Developing a Perspective on the Global Achievement Gap:

School Leaders as International Collaborators

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Abstract: In recent years American schools and the scholars who study these schools have become focused on bridging the achievement gap. The scholarly literature is most often focused on the discrepancy in achievement in one school, a region, or perhaps one nation. The literature examining the best practices of schools that have bridged this gap occasionally recounts successful strategies; however, the discussion regarding the achievement gap has been nearly silent regarding international law and the obligations all governments have to remove learning inequalities. In addition, the literature rarely discusses the importance of international collaboration. This article introduces all of these topics, with the purpose of encouraging global collaboration between educational leaders and scholars to meet the challenge of providing all children an equitable education in order to close the Global Achievement Gap.

Introduction

Educational leaders from many parts of the world are concerned about how to address the achievement gap in their countries as indicated below:

1. A Pakistani educator who trains school leaders believes that schools in Pakistan which do not have a shared vision and active partnerships with important community members will never be able to bring about sustained school improvement and equity of learning (N. Sherwani, personal communication, January 7, 2007).

2. At an international gathering of 1450 educators and scholars from 40 countries, an editor of a Chinese/English bilingual journal published in Hong Kong strongly encouraged school leaders and scholars to publish, in this journal, their ideas and research on how we can best prepare educators and school leaders so that critical global issues, such as how to bring about improved educational opportunities for all, can be addressed by sharing what has worked in other parts of the world (K. Ho, personal communication, January 7, 2007).

3. Lincoln Elementary School in Mount Vernon, New York has a population of 66% children of color and 55% of its students are below the poverty level. Interestingly enough, this school does not have an achievement gap. Ninety-nine percent of the school's fourth graders meet or exceed New York State's proficiency levels in English, math, and science. Other schools with similar demographics have a 35% achievement gap. According to one of its teachers, the key to their leadership team's success is, "First of all, you don't give up" (Merrow, 2004).

4. A professor of educational leadership from Thailand, after listening to the school improvement strategies mentioned by colleagues from eight countries, said, "We also have a gap between children who are poor and students whose families are middle class, and we are interested in finding out what has worked in other countries to close this gap" (T. Phetmalaikui, personal communication, January 8, 2007).

5. At Phi Delta Kappa's First International Conference, individuals from many countries attended a session comparing and contrasting the communication techniques effective school leaders use in the Caribbean and in California to create successful partnerships with parents as a strategy to improve their schools (Fanning & Sealy, 2004).

Around the world, school leaders, scholars, and policy makers are beginning to look beyond their own schools and communities to see how

they might collaborate in a global effort to improve the learning for all students. In this article I examine the American achievement gap, we consider if similar gaps occur in other countries, we discuss the international laws which apply to this issue, and we provide an example of how we can begin to develop international collaboration and partnerships to share strategies which are effective in giving all children an equitable and adequate education.

The American Achievement Gap

It has been documented repeatedly that there is an achievement gap in the United States of America. Thousands of American schools have an achievement gap: large percentages of low-income students are found by standardized tests to be at the beginning of the achievement ladder and large percentages of higher income students are found to be at the top of the achievement ladder. Usually, the majority of those at the lower levels of the achievement ladder are over-represented by Latino/Latina and African American students, while those at the higher end of the achievement ladder are Asian and White and/or are not economically disadvantaged. For example, in California, data show that approximately two thirds of economically disadvantaged students have not yet reached proficiency in the basic subjects (California, 2007).

The literature on the American achievement gap has been growing at a rapid rate for the last five years, perhaps driven by the federal government's No Child Left Behind legislation, which sets very rigorous goals for how quickly school systems are to close this gap (Creighton, 2007; Danielson, 2002; Johnson, 2002; Reeves, 2000; Reeves, 2006).

Fortunately, the literature contains suggestions regarding how schools might best address the achievement gap (Barth, 2003; Fleck 2005; Fullan, 2001; Reeves 2004). Darling-Hammond (1997) identified principles which successful schools follow. These included high/universal standards, a performance based assessment, and a school culture that is respectful and welcomes family involvement. However, a national consensus does not exist on a single strategy or set of strategies to solve this problem, perhaps because each school community is somewhat unique and a strategy which has worked in one location may not necessarily work in another location.

Is There a Global Achievement Gap?

If we broaden our understanding by slightly reframing our understanding of the achievement gap to include the learning gap between children who are part of the privileged, dominant culture and children

who are in the minority culture and are not privileged, will we find an achievement gap in other parts of the world? Our colleagues in other parts of the world report that they do have an achievement gap. Although this learning gap is described in the literature and mentioned at international conferences (Fanning, 2007; Gynther, 2003; Hammarberg, 1998; New Zealand Human Rights Commission, 2007), it is not commonly described as a global problem. With the exception of the achievement gap between males and females, it appears that there has not been an awareness that the achievement gap may be a global phenomenon (UNFPA, 2005).

If we believe that an inequitable distribution of learning is a de facto reflection of discrimination, then will we find that prejudice and achievement gaps are found in the same communities? Is there any part of the world where no one has prejudices and no one acts on these prejudices in ways that are discriminatory towards some children?

Ethnocentrism, Prejudice, and Discrimination

For the last hundred years, anthropologists have used the term "ethnocentrism." Ethnocentrism comes from the Greek, ethno or nation. Hence, ethnocentrism is the idea that our nation, or as anthropologists would use the term, "culture," is central to the world. The definition used by anthropologists for ethnocentrism is: "The attitude that one's own culture is the only good one and other cultures are more inferior to one's own the more they differ from it" (Crapo, 1993, p.388).

Anthropologists have observed that nearly all functioning cultures have terms for those who are not members of their culture. These terms manifest an ethnocentric point of view and often are somewhat derogatory. Those who are not part of the group or culture are called: "non-human, devil guy, barbarian, other than the people, illegal alien," etc. (Rodriguez-Aristar, 1996, ¶ 4). If we understand that the achievement gap is connected to discrimination in society and that this discrimination is linked directly to ethnocentrism, then it follows that prejudice and discrimination will be a nearly universal to all functioning cultures. As cultures compete and seek influence, resources, and control over their environment, some societies become dominate and some become disadvantaged. How does the dominant culture control its society's minority cultures? A primary way of achieving this kind of control is through discrimination in the area of education.

The diplomat, Thomas Hammarberg of Sweden, the Ambassador and Special Adviser on Humanitarian Issues to the Swedish Ministry for Foreign Affairs and the Special Representative of the UN Secretary General for Human Rights, said at an international conference in Italy,

"There are aspects of discrimination in most school systems; sometimes they are so ugly that they repel children" (Hammarberg,1998, p. 11).

How does this discrimination manifest itself? The largest learning gap appears to be based on gender. Many cultures do not value the education of a girl in the same way that they value the education of a boy. If there are funds and time is available to send only one child to school, most frequently the family will choose to educate a son (UNFPA, 2005, ¶ 3). The result of this inequality of educational opportunity is that over two-thirds of all youth who are illiterate in the world are female. Today, at least half a billion women cannot read (UNFPA, 2005, ¶ 12). Although the world has more women than men, the male culture usually is dominant. Consequently, the females in many countries are treated as the minority culture and girls are not given equal educational opportunities. For example, until recently the education of girls was severely limited in Afghanistan. The British Broadcasting Service noted that although there has been significant recent progress in educating girls, there are still problems: "Despite the progress, authorities in Afghanistan recorded a series of attacks on girls' schools by suspected Taliban sympathizers. Many people in the country say it will take a long time to turn around male attitudes towards women" (BBC World Service, 2006, ¶ 4).

The next largest cause for the global achievement gap is related to the cost of attending school. Even in countries where an education is supposed to be available at no cost, children must purchase expensive books, writing materials, and be available to attend school. In South Africa, for example, currently half of the students who leave school before completing their education have left because they could not afford to stay in school (Hall & Monson, 2007, ¶ 5). Given the distance that a child may have to walk to school and the need for a family to have a child employed, many hundreds of millions of children do not receive an opportunity to learn because their families are too poor to provide for their education.

Anthropologists and other social scientists have theorized that when a significant number of people in one a subgroup or culture are impoverished, it may be as a result of the low regard the dominant culture has for the minority culture: a manifestation, as it were, of ethnocentrism (Allport, 1958, pp.14-15). Is this tendency inevitable? Haviland (1990) pondered the following question: "Is there something about the structure of socially stratified states that sooner or later produces some sort of impoverished outcast group?" In some countries it is the policy of the education system to not offer the same opportunities to minority children. The United States Supreme Court officially outlawed "separate but equal schools" in 1954. However, the amount of money and the

level of teaching services vary throughout all 50 states and within each state in each of the nation's 14,301 school districts (U.S. Census Bureau, 2004). Has the Supreme Court ruling removed the barriers to obtaining an equal education? A recent 18 month long mega-study with scholars from 32 universities, focused on America's largest state and concluded, *"California's school finance and governance systems are fundamentally flawed*….Within the state, schools with high proportions of students in poverty consistently fail to meet standards the state sets out for them" (Loeb, S., Bryk, A. & Hanushek, E., 2007, p.61).

Kozol (1991) indicated,

> Surely there is enough for everyone within this country. It is a tragedy…All our children ought to be allowed a stake in the enormous richness of America whether they are born to poor white Appalachians or to wealthy Texans, to poor black people in the Bronx or to rich people in Manhasset or Winnetka… (p. 233)

Furthermore Kozol suggested that the poorest children should receive a larger than equal share of the budget, "Funding should be equal to the needs that children face. The children of Detroit have greater needs than those in Ann Arbor. They should get more [money] than children in Ann Arbor…" (1991, p. 205).

Other countries also have minority populations who do not receive an equal education. The institutional racism described by Kozol has its basis, again, in the culture of those who set the school policies: those who are in the dominant culture and who control the institutions. Groups that are singled out for discriminatory practices include racial minorities, religious minorities, castes, those of a lower social classes, those considered to be of another nationality, those with health status (including HIV) issues, and language minorities.

In Iran, for example, members of the Baha'i Faith are considered to be an undesirable minority group by the ruling religious class and they are not given equal educational opportunities by the Iranian Islamic Republic. Baha'i youth have not been allowed to attend college in Iran since 1979, when the theocratic Islamic Republic of Iran was formed. This is because the government will not allow the Baha'is to attend college unless they identify themselves as Moslem, which the Baha'is will not do as a matter of faith. The Baha'i minority is of the same race, language, ethnicity, and they have the same appearance as the dominant culture; the only outward difference being that they will not sign a form that indicates that they are Muslim (Curry, 2006; In Iran, 2005).

In China, the Tibetan people have charged that the Chinese government has provided unequal and separate classrooms for Tibetan and

Chinese students at the same class level. It is commonly alleged that the Chinese classes are given much better facilities and teachers. The Chinese government disputes these allegations (Government of Tibet, 2006, ¶ 10-25).

In Europe, the Roma people (often labeled as "Gypsies") complain that they are discriminated against in many European countries, including Romania and Czechoslovakia. The Roma people have presented evidence of discrimination in educational opportunities to international courts (Schvey, 2005). According to Hancock (1997), the Roma people have faced hundreds of years of discrimination throughout Europe and the United States and millions were killed by the Nazis in the Holocaust. In fact, even well educated individuals still sometimes say they have been "Gypped," when they feel they have been cheated, without understanding that the remark is prejudicial.

Perhaps every country has some form of prejudice to overcome and some discrimination to combat. The universal cultural trait of ethnocentrism almost guarantees it. The Swedish Ambassador's comment mentioned earlier is worthy of mentioning again: "There are aspects of discrimination in most school systems; sometimes they are so ugly that they repel children" (Hammarberg, 1998, p. 11). This is a powerful statement which may partly explain why so many children become disengaged from the schooling process and no longer respond to teaching techniques and materials which seem to be satisfactory for more privileged children.

The Culture Gap

Hammarberg (1998) continued,

> School attendance is a problem in almost all countries with an indigenous population, and the authorities have not always given that problem sufficient priority. The dilemma tends to be aggravated by the *cultural gap* [italics added] and distrust between the communities. Indigenous groups suspect, often with justification, that the function of the schools, as framed by the dominant circles in society, is to undermine their own culture. (p. 15)

Again, we are obliged to credit Hammarberg for a key concept, "the culture gap." If we consider ethnocentrism and understand that this may be a fundamental source of discrimination, we will find that cultures have a systemic distrust of other cultures and deep-rooted beliefs of their own superiority. Indeed, distrust sustains the culture gap, which one would hope all people of good will strive to address and overcome. But how do we do that? How do we overcome the culture gap and subsequent achievement gap in our own communities, and how do we as global citizens overcome this challenge for the children of the world?

How Can Educational Leaders Respond to the Global Achievement Gap?

As a first step we can consider the strategy of seeking an international understanding that the global community must guarantee the fundamental human right to equal educational opportunities for all of the world's children; as a second step we can develop a global, sustained collaboration between school leaders and scholars who will share strategies that succeed in bridging the cultural and achievement gaps to bring about learning equity in their own societies.

Interestingly enough, the work to develop a comprehensive global plan to bring equal educational opportunities to all children and the adoption of an international law has already occurred. However, most American school leaders and those who train school leaders are apparently unaware of the legislation. Usually educators are challenged to just understand the complex laws and education codes in their own state (Loeb, S., Bryk, A. & Hanushek, E., 2007, p.14). The school reform literature in the United States does not make the connection to international law or consider that the American achievement gap itself is evidence of a breech of international agreements (Earl & Katz, 2006; Marza, 2005; O'Shea, 2005; Schmoker, 1996).

The First Step: International Law

The Universal Declaration of Human Rights (as cited in New Zealand Human Rights Commission, 2007, ¶ 4) was adopted by the United Nations on December 10, 1948. It stated:

> Children are a vulnerable group, and therefore warrant particular attention in respect of protecting and promoting their human rights…. While there is recognition of the duties of parents, guardians and caregivers, there is also a State obligation to ensure institutions conform to prescribed standards in their care and protection of children.

The "Convention Against Discrimination in Education" was adopted by the General Conference of the United Nations Educational, Scientific and Cultural Organization on December 14, 1960 and its key features are described in the next few pages. This Convention has several provisions that are very apropos for this discussion. The previously adopted Universal Declaration of Human Rights asserts the principle of non-discrimination and proclaims that every person has the right to education. The Convention moved beyond listing education as a human right and it stated: "The United Nations Educational, Scientific and Cultural Organization, while respecting the diversity of national educational systems, has the duty not only to proscribe any form of discrimination in education but also to promote equality of opportunity and treatment for all in education" (United Nations, 2003, ¶4).

The Convention clarified that its provisions are international law and that:

> …'discrimination' includes any distinction, exclusion, limitation or preference which, being based on race, color, sex, language, religion, political or other opinion, national or social origin, economic condition or birth, has the purpose or effect of nullifying or impairing equality of treatment in education. International law does not allow any government to allow: (a) depriving any person or group of persons of access to education of any type or at any level, (b) limiting any person or group of persons to education of an inferior standard and (c) inflicting on any person or group of persons conditions which are incompatible with the dignity of man. (United Nations High Commissioner for Human Rights, 1960)

For the purposes of this Convention, the term "education" referred to all types and levels of education, and included access to education, the standard and quality of education and the conditions under which it was given. The Convention requires governments (a) to discontinue any administrative practices which involve discrimination in education; (b) to ensure, by legislation where necessary, that there is no discrimination in the admission of pupils to educational institutions; (c) not to allow, in any form of assistance granted by the public authorities to educational institutions, any restrictions or preference based solely on the ground that pupils belong to a particular group; (d) to make primary education free and compulsory; (e) to make secondary education in its different forms generally available and accessible to all; (f) to make higher education equally accessible to all on the basis of individual capacity and (g) to ensure that the standards of education are equivalent in all public education institutions of the same level, and that the conditions relating to the quality of education provided are also equivalent (United Nations High Commissioner for Human Rights, 1960).

As we learned from examples offered earlier in this article, the global achievement gap exists, despite the prohibitions listed in the Convention. Some groups, such as the Roma, have used this Convention and other international laws to press their case for their children to receive a fair and equitable education (Schvey, 2005).

As part of the United Nations Literacy Decade (2003-2012), the United Nations Commission on Human Rights (2003) urged:

> 1. To give full effect to the right to education and to guarantee that this right is recognized and exercised without discrimination of any kind and
>
> 2. To take all appropriate measures to eliminate obstacles lim-

iting effective access to education, notably by girls, including pregnant girls, children living in rural areas, children belonging to minority groups, indigenous children, migrant children, refugee children, internally displaced children, children affected by armed conflicts, children with disabilities, children with human immunodeficiency virus/acquired immunodeficiency syndrome (HIV/AIDS) and children deprived of their liberty (¶9).

When we consider the global achievement gap, every school leader will want to compare her or his own school to the international standards and laws set forth in the Commission's statement.

The Next Step: Global Collaboration

Having international law in place is a powerful leverage point for school leaders who seek to gain support for policy decisions and resource allocations to bridge the achievement gap; however, another powerful force is available within the educational profession. Professors of educational leadership sounded the call for reform and indicated that

> …we are called upon as professors of educational administration to assume responsibility to ensure that the graduates of our leadership development programs have the ability and commitment to lead schools that ensure equitable results for all students…. to provide bold, socially responsible leadership… (López, Magdaleno & Reis 2006, p.15)

Part of providing bold, socially responsible leadership is recognizing that educational institutions reflect their societies and as such have the same issues of prejudice and discrimination. Responsible educational leaders will strive to guide their school community to understand the impact of ethnocentrism and its symptoms, including achievement gaps.

If it is important to have a collaborative and supportive network of professors and professionals across a nation to create "bold, socially responsible leaders," then it is even more powerful to collaborate across international borders. In the medical, engineering, and scientific professions it is common to have colleagues share their successes and failures through international dialogue. New medications, new methods for treating the ill, and innovative new strategies are examined and considered. This exchange of ideas results in advances in these professions. This is a suitable model for school leaders, who are also capable of regular collaboration on a global level.

American Government Support for Global Collaboration

Nationalists around the world have argued that a global or international focus is unnecessary (Spiro, 2000). However, Richard W. Riley, the

U.S. Secretary of Education under President George W. Bush, disagreed. Riley advocated for a global approach to the problem and suggested Americans and all nations have the "…responsibility to work with other nations, to respect their points of view, and to work with educators throughout the world to help every child and adult to reach her or his full potential" (2000, ¶ 60).

When one considers that the American Secretary of Education has joined the call for global collaboration and when we reflect on the meaning of the international law which requires that all nations work to bring about an end to discrimination and furthermore to assure that the conditions relating to the quality of education provided are "equivalent," do we not have the obligation as school leaders to move forward and take the next step?

How Do We Begin This Process of Global Collaboration?

We can begin to collaborate with our colleagues around the world immediately in two ways. First, we can participate as presenters and as a participants at international conferences. Although it is expensive to attend conferences in other countries, some of these conferences are held in the United States and these are affordable for many school leaders and researchers. At one recent conference, participants were offered scores of workshops and forums with the opportunity to meet and collaborate with 1400 educators from over 40 counties (HICE, 2007). Second, we can publish our research and our best practices at our institutions' websites, in journals, and in professional magazines which reach international audiences.

An Example of Lessons Learned:
A Workshop to Begin a Global Collaborative Discussion

At a recent international conference, school leaders and educators from around the world engaged in collaborative conversations which focused on how to close the cultural and achievement gaps to improve schools and the development of their students. The participants seemed cognizant that in their zeal to improve, they needed to remember the positive aspects of their schools. According to Storms and Gonzales, "Effective leaders need to know more than just how to do things in schools, they also need to balance the push for change with protecting the positive aspects of their school culture" (2006, pp. 43-44). It is interesting that our global collaborators mentioned some of the same strategies which have been recommended in the school reform literature published in the United States (Earl, 2006; Marzano, 2004; O'Shea, 2005; Schmoker, 1996, Zmuda 2004).

Colleagues shared the strategies which have allowed them to successfully create partnerships in their school communities and to implement changes which have reduced the gaps between students who have not yet become proficient in basic skills and students who are more successful (Fanning, 2007).

Strategies to Improve Schools and Address the Global Achievement Gap

Workshop participants were very enthusiastic as they listened to the ideas proposed by their colleagues. The strategies recommended at the workshop and described below are organized according to (a) mission and shared vision, (b) self-assessment, (c) specific goals, (d) school plan and (e) evaluating the results of that plan.

Participants quite clearly articulated the importance of a school community collaboratively developing a shared mission and vision. There was a consensus that school improvement is an ongoing process and that creating a child-friendly environment, where every child will become proficient in all of the subjects, should always be part of the school's mission. Following are the components which were mentioned as worthy of being considered when developing a school's shared vision:

1. The entire community should be included in an open discussion regarding the problems, concerns, and strengths of the school. These discussions should support conducting open and honest appraisals of issues of concern, including discrimination, the lack of access to equitable education, and the family's responsibilities to help the child learn; developing a positive review of the strengths of the school community; recognizing the achievement gap between children of privilege and children not as privileged and acknowledging that the attitudes of teachers, parents, children and school leaders towards the achievement gap and any cultural gap.

2. Develop a vision which commits the school to creating partnerships, developing strategies, and using resources to bring about equitable learning outcomes for all students.

3. Develop a vision which articulates how the school will create an open environment for communication; create partnerships with families, the community, other governmental organizations, businesses, and the media; agree to "ground rules" or a process which works for the school and its partners to make decisions that will receive support from all; use curricula which are in

alignment with national standards and which are appropriate for the developmental levels of children and create a welcoming, child-friendly school atmosphere for all children, but particularly for children of minority groups, indigenous groups, and girls, who might otherwise feel the same alienation they feel in the general society.

4. Develop an agreement that school improvement is a continuous effort and that periodically the school community will revisit the school's vision and consult about how the next school improvement plan will be designed.

Our international colleagues agreed that it is critical for school communities to have a regular process of self-assessment. As a baseline, each school will conduct a self-assessment in which it will review data on student learning and resource allocation. The school community will analyze this assessment data and it will become the basis for developing goals. Later in the school year, school employees will use the data to determine if they have successgully met their goals (for example reviewing formative assessments every few months). Participants in the workshop recommended that these components be included:

1. Discussions with collaboration stakeholders on how to collect data. Include the news media as a stakeholder in these discussions.

2. Teachers' assessments, including grades, in the data review.

3. Portfolios and other sources of authentic assessment.

4. Student satisfaction data gathered from interviews, surveys, focus groups, and observations.

5. Student self-assessments.

6. Teacher assessment of students' group work.

7. Surveys of the entire school community, seeking its view of the school's progress in meeting its goals.

8. News reports on the school. Participants from other countries repeatedly expressed how important they felt the media was as a community partner.

9. Standardized test assessments, disaggregated by each subgroup and gender.

Workshop participants suggested that after reviewing the data, the school community should create goals. These goals should be tied

to student learning outcomes and prioritized from the most important to the least important. The entire school community and the school's partners should be included in developing these goals.

School leaders from various nations believed that a mission, vision, a self-assessment, and collaboratively created goals were all worthy of a school community's efforts; however, these leaders suggested that without a carefully constructed school plan, these efforts might simply result in words and not deeds. Participants recommended developing a school plan which would enable a school community to overcome its achievement gap. When operationalized the plan should specify exactly what is going to be done to improve student learning, who will do each task, and allocate the fiscal and human resources necessary to support students who are not yet scoring at the proficient level in the core subjects. The plan will clarify:

1. Who is going to do each task and what each task entails.

2. The community and school resources which are required to accomplish the goal.

3. The data that will be needed to determine when the goal has been reached.

4. The priority of each goal.

5. The personnel and fiscal resources necessary to achieve the goals.

6. A timeline which will map out when the goals will be accomplished.

7. A method to evaluate the results of the plan, including the process through which the school will observe and reflect upon its progress in meeting its goals; when the school team will look at preliminary formative data and the process for making adjustments to the school's plan through the year; the process for evaluating the plan's success at the end of the period for the school plan and how the evaluation of this plan will be used to help the school community create the next plan.

Conclusion

Closing the Global Achievement Gap will strengthen the very fabric of our world's society. Swedish Ambassador Hammarberg (1998) wrote:

All the experience so far shows that the child-friendly school also

provides the most effective learning.... Such a school would be good for
children. It will also be an essential building block for a society which
combines dynamic development with tolerance and mutual respect—a
better society. (p. 28)

Closing the global achievement gap will require a sustained effort by
school leaders and scholars, who, as bold and socially responsible leaders,
must overcome centuries old patterns of inequity (López, Magdaleno, &
Reis, 2006). Socially responsible school leaders will think beyond their
own school and nation and reflect upon the nature of ethnocentrism and
prejudice. Bold school leaders will make the effort to consult openly and
honestly with international colleagues to examine common problems
and to consider creative and diverse solutions provided by educational
leaders and scholars in other countries and cultures. Effective school
leaders will attempt to implement the promise of universal access to
education promised under international law.

Working together, these educational leaders will strive to overcome
ethnocentrism, prejudice, and discrimination as they develop action plans
to create effective, child-friendly schools to bridge the Global Achieve-
ment Gap.

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