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Dans ce numéro des *Cahiers de recherche du BI*, Vicki Yin examine les raisons pour lesquelles les élèves d'Asie du Sud-Est choisissent les programmes du BI et analyse de façon critique l'impact de la mondialisation et de l'internationalisme sur les choix des élèves. Elle soulève un débat sur la question de la langue en faisant particulièrement référence aux cultures dominantes et à la création d'élites. Judith Fabian, chef de la section programmes au sein de l'IBO, commente l'article et prolonge le débat, suggérant que les questions posées sur les intérêts idéologiques et pragmatiques sont difficiles mais néanmoins nécessaires.

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. Nous continuons à suivre de près les *Cahiers de recherche du BI* afin d'en améliorer la structure et de répondre aux besoins de nos lecteurs plus directement. Vos commentaires sur cette publication seront grandement appréciés. Veuillez nous en faire part par courriel à : richard.caffyn@ibo.org.

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Les *Cahiers de recherche du BI* sont une publication semestrielle conjointe de l'Unité de recherche du BI (IBRU) et du Centre des programmes et de l'évaluation (IBCA). Veuillez adresser toute correspondance à :

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Article vedette

Vicki Yin est née à Lancaster, en Angleterre, et est titulaire d'un *BSc* en chimie alimentaire et en nutrition appliquée. Par la suite, elle a travaillé dans l'industrie du tourisme d'accueil, mais estimait que le métier d'enseignante était plus propice à fonder une famille, permettait une vie plus agréable et constituait une bonne façon de voir le monde. Depuis, elle a enseigné dans de nombreux pays, notamment au Brunéi Darussalam, en Australie, au Royaume-Uni, en Papouasie-Nouvelle-Guinée, au Qatar, au Soudan et en Malaisie, occupant une variété de postes comme chargée des programmes en chef ou encore directrice d'établissement scolaire et ce, dans des systèmes éducatifs à la fois locaux et internationaux. Elle est titulaire d'un diplôme de deuxième cycle universitaire en éducation de la *Griffith University*, en Australie, et d'une maîtrise en gestion de l'éducation de l'*University of Southern Queensland*. Vicki est mariée à un Malaisien et enseigne désormais en Malaisie à l'*International School of Penang* (hautes terres) dans laquelle sa fille étudie en dernière année du Programme du diplôme. Elle aimerait voir l'évolution des systèmes éducatifs instiller aux élèves une notion de justice et de respect des droits de l'homme.

International curriculum offerings: How are they addressing the aspirations of South-East Asian students?

Vicki Yin

The majority of students in international schools in Malaysia have until recently been of a "Third Culture Kid" (Pollock and Van Reken 2001) background: their parents expatriates whose jobs moved them from country to country. There is now, however, a significant increase in students from neighbouring Asian countries who are sent to Malaysia specifically for an international education, although what constitutes an international education can be "an ambiguous term because it is used in a variety of ways"—as Cambridge and Thompson (2004) make very clear—and can mean different things to different people.

These students bring with them a different set of skills and expectations. International schools should be examining how compatible their curriculum offerings (courses such as the International Baccalaureate Diploma Programme) are with these students' aspirations.

The IBO includes in its mission statement the development of qualities such as inquiry, knowledge, care, compassion and lifelong learning in an international context. It requires students to complete a creativity, action, service (CAS) programme, an extended essay and a common course in the theory of knowledge (TOK).

These are commendable inclusions, but at the same time can be seen as exclusive to students whose first language is not English, and whose educational background is Asian rather than Western.

While international schools move towards these curriculums, it is also unclear whether Asian parents and students are confident of their value. For them, it is much harder doing an IB programme than the conventional three or four A Levels (or even five as some students in Malaysia do). It requires a good command of English usage and higher level skills such as

application, justification, evaluation and problem solving, which they may not have experienced in their home-country education systems. They are often latecomers to international education, whether for economic reasons or because of a desire to have a strong foundation in their mother tongue.

There are also other roads to university qualifications that are faster and therefore cheaper, such as through local colleges (whose numbers are rapidly increasing in Malaysia [Tan 2002]) linked to UK, Australian or New Zealand universities via twinning programmes. These programmes offer degrees whereby the first one or two years are completed in Malaysia, the rest overseas. Some even offer “3 + 0” courses, whereby the degree is awarded by the parent university overseas, yet the course is carried out entirely within Malaysia.

The strength of Asian currencies also plays a part in the pathways that these students choose.

International schools are therefore faced with the dilemma between ideological and pragmatic interests, as described by Cambridge and Thompson (2004: 164): the ideology of offering courses that promote international-mindedness, and the pragmatism of providing universal credentials.

Is it the case that South-East Asian students are shying away from programmes such as the IB Diploma Programme and going for the more narrowly focused vocational courses offered by local colleges, very few of which promote “internationalism”? Many of those who do choose the IB Diploma Programme find it a struggle because they do not have the language and application skills, and may end up with a poor diploma that is not a reflection of their academic ability, but rather a reflection of their lack of English language skills. Critically, are the students who can successfully manage the IB Diploma Programme the elite who have been educated in English from a young age, and is the IBO therefore perpetuating a wealthy, first-world-biased elite?

There are two strands to this problem:

1. the learning philosophy and its curriculum implications
2. the language of instruction.

In seeking to clarify some of the issues, my research led to an examination of the literature surrounding education for globalization and internationalism, with particular regard to the South-East Asian countries of Indonesia, Thailand, Singapore, Taiwan, Malaysia, Korea and Japan—the countries from which many South-East Asian students are sent to Malaysia.

The learning philosophy

It is interesting to note that the “knowledge society” foreseen by writers such as Drucker (1994) refers mainly to the future for developed nations that already have a technological base upon which to build their future. It applies to countries that have passed through industrialization, and moved on to third and fourth stage industries. There is little discussion of the plight of developing countries that are still heavily reliant on primary sector industries, or the needs of those countries that, in their rush to tackle globalization, are basing their education systems primarily on the needs of the economy. Writers such as Paquette (1996) and the postmodernists raise fears about the inequalities such societies may promote.

It is here that the concept of globalization (and its relationship to internationalism) should be carefully examined, as there are again many definitions and approaches. The reality of globalization was brought home to South-East Asia by the financial crisis of 1997. The Asian Tigers tottered, and it was eminently clear that the South-East Asian economies were under the influence of a global economy. It is therefore in this economic context that globalization has most meaning for the expanding middle classes of Asia and their children.

In such a context it is hard to reconcile globalization with internationalism, as Jones (1998, quoted in Cambridge and Thompson 2004) recognizes. Globalization requires “the establishment of a global marketplace marked by free trade and a minimum of regulation”, whereas internationalism promotes “global peace and well-being through the development and application of international structures”.

A survey of Asian curriculum development shows that South-East Asian countries are eager to keep abreast of global trends by updating their educational offerings. Measures include decentralization in regulation and governance; the promotion of lifelong learning; the introduction of “internationalization” into the curriculum; the increasing use of evaluation and control measures; and the need to bring education and work closer together (Green 1999 and Cheng 2001).

The economic context of globalization in education in South-East Asia must also be recognized: Japan has sought to introduce education with a “global perspective” (Asano 2000: 106). However, Selby (1999) says that this is understood as an education for “global competitiveness” rather than global integration. Similarly, Singapore has regarded “education and economic performance [as] indivisible” (Tan 1992).

Although Cheng warns against the dangers of generalization (2000: 208), the common theme seems to be that much of this change is rhetoric from the top, with the actual implementation failing to achieve their objectives (Green 1999). The reasons for this failure are various, ranging from a basic mistrust in administration by teachers; the inability to attract quality applicants into the profession; the difficulty in dismantling a rigid bureaucratic system; to a simple, basic lack of funding in the educational sector.

The end result is that the goals have failed to filter down to classroom practice, and the students who leave these systems to join international schools find the transition from rigid “one right answer” (Borden 2003) systems to an ambiguity-tolerant, problem-solving, individualistic education system an extremely difficult one, which they must struggle to master in an unfamiliar language.

These students are also the ones whom Cambridge and Thompson (2004: 170) refer to as members of the Transnational Capitalist Class who have “turned their backs on their own educational system and embrace[d] the values of the economically developed world”. In the transformationalist thesis of globalization (Held et al. 1999, quoted in Cambridge and Thompson 2004), this leads to a social division of the world economy, an echo of Paquette’s predictions of the strengthening of the social elites of a country, so that the gap between rich and poor is not just between countries, but within countries themselves. Is the exclusivity of curriculums such as the IB Diploma Programme cementing the status quo?

In speaking to the parents of these students, it is rare to find any understanding of the attempts that their countries’ education systems are making to address their children’s future. There is very little understanding of the underlying principles of a programme such as the IB Diploma Programme, and even less understanding of its relevance to their children’s world.

It seems that there is a large, as yet unbridged gap between the objectives of Western-style curriculums and the aspirations of Asian students. But this is where reference needs to be made to what Quist (2005) refers to as the current discourse on international education.

Quist’s argument is that this discourse is “characterized in the main by the Western (developed) world talking to itself and demonstrating an unwillingness or inability to fully engage with the relevant perspectives and demands of colonial/post-colonial discourse”. The perspectives of a region such as South-East Asia are indeed very different from those of Europe. Both may have impressive trade blocs (the EU and ASEAN, respectively), but their “historical and contemporary realities” (Quist 2005) are completely different. To expect a Western-based education philosophy to fit their needs is naïve.

Quist calls for a “radical” approach, one where we examine the reasons for the rich-poor divide. In this sense the discourse on international education must face squarely the threat that, by its exclusivity, it is perpetuating and consolidating this divide. One may argue, as Desai (1996, quoted in Wilkinson 1998) does, that as “students at IB schools very largely represent a multinational elite” who will be the next generation’s leaders, their education should prepare them for leadership that will “create a more equitable world”.

But is this enough?

Programmes such as the IB Diploma Programme should be able to reach out to a wider sector of the student population and examine the values of justice and equal opportunity in a world context. For example, Asian countries become very cynical when the West preaches internationalism, but is in no hurry to dismantle trade barriers when fledgling Eastern economies threaten established Western markets. Are there, therefore, circumstances when equal opportunity is expendable? These are the type of issues that are under the microscope.

Language of instruction

As the postmodernists such as Lyotard (1984) and Baudrillard (n.d.) point out, language is never neutral, and can in fact be used as a tool of exclusivity. Grimshaw (2005) underlines this with his point that “political and economic realities” determine the language of use. In a study done by MacKenzie (2000), the highest ranking factor for parents sending their children to an international school was a “desire for my child to be educated in [the] English language”: they did not do this to access British/American culture, but because they felt it was the “language of the future” for their children to succeed. They seek English proficiency to avoid exclusion from globalization.

As an illustration, Malaysia was determined to unite the country post-independence (Thumboo [2005] prefers this term to post-colonialism) with a common language: Malay. By 1982, classes at all national primary schools, secondary schools and universities were taught in Malay. But in its attempts to keep pace with globalization, there has been great concern over the loss of English proficiency in the work force, (“Jobless Due to Poor English”, New Straits Times, 11 December 2005) and in 2003, English was reintroduced as the language of instruction for maths and science, a move that has ignited much passion and debate.

By losing proficiency in English, Malaysia has been excluded from the economic progress it desires, an illustration of the influence of political and economic realities.

It is clear that English is the language of economic globalization, and that international schools have an obligation to ensure that non-native English language speakers become proficient in order to become equal players on the world stage, or they run the risk of being perceived “condescending and patronising” as Quist (2005) elegantly points out. Or, as Salt (1998) says: “language is only inherently unequal if it cannot be accessed equally”.

But it also brings with it other obligations: that mother-tongue languages are sustained in the curriculum, and that, as Grimshaw (2005) says in championing critical international education, we must be “aware of [our] own biases and [be] prepared to acknowledge the valid claims of others”.

This latter point lies at the heart of international education, whether it be language of instruction, or educational philosophy. Too often practitioners in international education do not recognize their own biases, and try, with evangelical zeal, to convert others to their own ethnocentric world view. It is easy to patronise cultures whose values are not the same as our own, but it is not so easy, and a “road less travelled” to seek out the answer to “why?”.

I would like to suggest that this is the way forward for further discourse on international education, to reduce the distance between the “others” and the “dominant and essentially dispossessing culture”, as Quist (2005) puts it. Whether it be at policy, curriculum or classroom level it would help international schools to reconcile the dilemma between “internationalist” and “globalist” approaches, as Cambridge and Thompson put it, particularly in a South-East Asian context.

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Réaction à l'article de Vicki Yin

Judith Fabian est la chef de la section programmes du Centre des programmes et de l'évaluation de l'Organisation du Baccalauréat International (IBCA) à Cardiff. Elle a enseigné dans des écoles internationales aux Pays-Bas, en Jordanie, en Tanzanie et en Allemagne. Elle a enseigné l'anglais A1 et la théorie de la connaissance du Programme du diplôme du BI pendant quinze ans et a été directrice de deux écoles du monde du BI avant de venir travailler à IBCA.

Vicki Yin raises issues that are very pertinent to international education and the International Baccalaureate Organization (IBO). Some of the questions she asks are not particularly comfortable, but they need asking. The struggle within the IBO is between wanting to broaden access so that different types of schools and, therefore, a wider range of students can study an international curriculum, while needing to keep fees affordable and standards high. The IBO is a small organization with a large vision.

The “dilemma between ideological and pragmatic interests” is a constant dilemma for the IBO, and not just with regards to South-East Asian students. There are schools all over the world that are interested in implementing, or are actually implementing, IB programmes primarily in order to increase enrolment, or achieve more university acceptances for their students, just as there are parents who see IB programmes only as a passport to a good university, with the added benefit of developing fluency in English. The IBO does not require an oath of allegiance to the mission statement when a school becomes authorized or when a student enrolls in a programme. Instead it works with schools, and encourages and enables schools to work with students, to explore together what it means to be internationally minded and how we can all contribute to “a better and more peaceful world” (in the words of the IBO mission statement).

Is the IBO “perpetuating a wealthy, first-world-biased elite”? Is the organization naïve to expect a Western-based education philosophy to fit students such as those from South-East Asia described by Yin? These are the uncomfortable questions, and the ones that need answering. With regard to the first, I believe the assertion could be argued quite strongly, though less so today than in the recent past. The majority of the 1,600-plus IB World Schools are now state or national schools, not international. Clearly there are national schools, among them many state-supported schools, that wish to teach an international curriculum. The MYP and PYP programmes can be taught in the local language; the Diploma Programme, of course, can't. Some of these national schools are in countries such as Turkey, Russia, China and Indonesia.

Is the organization naïve to expect students from the countries such as those listed above to adapt to and find relevance in a Western-based education? The IBO has to explore this question much more assiduously than it has in the past. The soon to be published IB learner profile is the IBO mission statement translated into a set of learning outcomes. It states that IB students and teachers strive to be:

- inquirers
- knowledgeable
- thinkers
- communicators
- principled
- open-minded
- caring
- risk-takers
- balanced
- reflective.

I have met with teachers all over the world, from a range of cultures and faiths, and this profile has been enthusiastically received. Have I consulted widely and thoroughly enough? Were people just being polite in their responses?

Of course the IBO could argue that its programmes are based on the most recent educational research, and that they represent the organization's best efforts to produce programmes that will meet the aspirations of the mission statement. It could also argue that no schools or students *have* to do an IB programme, that it is a matter of choice. The first argument would suggest a degree of self-satisfaction within the organization resulting in stale, Western-biased programmes that would, ultimately, fail to meet the needs of the 21st-century learner. The second argument would support Yin's assertion that IBO programmes support only a wealthy elite.

It is incumbent upon the IBO, and other organizations that purport to offer international programmes of education, to work to "reduce the distance between the 'others' and the 'dominant and essentially dispossessing culture'"(as argued by Yin, quoting Quist) by creating more opportunities, wherever and whenever possible, to explore differences in knowledge, values and philosophy. While it would be impossible and, arguably, inadvisable to produce an educational programme that fits all philosophies, values and interpretations of knowledge, the IBO should strive to ensure its world view is not ethnocentric, and strive also to recognize its biases.

Actualités d'IBRU

Le professeur Jeff Thompson a pris sa retraite en tant que chef d'IBRU en décembre 2005. Il a fondé IBRU en mai 2000 et sa direction de l'unité de recherche a constitué le sommet d'une carrière à l'IBO au cours de laquelle il a également occupé les rôles d'examineur en chef et de directeur académique. L'équipe de l'unité de recherche regrettera son expertise et ses conseils. M. Thompson poursuivra néanmoins son travail dans l'éducation internationale, étant désormais professeur émérite à l'université de Bath. Cette année il travaillera en tant qu'un des éditeurs du nouveau *Sage Handbook of Research in International Education* et poursuivra ses recherches avec l'*Alliance of International Education*, en vue de la préparation de leur prochaine conférence à Shanghai en automne.

Depuis janvier 2006, une fusion s'est opérée entre IBRU et la section du perfectionnement professionnel dirigée par Jonathon Marsh. Il s'agit là d'une évolution très positive et nous nous réjouissons d'un avenir prometteur et fructueux pour la recherche au sein de l'IBO.

La conférence annuelle du *European Council of International Schools* (ECIS, conseil européen des écoles internationales) s'est déroulée à La Haye en novembre 2005. IBRU de même que l'IBO y étaient bien représentées comme à l'accoutumée par un stand et une participation à travers un certain nombre de présentations tout au long du programme. Cette année, le stand d'IBRU se situait entre celui de l'IBO et celui de l'université de Bath. Les organisateurs ont distribué de nombreuses brochures et fourni des informations sur la recherche de l'IBO, et de nombreux participants ont discuté de différentes questions de recherche et de domaines de collaboration possibles. Notre équipe a participé à des conversations passionnantes avec les lecteurs et les collaborateurs des *Cahiers de recherche du BI*.

Le personnel d'IBRU a présenté les séances suivantes :

- ◆ *Self-evaluation of international values by schools* (autoévaluation des valeurs internationales par les établissements scolaires), animée par Clive Carthew, de l'International Schools Association, association des écoles internationales ;
- ◆ *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) ;
- ◆ *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) ;
- ◆ *Cross-cultural management in international schools: a critical examination* (gestion interculturelle dans les écoles internationales, examen critique) ;
- ◆ *Practitioner Research and the IBO* (chercheurs praticiens et l'IBO).

Ces présentations, liées aux projets et aux domaines de recherche sur lesquels IBRU travaille, donneront naissance à des articles dans les prochains numéros des *Cahiers de recherche du BI* et autres publications associées. Des conversations très intéressantes et animées ont eu lieu avec les membres de l'auditoire. Ces échanges, de même que la présence du stand, ont constitué des aspects importants de la conférence pour IBRU.

Le professeur Jeff Thompson, récemment retraité en tant que chef d'IBRU, s'est vu remettre une récompense pour services rendus au cours de sa carrière par l'ECIS lors d'une cérémonie à l'occasion de la conférence.

Practitioner Research Project

Des questionnaires différents ont été envoyés à 600 écoles du monde du BI de par le monde et nous en rassemblons actuellement les réponses. 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

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

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

Littérature d'investigation

Bottery, Michael (2006) "Education and globalization: redefining the role of the educational professional". *Educational Review*, Vol. 58, No.1.

Cet article soutient que les forces mondialisantes actuelles affectent profondément les politiques des états-nations et particulièrement les politiques en matière d'éducation, et produisent une situation dans laquelle le travail des professionnels de l'éducation est à la fois de plus en plus contrôlé et de plus en plus fragmenté. Ceci étant, certains estiment que la manière dont les professionnels comprennent la nature de leur travail et de leurs responsabilités doit changer radicalement. L'article souligne ensuite la nécessité pour les professionnels de comprendre les questions politiques de nature mondiale. Il examine également certaines significations générales du terme « mondialisation », suggère plusieurs types de mondialisation et avance qu'il existe des médiations spécifiques qui se produisent à des niveaux différents. L'argumentation porte ensuite sur le fait que la combinaison des forces mondiales et des différentes médiations en question produit un excès à la fois de normalisation/contrôle et de flexibilité/fragmentation du travail professionnel, ce qui conduit à un certain nombre de tensions dans la pratique. La dernière partie de l'article suggère qu'en raison de ces forces mondiales, les conceptions « normales » du rôle des professionnels de l'éducation doivent être complétées par des exigences supplémentaires si l'on veut que ce rôle soit pertinent au XXIe siècle.

Brown, George M (2006). "Degrees of doubt: legitimate, real and fake qualifications in a global market". *Journal of Higher Education Policy and Management*, Vol. 28, No.1.

Cet article propose une analyse du phénomène mondial de falsification de titres de compétences/fraude aux qualifications, une véritable « industrie artisanale » d'un milliard de dollars américains qui entache l'éducation supérieure en Australie, et qui ne semble pas faiblir. L'étude repose sur un cadre conceptuel de « diplomanie », de surenchère de qualifications et de procédure de présélection, qui selon la théorie de l'auteur, entraîne la course aux diplômes, à la fois légitimes et « moins glorieux », et ce à différents niveaux de légitimité et d'acceptabilité. L'article suggère plusieurs ressources et outils clés pouvant être utilisés par des membres de la direction d'universités, des institutions dispensant des cours d'éducation supérieure et des responsables de ressources humaines. L'article conclut en passant en revue les pratiques mondiales clés actuellement appliquées comme mesures proactives pour minimiser la fraude aux titres de compétences, en vue d'obtenir un cadre de meilleures pratiques pour l'Australie.

Base de données sur la recherche en éducation internationale

La base de données sur la recherche en éducation internationale a été mise à jour et contient désormais près de 3 000 articles de recherche sur l'éducation internationale et les programmes de l'IBO. Pour le moment, cette base de données n'existe qu'en anglais mais elle sera disponible en français prochainement. Vous pouvez y accéder par l'intermédiaire du site Web public de l'IBO (www.ibo.org). Pour cela, cliquez sur « Ressources » en haut à droite de l'écran, puis sur « International Education Research Database (IERD) ».

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.