

Responsibility, Leadership and Education

Heads of Schools Conference, Singapore

October 16, 2011

Why did I choose to speak to you about responsibility today? A sense of responsibility towards society has always been a driver in my adult life. A desire to give back has inspired my commitment to education. But the reason I chose this title is linguistic on one hand and out of conviction on the other.

All those who know me know that I am French; others will certainly have figured it out after hearing me speak just a few sentences. Some may wonder about the slight German accent that has pervaded my French accent in English. It is easy to understand, while I am French, my husband is Austrian. German and French are spoken at home. A lengthy way to explain why, when I realized I had to talk about leaders, I was taken aback. Despite having lived only 8 years of my life in France, I still think in French and the French language has not one accurate translation for the word leader. We regrettably all know the bad connotations of the German word “Führer”. The French do not translate leadership, they use the English word. As far as the word leader itself, it is translated differently according to its attribute: a politician is a “*dirigeant*”. When speaking of other kinds of leaderships, the word “*chef*” can be used but alone it is often employed to make fun of the “*petits chefs*”. The most common usage today when describing a leader is to call her or him a “*responsable*”. Hence my choice to speak about responsibility because in my French trained brain, a leader is a responsible person, a person with responsibilities, a person who takes responsibilities.

I also believe that the 21st century will be an age of responsibility. We don't want to repeat the wars and atrocities of the past century. Technologies have dramatically changed the world we live in, they connect the world in a way never seen before and they require to be used by responsible citizens if they are to work in the best interest of our planet and its inhabitants.

I don't think I need to convince anyone about how important this is. Therefore, it seems important to reflect about the role of responsibility in an education and its presence in an IB education. I also would like to address, as the former chair of

the Board of Governors of the IB, the areas where I feel the organization needs to continue its efforts to fulfill the responsibilities it assumes in its mission statement

Finally, I will end on a very personal note, tying my present activity with my IB involvement and the ideas and ideals that were keys to the early development of its Diploma program.

My talk is meant to trigger a constructive debate and hopefully to lead to some actions.

I. Responsibility and education

The word responsible has the dual Latin roots of *respondere* and *spondere*, implying response and commitment. To be responsible means to be committed to answer. The two most common uses of responsibility are legal and ethical, one relates to who is the culprit, the other has a much broader sense and relates to the moral responsibility that a human being has to respond for his or her actions. It is this sense of responsibility as described by St Exupery that gives us our human dignity.

Antoine de St Exupery, 1939

Terre des Hommes

Winds, Sands and Stars

- “To be a human being is to accept responsibility. It is to experience shame when you are confronted by misery which apparently has nothing to do with you. It is to be proud of a victory that comrades have won. It is feeling, in laying down one’s stone, that one is contributing to building the world.”
- « Etre homme, c'est précisément être responsable. C'est connaître la honte en face d'une misère qui ne semblait pas dépendre de soi. C'est être fier d'une victoire que les camarades ont remportée. C'est sentir, en posant sa pierre, que l'on contribue à bâtir le monde. »

How do we teach young people to be responsible for their actions so that they become responsible young adults? This is not easy in a world where we keep hearing the sentence: “I am not responsible” It has been part of our daily life in the past few years, through the Enrons of this world, the financial crash of 2008, and this summer live testimony of Rupert Murdoch in the News of the World hacking scandal.

It is through an education in responsibility that young people become free adults able to act according to their conscience and not under a system of exterior constraints where legality takes precedence over morality. Much of what was done to create the financial crisis was legal, but was it moral? Were the young finance managers, the bankers acting against the law responsible? Some were, but the majority didn't. Many had team of experts to tell them how far they could go within the law but were they mindful of the global consequences of their actions? And were they? Some of the brightest, best educated graduates from some of most renowned universities in the world. They behave like students who are only preoccupied to cheat intelligently enough not to be caught. Who were their teachers, who were their headmasters, who taught them in schools? Where did the system fail them in such a way that they failed countries and people around the world. Who taught math to the brilliant young mathematicians who were so enthralled by their schemes and their ability to invent new derivatives that they left countless people without a job or without a pension fund?

Recent studies in the US show that more and more educated young people are not interested in being "good" people. Howard Gardner conducted a study as part of the "Good Work Project" at Harvard University. It showed how many young Americans, between the age of 15 to 30 often exhibit an unjustifiably thin ethical sense. When interviewed, they stated that they would be willing to be ethical in later years, but as long they were competing with peers who may act unethically, they didn't want to be themselves accountable for their own ethical lapses. If others performed compromised work, it was OK for them to do so. What a slippery slope and what consequences for the world! Because they are well educated, we know that, in many cases, they will make sure that their ethical lapses don't infringe legality, or at least that they won't be caught.

This is not only the prerogative of the United States. It happens also in Europe. What we hear on talk shows, listen to on a subway ride in Paris or London, or even hear in our schools: "It is my personal feeling. It is up to the individual. Who am I to say" a constant discourse of relativism and non-judgmentalism, of easy moral individualism.

In other parts of the world, we have reasons to hope. The Arab spring has shown us that there are young people in this world ready to fight corruption, to demand

transparency, and to risk their lives by overthrowing corrupt leaders and demanding that they be held responsible for their actions. As the result, it is hoped that this will lead to the establishment of new democratic and respectful societies. These young people were definitely enabled by the use of new communication technologies, and in many cases their actions were triggered by what they learned on the internet, may it have been about the way of life in other countries or the corruption of their own leaders.

The internet is changing the way we live and think at such a rapid pace. We don't know what young people all over the world feel about responsibility. Most are seeing the world through different lenses than their parents. Historically, the notion of responsibility has not been as important in some cultures as in others. Where the focus is on the community, not on the individual, responsibilities are seen as obligations and don't involve a sense of free will. Nonetheless the concept of being responsible for one's action is as old as recorded history, from God chasing Adam from Paradise and the code of Hammurabi, in 1700 BC, with its contracts and obligations. It may vary from culture to culture, be more hierarchical in some than in others but everywhere, it is taught to children in various forms, through rites of passage, early work, and today mainly schooling. And the first responsibility taught in school is towards one's own work.

One is not born responsible, one becomes responsible. Responsibility is a matter of education shared by families and schools. It ought to be taught in a formal way in the classroom. It should also be taught through action by giving responsibility to students in multiple ways. Collaborative learning is one of the best ways to teach responsibility because it teaches that responsibility is often shared

I remember sitting for a mock History exam in an Examination Center in Paris in my second year at University. We were about 2 or 300 in that room. It was 1969, not even a year after the events of May 68. The topic was to write about the meaning of the declaration of the rights of man and citizen. A week later, our professor was livid when he came into the amphitheater to give us feedback on the exam. I still hear him: "Not one, not one of you has thought to speak about the responsibilities of the citizen." I never forgot him, like I never forgot some of my teachers, like Lucie Aubrac, my history teacher, who had been one of the heroines of the French Resistance. She would find the time to take me aside and lecture me

about the consequences of my actions and scold me about my lack of sense of responsibilities.

Declaration of Rights and Duties of Man and Citizen, Constitution of the Year III (1795)

1. The declaration of rights contains the obligations of the legislators; the maintenance of society requires that those who compose it should both know and fulfill their duties.
2. All the duties of man and citizen spring from these two principles engraved by nature in every heart:
 - Not to do to others that which you would not that they should do to you.
 - Do continually for others the good that you would wish to receive from them.

On this note, let me mention to you that it took only 6 years, from 1789 to 1795, for the French Convention to add 9 duties to the 22 rights of man and citizen, while the Universal declaration of human rights voted by the UN in 1948 has 30 articles about rights and has only 1 mentioning duties. Maybe the duty section needs to be revisited in the spirit of article 2 of the French revolutionary declaration.

Students need to learn what a conscience is, what duty is, and have the capacity to answer, they need to fully grasp the link between power and responsibility, and the relation to the other. Schools are not meant only to teach academics, they are supposed to develop character. Valuing only intelligence and academics often leads to an obsession with performance that may kill the sense of responsibility. It leads young people to become adults for whom performance is their only driver, with dire consequences for society and the environment.

II. IB and Responsibility

Strangely enough, the word responsibility is conspicuously absent from any IB literature. It has no place in the mission statement, nor has it a place in the learner profile. Even if the word responsibility is absent from any IB literature, IB programs do teach responsibility. From its inception, the core of the diploma program focused on action and reflection which are the two most important elements on how to teach responsibility. Community Action Service, the

extended essay and theory of knowledge are some of the best tools that can be used to develop a sense of responsibility in young people.

The newer programs of PYP and MYP have an extraordinary focus on making students responsible.

The IB has been a leader in education by, from its inception, focusing on the quality of the curriculum and on pedagogical principles aimed at fostering an atmosphere of principled teaching and learning.

Principled Teaching and Learning

Judith Fabian, *The challenging face of international education. Challenges for the IB, 2011*

- Valuing the knowledge and experience of students
- Teaching through concepts
- Putting learning into context
- Differentiating the learning experiences for the range of learning abilities and styles
- Structuring teaching around inquiry and critical thinking
- Developing students to become independent, lifelong learners
- Creating a stimulating learning environment and a community of learners

Such an approach is without any doubt geared to give students the necessary skills and attributes needed for the world they now live in.

I have seen the IB in action in many schools and read on the wall or in schools' literature words like “educating the leaders of tomorrow”, “teaching responsibility”. I am sure that you are all committed to the teaching of responsibility in this room but are you making sure your teachers are applying it on a daily basis, how is it tested, how is it rewarded?

We know that pedagogy, the *paideia* of the Greeks, was invented at the time of the invention and propagation of writing; likewise pedagogy transformed itself with the invention of the printing press during the Renaissance. How is the pedagogy in your schools changing with the revolution brought by new technologies? Considering the fact that young people spend more time with media and digital

activities than they spend with their parents or in schools, we, as educators, need to be fully knowledgeable about the digital world and make it a part of our pedagogy.

I am also asking here what the IB as an organization is doing to align its pedagogy with the new technologies and to use them to pioneer innovative types of assessment that could not only cover academics but also evaluate how much the impact of the values the IB aims to impart on the young people who have received an IB education.

One of the greatest freedoms of the organization is that it can adapt and change quickly. It is not dependant like many national systems of a hierarchy of civil servants where those in charge of reforms still think according to long gone models. The IB can be nimble if it chooses to be so, it can simplify processes and develop flexibility without letting go of the essential.

Could a pedagogy based on these new technologies be developed in schools and then adopted by the IB? Just like the three programs of the IB have originated among practitioners, inside of schools? The IB Virtual community, which my husband and I supported financially, could become a wonderful tool for schools around the world for exchanges of ideas, methods, and collaboration. I have to admit personal frustration at how slowly the organization has faced technological challenges but this conference has given me renewed hope.

The ubiquitous presence of the iPad here made me think of the highly critical reaction of the Chronicle of Higher Education when Cathy Davidson introduced the iPod at Duke University 8 years ago.

Cathy N. Davidson, *Now you see it, How the brain science of attention will transform the way we live, work , and learn*, 2011, p.61

Chronicle of Higher Education was apoplectic: "The University seems intent on transforming the iPod into an academic device, when the simple fact of the matter is that iPods are made to listen to music. It is an unnecessarily expensive toy that does not become an academic tool simply

What a tremendous change in just a few years! In her fascinating book, *Now You See it*, Professor Davidson demonstrates how technology can enhance teaching and also how technologies can revolutionize assessment. She analyzes in a masterly

fashion why work place and education were conceived the way they are in the United States.

Cathy N. Davidson, *Now you see it, How the brain science of attention will transform the way we live, work , and learn*, 2011, p. 181.

"We have inherited an ethos of work designed for bricklayers, not information workers, and a model of attention designed with the same tasks in mind. We are inheritors of a workplace carefully designed to make us efficient for a world that no longer exists."

This can be applied to a large part of the world. It is fascinating to envision the possibilities in the area of testing that the use of gaming technologies can open. I know that the IB has been highly concerned by the integrity of the diploma, but would the testing of how well values are taught not be an intriguing approach to the use of new technologies? Multiple choice testing is 100 years old, essay writing centuries old and when trying to test values, one can always assume that the test taker, with these old fashioned methods, knows what she or he is expected to answer. By using situation games, many questions could be developed that would test inconspicuously the moral attitudes of students, definitely anyhow in a much more subtle and accurate way than a pen and paper test. The IB has developed its research department to study the impact of an IB education on students but should it not try to develop the kind of testing needed to evaluate the capacity for moral judgment and sense of responsibility that students ought to develop during their IB education? Only through innovation twined with research can the IB go back to its pioneers' roots and keep its edge.

These roots should never be forgotten. Because of them, it is very clear that choosing to be an IB school includes a strong commitment and a willingness to improve the world. Out of three sentences of the mission statement, the first and the last one focus on qualities and goals that are not academic and all derive from a sense of responsibility towards society.

The International Baccalaureate Organization aims to develop inquiring, knowledgeable and caring young people who help to create a better and more peaceful world through intercultural understanding and respect.

To this end the IBO works with schools, governments and international organizations to develop challenging programmes of international education and rigorous assessment.

These programmes encourage students across the world to become active, compassionate and lifelong learners who understand that other people, with their differences, can also be right.

A strong focus on using technology in IB assessment but also in support and evaluations of schools would be a major statement about IB commitment to its mission and demonstrate that the organization continues to be at the forefront of education for the 21st century.

I have said many times that the IB is a movement, created by educators who accept their role as educators and not only limiting their role to the dispensation of knowledge to get good test results. This inspired movement of the IB, this IB community we are representing here today, needs to keep its vibrancy and continue to open itself to new ideas and new horizons.

Over the years, the unplanned growth of the IB has been challenging. To face it and fulfil its responsibilities toward IB schools, the organization has learned to control and plan this growth.

It has reorganized itself drastically. This has been done on the legal front, and it has not been an easy task, especially in unifying the IB legal structure and governing body. It has also been done on the management front with a new structure organized around core competencies. Core processes have been globalized, updated and in many cases automated. At the end of this month, the organization will have finished its move into three global centres. The examination centre has been upgraded to handle the increasing volume of exams and e-marking is now a reality.

I am not here to plagiarize the director general but, having been responsible, with my colleagues on the board, for hiring Jeffrey Beard, I can tell you that I am very proud of what the IB has achieved in the past few years under his leadership. In order to move forward with its mission the IB needed to put its house in order, to be financially responsible, to optimize its present services and to further develop new ones. This is what was asked from him and this has been done, not easily, not without bumps but great progress has been made.

When I addressed you at a Heads conference in Cancun, in October 2003, I spoke to you about IBO, a world of givers, two years later in Bangkok about solidarity and generosity and finally in 2007 in San Francisco I addressed the need to promote and to live the IBO mission. You must be thinking that I keep repeating myself - be reassured, these speeches were all quite different, I reread them all on

the IB website while thinking about today. Nonetheless, some of you in the room who have listened to them would be perfectly entitled to tell me: those are lofty ideas, but what has been done about it?

Personally, I have been disappointed by what I see as a failure to attract and include socio-economically disadvantaged schools. I do believe that many in the IB are working very hard to keep the organization true to its mission but the access agenda, which was one of the three strands of the strategic plan, has really taken a back seat, waiting for the organization to be fiscally responsible before it could be socially responsible. This is not to say that nothing has been done, among other things, the IB has supported the opening of the UWC college in Mostar in post conflict Bosnia -Herzegovina which is getting ready to welcome, if Bosnia gives him a visa, the grandson of King Jong Il, the leader of North Korea. This is really keeping to the original mission of the United World Colleges. Many schools have been extraordinarily generous after the 2004 tsunami, the Gates foundation is helping schools in the US to become IB schools as does the US department of education through its title I program, the Aga Khan Development Network is opening a series of academies where students are admitted regardless of the family ability to pay. There are a variety of initiatives which have shown the commitment of some schools around the world to help students access and benefit from an IB education regardless of personal circumstances. At the level of the IB organization, this can only happen through a strong philanthropic base, supporting teacher training and schools themselves. There is a commitment at the board and management levels to ensure that over the next 5 years, the IB will achieve a greater geographical, socio-economical, cultural and linguistical balance among schools around the world. The key to this are the resources that can be put into this effort. At the same time, schools have to show their commitment to support this endeavour, and to make it a real part of their participation in the IB. Without its soul, embodied in its mission statement, the IB won't be able to survive the challenges ahead. It runs the risk to become a commercial education program, it could keep its academic excellence but this is not why it was started and why so many of us joined it and supported it. I will come back shortly on the ideals of the IB founders.

Before doing so, there is another point on which I would like to insist. I believe that it is extremely important for the future of the IB, and its ability to keep calling itself international, to address in a concerted and sustained effort the promotion and the support of dual languages programs, of bilingual teaching and learning whose advantages are best described by Colin Baker below.

Colin Baker: *Changing Perspectives on Dual Language Education*
Global Languages Convention, Atlanta, 2008

- **Communication:** in regional, national, international languages. *'Two languages: Twice the Choice'*.
- **Biliteracy/Multiliteracies:** accessing different literatures, world-views, ways of thinking and acting enshrined in heritage and modern literacies.
- **Biculturalism/Multiculturalism:** accessing more varied accumulated meanings and widening understandings for different languages.
- **Cognitive benefits:** IQ, divergent and creative thinking; sensitivity in communication, metalinguistic advantages.
- **Self-Esteem:** being proud of switching languages, dual or multiple language ownership. This is in direct contrast to the effects of language repression when children are denied the opportunity to use their own languages.
- **Curriculum achievement:** solid research from U.S. on dual language schools and from Canada on immersion, and a growing European literature on the superior performance of those in bilingual education.
- **Learning a third or fourth language:** Bilinguals appear to have advantages in new language learning.
- **Economic and Employment advantages:** increasing demand for bilinguals/ multilinguals wherever there is a customer interface.

and the schools in its midst. The IB asks each school to develop a language policy, and it has very clear guidelines for effective language learning, and yet in a world where according to some statistics, 60% of the world population is bilingual, the IB is not strongly promoting the advantages of dual language learning, an area where its reputation would allow it to quickly gain authority. Allowing students to be fully bilingual applies very much to the IB desire to promote communication and intercultural understanding. What better tool to equip them with in our interconnected world than to give IB graduates the added benefit to speak, read and write in a minimum of two languages, what better way to value and respect others. At this stage, the IB foundation office in Geneva has developed a relationship with the Mission Laïque Française (MLF), Paris. The MLF is very supportive of the

project to offer, in the first instance, a reinforced bilingual (English/French) IB Diploma Program, meaning the teaching of some DP subjects in groups 3 to 6 in French. The decision to undertake these joint bilingual IB programs, however, rests with the head of each school. I wanted to make you all aware of this as such programs, including a reinforced bilingual (English/French) IB DP can be undertaken by any school wishing to do so. A reinforced bilingual (English/German) IB DP already exists in more than a dozen schools around the world as part of a cooperation with the German government. It could be done with many other languages.

III. Responsibility and the Founders of the IB

The insistence I am placing on responsibility, on helping others, on language acquisition is not new to the IB. In fact it goes back to the inception of the IB, to great men like Kurt Hahn, the founder of the United World Colleges who wrote extensively about responsibility. His philosophy was a major influence on Alec Peterson, the first director general of the IB. Responsibility is also an omnipresent concept among the founders of the International School of Geneva: Ecolint where the IB was first started.

Ecolint was founded in 1924 through the efforts of the League of Nations and the International Bureau of Labor. Both institutions needed a school for the children of the international parents working for them. Among them were Ludwich Raichman, a Pole, who created UNICEF, Arthur Salter, a British civil servant and internationalist and Arthur Sweetser, an American who would later be a driving force behind the creation of UNIS, the United Nations International School.

Ludwik Rajchman, a Pole, created the Polish Institute of Hygiene on the model of the Pasteur institute before coming to the League of Nations and spend his life around the world on health issues, especially defending the cause of children. He founded the United Nations Children's Fund (UNICEF)

Arthur Salter, a British civil servant worked as head of the economic and financial section of the League of Nations secretariat, and in the League secretariat. In the mid-50's, he produced " the Salter report" on the industrial development of the Iraqi economy

Arthur Sweetser, an American, believed that an international education was essential if there was ever to be communication among the world powers. After WWI, he had been a member of the American Peace Commission appointed by Woodrow Wilson, and by the end of his life he had made a strong and resounding impact on international education and global affairs. He played a major role in Ecolint for over 30 years, raising major funding from it, including from the Rockefeller Foundation.

They enlisted the help of reknown educators of the time, Adolphe Ferrière, influent member of the New Education movement and a member of the International bureau of education, Edouard Claparède, founder of the Rousseau Institute in Geneva. Member of the International bureau of education Paul Dupuis, Director of the Ecole Normale Supérieure in Paris, whose remarkable daughter, Mme Maurette, would head the school from 1929 to 1949. and William Rappard, Rector of the University of Geneva

Dupuis, after retiring from the Ecole Normale Supérieure, still one of the most prestigious institutions in France, was a passionate of the League of Nations.

“You are the godchildren of the League of Nations. I allow you to be proud of it, but proud with modesty, almost with humility because it is an honor which entails heavy duties, and one must fear not being up to these duties. “

He very much shaped the international education philosophy of Ecolint whose objective was to teach students from different countries to work together with a common goal. He strongly believed in the importance of honoring diversity within the boundaries of a common humanity. The horrors of WWI were still on the mind of all these men and they saw the League of Nations as the fortress that would avoid such sufferings, such unnecessary conflicts to ever happen again. It was clear to all of them that the education system, that prepared millions of young men to die in the horrors of the trenches or charging under enemy fire, had failed their generation.

No one fought more for this cause than Kurt Hahn, the founder of the United World Colleges, of the Outward Bound movement and of Gordonstoun School in Scotland. Private secretary of Prince Max von Baden, the last chancellor of Imperial Germany, Hahn was appalled by the lack of values that lead to the war, by its atrocities and by the consequences of WWI. Under the auspices of Max von Baden, he started the boarding school of Salem whose goal was to awaken in the students a sense of public duty through an education offering a healthy balance of athletic activities and academic training.

Hahn's seven laws

Martin Flavin, *Kurth Hahn Schools and Legacy*, 1996

1. Give children the opportunity for self-discovery.
2. Make children meet with triumph and defeat.
3. Give the children the opportunity of self-effacement in the common cause.
4. Provide periods of silence [Hahn's equivalent of 'reflection'].
5. Train the imagination.
6. Make games important but not predominant.
7. Free the sons of the wealthy and powerful from the enervating sense of privilege.

An early opponent of Hitler, he asked in 1932 the members of the Salem association who were active in the SA or the SS to terminate their allegiance either to Hitler or to Salem. As soon as Hitler came to power, Hahn was sent to concentration camp and he owed his release to the British Prime Minister Ramsay Mc Donald. He went to England and in 1934 founded Gordonstoun. After WWII, he first founded the Outward Bound schools. In the mid 1950's, after a visit to NATO war college, where he saw officers from countries who had been at war with each other studying together, he started working on the idea of a school where young people from all over the world would study together, become physically fit and learn the skills that would prepare them to work for others in order to remove national prejudices and awaken a recognition of the common humanity of all men. "Through this recognition by the rising generation may emerge a real contribution to the future peace of the world". This led to the creation of Atlantic College in Wales, the first United World College with the help of Alec Peterson, director of the Institute of Education at Oxford who would become the IB first director general.

The founding president of the IBO, John Goormaghtigh, was a member as a young man of the Belgian Resistance and survived Dachau. Alec Peterson, Kurt Hahn, Desmond Cole, headmaster of UNIS, and the others who began the IB, came out of two World Wars and their atrocities, a conservative education system, closed

national systems that would serve only to perpetuate division. Their idealism was born of war time experience and sufferings. They knew that international mindedness was key to avoiding further conflict, and that an education encompassing rigorous academics and assessment, learning more than one language, and developing young people steeped in responsibility, kindness and justice would go a long way to prepare a better and more peaceful world for the generations to come.

I grew up with men and women like them. My father was very much involved in the French resistance and a close collaborator of General de Gaulle at the Liberation and when he returned to power. In June 1945, my godfather succeeded General Leclerc as the head of the French 2nd armored Division, the first French Division to land at Utah Beach. It was given by the Americans the honor to be the first division to enter Paris and to receive the German surrender from General von Choltitz. I grew up with the memories of these men, and through the Algerian war.

No wonder that I was fascinated by those who started the IB, and share, still more than ever share their desire for international understanding. They wanted to harness all energies towards the service of peace.

I am saying more than ever because, over the past few years, I have been steeped into the history of WWI by helping create an American World War One memorial in France, east of Paris.

Rainbow Division Memorial

<http://croixrougefarm.org>



The statue is the work of a British sculptor, James Butler, and was exhibited in London during the Summer Exhibition in the forecourt of the Royal Academy on Picadilly. It represents an American soldier carrying with an infinite tenderness the lifeless body of his companion. The intent of the sculptor was to associate the figure of the hero with the one of an angel of mercy. With downcast eyes, a contracted jaw, he offers the sacrifice of his comrade in a gesture mindful of the image of a Pietà.

It is now located on the battlefield where an Alabama regiment fought on July 26, 1918 and will be inaugurated on November 12. During the Croix Rouge Farm battle, these Alabama soldiers had suffered their greatest casualties of the war for their regiment. Attacking waves after waves, with fixed bayonet and without artillery support, running through a wide open field under heavy German machine gun fire, they finally overran the German held fortified farmhouse, a key strategic point. After few hours of battle, close to 400 Germans and Americans lay dead on the battlefield with over 2000 wounded. 162 of them died on the American side, more than a thousand Americans were wounded.

Rainbow Division Memorial
Fère-en-Tardenois (Aisne)
<http://croixrougefarm.org>



These events happened nearly 100 years ago and with the Centennial of WWI fast approaching, I felt a duty to help remember the American soldiers who came to France, the many who died for France, and the huge difference they made in the outcome of this war, a horrible war, a senseless war, a war whose huge losses were overshadowed in our collective memory by its most devastating outcome: the atrocities of the Nazi Regime and the second World War. As an historian, I find the study of WWI today essential. It gave rise to the United States as a world power, it birthed communism, fascism, Nazism, WWII, decolonization, it saw the rise of nationalism in the Balkans and the Arab world, the creation of the Jewish state, and triggered the financial crash of 1929. Many of the conflicts the world is facing today trace their roots to the aftermath of this terrible conflict that should never have happened but for the foolishness and arrogance of politicians and an economic power play.

Studying WWI, being immersed in it for the past few years, allowed me to feel even closer to the founders of the IB and to want to bring back to you and to new generations the reason why their ideals are as important today as they were then.

Their goals were to achieve what an older mission statement of the organization describes:

Through comprehensive and balanced curricula coupled with challenging assessments, the International Baccalaureate Organization aims to assist schools in their endeavours to develop the individual talents of young people and teach them to relate the experience of the classroom to the realities of the world outside. Beyond intellectual rigour and high academic standards, **strong emphasis is placed on the ideals of international understanding and responsible citizenship**, to the end that IB students may become critical and compassionate thinkers, lifelong learners and informed participants in local and world affairs, conscious of the shared humanity that binds all people together while respecting the variety of cultures and attitudes that makes for the richness of life.

You will notice that then as today, comprehensive curricula and challenging assessments are a given and that an IB education goes beyond intellectual rigor and high academic standards. The ultimate goal is to help schools equip young people with values that they will use in the world outside of the classroom. You will note this essential sentence: “Beyond, strong emphasis is placed on the ideals of international understanding and responsible citizenship”

I believe it is time to put back responsibility in the mission statement of the IB!

As an organization, one which is not only dedicated to education but also responsible, the IB will continue learning from its results, from its success and from its mistakes. It should never forget that the financial bottom line, while essential to respect, should never be the guiding mission of education. The values embodied in the IB mission statement deserve to be acted upon every day in the world of the IB organization, IB schools and beyond.

Let me give the last word to Alec Peterson, the first director general of the IB who was fond of quoting the 18th century Swiss educator, Pestalozzi: “The essential principle of education is not teaching; it is love.”

Peterson believed that IB graduates were more likely to “judge more justly and act more effectively in the moral domain” as a result of their education.

IB students, he thought, should be aiming to:

- recognize all other persons as of equal value
- develop the skills to empathize
- acquire the knowledge to understand the emotions and motivations of oneself and others
- gain awareness of the seriousness of moral situations
- form a commitment to generate an autonomously accepted set of moral principles and act upon them.

Thank you