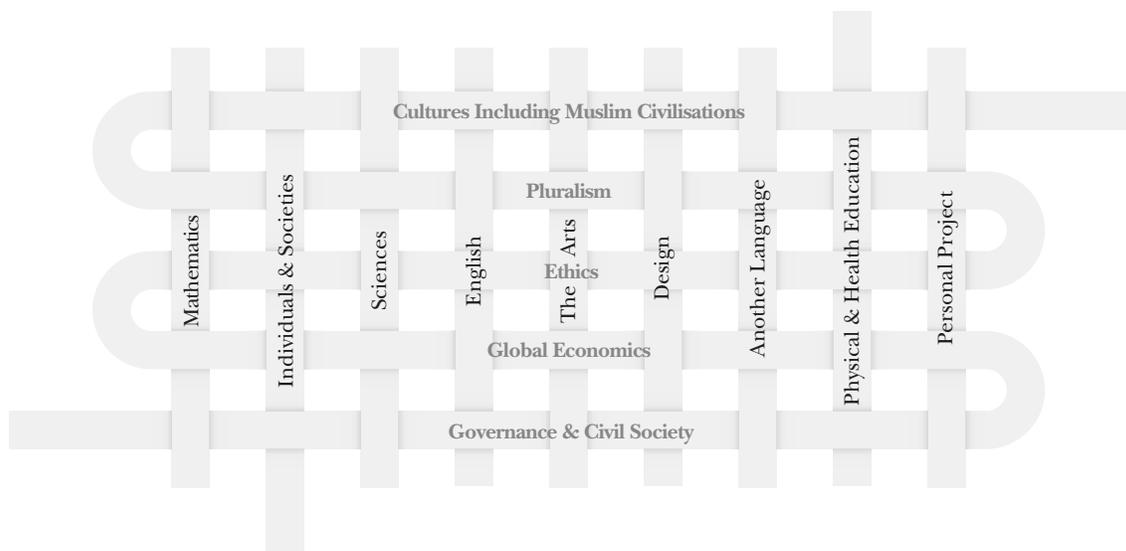
Stewards understand the interconnectedness of communities, striving to create harmony in their environment, while considering the needs of all members. They are motivated to leave the world a better place.

Appendix 3: Aga Khan Curricular Strands

The Aga Khan Curricular Strands (AK Strands) consist of five critical areas of study that encompass understandings and outlooks needed by future leaders of developing countries: Ethics, Pluralism, Cultures (including Muslim civilizations), Governance and Civil Society, and Economics for Development.

The AK Strands are not meant to be discrete areas of study, but are intended to be woven into all aspects of the curricula. The Pluralism and Ethics Strands focus more prominently on the dispositions, behaviours and habits of mind that the Academies wish students to develop as future leaders, while the other three AK Strands are more focussed on developing the knowledge and contextual understanding necessary to underpin these behaviours within the context of the developing world.

Collectively and individually, the impact on learning from focussing on any of the AK Strands should be to develop the habits of mind and dispositions that will help learners on their journey from knowledge about important issues of our times, towards true understanding, engagement and commitment.



The Aga Khan Strands visualised as weaving through the IB curriculum.

Appendix 4: Jah and Kay Role Play Activity

<p>Learning Objectives</p>	<ul style="list-style-type: none"> • Students will appreciate the impact that different worldviews can have on interactions between groups • Students will determine how differences in power can lead to challenges when trying to determine solutions to problems • Students will analyse the challenges created by cross-cultural interactions and collaborations • Students will consider how these dynamics might be seen in their own day-to-day lives, or on a global scale
<p>Resources</p>	<ul style="list-style-type: none"> • Copies of the Jah and Kay handouts (students must not see each other's handouts) • Jahs - minimal supplies: pencils, a newspaper, a piece of string, some blue tack and push pins • Kays - luxurious materials (representing technical superiority): coloured card and paper, markers, colored pencils/crayons, scissors, glue stick, stapler, paper clips, perhaps even glitter or paint <p>The activity works best if the two groups are in separate rooms for the planning, and then brought together for the interaction. If this isn't possible, set up the room so that the Jahs are at one end of the room and the Kays are at the other, to prevent conversation between them before the interaction stage.</p>
<p>Methodology</p>	<p>1) Planning: Students are seated in two groups. Each group is given copies of the handout for either Jah or Kay.</p> <ul style="list-style-type: none"> • Jahs have a simple bag of supplies • Kays have a bag with more extensive supplies <p>Each group reads their instructions and then proceeds with their task.</p> <ul style="list-style-type: none"> • The Jahs MUST create a monument, and they may NOT use any materials other than the ones they are given. • The Kays MUST make a plan. <p>Once the students are clear about the task and involved with their work, discreetly collect the instructions so that the groups cannot read each other's handouts.</p> <p>It is important that each participant tries to think, act, feel, communicate and respond as someone from the culture described.</p> <p>Set the Kays' planning time to be less than the Jahs', but do not make the students aware of this. Every few minutes quietly remind the groups how much time they have to plan.</p>

<p>Methodology (continued)</p>	<p>2) Interaction: At the end of the Kays' planning time the facilitator leads the Kays into Jah unexpectedly. The Jahs will likely be upset and they will think that they should still have some planning time left, but the facilitator should instruct the Kays to begin their interaction with the Jahs. As the interactions among Jahs and Kays occur, the facilitator will observe the interactions between the two groups and take notes about significant interactions to bring up during the debriefing.</p> <p>The facilitator should try not to intervene in the discussion but observe to pick up on aspects that can be explored in the debrief.</p> <p>Bear in mind that things may get quite heated between the two groups but don't intervene unless you really have to. There will be conflicting ideas, and it may take some time for the students to get past these. However, do be sure to leave at least 30 minutes for the debrief so that you can properly work through the causes and results of the conflict.</p> <p>3) Debriefing: Choose SOME of the questions from each of the three debrief stages depending on the experiences of your group. Getting the debrief right is key to making sure that students learn from the activity. Don't get too bogged down in stage one! Refer back to the Learning Objectives and ensure they're being addressed explicitly as you discuss.</p> <p>4) Close: Once the debriefing comes to an end, remind the group that this has been a simulation, that it is not real life, and that the roles they assumed during the activity do not necessarily reflect on them personally. Any hostile interactions that may have occurred should be released. Simulations are powerful activities, because they bring out real emotions, and letting go of those emotions takes time. Suggest that the themes from the introduction will be explored as students go through the two days.</p>
-------------------------------------------	---------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------

Jah

You are a resident of the country of Jah. Jah is not a new country but a very old one with a noble history and a rich culture. Unfortunately, your country has been dominated by other nations for so long that you are just now beginning to regain a sense of independence and pride. You have finally been able to shake yourself free of those countries that had dominated and exploited you, and you feel great pride in your hard-won freedom to run your own country the way you want.

Unfortunately, one of the problems that beset you is the fact you have few natural resources. Because other countries have dominated you, you have not been able to develop the resources you have nor the technology to make use of them. Poverty is a problem in your country, but it is one you have learned to live with and even to accept as a normal way of life.

This is the anniversary of your independence, and you are searching for some appropriate focus around which the new national pride can develop: a monument, symbol, or something familiar that will build a sense of national identity in your population. Your task is to begin discussing what kind of monument will best symbolize that pride and then to construct it with the materials and resources you have at hand (the materials in your bag). You want to use your own native materials as much as possible, partly out of pride and because you do not want to become indebted to outsiders. You are especially wary of gifts with political strings attached.

You have just received word from the Ministry that in the next 25 minutes a team of people will be arriving from a country called Kay to help you build your monument. Although you have never had an opportunity to meet any Kays, Kay is well known to you, since it is one of the leading countries of the world. Its resources seem to be endless. While you are open to suggestions and appreciative of help on this project, you resist any type of patronizing, as you are anxious to do your own thing. Other nations have dominated you for centuries, and you have learned to be suspicious of countries who come bearing gifts.

After 25 minutes of planning your monument, you will have no more than 30 minutes to execute the plans you have made. On with your monument!

Long live Jah!

Kay

You are the fortunate citizens of Kay. Kay's technology, natural resources, and wealth make it a country without peers in the modern world. Your people have solved the scourges of earlier centuries: epidemics, hunger, limited production, and illiteracy. People in your country worry little about survival and concern themselves more about opportunity in a land of abundance.

Unfortunately, there are other countries that are far less fortunate. Many people in your country are concerned about their plight. Some feel guilty for having so much while others have so little. Still others realize that the world will not continue to be safe if the imbalance of technology, resources, and materials continues. Because of your genuine concern for less fortunate people and your idealism, you have volunteered to go to an obscure small country called Jah.

Jah is a poor, underdeveloped nation. Side by side there are contrasts: wealth and want, the affluent leaders and the starving beggars, new buildings and shacks without sanitation, the ingenious professor and the illiterate country people. Behind the plush front, the statistics of hunger, disease and unemployment tell the real story. Jah is new among the world's nations and its leaders, policy makers and technicians are inexperienced at their work. Frequently, things are done on the merest whim and have no relation to the country's basic needs.

Jah needs many things. It is struggling to survive in the modern world. Many fear it will not. Its primary need is firm insistence on an ordering of priorities to place its few resources where its greatest needs lie. Second, Jah needs other resources to supplement its own. Third, Jah needs technical help to make sure that what they construct endures and that it will be used well.

You have 15 minutes to plan what you will do to help before arriving in Jah. After your arrival, you will be expected to help Jah's plan a major project that will benefit their country and to help execute that plan using the materials you have in hand. You also need to:

- a) Help them reset priorities to match their needs
- b) Help them use the materials you have brought
- c) Make helpful construction hints and give technical aid on the decided project.

Jah and Kay: Guide for Debriefing

Level I questions - Literal and Factual (thinking about what happened)

This is a critical stage in the debriefing, because it is important that all participants recall WHAT happened before moving on to how it felt and what it means. If participants jump ahead to talking about their feelings, carefully guide them back to this stage of the debriefing.

- Kays/Jahs – read your briefing sheet to the whole group.
- Jahs- Tell us about the monument you were creating. What is it? What does it represent or symbolize? How did you decide what to make?
- Kays- What was your plan prior to arriving in Jah? What did you prepare? Did you develop any materials for presenting to the Jahs?

Level II questions - Interpretive (thinking about the feelings that were raised)

- What was the first thing you noticed about the members of the other group? What were they doing? What was their body language? How did they react to you?
- Kays- What was your motivation for your interaction with the Jahs?
- Jahs- How did you feel when the Kays arrived? Why?
- Kays- How did you feel when you first went in to Jah? Why?
- Kays- What were you expecting to do? How did you expect the Jahs to react to you? How did the Jahs compare with your expectations?
- Jahs- What were you expecting from the Kays? How did the Kays compare to your expectations?
- What was surprising for members of either group? What was frustrating?
- Which behaviours helped to create a positive feeling in the group?
- Which behaviours hindered communication/fostered resentment?

Level III questions - Evaluative (thinking about how to apply the ideas in a wider context)

- What do Jah and Kay symbolize? Why? (prompt the group to think of as many parallels as they can; the more developed/less developed comparison typically comes out easily, but encourage the group to think of other similar scenarios in their day-to-day lives)
- Have you ever felt like a Kay/Jah before? When? Tell us about it.
- What leadership qualities did you see being used?
- If you had this to do over again, what might you do differently?
- What challenges did the cross-cultural divide create in leading others effectively towards a common goal?
- How might you think about or change your behavior when you go into a “helping” situation with people who are different from you?

