

IB Research Notes

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This issue of *IB Research Notes* concentrates on the development of national and international identity. The feature article by Dr Konrad Gunesch discusses the relationship between internationalism, globalization and cosmopolitanism. He argues that cosmopolitanism is a concept that is complementary to internationalism, and that it offers a depth of engagement with other cultures that internationalism alone cannot provide. Dr Gunesch completed his doctoral studies at the University of Bath and is currently working at the School of African and Oriental Studies, University of London. Richard Pearce, an international educator and consultant who is currently completing his doctoral studies into the development of identity in international school students, gives a commentary responding to the feature article.

As was reported in the previous issue of *IB Research Notes*, the staff of the International Baccalaureate Research Unit (IBRU) has grown with the recent appointment of Richard Caffyn as the new head of research support and development. He discusses his views on his role in this issue.

Two recent academic publications that address the development of national identity are listed in the Research Noticeboard section.

IB Research Notes welcomes contributions from its readers. We are interested in hearing from prospective authors about articles related to any field of international education. Articles may report summative outcomes of research or discuss research methods and methodology. Please contact the editor by e-mail (ibru@ibo.org) to discuss ideas and suggestions for articles.

IBRU colleagues will be taking part in the European Council of International Schools (ECIS) Conference in Nice in November. If you are attending the conference, do come and meet us at the IBRU stand.

James Cambridge
Research Fellow

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Feature Article

Konrad Gunesch has studied law in Germany, The Netherlands, Sweden and Canada. He undertook a masters degree in European politics in England, Italy, Spain and France before completing his PhD thesis in the Department of Education at the University of Bath. He is currently a research assistant in the Department of Anthropology and Sociology in the School of Oriental and African Studies at the University of London.

International Education's Internationalism Complemented by Cosmopolitanism: a Personal Cultural Identity Model

Konrad Gunesch

Introduction

There has been a debate in international education about what constitutes “internationalism”, or the “international” element. Instead of redefining an existing element of “international/ism”, or introducing yet another, this article will propose “cosmopolitanism” as an alternative or complementary element. The main motivation behind this is that international education is mainly discussed within *institutional* settings, especially international schools and their curriculums. This article offers an identity model for *individual* trial, adaptation and use by the people mainly involved in international education, namely the teachers and the students.

The conceptualization of cosmopolitanism is taken from the author's recently finished PhD study of “The Relationship between Multilingualism and Cosmopolitanism” (University of Bath, UK). This study developed new, working definitions of both cosmopolitanism and multilingualism by means of a critical analysis of literature. This analysis led to the synthesis of a “cosmopolitan matrix”, representing the key components and debates of cosmopolitanism. This matrix will be presented here in a summarized form (with a brief bibliography of the key works at the end, for possible further reading), focusing on contemporary issues. While this presentation is theoretical, its implications are also practical, since the model's robustness and relevance to the real world were empirically tested as part of the study with a group of multilingual students. I therefore claim that it also can hold its own in the world of international education, as described below.

Cosmopolitanism, or cosmopolitan cultural identity (used interchangeably here) can usefully be pre-defined by the catchword phrase of “feeling at home in the world”. This could be specified as interest in or engagement with cultural diversity by straddling the global and the local spheres in terms of personal identity. “Straddling” in this sense means having one foot in each sphere, and finding a balance in which the global is ultimately decisive without necessarily being dominant. To substantiate this, the seven sub-headings below actually use the labels of the matrix categories (shortened to seven).

The matrix of cosmopolitanism

1. The cosmopolitan straddling of the global and the local

In terms of a simplifying model, one can distinguish between cosmopolitanism and localism, or between people who are cosmopolitans and locals. While the local is not interested in cultural diversity, the cosmopolitan consciously values, seeks out and tries to access local cultural diversity. Since that cultural diversity always comprises the respective local(s), cosmopolitanism logically presupposes localism. These two, then, do not have to be exclusive opposites, but can be seen as the extreme ends of a continuum. There is a possible development process for the individual from local to cosmopolitan. This continuum idea is relevant to other aspects of the cosmopolitan model.

2. Cosmopolitan competence or mastery

The cosmopolitan's access to local cultural diversity leads to a competence or mastery in the respective local culture(s). Depending on the degree of that competence or mastery, one can speak of "connaissance", rather than (mere) "dilettantism". These two can again be seen as extreme ends of a continuum along which the cosmopolitan can advance, and which serves to distinguish between different cosmopolitans with respect to their local competence, as well as between different degrees of competence (from one local culture to another) within the same cosmopolitan person.

3. The cosmopolitan metacultural position

The competence aspect of cosmopolitanism could be described as "knowledge", an objective characteristic of a cosmopolitan person. An open-minded engagement with cultural diversity could be described as "attitude", a subjective characteristic of a cosmopolitan person. This can apply to the individual cosmopolitan's access to as well as competence within the respective local culture. It also allows for individual dislike of what is open-mindedly engaged with. That is, the individual cosmopolitan, while able to engage with a local culture, is not necessarily committed through that engagement to positively endorsing that culture, either in its entirety or with respect to its components.

4. The question of mobility or travelling

On the one hand, travelling is indispensable for cosmopolitan experiences. On the other hand, it is not sufficient *unless* done with the background and the attitude of *connaissance* and cultural engagement. While the so-called "third culture kids" (TCK) or "global nomads" have by definition travelled widely during their developmental years, which might give them a head start with respect to the formation of a cosmopolitan cultural identity, the mere fact of being a TCK does not make them cosmopolitan.

5. The relationship between cosmopolitanism and tourism

The mobility aspect also evokes a comparison with the image of the typical tourist. As the adjective "typical" suggests, the tourist lacks both the objective requirement of competence or mastery as well as the subjective requirement of pursuit of open-minded, deep and meaningful engagement with cultural diversity. The tourist prefers to hang on to holiday stereotypes and cultural clichés with respect to the target culture. Taking out the "typical" does, however, mean that even a cosmopolitan can engage in tourism. As with the cosmopolitan-local image, one could see this either as a black-and-white dichotomy, or as a continuum that makes it possible for an individual to develop from tourist to cosmopolitan. Indeed, my own study defined an intermediate category of "advanced" tourist on such a continuum, in response to empirical evidence from the sample of multilingual students.

6. *Home for the cosmopolitan*

The question of where “home” is for the cosmopolitan individual seems perplexing or paradoxical at first sight, which is itself a consequence of the previous issues. With a variety of accessed and accessible cultures, home might not be the “home culture” any more, due to an acquired multicultural perspective or identification. For that reason, the “classical home” as locals know it might have ceased to exist. Or, it might indeed be the classical home, albeit seen from the new cosmopolitan perspective, which would then alter its original meaning. Home could also take on an entirely new meaning formed from the multicultural perspective of the cosmopolitan individual. Another possibility is a multiplicity of homes, combining several or all of the previous alternatives, while logically and logistically home cannot be everywhere. In the end, the question of home remains literally wide open.

7. *The relationship between cosmopolitanism and the nation state*

If one keeps in mind the etymological derivation of “cosmopolitan” from classical Greek *kosmou politês*, meaning “citizen of the world”, the cosmopolitan opposition to the nation state through the ages is inherent. This opposition, however, takes different forms.

Some cosmopolitans regret, or even reject, the practical (historical, political, legal, etc) prevalence of national affiliations and identities over global. Some go as far as attempting to construct a new model of citizenship beyond internationalism, which even in practical terms gives first preference to the global identity sphere, and some take this even further by making this global preference an exclusive one. Arguments range from a cosmopolitan being, quite simply, “nowhere a foreigner” (thus substantiating the “feeling at home in the world” definition of cosmopolitanism) to the dangers of patriotism in the form of nationalism (thus invoking historical lessons), and then to the argument of embracing humanity as a whole, just as in the smaller circles of identity such as family, city, nation (thus substantiating the “citizen of the world” definition).

The counter-arguments to these cosmopolitan positions mainly invoke the practical (geographical) or personal (emotional) difficulty or impossibility of embracing such large circles of identity, in contrast to the smaller ones of family, city or nation. Against which, in turn, defenders of cosmopolitanism invoke the lack of logical reasons for the historical and geographical arbitrariness of the demarcations of nation states. They claim there are no logical reasons why large entities like the whole world could not be embraced in a similar fashion to entities like nation states—themselves already very large in terms of human emotional attachments.

In view of this rather entrenched situation, some cosmopolitans finally argue for a mediating position, namely a “rooted cosmopolitanism”, which tries to combine the lines of the contending factions: cosmopolitans can, accordingly, be patriots, and vice versa. The two models were already included in each other, since larger circles of identity like the world automatically comprise smaller ones like nation states and others. In sum, while the nation-state issue remains open to debate, it is also one of the most interesting aspects of the cosmopolitan matrix with respect to international education and its discussion about “internationalism”, since cosmopolitanism offers quite a different approach.

Intermediate summary

To sum up, the main areas of personal concern or engagement for a cosmopolitan person are:

1. *a straddling of the “global” and the “local” spheres*, with the impact of the global (“world citizen”) being decisive
2. *a “connaissance” with respect to (local) cultural diversity wherever possible*, rather than an interested “dilettantism”
3. *a general willingness and openness towards engagement with cultural diversity*, which still allows for “dislike”
4. *the mobility to travel*, which is indispensable but not in itself sufficient
5. *an attitude that rejects the “typical” tourist*, while the “occasional” tourist accommodates remaining concerns
6. *a notion of “home” that can be extremely varied*, while it is no longer undisputedly the “home culture”, it also is not “everywhere”
7. *a critical attitude towards the (native) nation state*, while expressions of identity can range between “rooted” and “unrooted”.

The differentiation between cosmopolitanism and globalization

Having thus outlined the model of cosmopolitanism, it is useful to delineate it from globalization.

- ◆ Globalization is associated with cultural uniformity just as much as with cultural diversity. Cosmopolitanism, however, is only concerned with cultural diversity.
- ◆ For that reason, globalization (“going global and local at the same time”) is not the same as the cosmopolitan straddling of the global and the local.
- ◆ Finally, the globalization debate originated in the 20th century, while the idea of cosmopolitanism goes back to the Greek Stoics of the 1st and 2nd centuries BC.

The differentiation between cosmopolitanism and internationalism

While internationalism is to some extent a *component* of cosmopolitanism, as mentioned earlier, the crucial point is that inter-*national*-ism by definition centres around *national* (meaning *nation-state*) categories. This triggers several geographical, political and cultural limitations from the viewpoint of cosmopolitanism.

- ◆ Internationalism cannot *question, transcend*, or even try to *ignore* the nation state as a category, whereas these are strongly discussed features of cosmopolitanism.
- ◆ Internationalism cannot explain why a person’s “home” might actually be *outside* his or her own nation state, or in several parts of the world, as symbolized in the cosmopolitan shorthand definition of “feeling at home in the world”.
- ◆ Similarly, the possibility of viewing and placing other cultures and views actually *above* one’s own (for example, a strong emotional involvement in local culture beyond *connaissance*) is more easily conceivable in cosmopolitanism.
- ◆ Cultural issues that are *below* or *above* the nation-state remit (for example, interest in small-scale local cultural diversity, like regions or cities, or an overarching identity dimension covering the whole world) are easier to capture with cosmopolitanism defined as “straddling the global and the local”.

Conclusion

International education has hitherto focused on “internationalism”, and basically only within its own institutional setting. The resulting limitations might be challenged by the identity model of cosmopolitanism, presented here as a personal and individual choice with which the individuals—educator, pupil, parent or private person—can enrich their professional as well as their private life, in theory as well as in practice. While cosmopolitanism might not replace internationalism, as a complementary (or even concurrent) notion it has its merits. It can challenge, or at least question, the nation state and all identity and cultural attachments that are connected with it *if and where* that proves to be advantageous to the philosophy of international education in the sense of “international understanding”. It can provide a cultural depth of engagement with other cultures, places and people, which internationalism cannot provide—as a result of its inherent traditional geographical, geopolitical and political definition and scope, even within the educational context of international education. But above all, it can provide a notion of personal and individual identity that promotes knowledge of and engagement with local cultural diversity, which is part and parcel of the notion of “international understanding” that lies at the core of international education. In my view, it should not be cosmopolitanism *against* internationalism, but cosmopolitanism *as part of* internationalism and, in the end, even cosmopolitanism *as a partner of* internationalism, which could benefit and benefit cosmopolitanism, internationalism and international education.

As such, cosmopolitanism can provide an agenda for the international education of the individual in terms of the development of the characteristics of a cosmopolitan person (along the continua and criteria suggested). This notion of “continua of development” allows for multiple agendas to suit the wide range of students found in international schools (including locals and various degrees of tourists, as defined above). In today’s globalizing world, in which the “inter” words (international, interconnected, interracial, interdependent etc) abound, this seems to be a conceptually sound, empirically tested and (although maybe somewhat idealistic) surely neither unfeasible nor undesirable proposal and conclusion.

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Response to Konrad Gunesch's article:

Richard Pearce, veteran IB teacher and consultant on international education, currently completing a PhD on the development of identity in students at international schools.

Our vision of the world is inevitably framed—and limited—by our existing concepts. Current writing about international education frequently reflects western, modernist beliefs involving a civilizing mission and assuming the convergence of all cultures. Born into a minority community and educated in eight countries, Konrad Gunesch may be closer to the diverse experience of the thousands of students graduating annually from our schools.

Dr Gunesch offers an identity model for describing teachers and students (and one could add administrators). He suggests that “internationalist” or “globalist” models related to a nation-state baseline may be appropriate for institutions but cannot reflect the diverse histories of mobile individuals. Most significantly, his “cosmopolitanism” is defined as “straddling the global and the local”, implying a multiple identity that is comfortable at a supranational level and also at one or many local levels. “Multiple identities” are well-established concepts in branches of psychology and psychological anthropology.

Cosmopolitan voices are rare in the literature of international education, for good reason: international schools respond to the problem of national diversity, and for cosmopolitans diversity is no problem! As Rom Harré (1998: 179) says of the USA: ‘It is curious that at this time... there has appeared a stream of writings about the predicaments of those who have to adapt to a variety of cultural roles. Writings such as these must make strange reading for polyglot Europeans or Indians, moving freely about their respective complex social worlds.’

Compared with conventional typologies this approach uses more flexible categories. Seven dimensions are outlined from the matrix used in his research, and importantly the distinctive values are seen as points on a continuous spectrum, not as binary oppositions. Experienced teachers will recognize several characteristics that we admire in “good international students”: multiple repertoires of global and local identity; a metacultural sense of the nature of culture; real engagement with the local, aiming for local cultural mastery. He wisely bases his definition on the outcomes of experience, not on the input, as in simplistic accounts of global nomads, since the effects will vary according to the understandings and expectations that students bring. Notably, the concepts of “home” and “my nation” are recognized as personal categories that play different parts in the lives of different people. The author notes the objection that a global identification is not realistically imaginable, yet in international education, as in world events, we are daily reminded of the strength of identifications formed at conceptual levels with Land or People, God or ancestors.

This concise account shows the careful editing of a legal mind, but a few clarifications are still desirable. There are passages where the account hovers between a description of what is and a prescription of what is desired. Is the dimension of cosmopolitanism launched to help us understand others who live mobile lives, or to live them ourselves?

The question remains whether this new typology has the systemic faults of all typologies: we force the real world to fit our non-real categories. To find a “real” level we could explore the underlying neurobiological processes, but since the mind actually works through use of categories we still need effective typologies to make sense of the world. In the end a typology has three requirements for success: it must recognizably reflect the world; it must respond to needs that we perceive; and it must be acceptable among established ideas. The system offered in this article may well increase our ability to understand those who are presently going through international education and emerging with wider perceptions than our own.

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Reflections and Predictions on the Position of Head of Research Support and Development

Richard Caffyn, head of research support and development, IBRU

I began my work as head of research support and development at the International Baccalaureate Research Unit (IBRU) in September this year. I had previously worked for 14 years in international schools throughout Europe and the Caucasus. My current position is a challenging and exciting one. It has a strong management element, involving extensive communication, organization and collaboration, which is particularly interesting for me as my background is in research and educational management.

My primary aim is to develop the role of the practitioner researcher. I have been working over the last five years on doctoral studies whilst teaching in schools and have gained a lot of experience working as a distance researcher. I will be looking at supporting research and developing methods to assist teachers working on research projects. From this initial outline plan, I aim to begin implementing the full teacher support research project in January 2005.

One of the first tasks will be to look closely at the existing support available within the IB network for teachers who are undertaking research. IBRU will investigate their needs and the ways in which they can best be supported. We will look at the issues and problems involved in undertaking distance researching. We intend to use this project to develop methods and support systems to facilitate and encourage distance learning, collaboration and reflection. We also want to look at ways of encouraging teachers to undertake more research.

Teacher research is a colourful, exciting and important aspect of education and it enables practitioners to reflect, learn and contribute to the advancement of ideas. All schools should encourage this kind of reflective action as an opportunity to improve the performance of individuals as well as organizations, and to assist student learning. In the IB schools the greatest problem is that of distance. Researchers often work alone or in small groups with few links to others. This is something IBRU hopes to investigate in detail, in order to debate the best forms of support, networking and assistance for practitioner researchers.

The Alliance of International Education: a Review of the Conference Held in Düsseldorf (1–3 October 2004)

Richard Caffyn, head of research support and development, IBRU

The Alliance for International Education was set up in response to an article written by Jeff Thompson and Mary Hayden for the *International Schools Journal* in April 2000 entitled “International Education: Flying Flags or Raising Standards?” An inaugural conference was held in Geneva during 2002. The idea was that a forum should be created for individuals, organizations and schools with an interest in furthering international education. The Düsseldorf conference was the follow-up and development of that initial concept. Its purpose was:

- ◆ to discuss the way forward for the Alliance—its organization and mission statement
- ◆ to enable participants to discuss issues related to international education
- ◆ to build strong proactive relationships between individuals, organizations and schools.

The conference brought together a number of organizations and individuals, including representatives from the IBO, and from national and international schools. The programme juxtaposed presentations and discussions, and contained two keynote speeches. Malcolm McKenzie, Principal of the United World College of the Atlantic, spoke on “Prep for the Planet: Effective Internationalism in Education”, and Dr Betty Chan of the Yew Chung Education Foundation in Hong Kong spoke on “Educating the 21st Century Child: a New Approach to International Education”.

The conference delegates took part in a series of presentations and discussions on aspects of international education. Delegates were offered a choice of seven different strands, each led by a convenor. The strands were:

- ◆ promoting global citizenship
- ◆ learning to understand cultures, religions and spirituality
- ◆ promoting partnerships for international education
- ◆ the role of language in developing international-mindedness
- ◆ learning to promote peace and to resolve conflict
- ◆ evaluating international-mindedness
- ◆ learning internationally—implications for pedagogy and curriculum.

The strands all reflected the forum structure of the Alliance and sought to put forward and discuss ideas through presentations given by practitioners, academics, managers and consultants. This worked effectively and the whole nature of the Alliance and what it should do came under close scrutiny, culminating in the construction of a new statement of purpose:

The Alliance for International Education brings together all those who are committed to advancing international and intercultural understanding through education. It promotes collaborative ventures that enhance the learning of relevant concepts, skills and values.

The conference was an unusual and dynamic one in that it was a forum where ideas and views could be put forward and discussed. It fitted the role of the Alliance as establishing a forum for international education. Many IBO staff attended the conference: from IBCA, the regional offices, the headquarters in Geneva and IBRU. The IBO has a strong interest in the Alliance as

it brings together many international educators who are enthusiastic about entering into a discourse on the future of international education. This forum could well yield great possibilities for the IBO to reach out to other countries and schools. It could also provide IBRU with research partners and the chance to be part of a developing international movement.

The organization of the conference was excellent and the conference dinner on top of the Rheinturm overlooking Düsseldorf and the bend in the River Rhein fitted the lofty ideals of the Alliance itself. There was a great deal of activity and positive discussion, which enabled all the delegates to go away feeling that they had built a purposeful and dynamic future for the Alliance. Many delegates expressed an interest in being part of the groups that will take forward a number of policy issues and prepare for the next conference in two years' time. This would suggest that the Alliance has a strong future, one that is dynamic and far-reaching. This is a critical stage and it will be interesting to see what happens next and at what pace the Alliance develops.

Research Noticeboard

Journal of Research in International Education

Information about this journal can be found at: <http://www.sagepub.co.uk>

Research literature

Lave, J (2003) "Producing the Future: Getting to be British". *Antipode*, 35 (3) 492-511.

This paper discusses the enduring struggle between different historical capitalisms evident in the British "colony" in Porto, Portugal. In contention is the future of the community and its identity as a venerable port wine merchant or multinational corporate enclave. Residents, both long- and short-term, work to produce the future place and identity of their children. Church, club, and—above all—schools are the focus of their clashes and also of this essay, as it explores the articulation of practices that help to produce those futures.

Bell, D (2003) "Mythscape: memory, mythology and national identity". *British Journal of Sociology*, 54 (1) 63-81.

Seeks to challenge the dominant modes of conceiving the relationship between memory and national identity, and in so doing to offer analysts of nationalism an improved understanding of the dynamics of national identity construction.

International education research database

An updated version of the international education research database has now been launched and currently contains nearly 3,000 research articles on international education and International Baccalaureate programmes. The international education research database can be accessed at www.ibo.org. Access the shortcuts menu to go to the research pages, which provide a link to the searchable research database.

IBO public web site

The IBO's main web site (<http://www.ibo.org>) provides general information about the organization and its programmes.

Online curriculum centre

The online curriculum centre (<http://online.ibo.org>) is available to all teachers in IB schools that subscribe to the site. The online curriculum centre is a valuable source of information for those considering research related to the IB programmes.