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Dans ce numéro des *Cahiers de recherche du BI*, Helena Sobulis se penche sur ce qui sous-tend les programmes de l'IBO et entame un débat intéressant en se concentrant particulièrement sur les dimensions philosophiques de ces programmes. Ce débat sur les thèmes et problématiques qu'elle soulève est poursuivi dans deux commentaires. Derek Pigrum présente une discussion sur l'impact de la mondialisation sur les programmes d'études, et aborde certaines questions posées par la démarche philosophique de l'IBO. Le commentaire de Boyd Roberts traite quant à lui du contexte historique et sociologique de l'émergence des programmes de l'IBO. Ces trois articles utilisent divers points de vue à partir desquels on peut observer et déconstruire les fondements philosophiques des programmes de l'IBO dans un cadre socio-historique.

Les propositions d'articles à paraître dans les *Cahiers de recherche du BI* sont toujours les bienvenues. N'hésitez pas à communiquer avec moi si cela vous intéresse en m'envoyant un courriel à l'adresse d'IBRU.

Richard Caffyn

Rédacteur en chef des *Cahiers de recherche du BI*

Chef du soutien et du développement de la recherche

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IBRU  
Department of Education  
University of Bath  
Claverton Down  
Bath BA2 7AY  
ROYAUME-UNI  
Télécopie : +44 12 25 38 32 77  
Courriel : [ibru@ibo.org](mailto:ibru@ibo.org)



## Article vedette

Helena Sobulis est directrice adjointe de la *Walford Anglican School for Girls* en Australie du Sud. Elle a travaillé en tant qu'enseignante et membre de la direction en Australie et aux États-Unis et possède une grande expérience de l'éducation internationale, y compris des programmes de l'IBO, du travail avec des élèves internationaux, de l'accréditation internationale et d'un large éventail de projets internationaux. Elle a également joué des rôles importants en tant que consultante à l'échelle locale et nationale. En tant que consultante en éducation internationale, elle a aussi aidé des établissements scolaires à développer leurs programmes internationaux. Elle détient une maîtrise en éducation internationale et est actuellement la présidente du conseil d'éducation internationale d'Australasie.

# The Philosophical Foundations of the International Baccalaureate Curriculum

Helena Sobulis

There has been unprecedented change around the world in recent years, affecting all areas of economic, political and social life. The most significant and pervading development is the rise of globalization. Recent developments in education are both an expression of, and a response to, the process of globalization.

The International Baccalaureate (IB) curriculum—now consisting of the IB Diploma Programme, the Middle Years Programme (MYP) and the Primary Years Programme (PYP)—is an example of an educational response to globalization. The curriculum is currently offered in 1,595 schools in 121 countries with an estimated one million students undertaking the programme by 2014. The underlying philosophy of all three IB programmes is to promote the education of the whole person, heart as well as mind, while emphasizing the importance of contact across subject areas and disciplines.

The IB approach to knowledge and education may be defined as “liberal education for human rationality”. The primary goal of this form of education is to develop critical thinkers since the moral, social and political issues of the world often engage emotions and passions as well as intellect. Rational thinking is considered necessary to understand the difference between understanding, belief, feeling and truth. Opening up and developing the mind is the key to developing the powers of intelligence and rational thought.

Bridges (1986 p. 34) lists three elements of a liberal epistemological tradition:

- ♦ availability of a wide range of opinions, which he describes as a “free market” in ideas
- ♦ acknowledgement of the fallibility of opinion, including one's own
- ♦ confidence in free competition of ideas as a condition for the emergence of truth as the best opinion available.

The IB curriculum through theory of knowledge (TOK) in the Diploma Programme, the areas of interaction in the MYP and the inquiry approach in the PYP seeks to promote these three elements. The benefit of a liberal, as opposed to a specialist, education is that knowledge is not the preserve of an academic or specialist elite. Brent (1978 p. 132) maintains that in fact it is the right of all members to receive a liberal education so that there can be a common language community. By transcending the immediate economic, political and social concerns, as well as the developments of vocational training, liberal education allows students to make sense of the world.

This form of education stands in contrast to other views on the purpose of education, such as instrumental education, which sees education not as a worthwhile activity in its own right, but as a means of increasing the economic competitiveness of the nation in a global marketplace. Instrumental education places emphasis on social needs, economic competitiveness and national identity, as opposed to the IB philosophy with its focus on national diversity.

Bagnall (1997) maintains an instrumental view of education criticizing the IB curriculum as being inappropriate in the current economic climate where growing rates of unemployment among young people continue to be a problem in most industrialized nations. He asserts that the IB generalist approach does not improve students' options of entry into the labour force.

Proponents of the IB curriculum, however, feel that it in fact improves students' competitiveness and future employment prospects in the international labour market by developing skills required in a global economy. These are the skills of symbolic analysts (Green, 1997 p.153) who are equipped with the conceptual skills of problem identifying, problem solving and problem brokering.

Liberal education is also distinct from entitlement education, which seeks to provide equality of opportunity for all individuals with the underlying belief that each generation is entitled to learn about the traditions, customs, conventions and cultures on which the present society is based and the national identity formed. The liberal rational IB curriculum with its international perspective, although requiring students to relate first to their own national identity, differs from the entitlement view of education in that it also encourages students to identify with traditions, values and cultures of other societies as well.

The utilitarian view of education on the other hand is seen as a means of creating a world where all people are happy.

*Education should seek to develop individuals in such a way that they are in a position to gain happiness for themselves, while contributing to the happiness of others, in a social setting that is designed to maintain, and provide the happiness of all so far as possible.*

*(Barrow, 1976 p. 84)*

Bentham's calculus of happiness (Barrow, p. 89) suggests activities can be ranked according to their tendency to produce pleasure by measuring their extent of intensity, duration and fecundity. Pleasure in this case refers to activities that minimize states of mind incompatible with happiness such as feelings of boredom, anxiety or alienation. This utilitarian view of education is inherent in the IB programmes as they seek to achieve the greatest good for the greatest number of people by developing "inquiring, knowledgeable and caring young people who help to create a better and more peaceful world through intercultural understanding and respect". (IBO, 2005)

To achieve this goal, all three IB programmes develop the skills of critical thinking and problem solving, thereby equipping students with the necessary skills to make wise and informed choices that will lead to a preferred future resulting in greater opportunities for happiness for themselves and others. By encouraging and promoting understanding, respect and acceptance of other cultures, the IB curriculum provides young people, not only with the ability, but also the motivation and desire to create a happier world where people can live together peacefully without fear of alienation or rejection.

Underpinning each of these views of the role of education, and hence the respective curriculum models, lies the concept of knowledge and its related forms. In the quest for knowledge and truth, two distinct schools of thought have emerged—empiricism and rationalism. Both schools seek, in different ways, to provide a rational justification for the possibility of knowledge and both schools equally demand certainty.

The empiricist view, as stated by Locke, Berkeley and others, is that all ideas and concepts come from experience—whether directly from a sensation, from reflection on an experience that has resulted in a sensation, or from the mind's activities in compounding simple ideas derived from sensation into complex ideas.

Observation produces ideas of sensation and ideas of reflection. In the empiricist school of thinking, observation sentences lead to non-observation sentences from which mundane statements about material objects can be made. This allows for the development of more theoretical sentences from which other truths are built. They then form the rationale for central laws of logic at the core of the empiricist model of knowledge acquisition. Central to the empiricist model is the view that idea perception is at some point indubitable.

However, Ayer (as described in Hamlyn, 1970 p. 40) points out that we cannot exclude doubt completely because there is always the issue of whether language is used properly.

*Truth or falsehood is conclusively established, in a given situation, by a meaning rule of the language.*

*(Hamlyn, p. 40)*

Some philosophers therefore believe there can be no absolute certainty because we can always misapply the rule. Berkeley claims there is no room for speculation about what lies behind the senses. Ideas are given in perception, immediate or mediate, and perception is central to evidence. Perception is at some point indubitable and therefore necessarily true. Locke took perception to be the source of knowledge. Current beliefs must be subject to critical analysis and a true belief can only be ranked as knowledge if it is indubitable. The IB curriculum seeks to develop such skills.

The rationalist view is that reason is the only way that we can prove foundations of knowledge and that evidence of the senses needs to be supported by reason. Knowledge has to be logically deduced. The only claims to knowledge that rationalists will accept are those that reason tells us are self-evident and that may be logically deduced from self-evident premises. Rationalists maintain that truths of reason, logical truths and truths of fact are equally important. Descartes, known as the founder of modern philosophy, regarded all deduced laws as being logically certain. Rationalists doubt anything that cannot be seen to be certain or indubitable according to reason.

In this view of knowledge, it is necessary to start from indubitable premises and by logical deduction arrive at indubitable conclusions, known as Aristotelian realism. Descartes believed that all belief had to be tested and consequently, if it could be doubted, it had to be rejected. Descartes devised a set of rules for the direction of the mind. He proposed that nothing should be accepted as true if it was not evident and that we should not accept judgments unless they are clear and distinct without doubt.

The underlying concept is that reason alone can prove the foundations of knowledge and even the senses require the guarantee that reason is supposed to provide. Sense perception is not considered to be a solid premise upon which to base knowledge.

Plato maintained an absolutist concept of knowledge. He stressed the distinction between knowledge and belief, stating that it is only possible to have knowledge of necessary truths. Relativists maintain truth is based on subjective judgment of the external world based on personal ideology and therefore consistency of belief, opinion and bias rather than truth. Barrow stresses the cultural influence on what is considered to be truth, whereby propositions only gain truth because of cultural and social conditions determined by interpersonal agreement.

The IB curriculum acknowledges the two great schools of thought upon which the concepts of knowledge are founded. The core curriculum in the IB Diploma Programme and the MYP includes academic areas that entail the empiricist and rational schools of thought. The IB curriculum seeks to make students aware of the rationale and methodology of each through subjects such as TOK in the Diploma Programme, the areas of interaction in the MYP, and the inquiry approach of the PYP.

It is upon these forms of knowledge, which are distinguishable by the following criteria (Barrow, 1976 p. 42), that the IB curriculum is founded. Each form has:

- ◆ certain concepts peculiar in character to the form
- ◆ a distinct logical structure based on central concepts
- ◆ expressions or statements that are testable against experience using different kinds of truth criteria
- ◆ particular techniques and skills for exploring experiences and testing its distinctive experiences.

Human rationality stresses the importance of modes of intelligence and ways of knowing, approached by dividing knowledge into academic areas and providing induction into them and practice in their application. In this way, the IB curriculum seeks to provide students with awareness, experience and appraisal of these modes of thought.

Barrow proposes a four-tier curriculum model and suggests selected activities for the curriculum that satisfy one or other of the following categories. Activities should:

- ◆ provide extrinsic understanding or be a necessary means to other worthwhile pursuits, or
- ◆ be worthwhile in consequence of an action that somehow benefits the community, or
- ◆ provide initiation into understanding of other types of awareness so that students can understand the perspectives of other people, or
- ◆ be an advantage to individuals in conducting their daily lives.

Barrow also suggests that in assessing the desirability of a curriculum, we should consider the following questions.

- ◆ Does it contain anything immoral?
- ◆ Is it practicable?
- ◆ Will we understand what the curriculum seeks to achieve?
- ◆ Will we find desirable what the curriculum seeks to achieve?

It would appear that the IB curriculum meets all of these criteria.

The underlying philosophical foundations of the IB curriculum lead to an epistemological argument for a theme-centred approach, as a critical mind requires competence in various forms of knowledge in various spheres.

By questioning and reflecting on bases of knowledge, students develop awareness of personal and ideological biases in knowledge and begin to consider the responsibilities that knowledge places on the knower. Students consider the role of language, perception, emotion and reason and their effect on knowledge claims. Each of the cognitive and affective domains is considered.

*[The benefit of] encouraging critical thought [is that] it can free us from dogmatism, from assuming that our own ideas and/or the ideas of our society are the only ones worth considering, and that our customary beliefs are beyond question ... by studying philosophy we become free of the tyranny of custom, we are liberated from our private world of self-interest and our horizons are extended.*

*(Trusted, 1981 p. 22)*

In summary, the IB curriculum promotes a liberal education, albeit with a Western perspective. It incorporates the great traditional educational disciplines with their concepts, procedures and distinctive truth tests, drawing on both the empirical and rational schools of thought by dividing academic study into various segments.

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## 1<sup>re</sup> réaction à l'article de Helena Sobulis

Derek Pigrum est coordonnateur du perfectionnement professionnel à la *Vienna International School*. Il possède un doctorat du département d'éducation de l'université de Bath et a obtenu successivement deux bourses d'adjoint invité. Depuis 2001, il a présenté chaque année un article au *New College* d'Oxford sur son thème de recherche : la génération, la modification et le développement des idées. Il prépare actuellement un ouvrage qui présente une approche et une compréhension post-modernes des pratiques des experts en art et en littérature et la manière dont elles peuvent être transférées à la salle de classe.

The author begins this article by unequivocally hitching the cart of the IB curriculum to the horse of globalization in a relation of “transitive causality” where the “part” of the IB curriculum is intended to have a modificatory impact on the “whole” of globalization. That is to say, the dimensions of critical thinking and cultural diversity would provide a touch of stasis to the inexorable logic of globalization and the profound threat it poses to some cultures. What is not addressed is the impact of the “whole” on the “part”—the problem of “expressive causality”. If, as Bourdieu states, globalization is the “undisputed rule of the economy and economic powers” (Bourdieu, 2003 p.9) then the “part” of the IB curriculum will be seen as expressing this same relation.

A view of the relationship as “structural causation” would see the IB programmes not as an expression of the sway of economic powers but as an effect of the very structure of these powers. In a post-structuralist view globalization would be an immense, heterogeneous and discontinuous network of strands and the IB programmes one of its “knottings” or configurations. From a post-structuralist view this article would be an attempt to produce a continuous and homogenous cause-and-effect relationship between globalization and the IB programmes where, perhaps, none exists.

The importance of this article is, however, that it opens the door to a deeper game between the IB programmes and philosophical discourse. A game where we might engage not only with current criticisms of Descartes’ philosophy and empiricism, but also with the critique of the viability of teaching thinking skills developed by Johnson (2001), as well as Andrew Stables’ deconstruction of the shibboleth of cultural diversity that emphasizes the student as an active, “meaning-making” agent who, by “working productively alongside others”, becomes aware of both the differences that make us need one another and the infinite possibilities of human life and endeavour (Stables, 2005).

It is not at all clear why the author places so much emphasis on truth rather than rational argumentation although it is hinted that both are conducted within the terms and according to the practices of a given community.

This is not to say that a philosopher like Locke is not useful in the context of the IB curriculum but rather that Locke’s great contribution, in this context, is his insight that all thoughts are signs and that cognition is the development of sign use. Thus, the fissure that forever separates knowledge from truth does not lie in the incompleteness of knowledge but in the immanent limit to representation itself. This is not to say that knowledge is not figurable but that it is forever subject to the constitutive gap between the sign and the real; a gap that sets the machinery of knowledge seeking in motion.

Rorty, writing about Wittgenstein, states that “philosophy, like language [and education] is just a set of indefinitely expansible social practices, not a bounded whole whose periphery might be shown”. (Rorty, 1991 p.51) Other topics and traditions of philosophical discourse might better underpin how the IB programmes promote the *Dasein* (Heidegger, 1997), the “being-there” and “being-with” other people in the IB classroom and school, and how this impacts on the way students and teachers think, act and feel—discourses that would open the way to a concept of

selfhood defined by its openness and its capacity for inquiry, discovery, reflection and dialectic with otherness based on working together productively.

It would be a mistake, then, to see this article, and its seemingly self-evident philosophical perspective, as a general admission ticket to the IB curriculum and its relation to globalization. It could well be that the IB curriculum at its best is not any sort of ideological vehicle so much as a means for disparate persons to work productively with each other. This itself may have an indirect effect on the global economic structures to which something such as the IB curriculum is merely prey.

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## 2<sup>e</sup> réaction à l'article de Helena Sobulis

**Boyd Roberts est associé au BI depuis 28 ans, et ce à plusieurs titres. Il a été le directeur de l'Amman Baccalaureate School en Jordanie et, de 1998 à 2005, de l'établissement scolaire St Clare's à Oxford. Il est actuellement consultant en éducation internationale.**

This paper outlines various major schools of Western philosophy—ways of viewing the world and the entire range of human experience—focusing on empiricism, articulated by Locke and Berkeley, and rationalism, propounded by Descartes. It also touches on Bentham's utilitarianism. But in relation to education it embraces views that are "philosophical" at a rather different level—such as those of Bagnall, who is said to criticize the IB curriculum for being insufficiently concerned with preparing students for employment.

It is clearly the case that these major philosophical schools of thought, which shape the intellectual milieu of recent Western thinking, have been influences on the IB curriculum insofar as the three developing IB programmes have operated within this milieu. However, I do not think the case is made here—or indeed can be made—that this philosophical thinking is of particular or greater influence on IB programmes than on many other types of general educational programme in Western countries. Foundations, must, surely, be somewhat **specific** to what is constructed upon them. And foundations are designed to form the basis for what is constructed upon them.

Responding to this paper as an experienced IB practitioner, not as a professional philosopher, I do not consider it has identified those features of the IB curriculum and its development that are distinctive and characteristic. And IB programmes do have distinctive foundations in this sense, both philosophical and practical.

In relation to the Diploma Programme, Ian Hill (2002) identified the aims of the curriculum as:

- “to provide a perspective that would promote international understanding, prepare students for world citizenship and promote peace”
- to provide a school-leaving diploma with worldwide currency
- to promote development of critical-thinking skills via a balanced subject programme.

Although Hill was talking specifically about the Diploma Programme, the first and third considerations also underpin the development of the PYP and MYP.

Considering the way in which the IB curriculum has arisen, there are also distinctive features.

1. The three programmes were independently devised by three different groups of people at different times.
2. In consequence, the programmes were not designed to form a seamless progression—putting them together has come about much later.
3. All programmes had their origins in schools, and specifically international schools, and school practitioners were significantly involved.
4. The programmes were initiatives of small groups of individuals, with particular enthusiasms and interests.
5. All programmes arose in contexts that might be described as “Western liberal”.

The spurs for the creation of the IB Diploma Programme, identified by Hill, reflect deeper-seated and more general currents within society.

Hill’s first foundation stems from what might be described as “idealistic internationalism”—partly an explicit reaction and response to the first and second world wars. At the time the Diploma Programme was initially developed, such considerations were perhaps particularly characteristic of and prominent in international schools.

The second represents a pragmatic response to a world that was becoming increasingly globalized, with larger populations of expatriate children requiring appropriate and acceptable education in schools abroad—in international schools. It was in the international schools, with their clientele associated with the intentional business and diplomatic communities, that globalism in education perhaps first had an impact.

The third represents an explicit reaction against encyclopedic memory work, with an emphasis on thinking skills. This would be characteristic of many other manifestations of Western liberal-leaning general education. In part, this was an accommodation to the accelerating expansion and rate of change of “factual knowledge”, which highlighted the need for general skills rather than mastery and recall of specific snippets of knowledge. The IB Diploma Programme’s emphasis on critical thinking reflects more general thinking, rather than being a distinctive characteristic.

However, each of the IB programmes has particular features that are distinctive in relation to national curriculums. For the Diploma Programme, these are primarily theory of knowledge (TOK) and the requirement to engage in creativity, action and service (CAS).

For the MYP, the distinctive features are the areas of interaction and the cross-curricular themes, perhaps particularly *homo faber*, a term devised by the MYP architects themselves.

For the PYP, the distinctive features are the “grand themes” that form the cross-curricular structure of the programme, and which are distinctive.

If one is looking for philosophical foundations for the IB programmes, it is perhaps in the development of TOK that one might expect these to be most apparent. However, here educational philosophy was matched or exceeded in importance by pragmatism. The impression I formed from conversations with Alec Peterson<sup>1</sup> was that TOK arose as a way of satisfying the requirement of French educators for the inclusion of a compulsory philosophical element. This is the pragmatic, political reason for its development. More philosophically, TOK provides a justification for and response to the “distribution” requirement—that students should study subjects representing a number of key disciplines of human thought—humanities, experimental sciences, maths, etc. A course requiring students to engage in critical philosophical thinking with a distinctive slant ensured that the philosophy element of the programme was introduced without further expansion of knowledge and content. TOK was not a study of philosophy per se, but an engagement in its practice, and a way of giving some coherence to the whole academic programme.

The activities component of the Diploma Programme is unusual among school curriculums. It probably arose because of the influence of British educators, used to a tradition in which extra-curricular activities characterized good schools and education—the “education of the whole person”. Making it a component on which the award of the predominantly academic Diploma Programme depends was, as far as I am aware, an innovation.

Moving to the present day, we find the IBO’s mission is to “develop inquiring, knowledgeable and caring young people who help to create a better and more peaceful world through intercultural understanding and respect”.

Here, on the IBO’s web site and in its publications, is a statement that is clearly philosophical, and idealistic in aspiration. This brings to the fore what is arguably the most distinctive element of the IBO’s philosophy. (Does any other general educational programme—national or international—include such a statement in its mission statement on its *raison d’être*?) Although it was there motivating the architects of the Diploma Programme over 40 years ago, and pervaded the early IB schools (mostly international schools with a shared ethos not always clearly articulated), it did not always receive this prominence. More and more national schools are adopting IB programmes because of their breadth or pedagogy, or because of the credibility of the diploma qualification. Placing this philosophy so centrally in the IBO’s mission is less a recognition of its importance as a foundation of the programmes—more a constant challenge and aspiration as they expand and develop.

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### Note:

<sup>1</sup> Alec Peterson was Director of the Department of Educational Studies, University of Oxford, and the first Director General of the IBO. As a Governor, and subsequently Chairman of the Governors of St Clare’s, Oxford, where I taught, he was a frequent visitor to the college and spoke often about the development of the Diploma Programme.

## Actualités d'IBRU

Plusieurs membres d'IBRU ont participé à des conférences internationales au cours du deuxième trimestre 2005. Richard Caffyn et Françoise McGrath ont récemment visité les bureaux d'IBNA à New York pour discuter de projets de collaboration, de recherche et d'association avec les universités américaines. Jeff Thompson, chef d'IBRU, a effectué des présentations lors de conférences internationales tenues aux Pays-Bas et en Malaisie. Zhen Yao, James Cambridge et Jeff Thompson ont été des conférenciers invités sur le thème du projet d'autoévaluation de l'internationalisme lors de la conférence de l'*International Schools Association* (ISA, association des écoles internationales) qui s'est tenue à Oegstgeest, aux Pays-Bas en juillet 2005. Lors de cette conférence, Jeff Thompson s'est vu remettre l'*ISA Distinguished Service Award* en récompense pour services rendus à l'éducation internationale.

Un article d'Anna Simandiraki a été accepté pour publication l'année prochaine : Simandiraki, A. 2006. "International Education and Cultural Heritage: Alliance or Antagonism?" *Journal of Research in International Education (JRIE)*. 5(1), à paraître.

Des membres d'IBRU interviendront lors de la conférence de l'ECIS (European Council of International Schools) à la Hayes en novembre 2005. Nous espérons avoir le plaisir de vous y rencontrer. Nous présenterons les séances suivantes :

- ◆ *Practitioner Research and the IB* (chercheurs praticiens et le BI) ;
- ◆ *Cross-Cultural Management in International Schools: A Critical Examination* (gestion interculturelle dans les écoles internationales, examen critique) ;
- ◆ *Self-Evaluation of International Values by Schools* (autoévaluation des valeurs internationales par les établissements scolaires) ;
- ◆ *Internationalizing Intergenerational Learning: Issues for Students, Schools and the Elderly* (internationalisation de l'apprentissage intergénérationnel : problématique pour les élèves, les établissements scolaires et les personnes âgées) ;
- ◆ *Symbols in Education and their role in the Construction of Cultural Identity* (symboles dans l'éducation et leur rôle dans la construction de l'identité culturelle).

## Practitioner Research Project

Le *Practitioner Research Project* (PRP) a atteint son stade principal, qui consistera à envoyer des questionnaires à un échantillon constitué de 600 « écoles du monde » du BI. Trois questionnaires différents cibleront des groupes d'individus distincts au sein de ces établissements scolaires :

- ◆ les enseignants-chercheurs ;
- ◆ les enseignants non chercheurs ;
- ◆ les membres de la direction.

Les données recueillies seront analysées début 2006 et nous espérons pouvoir communiquer des résultats dans le courant de l'année. Ces résultats nous permettront de mieux soutenir les chercheurs dans les établissements scolaires et de développer les capacités de recherche à travers l'IBO.

# Point info-recherche

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## Journal of Research in International Education (Revue de recherche en éducation internationale)

Des informations concernant cette revue sont disponibles sur : <http://www.sagepub.co.uk>

### Littérature d'investigation

Kiwan, Dina (2005) "Human Rights and Citizenship: an Unjustifiable Conflation?" *Journal of Philosophy of Education*, Vol. 39, numéro 1, 37-50.

*Les discours sur les droits de l'homme sont de plus en plus liés aux discours sur la citoyenneté et l'éducation civique. Dans cet article, Kiwan considère la prémisse selon laquelle les droits de l'homme fournissent une base théorique pour la citoyenneté. Elle divise la citoyenneté en cinq catégories principales : morale, légale, relative à l'identité, participative et cosmopolite. En rassemblant théorie et preuves documentaires, elle avance que les droits de l'homme ne peuvent logiquement constituer une base théorique de la citoyenneté, quelle que soit la manière dont la citoyenneté est conceptualisée. Ceci car les discours sur les droits de l'homme se situent dans un cadre de référence universel, en contraste avec celui de la citoyenneté, qui se situe davantage dans un cadre particulier. Conceptuellement, les droits de l'homme sont distincts de la citoyenneté et donc, rassembler droits de l'homme et citoyenneté est non seulement incohérent d'un point de vue conceptuel, mais en plus pourrait faire barrage au renforcement de l'autonomie des citoyens individuels et de leur participation active dans le contexte d'une communauté politique.*

Bottery, Michael (2005) "The Individualization of Consumption: A Trojan Horse in the Destruction of the Public Sector?" *Educational Management, Administration and Leadership*, Vol. 33, N° 3, 267-88.

*Au travers d'une recherche sur le développement du concept de « consommateur », cet article avance que les théories récentes sur le consumérisme ont toutes les chances de changer radicalement les métaphores et processus de la gestion commerciale, et que ces changements se dissémineront probablement en une demande de restructuration des concepts et pratiques dans le secteur public. Cet article décrit l'histoire du concept de consumérisme et examine de manière critique sa nouvelle conceptualisation. Il suggère que l'adoption du concept et de ses pratiques de gestion nuit fortement aux objectifs du secteur public et de la politique sociale en limitant le lexique utilisé pour décrire les bénéfices de l'éducation. Il avance également que si les objectifs du secteur public et de la politique sociale doivent être régénérés, une reconceptualisation des droits et responsabilités des professionnels du secteur public doit avoir lieu.*

Vidovich, Lesley (2004) "Towards Internationalizing the Curriculum in a Context of Globalization: Comparing Policy Processes in Two Settings". *Compare*, 34, numéro 4, 443-61.

*Cet article se penche tout d'abord sur deux études de cas portant sur des établissements scolaires, l'un à Singapour, l'autre en Australie, qui ont tous deux activement tenté d'élaborer un programme d'études à orientation internationale*

*dans un contexte de mondialisation, mais aussi dans les contraintes imposées par le programme national, les examens et les classements des établissements. Des entretiens ont été utilisés pour recueillir les données dans les deux établissements. Une analyse globale des deux ensembles de résultats a ensuite été effectuée et a révélé des similarités et des différences dans la façon dont ces établissements progressent vers l'internationalisation de leur programme d'études. Des thèmes conceptuels émergents à un méta-niveau autour des politiques d'« internationalisation » du programme d'études sont discutés : facteurs habilitants et contraintes ; problématique liée à l'encouragement éventuel d'une idéologie de marché par cette internationalisation ; changement des rapports de pouvoir ; pertinence de la distinction entre internationalisation et mondialisation. Cet article conclut en indiquant la contribution de la « sociologie de la connaissance » et l'« analyse critique des politiques » dans la disruption des discours potentiellement hégémoniques associés à l'internationalisation du programme d'études.*

### **Base de données sur la recherche en éducation internationale**

Une version mise à jour de la base de données sur la recherche en éducation internationale vient d'être lancée et contient près de 3 000 articles de recherche sur l'éducation internationale et les programmes de l'IBO. Vous pouvez y accéder par l'intermédiaire du site public de l'IBO ([www.ibo.org](http://www.ibo.org)). Utilisez le menu « Raccourcis » pour vous rendre aux pages consacrées à la recherche où vous trouverez un lien vers la base de données.

### **Site public de l'IBO**

Le site public de l'IBO (<http://www.ibo.org>) fournit des informations générales sur l'organisation et les programmes qu'elle propose.

### **Centre pédagogique en ligne**

Le Centre pédagogique en ligne (<http://occ.ibo.org>) est accessible à tous les enseignants des établissements du BI qui sont abonnés au site. Il constitue une source d'informations précieuse pour ceux qui envisagent d'entreprendre des recherches en rapport avec les programmes de l'IBO.